
Political Ecology of Environmental Conflict in Wadas Village, Purworejo Regency

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Abstrak

This study analyzes the agrarian and environmental conflict in Wadas Village, Purworejo Regency, which arose from the planned andesite mining to support the construction of the Bener Dam, a National Strategic Project. Using a political ecology perspective, this study examines how power relations between the state, elite interests, and local communities shape the development policy-making process. The research method used is a qualitative descriptive study based on documentation, utilizing data sources in the form of scientific articles, civil society organization reports, government policy documents, environmental impact analysis (EIA) documents, and media coverage. The results show that the mining plan has the potential to cause significant ecological degradation, particularly affecting the sustainability of water springs, soil stability, and the local community's agricultural system. In addition to the ecological impacts, this conflict also triggers socio-political degradation at the grassroots level, characterized by community polarization, weakened social solidarity, narrowed space for public participation, and the emergence of repressive actions by state officials. The research findings indicate a pattern of state capture in development policy, where state decisions reflect the economic-political interests of elites rather than the interests of affected communities. The green development narrative used by the government serves to legitimize the practice of natural resource extractivism. On the other hand, the resistance of the Wadas community demonstrates the residents' political capacity to defend their living space through collective mobilization and the utilization of local knowledge. This research confirms that the Wadas conflict is a question of ecological justice, citizenship rights, and democracy in development practices in Indonesia.

Keyword: Ecological politics, wadas conflict, grassroots degradation, state capture, national development

Introduction

The agrarian conflict in Wadas Village, Purworejo Regency, is a clear example of how national development policies can produce ecological, social, and political injustice when the state ignores meaningful community participation in decision-making processes. The construction of the Bener Dam was positioned as a National Strategic Project, purportedly aimed at improving water security and public welfare (Ramadhan et al., 2024). However, various studies in ecological politics have shown that natural resource management driven by the logic of state development often triggers vertical conflict between the state and local communities. Bastos Lima and Kmoch (2021) assert that the state often uses narratives of development and national interests to legitimize the seizure of community living space in areas considered "development frontiers." Similar findings were presented by Dunlap et al. (2020), who showed that development projects labeled green often

conceal extractive practices that result in ecological damage and social marginalization. Furthermore, Lai et al. (2021) revealed that information inequality and the dominance of technocratic state knowledge in environmental management weaken communities' bargaining power and increase the potential for structural conflict. In this context, the conflict in Wadas Village represents a common pattern of how the state uses development claims to encourage the exploitation of natural resources without considering ecological sustainability and social justice.

The Wadas conflict is specifically rooted in the planned extraction of andesite stone as material for the Bener Dam, which has designated Wadas Village as a mining site (Fathan Mandela & Johan Kusuma, 2024). Residents' opposition is not directed at the dam construction itself, but rather at the mining activities, which they believe threaten the sustainability of their living space. Residents expressed concerns about the potential loss of approximately 28 water springs, the increased risk of landslides, and the destruction of the agricultural system that has supported the community's economic and social life. These concerns stem from ecological experiences and local knowledge that have been ignored in the development planning process. This demonstrates that the Wadas conflict is not merely a technical issue, but a fundamental issue concerning power relations in the control and management of natural resources.

Within the framework of ecological politics, development never occurs in a neutral space, but rather is always situated within a power relationship between the state, political-economic elites, and local communities (Sari, 2024). Large-scale development projects often become arenas for contested interests, where technical decisions are inherently politically charged. The state has formal authority to regulate natural resources, but this authority is not always used to protect the public interest. Bastos Lima and Knoch (2021) show that the state often acts as a facilitator of economic interests through policies that ignore the rights of affected communities. In the Wadas context, this pattern is evident through the practice of state capture, a condition where public policy reflects elite interests more than community needs (Tegnan et al., 2021). Decisions regarding mining locations, licensing processes, and the preparation of environmental impact assessments (EIAs) demonstrate how the state centralizes policy control without providing a space for fair deliberation for citizens.

In addition to its environmental impact, the Wadas conflict also resulted in social and political degradation at the grassroots level. Muna and Faidati (2023) explain that development conflicts accompanied by state pressure tend to undermine social solidarity and narrow the space for local democracy. In Wadas, the lack of outreach, procedural flaws in the Environmental Impact Assessment (EIA), the issuance of permits that conflict with spatial planning, and the repressive use of the apparatus indicate that the state is more focused on securing the project than protecting citizens' rights. This situation triggers social polarization, weakens community cohesion, and creates persistent fear. Thus, the Wadas conflict is not only an ecological issue, but also a question of citizenship rights and local democracy (Ludfy Dwi Hartono et al., 2025).

Several previous studies have examined the Wadas conflict from various perspectives, such as citizenship politics (Fathan Mandela, 2023), state-society conflict (Fathan Mandela, n.d.), and the dynamics of social movements and citizen activism (Jamaludin, 2025). However, these studies are generally partial and sectoral, placing legal, human

rights, or social movement aspects separately. To date, there is limited research that comprehensively analyzes the Wadas conflict by linking the practice of state capture, the narrative of green development (green extractivism), and their impact on ecological degradation and socio-political degradation at the grassroots level within a coherent ecological politics framework. This gap highlights the need for a more integrative analytical approach to understanding the Wadas conflict as a complex political process.

The Wadas conflict demonstrates how development projects often position rural communities as objects that must conform to state interests, rather than as subjects with rights to their living space. When the state identifies an area as a mining site, residents are faced with severely limited options (Miswadi Robin Krisna, 2025). This process demonstrates how development policies can create structural pressures that disregard local values, social relations, and cultural identities that have shaped community life for decades. Thus, the Wadas conflict is not simply a technical matter of determining a mining location, but rather a fundamental issue of who has the right to determine the future direction of a community (Nawir et al., 2023).

In many development projects in Indonesia, the information imbalance between the government and the public exacerbates conflicts. The government often has full access to documents, technical data, and expert networks, while citizens receive limited, often non-transparent information (Lai et al., 2021). This knowledge gap makes it difficult for citizens to objectively assess ecological and social risks. The state then controls development discourse through narratives of modernization and national interests, while citizens' local knowledge of soil conditions, water patterns, and disaster history is excluded from decision-making processes. This inequality in the production and distribution of information ultimately breeds citizen resistance to policies they perceive as unfair (Karambiri et al., 2024).

On the other hand, the Wadas conflict reflects how development can widen the gap between the state and society when political interests prevail over environmental concerns and citizen well-being. As citizen resistance intensifies, the state's response tends to be repressive (Pasaribu et al., 2020). The actions of officials create fear and narrow democratic space at the village level. Practices like these demonstrate that development involves more than just physical aspects but also a political arena in which the state seeks to maintain its legitimacy and authority. As a result, environmental conflicts transform into civic conflicts, where communities must fight for their right to be heard and involved in processes that affect their lives (Matous & Bodin, 2024).

Nevertheless, the Wadas conflict also demonstrated the local community's ability to build collective strength to withstand state pressure. The organically formed citizen movement successfully brought together various social groups, from farmers, women, youth, and community leaders, in the shared goal of defending their living space. This solidarity was expanded through the support of academics, activists, civil society organizations, and national networks. The presence of women's groups like Wadon Wadas was crucial because they brought a perspective with direct experience related to water, land, and family sustainability. The citizens' resistance demonstrated that rural communities are not passive but possess the political capacity to challenge power when their basic rights are threatened (Nugroho et al., 2021).

Based on these dynamics, this study uses a Political Ecology approach to analyze agrarian and environmental conflicts in Wadas Village by positioning environmental issues as a political arena fraught with power relations between the state, elites, and local communities. Although the Wadas conflict has been widely studied, most research remains sectoral and has not fully linked it to the dynamics of power and the distribution of natural resources. So far, there is still limited research that comprehensively positions the Wadas conflict as a political process that brings together the practice of state capture, the narrative of green development, and their impacts on ecological and socio-political degradation. These limitations result in a partial understanding of the Wadas conflict and do not fully explain how national development policies can operate as instruments of control over people's living spaces. Therefore, this study aims to analyze the Wadas conflict through a political ecology perspective to understand state power relations, ecological impacts, and the socio-political degradation experienced by the community due to andesite mining policies in the Bener Dam construction project.

Method

This study uses a descriptive qualitative approach to understand the Wadas conflict in depth through a Political Ecology perspective. This approach was chosen because the conflict cannot be explained solely as a technical issue of licensing or spatial planning, but rather as a political process involving power relations between the state, elites, and local communities. The Political Ecology framework is used as an analytical basis to explore how development policies and narratives of national interests legitimize the andesite mining plan, and how this process affects the living space, citizenship rights, and socio-ecological conditions of the Wadas Village community. With this approach, the study seeks to view the conflict not only as a local event, but as part of the broader dynamics of political development. Data collection was conducted through a documentary study of various relevant and credible sources, including scientific journal articles, civil society organization reports, official policy documents such as environmental impact assessments (EIA) and spatial planning regulations, and media coverage related to the dynamics of the Wadas conflict. The collected data were analyzed using content analysis techniques by grouping information into main themes, such as power relations, development narratives, ecological risks, and forms of citizen mobilization and resistance. The analysis process was carried out in stages through data reduction, thematic presentation, and drawing conclusions, reinforced by process tracing techniques to explore the relationship between state policies, project security practices, and the emergence of socio-political degradation at the grassroots level. The validity of the findings was maintained through source triangulation by comparing various academic documents, official policies, and independent reports, so that this study was able to provide a comprehensive understanding of the Wadas conflict as an issue of ecological justice and development politics.

Results and Discussions

Ecological Impact of Andesite Mining in Wadas

The planned andesite mining in Wadas Village carries far broader ecological consequences than the technical descriptions presented by the government in various

planning documents (Anggraeni, 2025). Wadas is a rural ecosystem with unique geological and hydrological characteristics, where the community's socio-economic life is highly dependent on environmental sustainability. The village's ecological space is understood not only as a material resource, but as a life system integrated with the cultural identity and social sustainability of the residents (Niculescu, 2018). Therefore, the planned large-scale mining has the potential to disrupt the ecological balance and threaten the sustainability of community life.

The most crucial ecological issue in the Wadas conflict is the existence of approximately 28 springs that have supported the agricultural system and residents' domestic needs (Anggraeni, 2025). These springs are formed naturally through volcanic rock structures that are able to store and channel water to various rice fields, fields, and gardens. Mining activities involving massive excavation, rock destruction, and changes in soil structure have the potential to damage these hydrological mechanisms (Niculescu, 2018). Changes in geological structure can cause a drastic decrease in spring water discharge. Various cases of rock mining in Indonesia show that spring water discharge can decrease by 60–80 percent in the first few years of mining operations (Panjaitan et al., 2023). This impact is not only an environmental issue but also a direct threat to the economic sustainability of agrarian communities that depend on water availability for their livelihoods (Gu & Li, 2018). The loss of water access has the potential to trigger ecological displacement, a condition where communities are forced to leave their living spaces due to environmental damage (Liu et al., 2023).

In addition to threats to water sources, the geological vulnerability of the Wadas region also increases the risk of ecological disasters. The village is located in a hilly area with relatively steep slopes and unstable soil structure. Mining activities will remove the vegetation cover that functions to prevent erosion and bind the soil (Huang et al., 2019). The removal of topsoil and the excavation of rock material have the potential to significantly increase the frequency of landslides, damage agricultural land, cut off road access, and threaten the safety of residents. Thus, the ecological risks of mining are not merely hypothetical but have real implications for environmental stability and community security.

From an ecological political perspective, environmental damage is often legitimized through development narratives. The government framed the Bener Dam as a national strategic project, claiming it would improve water security and public welfare (Choi et al., 2020). However, when the development process actually damaged the local ecosystem, this narrative transformed into a form of environmental violence, a structural violence that uses development rhetoric to legitimize the appropriation of people's living space. Another long-term impact that is often overlooked is microclimate change. The loss of vegetation cover can increase local temperatures, decrease humidity, and alter wind and rainfall patterns, ultimately reducing agricultural productivity (Mangani et al., 2025).

Mining activities also generate dust pollution due to rock breaking and the use of heavy equipment. Wind-borne dust particles have the potential to pollute the air, reduce crop quality, and harm public health, particularly respiratory problems (Hanifudin & Idawati, 2024; Muhammad et al., 2024). For agrarian communities like Wadas, changes in air quality and the physical environment have a direct impact on their daily lives. Thus,

emerging ecological threats affect not only the natural environment but also the social, economic, and cultural structures of the local community.

The Wadas case also needs to be understood within the global context of the phenomenon of green extractivism, namely extractive practices disguised as a narrative of sustainability (Rani et al., 2022). The Bener Dam was promoted as a project that supports water security, flood control, agricultural irrigation, and even energy transition through hydroelectric power generation (Bontempi et al., 2023). This narrative is constructed using technocratic language that positions development as a solution to modernization. However, the reality on the ground shows that this process has the potential to cause serious ecological damage and socio-political inequality. This is where green extractivism comes into play: the discourse of sustainability is used to legitimize the exploitation of natural resources (Sihidi, Salahudin, et al., 2025; Sihidi et al., 2026).

Green extractivism is not only related to the extraction of natural materials, but also to the dominance of knowledge (Sihidi et al., 2024; Sihidi, Romadhan, et al., 2025). The state uses technical arguments that are difficult for communities to access to legitimize projects, while local ecological knowledge tends to be ignored (Koh et al., 2025). This information gap creates a colonialization of knowledge, where residents' empirical experiences regarding water, land, and disaster risk are not considered in decision-making. For the Wadas community, the hill to be mined is not simply a pile of rocks, but an ecological space with economic, cultural, and spiritual significance (Dunlap et al., 2020). The reduction of living space to a material commodity reflects how the state's logic separates people from the environment in which they live.

The pattern observed in Wadas is also consistent with various other national development projects, such as nickel downstreaming, hydroelectric power plant construction, and energy transition projects, which often have ecological and social impacts on local communities. This demonstrates that the green development agenda in Indonesia is still dominated by a developmentalist approach that positions nature as an object of exploitation, rather than an entity to be protected. Thus, green extractivism in the Wadas case demonstrates that the narrative of sustainability can function as a political instrument to mask extractive practices that create ecological injustice. Ultimately, development projects claimed to be environmentally oriented have the potential to compromise the sustainability of ecosystems and the rights of local communities to life.

Social and Political Degradation at the Grassroots Level

The Wadas conflict not only had ecological impacts but also produced profound socio-political consequences at the grassroots level. Social and political degradation became an integral part of the conflict dynamics because it involved power relations, violations of citizens' rights, and the narrowing of local democratic space (Wang et al., 2022). The presence of the state, through its less than transparent apparatus and bureaucracy, created stressful social conditions and disrupted previously relatively harmonious social order (Setiawan, 2024). This situation demonstrates that development projects not only impact the physical environment but also significantly alter the social and political structures of communities.

One of the most obvious forms of social degradation is the breakdown in community solidarity within Wadas Village. Before the mining plan emerged, relationships between

residents were built on cooperation, mutual assistance, and strong communal values. However, the mining policy triggered social polarization, dividing residents into two large groups: those supporting the project and those opposing it (Orimoloye et al., 2021). Supporters were generally influenced by promises of economic compensation, social pressure, or close ties with government officials, while opponents relied on a commitment to environmental protection and maintaining living space. These differing positions gave rise to unprecedented horizontal tensions in village social life.

This polarization is eroding the social capital that has long been the main foundation of rural life (Denstadli & Julsrud, 2019). Trust between residents is weakening, family ties are strained, and the practice of mutual cooperation is becoming increasingly rare. Development framed as a national interest has instead resulted in profound social fragmentation, exposing the paradox between development goals and the reality of its impact on the ground. This degradation of social capital is a concrete manifestation of what is known as grassroots degradation, where development policies undermine the social networks that support the sustainability of local communities.

In addition to the breakdown in social solidarity, citizens' democratic space has also significantly narrowed. The state has responded to community opposition to mining plans with a repressive security approach. The deployment of large numbers of police, intimidation of prominent opponents of the mine, and the arrest of residents in 2022 are clear evidence that project security is prioritized over protecting citizens' rights (Saric et al., 2021; Orimoloye et al., 2021). These actions have caused psychological trauma, fear, and distrust of state institutions. In the context of civic politics, this situation demonstrates the neglect of citizens' basic rights to express opinions, participate, and feel safe (Denstadli & Julsrud, 2019).

Political degradation also occurs through undemocratic bureaucratic mechanisms. Information manipulation, non-transparent socialization processes, and the involvement of village officials to silence criticism are practices that demonstrate procedural injustice (Hanifudin & Idawati, 2024). Several public consultation forums were reportedly merely formalities, and there were even allegations of manipulation of residents' signatures of approval. Such practices demonstrate that public policies are not formulated through a fair deliberative process, but rather through administrative mechanisms that ignore the voices of affected communities.

The resulting socio-political tensions also impacted relationships between residents on a more personal level. Differences in attitudes toward mining projects sparked conflict at the family and community levels (Muhammad et al., 2024). Some residents felt ostracized for opposing the mine, while others felt pressured to follow government policy. The social wounds resulting from such conflicts are not easily healed and have the potential to persist in the long term (Wang et al., 2022). Thus, socio-political degradation in Wadas is not a byproduct, but rather part of the structural mechanisms that accompany the development process itself.

From an ecological political perspective, this situation demonstrates that the Wadas conflict is not merely a technical issue between development and the environment, but rather a power issue that determines who has the right to access, manage, and control ecological space (Ojha et al., 2016). The state's decision to designate Wadas as a mining site reflects the dominance of political-economic interests over the ecological and social

interests of citizens. The concept of state capture demonstrates that seemingly objective public policies are actually influenced by the configuration of elite interests (Jamaludin, 2025). In this situation, the state no longer plays the role of a neutral mediator, but rather an actor serving specific interests.

The resulting ecological and social impacts demonstrate how development can simultaneously lead to grassroots degradation (Sarjani, 2023). The Wadas community faces threats of water loss, environmental damage, social polarization, pressure from officials, and uncertainty about the future. Integrating these findings, the Wadas conflict demonstrates Indonesia's development model, which remains dominated by extractive approaches. Although disguised as a green development narrative, its practices continue to rely on natural resource exploitation and neglect of local community rights (Puspa et al., 2022).

Ultimately, the Wadas case confirms that development cannot be separated from ecological and political dimensions. Development that ignores environmental sustainability and civil rights will lose its social legitimacy. The Wadas conflict serves as an important reminder that development should not be measured solely by the success of physical projects, but also by the extent to which it protects the living space, dignity, and justice of those directly affected. Without ecological and social justice, development risks degenerating into a process of dispossession legitimized by the state.

The State, Elites, and State Capture Patterns in Development Policy

The dynamics of the Wadas conflict become clearer when analyzed through the framework of state capture, a condition where interest groups are able to influence the direction of state policy through formal and informal mechanisms (Khitam, 2024). Indonesia Corruption Watch's (ICW) analysis of the energy sector shows that state capture occurs not only in energy policy and the renewable energy transition, but also in large-scale development projects with strategic economic and political value (Lukum & Hukumu, 2025). A similar pattern can be found in the designation of Wadas Village as a mining site for materials for the construction of the Bener Dam. In this context, policies that should favor the public interest instead reflect the interests of economic and political elites.

The first form of state capture in the Wadas case is evident through institutional infiltration, namely the dominance of certain actors in the decision-making process. The central and regional governments tend to focus policies on a small circle of bureaucrats and project stakeholders, without meaningful community involvement (Jamaludin, 2025). The public consultation forums held are more of an administrative formality than a substantive space for deliberation. As a result, residents lack adequate bargaining power in determining the future of their living space. This situation indicates that the policy process in Wadas does not operate within a participatory democratic framework, but is instead controlled by predetermined development interests (Sarjani, 2023).

The second form is technocratic capture, which is the dominance of technocratic actors such as environmental impact assessment (EIA) consultants and technical bureaucrats in determining policy legitimacy (Christensen & Mandelkern, 2022). In practice, technocratic authority is often used to legitimize decisions that are non-participatory and insensitive to ecological sustainability (White, 2024). In the Wadas case,

the EIA document was positioned as the primary scientific basis for justifying andesite mining, despite its closed-door preparation process and minimal community involvement (Abiyan et al., 2025). Many residents claimed they were never adequately involved in the preparation of the environmental impact assessment. This situation demonstrates that scientific authority can be exploited as a tool for political legitimacy, rather than as an instrument for environmental protection and the public interest.

The third form of state capture is financial capture, which involves the use of state financial resources and project funding schemes to further the interests of certain elites (García-Lamarca et al., 2022). The Bener Dam, a National Strategic Project, involves a large budget allocation and a long-term contract with significant economic value. Under these circumstances, the determination of Wadas as the source of materials is based not only on technical considerations but also on opaque political and economic interests (Fedchenko et al., 2023). Such large-scale projects open up space for the circulation of capital and interests that potentially disregard the rights of affected communities.

The involvement of security forces in securing projects also reflects a broader pattern of state capture. State apparatuses are used more to suppress citizen opposition than to protect their civil rights. When state institutions are used to secure specific economic interests, the state's function shifts from protecting public interests to serving elite interests (Bonga & Mahuni, 2025). This pattern aligns with ICW's findings that bureaucratic and security forces are often involved in facilitating strategic projects fraught with economic interests. Thus, the Wadas conflict is not simply a clash between development and society, but rather part of a larger political structure in which the state is governed by a particular configuration of interests.

The Wadas community's resistance to andesite mining plans needs to be understood as a political expression of their desire to reclaim ecological space claimed by the state through development policies (Maran et al., 2023). This resistance is not a spontaneous reaction, but rather a conscious, organized action to defend their living space from economic exploitation (Atkins & Hope, 2021). Historically, the Wadas community has had a strong ecological relationship with their hills and land. For residents, this space is not simply a physical landscape, but a source of water, a place to cultivate crops, and part of the community's social and cultural identity (Flaminio et al., 2021). Therefore, the mining plan is seen as a direct threat to the sustainability of their lives.

Citizen resistance also stems from their experiences of procedural injustice. Minimal public involvement, limited information, and pressure from officials create conditions that force communities to mobilize collective strength (Winemiller et al., 2025). In this context, Wadas' resistance is not a fundamental rejection of development, but rather a response to the state's disregard for citizens' rights as subjects of development. The forms of resistance that emerge are diverse, ranging from the formation of community organizations like GEMPADEWA, village deliberations, to fostering solidarity with national civil society networks (Andreucci et al., 2023).

One important dimension of the Wadas movement is the active involvement of women's groups through the Wadon Wadas community. Women are not only involved in demonstrations but also play a role in internal organizing and information dissemination (Archer & Calvão, 2025). Women's role is particularly strategic because they are the group most directly impacted by water, food, and family sustainability (Fedchenko et al., 2023).

This involvement demonstrates that Wadas resistance is not only an ecological struggle, but also a struggle to maintain social dignity and citizenship rights.

From a Political Ecology perspective, Wadas resistance represents a community effort to challenge the power configuration that monopolizes ecological space ([García-Lamarca et al., 2022](#)). Ecological space is understood not as empty land, but as a political arena where various actors negotiate and compete to determine the future of resources. Communities utilize various advocacy channels, including social media, legal networks, mass media coverage, and academic support, to elevate the Wadas issue to a national level ([Bonga & Mahuni, 2025](#)). This strategy successfully constructs a counter-narrative to the government's claim that the Bener Dam project is solely in the national interest.

Furthermore, Wadas' resistance is also a struggle to maintain the authority of local knowledge. Communities possess empirical knowledge about soil conditions, water patterns, and ecological risks that are often ignored by the state's technocratic approach. Within the framework of Political Ecology, this resistance represents a form of affirmation of the legitimacy of local knowledge against the dominance of technocratic discourse ([White, 2024](#)). Thus, the Wadas movement is not only a resistance to mining projects, but also a struggle to reclaim political and living space in a more equitable manner.

Overall, the resistance of the Wadas community reflects the political capacity of local communities to confront state and elite domination. This movement demonstrates that rural communities are not passive actors, but rather political subjects capable of organizing themselves, building solidarity, and fighting for ecological justice. The Wadas case serves as a crucial example of how environmental conflicts are actually political conflicts, concerning the rights, dignity, and future of residents' living spaces.

Conclusion

The conflict in Wadas Village demonstrates that non-participatory development will always produce ecological and social injustice. The planned andesite mining for the Bener Dam sparked resistance because it threatened water sources, land stability, and the sustainability of the residents' agrarian economy. The closed policy process, minimal public involvement, and the state's repressive approach deepened social polarization and weakened community solidarity. Thus, the Wadas conflict emphasizes that the primary problem lies not in the technical aspects of development, but rather in non-transparent and unjust policy governance.

From an ecological political perspective, this conflict is a manifestation of the unequal power relations between the state, elites, and local communities. State capture is evident in the dominance of technocratic actors, the non-participatory preparation of environmental impact assessments (EIAs), and the use of state officials to secure projects. The government's green development narrative reflects symptoms of green extractivism, where the rhetoric of sustainability is used to legitimize the exploitation of natural resources. Therefore, the Wadas case emphasizes that sustainable development can only be achieved through ecological justice, respect for citizens' rights, and an inclusive policy process.

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