



A STUDY ON THE ROLE OF “LAFTI MOVEMENT” IN ENVIRONMENT SAFETY

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Abstract

The Environment Safety is most important aspects of sustainable development of Eco friendly society. The Modern world affected by the various pollution. The main causes of pollution are anti-natural activities of human being. Because the LEFTI, movement activities is fully emphasized the Eco-friendly society. Before LAFTI came in the Land site on which the Landless labourers lived did not belong to them, and they were often evicted by land lords of the government in the name of development, Due to LAFTI'S efforts, the government has enacted a bill by which the Land –site on which the humble thatched but is located is legally allocated to the family. The people – participatory – environmental – friendly, house – suilding project, in which at least one adult member of the family contributes labour, is currently benefiting about 2000 families. To address this human and ecological tragedy, the Jagannathans and LAFTI movement workers organized gramsabha (village assembly) to raise awareness among people to oppose the prawn farms.

Keywords : *Environment – Friendly, prawn farming pollution, Environment and Society, Sustainable Development, Natural Conservation, Human Ecology, Bio-Diversity.*

INTRODUCTION

This earthly world, the abode of human and other living things is unique by nature. Environment in general means the place of survival of microorganisms, such as plants, animals, birds and human beings in their respective domicile.

Etymologically, the term “Environment” means the complex nature of surroundings meant for living things. It is so, as man is engulfed by land, water, wind, sky, sun, moon, stars, plants, birds and animals besides his own creative embellishments as places of shelter, cultural exposition, technology, socio-economic pride, rule of conduct, politics, health organizations etc for a better happy, peaceful and progressive living.

It comprises of sky soaring tall trees, utter greenish paddy, fields, eye catching birds of multi coloured feather's mild meadows to play and wander, enriched with manifold blossoms of plants, creepers and frees, stretches of snow laden mountains, cascades of high sheathing cliffs, seas of roaring resources, gentle streams and rivers of hopping nature, lofty mountains and hills, the much proliferated existence of flora and fauna supportive to human and other beings, besides the basic constituents of nature such as land, water, wind, fire and ether. Now it is time for us 'as dutiful environs friendly human beings to preserve and pass on the same live and safe environment to the next generations for a better future living and continuity of mankind nature.

CAUSATIVE FACTOR'S OF ENVIRONMENT DETERIORATION

Every living thing lives in its own inherited way of living since its inception and appearance on this earth planet. Of which, the human being, the highest sensed living being started living in its own way of aims and fancy without adhering to the basic concept of environs friendliness. i.e. Man styled his living much against the course of nature. In fact, it is only such an attitude of man has really created the root cause of hazardous environment. To cite few such factors, are new inventions and discoveries as progression in science and technology had really lead to the drastic changes of the present day environment. For example much use of refrigerators and air conditioners also lead to the rise of global warming. Earlier man had his livelihood through simple and humble living by consuming the naturally available fruits roots, vegetables, sheltering in caves and cowerns. As settlement started he tried to produce more and as a result of which the phase of forestation started to cope up his needs for more shelters, production and manufacturing units. In fact, the above mentioned requirement could become possible only through destruction of nature in a phased manner.

In course of time dramatic changes of environment occurred due to the varied ways of human society of different social hierarchical strata. In other words, by destroying nature and swindling its resources only little percentage of human beings could become rich and wealthier and thereby project themselves as personalities of pride and prominence. As a result of this tendency of few, nature and society departed and travelled in opposite directions causing much paucity of their earlier balanced nature. Hence, the some has become the causative factor of natural calamities, and the deterioration of human values in societies. The present attitude of man alone excels every other cause as the prime factor for the deterioration of the Bio-diversity of this living planet. In fact it becomes an alarming signal even for the extinction of human race on this planet.



So, such an affected environment is disastrous and dangerous not only to human beings but also to other living things and forms of nature. In order to overcome this circumstance, it becomes vital for every individual to act immediately in a dutiful, eco-friendly manner to protect and safe guard the environment of the world.

ROLE OF ‘LAFTI’ FOR SAFE ENVIRONMENT

In 1982, two of the leaders of sarvodaya movement, Mrs.Jagannathan and his wife Mrs. Krishnammal created the ‘LAFTI’ organization (Land for Tillers Independence), to protect and safeguard the rights and interests of the Tillers of the State. This organization involved itself through its supportive activities to poor labourer’s, in the problems of downtrodden Dalit farmers, issues pertained to the adverse impacts of prawn farming over the fishermen folks basic living standards, and lowering the level of available ground water table besides causing pollution havocs to environment. In fact the prime motto of this organization is to represent such adverse issues of man and environ and safeguard both through non-violence, activities. In this regard it becomes obvious to brief up the activities of ‘LAFTI’ at this juncture.

Through this ‘LAFTI’ organization was started with an intension of protecting the welfare as well as the land owning of Tillers, it has also protected against the social stigmas at the respective working venues of labourers/tillers. Particularly, at places of prawn farming culture located at the coastal districts Thanjavur, Nagai and Thiruvarur. Labour issues arose out of such hubs are immunerable and hence the members of ‘LAFTI’ in association and cooperation with the public has been staging their protests against such prawn farming culture.

The encouragement of prawn farming had really occupied 40,000 acres of fertile land of the Kaveri delta as totally useless and barren. In other words, the existence and promotion of prawn farming had really spiraled more than lakh acres of fertile land and thereby shattered the livelihood of many thousands of farmers and tillers. In fact, the members and organizers of ‘LAFTI’ have really taken these vital issues to the form of the people through peaceful processions, process of pamphlets distribution and protests emphasizing the importance of environment awareness. As a result of this awareness, people independently stayed different kinds of protests against prawn farming.

At the initial stage the prawn farming spoils just the palatable ground water as soar water and later on converts the land drastically unfit to live for the farmers as well as to fishermen. Having realized these adverse effects of environment due to prawn farming, an elderly Gandhian of the state, also the president of the village autonomy movement, Mr. S. Jagannathan filed a case against the prawn farming at the supreme court of India. As a result of this representation, the supreme court of India in 1996 pronounced some regulations and restrictions to such prawn farming of the country. Accordingly, fertile cultivable lands, resourceful woods, jungles and places of public interest, importance should not be chosen for prawn farming. Although the pivotal body of Indian jurisprudence pronounced such a verdict, some individuals with ulterior self motives do not adhere to such norms of raising prawn farming to this day. Apart from this, the unstinted efforts of ‘LAFTI’ and public through paths of ahimsa could only bring less in pact to the self-centered prawn farming individuals. Moreover, majority of the officers who ought to carryout and execute the orders of the apex court didn’t strictly follow. It is only such lenient attitudes made the prawn farming mushrooming. Due to this state of affair, thousands of acres of fertile lands of the state literally turned to be barren and waste and turned lakhs of tillers and farmers livelihood as a matter of debate, question and concern.

Although Government of India awarded Padmasri to the Gandhian cum humanitarian of the state Mr.S. Jagannathan, didn’t receive the prestigious national award just for the cause of the non upliftment of the socio-economic standards of the downtrodden. (i.e) when the majority of the society faces the socio-economic inequalities hoods think and receive of the award. Hence the relinquished the some. He also cited that his conscious doesn’t permit him to receive the same when the administrative set up to the government failed to implement the ruling of the Supreme Court to control prawn farming.

CONCLUSION

At this juncture, it becomes everybody’s responsibility to inculcate environment friendly attitude and make man’s livelihood conducive to nature. This is mainly to develop a feeling among people that they are a group with nature and environs. Rules and regulations are to be modified and codified to protect the surroundings of nature. Almost all the developments of the country to be charted out of environment friendly maintaining safety and security to it. In this regard it becomes crucial to recall the service of ‘LAFTI’ in creating awareness about the setbacks of prawn farming and in turn kindled the independent interest of various social groups to protest may against the prawn farming on the Gandhian foot prints of ahimsa in particular.



Preservation and conservation of environment itself means protecting one self, individually and wholly, with the richness of nature for a hale and healthy living. Hence, it is everybody's concern to care for environment as a dutiful citizen of this land of sanadhanadharma and also as a fellow living being of the universe. In fact, this could be the priceless wealth that we could enjoy and pass it on to the next generation for a better to best living environment.

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