

# **MAKING ECHO FOR THE ENVIRONMENT: COMMUNICATION STRATEGIES FOR CONSERVATION OF THE WATER RESOURCES IN INDIA - WITH REFERENCE TO HOLY BEIN CONSERVATION MOVEMENT**

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## **INTRODUCTION**

Ancient Indians developed many ideas, attitudes and practices with regard to their essential relationship with nature. These were really expressions of our primordial awareness of the significance and need for ecological conservation. Such practices naturally became a part of the discipline of the religious rituals. The earth was reverentially called mother earth and goddess. (Kiran Prasad 2009) Same it is found in the case of Holy Bein Conservation Movement. these new social movements are being viewed as alternative development paradigms, distinctly different from government sponsored, centralized and planned development, the mass media, the press in particular, have been giving wide coverage to various social movements with different goals- human rights, women, student, environmental protection, tribal and socially disadvantages groups- to name a few. These newly grass-roots participatory initiatives in rural development aim to strengthen local economic, natural resources & make the people more self reliant.(Kiran Prasad, 2009). Communication is an important element in the material of influence which leads to innovation and modernization of a society. Development initiated by people's participation, which has crystallized into various social movements, has become the focus of intense intention throughout the world.( Kiran Prasad, 2009 ).

Communication plays a vital role in shaping up the society. Many Communication approaches are being followed to bring the social change. Where mass media as a magic multiplier generate

the awareness in the masses about the various social issues as the Wilbur Schrumn said into his book Mass Media & National Development. In E.M.Rogers into his diffusion of innovation clearly stated that interpersonal channel of the communication bring the changes in the masses & further convert the awareness knowledge into acceptance. Communication is not just an exchange of human ideas and feelings. It is essential precondition to the development of man's world. In fact it is the very basis of the whole edifice of what we call social life. A widely participatory process of directed social change in a society, intended to bring about both social and material advancement for the majority of people through their gaining greater control over their involvement. (Rajbir Singh, 2006)

An effective & proper planned communication has persuasive impact upon the people. And work as an agent of socio-economic transformation. India is a rural based country, rural masses has very rare access to the government plans & policies. They do not have the needed information about various development projects, schemes and policies due to which their participation and support cannot be enlisted in implementation of these projects. Undoubtedly, there is need to provide the rural masses with relevant information sources so that they can make rational decisions. (Rajbir Singh, 2006). It is also observed in Holy Bein Conservation Movement none of the government plan has been introduced for the rehabilitation of Holy Bein Conservation Movement. district administration has not executed any action plan for this movement But the efforts of Saint Balbir Singh Seechewal`s are welcomed by the local masses. His efforts have brought the changes; his encouragement for the local community to govern themselves has urge to social change. Here it is worth mentioning that his Holy Bein has religious association with the first Guru of Sikh`s, it is believed that he was enlighten on the bank of this river. But as the time grows this river gets polluted. Sant Balbir Singh Seechewal founder of this movement started campaigning for the cleaning of this. As a result Holy Bein Movement becomes successful because development project was initiated by the people, for the people, of the people. It is become possible only by the systematize use of communication & its various approaches. It is to be implemented in the field of water, natural resources conservation also. In implementation of the proper communication approaches a message, communicator must be very planned, systematic & specific towards the goal. Many social groups, minority & religious institutions can play an important role in people's participation in context of India.

Words in the form of message whether written or spoken may influence the lives of billions of people. The information is available through television, radio, newspaper, magazines, films and books etc. In the epoch of digitalization still traditional media is playing a vital role in shaping up society and making the people aware about various social problems. To understand the use of communication strategies for this water conservation movement of India. Researcher has decided to work on this subject. Researcher observed that the various facts about the communication should be understood fully because communication is the basis of mass media from which various other technological revolutions take place.

The problem of environment degradation is as old as the evolution of Homo sapiens on this planet. The rapid growth of urbanization and industrialization has created the imbalance. Under the name of development man greedily exploited natural resources indiscriminately to the maximum extent of the nature's capacity for self-stabilization. Pro-Industry and Pro-Technology oriented lifestyle is causing great income disparities. The unsustainable lifestyles of the rich people are an environmental burden on the others who ironically are least responsible for the changes of climate. The last century, particularly, in later half has seen a lot of growth and economic development in almost all the countries. The methods of economic development, which mankind has followed, are also creating environment problem. With the industrial and technological development, though mankind has improved the economic conditions but it has also altered the natural ecological balance. Industrialization, urbanization and erosion of biodiversity have affected the natural environment adversely. (B.K. Jindal, et al, 1997)

The environment problems have grown up at very fast pace. The increased economic development and a rapidly growing population that took the country from 300 million populations in 1947 to more than 1.25 billion populations have put strain on the environment and natural resources of our country. (Rakesh Kumar Singh, 2011)

Geographically, India rests on the Indian Plate, which collided with the Eurasian Plate roughly fifty million years ago to form the Himalaya Mountains and the high Tibetan Plateau. Several of the world's great rivers originate in the Himalayas, including the Ganges, Brahmaputra, Yamuna, And Narmada rivers. But today these have been widely dammed to retain water from the summer monsoon. Although these projects provide power, electricity and irrigation for industrial agriculture, they have been controversial among environmentalists (Roy, 1999).

The word 'environment' includes all the part of nature necessary for the health and happiness of human beings. Nature constitutes the environment and the ecology of man. Not only the earth's beauty but the existence of life depends on natural environment. Environment means our whole surroundings-the land, water and the air. It contours all the organisms which consist of air, water, food etc. These elements are very much essential for living beings. All necessities of life for the living and non-living beings are derived from the natural environment. (Christopher Key et al, 2000)

Today, the air we breathe, the water we drink, the ground where we grow our food, all contribute to health problems and a lower quality of life. Society is in the grip of environment disaster, what's being done on a worldwide level, and what you can do in your community. The environmental problems have really affected the quality of human life.

But what would be the solution of this? There is need to give the boost to an environment conservation movement which must be supported by the media organizations. Many organizations and activists are continuously working to make them aware the masses. In India, the following movements are the results of their efforts, Chipko Andolan, Naramda Bachao, and Environment Conservation Campaign by Sunder Lal Bahuguna, Holi Bein Conservation Movement by Baba Balbir Singh Seechewal. These were a few famous movement of India. Each movement's motive is to make the people aware about the basic right of life and liberty (to live in a healthy and safe environment). These movements also propagated the agenda of modern environmentalism among the masses. These infuse the consciousness to protect the natural resources. But how this goal is to be achieved, this also raised the question to draft an effective, persuasive and result oriented campaign to be drafted?

It is possible only if the means of communication can be properly utilize for the conservation movement. In this study researcher has tried out at his best possible to understand the effective message strategies by investigating the Holi Black River movement was started by a religious leader Baba Balbir Singh Seechewal fourteen years ago.

## **WATER CONSERVATION AND GOVERNMENT ACTION PLAN IN INDIA**

Life on the earth can-not be imagined without water. Water is indispensable for socio and economic development. It also helps to maintain healthy eco-systems. It is a powerful geophysical force influencing the landscapes and climate. On a wide range of time scale, water is in everlasting movement, cycling through various reservoirs in the oceans, sky and soil. Indeed, water is abundant in the environment, but its distribution is quite uneven both in time and space. Therefore, to monitor the global water cycle with interaction among the key elements requires a comprehensive representation of the budgets and cycling of entire phases of water storages.

## **NAMAMI GANGE - INTEGRATED GANGA CONSERVATION MISSION PROGRAMME UNDER NATIONAL GANGA RIVER**

The “Namami Gange” Program which is approved by the union cabinet of India under the chairmanship of PM Narendra Modi. The main aim of this programme is to integrate the efforts to clean and protect the Ganga River in a comprehensive manner. ‘Namami Gange’ will focus on pollution abatement interventions namely Interception, diversion & treatment of wastewater flowing through the open drains through bio-remediation / appropriate in-situ treatment / use of innovative technologies / sewage treatment plants (STPs) / effluent treatment plant (ETPs); rehabilitation and augmentation of existing STPs and immediate short term measures for arresting pollution at exit points on river front to prevent inflow of sewage etc.

The objective is to increase the socio-economic prosperity. The program is expected to deliver in terms of job creation, improved livelihoods and health benefits to the vast population that is dependent on the river.

Government try to put their efforts to involve the local people. This program has a budget outlay of Rs. 20,000 crore for the next 5 years. This is a significant four-fold increase over the expenditure in the past 30 years (Government of India incurred an overall expenditure of approximately Rs. 4000 crore on this task since 1985). Marking a major shift in implementation, the Government is focusing on involving people living on the banks of the river to attain sustainable results. Drawing from the lessons learnt from previous implementation, the program also focuses on involving the States and grassroots level institutions such as Urban Local Bodies and Panchayati Raj Institutions in implementation. The program would be implemented by the National Mission for Clean Ganga (NMCG), and its state counterpart organizations i.e., State Program Management Groups (SPMGs). NMCG will also establish field offices wherever

necessary. In order to improve implementation, a three-tier mechanism has been proposed for project monitoring comprising of a) High level task force chaired by Cabinet Secretary assisted by NMCG at national level, b) State level committee chaired by Chief Secretary assisted by SPMG at state level and c) District level committee chaired by the District Magistrate. In order to ramp up progress, the Centre will now take over 100% funding of various activities/ projects under this program.

Taking a leaf from the unsatisfactory results of the earlier Ganga Action Plans, the Centre now plans to provide for operation & maintenance of the assets for a minimum 10 year period, and adopt a Public Participatory Approach for pollution hotspots.

In an attempt to bolster enforcement the Centre also plans to establish a 4-battalion Ganga Eco-Task Force, a Territorial Army unit, apart from contemplating on a legislation that aims to check pollution and protect the river.

### **JAL KRANTI ABHIYAN- MASS AWARENESS CAMPAIGN**

“Jal Kranti Abhiyan” is started by the government of India to consolidate water conservation and management in the country through a holistic and integrated approach involving all stakeholders, making it a mass movement. With a rapidly growing population and increasing needs of a fast developing nation, coupled with likely adverse impact of climate change, per capita availability of water would be declining year after year. It is believed that if not addressed properly in a timely manner, the fast growing water demand is likely to lead to water conflicts among different user groups as well basin states. There is an urgent need to promote as well as to consolidate the activities of water conservation, optimization of water use efficiency and water demand management in the country through a holistic and integrated approach.

It is important to create mass awareness on these issues or in other words, we need “Jal Kranti Abhiyan” throughout the country. The major objective is to strengthening grass root involvement of all stakeholders including Panchayati Raj Institutions and local bodies in the water security and development schemes (e.g. Participatory Irrigation Management (PIM); Encouraging the adoption/utilization of traditional knowledge in water resources conservation and its management.

Another major objective to utilize sector level expertise from different levels in government, NGO's, citizens etc; and enhancing livelihood security through water security in rural areas.

In this campaign the broad strategies to be adopted for successful achievement of objectives of the “**Jal Kranti Abhiyan**” are use of modern techniques coupled with traditional wisdom for devising area/region specific innovative measures for increasing water security. The programme is also focused on revival of traditional knowledge and sources for water conservation and utilization. It also encourages conjunctive use of surface and groundwater. It will also focus on the promotion of appropriate technologies for efficient and sustainable use of rainwater; Old and new ground water schemes, Creation of additional facilities for water conservation through construction of water harvesting structure. The idea of rainwater harvesting for recharge is to be made mandatory for residential, commercial and industrial buildings/premises. This is also necessary to maintain specified water quality standards.

## **KALI BEIN CONSERVATION MOVEMENT IN PUNJAB**

KALI BEIN Means `pure and clean river`. Its Source, back to hundreds of years, lays near villages Dhanoa & Himmatpur the marshland in district Hoshiarpur. It emerges from river Beas like a fountain from the earth and falling water takes the shore of a river. It covers a distance of 160 kilometers via villages-Dasuya, Begowal, Bhullath, Subhanpur, Sultanpur Lodhi etc. It ends in Bias Doab, which is formed by the rivers Beas, and Sutlej.

20 kilometers south of south of Kapurthala is situated the town named Sultanpur Lodhi, situated on the banks of Kali Bein. It is now a well developed town and a sub divisional headquarter of Kapurthala district. The town has a great historic value for Sikhs, Guru Nanak stayed here in his brother-in-laws house. His sister Bibi Nanaki was married to a resident of this town. Guru Nanak used to bath in Kali Bein for 14 Years.

For the past few decades all has not been going well. The river which used to be known for its pure and clean water has slowly taken the shape of a nullah full of waste. People staying around this river have not acted in responsible manner to keep its water clean and pure. The contamination & pollution of this river shows the ugly face of the development.

On 16<sup>th</sup> July, 2000 Baba Balbir Singh Seechewal started Kar-Sewa on the road coming to Ber Sahib, at the historic gurudwara of Sultanpur Lodhi, so that kar-sewa do not any difficulty in

coming to Sultanpur after the great efforts of baba Seechewal and his followers Kali Bein again become clear and pure as it was.

The Kali Bein has a historical significance too. At Sultanpur Lodhi more than 500 years ago, Guru Nanak Dev, the first Sikh guru came to stay at this place and is said to have attained enlightenment. People from the Sikh community consider this spot to be a place of pilgrimage. Apart from its religious-philosophical significance, the Kali Bein is also associated with the religious and cultural life of the Doaba region. Many historical Gurudwaras (Sikh temples) are situated on the riverbanks. From old times people used to take baths in its water. This was considered to be a good omen and holy on auspicious days. The Kali Bein is related to common people's daily life from birth to death. Burial grounds of many villages are situated on its banks. With the onset of development, the passage of generations and changing values and tradition, the Bein lost its original glory and the existence of the river faced numerous problems.

“Ek Onkar Charitable Trust Seechewal” really took a challenging task to Protect the “Ganga of Sikhism” means “Kali Bein” Which was known as Kali Bein but after the efforts of Saint Seechewal, Punjab Government announced this Bein “A Holy River” and now better known as Holy Kali Bein. This Holy Bein movement is the most successful conservation movement in the history of Punjab may be in the nation.

It is also interesting that entire movement is conducted without the any help of Government of Punjab. Ex. President of India honorable Abdul Kalam has mentioned about the “Kali Bein” many times in his speeches in the media. This study focuses on the Use of Communication Strategies for Water Conservation Movement in India, special reference to Holy Bein. This is a small river spread over 160 km's area, which was highly polluted and its existence was almost eliminated due to the over contamination of pollutant and sewerage water. But after the 9 years of this campaign, it achieved excellent result. Without any government efforts or support Sant Seechewal achieved a big milestone and set a big example of grass-root participation for a social change. In this campaign seechewal advocated the importance of Water resources by using the verses of Gurbani ( From Shri Guru Granth Sahib Ji Maharaj) ‘Pawan Guru Pani Pita Mata Dharat Mahaat’ from the Japji Sahib.

The research would evaluate the religion communication (Katha & kirtana) as a solid tool to involve the people in the environmental conservation movement and making them aware of



people of Doaba region. This study also focuses on the alarming side effects of pollution & global warming, which create a major problem for the globe.

## **UNDERSTANDING THE THEORETICAL PERSPECTIVE OF RELIGIOUS COMMUNICATION FOR WATER CONSERVATION IN INDIA**

In many developing countries of Asia, Africa, and Latin America, in which religion is the dominant of whether to go the western way of unbridled scientific and technological activity or hold on to more safe traditional ways of living. In this context, the basic values enshrined in every religion, simplicity, charity and respect of all human beings-assume a special significance. The earliest human beings have learnt to live in harmony with nature, as they depended for their philosophy of life, which found expression in religion. Thus one finds the roots of environmental conservation in many religions.

### **BACKGROUND OF THE STUDY- AN INDEGINOUS PERSPECTIVE**

India is the world's largest democracy and the second most populated country with more than 1.25 billion people are living in India. Due to large size and population density, environmental concern remains always on the stake in India. It often focuses on bringing together of social and environmental justice. India has assorted, age-old traditions for cooperative people with place. But, these customs were disrupted by five hundred years of colonial regulation. Now days, it is being challenged by globalization and market forces. There are many home-grown sources of environment pollution. These resources have resulted such as deforestation and groundwater pollution. Environment plays an essential role in human beings as well as for the development of society. With the rapid growth of technology and industry, the purity level of the environment has been decreased. There is a sever need of conservation of natural resources for the peaceful survival of mankind and other life forms on the earth.

In ancient scriptures, earth is addressed as mother:

Oh mother earth!

Your hills, Snowclad Mountains, forests

In all shapes and formations

I bow you

With all my might, I shall save

Your cultivable, fertile and nourishing black and red

Soils which are strong and resistant,  
And protected by our ancestors  
From getting weak by destruction and degradation

**(Atharva Veda, Kand-123, Sukti-I, Mantra-II)**

According to the Hindu philosophical beliefs, human body is composed of five basic elements of nature called (Panch Tatva) air, water, fire, earth, and the sky. It is also believed that human body is created by these elements of nature. From the advent of human life most of the Hindu religious scriptures; Vedas, Puranas, Upanishad worshipped the nature. These holy books give the message for the protection of nature. Nature was respected as sacred as goddess. Vedas and Puranas encouraged for the conservation of natural resources in their own ways.

Vedas and Puranas praises the essential elements of environment and natural resources. They emphasised to value forests, trees, animal and water resources etc. In Hindu rituals the human values were always at its height. During the rituals and cultural celebration it is easily noticeable that they are worshippers of nature. In Bhagwat Gita water is regarded as very sacred element of life. Manu Samriti, also regarded water as the creator, main source of life on the earth. In the text of Manu Samriti contamination of water by urine, stool or coughing, un-pious objects, blood and poison is also ethical prohibited. **(B.N. Tiwari, 1989)**

The Manu insisted people to maintain the cleanliness of water and to keep away from water pollution. Yajnavalkya Smriti and Charak Samhita also urged for the maintaining the purity of water. In ancient times, rivers also enjoyed a sacred position in our societal structure. The Ganga, The Yamuna and The Saraswati three was regarded as Goddess. These holy rivers not only possessed the disinfect capacity but also self purifying ability. At that time contaminating the river water was also regarded as sin.

In contemporary scenario, Hindu Devotees offer prayers on the Bank of River Ganges and the Bay of Bengal, they gathered to celebrate holy bath in the holy river but do not maintain the purity as a result holy rivers get polluted. Thus this celebration encourages the worships but on the other hand they forget to maintain its purity. In the Hinduism water has a deep religious significance in India. India is regarded as second-largest population in the world, which includes over 80 percent of Hindu. The religion definitely has a deep impact on the environmental ethics of the country. The environmental conservation has its deep root in the religion also.

They religious importance of environment as per the Hindu philosophy believes in ‘Vasudhaiv Katumbakam’, all the living beings of the world as the member of a family. It means one must respect the all living beings. This concept may throw a light on the problem of environment pollution, realization of a more environmental conscious and awakening. (O.P. Diwedi, 1997)

In Hindu philosophy there are many religious customs and beliefs in India which hold many essentials of environmental awareness. Hinduism includes an incalculable range of religious values that cannot be concise briefly. In actual the term Hindu is Persian in its origin. It is means to the Vedic peoples who lived on the bank of the Indus River. Brahma, Vishnu and Mahesh were regarded as one god. Scholar O. P. Dwivedi mentioned in his book ‘Dharmic Ecology’ that most Hindu philosophy believes that the individual souls of all beings are identical to the universal soul; because of its doctrine of reincarnation. “Among the various incarnations of God are a fish, a tortoise, a boar, and a dwarf. His fifth incarnation was as a man-lion. As Rama, God was closely associated with monkeys, and as Krishna, he was surrounded by cattle” ( O.P. Diwedi, 2000).

## **OBJECTIVES OF THE STUDY**

This research has been taken up focusing on the following objectives.

Objectives of the research are:

- To Understand Religious Communication Impact for Water Conservation Movement its implication in India.
- To identify the conservation efforts of Holy Bein as socio-religio-environment movement.
- To evaluate the awareness level of the people about the Water conservation movement in general and Holy Bein particular.
- To examine the role of religious communication for the environmental conservation of Holy Bein in particular.
- To understand the use of communication strategies for religious environment movement with specific reference to Holy Bein.

- To examine the role of grass-root level and participatory communication to develop collective consciousness among masses in general and particular in Holy Bein Conservation Movement.

## **HYPOTHESES**

To pursue research in an organized manner it is always essential to state workable Hypotheses.

**H1:** Holy Bein Conservation movement has brought the awareness towards Pollution, Environment Conservation and brings the changes in their attitudes towards the water conservation.

**H2:** Religious communication (Katha & Kirtanas) plays a vital role in the Holy Bein Conservation Movement.

**H3:** Participatory approach has played a vital role in involving the people in the environment conservation movement.

### **1.3 STATEMENT OF THE PROBLEM:**

The research seeks to explore the Making Echo for the Environment: Communication Strategies for Conservation of the Water Resources in India-With Reference To Holy Bein Conservation Movement. It was the focus of the study to check the effectiveness of grass-root level communication and to see how the use of communication strategies can be beneficial for the success full environment conservation movement in generating awareness among the masses, so people could be engaged in the conservation.

### **1.4 RESEARCH METHODOLOGY**

Research Methodology is a way to systematically solve the research problem. The research methodology includes the various method and techniques for conduction a research. Communication research is a process to analysis the communication strategies of a communication channels.

In this study exploratory design has been used. For the data collection primary and secondary data has been used. Primary data is collected with the questionnaire and secondary data has been collected from books, magazines, journals and websites. For sampling the convenient sampling is used. Sampling unit is taken Doaba Region. For the analysis of data simple average method has been applied. Two methods have been utilized in the study – case study method and survey method. The case study method is the primary method and survey is second.

**Data collection:** Primary data and secondary data have been used in this study. Primary data has been collected through questionnaire for public in Doaba region. Secondary data has been collected from books, magazines, journal, newspapers, and websites. Since study structured with both type of data.

**Sample Design:** Random and Non-Random samples are frequently used in research. In this research convenient sampling is used.

**Sample Unit:** Individuals in Doaba region

**Sample Size:** 100 People (50 male and 50 females)

**Analysis of Data:** Two types of data have been generated. We have qualitative data through case study and quantitative data through survey. The case study data has been collected and presented accordingly. A study has been conducted on 100 respondents are 50 males and 50 females are selected. After the collection of primary and secondary data. Information is summarized in tables and charts to reveals the valuable results according to objectives of the study. For this simple average method has been applied.

## **THE CASE STUDY DATA PRESENTATION AND ANALYSIS**

### **COMMUNICATION STRATEGIES FOR KALI BEIN COSNERVATION MOVEMENT**

#### **HOLY BEIN**

The Holy Kali Bein, which is the main tributary of the Beas River, is so important for the land of Doaba from geographic, economic, cultural and religious points of view that it is not an exaggeration to call it the lifeline of this central region of Punjab.

It is a rivulet sacred to Guru Nanak Dev ji on the banks of which at sultanpur Lodhi he meditated for 14 years, 9 months and 13 days. He used to take his daily bath in its holy waters. One day he dipped into its water and did not come out for three days, Guru ji was taken to presence of the Almighty and came back to the world blessed with divine verses and with a mission to preach the mool mantra of Gurabni "One Universal Creator God. Holy Bein becomes birthplace of a new revolutionary philosophy and the first pilgrimage of the Sikh religion.

## **POLLUTION IN HOLY BEIN**

From the past few decades all has not been going well. The river which used to be known for its pure and clean water has slowly taken the shape of a nullah full of waste. People staying around this river have not acted in responsible manner to keep its water clean and pure. The contamination & pollution of this river shows the ugly face of the development.

A number of towns have sprung up on the banks and the wastes of the houses, sewers and industries are discharged in to this river. Sewage from Kapurthala, Dasuya, Tanda, Begowal etc. have polluted the waters of this river. Due to ignorance and the selfish motives of residents around the river, and industries continue to pollute the water of this river. All sorts of garbage is being dumped in this river. A number of industrial by-products, oils and chemicals are being discharged in this river every-day.

The disgusting odor of this polluted water is everywhere. People residing along the banks of this river are falling sick often. Various types of mosquitoes and insects have crowded the areas around the river. During monsoon the situation becomes worse. There are a number of wild plants and wild grasses springing up all around the river banks, further decreasing the flow of water.

## **BEGINNING OF CONSERVATION OF THE HOLI BEIN**

It was only on 15<sup>th</sup> July, 2000 an NGO named **Dharat Suhavi** called for a meeting of intellectuals and social workers, to discuss the issue of rising pollution in Kali Bein, in Jalandhar. Many people came forward to make people understand the problem and asked them to do something about the rising pollution in this river, but nothing concrete was done. People talked, but nothing really happened. The intellectuals presented their views on the rising menace of pollutants in the Kali Bein.

People expressed great concern over the prevailing conditions of the ugly face of development around the banks of Holy Kali Bein. It was here that Saint Balbir Singh Seechewal, after listening to the views of all those present over there, decided to shoulder the responsibility of cleansing and purifying the waters of Kali Bein.

He announced the beginning of the kar-sewa of Kali Bein and called for the volunteers to join the Kali Bein. It was the devotion of gurus, saints and peers of staying pure and clean which inspired Saint Balbir Singh Seechewal Secondly, it was a lesson for the coming generation to learn from such acts of keeping their surroundings clean, to instill a sense of purity and cleanliness.

## **INITIALS CHALLENGES AND HURDLES**

The kar-sewa was initiated near Saint Ghat with the help of people from all walks of life staying in the town. It was in fact a great work in its own. Even the govt. officials could not dare to take such an initiative in that part, leave alone the common folks.

There were in fact a lot of angles to the work, like, to clean and pave the road to the river, to construct a dam, to plant trees and plants, to put tiles and stones on the dam sides, to measure and pinpoint the area.

There were a lot of difficult problems and challenges in starting this work. At the level of government as well as the private level a lot of difficulties were to be faced. Some problems were of severe technical nature, like officers were just not willing to co-operate to make the records available to measure and point out the marks in the area.

There were a lot of farmers, who were criticizing the developmental work being undertaken by Saint Balbir Singh Seechewal, the reason being that they were afraid of losing their property,

near the bank of the river, which they had acquired illegally. He had to explain to everyone about the historic value of this pious river and why it was necessary to clean it and prevent it from getting polluted in future.

People untidily could overcome the problems posed by the political leadership on their own. Now it is almost six years and Saint Seechewal and his followers are working day and night to make this project a success.

Saint Seechewal himself enters in the river and pulls out shrubs at times. When asked about such acts, he replied smiling, *“If I won’t engage in this act of bravery, how I can ask others to risk their lives? There are a number of dangers present in this work. One can even lose his or her life during the kar-sewa.”*

There are snakes, poisonous reptiles, insects and leeches. The leeches suck the blood of kar-sewaks, snakes bite and stones pierce their feet but kar-sewaks remain undeterred and brave it all. They are constantly engaged in the holy act of cleansing and purifying the river of Guru Nanak Dev ji. They don’t believe in mere talk, but in doing work.

There are people from all walks of life and of all ages. There are children and women also working day and night. There are some political leaders also working in tandem with Saint Seechewal with a good intention of doing real service to the people. This effort was a great decision to protect the Kali Bein. Earlier it was criticized a lot people were not in the favor of this work

### ***Initial Challenges***

The cleaning of the Bein River was a huge and risky task. Following were some of the challenges that this work posed:-

1. Cleaning of the rivers is not children play even the governments or big organizations are hesitant of taking up such huge projects. This type of work is usually of huge dimensions and incurs heavy expenses.
2. At the beginning nobody had any experience of such work and did not know what is to be done and how it is to be done. God alone knew what the requirements, planning, means,



and possibilities of this work could be it was directed Gursangat & bestowed means to success.

3. Hyacinth plants which had almost completely covered and blocked the Bein, was a great challenge for the kar sewaks.
4. Deposits of silt on the bed of the Bein had also blocked the flow of water in it.
5. Farmers, who owned lands adjoining the Bein area, gradually expanded their lands to encroach upon the Bein area, as a result of which the bed of the Bein went on shrinking. Such illegal encroachers opposed the kar sewa work ignorantly believing that they would have to vacate illegal possession if the kar sewa continued.
6. Demarcation of the Bein area was also a great problem because of non-availability of revenue records. Many a time, the revenue authorities also preferred to be non-cooperative.
7. Restoration of flow of fresh water in the Bein also posed a great problem. Due to retirement of the Beas away from sources of the Bein, quantity of its natural water fell too low.
8. Problem of sewage waters of villages & towns, which illegally flowed into the holy Bein was greater and more challenging than other problems.

The dirty sewage waters of 43 villages and 7 towns situated on the banks of the Bein were constantly polluting the purity of the Holy Bein. Sewerage systems in most of these villages and towns were installed in such a manner that the dirty water flowed into the Bein. The government itself had sanctioned grants for outlet of dirty waters into the Bein. As a result, the Bein had turned a dirty drain with extremely dirty and stinking water flowing in it. Apart from it, the Bein had become a dust bin for the dirty and wastage of villages and towns. When the kar sewa began, corpses of cattle were found lying there. The people who regularly went toward the Bein were those who could not afford to prepare toilets in their houses and went to the Bein-side for daily secretions.

Due to inflow of dirty effluents the Bein water became very fertile for the fast growth of hyacinth plants which grew so thick that it completely blocked the passage of the Bein. Apart from this, the silt that had flowed into Bein along with these dirty waters settled over the bed

of the Bein to make a thick layer and blocked the pores of the earth putting an end to natural process of recharging of water table.

As a result, underground water in Kapurthala district was fast depleting and this area of Doaba was turning into a desert. On the other hand, Dasuya-Mukerian area in Hoshiarpur district was water-logged due to the non-availability of outlet of excess water. The polluted waters of the Bein, which were seeping underground, were contaminating the underground stores of pure water.

The people living on the banks drank this water and became victims of a variety of deadly diseases. Thus, due to the miserable condition of the Bein, rich Doaba area of Punjab, Known as the Granary of India, was on the brink of annihilation and its condition from all points of view-economic, health, cultural, religious, etc.-became extremely pitiable.

## **FIRST STAGE OF MOTIVATION & WORK STARTED AT GURU KI NAGRI**

First stage of the Kar Sewa was for motivation. Sant Seechewal speaks loudly “**JO BOLE SO NIHAL**” People speak “**SAT SHRI AKAL**” decision of cleaning the kali bein was decided meeting of environmentalists was held at Jalandhar on July 15, 2000, but actual kar sewa work on the Holy Bein began only in the last week of July 2000.

Apart from the Gursangat of Seechewal area, the people from Sultanpur Lodhi and neighboring villages took part in the kar sewa to remove hyacinth plants from the Bein at Sultanpur Lodhi, to draw out silt that had gathered on its bed and with that soil prepare high and wide banks on both sides and establish pukka roads on them and built beautiful bathing ghats.

Apart from all this, banks of the Holy Bein were beautified & fragranced by planting trees and flowers. Moreover, permanent water supply system was installed for the irrigation of plants. The whole length of Bein from Gurdwara Sant Ghat to Talwandi Chowdharian Bridge road was illumined with electric lights. The whole of this work took less than two and a half years.

During kar sewa at Sultanpur Lodhi, it was felt that two important tasks would have to be done for restoring the holiness of Kali Bein. Firstly, the dirty sewage waters flowing into the Bein were to be stopped. The flow of fresh water in the Holy Bein was to be augmented. For stopping dirty waters flowing into the Bein it was necessary to tell people of villages and towns on the

banks of the Bein of its significance and encourage them to make alternative arrangements of sewage waters.

Baba Seechewal held many public meetings of intellectuals, writers, journalists and religious and political leaders. Under this project, a public expedition was organized from 30/3/03 to 1/4/06 so that people might be appealed to stop their dirty waters flowing into the Holy Kali Bein. Common public warmly responded to this campaign and wherever alternative arrangements could be made they stopped their dirty waters flowing into the Holy Bein.

## **RESTORTION OF THE BEIN FROM ITS ORIGIN PLACE DHANOA**

It was also felt in the first phase that problem of shortage of fresh water in the Holy Bein was also a very serious one like that of dirty waters. With the passage of time the Beas river receded from the origin of its tributary Kali Bein at Dhanoa in District Hoshiarpur.

Apart from this, the water springs that had been supplying water to the Kali Bein after the withdrawal of the Beas, also stopped giving out water, pores of soil having been obstructed. This state of affairs led to the severe shortage of fresh water in the Bein. The alternative arrangement made to deal with this problem was that some fresh water was siphoned into the Bein from Mukerian Hydal Channel.

But the main problem in this regard was that the water released from Mukerian Hydal Channel was in too small quantity. So the natural flow of water could not be restored. Due to lack of clean water and the frowning quantity of dirty waters flowing into it, the hyacinth plants grew so fast and spread in such manner that no way was left for the flow of water in the Bein.

The situation grew so worse that when, in 2001, only 65 cusecs water was released out of planned 200 cusecs, this water spread over the lands adjoining the Bein instead of flowing in it and it became a danger for the crops. So it was considered safe to stop this water. But the real solution to the problem was left unattended, that is, the cleaning of the Bein.

As a result, the situation, instead of improving, went on worsening. Due to the obstruction in the Bein, the excess water in this area in Hoshiarpur Distt could not find proper outlet & was struck by problem of water-logging.

When Saint Balbir Singh approached this area in search of the origins of the Kali Bein, he came to know about this main problem of the area. He realized that if the Bein was cleaned from its origin to Sultanpur Lodhi and water in it started flowing then the whole area could be reclaimed. With this in mind he made a plan to begin the campaign for cleaning of the Holy Bein.

On 29/12/02, the Akhand Path was held at Gurdwara Sahib at Dhanoa and prayers to God were offered for beginning the kar sewa of the Bein. Then on May 6, 2003, a tent was installed for the Gursangat to stay, the kar sewa for cleaning the Bein was started near Budho-Barkat and Gallowal bridge. First, the Bein was cleaned from Budho-Barkat-Gallowal Bridge upward Mukerian Hydal Channel.

Then after completing the cleaning upto Dhanoa, the kar sewa was resumed downward During the Kar sewa, not only the Bein was cleaned, but also a wide road along the Bein was also prepared for the vehicles to pass. This kar sewa was helpful in attracting the attention of the world to the importance of the Holy Bein.

The whole work was done with so much zeal and devotion that not only the work was done at a very fast speed but it became a means to get spiritual peace and contentment for the Gursangat. Residents of villages situated near the Bein, such as Gallowal, Budho Barkat, Dhanoa, Terkiana, Pul Pukhta, Proze Rollian, Prem pur, Thankuri, Bahadurpur, Talwandi Daddian, Meerapur, Bagwanpur, Awana, etc. Played very active part in the sewa.

Cooperation of people from far off areas was also equally remarkable. Saint Balbir Singh ji work on the Bein was estimated at about Rs.50 crores before June 16, 2003 according to a survey of the Punjab Govt. In fact, it is possible to measure Baba ji achievement correctly. What he has done towards the spiritual and moral transformation of people cannot be estimated in terms of money.

During this kar sewa the Bein was cleaned by extracting weeds and silt and a 110 kms long road was prepared on the banks of the Bein.

Great Nagar Kirtans were also organized along banks of the Holy Bein on the occasion of birthday of Sri Guru Nanak Dev ji. In 2003, the procession set out on 6/11/03 from Dhanoa and covering many stages on the way it reached the pious place of Sultanpur Lodhi on 8/11/03. It

reached its final destination at Nirmal Kuteya Seechewal the next day on 9/11/03. In 2004, another similar Nagar Kirtan was organized from 23-11-04 to 28-11-04. In 2005 and 2006 similar Nagar Kirtan were organized in November on the birthday of Guru Nanak Dev ji.

The kar sewa which was being done by common people under the guidance of Saint Balbir Singh Seechewal got national level recognition when the great intellectual, thinker and scientist President of India Dr. A.P.J. Abdul Kalam counted the kar sewa of the Holy Bein among the nine greatest achievements of the nation in his address on the eve of Technology Day on May 11, 2004.

### **CLEAN & GREEN HOLY BEIN (TREE PLANTATION)**

Work on the Bein to the west of Talwandi bridge at Sultanpur Lodhi, which was suspended for some time to clean the Holy Bein in District Hoshiarpur and construct bathing Ghats at Gallowal, Bhulath, Subhanpur and Kanjali, was resumed in June 2004.

Working with full zeal the Gursangat completed construction of bathing that's on the northwestern side of the Bein from Talwandi Chowdharian Bridge up to ancient Mughlai Bridge near Gurudwara Ber Sahib. But work on the southeastern side of the Bein still remains incomplete due to the illegal sale of Bein land. It is hoped that all the hurdles will be cleared soon with the grace of God and the kar sewa of the Holy Bein will be completed without any further delay.

In July 2005, Saint Balbir Singh Ji started expedition to make holy city of Sultanpur green. Thousands of *Boucerosia edulis*, *Ficus benghlensis*, and *Azadirachta indica* trees were planted.

The aquatic creatures play an important role in controlling the pollution of the Bein. But the Government has been leasing out the Bein to the contractors for hunting fish and other aquatic creatures in it and for a petty amount of money the sin of killing creatures in Guru Nanak Dev Holy Bein had been continuing and as a result, the pollution of the Bein water had been increasing. In July 2005, a mass movement was started to get the hunting of fish and other aquatic creatures in the Holy Bein banned.

On 29/7/2005, the people met Dr. Swaran Singh, Commissioner Jalandhar Division and gave a memorandum to him in this regard. On 7/8/05 too, the Gursangat demanded from the officials of

Fisheries Deptt. To stop immediately the hunting of fish and other aquatic creatures in the Holy Bein and not to include the Holy Bein in the fishing contracts in future. The plans of the Government to lease out the Holy Bein for fishing failed in the face of the force of Gursangat.

At last in October 2006 the government had to yield before the will of the Gursangat and declared the Kali Bein as “Holy Bein” and clamping of complete ban on killing of creatures in Holy Bein is a necessary outcome.

In Sep-Oct. 2005, the kar sewa was performed for installing underground sewerage system in Mori Mohalla, the dirtiest area of Sultanpur Lodhi as a part of the project of making the historic town of Sultanpur Lodhi clean and beautiful, Right from beginning of the kar sewa in 2000, the sangat has been demanding that the dirty sewage waters polluting the Holy Bein be stopped.

Expediting these antipollution activities, a memorandum was given to the Deputy Commissioner Kapurthala, demanding immediate stopping of flow of dirty waters in the Holy Bein. Mr. Sameer Kumar. D. C. and Mr. Rajiv Aheer, SSP Kapurthala, assured to take necessary steps, but no action was taken. Next day on 29/11/05 Baba Ji called a Press conference at Press Club Kapurthala and made an appeal to all the concerned people to work together for stopping the dirty waters flowing into Bein.

## **PRESIDENT OF INDIA JOINS THE MOVEMENT**

In Jan. 2006, beautiful boats were arranged for boating in Holy bein. Now a large number of children, women and men throng to the place for boating. S. Harjinder Singh (U.K) was kind enough to finance these three boats. Later on more boats were added to these with the cooperation Sangat.

In January 2006, cleaning of the Holy Bein was started from Gurudwara Ber Sahib downward. During this campaign, the Gursangat, using spades, tractors, trolleys, and cranes, cleaned and deepened bed of the Bein towards place of its confluence with the river Beas. In May 2006 the Bein was cleaned and hurdles were removed. As a result, water of the Beas river rose upward from Hari-ke Pattan to Sultanpur Lodhi.

This process promoted sewage waters of many villages and towns continued to pollute the Holy Bein. The administration also showed reluctance in implementing the rules constituted to control

pollution of water resources. In February 2006, some mischievous elements tried to illegally release the sewage water of Sultanpur Lodhi town in the Holy Bein. But their ugly efforts were failed with the grace of God.

On April 21, 2006 Saint Balbir Singh Seechewal held a meeting with the President of India, Dr. A.P.J. Abdul Kalam at Rashtrapati Bhawan New Delhi and discussed with him the problem of dirty waters polluting the Holy Kali Bein. It is worth noting that beginning with his radio address on May 11, 2004, the President has so far praised the Kar Sewa of the Holy Bein in about 25 of his national international speeches.

Expressing his concern he directed the administration to take necessary steps immediately. He also accepted Baba Ji invitation to come to see the Holy Bein. Important event of this movement was the visit of the Hon ble President Dr. A. P. J. Abdul Kalam to the historic town of Sultanpur Lodhi on 17/8/06 for paying homage to the Holy Kali Bein.

With his visit to this place, the morale of the Gursangat that had been engaged in the kar sewa was boosted and they got further inspired to serve with greater enthusiasm. It also encouraged the environmentalists all over the country.

The Holy Bein rose from a small area of Doaba and spread over the map of the world and became the concern of everyone with positive thinking. The kar sewa of the Holy Bein acquired new dimensions.

## **SOLUTION OF THE DIRTY WATER**

In order to restore purity of the Holy Bein permanently it was necessary to make alternative arrangements for the dirty waters of sewages. These dirty sewage waters were collected in common ponds and after treating those waters in indigenous manner, arrangements were made to supply them to the farmers through pipelines for irrigating their fields.

To supply the treated waters of Sultanpur Lodhi town to the farmers, about seven kilometer-long pipeline was installed from Sultanpur Lodhi town to Julah Dob Rain-water Nullah.

This pipeline passes through the lands of five villages- Sadduwala (Taraf Behbal Bahadur), Bhago Araian, Shahwala Andrissa, Sherpur Sadha, and Wantanwali – apart from a town

Sultanpur Lodhi. It irrigates about 500 acres of land of these villages and town. About 72 farmers are availing themselves of this facility. In order to supply water to individual farmers out of the main pipeline, each farmer has been allotted a manhole.

In a meeting of the farmers the terms of the supply of water to each farmer have been fixed after unanimous decision. According to this decision each farmer will get water at the rate of an hour/per acre. Now the situation is such that water is scarce and the farmers demanding it are in plenty. The dirty water which was a trouble in the past, has become a precious thing.

The farmers who used this water to irrigate their crops in 2006-07, have benefitted doubly. On the one hand, they have saved on fertilizers, water and electric power and on the other; the yield of their crops has multiplied many times. The farmers whose land has remained away from the route of the pipeline, are now earning: would that they could also have availed of this golden opportunity. In Shahwala Andriya village, underground sewerage system was installed and the village pond was cleaned to store the sewage water. In order to supply this naturally treated water for irrigation, a one-km long pipe line was installed. A 5 H.P electric motor pump has been installed to supply pond water into the pipeline. About 11-12 farmers are using this water to irrigate their fields.

Seeing that this experiment can be successfully applied to other villages and towns on banks of the Bein, Saint Balbir Singh decided to make similar alternative arrangements in other villages and towns. Working on these lines, the Gursangats have completed these arrangements in 22 out of 46 villages and one out of seven towns on the banks of the Holy Bein. In this manner they Holy Kali Bein is fast advancing towards achievement of complete purity. Sewage treatment technique can be use for the dirty water & to restore the water

## **ACHIEVEMENT OF THE MOVEMENT**

As a result of the hard dedicated effort put in by the Gursangat who have working on Holy Kali Bein for during the last seven years. Not only the Holy Bein has been revived, but also the economy of Doaba, has been boosted up. Some achievements of the kar sewa have been as follows :



- (1) As a result of kar sewa the Bein has been cleaned and flow of water-logged land in Hoshiarpur has been reclaimed. Excess water has got outlet. Agriculture has been made possible in large areas of Dasuya & Mukerian. Farmers Income has increased to make area prospersous.
- (2) Due to stoppage of flow of water in the Bein, catchment area in Kapurthala was affected with depleting water-table. Now afte the restoration of flow, process of recharging of water-table has been restored and water level has started coming up. About 1,35,000 hectares of land in Kapurthala district will benefit from this change. As a result, the imminent danger of this land turning into a desert would be averted. The hand-pumps that have been dry for many years have started giving water again.
- (3) Quantity of water being released from Mukerian Hydal Channel is too small. Gursangat has cleaned the Bein from Hari-ke Pattan upward to Sultanpur Lodhi, now the water from Beas can be brought upward whenever needed. It will promote water recharging in Sultanpur area.
- (4) The kar sewa has produced awareness in the whole Punjabi community that pollution of natural water resources is a great threat to our life. To pollute underground water by mixing dirty waters with our streams and rivers is in a way poisoning our coming generations. Due to this awareness many villages situated on the banks have stopped inflow of their dirty waters into the Bein and the remaining are anxious to do so.
- (5) Preparation of the road from Dhanoa to Kanjali has facilitated transportation in the area. Now the farmers can reach their lands easily. It is now easier for them to take their results is that the prices of these neglected lands have gone up by many times bringing huge benefit to the farmers.
- (6) Kar sewa has focused the attention of world on Mool Mantra bestowed on us by Guru Nanak Dev Ji. It has preached basic philosophy of Gurbani. Kali Bein has become focus of attention as birthplace of this philosophy. Its significance as the first place of Sikh worship stands confirmed. Now these people visit this stream in order to take holy dip and ablutions in it with great devotion. Construction of bathing Ghats at five places has provided more oppotunities for linking people to the Holy Bein.
- (7) Efforts to keep the Holy Bein clean and stop the inflow of dirty waters have started the process of development. For ex. Sewerage systems are being installed in these villages.

Plans are being made to dispose of their dirty waters. Unauthorized possessions of village ponds are being evacuated for storing the dirty waters in them. The water deposited in ponds is going to be supplied for irrigation purposes by means of pipelines.

(8) Baba Ji has presented a model in Sultanpur Lodhi by installing pipeline to supply treated water of the town for irrigation purposes to the farmers. The govt. plans to dispose of wastewaters of villages near Bein on the same lines. A new path of development will open for these villages. Opportunities will be created for organic farming. Agriculture will become more economical and the farmers who are under heavy debt will have some relief.

(9) The Bein at the Holy town of Sultanpur Lodhi stands totally transformed as a result of kar sewa. The Bein has been made and stones are fixed on the banks to build Ghats. Trees and plants have been planted on the sides of the roads along the banks. Permanent water and lighting arrangements have been made. Beautiful seats have been made for pilgrims. Boats have been arranged for the pilgrims. With all this, the Holy Kali Bein has got look of a beautiful picnic spot. Pilgrims from India and abroad visit this holy place of pilgrimage in huge numbers. This is a matter of great pride for the followers of Guru Nanak Dev Ji.

(10) In 2008, Saint Balbir Singh started work in the Mand area Kapurthala district where the Holy Bein river enters the confluence of the Bein and the Satluj near Harike Wetland, clearing the mouth of the Bein of silt which had gathered in the 17 km expanse. This silt had raised the level of its bed which blocked its mouth causing submergence of thousands of acres of land during rainy season and destroying crops and incurring heavy losses to life and property. As a result of Saint Balbir Singh work, the area has been protected against floods and prospective danger to crops and it has ushered in a new era of economic development for the people in this backward area.

Kar sewa of the Holy Bein has extended awareness of environment throughout the world. The environmentalists world over have started looking up to Baba Ji as their ideal. People from India and abroad often invite Baba Ji to present his original views on environment. Poetic symposia are held. Anniversary of kar sewa is celebrated in July every year at Sultanpur Lodhi. World Environment Day is also celebrated on June 5 every year on the banks of the Bein. As Saint

Balbir Singh Ji often says, all these efforts are to make the people of the world aware about problem of environment and when people become aware, there remains no problem.

The kar sewa of Guru Nanak Dev Ji Holy Kali Bein is that unique kar sewa in the history of mankind that presents a rare blend of religion, generosity, environment protection, mutual cooperation and positive thinking. Saint Balbir Singh Seechewal and the kar sewaks have proved that collective efforts can work wonders to solve permanently the problems humanity faces today.

In this people of the particular area can put their efforts in the development of their surrounding as the Saint Seechewal has done. Earlier where nobody like to visit at bein in the day time. Now people of city go for walk in the night. Wonderful ghats have been constructed. Fragrance of flowers is there. This change becomes possible with the successful campaign run by Saint Seechewal & his followers.

Many strategies and methods were used for the social cause. In environmental conservation movement for Holy Bein many strategies were adopt. Main reason behind the success of this conservation movement was the proper channelization, use of communication resources. At the initial stage where sewadar use to motivate the people through face-to-face communication and on the other hand Saint Seechawal meets to the local journalist of all the national and regional news papers and magazines. Face to face communication with the people and worldwide media has brought the change in the mind of the people then people came into charge and started the work to conserve Kali Bein. Earlier initial stage local media was not taking this movement seriously. In the many surrounding village of the kali bein Saint Seechewal had started Small group gathering which resulting as positive change. While people engage into the sewa. Seechewal used to recite the famous line of the Holy Granth Shri Guru Granth Sahib Ji **“Pawan Guru Pani Pita Mata Dharat Mahat”** Katha Kirtan was the permanent slot. Then Balbir Singh Ji also contacted to the editors of various news paper. Seechewal personally met to Barjinder Singh Hamdard editor in Chief of Daily Ajit, Nishikant Thakur Resident Editor of Dainik Jagran. News Editor of Dainik Jagran Kamlesh Raguwanshi, Editor Shahid Raja. Even some of the editors has been visited this place. This movement has resulted as the involvement of the people and presented the model of participatory communication. This research has been reveled that

people has been involved in this movement has greater impact and they have acquired environmental issues.

**Table:- 1Environment conservation movement as understood by the respondents**

Options	Male	Male %	Female	Female %	Total%
Protect culture from westernization	1	2	9	18	10
Protect society from social evils	2	4	6	12	8
Save natural resources from Pollution	47	94	35	70	82

The survey shows that 94 % males and 82% females know that environment conservation means to protect the natural resources. Most of them know the meaning of environment conservation movement which means they are aware with the environment conservation movement. This campaign is quite popular in the region. It has worked as motivational tool for the people of Doaba region.

**Table 2.Environmental Conservation Movement as identified by the respondent**

Options	Male	Male %	Female	Female %	Total%
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				%	
Namak Andolen	2	4	4	8	6
Pagri Sambhaljatta	1	2	5	10	6
Namdhari Andolan	1	2	0	0	1
Kali Bein Movement	46	92	41	82	87

The above shows 87 % males & females answer correctly Kali Bein movement . 92% male & 82 % females have identified the conservation movement Kali Bein. 6 % male & 6% females could not identify the Kali Bein movement. People of the Doaba Region know the kali bein movement as environment conservation movement. Proper utilization has made possible and made popular the campaign of kali bein as news paper and local people play an important role in promoting the Kali bein Conservation Movement.

**Table3. Conservation movement belongs to Punjab identified by respondents**

Options	Male	Male %	Female	Female %	Total%
<b>Kali Bein</b>	47	94	44	88	91
<b>Naramda Bachao</b>	2	4	2	4	4
<b>Chipko Movement</b>	1	2	4	8	5

The above shows 94% males & 88 % females are knows that kali bein conservation movement belongs to Punjab. Majority of people who knows that kali bein belongs to Punjab is 91%. People are highly aware about the kali bein environment movements. Other movements are also conservation movements but not belong to Punjab. Majority of the people easily identify the the conservation movement of Punjab. Because of the proximity of the campaign Seechewal's Mass Possessions and routine coverage in news papers and regular activities has made it more popular.

**Table 4. Objective of the Kali Bein Movement as understood by the people**

<b>Options</b>	<b>Male</b>	<b>Male %</b>	<b>Female</b>	<b>Female %</b>	<b>Total%</b>
<b>Awareness about environment pollution</b>	49	98	44	88	93
<b>Rescue youngster from drinking habit</b>	0	0	3	6	3
<b>Increase national spirit</b>	1	2	3	6	4

The data reveals that 98% males & 88 % females known the objective of the Kali Bein Movement. Total Majority of the people are 93% who knows the objective of the Kali Bein Movement. The objective of the kali bein movement is to generate the awareness among masses about the conservation of natural resources. People are highly aware with the fact that kali bein movement’s objective is to generate the environmental awareness among the people of Doaba Region and make aware to conserve the polluted water resources for future use.

**Table 5.Key role played in Kali Bein Movement responds by the people.**

<b>Options</b>	<b>Male</b>	<b>Male %</b>	<b>Female</b>	<b>Female%</b>	<b>Total%</b>
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<b>Saint Balbir Singh Seechewal</b>	<b>48</b>	<b>96</b>	<b>47</b>	<b>94</b>	<b>95</b>
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About 96% male and 94 % females know the name of Baba Balbir Singh Seechewal who played a key role in this movement. Total 95% people know the name of the key person of this movement. Saint Balbir Singh Seechewal is popular too much in the male & female of the region. Most of the people are aware about the man who played an important role in rehabilitation of Kali Bein. Saint Balbir Singh Seechewal is the person who initiated the cleanliness of the Kali Bein and made successful this campaign among. He used to motivate the people for the cleanliness of the Bein and historical importance of Kali Bein.

**Table 6. Sources of information about the Kali Bein Movement.**

<b>Options</b>	<b>Male</b>	<b>Male%</b>	<b>Female</b>	<b>Female%</b>	<b>Total%</b>
Newspaper	37	74	41	82	78
Television	2	4	4	8	6
TraditionalMedia	6	12	5	10	11
Saint Seechawal	5	10	0	0	15
Above all the all	0	0	0	0	0

The Above data reveals that 74% males & 82% females got the information about the movement from the news paper. Total 78% people believe the news paper is the great source that plays a vital role in generating the awareness among the masses. Television 8 % was on the last position to aware the people. News paper especially the regional paper played a vital role in making people aware of it. Seechewal's frequent visit and local journalists have provided the maximum coverage. For this Seechewal's efforts can-not be ignore. Rather fact is that this huge coverage and people's response is the result of Seechewal used Participatory approach.

**Table7. You think it is the moral duty of government to protect the natural resources (Kali Bein), protect the environment from the pollution conduct such movement.**

Options	Male	Male %	Female	Female %	Total%
Yes	42	84	48	96	90
No	4	8	1	2	5
Cant Say	4	8	1	2	5

The data reveals that 84% male & 96% females believe think it is the moral duty of government to protect the natural resources (Kali Bein), the protect the environment from the pollution conduct such movement. Total 90% people think it is the moral duty of government to protect the natural resources (Kali Bein), protect the environment from the pollution conduct such movement. Only 5% says no and 5% can't say about the government's duty. Majority think that government should remember its duty towards society.

**Table8. You ever were the member of the Environment Conservation Movement.**

Options	Male	Male%	Female	Female%	Total%
Yes	36	72	7	14	43
No	14	28	43	86	57
Cant Say	0	0	0	0	

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The data reveals that 72% male has joined the environment conservation movement but only 14 % females are the member of the conservation movement. 86% females not join any of the environment conservation movement and total only 43 % people join the any environment conservation society/movement. Thus it is the result of the environmental communication which



is perfectly used in this Kali Bein Conservation Movement. Males seem much conscious to join such kind of the movements but majority of women have not join the any society/ movement of conservation.

**Table9. You think it is the duty of every citizen to protect the environment from the pollution.**

**Table-9**

<b>Options</b>	<b>Male</b>	<b>Male%</b>	<b>Female</b>	<b>Female %</b>	<b>Total%</b>
<b>Yes</b>	<b>46</b>	<b>92</b>	<b>49</b>	<b>98</b>	<b>95</b>
<b>No</b>	<b>2</b>	<b>4</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>Can't say</b>	<b>2</b>	<b>4</b>	<b>0</b>	<b>0</b>	<b>2</b>

The survey shows that 92 % males and 98 % females think it is the duty of every citizen to protect the environment from the pollution. Total 95 % think it is the duty of every citizen to protect the environment from the pollution. Maximum male and females think the environment conservation is the duty of every citizen of the nation. Strength of the females are is more high than the males who believe this is the duty of the every citizen but majority of the female is not the member of conservation movement or environment society.

#### **10. They don't take initiative to conserve the environment**

<b>Options</b>	<b>Male</b>	<b>Male%</b>	<b>Female</b>	<b>Female%</b>	<b>Total%</b>
Lack of time	13	26	7	14	20
Never think about it	32	64	40	80	72
Lack of info by media	5	10	3	6	8

It is shown in the survey that 64 % males and 80 % females never think about to conserve the environment. Total 72% people never think about to conserve the environment. 20% people could not join because lack of time 8% think lack of information from the media end is the reason for not to join it. It is seriously very sad that majority of males and females never think about the most alarming matter. This shows the irresponsible view of the people those never think about the conserving the environment.

**Table 11. Religious communication (eg.Katha Kirtan) plays a vital role in case of Kali Bein Conservation Movement.**

<b>Options</b>	<b>Male</b>	<b>Male%</b>	<b>Female</b>	<b>Female%</b>	<b>Male/ Female %</b>
<b>Yes</b>	33	66	35	70	68
<b>No</b>	3	6	6	12	9
Some extent	14	28	9	18	23

This data shows that 66% males and 70% females thinks that religious communication (eg.Katha Kirtan) plays a vital role in case of kali bein conservation movement and 28 males and 18 females says to some extent. Religious communication (eg.Katha Kirtan) played a great role to motivate the people for the rehabilitation of the kali bein. Religious communication, like Katha kirtan, Nagar Kirtan to awaken people for environmental Conservation. To wake the people for the cleanliness of the Kali Bein. This line was maximum quoted during the communication process to involve the people in this campaign.

“PAWAN GURU PANI PITA MATA DHART MAHAT”

Hypotheses are assumptions which motivates a researcher to carry out his research, it is important in the field of research as it guides the researcher to pursue his/her research in a particular direction and they must be made clear. Hypotheses laid prior to the study were proved and lay clear.

First assumption was that people of the Doaba Region are aware of the environmental conservation movement. This proved that people are very much aware about the environment conservation movement.

87 % males & females answer correctly Kali Bein movement. 92% male & 82 % females have identified the conservation movement Kali Bein. 6 % male & 6% females could not identify the Kali Bein movement shows 94% males & 88 % females are knows that kali bein conservation movement belongs to Punjab. Up mentioned data shows that Kali Bein Movement has generated a lots of awareness among the masses of Doaba region.

Majority of people who knows that kali bein belongs to Punjab is 91%. People are highly aware about the environment movements these findings prove the awareness among masses.98% males & 93 % females known the objective of the Kali Bein Movement. Objective of the Kali Bein is to generate the environmental awareness among the masses. Total Majority of the people are 93% who knows the objective of the Kali Bein Movement.

Second assumption was that Majority of people think it is the moral duty of government to protect the natural resources ( Holy Kali Bein), protect the environment from pollution & conduct such conservation movement.

Then the findings which researcher got that 84% male & 96% females believe think it is the moral duty of government to protect the natural resources (Kali Bein), the protect the environment from the pollution conduct such movement. People believe that protecting the natural resources is the main duty of the government and government should take necessarily steps for the protection of these natural resources.

Total 90% people think it is the moral duty of government to protect the natural resources (Kali Bein), protect the environment from the pollution conduct such movement. Only 5% says no and 5% can't say about the government's duty and 72% male has join the environment conservation movement but only 14 % females are the member of the conservation movement. 86% females not join any of the environment conservation movement and total only 43 % people join the any environment conservation society/movement.

Third assumption was religious communication (katha & Kirtanas) plays a vital role in the Holy Kali Bein Conservation Movement it is also proved.

Data reveals 66% males and 70% females think that religious communication (eg. Katha Kirtan) plays a vital role in case of Kali Bein conservation movement and 28 males and 18 females play a vital role in the case of Kali Bein conservation.

But news paper has also created awareness regarding Kali Bein following data reveals 74% males & 82% females got the information about the movement from the news paper.

Total 78% people believe the news paper is the great source and it has played a vital role in generating the awareness among the masses. Television 8% was on the last position to aware the people. This movement has generated the awareness among the people of Doaba region regarding the environment & natural resources this is also proved that 94% males and 82% females know that environment conservation means to protect the natural resources. Most of them know the meaning of environment conservation movement which means they are aware with the environment conservation movement.

This proves the use of communication strategies for environment conservation movement is very useful if all the resources should be utilized properly. Saint Balbir Singh Seechewal has proved this thing that nothing is impossible if you deliver the proper message to the people and they can work for the environment conservation.

## **CONCLUSIONS**

This Kali Bein Movement has generated the very much awareness among the people of the state about the conservation of environment this became possible only after the pious efforts of Baba Balbir Singh Seechewal and his followers who spend their sweat for the rehabilitation of the movement today this movement is the greatest example of the world. Because this movement is successful without the involvement of state government further other river of the nation is the target of Saint Seechewal.

This concept can be implemented for sustainable development. The idea is only that message should reach to the masses properly and grass-root level communication should be effective than people can be connected into the environmental conservation movement. It should be noted that in the Sikh community, all Sikhs have been encouraged by their Guru (Shri Guru Granth Sahib- the holy book of Sikhs) to perform Seva or selfless service which is considered good not only for community relations but also for moral upliftment.

It is a common phenomenon to find Sikhs engaged in free services in Gurudwaras, washing dishes or cleaning the floors. Sikhs are also encouraged to help the community by performing unpaid work, either in the form of various development projects or in institutions such as hospitals. Seva, from the Sanskrit root seva meaning to Serve, wait or attend upon, honour or worship, is usually translated as “service” or “serving” which commonly relates to paid work paid, but does not convey the sense in which the term is used in Sikh traditions. Some respondents mentioned, “Our Sikh scriptures have mention of the significance to treat ‘nature’ with respect and be a part in its conservation by means of Sewa. We need to preserve our environment and respect it as we respect our holy scriptures.”

The outcomes of the Seechewal initiative have been assessed broadly in terms of social, economic and environmental impacts. Data collected in the field shows significant improvement in the environmental conditions after the launch of the Seechewal initiative. The social structure of the area has also undergone a transformation after the community’s participation. This has been possible by engaging in conservation and development activities as a community with a common cause. Working together as a social unit has helped the communities gain valuable skills and important experience which helps them to succeed in future management of their resources.(Nigah 2007) In this campaigns, media mix and communications strategies has been used properly and also executed. This has increased the awareness among the masses about the not only conservation movement but also awakened them.

In this research this research data revealed that maximum people are aware about the conservation movement. Environment conservation means to protect the natural resources. Most of them know the meaning of environment conservation movement which means they are aware with the environment conservation movement. This campaign is quite popular in the region. Data also reveals that males are more aware about the conservation movement than the females as their involvement.

The data also revealed that people are highly aware with this conservation movement and know this belongs to Punjab. People of the Doaba Region know the kali bein movement as environment conservation movement. Proper utilization has made possible and made popular the campaign of kali bein as news paper and local people play an important role in promoting the Kali Bein Conservation Movement.

The result shows 94% males & 88 % females are knows that kali bein conservation movement belongs to Punjab. Majority of people who knows that kali bein belongs to Punjab is 91%. People are highly aware about the kali bein environment movements. Other movements are also conservation movements but not belong to Punjab. Majority of the people easily identify the the conservation movement of Punjab. Because of the proximity of the campaign Seechewal's Mass Possessions and routine coverage in news papers and regular activities has made it more popular. Participation theory describes the involvement of citizens or individuals who are directly affected by conservation initiatives in the decision-making process. It is concluded that the Seechewal initiative served as a means of encouraging members of the consider issues of common interest and to work towards achieving them. Conservation is by its very nature participatory which was demonstrated in the Seechewal initiative where all the activities were undertaken and tasks accomplished by community participation.

The Seechewal community faced common problems before the launch of this initiative which encouraged the villagers to participate as there were many potential benefits. Foremost among these was the ability to build local skills, interests and capacities. Other benefits included the ability to improve outcomes by extending the range of values and inputs into the decision-making process. There is also an increased probability of acceptance and successful implementation when decisions are seen as responsible and appropriate. Western argues that involvement enhances cooperation which increases the possibility of individuals dealing with each other. In addition, identification with a group, association or cause elevates common interests, even if an individual's motives for membership are self-serving (Western et al., 1994)

It can also be concluded from the Seechewal's initiative that one of the main advantages of people's participation is that it encourages communities or groups to work together to achieve goals that are broader than those that can be achieved by individuals. The Success of the Seechewal initiative was made possible with the people's participation. Many aspects can be attributed to this participatory aspect. People from all walks of life, not only from Seechewal and adjoining villages also from far-off areas, participated in the activities. The participation was initially encouraged by Sant Seechewal who motivated people during religious processions organized to raise awareness of the condition of the Kali Bein. The religious aspect played a major role and can be further examined from two perspectives.

The concept of 'Kar Sewa' (community service) is mentioned in the Sikh scriptures as a way of life, and the majority of people's participation in the Seechewal initiative is based on this belief. The second perspective was the association of the Kali Bein with the first Sikh guru, which served as a motivating factor for people to come forward and clean the Bein.

The data also familiarize people of the Doaba region known the objective of the Kali Bein Movement. Total Majority of the people are 93% who knows the objective of the Kali Bein Movement. The objective of the kali bein movement is to generate the awareness among masses about the conservation of natural resources. People are highly aware with the fact that kali bein movement's objective is to generate the environmental awareness among the people of Doaba Region and make aware to conserve the polluted water resources for future use. People have become more familiar with the concept of environment conservation and its need for the sustainable development. (Nigah 2007)

In this research data also revealed that concept of people's participation is initiated by the Baba Balbir Singh Seechewal About 96% male and 94 % females know the name of Baba Balbir Singh Seechewal who played a key role in this movement. Total 95% people know the name of the key person of this movement. Saint Balbir Singh Seechewal is popular too much in the male & female of the region. Most of the people are aware about the man who played an important role in rehabilitation of Kali Bein. Saint Balbir Singh Seechewal is the person who initiated the cleanliness of the Kali Bein and made successful this campaign among. He used to motivate the people for the cleanliness of the Bein and historical importance of Kali Bein.

The Above data reveals that 74% males & 82% females got the information about the movement from the news paper. Total 78% people believe the news paper is the great source that plays a vital role in generating the awareness among the masses. Television 8 % was on the last position to aware the people. News paper especially the regional paper played a vital role in making people aware of it. Seechewal's frequent visit and local journalists have provided the maximum coverage. For this Seechewal's efforts can-not be ignore. Rather fact is that this huge coverage and people's response is the result of Seechewal's Participatory approach.

Most of the people also feel that government must take these kinds of initiative and this moral responsibility of the people. The data reveals that 84% male & 96% females believe think it is the moral duty of government to protect the natural resources (Kali Bein), the protect the environment from the pollution conduct such movement. Total 90% people think it is the moral

duty of government to protect the natural resources (Kali Bein), protect the environment from the pollution conduct such movement. Only 5% says no and 5% can't say about the government's duty. Majority think that government should remember its duty towards society.

Impact of agenda setting can be resultant as activism of rural masses as they are becoming more aware about their rights. The data reveals that 72% male has joined the environment conservation movement but only 14 % females are the member of the conservation movement. 86% females not join any of the environment conservation movement and total only 43 % people join the any environment conservation society/movement.

The survey shows that 92 % males and 98 % females think it is the duty of every citizen to protect the environment from the pollution. Total 95 % think it is the duty of every citizen to protect the environment from the pollution. Maximum male and females think the environment conservation is the duty of every citizen of the nation. Strength of the females are is more high than the males who believe this is the duty of the every citizen but majority of the female is not the member of conservation movement or environment society.

It is shown in the survey that 64 % males and 80 % females never think about to conserve the environment. Total 72% people never think about to conserve the environment. 20% people could not join because lack of time 8% think lack of information from the media end is the reason for not to join it. It is seriously very sad that majority of males and females never think about the most alarming matter. This shows the irresponsible view of the people those never think about the conserving the environment.

Thus it is the result of the environmental communication which is perfectly used in this Kali Bein Conservation Movement. Males seem much conscious to join such kind of the movements but majority of women have not join the any society/ movement of conservation. This also strengthens the people's faith towards the environment conservation and in this study this is also found that male actively participated in conservation movement. It has also set an agenda before the people; to protect the environment is also the duty of every citizen. As a result of this campaign people took actively part in kali Bein conservation movement. In this campaign religious communication and participatory approach of communication has also played an important role to involve the people in this campaign.

This data shows that 66% males and 70% females thinks that religious communication (eg.Katha Kirtan) plays a vital role in case of kali Bein conservation movement and 28 males and 18



females says to some extent. Religious communication (eg.Katha Kirtan) played a great role to motivate the people for the rehabilitation of the Kali Bein. Religious communication, like Katha kirtan, Nagar Kirtan to awaken people for environmental Conservation. To wake the people for the cleanliness of the Kali Bein. This line was maximum quoted during the communication process to involve the people in this campaign. Pious line from SHRI GURU GRANTH SAHIB JI “PAWAN GURU PANI PITA MATA DHART MAHAT” becomes the key message for the whole community. As an effect, people become aware about the need of the hour about and get involve into the social service. This is an important mile stone achieved by Saint Seechewal. In this study effectiveness of the grass-root level communication has been tested that it also has dominance role into involving the people for social cause. News paper also came as a best source of information for people regarding making the people aware about the Kali Bein Movement. News paper has also creates awareness regarding Kali Bein following data reveals 74% males & 82% females got the information about the movement from the news paper. Total 78% people believe the news paper is the great source and it has played a vital role in generating the awareness among the masses. Television 8 % was on the last position to aware the people.

This movement has generated the awareness among the people of Doaba region regarding the environment & natural resources this is also observed that environment conservation means to protect the natural resources. Most of them know the meaning of environment conservation movement which means they are aware with the environment conservation movement. By using the local, regional, national and international news paper & magazines Saint Seeachewal has generated the awareness about the environment & Holy Bein regional News paper Jag Bani, Ajit, Punjab Kesri, Ajit Samachar, national dailies Dainik Jagran, Amar Ujala, The Tribune, Times of India, Hindustan Times, Indian Express was properly channelized by the Saint Seechawal through the correspondence with the journalists, senior journalists , Editorial staff and Editors. Many stories were published in the context of Holy Bein conservation movement. National Magazines like India Today, Outlook also cover this conservation movement and provided large space to Seechawal. Banner, pamphlets, brochure and leaflets was also distributed in the different villages of the town.

Radio & television both of these played a vital role in making the people aware about the conservation movement and Saint Seechewal's efforts. AIR Jalandhar, Rangla Radio, Punjab Radio of Canada, Radio Mirchi, My F.M. was the primary sources of the disseminating the

information . Baba ji conducts his interviews and motivate the people for environment conservation. TV channels Praga TV, Zee TV, PTC news, Jandhar Doordarshan, Sur Sagar TV, Vatno door. Canada and NDTV India covers the special programme as an example of environmental conservation movement in Punjab.

Another motive was to generate the awareness among the NRI's who could contribute money for this great cause. People see the sites of Kali Bein it displays automatically on the screen of net user. Website is always loaded with the current and latest information about the Bein and Sewa. Now media coordination is being done from the Nirmal Kutiya with the internet. A media centre is setup for the developing the website and for the other media coordinate activity. Baba ji used to communicate with people near the path of the Bein. Baba ji often visits the villages to motivate the people for this great work. Sewadar also communicate with the people of the town regarding the importance of the Bein in the area. Earlier meeting with the editors, writers and with the representative of the village was also held in the area.

Group Communication also channelized by Saint Seechawal, in this ways villages and 3oung boys' group get associated with the movement. Seechewals' put the maximum people into this task. Residents of villages situated near the Bein, such as Gallowal, Budho Barkat, Dhanoa, Terkiana, Pul Pukhta, Proze Rollian, Prem pur, Thankuri, Bahadurpur, Talwandi Daddian, Meerapur, Bagwanpur, Awana, Jhal lei Wala, Kanjali, Nadali, Khera dona, mand, Bhulah etc. take very actively part in the rehabilitation of the bein.

Traditional medium also use as the strategies for communication regarding the Bein. Kavi darbar, Skit Competition & drama was also use to aware the people about the environment conservation movement for holy bein. Traditional media is always used for the rural people. In this movement maximum people was of rural background who worked as voluntarily. People better understand through Religious Communication. This strategies was very successful this movement was started with the Shri Ahkhand Path Saahib Ji at the bank of the river near Gurudwara shri Ber Sahib, many Katha & Kirtan darbar was organized to disseminate the messages of environment. Mass possession was conduct time to time.

## **RECOMMENDATIONS AND SUGGESTIONS**

- This study can be the guide about the not for green communication but can inspire the people, N.GO's. and government agencies "communication for green", communication for the sustainability of human race. Communication for life not for death Inspiring examples and visions from all regions can encourage national and local authorities to plan, develop and implement attractive and effective campaigns as Seechewal did. This can be a helpful document for the people those are thinking to hold or launch effective campaigns but not only campaigns.
- In this study this is revealed that need of communication plan for sustainable growth is strongly required. A good communication strategic plan if developed can be work for successful public campaigns. Public awareness and concern about environmental and social issues is growing these days. The fact is this that world has become more conscious and aware about this global concern of ecological pollution. This is due to the large exposure of the mass media and the rise of new information technologies, has undoubtedly contributed to that.
- Participatory communication has a key role to play to build on these emerging trends in the present scenario and to make sustainable development approachable and understandable for even rural people.
- In this study this is recommended that one needs to consider not only what to communicate, but how to communicate it and also communication public campaign makers must understand how to design the message for the effective public campaigns.
- Important factors of success of this campaign includes content, messenger, choice of media, tone infect the local dialect. One message should be in people's language. None of the message in this campaign is simply too patronizing, guilt-laden or disapproving.
- The lesson to be learned in this campaign is that communication styles have to be positive and tailored to different circumstances and cultural contexts. It must be people oriented as people are the most powerful aspects of success. Message is the medium as McLuhan said. Message designing is not important the effective message designing is.

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