Chapter - 4

Amrutam Jalam Abhiyan
Media as a Social Catalyst

*Rajasthan Patrika*, one of the largest dailies of Rajasthan is becoming an effective agent of social change through its campaigns for environment consciousness and regeneration: Amrutam Jalam Abhiyan and Hariyalo Rajasthan. First campaign is being aimed at regenerating and renovating the traditional water harvesting structures which are dilapidated and lying unused for many years. It is also raising the consciousness of the people about the significance and role of these traditional structures. Second campaign, Hariyalo Rajasthan is targeted at planting trees and greening the denuded lands. We are going to discuss the first campaign Amrutam Jalam Abhiyan and the role of media as catalyst for social change which Rajasthan Patrika is playing through this campaign.

The rapid expansion and new breakthroughs in the arena of science and technology have taken humankind into a new age. The developments have both pros and cons. On the one hand, while technological developments have affected almost every aspect of human life, at the other, it has its devastating effect on the nature itself. Thus mankind faces double challenges from modern machines and from saving the nature, the mother earth. At this paradoxical juncture, the role of media, so to say, becomes very important and worthwhile. In this modern knowledge-society, media plays the role of facilitator of development, disseminator of information, and being an agent of change. Regarding the issue of environment awareness, media plays a vital role in spreading the true message. Along with bringing it into the hub of debates and discussions, it tries to suggest alternatives to people and policy-makers. First of all, the mere awareness also creates a genuine interest to probe into the exact
matter. Thus, environment awareness is one of the important issues which media presents consciously and effectively to say a few things to the people.

The awareness on environment has shown multiplicity of results in the form different issues of livelihood rights, of displacement and rehabilitation, of sustainability, of pollution led damages and its control etc. Thus, the all pervading media has really raised the awareness on environment among people.

**Media: Defining Reality and Influencing Norms**

One of the reasons why questions about the influence of mass communication are so difficult to answer lies in the uncertainty about the mechanisms by which the effects are produced. This uncertainty applies even to the relatively simple case of effects at the level of individuals and in practice, both empirical research and speculative comment have tended to be imprecise about the question of why any demonstrated or postulated effect should occur at all. Obviously, there is much diversity of explanations, but without some attempt to order the possibilities; the study of media effect is likely to be incomplete and possibly sterile (McQuail 1979). Early social-psychological investigations do give us some evidence but the lessons have generally not been applied to mass communication research. For example, Janis and Hoveland studied various factors linked to ‘pursuability’ and suggested that persuasive effects might depend, among other things, on the prestige of the source, or on the significance of the message for the receiver or on the attitudes of the receiver towards the source (Janis and Hoveland 1959). Such work implicitly effect the framework for a more general account of models of the influence process, but no general framework emerges.

In his analysis of social influence Kelman (1961) somehow comes closer to this. He suggests that there are three main processes: compliance, identification and internalization that might be involved in opinion change. Compliance refers to the acceptance of the influence in the expectation of some reward or to avoid punishment. Identification occurs when an individual wished to be more like the source and hence initiates or adapts behaviour accordingly. Internalisation is intended to describe influence guided by the receiver’s own
pre-existing needs and values. This last process may be taken as a functional explanation of influence, since change is mainly explicable in terms of the receiver's own motives, needs and wishes.

It has been suggested by studies that media help to establish an order of priorities in a society about its problems and objectives (McQuail 1979). They do this, not by initiating or determining, but by publicising according to an agreed scale of values what is determined elsewhere, usually in the political system. Political scientists have been most alert to the process and term 'agenda-setting' has been given to it by McCombs and Shaw (McCombs and Shaw 1972). They found mass media to present a very uniform set of issues before the American public in 1968 presidential elections and found public opinion to accord in content and order rather closely to this pattern.

McLuhan's (1964) most widely known work *Understanding Media: The Extensions of Man* is a pioneering study in media ecology. In it McLuhan proposed that media themselves, not the content they carry, should be the focus of study — popularly quoted as "the medium is the message." McLuhan's theory was that a medium affects the society in which it plays a role not by the content delivered over the medium, but by the characteristics of the medium itself. McLuhan pointed to the light bulb as a clear demonstration of this concept. A light bulb does not have content in the way that a newspaper has articles or a television has programs, yet it is a medium that has a social effect; that is, a light bulb enables people to create spaces during nighttime that would otherwise be enveloped by darkness. He describes the light bulb as a medium without any content. McLuhan states that "a light bulb creates an environment by its mere presence." More controversially, he postulated that content had little effect on society — in other words, it did not matter if television broadcasts children's shows or violent programming, to illustrate one example — the effect of television on society would be identical. He noted that all media have characteristics that engage the viewer in different ways; for instance, a passage in a book could be reread at will, but a movie had to be screened again in its entirety to study any individual part of it.
The contours of the symbolic environment (of information, ideas, and beliefs) which we inhabit are often known to us by way of mass media and it is media which may inter-relate and give coherence to its disparate elements (McQuail 1979). The diversity of functions performed by mass media is best summed up by Dennis McQuail who terms mass media as a window, interpreter, platform or carrier, interactive link, signpost, filter, mirror, screen and barrier. Where media theories are concerned McQuail sets the tone for their discussion by postulating that there are two versions of media theories: media centered and society centered (ibid). The former, as the name suggests, stress the means of communication as a force for change through either technology or the typical content carried. The media centered view, which has found its advocate in the works of the Torronto School (Innis 1951; McLuhan 1964) of thinkers and of subsequent writers (Gouldner 1976) and its best example in the printing press (Febvre and Martin 1984; Eisenstein 1978), allots an independent causal role to the dominant communication technology of the epoch in question.

Media as an Agent of Social Change
A theoretical approach that can encompass, by description at least, all the elements of the theory map is a version of general sociological theory, which explains recurrent and institutionalised activities in terms of the 'needs' of the society (Merton 1957). As applied to the institution of media, the presumed needs have mainly to do with continuity, order, integration, motivation, guidance and adaptation. Society is to be viewed as a system of linked working parts or sub-systems, of which media comprise one, each making an essential contribution. Organised social life requires the continued maintenance of the more or less accurate, consistent and complete picture of the parts of society and the social environment. The emphasis is thus on the image of media as connecting in all the senses mentioned above, thus earning internal integration and order and the capacity to respond to contingencies on the basis of a common and reasonably accurate picture of reality (McQuail 1979).

The mechanisms which produce this contribution from media to society are primarily the need and demands of the participants in society, whether as
individual members or collectivities. By responding to each separate demand in consistent ways, mass media achieved unintended benefits for the society as a whole. Thus, the structural functional theory does not require an assumption of ideological direction from media. It depicts media as essentially self-directing and self-connecting, within certain politically negotiated institutional rules (ibid). While apolitical informulation, it suits pluralist and voluntarist conceptions of the fundamental mechanisms of social life and has a conservative bias to the extent that media are likely to be seen as means of maintaining society as it is rather than as a potential source of change (ibid).

The functionalist approach has been beset with difficulties, both intellectual (Wright 1960) and political. An underlying difficulty is the confusion over the meaning of ‘function’ as a term. It can be used in the sense of a purpose, or a consequence or a requirement or an expectation, and it has yet other meanings such as that of correlations. As applied to mass communication, for instance, the term ‘information function’ can refer to three quite separate things: that media try to inform people (purpose); that people learn from media (consequence); that media are supposed to inform people (requirement or expectation) (McQuail 1979). Despite the difficulties with this approach there are some good reasons for retaining a functional approach for certain purposes. First, it offers a language for discussing the relations between mass media and society and a set of concepts which are hard to replace. This language has an advantage of being to a large extent shared by mass communications themselves, agents of society, the media audience and social scientists, even if the later have difficulties with it. Secondly, the approach can at least help to describe the main activities of media in relation to other aspects of social structural process. Thirdly, it provides a link between empirical observations of media institutions and the normative theories about how media ought to operate (ibid).

The above discussion on various theories indicates that the potential significance of mass media necessarily varies to the perspective or point of view adopted and according to associated needs and interests. Much of the variation has now been described, but the essential points can be summarized by plotting
the main perspectives of differently placed groups and interests as in the figure below.

While stability and integration are the crucial functions of the mass media, change in crucial. As Wilbur Schramm puts it, “Mass media are agents of social change. The specific kind of social change they are expected to help accomplish is a transition to new customs and practices and in some cases, to different social relationships. Behind such change in behaviour must necessarily lie substantial changes in attitude, beliefs, skills, and social norms” (Shills and Janowitz 1948).

Basically the mechanism of such a change is simple. First, the population must become aware of a need that is not satisfied by present customs and behaviour. Second, they must invent or borrow behaviour that comes closer to meeting the need. A nation that wants to accelerate this process, as all developing nations do today, will try to make its people more widely and quickly aware of the needs and opportunities for meeting them will facilitate the decision process, and will help the people put the new practices smoothly and swiftly into effect. The same applies to socio-political and environment movements.

Indian Society and the Role of Media

In India, the print media took roots first in the major provincial capitals of British India – Calcutta and Madras and later Bombay. These cities with the surrounding areas accounted for the bulk of their newspaper circulations. Advertising also developed in these metropolitan centres. As the Freedom Struggle gained momentum, newspapers were published form the main centres of the agitation like Delhi, Lahore, Lucknow and Kanpur. Other newspaper centres were concentrated in the princely states of Mysore, Hyderabad, Bhopal and Baroda. These cities also had their own radio stations.

What has been the impact of newspapers on Indian society? A difficult question to answer but a few pointers would give us a somewhat clear picture. Newspapers have become a class medium catering only to the rich and the powerful. However, the language newspapers do cater to the lower levels of the
society. But their reach and access are linked to literacy and capacity to purchase. According to the present estimates, newspapers are purchased and read by less than 20 percent of India's 900 million populations. A wide gulf has been created between the "information-rich" and "information-poor". Instead of a democratizing and bringing equity the newspapers have helped to perpetuate a class structure in society.

We now take up a general review of Indian studies on mass media effects and their role in various socio-political processes in the society. Broadly, mass media became the subject of investigation among the Indian scholars in the second half of the twentieth century. Much has been explored in this period and they provide us insights into various functions of mass media. However, there is still much to be studied in many areas, role of press in mobilisation for environmental cause being one of them.

Mammen Mathew, in a study of the role of Malayama Manorama in rural development observes that "the newspapers have a vital role in the saga of development of India which lives in its villages." The basis of media strategies should highlight the localness of approach and dissemination of culturally appropriate and user friendly technology (Gupta and Agarwal 1996). L. R. Nair's (1969) observation sums up the essence of media effect in India: "The Indian press in India has been helpful yet watchful in the country's planned development. By explaining the necessity of planning, by emphasising the importance of public participation for the success of the plans, by praising where commendation was due and criticizing where criticism was called for, it has been a very powerful democratic institution in mobilising the national effort".

Now we will be analysing the role of Rajasthan Patirka in the light of above discussion on theoretical paradigms. The following section details the notes from participatory observation of the Amrutam Jalam Abhiyan in Jaipur, followed by and analysis of these observations.
Amrutam Jalam Abhiyan

Rajasthan Patrika has taken the concept of social responsibility of media a step further. Ground water table has reached endangered lows in the state and they have posed serious threats for the survival. Traditional water harvesting structures which used to provide fresh water to the people and helped to recharge the ground water have been neglected in last decades. The levels of people's involvement in the management of their resources have declined. The people who have been self sufficient in their needs and management of water and its resources in the past have become the sufferers of the state’s apathy and negligence towards the traditional systems and structures of water harvesting.

To raise consciousness and awareness about these traditional structures and to reinvent a culture of water conservation, Rajasthan Patrika has identified traditional reservoirs throughout the state. It has a large infrastructure and social network of media related institutions and people which has helped it in motivating large masses and influencing them in taking part in its campaign. The credulity of Rajasthan Patrika as an institution for responsible journalism and larger social has helped it convincing the people to participate in its efforts.

![Image: Women at work in a village near Jaipur]

When it launched the Amrutam Jalam Campaign, thousands of people responded to its clarion call for shramdan (to offer ones own labour) to reactivate traditional water harvesting structures. The campaign was launched on June 5, 2005 at Mavtha (a small water reservoir) at Amer, Jaipur.
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from Jaipur the campaign has spread to many more districts of Rajasthan, like-Ajmer, Jodhpur, Sawaimadhopur, Sriganganagar, Bhilwara, Chittorgarh, Kota, Pali, Banswara, Sikar Alwar, Bikaner and efforts are on to spread in the whole state of Rajasthan.

Analysis of the Observations from the Field

Amrutam Jalam Abhiyan has once again established the credibility of today’s media in the deteriorating media environment across the country. The air of the media environment is highly charges and heavy with commercialism these days. Talking to NDTV, Magasaysay award winning journalist P. Sainath (29 August 2007) who has been working on development related issues particularly on agrarian crisis and problems of rural India has recently commented on the state of journalism in India, “...that conventional journalism is about the service of power. Journalism has two streams, journalism and stenography. We (in conventional journalism) really function as stenographers to the powerful. ‘The collector said’, ‘the Prime Minister said’, although the Collector may be a bloke who came there just 15 days ago. We privilege that Collector’s statement over that of a farmer who has tilled the land there for 45 years. That’s stupid, that’s bad journalism.” He further said, “Indian media is very good at covering events, not processes… It is a paradox of the Indian media...disconnect between mass media and mass reality.”

Table 4.1

<table>
<thead>
<tr>
<th>District</th>
<th>No. of Places</th>
<th>No. of Volunteers</th>
<th>No. of Man Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Jaipur City</td>
<td>30</td>
<td>5130</td>
<td>15390</td>
</tr>
<tr>
<td>2. Jaipur Upcountry</td>
<td>134</td>
<td>13563</td>
<td>40689</td>
</tr>
<tr>
<td>3. Sikar</td>
<td>11</td>
<td>2019</td>
<td>6057</td>
</tr>
<tr>
<td>4. Bhilwara</td>
<td>24</td>
<td>2587</td>
<td>7761</td>
</tr>
<tr>
<td>5. Kota</td>
<td>75</td>
<td>9466</td>
<td>28398</td>
</tr>
<tr>
<td>6. Banswara</td>
<td>21</td>
<td>2950</td>
<td>8850</td>
</tr>
<tr>
<td>7. Alwar</td>
<td>14</td>
<td>4514</td>
<td>13542</td>
</tr>
<tr>
<td>8. Pali</td>
<td>29</td>
<td>16570</td>
<td>49710</td>
</tr>
<tr>
<td>9. Jodhpur</td>
<td>29</td>
<td>12215</td>
<td>36645</td>
</tr>
<tr>
<td>10. Bikaner</td>
<td>10</td>
<td>8658</td>
<td>25974</td>
</tr>
<tr>
<td>11. Sriganganagar</td>
<td>33</td>
<td>3508</td>
<td>10524</td>
</tr>
<tr>
<td>12. Udaipur</td>
<td>28</td>
<td>2070</td>
<td>6210</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Year 2005</strong></td>
<td><strong>416</strong></td>
<td><strong>163952</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Year 2006</strong></td>
<td><strong>443</strong></td>
<td><strong>91250</strong></td>
</tr>
</tbody>
</table>
A large number of volunteers have come on the persuasions of different community organisations like the Navyuvak mandals or the youth committees of different localities. It was observed that the residents of the areas where shramdaan or water conservation rally or prabhat pheri was conducted were praising the efforts of Rajasthan Patrika. Contribution of schools and educational institutions was commendable. Heads of these institutions were happy to participate in these efforts. They have two way contribution – first, participation of large number of students give some momentum to the work which makes it more effective and second, the students who are participating in these efforts gets more conscious towards water conservation and spirit of volunteerism gets instill in them. The role which was earlier played by different community or caste organisation is being played by such organisations. The students who are participating in these efforts can take such works forward as it becomes an integral part of their socialization. It is easier to impart such values of volunteerism and community effort in this stage of their development than in a later age.

'Shramdaan' by students in Jaipur.

Jaipur and for that matter Rajasthan at large is a society in which community sentiments and we feeling is more evident than in any other metro city or society. This society is more welcoming and participatory in any community effort, given their traditional roots which are still intact to some extent. It was observed that parents never objected to their wards being taken for shramdaan at some talai or kund or for some rally or other. They were
happy that their children are learning some community-ways of living and it will contribute to their personalities.

Factor like caste or community were not evident in these efforts. A Brahmin or a bania seth or a daily wage labourer – were all working in the same way in these efforts. There was no class distinction in it. It was little surprising that the seth or the employer was working along side his employee in cleaning the kund or baori. Many elders in age group of 70 – 80 were also present and they were very enthusiastic about it. Many of them concede to this researcher that they are happy to see people working in the old ways. They told the researcher that in old days residents of a locality used to clean their water bodies in community efforts before the rains and the tradition is being reinstated is a good sing for the life of Jaipur.

A large number of women- old and new were also seen on most of places and they were happily contributing their share in these efforts. A gendered division of labour was observed where men were digging the earth in kunds and baories, which is a heavy work and requires more physical effort and women present there were taking it out of the kund in tagaris by making human chain, which is does not require that physical effort. Thus the kind of division of labour which used to be present in agriculture or any such work was witnessed there.

‘Shramdaan’ by women in Jaipur.

Political leaders from both the major parties were present in these efforts. MLA and councilors of the locality were most of the time present. Community leaders like that of different caste and sub-caste associations were also present
in these efforts. At many instances the mobilisation was done on calls for caste solidarity but when they came to actual work it was not caste exclusive. In this way a positive role of caste associations was observed where a call for constructive work was realized and the members took the call.

On a lighter note, there are some who come there for some publicity. There are many of these who have some political ambitions for contesting ward councilor elections or other such political motives. They come there to get acquainted with the residents of the locality and to make their face visible and acknowledgeable. Though above kind of persons are very few, but it's a fact.

The role of media was evident there. Firstly it is an effort initiated by Rajasthan Patrika, a reputed daily whose founders have shown intact commitment to social causes since its beginning. Secondly, the affect of visual media was also observed. Rajasthan Patrika has given a lot of space to coverage of these efforts on the local pages and on the front page too. They publish photographs of these works form all the localities where the work is going on with descriptive reports of the people present and the organisation who have participated. If an effort is going on for five or ten days or for two weeks, they have published their daily reports like progress report. This had a great impact. Those who have missed a day or a few days in the beginning, after reading the reports come to the spot where the work is going on. Most of them come to contribute to the community cause. Picture in print has great impact. Those who see their photo in the newspaper feel proud of it and they inspire many others to take part in these efforts.

The kind of space Rajasthan Patrika has given to these efforts and the Amrutam Jalam Abhiyan is commendable in these times of commercialism. They have given almost half a page on the days when the Abhiyan is going on at more than one place in the city. The role of media as 'social catalyst' has been realized fully in these efforts.
Rajasthan Patrika: In the Role of ‘Social Catalyst’

Observations from the field suggest that Rajasthan Patrika has broken this image of today’s media. In the times of rhetoric of corporate social responsibility, Rajasthan Patrika has tried to fulfill its duty which in the conventional sense is more than responsibility. People have praised its efforts in many ways and it has further inspired many such efforts at different levels. One of those efforts is the replication of this model by the Government of Rajasthan itself. The government of Rajasthan started a campaign called Jal Chetna Yatra in summers of 2006. This was a month-long campaign started at Sikar and concluded at Budha Pushkar by the Chief Minister herself. The campaign was an emulation of the Amrutam Jalam Abhiyan to raise the consciousness and awareness of the people towards the traditional water bodies. Local administration organised these campaigns at the district and sub-district headquarter along with the Minister in-charge of the district. All the governments officials at all levels of administration were to be compulsorily present in these campaigns. At Budha Pushkar separately, the Cabinet Ministers were to be present at different day along with their major officers and staff. This campaign generated enough interest and consciousness among the people of the state. It also established the significance of such efforts at the level of state.

Reporting on the campaign at Budha Pushkar, Sunny Sebastein wrote in The Hindu on 17 June 2006, “The conclusion of the month-long Jal Chetna
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Yatra or the water awareness campaign in Rajasthan on Friday marked a new beginning for Budha Pushkar... The hitherto neglected water body, associated with Lord Shiva and located about 5 kms from the township of Pushkar on way to Ajmer, was chosen by the Rajasthan Government as the fitting finale for its rather tumultuous campaign. Rajasthan Chief Minister Vasundhara Raje, who had flagged off the Jal Chetna Yatra at Sikar on May 16, was at Budha Pushkar to wind up the campaign though ironically it meant the continuation of many projects related to water bodies including Budha Pushkar lake. The water campaign made use of 304 raths and contacted as many as 17500 villagers so far to reach a reported 50-lakh population.”

This campaign was formally concluded at Budha Pushkar on 16 June 2006, but it was just a new beginning for this ancient lake of religious significance. From the very same day, former Rajya Sabha MP from Rajasthan, Onkar Singh Lakhawat and the supporters of the Bhartiya Janata Party and the Sangh Parivar took the responsibility of renovating this ancient lake. This lake was the victim of the apathy of the state and the negligence towards the traditional water sources which has become a characteristic feature of the modern state in recent times. Above mentioned people and groups worked for another one month in the year 2006 and then for two months in 2007 and around one month in 2008. Recently, when this thesis is being finalized the work on this lake has completed. Thus the effort which was initiated and catalysed by the media has attained new successes. This is an example of the role of media as ‘social catalyst’.
Amrutam Jalam Abhiyan

Vigyan Park School, Shastri Nagar and 150 of NK Public School, Murlipura made paintings with slogans like ‘Jal hi Jeevan’ etc.

April 20, 2007

500 students of Mahatma Jyoti Rao Phule Institute ran from Kesargarh to Albert Hall with messages for water conservation under Amrutam Jalam Abhiyan. Govind Chaturvedi, Harish Parashar and Sandeep Mathur from Rajasthan Patrika were present.

April 21, 2007

Rally from Gandhi Path, Vaishali Nagar to Jharkhand Mode. Dr. Sarveshwar Joshi and councilor Harish Rawat flagged it off. 500 students of Nehru Kids Paradise, Nityaanad Nagar, Nehru Memorial School, Sayar Senior Secondary Public School and Anand Bharti Public School participated along with teachers and others. J S Shekhawat addressed the participants at the end.

April 22, 2007

Shramdaan at Kadam Kund, Garh Ganesh by Jai Bhadwan Navyuvak Mandal in leadership of Vikram Singh and Vinod Negi. Around 50 persons participated.

April 23, 2007

Students of Jaipur International School, Katewa Nagar organised Save Water rally. Director of the school Jai Singh Bhargava and Harish Parashar flagged it off. It reached school via Devi Nagar, new Sanganer Road. 500 persons participated.

April 24, 2007

Shramdaan at Kadam Kund, Garh Ganesh by Jai Bhadwan Navyuvak Mandal in leadership of Veer Singh and Virendra Negi. Around 100 persons participated.
April 25, 2007
Shramdaan at Kadam Kund, Garh Ganesh by Jai Bhadwan Navyuvak Mandal in leadership of Veer Singh and Virendra Negi. Around 90 persons participated.

April 26, 2007
200 students of Sanjay Senior Secondary Public School did shramdaan at Kadamb Kund, Garh Ganesh.

April 27, 2007
80 students of Rajasthan Education College, Samratji Ka Bagh did shramdaan at Kadamb Kund, Garh Ganesh.

April 28, 2007
80 students of Rajasthan Education College, Samratji Ka Bagh did shramdaan at Kadamb Kund, Garh Ganesh.

April 29, 2007
150 students of Sanjay Senior Secondary Public School did shramdaan at Kadamb Kund, Garh Ganesh.

April 30, 2007
150 students of Government Primary School, Kiran Path, Mansarover participated in a Water Conservation rally organised under Amrutam Jalam Abhiyan.

May 1, 2007
1200 students participated at Water Conservation rally at Jhalana Kachchi Basti lead by Prema Samekti Shikshan Sanstha, Geetanjali Bal Public School, Bhaskar Shiksha Niketan, Someshwari Middle Public School, Alok Vidya Mandir, Harsha Public School, Manavta Public School, Shri Bhagwat Public Secondary School, Chaturvedi Public School. The rally was flagged off by Sandeep Mathur.
May 3, 2007

May 4, 2007
600 students made human chain at 80 feet road, Mahesh Nagar which was later concerted into a Water Conservation rally. Participants were: Rajvansh Senior Secondary School, Hans Vidya Mandir, Divine Public School, Vivek Senior Secondary School, India Secondary School, Bina Bal Niketan. Rally was flagged off by Harish Parashar.

May 5, 2007
Water Conservation rally from Kesargarh to Ramniwas Bagh. The rally was flagged off by Gulab Kothari of Rajasthan Patrika in which 2000 students participated.

May 6, 2007
Kadamb Kund – 50 members of Jana Kalyan Yuva Sansthan did shramdaan.

May 7, 2007
Shramdaan at Badharna ki Talai, Chandwaji Express Highway, Murlipura. N K Public School Group and Laxmi Shikshan Sansthan, Vishwalarma Industrial Area.

May 8, 2007
Shramdaan at Garhwali Baori, Vatika, Tonk Road by around 100 NSS members of the Government Senior Secondary School.
Water Conservation rally and shramdaan by around 50 students of Bhagwan Devi Bajoriya Senior Secondary School, Shastri Nagar.
May 9, 2007
11,000 students of Bhagwan Devi Bajoriya Senior Secondary School and 8 other schools from Shastri Nagar assembled at Rashtrapati Maidan for a water conservation rally which was flagged off by Mohan Lal Gupta MLA. 150 students of Nitin Public School did shramdaan at Kadamb Kund. Prannath Parnami School and Yuva Jagrati Manch in Raja Park area organised another water conservation rally in which 400 students participated.

May 10, 2007
800 children of Amarnath Chamber, Dadi ka Phatak, Jhotwara participated in a water conservation rally which was flagged off by Meena Dukheria. 100 students and villagers did shramdaan at Baori in Vatika, Tonk Road.

May 11, 2007
800 students from four schools participated in water conservation rally from Vidyadhar Nagar Mandir Mode to Gautam Garden. Kishanpole MLA. Saraswati Shiksha Sadan, Gyanjyoti Greengate English Medium School, Jal Sanrakshan Sabha at Kesar Kunj also participated. The councilor of the area made arrangement for breakfast for all the participant of the rally.

May 12, 2007
More than 50 persons including many students did shramdaan at Naari ka Bas Talai, Hathoj village, Jhotwara in leadership of sarpanch Sulekha Sharma and Suraj Soni, political leader.

May 13, 2007
Water conservation rally was attended by the members/residents of the following: Ganpatpura Road, Khankrota, Shiv Mandir, JDA Colony, New Shivshakti Vikas Samiti, Bhankrota Senior Secondary Public School, Kishorkar Sangh, Shriram Vikas Samiti and Shriram Navyuval Mandal. 50 members of Youth CLG and Traffic Warden, Jaipur North did shramdaan at Kadam Kund.
May 15, 2007
Gyaneshwar Public School, Sanganer made a human chain on Diggi Road in leadership of ex-sarpanch of Sayapura village Sunderlal Chaudhary. After human chain a meeting for water conservation was organised in the school which was addressed by J S Shekhawat, C S Jain and many teachers of the school.

May 16, 2007
Shramdaan by students of Harideo Joshi T T School at Mansha Mata ki Talai, Harmada. Secretary of the school R N Dinesh and teacher Chitra Sharma along with Principal of B D Public School, Ramkishore Mandavia and his students did shramdaan at Talai. Total 150m persons present including members of Jodla Vyapar Mandal and villagers.
Work at Garhwali Baori completed. Amrutam Jalam Abhiyan at Vatika is complete. NSS volunteers of Senior Secondary School, Vatika in leadership of Principal Rohitasva Kumar did shramdaan at Baori for final phase. Total number - 66.

May 17, 2007
Shramdaan by students of Harideo Joshi T T School at Mansha Mata ki Talai, Harmada. Secretary of the school R N Dinesh and teacher Chitra Sharma along with Principal of B D Public School, Ramkishore Mandavia and his students did shramdaan at Talai. Total 150m persons present including members of Jodla Vyapar Mandal and villagers. Along with these Forest officials and villagers also joined. Total 185 persons participated

May 18, 2007
Water conservation rally at New Sanganer Road along with residents of Devi Nagar. Total number of volunteers – 56
May 18, 2007
Shramdaan by students of Harideo Joshi T T School at Mansha Mata ki Talai, Harmada. Secretary of the school R N Dinesh and teacher Chitra Sharma along with Principal of B D Public School, Ramkishore Mandavia and his students did shramdaan at Talai. Total 150m persons present including members of Jodla Vyapar Mandal and villagers. Prem Prakash Verma of B D Public School also joined them at Shastri Nagar. Total number of participants – 160.

May 19, 2007
Fourth day of work at Mansha Mata ki Talai, HARMADA. Jaipur Nagar Nigam provided a JCB machine which was very useful in making the pal of talai. Total number of volunteers- 145.

May 20, 2007
Water conservation rally under Amrutam Jalm Abhiyan at Panchyawala, Vaishali Nagar. Those who attended the rally were: students of Sayar Senior Secondary School and Vaishali Public School. Members and office bearers of Shri Shyam Sewa Mandal, Bunkar Colony Vikas Samiti, Krishna Vatika, Abhinandan Vihar and Bhuvaneshwar Vatika Samyukta Samiti, Chopra Colonisers and Developers. Total Number of volunteers – 350

May 21, 2007
Sixth day of work at Mansha Mata ki Talai, HARMADA. Jaipur Nagar Nigam provided a JCB machine which was very useful in making the pal of talai. Total number of volunteers- 125.
Work at Kadamb Kund, Garh Ganesh by members of Jai Bharat Navyuvak Mandal in leadership of its president Vikram Singh Tanwar and convenor Vinod Negi. Total number of volunteers – 55.
May 22, 2007
Students of Rajkiya Balika Madhyaik Vidyalaya, Gangauri Bazar in leadership of Principal Sheila Mishra and councilor Snehlata Sharma did shramdaan at Kadan Kund. Total number of volunteers – 195
Mansha Mata ki Talai – shramdaan by students of Siddhi Vinayak Shikshan Prashikshan Mahavidyalaya of Vishwakarma Area. Total number of volunteers – 95.

May 24, 2007
Baori Jaisinghpura, Khor – shramdaan by students and teachers of Vandana Vidyapeeth in leadership of School Secretary Dr. Amarchand Kumawat and President of Jai Bharat Navyuval Mandal Vikram Singh Tanwar. Total number of volunteers – 80

May 26, 2007
Shramdaan at Talkatora – weeds and other wastes from Talkatora and its water ways were removed in leadership of Pradeep Jain of Jain Social Group-Mahanagar. Total number of volunteers – 40

May 27, 2007
Hawamahal – Old Kuan of Kagdiwada, Brahampuri was cleaned in leadership of Vikram Singh Tanwar of Jai Bharat Navyuvak Mandal. Large number of women also participated in this effort. Total number of volunteers- 65.
Vaishali Nagar – Water conservation rally from Khatipura to Jharkhand Mahadeo Mandir. Councilor Harish Yadava and general secretary of of Rajasthan Police Services Association Anil Godhwali flagged off the rally. Many other organisations also participated. Total number of volunteers – 315.
Tonk Road – President of Club Twenty R N Gupta lead a prabhat pher in Barkat Nagar area. Total number of volunteers - 90
May 29, 2007

Members of Jai Bharat Navyuvak Mandal and Citizen Law Group Brahampuri thana did shramdaan at Chadeen ki Baori, Jaisinghpura, Khor. Total number of volunteers – 75

New Sanganer Road – Water Harvesting System was constructed with the help of locals at the Mahasaya Market, Devi Nagar to divert the water from the roof of the market inside the earth. Total number of volunteers - 60
References


