

C.P.R. ENVIRONMENTAL EDUCATION CENTRE**CPREC EIACP PC - RESOURCE PARTNER****ECO-HERITAGE.COM****EIACP Newsletter****Thematic Area: Conservation of Ecological Heritage and Sacred Sites of India****April - June 2025, Vol. XXIV, No. 1***In this issue*

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From the EIACP Desk...

The **Environmental Information, Awareness Capacity Building and Livelihood Programme (EIACP)** at CPREEC of the Ministry of Environment, Forest and Climate Change (MoEF&CC), Government of India is the Programme Centre – Resource Partner (RP) for the thematic area of “*Ecological Heritage and Sacred Sites of India*”.

Heritage is the cultural, social and spiritual legacy that we inherit from our past and pass on to the future. Indian heritage is unique in its reverence for Mother Nature in all her manifestations. Ancient traditions, rituals and practices have embedded this reverence in religion and even in normal day-to-day living. The respect for nature and the belief that every organism on earth has a special role in life's cycle forms the core of our ecological heritage.

To maintain humankind's resilience in the face of change, it is necessary to draw on the best available knowledge, regardless of its origins. The process of updating knowledge systems provides opportunities to develop a deeper understanding of observed events and their consequences. It facilitates and leads to a joint assessment of information, resulting in new insights and innovations, and better informed actions.

The main purpose of this **Newsletter** is to bring forth and publish articles concerning all aspects related to the knowledge of ecological traditions in India as well as novel interpretations and theoretical issues related to the conservation of the same.

This issue covers the articles, “**The Buffalo roams our Mythscape**” and “**Know your plants - Monkey Jack**”.

The buffalo roams our Mythscape – Providing milk, meat and leather, the buffalo was one of the earliest animals to be domesticated on the Indian subcontinent.

Descended from the wild Asian buffalo, the buffalo has been domesticated for thousands of years. It has been bred into various smaller breeds. It weighs about 500 kgs. and lives in most tropical and subtropical regions. The wild Asian buffalo, which weighs 800 to 1,200 kgs., is a large and powerful animal with a wide horn span. The Asian buffalo is a grazer, eating grass and leafy aquatic vegetation, feeding in the morning and evenings.

During the midday heat, the buffalo wallows in water or in muddy pools which, besides keeping it cool, removes parasites, flies and other pests.

The buffalo, however, is also the most maligned of all Indian animals, probably a consequence of the Durga-Mahisha war, and suffers the worst forms of cruelty. It is beaten, sacrificed, transported long distances and slaughtered to death in very painful ways. The defeat of pastoral food grazers by food producers is re-enacted by the ritual sacrifice, sometimes even live impalement, of the buffalo, the sacred animal of Indian pastoralists and by the food growing rural communities who revere the Mother Goddess.

There are more than 80 million buffaloes in India. Male calves are sold off for their leather or sacrificed, while the mother's milk production is increased through injections of oxytocin.

CPREEC EIACP PC – RP has already published books on the *Ecological Traditions of the sixteen (16) states of India*. The Centre has, over the years, promoted and encouraged communities to adopt local traditions, practices and rituals that possess ecological significance.

The Centre also focuses on eco-restoration, conservation, creation of environmental assets and advocates the sustainable use of natural resources. The Centre has restored several degraded sacred groves in Andhra Pradesh, Karnataka and Tamil Nadu.

The Centre has also documented sacred groves/forests (10,470), sacred gardens (64), sacred plants (94), sacred animals (57), sacred rivers (33), sacred water bodies (365), sacred mountains (203), sacred cities/sites (234), sacred seeds (10), sacred caves (209) and green pilgrimages (20), traditional ecological knowledge (44) and UNESCO World Heritage Sites in India (40) till date.

We would like to thank our readers for sharing their articles, photographs and also for their queries and feedback regarding our newsletters, publications and about information provided in our website <http://cpreecenviis.nic.in/>

We cordially invite other scholars and interested persons to share their knowledge and information by contributing popular articles and good quality photographs on the subject areas present on our website.

Cover Story

THE BUFFALO ROAMS OUR MYTHSCAPE

The myth of the fight between Durga and Mahisha probably signifies a conflict between pastoralists and herders over land. A number of tribes near the Vindhyas reflect this chasm



Domesticated buffaloes take a sunset stroll on Valappu beach (Representative Image) T P Soora]

Mythology has it that Rambha, the demon son of Rishi Kashyapa and a *danava*, married a *mahishi* or buffalo. They had a son, Mahisha, who became king of the Mahishas or buffalo-people. Mahisha lived in the Vindhyas and by practicing severe austerities gained strength to drive the gods out of heaven. From the energies directed by Brahma, Vishnu and Shiva emanated Durga or Vindhyavasini, a 10-armed woman, holding various gods' weapons in her palms. Mahisha's warriors tried to fight the Devi. She killed each with a different weapon. As Durga approached the Vindhyas, the demon attacked her in several forms, each of which was destroyed by Durga. Finally, he took the form of the buffalo, whom she pinned down and killed with her sword. *Devi Mahatmyam* of the *Markandeya Purana* describes their battle as violent, although the buffalo is a gentle animal.

Along with the Puranic killing of Mahisha by Devi, we have the popular folk ritual of sacrificing male buffaloes to local forms of the Devi in India and Nepal. Rajasthani Charans sacrifice them to the goddess Pithad. Kolis, Vaghir, Dharalar, Raharis and Ravalias of Maharashtra sacrifice them to goddess

Khodyaayi. In eastern India, they are sacrificed to Kali, and in southern India to Kali and several local goddesses.

Buffaloes are killed in thousands for Gadhimai at a ritual festival at Bariyarpur, Nepal. The killings are terrible, suggesting an act of anger against the animal, reliving the mythic confrontation. The early sculptures of Mahisha-mardini depict a particularly gory killing of the buffalo by throttling it to death, until the Pallavas, formerly Jains, sculpted the buffalo demon as an anthropomorphic figure, even cowering in fear on a Mahabalipuram relief. This tradition probably goes back to ancient Egypt, where people identified with animal deities.

Who was this buffalo demon? The earliest appearance of the buffalo is in the Indus civilisation seals, either alone or grazing, throwing around several people, or being speared by a man. What is more striking is that the famous three-faced horned male figure seated in yogic *moolabandhana* pose on several seals, including the famous Pasupati seal, wears buffalo horns. To some he was a buffalo deity.

Says Asko Parpola, “Early Harappan cultures started moving toward the east and south in about 3,000 BCE. That the Harappan water-buffalo cult had reached peninsular India by the late Harappan or Chalcolithic times is suggested by the large bronze sculpture of a water buffalo discovered in 1974 at Daimabad in Maharashtra. Throughout south India, village goddesses have been worshipped through water buffalo sacrifices.”

The Vindhya still have buffalo-totem worshippers like the Marias and Gonds, pastoral herders who wear buffalo horns on festive occasions and were gradually pushed into the forest by food-producers, probably goddess-worshipping Dravidians. The Marias also worship Danteshvari Devi—they worship both the victorious goddess and the defeated deity.

Mysuru, formerly Mahisha-ur, is named after Mahisha. A huge statue of a moustachioed figure of Mahisha holding a sword and a snake stands at the foot of the Chamundeshwari Hill, at the top of which stands the temple of Durga as Chamundi. There is a sub-caste called Mahishi in Karnataka, whose followers still worship the buffalo and goddess Chamundi. Less than 100 kms from Mysuru are the Nilgiri Hills, home to the pastoral buffalo-worshipping Toda tribe, whose origins are shrouded in mystery. The vegetarian Todas venerate the buffalo, whose horns adorn their temples. So sacred are buffaloes to them that no other nearby tribe was allowed to own any. The cairns of the Nilgiris, deserted by the Todas, are called *moriarumane* or house of the Morias (Marias).

Mahishamati, south of river Godavari where the Gonds live, is also named after Mahisha. Founded by King Mahishmat (meaning rich

in buffaloes), the region was ruled by Nila of Dakshinapatha, whose subjects were called Mahishakas. In Maharashtra, the demon Mahsoba (Mahisha+baa or father), killed by Parvati, is venerated by some castes. Both Mahishamati and Mahsoba are situated in the Vindhya region.

The Van Gujjars are a vegetarian Muslim tribe who never eat their buffaloes or sell them for slaughter. Buffalo milk is their main source of income and a staple food. Caring for the water buffaloes is the axis around which the tribe's world revolves. Bhils worship the buffalo as Bhainsaasur, who lives in the agricultural fields.

It is projected that the gentle buffalo god-king of the indigenous tribes was demonised by the food-producers who worshipped the mother goddess. The two came into conflict over land. The Karnataka communities who worship the buffalo were for centuries compelled by landlords to kill the buffalo and drink its blood as revenge-punishment, till the high court stopped the practice.

Before killing, the Devi drank wine. She is described as anarya, or non-Aryan, indicated by her appetite for wine and blood. Durga was a non-Vedic goddess of a non-Vedic people. She is aligned to Kali and the Matrikas, who are wild, bloodthirsty and fierce. She is a warrior who excels in battle. Mother goddess worship is popular in Dravidian cultures, whereas Vedic gods were mostly male.

Durga and Mahisha were deities of agricultural and pastoral peoples. Their mythic fight probably signified that of their followers.

Source: Nanditha Krishna, “The buffalo roams our mythscape”, The New Indian Express Chennai, May 4, 2025 – pg. 8.



Cover Story

KNOW YOUR PLANTS - MONKEY JACK

Dr. A. Abirami

EIACP Programme Officer

C.P.R. Environmental Education Centre, Chennai

| | | |
|----------------|---|---------------------------------|
| Botanical name | : | <i>Artocarpus lacucha</i> Roxb. |
| Tamil name | : | Irappala / Karipala |
| Sanskrit | : | Lakudi |
| Common name | : | Monkey Jack |
| Family | : | <i>Moraceae</i> |



<https://www.daleysfruit.com.au/fruit%20pages/lakoocha.htm>

Distribution and Habit

Artocarpus lacucha is a tropical fruit and originated from India. These species are named variously as minor fruits or potential fruits or future fruits or under-utilized fruits and can be either annual or perennial. The main characteristics of the minor fruits described by Mazumdar (2012), relative to the major fruits are: less palatable, lesser consumer preference, lesser demand, none or very less organized cultivation, mostly collected from the natural wild, single end use is generally not defined. This fruit is available in south and south-east Asian countries mainly Bangladesh, Bhutan, Nepal, Myanmar, Sri Lanka, Thailand, Malaysia, Singapore, Vietnam and Laos. Though the Sub-Himalayan regions are best suited for its cultivation, it is also distributed in the subcontinent of India, including Uttar Pradesh, Jharkhand, Bihar, Assam, West Bengal, Tamil Nadu and Kerala. *A. lacucha* is a large deciduous tree reaching 15-18 m in height with a spreading head. Leaves alternate, 10-25 cms. long, elliptical, pointed and leathery. Flowers, unisexual-male and female flowers are in separate spherical

heads but on the same tree. Male flowers are yellow-orange, while the female are reddish. Flowering occurs from April to June. Fruits are irregularly rounded, green when young, turning yellow at the time of maturity, with a mixture of sweet, sour and tangy taste. The size differs but the diameter is typically 5-10 cms, while a fruit weighs 200-350 gms. The number of seeds varies accordingly, but typically, there are 10-30 per fruit. Seeds are irregular and vary in size, like the fruits. The seeds contain sticky white latex. The skin of the fruit, when cut exudes white latex with the similar texture of a jackfruit. Monkey jack fruit is a highly nutritive seasonal food, which is considered as poor man's food in South-East Asia.

Parts used

Whole plant

Phytochemical constituents

Phenols, flavonoids, tannins, saponin, steroids, alkaloids, carbohydrates, proteins, minerals, Vitamin C, β -carotene and dietary fibres.

Uses

This plant has a host of utilities to offer like fruit, fodder, feed, fuel, timber, medicine, dye, shade and aesthetics.

Medicinal uses

Ancient records describe various medicinal properties of *A. lacucha* as a popular source to cure a variety of different disease conditions in tropical Asian countries. Fruit pulp refreshes the liver. The juice and seeds are used as purgative and the bark is used as astringent. The sap and juice of the bark is applied externally to boils, pimples, cuts and wounds. The root is astringent and is also used as a purgative. The macerated bark is used as a poultice for treating skin ailments. The bark is used to treat headache (Hossain et al. 2016). Fruit can be used as food supplement to combat malnutrition and reduces the risk of several diseases. The fruit helps to decrease the problems of hair loss and helps in the regrowth of hair from the hair follicles and also makes hair shafts stronger. Fruit effectively eradicates the darkening of the skin and brings a natural glow to the skin. Fruit, also obviously, treats dysentery, arthritic swelling and cleans wounds. The root is used as a refresher and the leaves are used in treating dropsy (Vanajakshi et al. 2016). The whole plant is used in traditional Thai medicine for anti-inflammatory therapy and as well as an anti-skin aging agent. This plant has many pharmacological activities, including anti-inflammatory, antiviral, anticancer, and anti-HIV. The fruit pericarp has antioxidant, antibacterial, insecticidal, and anthelmintic effects (Islam et al. 2019).

Conclusion

A. lacucha can contribute to the sustainable livelihood of native communities as an agent of supplementary nutrient diet, as well as a source of income generation through plant products. It is time to say that the nutrient values of this plant need to be explored more to increase awareness among the people to consume them for a healthy life and thereby to grow more plants to receive their numerous benefits.

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— News —

GUARDIANS OF FOREST

Himanshu Nitnaware

Communities across Maharashtra take on the mantle of biodiversity conservation; replicate sacred groves on common land



Just outside the limits of Nashik in Maharashtra, a human-made sacred grove or devrai thrives with over 33,000 trees. The trees were planted by nature enthusiasts, students and citizen's groups of the city, who now ensure the upkeep of the forest ecosystem. Photograph: Shekhar Gaikwad

Some 20 kms from Nashik city of Maharashtra is a patch of forest, known as 'Phaashicha Dongar'. As the story goes, this was where the British colonial rulers executed freedom fighters by hanging, and hence the name. As if bearing the burden of the past, the forest patch for decades resembled a barren landscape with a few scattered gliricidia trees. Not anymore. "Today, Phaashicha Dongar hosts more than 33,000 trees, belonging to 275 native species. It has also become home to over 70 species of butterflies, 100 species of birds and animals, from the peacock to porcupines to monitor lizards, hyenas and leopards," says Shekhar Gaikwad, a resident of Nashik. This transformation has been made possible by nature enthusiasts, citizens' groups and students of the city, says Gaikwad, who is at the helm of the initiative.

The 57-year-old has been working for the conservation of trees and landscape restoration for over three decades. From time to time, in and around the city, he organises drives to plant trees and water them by roping in volunteers, students and residents' associations. Inspired by his work, the Nashik forest division in 2015 permitted Gaikwad to carry out regeneration activities on a 28 hectare (ha) forest patch at Phaashicha Dongar. That year, on World Environment Day, people from across Nashik joined Gaikwad in restoring the barren forest land, each carrying a native tree sapling and a bottle of water. "About 11,000 native trees of multiple species were planted that day. People also volunteered for regular upkeep of the area," Gaikwad says, adding that within three years, the number of trees increased threefold and the forest floor was teeming with a thick layer of

grass, shrubs and creepers. Birds and wildlife had also returned.

Managed and maintained by local communities, Phaashicha Dongar is now referred to as *devrai* or a sacred grove. Explains Gaikwad: Sacred groves are patches of natural vegetation traditionally conserved by communities. Usually sacred groves have a deity that the community members worship. They also adhere to strict rules and restrictions on when to enter the forest area, which areas to avoid in which season and how much resources to extract. This is the reason, sacred groves are repositories of valuable genetic resources of plant and animal species. “We are trying to replicate this principle by maintaining the sanctity of the forest,” he says. The Nashik *devrai* is thus open to visitors and volunteers only during the weekends. During the rest of the week, it remains closed in order to create an undisturbed habitat for plants and wildlife.

Similar attempts by communities to restore land and biodiversity by creating mini-forests can be seen at various places across Maharashtra. At most places, these initiatives are led by the passion of individuals.

In Pune, Nayana Nargolkar has been nurturing a sacred grove since 1989. Her husband Pramod, an entrepreneur, had purchased a 5.2 ha land on the outskirts of the city in Gorhe Khurd. “He was a nature enthusiast and wanted to replicate the ecosystem of Melghat forest on the land. Over the years, we purchased another 13 ha and planted native tree varieties there,” recalls the 73-year-old. However, Pramod went missing during his trip to the Andaman and Nicobar Islands in 2004, when the devastating tsunami struck the archipelago. Since then, Nayana and her son, Amol, are taking care of the forest. “These forests now serve as an open library for students and researchers to learn

about the biodiversity that is rapidly getting lost. Apart from trees, the place is sprawling with insects, micro-organisms, reptiles, worms and lichens,” she says.

Biodiversity resources, including plants, animals and fungi, are particularly critical for communities who depend on nature for their livelihood. “These days, it is challenging to even find several native trees,” says Duryodhan Nanaware, village head of Velu village in Satara district of Maharashtra. So, over a decade ago, residents of the village decided to set up a sacred grove to conserve and protect traditional tree species from going extinct. “We planted about 1,000 trees along an artificial lake in the village that was created during the worst drought of 1972,” says Nanaware. The aim was to create a mini-forest that would offer shade and act as pastureland for the livestock. The land is unfenced and surrounded by bamboo shrubs for minimal protection from large animals. Goats roam freely to feed on it. There are birds and bees that visit the human-made forest, he adds.

In Pune, Raghunath Dhole, a naturalist, has meticulously created a seed bank of forest tree species that are native to India, and helps individuals and communities who wish to set up mini-forests or sacred groves. For instance, he has collected and preserved the seeds of 200 tree species from the forests of Maharashtra alone. “Some environmentally conscious citizens also collect the seeds of native tree varieties from their backyard, forests or other places and send those to us via post. No money is charged from those who procure these seeds,” says Dhole. Over the past decade, he has helped communities create over 387 sacred groves across Maharashtra, Gujarat, West Bengal, Tamil Nadu and Karnataka.



(left) Nayana Nargolkar has developed a sacred grove in Gorhe Khurd, on the outskirts of Pune. The 73-year-old began planting native tree varieties with her husband in 1989, and now takes care of the forest that is open to students, researchers and visitors on the weekends. (right) Pune-based naturalist Raghunath Dhole, who has set up a seed bank of tree species, is on a mission to create mini-sanctuaries across the country. Over the past 12 years, he has driven communities to create over 387 sacred groves in five states Photographs: Himanshu Nitnaware

Dhole cautions against confusing the mini-forests with conventional plantations. Since the aim is to replicate the immense biodiversity and ecology of the forest, each mini-forest is spread over a minimum of 0.4 ha and houses about 150 species. “A conventional plantation does not have such a wide variety of tree species. These native trees offer ecological services by housing birds, offering them food and aiding in water conservation,” he says. Trees are also planted in a systemic cluster. For instance, four plants of each species are clubbed together in a square or a line which enables easy collection of seeds when they drop on the ground, Dhole explains.

Similar to natural forests, these human-made sacred groves also face threats, such as diseases,

logging and encroachment. Baban Sabale, who has created a sacred grove replacing about 0.8 ha of his sugarcane land with nearly 1,000 forest tree species, says, “Farmers in the neighbouring area did not want any shadow hindering the growth of their crops. They chopped some of the trees along the border.”

Sabale says that having a forest in the middle of his farm has increased his yield of rice by 20 per cent. “The good insects and increase in organic matter of the soil helped in improving productivity,” he says, adding that the forest has helped retain groundwater levels through the year, allowing him to take promising two crops a year, compared to a single one earlier. He adds that more awareness is needed for people to understand the importance of biodiversity.

Gaikwad says miscreants often set patches of forest on fire or fell the trees. “Through community funding and using money received under corporate social responsibility, we have now managed to hire two security guards to patrol the forest,” he adds.

Nargolkars’ forest has also shrunk. Since 2004, it has experienced deterioration due to neglect, encroachment and illegal felling. Nayana says given the rich biodiversity of the sacred grove, forest officials suggest declaring it as a community forest, so that it receives due protection. “We also plan to set up a research

centre inside the forest which will be dedicated towards conservation of biodiversity and open for the public,” Nayana adds.

(The reporter is recipient of Promise of Commons Media Fellowship 2024, on the significance of Commons and its Community Stewardship)

Source: **Himanshu Nitnaware, ‘Guardians of forest’ 16-31 March, 2025, print edition of Down To Earth.**

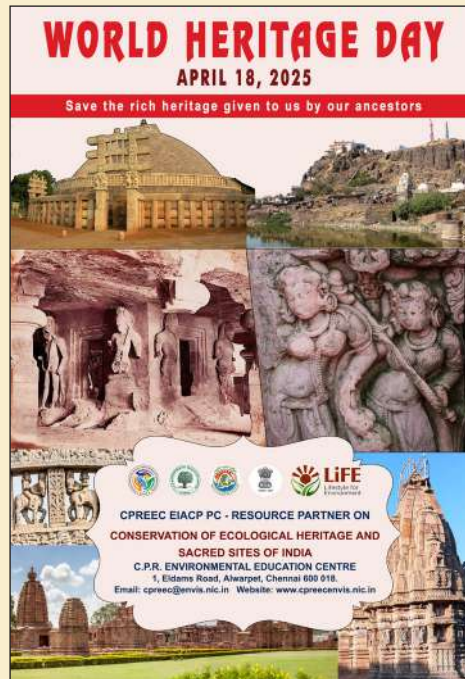
<https://www.downtoearth.org.in/forests/guardians-of-forest>



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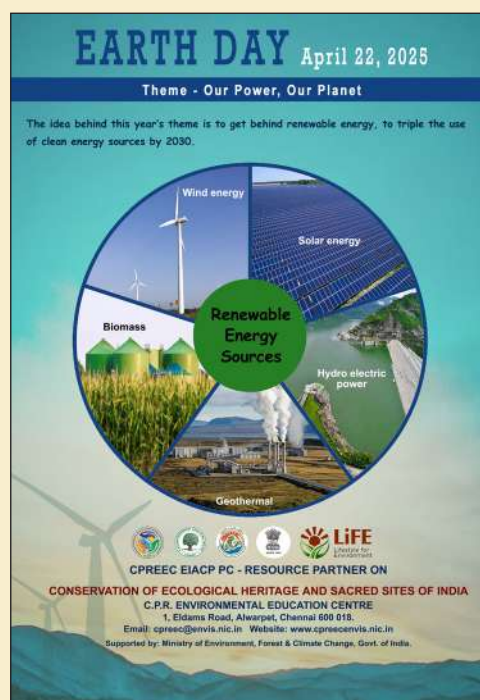
World Heritage Day – April 18, 2025

As part of observing the World Heritage Day-2025, CPREEC EIACP PC –RP, Chennai created an awareness poster.



Earth Day – April 22, 2025

As part of celebrating Earth Day – 2025, CPREEC EIACP PC-RP, Chennai developed and released an awareness poster on the theme 'Our Power, Our Planet'.



Earth Day – Zoom Meet and Live Showcasing of Tree Planting – April 22, 2025

C.P.R. Environmental Education Centre (CPREEC) Field Office, Sri Vijaya Puram, Andaman & Nicobar Islands, organized a vibrant celebration of Earth Day 2025 through a virtual Zoom meet and live showcasing of tree planting across multiple school campuses. The event began with insightful addresses by Dr. P. Sudhakar, Director & EIACP Coordinator, CPREEC, Chennai, and Lieutenant Sachin Parashar, Air Electrical Officer, INAS 325 Squadron, INS UTKROSH, who emphasized the significance of environmental stewardship and marine conservation. Shri A. Gopal, Field Officer, CPREEC, delivered a thematic lecture on “Our Power, Our Planet,” urging collective youth action towards sustainability and climate resilience. Totally, 70 teachers and 850 students from 18 schools in the Andaman & Nicobar Islands, Andhra Pradesh, and Tamil Nadu enthusiastically participated. The digital release of the Earth Day 2025 poster marked a key moment, followed by a live tree plantation activity, showcasing the students’ commitment to eco-friendly practices and promoting environmental awareness at the grass root level.



Earth Day - Awareness Programme – April 22, 2025

CPREEC EIACP PC-RP, Ooty Field Office celebrated Earth Day by organizing an awareness programme on “**Our Power, Our Planet**” at Uppatti Bazaar, Pandalur Taluk, The Nilgiris on 22.04.2025. A total of 85 Government ITI Students, Forest Officials and SHG women participated in the rally and awareness posters were distributed.



International Day for Biodiversity – May 22, 2025

As part of celebrating the International Day for Biological Diversity – 2025, CPREEC EIACP PC-RP Chennai developed and released an info-graphic, highlighting the current year’s theme – “**Harmony with nature and sustainable development**”.



International Day for Biodiversity – Awareness Programme – May 22, 2025 at Chennai

CPREEC EIACP PC-RP, Chennai developed and released an info-graphic highlighting the current year's theme at Women's Indian Association (WIA), Chennai on 22.05.2025. Dr. Nanditha Krishna, Member Secretary, C.P.R. Environmental Education Centre delivered an awareness lecture. A total of 20 Nursing students, and 50 association members participated.



International Day for Biodiversity – Awareness Programme – May 21 & 22, 2025 at Sri Vijaya Puram, Andaman & Nicobar Islands

Day 1 (21/05/2025)

CPREEC EIACP PC-RP, Sri Vijaya Puram Field Office celebrated Biodiversity day by conducting exploration of local wildlife and vegetation at Science Wing of the Department of Education, CRC GSSS. Garacharma and GMSSS, Aberdeen, Sri Vijaya Puram on 21.05.2025. More than 50 students and teachers participated and awareness posters were distributed.



Day 2 (22/05/2025)

The second day was marked with release of an awareness info-graphic highlighting the theme of 2025, speeches by eminent thematic experts, tree plantation programme, distribution of biodiversity books to the participants and exploration of local wildlife and vegetation by the students and teachers. The total number of participants was 125 students and teachers.



International Day for Biological Diversity 2025 Celebrated at GMSSS Aberdeen

Sri Vijaya Puram, May 22: The CPREEC EIACP Programme Centre (Resource Partner on Conservation of Ecological Heritage and Sacred Sites of India), in collaboration with the Science Wing of the Department of Education, commemorated the International Day for Biological

Diversity 2025 with an engaging and educational programme in two days programme in CMC, GMSSS Garacharna and GMSSS, Aberdeen.

On the first day 21.05.2025, Shri. A. Gopal, Project officer, CPREEC elaborated the theme of IDB-2025.

Continued on P3

Continued from Page 1

awareness posters Tree and Air pollution were distributed and conducted exploration of local wildlife and vegetation within the school premises was conducted, guided by teachers and eagerly joined by students. More than 50 students and teachers participated.

The second day 22.05.2025, the event began with a warm Welcome Address by Shri. Chanchal Singha Roy, Science Supervisor, DDE(S), who set the tone for the day's proceedings. This was followed by an Address on the Theme by Shri. A. Gopal, Project Officer, CPREEC. ANI, who emphasised the critical link between biodiversity conservation and sustainable development urging students to become proactive factors of nature.

The release of a specially designed poster reflecting the day's theme was conducted by Shri. Ram Parvesh, Deputy Director of Education (Science), Department of Education. The moment symbolised the shared commitment towards raising awareness and promoting ecological harmony. Biodiversity books were distributed to the participants.

Mrs. Prasanna Kumari, Principal of GMSSS Aberdeen, delivered the Guest of Honour



Address, appreciating the collaboration and encouraging students to connect more deeply with their natural surroundings. In his Chief Guest Address, Shri. Ram Parvesh further stressed the importance of biodiversity in ensuring ecological balance and human well-being.

A Tree Plantation Programme followed, with enthusiastic participation from the guests, teachers, and students, who together planted saplings on the school campus to mark the occasion with a greengesture.

The day also featured an interactive exploration of

local wildlife and vegetation within the school premises, guided by teachers and eagerly joined by students. The activity aimed at promoting curiosity and a hands-on understanding of the local ecosystem.

The event concluded with a Vote of Thanks delivered by Shri. A. Gopal, who expressed gratitude to all collaborators, speakers, and participants for making the celebration a success.

The celebration served not only as a reminder of the richness of biodiversity around us but also as a call to action for collective responsibility in protecting the environment for future generations.

Andaman Chronicle :: Sri Vijaya Puram
Friday, May 23, 2025 Pages: 1 & 3

News Clipping (Andaman-Chronicle-May-23 -2025)
pertaining to the Awareness programme organised by
CPREEC EIACP PC-RP, Sri Vijaya Puram as part of
International Day for Biodiversity

International Day for Biodiversity – Awareness Programme – May 22, 2025 at Tumakuru, Karnataka

CPREEC EIACP PC-RP, Karnataka Field Office organized an awareness programme as part of the Biodiversity Day at Sri Sathagiri Pre University College at Tumakuru on 22.05.2025. The event aimed to raise awareness about biodiversity conservation and promote sustainable practices. A total of 120 students 5 staff participated.



International Day for Biodiversity – Awareness Programme – May 22, 2025 at Ooty, The Nilgiris

CPREEC EIACP PC-RP, Ooty Field Office released an awareness info-graphic by Dr. K. Punitha, Deputy Director, Department of Horticulture, Government Botanical Garden, Ooty. More than 15 participants were participated.



World Environment Day 2025 Pre Campaign at Sri Vijaya Puram – May 27, 2025

As part of WED 2025 CPREEC EIACP PC Sri Vijaya Puram field office organised an awareness programme at GGSSS, Sri Vijaya Puram on 27 May, 2025. More than 50 students and teachers participated in a game on waste segregation and explored campus biodiversity, promoting the WED theme Beat Plastic Pollution.



World Environment Day 2025 Awareness Banner

CPREEC EIACP PC-RP Chennai displayed the World Environment Day 2025 banner made in canvas highlighting this year's theme "Ending Plastic Pollution".



World Environment Day 2025 Pre Campaign at Sri Vijaya Puram – June 3, 2025

As part of WED 2025 Pre-campaign, CPREEC EIACP PC RP - Sri Vijaya Puram field office organised an awareness programme at Government senior secondary school. Wimberlygunj, Andaman and Nicobar Islands. Shri. A. Gopal, Project Officer, CPREEC, Sri Vijaya Puram spoke on the theme 'One Nation, One Mission: Ending plastic pollution' on 03.06.2025. 25 students and teachers participated.



World Environment Day 2025 Pre Campaign - Essay writing and Painting Competitions at Sri Vijaya Puram – June 4, 2025

As part of WED 2025 Pre-campaign, CPREEC EIACP PC RP- Sri Vijaya Puram Field office conducted Essay writing and Painting Competitions on 4th June 2025, with enthusiastic participation from students of GSSS Rangachang and GSS Calicut. These competitions provided a platform for students to creatively express their thoughts on the topics “Plastic: A Silent Threat to Life on Earth” and “Beat Plastic Pollution,” aligned with the overarching theme – ‘One Nation, One Mission: Ending Plastic Pollution’. A total of 70 students participated.



World Environment Day – June 05, 2025

As part of celebrating World Environment Day 2025, CPREEC EIACP PC-RP, Chennai developed and released an infographic and poster highlighting this year's theme, ‘Ending Plastic Pollution’.



World Environment Day – Awareness Activity - June 05, 2025 at Chennai

As part of 'World Environment Day', highlighting the theme of 'Ending Plastic Pollution', CPREEC- EIACP PC RP- Chennai organized a mobile van campaign and raised the awareness of nearly 320 member of the general public and students in Chennai.



World Environment Day – Awareness Activity - June 05, 2025 at Tumakuru, Karnataka

CPREEC EIACP PC-RP, Karnataka Field Office organized an awareness programme as part of the World Environment Day at Vidya Manasa Vidyalaya, Maruthi Nagar, Tumakuru, Karnataka on 05.06.2025. The event aimed to raise awareness about Ending Plastic Pollution. A total of 120 students and 50 members of the general public participated.



As part of the global observance of World Environment Day, emphasizing the pressing theme of “Ending Plastic Pollution,” CPREEC EIACP PC-RP, Karnataka Field Office organized a public awareness Programme at SVK high School, SS Puram, Tumakuru, Karnataka. The campaign reached out to approximately 100 students. The initiative aimed to raise awareness about the detrimental effects of plastic pollution and promote sustainable practices.



World Environment Day – Awareness Activity - June 05, 2025 at The Nilgiris

CPREEC EIACP PC-RP, Ooty Field Office celebrated WED 2025 by organizing an awareness programme on Ending Plastic Pollution at Plantation Workers Industrial Training Institute (PWITI), Gudalur, the Nilgiris on 05.06.2025. A total of 140 Government ITI students and staff participated and awareness posters were distributed.



CPREEC EIACP PC-RP, Ooty Field Office celebrated WED 2025 by organising a Tree Plantation programme at G.R.G. Memorial Hr. Sec. School, Vazhaithottam, the Nilgiris on 05.06.2025. A total of 280 students and 14 teachers participated and awareness posters were distributed.



சுற்றுச்சூழல் தினத்தை முன்னிட்டு விழிப்புணர்வு



கூடலூர், ஜூன் 6: உலக சுற்றுச்சூழல் தினத்தை முன்னிட்டு கூடலூரில் பள்ளி வளாகங்களில் பல்வேறு சிறப்பு நிகழ்ச்சிகள் நடைபெற்றது. கூடலூர் அரசு மேல்நிலைப் பள்ளியில் நாட்டு நலப்பணித்திட்ட மாணவர்கள் பள்ளி வளாகத்தில் விழிப்புணர்வு நிகழ்ச்சிகள் நடத்தியதோடு மாவட்ட அளவில் நடைபெற்ற சுற்றுச்சூழல் விழிப்புணர்வு ஊர்வலத்தில் கலந்து கொண்டனர். தொடர்ந்து பள்ளி வளாகத்தில் மரக்கன்றுகள் நடப்பட்டது. தலைமை ஆசிரியர் பொறுப்பு யோகேஸ்வரி, நாட்டு நலப்பணி திட்ட ஒருங்கிணைப்பாளர்கள் மற்றும் ஆசிரியர்கள், மாணவர்கள் கலந்து கொண்டனர். ஊட்டி சிபிஆர் சுற்றுச்சூழல் கல்வி மையம் சார்பில் மசினகுடியை அடுத்த வாழைத்தோட்டத்தில் இயங்கி வரும் ஜிஆர்ஜி மேல்நிலைப்பள்ளி, கூடலூர் தோட்ட தொழிலாளர் தொழிற்பயிற்சி மையம் ஆகிய இரு இடங்களில் விழிப்புணர்வு நிகழ்வு மற்றும் சுவரொட்டிகள் வெளியிடும் நிகழ்ச்சி நடத்தப்பட்டது. பள்ளி தலைமை ஆசிரியர் குமரன், கூடலூர் தொழிற்பயிற்சி மைய முதல்வர் ஷாஜி எம்.ஜார்ஜ், கூடலூர் வேலி ரோட்டரி சங்க தலைவர் ராபர்ட், புகைப்பட கலைஞர் மதிமாறன் ஆகியோர் வாழ்த்துரை வழங்கினர். நிகழ்ச்சி ஏற்பாடுகளை சிபிஆர் சுற்றுச்சூழல் கல்வி மைய கள அலுவலர் குமாரவேலுசெய்திருந்தார்.

News Clipping (Coimbatore – Dinakaran - June 6, 2025) pertaining to the Awareness programme organised at CPREEC EIACP PC-RP, The Nilgiris as part of World Environment Day

World Environment Day – Plantation Drive - June 05, 2025 at Sri Vijaya Puram

As part of WED 2025 Pre-campaign, CPREEC EIACP PC RP- Sri Vijaya Puram Field office conducted plantation drive at GSSS Rangachang, Sri Vijaya Puram on 05.06.2025. A total of 92 students, teachers and community members participated and awareness posters were distributed.



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World Environment Day 2025 Celebrated at GSSS Rangachang

Port Blair, June 5: In a spirited initiative to promote environmental awareness and action, the CPR Environmental Education Centre (CPREEC) in collaboration with the Science Wing of the Department of Education organised a two-day celebration of World Environment Day 2025 at CRC, GSSS Rangachang on 4th and 5th June 2025.

The celebration was themed "One Nation, One Mission: Ending Plastic Pollution". The first day of the event, June 4, featured Essay Writing and Painting Competitions, where students from GSSS Rangachang and GSS Calicut actively participated. These competitions offered a creative platform for students to express their concerns and ideas around plastic pollution and environmental protection.

On June 5, a vibrant assembly was held at GSSS Rangachang to mark the celebration of World Environment Day. Mrs. Pachaiyamma, Member of the Beodhabad Gram Panchayat

Samiti, graced the occasion as the Chief Guest. She felicitated the winners and participants of the competitions with prizes and certificates and also unveiled the poster themed for the day. In her address, she emphasized the importance of waste segregation and responsible disposal practices, particularly the proper handover of waste to sanitation workers, as key steps in combating plastic pollution. Shri A. Gopal, Project Officer, CPREEC, ANI, also addressed the gathering, elaborating on the World Environment Day theme and encouraging youth involvement in environmental concerns.

The program also featured a plantation drive in the school campus, in which students, teachers, community members, and the Chief Guest participated with enthusiasm, strengthening the message of green action.



Adding depth to the celebration, pre-event awareness activities were conducted at GSSS (Girls), Sri Vijayapuram on 27th May and at GSSS Wimberlygunj on 3rd June. These included educational talks and nature exploration sessions, designed to sensitise students about climate change and inspire eco-conscious behaviour.

The two-day celebration at GSSS Rangachang concluded on a high note, leaving a lasting impact on all participants. The event successfully nurtured a spirit of environmental responsibility and empowered students and educators alike to take proactive steps toward a greener and more sustainable future.

जीएसएसएस रंगाचांग में विश्व पर्यावरण दिवस मनाया गया



भी विजयपुरम, 5 जून। पर्यावरण जागरूकता और कार्रवाई को बढ़ावा देने की एक उत्साही पहल में, सीपीआर पर्यावरण शिक्षा केंद्र (सीपीआईईसी) ने शिक्षा विभाग के विज्ञान विंग के सहयोग से 4 और 5 जून 2025 को सीआरसी, जीएसएसएस रंगाचांग में विश्व पर्यावरण दिवस 2025 का दो दिवसीय समारोह आयोजित किया। इस समारोह की थीम थी एक राष्ट्र, एक मिशन: प्लास्टिक प्रदूषण को समाप्त करना। कार्यक्रम के पहले दिन, 4 जून को निबंध लेखन और चित्रकला प्रतियोगिताएं आयोजित की गईं, जिसमें जीएसएसएस रंगाचांग और जीएसएसएस कालीकट के छात्रों ने सक्रिय रूप से भाग लिया। इन प्रतियोगिताओं ने छात्रों को प्लास्टिक प्रदूषण और पर्यावरण संरक्षण के बारे में अपनी चिंताओं और विचारों को व्यक्त करने के लिए एक रचनात्मक मंच प्रदान किया। 5 जून को, विश्व पर्यावरण दिवस के उपलक्ष्य में जीएसएसएस रंगाचांग में एक जीवंत सभा आयोजित की गई। इस अवसर पर मुख्य अतिथि के रूप में बेदनाबाद ग्राम पंचायत समिति की सदस्य मंत्री पचैयामा उपस्थित थीं। उन्होंने प्रतियोगिताओं के विजेताओं और प्रतिभागियों को प्रशंसा और प्रमोशन पत्र देकर सम्मानित किया और इस दिन के लिए थीम वाले पोस्टर का अनावरण भी किया। अपने संबोधन में, उन्होंने प्लास्टिक प्रदूषण से निपटने में सहभागिता के रूप में अपशिष्ट पृथक्करण और जिम्मेदार निपटान

प्रथाओं, विशेष रूप से सफाई कर्मचारियों को कचरे का उचित हस्तान्तरण के महत्व पर जोर दिया। श्री ए गोपाल, परियोजना अधिकारी, सीपीआईईसी, एनआई ने भी विश्व पर्यावरण दिवस की थीम पर विस्तार से चर्चा करते हुए और पर्यावरण संबंधी चिंताओं में युवाओं की भागीदारी को प्रोत्साहित करते हुए सभा को संबोधित किया। कार्यक्रम में स्कूल परिसर में पौधारोपण अभियान भी शामिल था, जिसमें छात्रों, शिक्षकों, समुदाय के सदस्यों और मुख्य अतिथि ने उत्साह के साथ भाग लिया, जिससे हरित कार्यवाई के संदेश को बल मिला। उत्सव को और अधिक गहराई देने हुए, 27 मई को जीएसएसएस (गलसी), भी विजयपुरम और 3 जून को जीएसएसएस विमरलीगुंज में कार्यक्रम-पूर्व जागरूकता गतिविधियाँ आयोजित की गईं। इनमें शैक्षणिक वार्ताएं और प्रकृति अन्वेषण सत्र शामिल थे, जो छात्रों को जलवायु परिवर्तन के बारे में सेविदाशील बनाने और पर्यावरण के प्रति जागरूक व्यवहार को प्रोत्साहित करने के लिए डिज़ाइन किए गए थे। जीएसएसएस रंगाचांग में दो दिवसीय समारोह का समापन शानदार तरीके से हुआ, जिसने सभी प्रतिभागियों पर गहरा प्रभाव छोड़ा। इस कार्यक्रम ने पर्यावरण के प्रति जिम्मेदारी की भावना को सकलतापूर्वक पोषित किया और छात्रों और शिक्षकों को हर्षित और अधिक टिकाऊ भविष्य की दिशा में सक्रिय कदम उठाने के लिए सशक्त बनाया।

News Clipping (Andaman Chronicle and Info India – June 6, 2025) pertaining to the Awareness programme organised at CPREEC EIACP PC-RP, Sri Vijaya Puram as part of World Environment Day

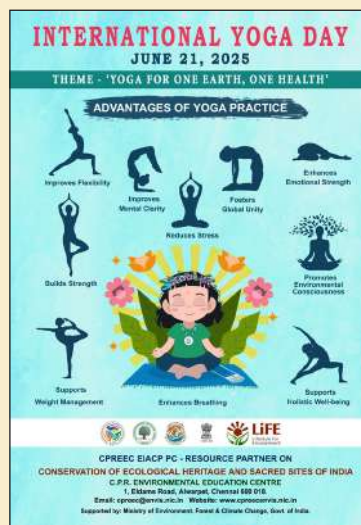
World Environment Day – Plantation Drive - June 06, 2025 at Chennai

CPREEC EIACP PC- RP, Chennai celebrated “WED 2025” by organizing a plantation programme on June 06, 2025 at Dr. M.G.R. Janaki Matriculation School, Virugambakkam, Chennai – 600 093. Saplings of trees, flowering plants and herbs were distributed to the school students and teachers. The students actively participated in the plantation drive and took a pledge to take care of the saplings planted in the campus. A total of 185 students and 27 teachers participated and an awareness infographic and posters were distributed.



International Yoga Day – June 21, 2025

As part of celebrating International Yoga Day 2025, CPREEC EIACP PC-RP Chennai developed and released an infographic highlighting this year's theme, 'Yoga for One Earth, One Health'.



CPREEC EIACP PC – RP, Chennai celebrated International Yoga Day – June 21, 2025 under Mission Life theme on “Adopt Healthy Lifestyles” at The Grove School, Alwarpet, Chennai. A total of 250 students and 40 teachers participated and performed yoga and pranayama. Awareness infographics were distributed.



Abstracts of Recent Publications

- ❖ Rohit, B. (2024). **“Pinnacle of Religious Pilgrimage: Reinvigorating Youth with Ancient Heritage”**. In *Book: Religion Tourism and Pilgrimage in India (pp.117-124)* Publisher: Bharti Publications, New Delhi, India.

This paper inculcates the chronology of our cultural destinations. India, nation of the world's largest youth population has entered the diamond jubilee of its independence and now is the exact time to embellish our youth with their glorious past of the beginning of our religion, so that they can move on with traditional values and scientific temperament in the formation of new India. Aim of the study is to examine how we can connect and inspire masses to adopt religious tourism as an adventurous activity, as the country's younger generation which is being disoriented from their moral values somewhere lacks a proper connection with their religion. Since ancient times, children were kept at Gurukuls, taught religious scriptures through Mati, Shruti, Awadhi or in written form to instil these young minds a way of life. Now a days, an education resembling the Gurukul will be improbable, one needs to foster these youngsters in unique ways. We need to show them that the mighty Lord Rama, had qualities better than a Superman or Iron man. Arjuna was better than world's top archer Brady Ellison and Lord Buddha, way smarter than William James Sidis, the world's smartest man. A qualitative and descriptive analysis is performed to find out the course of action based on a literature review the thought process of religious and youth leaders, which attract and inspires millions to focus towards Indian culture and heritage.

Motivational stories, like that of Rama and Krishna helps the youth find their own super heroes by the way of presentation of films, documentaries or novels in modern packaging. The research concluded that the motivation of pilgrimage plays a vital role in developing the interest of the youth and contemporary generation and leads greater heights promoting the rich heritage and culture and laying the foundation for developing religious tourism and destination all over the nation.

Keywords: Cultural; Youth; Moral Values; Motivational Stories; Pilgrimage.

- ❖ Mhatre, R.D., and Thakur, C.K. (2023). **“A research study of forts and caves in Raiad district with architectural perspective”**. *International Journal of Food and Nutritional Sciences*, Vol. 12 (1), pp. 1 – 8.

Foreign records regarding Konkan can be found. Dr. Daud Dalvi, Dr. Jamkhedkar, P.K. Ghanekar, Vidya Dehjiya, Dr. Dhavalikar, Dr. Prabhakar Dev have studied the architectures but architectures of Raigad region have not been studied specially. Architectures include forts, caves. The presented research project will be useful to the society, historical scholar, Gri Premi and college students. Exploring them as architectures, forts, caves. The role behind this research is to promote historical work. Maximum forts and caves in Raigad District have been ignored due to lack of amenities like water management, residential, transportation, security, electricity.

Keywords: Architecture; Perspective; Durg; Ignored; Heritage.

- ❖ **Anandakumar. (2019). “Socio-Cultural study of village deities in Peraiyur Taluk of Madurai district with special reference to Hero stones”.** *International Journal of Social Sciences Vol. 8 (3): pp. 99 – 103.*

For as long as man has been on earth he wonders who he is, where he comes from and why he acts the way he does. It would seem that much of human history has resulted from mans’ efforts to answer these questioning, because of the limits of his knowledge and technology, man throughout most of his history, has been unable to date concerning his own behavior and background. Hence, the has relied on bodies of myth and folklore to answer these questions. Anthropology, as it has

emerged over the last two hundred years is the scientific approach to answering mans questions about him. Even the early anthropologists were led by their research to a realization of the social functional of religion. Totemic studies point to this tendency. Thomism is based on the division of the whole world into those things which are profane, or have no spirit that was of value for the Elam or tribes and these are sacred. Not only gods spirits and sacred indeed, according to sociologist Emile Durkheim a rock, a spring, a pebble, a piece of wood, a house, in a world, anything can be sacred.

Keywords: *Knowledge; technology; anthropology; religion; Elam or tribe; Emile Durkheim.*



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CONSERVATION OF ECOLOGICAL HERITAGE AND SACRED SITES OF INDIA

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