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EIACP Newsletter

Thematic Area: Conservation of Ecological Heritage and Sacred Sites of India

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C.P.R. ENVIRONMENTAL EDUCATION CENTRE
CPREEC EIACP PC - RESOURCE PARTNER



Supported by

Ministry of Environment, Forest and Climate Change, Government of India

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, “**Don't make dogs pay for human inefficiency**” and “**Know Your Plants - Edible stemmed vine**”.

Don't make dogs pay for human inefficiency – is a statement and a movement in India advocating against policies that punish stray dogs for the failure of human authorities and citizens to control their population through humane means like sterilization and vaccination. It highlights that instead of addressing the root causes of stray dog overpopulation and related public safety concerns, authorities often resort to ineffective

and inhumane solutions, leaving the dogs to suffer the consequences of human inaction.

Humans created the man-dog relationship, using the animal for companionship and security. Dogs are our friends and Indian laws have protected and safeguarded them. As Bhairav, they are the companions of Shiva. They represent the four Vedas when they stand beside Dattatreya. The inefficiency and corruption of our civic bodies should not be a reason to cause them suffering and cruelty. Rather than the inhumane and impractical order to round up all stray dogs, the Supreme Court should order all municipalities to implement animal birth control measures in a time-bound manner.

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 <https://eiACP.moef.gov.in/drc/eiACP/centre/CPREEC>

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

Don't make dogs pay for human inefficiency

Rather than the inhumane and impractical order to round up all stray dogs, the Supreme Court should order all municipalities to implement animal birth control measures in a time-bound manner.



Stray dogs roaming at Thathampetty road in Salem. File Photo | Express

On August 11, a Supreme Court bench of Justices J B Pardiwala and R Mahadevan passed an order on their suo motu cognisance of the stray dog issue in the capital, and directed the administrations of the National Capital Territory of Delhi to pick up strays from all localities and never release them back into public spaces. How to undertake this massive task was their problem, even creating a force if necessary. Enough shelters had to be established to house at least 5,000 stray dogs in the first eight weeks. The pounds had to be staffed well, the dogs dewormed, sterilised and immunised, and the shelters monitored with CCTVs to ensure that no dogs were let out.

The honourable justices contravened the Animal Birth Control (ABC) Rules, 2023, which prohibit relocation of dogs from their original location. Yet, the bench said it would not be stopped by the proscription, a surprising statement from a judge of the highest court. Nor did it permit interventions by animal welfare organisations, thereby preventing the citizen's right to be heard.

The ruling has opened a Pandora's box. The Rajasthan High Court has ordered the removal of all stray dogs, cattle and other animals from public places statewide. The Madurai bench of the Madras

High Court has said it would direct the Tamil Nadu government to control stray cattle and dogs on the roads. Tamil Nadu minister, K N Nehru added that his government would remove all stray dogs in the state. Puducherry has started rounding up and removing dogs. When people there fought for the dogs, those reporting them took sides. Finally, a three-judge bench of the Supreme Court reopened the case and reserved its order on an interim petition seeking a stay on the two-judge bench's order.

While everyone agrees that dog bites and rabies must be prevented, is the answer the caging up of all animals? Is there enough land and money to build these mandated shelters within the stipulated eight weeks, and funds to feed the animals and maintain staff for their upkeep? Look at the state of our zoos and their animals. If all the dogs in Delhi are locked up, dogs from neighbouring Haryana, Rajasthan and Uttar Pradesh will move in, for nature abhors a vacuum.

It's an impractical idea, not to mention inhumane and cruel. If dogs are rounded up and stuffed in cages, they would fight and be subjected to great cruelty, even killing. A TV analyst suggested the dogs should be rounded up and sent to the forests in the Aravalli hills around Delhi. Does he not know that they will form feral packs? And a pack of feral dogs can bring down a tiger, not to mention several humans.

The ABC rules came into force after its successful implementation by NGOs in Chennai, Jaipur and Kalimpong in 2010. Rabies cases came to zero and dog bite cases came down drastically by 2021. But municipalities were either lethargic or too corrupt to continue ABC seriously. Meanwhile, Covid stopped all public activity. So 'community feeders'

stepped in to feed the hungry dogs, as there were roadside stalls or such to feed them.

However, when the lockdown was lifted, the community feeders kept feeding, but few took responsibility for their dogs. Many did not sterilise, immunise or check their packs for diseases. They kept feeding, the dogs kept mating and giving birth to puppies that were dumped in shelters or grew up roaming the streets. Meanwhile, the municipalities did not bother to perform their legal obligation of sterilising and vaccinating the street dogs. If they did, the dogs picked up in one area would be let loose elsewhere, leaving frightened and angry dogs attacking each other and passersby. The ABC rules specify that they must be released in the area where they were picked up, but few municipalities cared to observe the rule.

Another problem is that people buy fancy breeds, or even adopt an indie, and then lose interest and abandon the dog miles from home. The dog becomes afraid and attacks humans, who have let him down. No water to drink in the Indian summer is yet another problem. These are among the many reasons for dog bites.

And, contrary to popular belief, it is not those in Lutyens' Delhi and Mumbai's Malabar Hill who

will suffer. It is the poor, the slum dweller who feeds a few dogs that protect his family when he goes away. The watchman whose companions are street dogs. The chaiwalla who shares his buns and biscuits, and is the source of the dogs' sustenance. The stray dog "problem" is the result of poor ABC implementation by municipalities.

The Supreme Court should pull up the municipalities and give them a specific timeline to take up and complete ABC-AR. Experienced NGOs could be roped in, not the ones who merely work as money conduits.

Humans created the man-dog relationship, using the animal for companionship and security. Dogs are our friends and Indian laws have protected and safeguarded them. As Bhairav, they are the companions of Shiva. They represent the four Vedas when they stand beside Dattatreya. The inefficiency and corruption of our civic bodies should not be a reason to cause them suffering and cruelty.

Source: Nanditha Krishna, "Don't make dogs pay for human inefficiency", The New Indian Express Chennai, August 17, 2025 – pg. 8.

<https://www.newindianexpress.com/opinions/2025/Aug/16/dont-make-dogs-pay-for-human-inefficiency>



Cover Story

Know Your Plants - Edible stemmed vine

Dr. A. Abirami

EIACP Programme Officer

C.P.R. Environmental Education Centre, Chennai

Botanical name	: <i>Cissus quadrangularis</i> Linn
Tamil name	: <i>Pirandai, Perandai</i>
Sanskrit name	: <i>Asthisamhara</i>
English name	: Edible stemmed vine.



<https://www.healthline.com/nutrition/cissus-quadrangularis>

Distribution and Habit

Cissus quadrangularis L. is a succulent plant of the family *Vitaceae*, commonly found throughout the hotter parts of India. It can be cultivated in plains, coastal areas, jungles and wastelands up to 500 m elevation. The plant is propagated using cuttings. The surface of the shrub is smooth, glabrous buff coloured with a greenish tinge; the angular portion of the plant has a reddish-brown hue. Flowering occurs in the month of June-December (Guha-bakshi et al., 2001). Flowers are small, greenish-white bisexual tetramerous and occur in umbellate cyme, opposite to the leaves, the presence of 4-5 petals is observed which is imbricate; internodes measure 4-5 cms long and 1-2 cms thick with occasional tendrils at nodes. The cup shaped calyx is short, entire and deciduous in nature. The roots are aerial and develop during the rainy season. It is a one seeded plant and seeds are ellipsoid or pyriform in shape. Its alternate, simple leaves are also thick and ovate with serrated margins (Sen et al., 2012).

Parts used

Whole part of the plant

Edible uses

In India, stems are eaten as fried or curried.

Medicinal uses

It is an ancient medicinal plant used widely in the traditional Ayurvedic system of medicine for its weight management, profound bone healing and bone mending properties (Vaidya and Devasagayam, 2007). The plant has been documented for the treatment of osteoarthritis, rheumatoid arthritis and osteoporosis (Paulsen et al., 2007). The stem part is used to block the muscle damaging effect of cortisol and leads to the formation of new muscles. In Siddha medicine it is considered a tonic and analgesic, and is believed to help heal broken bones. The leaves of the young shoots of the plants are considered alternative and stomachic and their powder is given in digestive problems. The fresh stem and leaves are used for the treatment of haemorrhoids, menstrual disorder, scurvy

and as anti-flatulent (Mishra et al. 2010). The root powder is used orally, in constipation and gout. The plant is useful in helminthiasis, anorexia, dyspepsia, colic, flatulence, skin diseases, leprosy, haemorrhage, epilepsy, convulsion, haemoptysis, tumours, chronic ulcers and swellings. The stout fleshy quadrangular stem is traditionally used for treatment of gastritis, constipation, eye diseases, piles and anaemia (Shah, 2011).

Conclusion

Cissus quadrangularis has drawn much attention recently, for its medicinal uses because of its efficacy and safety for human use. The plant is considered as a versatile medicinal plant in both Ayurvedic and modern drug development areas for its valuable medicinal uses. Based on various research reports, the plant does not produce any toxic effects when used orally and due to its various inherent pharmacognostic properties. Also, *C. quadrangularis* is recommended as a supplementary drug to aid in the healing of fractures.

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— News —

Into the world of Yoga

by **Dr. Ramya Alakkal**

Professor, Department of Panchakarma
Ashtangam Ayurveda Medical College, Kerala.



The world is aware of the importance of yoga. With the present clinical observation, we can confidently say that incorporating a yogic way of life can help keep away autoimmune, gastrointestinal, endocrine and neurological issues. Most non-communicable diseases that have become a part of the modern-day lifestyle, like diabetes, hypertension, hyperthyroidism, and dyslipidaemia, can be warded off to a great extent through preventive yoga protocols.

Yoga in Ayurveda

Ayurveda basically defines life as the *Samyogam* (ideal union) of *Shareera* (the physical body), *Indriya* (the sensory system), *Satva* (the mind), and *Atma* (the consciousness). The different formulations prescribed for various clinical conditions are again *yogam* of different herbal contents. Similarly, Ayurveda seeks for everyone to be yogis in terms of existence with the union of one's *manas* and *deham* with *manas*, which translates into having a pleasant experience with ourselves.

Finding peace and resting your mind has become very difficult in today's age and time. The first thing is to realise that finding peace is our own responsibility. Next is that we may not be able to change the situations around us, but our responses to them can be our choice. After any response, if you are not feeling peaceful, just avoid such responses and circumstances that make you uncomfortable.

For a peaceful mind, active physical activity, either through exercises or suitable *asanas*, would be the best choice. Practicing *Suryanamaskar* with 6/12 cycles is the best choice for a healthy body. Doing a simple *nadi shuddhi pranayama* (breathing technique) can be practiced once or twice a day.

By the age of 40, one must try to fix one's body. Presently, between 35 and 45 years of age, we see individuals becoming prone to all possible diseases. Yoga can help with the prevention of those diseases.

How to attain peace

Patanjali's *Yoga Sutra* is the text that has one of the best documentations of a methodological approach to attaining peace. Initially, one must follow *yama* and *niyama* (the conduct that includes nonviolence, truth, devotion, continuous learning etc.), followed by *asana* (physical postures), *pranayama* (breathing technique), and *pratyahara* (withdrawal from senses); then only the states of *dharana*, *dhyana* and *Samadhi* (higher states of concentration and meditateness) can be achieved. Many people complain of not being able to concentrate during meditation.

But the reality is that the meditative state cannot be achieved easily, unless you move through the phases of disciplinary conducive acts of *yama* and *niyama* in life. It should also be followed by a physically active life. The four methodologies of yoga as mentioned in the *Bhagavad Gita* are Karma Yoga, Bhakti Yoga, Jnana Yoga and Raja Yoga. These different

forms can be practiced by the every individual, depending on their tendencies. The concept of yoga, as put forward by Indian intellectual diaspora has a wide range that can be followed based on one's innate tendencies and identified with the help of a guru.

Role of Ayurveda

All the *panchakarma* procedures intended to detoxify the body help attain a state of peacefulness within the body by regulating the digestive, respiratory and circulatory mechanisms. It is time that we prioritise our health and adopt healthy practices through different possibilities, guided by yoga. When the whole world is looking at India for guidance for their problems through yoga and Ayurveda, being Indian, let's embrace it for a peaceful existence with ourselves and the surroundings.

Source: The New Indian Express Chennai, 06/07/2025, pg.5.



— News —

The Tiger at the Threshold

by Parvan Kumar H

Many of Karnataka's indigenous communities worship the tiger in groves and through rituals. The author explores how these traditions continue to offer lessons in co-existence.



DH PHOTO/ ANUP RAGH



People throng to worship tiger deities in Ankola taluk and Yellapur taluk



Uttara Kannada district

Waghoba, Beteraya, Wageli, Wagro, Hulidevara, Huliappa, and Huliveerappa – these are just some of the many names by which the awe inspiring tiger is known among forest dwellers, across Karnataka. These names are not merely linguistic variations. They reflect deep devotion among Kunabi, Soliga, Havyaka and Jenukuruba communities.

For these communities, the tiger is both protector and destroyer, revered as a divine being who rules the land. To live in harmony with this king of the forest, they believe, is

to ensure a win-win relationship for both humans and the beast.

Long before the world began observing International Tiger Day on July 29, celebrated globally since 2010, forest communities in India including those in Karnataka's Western Ghats and coastal tiger territories – have worshipped the big cat.

For centuries, certain rituals have invoked the tiger's blessings. For instance, when newlywed daughters or daughters-in-law pass through

forested paths on their way to their husband's home, families seek the tiger's protection for a safe journey. Similarly, prayers are offered at the start of the harvest season or before cattle are sent to graze in the forest.

This blend of reverence and ritual can be seen clearly in the town of Londa in Belagavi district, where the Waghoba temple stands as a symbol of enduring devotion. Locals say the recently renovated temple is more than 300 years old. It was once surrounded by dense forest, until railway tracks laid during British rule fragmented the landscape and brought human settlements closer.

Ravishankar Mirashi, a priest from the Kunabi community, recalls how the temple served as a ritual starting point for brides heading to their new homes. "The entire village would gather at the temple and pray to Lord Waghoba to keep her safe as she passed through the forest path," he says.

Even today, Waghoba is honoured with special prayers during the ten days of Dasara. Devotional songs in Marathi echo through the temple, sung by members of the Kunabi community. On Mondays and new moon days, rituals are held to seek protection from the tiger deity. "No labourer will begin harvesting in nearby fields without offering prayers to Waghoba first," says Mirashi.

Elevated status

Beyond individual temples, the belief system itself gives the tiger an elevated place in spiritual life. There are sacred sites where the tiger is worshipped even before Lord Ganesha, who traditionally receives the first prayers in Hindu rituals. In some places, the tiger is venerated as the mount of deities; in others, it is worshipped as a deity in its own right.

For the Soliga community, tiger worship is not a seasonal ritual but an intrinsic part of daily life. Frequently cited as a model of human-animal coexistence, the Soligas do not see the tiger merely as the mount of their deity, Male Mahadeshwara.

"Every Soliga child grows up hearing hundreds of songs praising the tiger's strength and grace. Huliveerappa is our judge. We believe he punishes those who harm the community or break the laws of the forest," says Soliga leader Dr C Madegowda from B R Hills.

Tiger worship among the Soligas peaks during Ugadi and the harvest season. From February to May, community members carry tiger idols in processions as part of seasonal rituals that reinforce their respect for the animal.

Sameera Agnihotri, who has extensively studied the Soliga tribes, explains that deifying a wild animal was a conscious way to ensure its protection. Early tribal communities recognised that safeguarding the tiger also meant preserving the forest around it.

"At a time when tigers are rapidly losing their habitat and human-tiger conflicts are rising, there is much to learn from these traditional practices. They remind us that conserving this apex predator, an umbrella species, is also a way of conserving the forest itself," she adds.

This reverence is echoed across regions. In Uttara Kannada, Dakshina Kannada and Udupi districts, there are hundreds of Hulidevara temples and sacred groves dedicated to tigers. In Joida taluk, for instance, the Kunabi community places the tiger third in their religious hierarchy. "After our local deity

and the Astadikpalakas, the tiger or Vagro is our most important god. During Holi, we offer him special prayers,” says community member Jayanand Derekar.

According to him, the tiger is regarded as a leader or Nayak. Every hamlet has either a statue or a stone that serves as a site of worship. “Though we have lived among tigers for centuries, not a single one has harmed or killed a member of our community. We believe a tiger will attack only if one commits an unpardonable sin. In such cases, we perform special prayers at one of the tiger’s sacred sites as an act of repentance,” he says.

Jayanand also notes that the tiger defines the boundaries between its territory and human habitation. “This understanding ensures that we do not over-extract minor forest produce from protected areas. Today, the modern forest department’s tender system is breaching these boundaries, leading to more human-animal conflict.”

Further south, in Yellapur and neighbouring areas, the tiger is revered with an added sense of fear. Members of the Havyaka community offer one coconut for each head of cattle they own, a gesture of supplication to the tiger.

During the holy month of Karthika, as the rest of the country celebrates Deepavali, the Havyakas begin their rituals with prayers to the tiger before turning to their cows.

Conservation

Environmentalism Shivananda Kalave explains that the practice of *balake ondu tenginakai* – one coconut for every cattle tail – is a prayer asking the tiger not to harm their livestock when grazing. Here, the Hulidevara temples are not located within villages, but deep inside the jungle. “The presence of such temples is proof that tigers once lived in these areas. Within half a kilometre of each site, there is usually a perennial water source. These forest patches were left untouched by humans in reverence for the tiger”, Kalave says. He has documented more than 160 such places between Bhatkal and Yellapur in Uttara Kannada.

“Not all of these temples have tiger idols. Some are marked by stones, hillocks or trees that were known tiger haunts. The Malnad region is dotted with many such Hulikallu and Hulimane,” he adds.

While many experts agree that these traditions stem in part from fear, they also acknowledge the role such beliefs have played in creating safe spaces for wildlife. These cultural practices, born from reverence and restraint, have quietly contributed to conservation for generations.

Source: Deccan Herald Bangalore, 07/08/2025, pg.12.



— News —

Owl Story



“How could this owl, who was born in captivity, lived his whole life in a cage, how could he possibly survive? He’s going to be dead in a few days. That’s what everybody thought.”

— Christine Mott

In February 2023, a Eurasian eagle-owl named Flaco made headlines—and captured hearts—when he escaped from his small enclosure at the Central Park Zoo. Born in captivity and unable to fly or hunt, Flaco defied every expectation. In just weeks, he taught himself to soar across the Manhattan skyline, hunt for his own food, and live as freely as an owl could, in a city of concrete and glass. For more than a year, New Yorkers spotted him perched in Central Park, on high-rises, even outside apartment windows—cheering him on as a symbol of resilience and freedom.

Attorney and lifelong animal advocate Christine Mott, has immortalized Flaco’s story in her new children’s book, **Free Bird: Flaco the Owl’s Dreams Take Flight**. Told

from Flaco’s perspective, the book celebrates courage, hope and the right of all animals to live free—without cages or confinement—while gently encouraging young readers to see captivity through an animal’s eyes.

This conversation is about Flaco’s extraordinary journey, the lessons he left behind, and how one small owl sparked big changes for animals in New York and beyond.

Please listen and share.

In gratitude,

Elizabeth Novogratz

Read Free Bird: Flaco the Owl’s Dreams Take Flight

In-focus

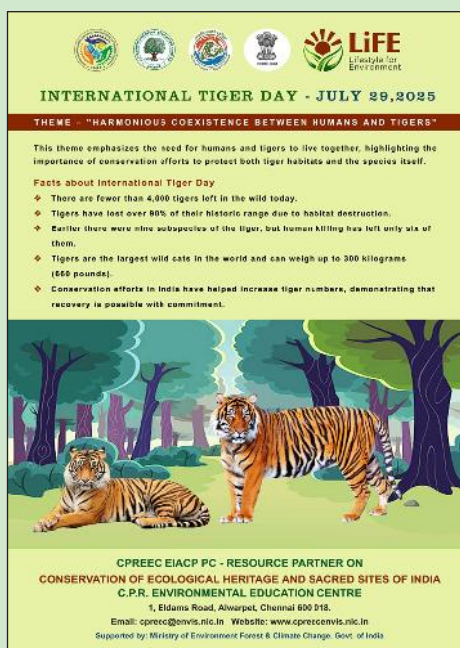
Celebration of Van Mahotsav – July 07, 2025

CPREEC EIACP PC-RP, Chennai celebrated *Van Mahotsav* on July 7, 2025, with an awareness lecture on 'Environmental Concerns and Mission LiFE's 7 themes' at Shasun Jain College for Women, Chennai. Dr. P. Sudhakar, Director & EIACP Coordinator, and Dr. A. Abirami, EIACP Programme Officer led the sessions. A total of 197 participants, including 162 students, 15 staff, and 20 Women Indian Association Members, took a pledge to support sustainability initiatives. 75 saplings were distributed to the teaching faculty and students.



International Tiger Day – July 29, 2025

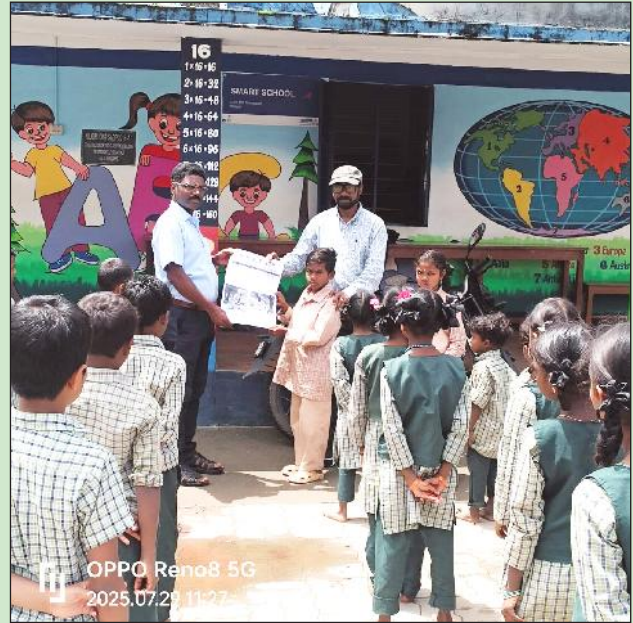
As part of celebrating International Tiger Day 2025, CPREEC EIACP PC-RP Chennai developed an awareness poster, highlighting this year's theme, 'Harmonious Coexistence between Humans and Tigers'.



International Tiger Day – Awareness Programme – July 29, 2025

As part of observing International Tiger Day, CPREEC EIACP PC-RP, Ooty Field Office organized an awareness programme at:

- ❖ **Government Tribal Residential Middle School, Thorapalli, Gudalur, The Nilgiris.** A total of 7 teachers and 85 students attended the programme and awareness posters were distributed.



- ❖ **St. Thomas English High School, Gudalur, The Nilgiris.** A total of 3 teachers and 65 students attended the programme and awareness posters were distributed.



- ❖ **Government Tribal Residential High School, Kargudi, Mudumalai, The Nilgiris.** A total of 2 teachers and 50 students attended the programme and awareness posters were distributed.

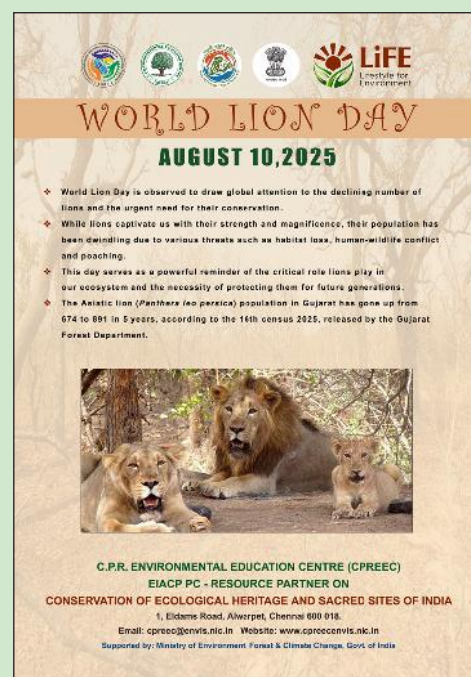


- ❖ **Government Higher Secondary School, Sree Madurai, The Nilgiris.** A total of 7 teachers and 150 students attended the programme and awareness posters were distributed.



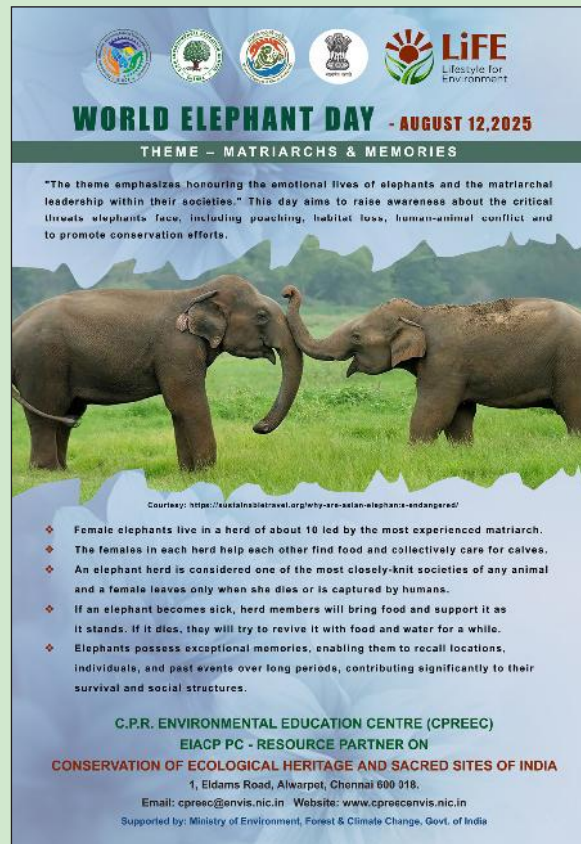
World Lion Day – August 10, 2025

As part of celebrating World Lion Day 2025, CPREEC EIACP PC-RP Chennai designed and developed an info-graphic to raise awareness about lion conservation.



World Elephant Day – August 12, 2025

As part of celebrating World Elephant Day 2025, CPREEC EIACP PC-RP Chennai designed and developed an info-graphic highlighting this year's theme, 'Matriarchs & Memories'.



World Elephant Day – Awareness Programme – August 12, 2025

As part of observing World Elephant Day, CPREEC EIACP PC-RP, Chennai organized an awareness programme at Chennai High School, Beemanna Garden, Alwarpet, Chennai. A total of 68 students and 4 teachers attended the programme and info-graphic were distributed.



As part of observing World Elephant Day, CPREEC EIACP PC-RP's Ooty Field Office organized an awareness program and released the info-graphic at:

- ❖ Mahatma Gandhi Matriculation School in Kagguchi, The Nilgiris. A total of 5 Foresters, 5 teachers and 110 students attended the programme and awareness posters were distributed.



- ❖ Giri Eashwara Matriculation Higher Secondary School in Kagguchi, The Nilgiris. A total of 5 teachers and 98 students attended the programme and awareness posters were distributed.



- ❖ Government High School, Kookalthorai, The Nilgiris. A total of 6 teachers and 85 students attended the programme and awareness posters were distributed.



CPREEC EIACP PC-RP, Chennai Mission LiFE awareness program

CPREEC EIACP PC-RP, Chennai conducted Mission LiFE awareness program under seven themes at Chennai High School, Beemanna Garden, Alwarpet, Chennai. A total of 68 students and 4 teachers participated in the event and took pledge. Awareness posters and pamphlet were distributed.



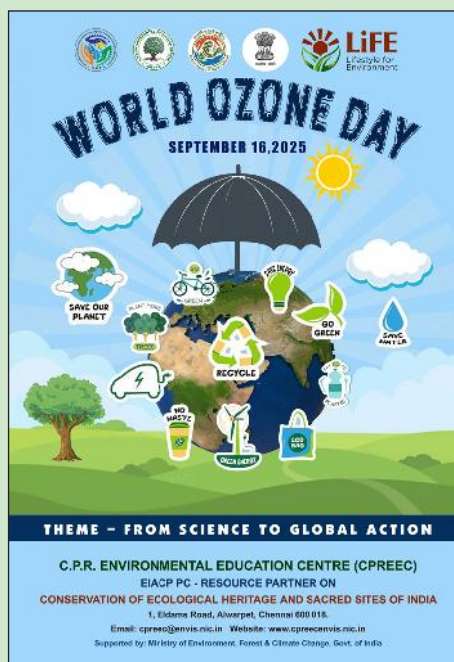
GSDP products exhibition

CPREEC EIACP PC–RP, Chennai successfully exhibited an array of innovative GSDP products – Coconut Shell Handicrafts crafted by skilled GSDP trainees, at the 2-day Vegan Festival held on August 30-31, 2025, at the Vegan Fashion Café by House of Klothberg, Chetpet, Chennai. The exhibition also showcased our knowledge products, providing visitors with valuable insights and information. The stall attracted a significant footfall, with over 1,000 visitors engaging with our products and services during the two-day event.



World Ozone Day – September 16, 2025

As part of **World Ozone Day 2025** celebration, CPREEC EIACP PC –RP, Chennai has developed awareness poster highlighting this year's theme, 'From science to global action'.



EIACP National Evaluation Workshop 2025

EIACP National Evaluation Workshop 2025 was held from September 18 to 20, 2025 at Wildlife Institute of India (WII), Dehradun, organised by MoEF&CC and coordinated by EIACP Centre, WII. CPREEC EIACP Coordinator and Programme Officer attended the Workshop. Dr. P. Sudhakar, Director and EIACP Coordinator presented the activities carried out by the EIACP for the **FYs 2023 – 2024 and 2024 – 2025**. CPREEC has been awarded the Second Place in recognition of its outstanding performance during the **F.Y. 2023 – 2024 and 2024 – 2025** under the EIACP.



CPREEC EIACP PC-RP, Chennai Mission LiFE awareness program

CPREEC EIACP PC–RP, Chennai conducted LiFE Mission Awareness Programme under the seven themes at Chennai High School, Vanniya Teynampet, Chennai – 600 018 on 23.09.2025. 118 students and 5 teachers participated and took the pledge on Mission LiFE and info-graphics were distributed.

**CPREEC EIACP PC-RP, Chennai Mission LiFE awareness program**

CPREEC EIACP PC–RP, Chennai conducted LiFE Mission Awareness Programme under the seven themes at Lady Sivaswamy Ayyar Girls' Higher Secondary School, Mylapore, Chennai – 600004 on 24.09.2025. 278 students and 9 teachers participated and took the pledge on Mission LiFE and info-graphics were distributed.



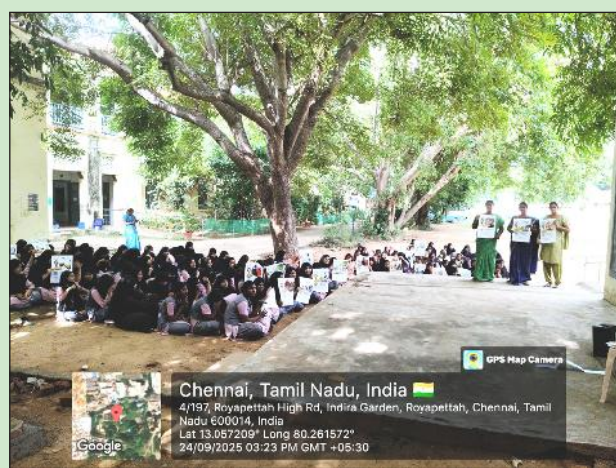
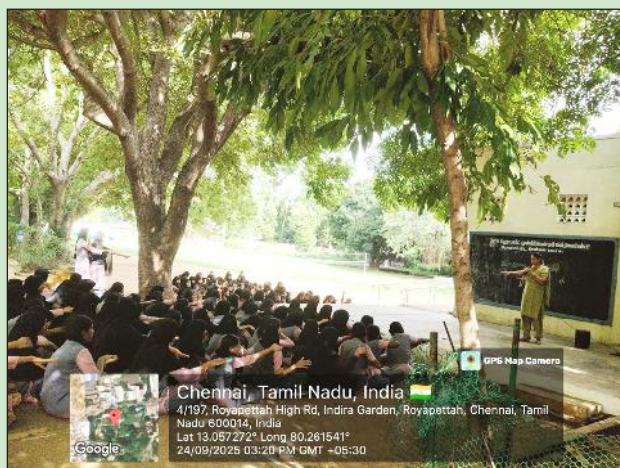
CPREEC EIACP PC-RP, Chennai Sewa Parv 2025 awareness program

CPREEC EIACP PC-RP, Chennai conducted Sewa Parv 2025 Awareness Programme on the theme Minimize Plastic Waste at Lady Sivaswamy Ayyar Girls' Higher Secondary School, Mylapore, Chennai – 600 004 on 24.09.2025. 278 students and 9 teachers participated and took the pledge on Sewa Parv and info-graphics were distributed.



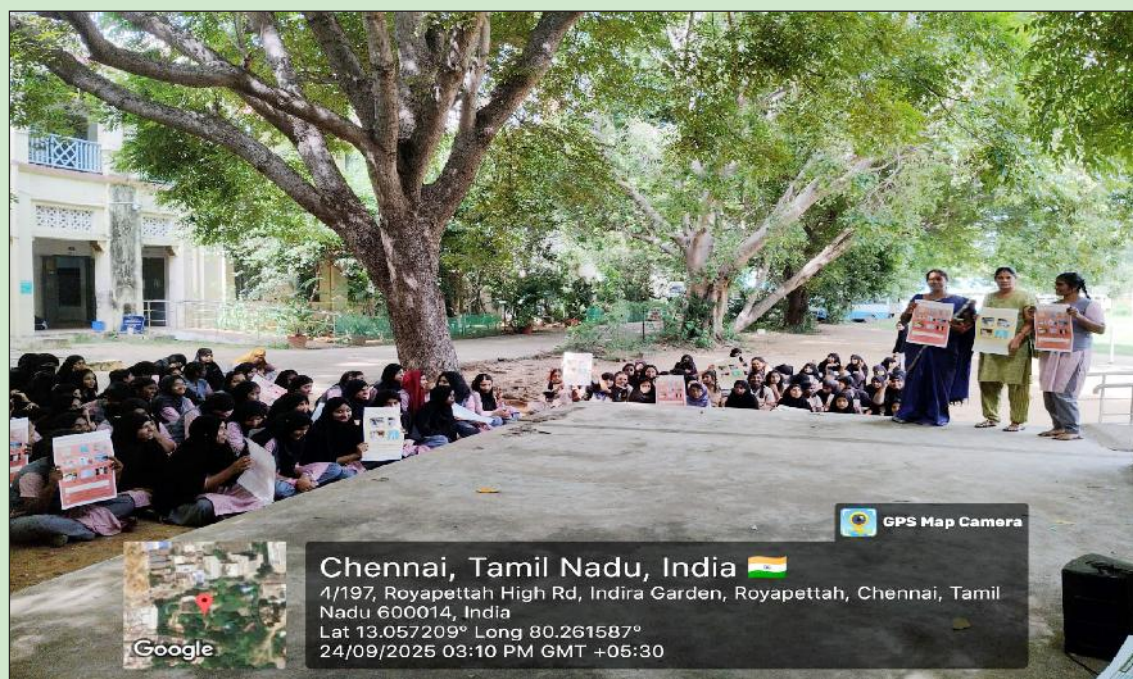
CPREEC EIACP PC-RP, Chennai Mission LiFE awareness program

CPREEC EIACP PC – RP, Chennai conducted LiFE Mission Awareness Programme under the seven themes at Government Hobart Higher Secondary School, Royapettah, Chennai – 600014 on 24.09.2025. 128 students and 4 teachers participated and took the pledge on Mission LiFE and info-graphics were distributed.



CPREEC EIACP PC-RP, Chennai Sewa Parv 2025 awareness program

CPREEC EIACP PC–RP, Chennai conducted *Sewa Parv* 2025 Awareness Programme on the theme Minimize Plastic Waste at Government Hobart Higher Secondary School, Royapettah, Chennai – 600014 on 24.09.2025. 128 students and 4 teachers participated and took the pledge on *Sewa Parv* and info-graphics were distributed.



CPREEC EIACP PC-RP, Chennai Sewa Parv 2025 awareness program

CPREEC EIACP PC-RP, Chennai conducted *Sewa Parv* 2025 Awareness Programme on the theme Minimize Plastic Waste and Avoid Single Use Plastics at Avvai Home TVR Girls Higher Secondary School, Adyar, Chennai – 600 020 on 26.9.2025. A total of 545 students and 37 teachers participated and took the pledge on *Sewa Parv* and info-graphics were distributed.



Abstracts of Recent Publications

- ❖ Ashfaq, H. (2024). “Wild edible plants of Jammu and Kashmir”. *International Journal of Advance Research and Innovative Ideas in Education*, Vol, 10 (3), pp. 5889 – 5892.

Wild edible plants play a significant role in the traditional diets and livelihoods of people in the Jammu and Kashmir region. This abstract explores the diversity of wild edible plants found in this region, highlighting their nutritional value, cultural importance, and economic potential. The study examines various species, their seasonal availability, harvesting methods, and traditional culinary uses. It also discusses the challenges and opportunities associated with the sustainable utilization and conservation of these resources in the context of changing environmental and socioeconomic dynamics. Understanding the rich biodiversity of wild edible plants in Jammu and Kashmir is crucial for promoting food security, preserving traditional knowledge, and fostering sustainable development practices in the region.

Keywords: Wild edible plants; Biodiversity; Cultural values; Traditional uses.

- ❖ Balasubramanian. (2023). “Garuda: The divine steed and devotee of Lord Vishnu”. *Journal of Emerging Technologies and Innovative Research*, Vol. 10 (10), pp. 79 – 83.

Garuda, the legendary bird-like creature which has supernatural powers and is a notable creature in Hindu mythology. It is also said that Garuda is faithful to his lord Vishnu and known for being a loyal disciple and mount of lord Vishnu. It unveils the origin of his birth, divine attributes and his crucial role in Hindu

scriptures, such as the Garuda Purana and the famous epic Mahabharata. Besides Hinduism it also explores the cultural significance of Garuda, including his presence in art, observance in various festivals and his influence in other religious traditions. Garuda possess a transcendent and heavenly body that bridges a gap between the physical world and divine dimensions. Garuda motivates the devotees by enduring the symbol of faith, courage and divine protection.

Keywords: Divine attributes; Iconography; Obstacles; Procession.

- ❖ Jagdale. (2021). “Role of sacred groves in conservation of biodiversity”. *Journal of Emerging Technologies and Innovative Research*, Vol. 8 (9), pp. 721 – 728.

Sacred groves are patches of forest land that have been preserved by the ethnic communities, based on their religious beliefs. The sacred groves are an integral part of the culture and tradition. These forests are sacred as they are dedicated to some specific god or goddesses. The ethnic people believe that it is the divine power who protects them from all odds and calamities and thus in order to please the divine power, they preserve a part of forest land for their respective gods. These patches are being controlled by the ethnic group of people and in most cases, have some stringent law which prohibits any form of harm to the region. Thus cutting of trees or plucking of flowers and fruits are strictly prohibited in these regions. This is of great ecological significance as the religious tradition as traditional thought

process of the ethnic group gets directly reflected on protection and conservation of flora and fauna in the sacred groves. These sacred patches of forests thus house, several indigenous and endemic plants having nutritional and medicinal importance. It is also home to a number of animals which find safe shelter in the woods of the forest. This paper is an overview of the sacred groves of India and its current status.

Keywords: *Sacred Groves; Flora; Endangered; Endemic; God.*

- ❖ Saikia, M and Das, P. (2021). “**Kīrtimukha in the art of the Kapili-Jamuna valley of Assam: An artistic survey**”. *Ancient Asia*, Vol. 12 (2), pp. 1 – 15.

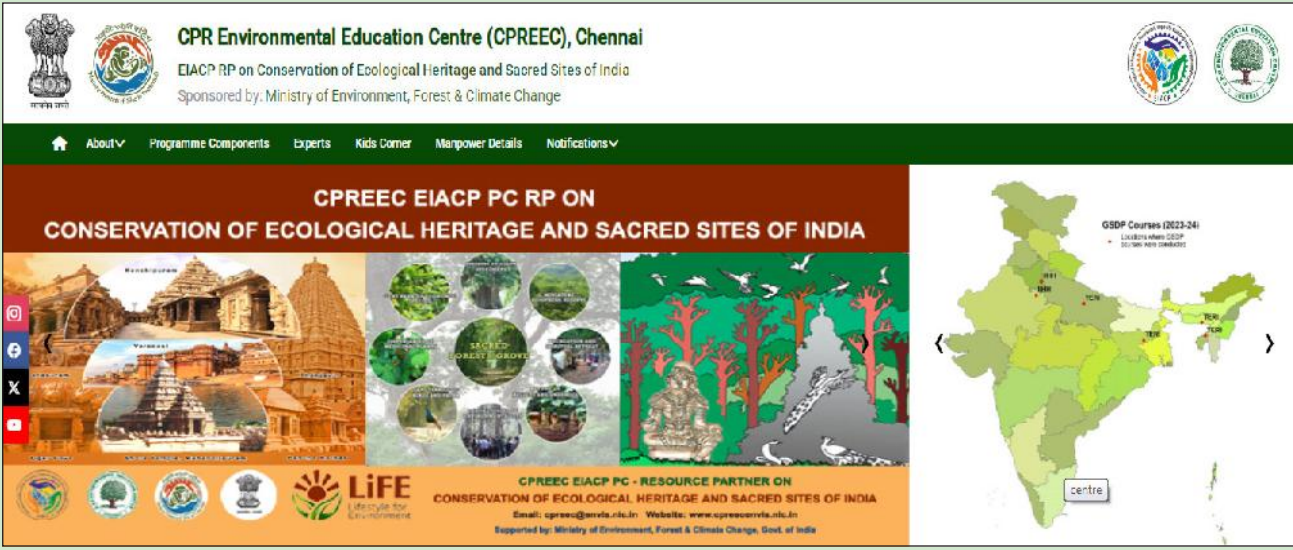
The figure of the *kīrtimukha* or ‘glory- face’ is an artistic motif that appears on early Indian art and architecture, initially as a sacred symbol and then more commonly as a decorative element. In Assam, the motif of *kīrtimukha* is seen

crowning the stele of the stray icons of the early medieval period. The motif also appeared in the structural components of the ancient and early medieval temples of Assam. The Kapili-Jamuna valley, situated in the districts of Nagaon, Marigaon and Hojai in central Assam houses innumerable rich archaeological remains, especially temple ruins and sculptures, both stone and terracotta. Many such architectural components are adorned by the *kīrtimukha* figures, usually carved in low relief. It is proposed to discuss the iconographic features of the *kīrtimukha* motif in the art of the Kapili-Jamuna valley of Assam and also examine whether the iconographic depictions of the *kīrtimukha* as prescribed in canonical texts, such as the *Śilpaśāstras* are reflected in the art of the valley. Pan Asian linkages of the *kīrtimukha* motif will also be examined.

Keywords: *Indian art; Assam; kīrtimukha; Iconographic.*



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CPREEC EIACP PC RP ON CONSERVATION OF ECOLOGICAL HERITAGE AND SACRED SITES OF INDIA

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