

C.P.R. ENVIRONMENTAL EDUCATION CENTRE

ECO-HERITAGE.COM

ENVIS Newsletter



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

July - September 2015, Vol. XIV, No. 2

From the ENVIS Desk...

In 2002, an ENVIS Node was established at C.P.R. Environmental Education Centre (CPREEC) on "Conservation of Ecological Heritage and Sacred Sites of India" under the World Bank Project. This Node developed into an ENVIS Centre on the same subject in April 2004.

In 2006, CPREEC's ENVIS Centre received the "Best ENVIS Centre Award", from the MoEF & CC, Government of India.

The ENVIS Centre on Conservation of Ecological Heritage and Sacred Sites of India at CPREEC has expanded the existing databases on various aspects of Indian ecological heritage based on primary and secondary sources.

We have documented sacred groves/Forests (10,377), sacred gardens (23), sacred plants (90), sacred animals (57), sacred rivers (25), sacred water bodies (364), sacred mountains (130), sacred cities/sites (57), sacred seeds (09), sacred caves (151) and sacred pilgrimages (37).

We are in the process of constantly adding data and updating primary and secondary data. The website is interactive and dynamic and has attracted the attention of environmentalists, ecologists, sociologist, anthropologist and environmental historians from all over the world for information.

Ministry of Environment, Forest and Climate Change, Government of India has granted CPREEC

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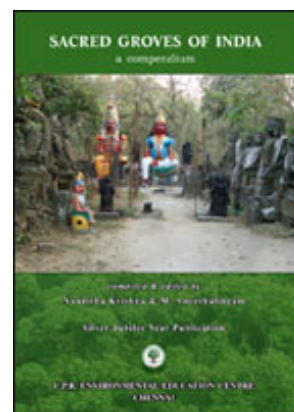
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a project to undertake a study on "The Sacred Grove Ecosystem Service Assessment in inland plains of Tamil Nadu".

Our Centre is using "Bhuvan", a Geoportal of Indian Space Research Organisation and an initiative of the Government of India, to enrich the country's spatial database on sacred elements.



We have also published books about the Ecological Traditions of 10 states (Andhra Pradesh, Goa, Karnataka, Kerala, Maharashtra, Tamil Nadu, Odisha, Punjab, Rajasthan, Madhya Pradesh & Chhattisgarh). A recent publication is a compendium of papers on the Sacred Groves of India, covering all states and union territories.



Web : <http://www.cpreecenvis.nic.in>

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

MOATS - A PROTECTIVE STRUCTURE

by

M.Amirthalingam

A moat may be defined as a broad trench surrounding a temple or palace or town which is filled with water. The purpose of excavating a moat was to make a secure defensive barrier against the attacks of the enemy. The word moat is derived from the French word 'motte' which means mound or hillock.

Moats were very effective defensive systems in ancient and medieval times. They made access to the walls very difficult for siege weapons such as siege towers and battering rams. Moats sometimes had long wooden spikes in them to prevent enemies from swimming across. However, the legend of moats being stocked with alligators and crocodiles is purely a myth. A water filled moat made it extremely difficult for the enemies to storm the castle. The attacking army could not gain easy access to the fort walls or bring up the siege weapons. When the enemy attempted to cross the moat, they could be cut down by a volley of arrows or bullets. Hence, most of the moats were filled with water. A water filled moat made it extremely difficult for the enemy to practice mining i.e. digging tunnels underneath the fortifications. Though moats are now no longer an important defensive site, they can still pose a redoubtable obstacle for tanks and other armoured vehicles. In this article, I shall discuss some important moats and forts of Tamil Nadu which played a notable role in its history.

In an ancient Tamil text that can be dated to 300 BCE – 300 CE, a poet Kovur Kilar sings about a dried up moat in Puranaanooru (355:1-2).

In Thanjavur, the present fortifications and moats were built by the Nayak rulers during the 16th century CE. The temple is thus well protected by a moat filled with water and a three layered fortress and boulevard inside. Hence, it may be observed that the temple itself is situated between the Grand Anicut Canal and the old town and is surrounded by fortified walls and moats. The fort was built with neatly cut stone blocks. There are three fortification walls at different heights and the bottom most was the main rampart. It is oblong in plan with semi-circular bastions and encircled by a moat fed by a tank on the southern side.

There is another temple at Thirupugalur situated at a distance of 63 kilometres from Thanjavur. The temple is dedicated to Agnipurisarwarar (Lord Shiva). This temple is surrounded by a moat. Even now, the moat is filled with water.

Pattukottai is situated at a distance of about 49 kilometers south of Thanjavur. There is a hexagonal shaped ten storied fort surrounded by a moat. The

Maratha kings used the fort as a summer palace. The moat is filled with sea water and is provided with a drainage facility. The sea water in the moat is highly polluted.

In Thirumanancheri, there is a temple dedicated to Kalyanasundareswarar (Lord Shiva) and is spread over an area of 3.5 acres and bounded by a canal. The legend says that the waters of the canal represent the sea that gathered to witness the marriage of Lord Shiva with goddess Parvathi.

Vellore is an important town in the Vellore district and was once a town of historical importance during the Nayak, Islamic and British rule. The town contains a majestic fort built during the 16th century CE by Thimma Reddy and Bomma Reddy who were the Governors of the Vijayanagara Empire. It is constructed of large granite blocks with high rare parts and a wide and deep moat, known as 'Agazhi' in Tamil surrounding it. There is a legend that this moat never dries up due to a perennial underground spring. Hence, no matter how severe a drought is, the moat never dries up. There is also a temple dedicated to Jalakandeswara (Lord Shiva) inside the fort.

There is a place called Aragalur which is situated about 6 kilometres from Thalaivasal and 70 kilometres from Salem. The name literally means 'six moat' place. The moats are historically located near Kuyavar Street and Pullaakulam (north) Soleswaram temple, Kottikulam (north), Kavarai Street and Oppilimedi. Records suggest that the moat had been built in concentric circles. Now, most of the moats are filled up and flattened.

At a place called Attur, about 50 kilometres from Salem is situated a fort flanked on one side by the river Vasishta and on the other by a moat built by the Catti Mudali dynasty during the 17th century. In those days the moat was filled with water from the river through an ingeniously constructed and strongly defended water gate.

Conclusion

Moats have formed a very important part of defensive warfare right from very early times. In medieval times, especially, they played a crucial role in defending important fortresses and places of strategic importance. In India too, especially in Tamil Nadu, we can find important moats at places like Thanjavur, Thirupugalur, Thirumancheri, Pattukottai, Attur, Aragalur and Vellore. These moats are usually filled with water but in recent times they have become highly polluted or have been filled

up. There is an urgent need for Government and other concerned agencies to take up desilting and purification of these moats so that they can be restored to their old glory.



Reference

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Sthala Puanas of th respective temples (Thirupugalur, Thirumancheri, Pattukottai, Attur and Aragalur).

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GREEN PILGRIMAGE

What is a Pilgrimage?

A pilgrimage, a yatra, is a divine experience. It is an internal journey as well as an outer journey. A true pilgrimage takes us not only to a source of the Divine in the external world but should also take us to the Divinity within ourselves.

A pilgrimage involves giving up certain comforts and the ego. Thus pilgrimage centres are situated on hills or in remote places, involving several days of travel, physical discomfort and even travel by foot - any one or more of these.

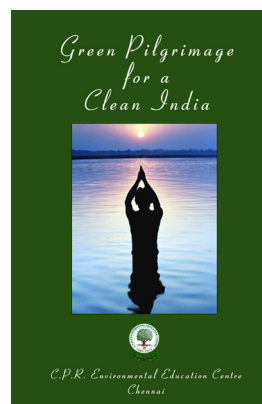
We are able to see the Divine in the temple, but we are not able to see the Divine in people, places, animals and ecosystems. However, rather than treating our pilgrimage areas as temples, we are actually causing harm to our towns, cities, villages and natural places as we venture on a pilgrimage.

Our cities and towns are being destroyed through the filth and waste generated as millions of pilgrims descend on them; our natural forests are also being affected due to our religious observance.

It is ironic and tragic that we pray to Mother Ganga and throw plastic bags and food waste into the river, polluting the water. Each step on the path of pilgrimage should be regarded as holy, not just the destination.

Several natural parks, reserve forests and protected tiger reserves are also destroyed through religious pilgrimage. When millions of people visit holy shrines inside forest areas, animals and their natural habitat are greatly disrupted, giving way to man-animal conflict. The true spirit of pilgrimage is to honour God in all His forms.

Every day, hundreds of thousands of people around the world are on pilgrimage irrespective of religion, caste or creed. People have deep faith and go on pilgrimage – for a few hours, days, weeks or months.



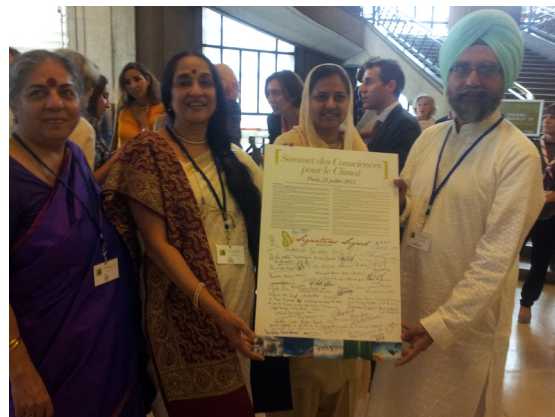
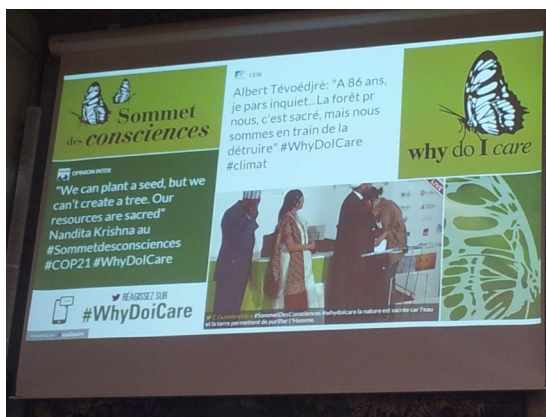
What is a Green Pilgrimage?

Green pilgrimage is combination of all actions that strive to initiate changes in religious pilgrimage behavior and reduce climate change impacts with due emphasis on the belief that humans have a responsibility to protect our planet. This includes developing sustainable solutions for pilgrim cities for greening waste, sanitation, buildings, transport, food and accommodation and strategies to make the hosting of large scale pilgrimage more sustainable and environmentally friendly.

For further information visit : http://www.cpreecenvis.nic.in/Database/GreenPilgrimage_2229.aspx

PARIS SUMMIT OF CONSCIENCE FOR THE CLIMATE, JULY 21 2015

News Clippings



On 21 July 2015, in the run-up to the 21st Conference of the Parties (COP21) to the United Nations Framework Convention on Climate Change (UNFCCC), to be held in November-December 2015, a “Summit of Conscience for the Climate” took place in Paris.

This Summit was organized by the President of the French Republic, Mr François Hollande, and brought together around fifty influential moral and religious personalities from across the world: high-level religious authorities, scientists, Nobel Laureates, artistes, men and women long committed to the preservation of the environment and building a world that shows solidarity. They appealed for combating climate change through a “Call to the Conscience for the Climate”.

Launched by Nicolas Hulot, Special Representative of the President of the French Republic for the Protection of the Planet, this Summit was jointly organized by R20, whose Founder-President is Arnold Schwarzenegger; ARC (Alliance of Religions and Conservation) founded by Prince Phillip; and the French Economic, Social and Environment Council (CESE).

Dr. Nanditha Krishna, Director and Founder of the CPR Environmental Education Centre (CPREEC) was invited to speak on “Why do I care?”

The speakers shared their wisdom and personal reflections on the Climate and the Environment with a specially invited audience of about 300 people. The talks were meant to encourage each speaker and guest to pause and reflect on their commitment to the planet through a simple question – “Why do I care?”

Further, the summit saw the launch of the “Green Faith in Action” project, a global initiative stemming from a coalition of partners with the objective of rendering pilgrimage destinations of all religious and spiritual persuasions, low-carbon cities resilient to climate disruptions.

“Why do I care?”

Dr. Nanditha Krishna

My hindu tradition regards nature and all her aspects as divine: forests, mountains, trees, rivers & water-bodies, animals and seeds are all regarded as sacred. The earth is the Divine Mother who must be treated with respect. The five elements (pancha bhuta) - Earth, Air, Water, Fire (Energy) and Space - are the foundation of the interconnected web of life. Every prayer begins and ends with a prayer for peace in nature. Our environmental actions affect our karma, binding all creation in an eternal cycle of birth, death and rebirth. Dharma - righteousness or duty - includes our responsibility to care for the earth and her resources.

As a child, I spent a lot of time around forests where tigers, leopards, elephants and other wildlife crossed my path. Gradually, the forests were cut down, and the wildlife disappeared. Meanwhile, my lovely city Chennai, better known for its temples and temple bells, classical music and dance, became a hotbed of air and water pollution, and garbage. All over the world, the animals and birds I love are now kept in cages and treated as production machines, and exported live in horrible conditions. Is it ethical? Is it environmentally sustainable? An insatiable greed for wealth and consumption has gripped all people, at the cost of the

environment. This has led to the crisis of global warming and climate change.

I have spent over three decades writing about sacred groves, plants and animals. When we restored the sacred groves (forests), 52 of them, and water-bodies, I saw the birds and wildlife return. They too want to live well. Ahimsa or non-violence is the greatest Dharma, and it starts with simple and sustainable lifestyles.

Each one of us must make an individual commitment to live sustainably and change one's own lifestyle. Mahatma Gandhi said "Earth provides enough to satisfy every man's need but not every man's greed," and "Be the change that you wish to see in the world." These are two excellent dicta that can save the world.

Finally, I would like to end with a Vedic prayer for peace which is always recited before and after every ritual and event.

"O Supreme Lord, May there be peace in the sky and in space. May there be peace on land and in the waters. May herbs and vegetation bring us peace. May all personifications of God bring us peace. May the Lord bring us peace. May there be peace throughout the world. May peace be peaceful. May the Lord give me such peace also. "Om shanti shanti shantih."

GARDEN OF FLOWERS IN PADMANABHA SWAMY TEMPLE

(Courtesy : <http://www.thestatesman.com/news/india/garden-of-flowers-in-padmanabha-swamy-temple/87945.html>)



The dependency of famed Sree Padmanabha Swamy temple on neighbouring Tamil Nadu for flowers for its daily rituals is likely to come down thanks to a garden programme drawn up by the Kerala State Medicinal Plants Board.

The board has set up a string of 'poonkavanams' (gardens) in a two-and-half acre site belonging to one of the most famed Vaishnava temples in the country.

The barren lands, adjacent to the shrine, have been cleared of waste and around 3,000 saplings of a host of traditional plant varieties have been planted there, board sources said.

Saplings will also be planted on the banks of Padmatheertham, the sacred temple pond, and Mithranandapuram, another pond located adjacent to the shrine, they said.

The Board has plans to plant a handful of selected tree saplings also besides flowering plants, they said. Temple Executive Officer K N Satheesh said the main focus is on 'thulasi' and 'thechi', which are largely in demand for temple rituals.

"We are mainly focusing on thulasi and thechi. Now we source flowers for daily rituals from farms in Thovala and Nagercoil in Tamil Nadu," he said.

The temple staff would take care of the gardens and nurturing of the plants, he said.

With the garden programme, the dependency on the neighbouring state could be reduced to some extent, temple sources said.

The board has set up the gardens under its medicinal garden programme. It had set up similar gardens for various temples, including one near the famous Sree Krishna Temple in Guruvayur.

.....Abstracts of Recent Publications.....

Asokan, A., Chouhan, S. and Singh, V., 2015, **Sacred Grove—A Nature's Gift—as a Remedy for Human Ailments, a Biodiversity Reservoir for Restoring Indigenous Traits for Endangered Listed Plants—A Review**, Open Access Library Journal, 2, e1517. doi: <http://dx.doi.org/10.4236/oalib.1101517>.

This review article is an attempt on hypothetical analysis of biodiversity which includes by exploring and implementing the so called protected area by the small communities "Sacred Groves" made declared by a group of people of those community over a century, some were half way made and few, were more than a decayed old. Sacred groves are considered rich in biodiversity, and also the resourceful source of flora and fauna of rare species. Traditional knowledge based sacred groves conservation has a significant contribution in the process of biodiversity conservation and also most of the plants or trees are of medicinal importance and hence the maintenance of the sanctity of that area reflects in the rectification of human ailments. Sacred groves are indicative of positive consequential combination of religion and ecology. The present article is written to draw attention to the readers to have an idea of other country's traditional systems of offering prayers to the God, and also their belief system for natural sacred sites. This conservation of many plants species has been reported, so in view of the biodiversity conservation with respect to plants, their sacredness and the involved community of different countries, the present review article has incorporated the published work as well as the unpublished views also, for opening an avenue to study the interrelation of community based sacred groves, the ingredients of that area and the functional efficacy towards nature for treating human ailments under natural environment. This review article gives way to many innovative ideas which definitely lead to newer technologies by technocrats.

Keywords: Biodiversity, Sacred Groves, Indigenous, Nature, Conservation, Traits

H. R. Devi and M. S. Dkhar, 2014, **Comparative Study On Soil Fungal Diversity Of Mawphlang Sacred Grove And Disturbed Forest North East India**, Ind. J. Sci. Res. and Tech, 2(5):64-72.

Fungal diversity in the soil was analyzed in sacred grove which are conserved and protected by the indigenous tribes due to religious beliefs and a nearby disturbed forest. Both the forest stands are located at Mawphlang, East Khasi Hills, Meghalaya, North East India. Soil samples were collected aseptically at monthly intervals from 0-10 cm soil depth. In most

of the cases fungal CFU/g dry soil was observed to be higher in sacred grove than the nearby disturbed forest. Season wise colony forming units (CFUs) of fungi was found to be lower during winter months when compared to that of the rainy season. Altogether 75 fungal taxa were isolated and identified of which 5 belonged to Oomycota, 14 to Zygomycota, 54 to Ascomycota, and 2 Mycelia Sterilia. A total of 67 and 51 fungal species were isolated from sacred grove and nearby disturbed forest soils respectively. Forty three fungal species were found to be common in both the study sites. Correlation coefficient (r) was calculated so as to determine the relationship between the fungal count and the physico-chemical characteristics of soil using STATISTICA 8. In sacred grove soil, CFU of fungi showed positive significant correlation with soil temperature (0.80, p 0.05 and p 0.01), moisture content (0.88, p 0.05, p 0.01 and p 0.001) and organic carbon (0.59, p 0.05), whereas, in disturbed forest soil, CFU of fungi showed positive correlation with soil temperature (0.64, p 0.05) and exchangeable potassium (0.61, p 0.05).

Key Words: Colony Forming Units, Disturbed Forest, Fungal Diversity, Sacred Grove and Soil Physico-Chemical Characteristics

Raju Sathiyaraj, Ariyan Sarvalingam A., Arulbalachandran, Rama Koti Reddy, 2015, **Diversity of Ethnomedicinal Plants in Bodamalai Hills, Eastern Ghats, Namakkal District, Tamil Nadu**, Journal of Plant Sciences. Vol. 3, No. 2, pp. 77-84.

An Ethnobotanical survey was carried out among the tribes and villagers in Bodamalai Hills, Namakkal district, Tamil Nadu. The investigation revealed that, the traditional healers used 93 species of plants distributed in 85 genera and 44 families were used to treat various diseases. The documented medicinal plants were used to cure different ailments such as skin problems, cold, fever, cough, headache, diarrhea, fertility problems, toothache, stomach ache, wounds, diabetes, rheumatism, asthma, dysentery, small pox, bone fractures, ear ache, hair loss and poison (snake, scorpion and insect) bites etc. This study showed that the tribes and villagers still continue to depend on medicinal plants; however the traditional healers are on the decline because the younger members of the tribe have no interest and knowledge of this form of medicine as they have started moving towards the towns and cities. Therefore it is necessary to document the plants to effectively conserve them.

Keywords: Diversity, Ethnomedicine, Hindu Malayali Tribes, Bodamalai, Eastern Ghats, India

Swami, Vandana, 2013, **Environmental History and British Colonialism in India**, Indian Institute of Management Udaipur, Research Paper Series No. 2012-2171274.

This article has developed from a desire to develop a theoretical position for “Nature” in the context of modernity. It argues that the near-total absence of theories of nature in modern Western social thought stands in stark contrast to the remarkable extent to which nature has assisted and indexed the rise of modernity itself. This historical-theoretical imbalance has had grave social consequences, and it calls for an urgent reintegration of nature in theoretical discourses. The recently emerging genre of “environmental history” has carved a small but significant niche for itself in this direction. Some exciting literature has been produced that addresses itself to the task at hand. It is interesting to note that even though, as a discipline, environmental history registers its rise in the West, particularly the United States in the early 1970s, most of the radical environmental histories that are being written today emanate from the “peripheral” zones of the global political economy. While the peripheries have been severely exploited for their raw materials and natural products in the international division of labor since the beginnings of the modern world-system, it is also strangely not coincident that in the cultural division of labor, so to speak, these peripheries have been seen as part of the wild, natural world, whereas the core, Western regions have portrayed themselves as bearers of civilization and cultural advancement. Thus, it is appropriate that some of the radical environmental histories have committed themselves to analyzing the environmental impact of colonialism on peripheral societies. I would like to propose the term environmental colonialism as a metaphor and point of departure through which I will locate and critique practices and structures of colonial-capitalist-modernity over the last five hundred years, along with the different strategies, discourses, and narratives employed to enact environmental colonialism in different parts of the earth.

Keywords: Environmental History, Nature

C. Kala, 2011, “**Traditional Ecological Knowledge, Sacred Groves and Conservation of Biodiversity in the Pachmarhi Biosphere Reserve of India**,” *Journal of Environmental Protection*, Vol. 2 No. 7, pp. 967-973.

The sacred groves in the Pachmarhi Biosphere Reserve (PBR) of India were studied to understand the concept of traditional ecological and biodiversity conservation systems. A questionnaire survey was conducted in the selected villages of the PBR along with the survey of sacred groves. In 10 selected villages of the PBR

7 sacred groves were managed by Mawasi and 16 sacred groves by Gond tribal communities. Different deities were worshipped in the sacred groves and each grove was named after the deity dwelling in the respective sacred grove. A total of 19 such deities were recorded during the survey worshipped by the local people. In study area, various traditional customs associated with sacred groves were in practice. The sacred groves were rich in plant genetic diversity and were composed of many ethnobotanically useful species, including wild edible fruits, medicinal plants, fodder, fuelwood and timber yielding species. Given the importance of conservation of biodiversity and ecosystem attempts should be made to maintain the sanctity of sacred groves.

Keywords : Sacred Grove, Biosphere Reserve, Biodiversity Conservation, Traditional Ecological Knowledge, Gond & Mawasi Tribe

Sarma Jintu and Devi Ashalata, 2015, **Study on traditional worshiping plants in Hindu religion from Nalbari and Sonitpur districts of Assam**, *International Journal of Scientific and Research Publications*, Volume 5, Issue 5.

Biodiversity is an important gift of nature that provides all basic requirements for human existence. But due to modern development of human races nature is under great threat. Since time immemorial plants have played an important role in human civilization. It has been observed that large numbers of plants are being used for the worshiping of gods and goddesses by different indigenous communities, which serve as a useful tool for conservation of plants. Hinduism has been called the oldest religion in the world and dominant in Indian subcontinent. The present paper analyzed different plant species that are used in worshiping of gods and goddesses in Hindu tradition in two districts of Assam viz. Nalbari and Sonitpur. A total of 54 species under 51 genera and 30 families were recorded during the study. Among these, *Cynodon dactylon*, *Aegle marmelos*, *Ocimum sanctum*, *Piper betle*, etc. are exclusively used in all worship. Prasad is one of the most important elements of all worship which is prepared with different varieties of fruits and cereals. *Vigna radiate*, *Cicer arietinum*, *Mangifera indica*, *Musa sp.*, *Saccharum officinarum*, *Cocos nucifera*, *Zingiber officinale*, etc. are some important species used for the preparation of Prasad. In fact, the Prasad are rich in nutrients and considered very healthy.

Keywords: Plants, Worship, Hindu, Sonitpur and Nalbari, Assam

Events

❖ WasteMET Asia Symposium

Organised by Waste Management & Recycling Association of Singapore (WMRAS) and SingEx Exhibitions, the 3rdWasteMET Asia Symposium is a key platform in Asia for business leaders & owners, policymakers, technology developers, solution providers and young entrepreneurs from the waste management and recycling industries.

Themed “The New 3R: Reinvent, Renew, Regenerate”, the 2-day event will discuss future trends in Waste Management, current challenges, developments and opportunities with an emphasis on resource regeneration. Supported by Singapore Manufacturing Federation and Singapore Chemical Industry Council, the symposium will be a stimulating two full days of programme that features plenary sessions, breakout tracks, awards networking dinner, site visits, business matching and unparalleled networking opportunities.

General Information

Venue: Level 2, Peridot Room, MAX Atria @ Singapore Expo

Date: 22 – 23rd October 2015

Time: 09:00 to 17:30 Attire: Business / Formal

Why Attend : GAIN INSIGHTS into the international solid waste management market as well as learn more about the latest trends and technologies available in the market from industry experts and analysts. MEET with industry peers and exchange ideas at the curated networking functions REACH buyers from across Asia GENERATE new sales lead CONNECT with industry leaders across Asia

For further details: <http://www.wastemetasia.sg/events/wastemet-asia-2015/event-summary-8d801783fb6149779256afc76b6d8da1.aspx>

❖ Living Sustainable Tomorrows Auroville Consulting, 28th Oct 2015 - 31st Oct 2015

Living Sustainable Tomorrows is a 4-day workshop in Auroville on sustainability. Participants will engage with the challenge of building a sustainable India by looking at the present challenges in key areas like the environment, energy and the economy, and will learn how Auroville has responded to them. Another important aspect of sustainability concerns changing the paradigmic perspectives that are endangering the world, and this implies a process of personal discovery and transformation as prerequisites for anybody wishing to be a leader in sustainable change.

OBJECTIVES

The workshop introduces participants to understanding and leading sustainable practices. The following questions will be addressed:

What are the different components of sustainability?

What are the major challenges in this area facing India and what are some of the possible responses based upon Auroville's experience?

What are the practical learnings that can be taken away and applied elsewhere?

Benefits

Participants will:

Gain an understanding of diverse sustainable practices

Work with personal effectiveness tools to help them lead change

Deepen their understanding of their core values and how they relate to global sustainability

Details: <http://www.agpworkshops.com/workshop-details?workshop=20&date=28th+Oct+2015+-+31st+Oct+2015>

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Readers are welcome to contribute articles, photographs with details, news clippings, etc., pertaining to the Ecological heritage for publishing in our subsequent newsletters. Please send your views and opinions.

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