

HARIT SANKALP हरित संकल्प

“अवसर की प्रतीक्षा में मत बैठो ।

आज का अवसर ही सर्वोत्तम है ।”

हर छोटा बदलाव बड़ी कामयाबी का हिस्सा होता है

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Message from the Editors
Harit Sankalp – Monthly E-Newsletter on Environment

Paryavaran (Environment) is a vast and multidimensional subject, encompassing both horizontal and vertical aspects. While most people relate to one or more parts of it, a deeper understanding reveals its true vastness and interconnectedness with every aspect of life.

The responsibility of protecting the environment does not rest solely with the Government, rather it is a shared duty of every individual. As one of the fastest-growing developing nations, our path demands strong economic and industrial growth. However, such progress must never come at the cost of environmental degradation.

In line with this vision, Paryavaran Sanrakshan Group has initiated “Harit Sankalp”, a monthly, environment-friendly E-Newsletter. This platform will bring together experts on core environmental issues from both national and international arenas, translating their knowledge into simple, practical insights for the common citizen.

Through this, we aim to bridge the gap between awareness and action, empowering every reader to contribute meaningfully to a sustainable future.

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Jain Dharma and the Environment A Spiritual Blueprint for Sustainable Living



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Abstract

This article explores the profound ecological wisdom embedded in Jain Dharma, highlighting its unique contributions to environmental ethics through principles such as Ahimsa (non-violence), *Aparigraha* (non-possessiveness), and *parasparopagraho jīvānām* (the interdependence of all life forms). Drawing from ancient Jain texts, such as the *Ācāranga Sūtra* and *Tattvārtha Sūtra*, it challenges the misconception that spirituality neglects ecological responsibility. Instead, Jainism recognizes all forms of nature, including air, water, and earth, as living entities, calling for minimal harm and maximal compassion. The article also presents scientific perspectives to demonstrate how Jain ideas align with modern ecological principles, including biodiversity, symbiosis, and sustainability. By blending ancient metaphysical insights with contemporary environmental science, Jain Dharma emerges not only as a spiritual path but also as a viable model for ecological living in the modern world. This synthesis offers valuable guidance for addressing today's pressing environmental challenges with moral clarity and spiritual depth.

Introduction

The Jain tradition, one of the oldest living religious philosophies originating in India, offers a remarkably nuanced understanding of the environment and nature, deeply rooted in non-violence (Ahimsa), interdependence (*parasparopagraho jīvānām*), and spiritual ecology [1-4]. In an era

where environmental degradation threatens planetary life, Jainism provides a refreshing, spiritually grounded ecological ethic that is also compatible with modern scientific principles. This article examines how Jain Dharma perceives nature, dispels common misconceptions, and synthesizes ancient wisdom with contemporary environmental concerns.

1. Nature as a Living Network: Beyond Anthropocentrism

At the heart of Jain cosmology is the idea that life is not limited to human beings, animals, or plants. Jain scriptures, such as the *Tattvārtha Sūtra* [5], classify living beings (jīvas) into five categories based on their sensory faculties, from one-sensed beings (like air, water, earth, and fire) to five-sensed beings (like humans and animals). This recognition that even elements like air and water possess life shifts the human-nature relationship from one of dominance to one of coexistence.

While modern biology does not attribute sentience to elements like water or air, ecological science acknowledges their fundamental role in sustaining life. Air and water are dynamic systems influencing climate, health, and biodiversity. Jain thought, though spiritual in expression, mirrors ecological interconnectivity and mutual dependence, echoing James Lovelock's Gaia Hypothesis, which views Earth as a self-regulating organism.

2. Ahimsa and the Ecology of Restraint

One of Jainism's central tenets, Ahimsa or non-violence, extends not only to avoiding harm to visible beings but also to the microscopic and elemental levels. Jains practice careful movement, vegetarianism, and restraint in consumption to minimize damage. The concept of aparigraha (non-possessiveness) [1, 3] further encourages ecological minimalism, discouraging exploitation of resources beyond one's need.

A common myth is that spiritual traditions promote otherworldliness at the expense of environmental responsibility. Jainism, on the contrary, regards the external environment as directly affecting the purity of the soul. Environmental harm is thus not just a material issue but a karmic one, linking environmental care to spiritual liberation (moksha).

3. Sacred Ecology in Jain Texts

Ancient Jain scriptures, such as the *Ācāranga Sūtra* [6] and *Sūtrakṛtāṅga* [7], explicitly instruct monks and laity to respect even the smallest life forms. For instance, monks are advised to filter

water, avoid root vegetables, and refrain from disturbing natural habitats, practices that stem from an awareness of the multitude of life forms inhabiting the environment.

The *Ācāranga Sūtra* states [8]:

“That which you consider worth destroying is (like) yourself. That which you consider worth disciplining is (like) yourself. That which you consider worth subjugating is (like) yourself. That which you consider worth killing is (like) yourself.

The result of actions by you has to be borne by you, so do not destroy anything.”

This reverence for life led to the creation of panjarapoles [9] (animal sanctuaries) that predate modern wildlife conservation by centuries. The Jain community’s continued funding of these shelters reflects an enduring tradition of environmental stewardship.

4. Interdependence: The Jain Ecological Mantra

The Jain aphorism *parasparopagraho jīvānām* [10], “All life is bound together by mutual support and interdependence,” serves as a cornerstone of Jain metaphysics and ecology. It promotes a worldview in which every being plays a role in sustaining others. This idea aligns remarkably well with the ecological concept of symbiosis and the biological principle that ecosystems are sustained through interdependent relationships.

In microbiology and systems ecology, interdependence is a foundational concept. For example, trees and fungi form mutualistic networks through mycorrhizal associations, much like the Jain idea that no living entity exists in isolation. The Jain mantra anticipates these insights with spiritual language, yet its implications are grounded in sound scientific principles.

5. Asceticism and Sustainable Living

Jain ascetics lead lives of radical environmental minimalism, walking barefoot, owning few possessions, and relying on alms. While not everyone can live as an ascetic, the Jain ethic of simplicity, self-restraint, and ethical consumption offers a template for sustainable living in the modern world.

The ascetic path is often misinterpreted as one that rejects the world. In Jainism, however, it is a form of deep engagement with the world, an attempt to live with the least harm. This approach can be viewed as a prototype for a low-carbon lifestyle, a concept urgently needed in today’s climate crisis.

6. Towards a Jain-Informed Environmental Ethics

A Jain-informed environmental ethic emphasizes:

- **Responsibility** over rights
- **Restraint** over indulgence
- **Reverence** over utility
- **Spiritual ecology** over materialist exploitation

This ethic is not limited to rituals but permeates food choices, lifestyle, housing, travel, and technology. Jainism offers a unique blend of metaphysical depth and ecological sensitivity that remains profoundly relevant in the Anthropocene.

Conclusion

Jain Dharma presents a holistic worldview where environment and spirituality are interwoven. Its reverence for all life, non-violence in action and thought, and commitment to restraint form a coherent ecological philosophy that both precedes and parallels modern scientific understanding. Far from being archaic or dogmatic, Jain principles offer a timeless blueprint for addressing today's environmental crises with compassion, humility, and wisdom.

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Environment and Nature: Understanding, Preserving, and Restoring Our Plane



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Introduction

The words environment and nature are often used interchangeably, yet they carry slightly different meanings. Nature refers to the physical world and its living and non-living elements—forests, rivers, mountains, air, soil, plants, and animals. Environment is a broader concept, encompassing not only natural ecosystems but also the interactions between humans and their surroundings. Together, they form the foundation of life on Earth.

In the 21st century, our environment and natural systems are facing unprecedented challenges. Climate change, biodiversity loss, deforestation, air and water pollution, and urban expansion are threatening the delicate balance of ecosystems. However, at the same time, awareness and action are also growing globally. This article explores the importance of environment and nature, the threats they face, myths and misconceptions surrounding them (some are already discussed in my previous article), and possible solutions for sustainable coexistence.

1. The Importance of Nature and Environment

a) Source of Life

All living beings—from the smallest microbe to humans—depend directly on nature for survival. Air provides oxygen, water quenches thirst, soil grows food, and forests regulate rainfall. Without these, life is impossible.

b) Balance of Ecosystems

Nature is a web of interconnected systems. Forests act as carbon sinks, oceans regulate temperature, and wetlands filter water. If one component is disturbed, the balance of the entire system collapses.

c) Psychological and Cultural Value

Nature is not just material—it is spiritual and cultural. From the Ganga in India to the Amazon rainforest in South America, nature holds sacred and symbolic meaning. Studies also show that spending time in nature reduces stress and enhances mental health.

2. Human-Nature Relationship

Since ancient times, humans have lived in harmony with nature. Indigenous communities across the world developed practices like crop rotation, sacred groves, and water conservation to maintain ecological balance. However, industrialization in the last 200 years drastically changed this relationship.

Today, we are consuming resources faster than the Earth can regenerate. This “*ecological overshoot*” means forests, water bodies, and soils are being degraded at alarming rates. The modern challenge is to rediscover a balanced way of living with nature without halting progress.

3. Major Environmental Challenges

a) Climate Change

Burning of fossil fuels (coal, oil, gas) releases greenhouse gases (GHGs) like carbon dioxide and methane. These trap heat in the atmosphere, leading to rising global temperatures. Consequences include melting glaciers, rising sea levels, extreme heat-waves, and unpredictable rainfall.

b) Deforestation

Forests, home to 80% of terrestrial biodiversity, are being cleared for timber, agriculture, and urbanization. The Amazon rainforest alone loses around 10,000 sq. km annually. Deforestation leads to soil erosion, loss of wildlife, and climate imbalance.

c) Pollution

Air Pollution: Caused by vehicles, industries, stubble burning, and fossil fuels. It leads to respiratory diseases and global warming.

Water Pollution: Rivers and oceans are contaminated with plastics, sewage, and chemicals, endangering aquatic life.

Soil Pollution: Excessive use of fertilizers and pesticides reduces soil fertility.

Noise and Light Pollution: Disrupt both human health and animal behavior.

d) Biodiversity Loss

Every year, thousands of species vanish due to habitat destruction, hunting, and pollution. This weakens ecosystems, as each species plays a unique role in maintaining balance.

e) Waste Crisis

Plastic waste is one of the biggest environmental threats. Over 300 million tonnes are produced annually, with much ending up in oceans where it harms marine life. E-waste (discarded electronics) is another growing concern.

4. Common Myths and Misconceptions about Environment

Myth 1: Nature is endless and can regenerate on its own

Truth: While ecosystems are resilient, human exploitation has reached levels beyond natural recovery. A forest cleared in weeks may take centuries to regrow.

Myth 2: Only governments are responsible for protecting the environment

Truth: While policies are crucial, individuals play a major role through lifestyle choices such as reducing waste, conserving water, and choosing sustainable products.

Myth 3: Technology and development always harm nature

Truth: Not necessarily. Green technologies like solar energy, electric vehicles, and biodegradable plastics show that development and sustainability can go hand in hand.

Myth 4: Climate change is a distant problem

Truth: Its effects are already visible—rising sea levels in coastal cities, declining crop yields, and increasing natural disasters prove that climate change is a present reality.

Myth 5: Recycling alone can solve the waste problem

Truth: Recycling is important, but reducing and reusing are more impactful. Without limiting consumption, waste will keep outpacing recycling capacity.

5. Restoring and Protecting Nature

a) Reforestation and Afforestation

Planting trees restores degraded land and improves biodiversity. However, monoculture plantations (planting only one species) must be avoided in favor of diverse, native species.

b) Renewable Energy

Shifting from coal and oil to solar, wind, hydro, and geothermal energy reduces carbon emissions and slows climate change.

c) Circular Economy

Instead of “take, make, dispose,” a circular economy emphasizes reusing, repairing, and recycling products, minimizing waste generation.

d) Water Conservation

Rainwater harvesting, efficient irrigation, and reducing water pollution are key to securing future water supplies.

e) Wildlife Protection

Establishing protected areas, national parks, and community reserves helps conserve biodiversity. Anti-poaching laws and awareness campaigns are equally important.

f) Sustainable Agriculture

Organic farming, crop diversification, and reduced pesticide use improve soil health and reduce environmental damage.

6. Role of Education and Awareness

Environmental awareness must start at the grassroots. Schools, colleges, and communities need to integrate environmental education into daily life. Activities like tree planting, cleanliness drives, and eco-clubs can create lifelong habits.

Social media has also become a powerful tool for awareness, but misinformation is common. Hence, *credible scientific communication is essential to bust myths and promote accurate knowledge.*

7. Global and National Efforts

International

Paris Agreement (2015): Countries pledged to limit global warming to below 2°C.

United Nations SDGs: Goal 13 (Climate Action), Goal 14 (Life Below Water), Goal 15 (Life on Land).

COP Conferences: Annual climate summits bringing nations together to take action.

India's Efforts

- National Action Plan on Climate Change (NAPCC).
- Clean India Mission (Swachh Bharat Abhiyan).
- National Solar Mission.
- Plastic Waste Management Rules.
- Tiger conservation projects (India hosts 75% of the world's tigers).

8. Individual Contribution

- Use public transport, cycle, or walk to reduce emissions.
- Conserve energy: switch off lights and appliances when not in use.
- Segregate waste into biodegradable and non-biodegradable.
- Avoid single-use plastics; carry cloth bags and steel bottles.
- Plant trees and support local green initiatives.
- Spread awareness in your community.

Even small steps, when multiplied by millions of people, can create a huge positive impact as we are doing in Paryavaran Sanrakshan Gatividhi (Earlier called as Hariwal Punjab).

9. The Future of Environment and Nature

The future depends on our present choices. If we continue with “business as usual,” scientists warn of a 3–4°C rise in global temperature by the end of the century, leading to catastrophic effects. But if we adopt sustainable practices, a green future is possible.

Emerging trends such as green architecture, smart cities, vertical farming, and carbon capture technologies offer hope. Yet, technology alone is not enough—human behavior and values must also shift toward respect for nature.

Conclusion

Environment and nature are not external entities separate from us—they are the essence of our existence. To harm nature is to harm ourselves. The path forward lies in balancing development with sustainability, technology with tradition, and consumption with conservation.

The Earth does not belong to us alone; it is a shared home with countless other species and a legacy for future generations. As Mahatma Gandhi wisely said, “The Earth provides enough to satisfy every man’s needs, but not every man’s greed.”

Vermicomposting: A Tool for Nature Conservation and a Pillar of the Green Economy in Indian Culture



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In an age marked by climate change, environmental degradation and widespread unemployment, particularly among rural youth, there is an urgent need for solutions that are both ecologically sustainable and economically inclusive. **Vermicomposting**, a centuries-old practice of converting organic waste into nutrient-rich compost using earthworms, offers exactly such a solution. Rooted in nature's principles and closely aligned with India's traditional respect for soil and ecological balance, vermicomposting is re-emerging as a **tool for nature conservation** and a key driver of the **green economy**.

Today, as India seeks to rejuvenate its agricultural systems, ensure food security, and provide livelihood opportunities to its burgeoning youth population, vermicomposting presents a viable and scalable model that is both **culturally resonant** and **economically practical**.

Nature Conservation: Respecting Earth Through Sustainable Waste Management

In Indian culture, the Earth has always been revered as “**Dharti Maa**”—Mother Earth—provider of food, water and shelter. Ancient agricultural systems in India emphasized harmony with nature. Organic farming, crop rotation, cow-based agriculture and composting were integral to traditional Indian practices. Vermicomposting aligns seamlessly with this ethos.

• Organic Waste Management

India generates more than **60 million tonnes of solid waste annually**, of which over **50% is organic**. Unsegregated and untreated, this organic waste often ends up in landfills, creating harmful

leachate and releasing methane—a potent greenhouse gas. Vermicomposting offers an elegant, decentralized solution: it transforms this organic “waste” into a valuable resource without any harmful by-products.

By employing species like *Eisenia fetida* (red wigglers), organic materials like cow dung, crop residues, vegetable peels and kitchen waste are processed into **nutrient-rich humus**. This not only prevents pollution but **closes the loop** in agricultural systems, recycling waste back into the soil, in line with the **principle of “zero waste”** deeply rooted in Indian philosophy.

Soil Regeneration: Reviving the Health of Our Sacred Earth

Indian scriptures and farming traditions have long taught the importance of **soil as a living entity**. Texts such as the Vrikshayurveda and ancient farming practices of the Indus Valley Civilization emphasized **natural soil fertility** and the use of compost and organic manures.

Vermicompost revives this heritage by:

- **Improving soil structure** and aeration.
- **Enhancing water retention**, reducing the need for irrigation by up to 40–60%.
- **Boosting microbial activity**—up to 20 times more than untreated soil—leading to faster nutrient cycling and better disease resistance.
- Enriching soil with **natural plant growth hormones**, enzymes and micronutrients like calcium, magnesium, zinc and iron.

In effect, vermicompost **heals the soil**, turning it from lifeless dust into a thriving, productive ecosystem. For Indian farmers, this is not just science—it is **sacred stewardship** of the land passed down through generations.

Green Economy and Livelihoods: Reviving Gram Swaraj Through Agripreneurship

Mahatma Gandhi envisioned “**Gram Swaraj**”—self-reliant village economies, as the foundation of a strong India. Vermicomposting supports this vision by empowering rural communities to turn local organic waste into income-generating opportunities.

• Youth Agripreneurship

With high unemployment rates and growing urban migration, India's rural youth face limited job options. Vermicomposting requires **low investment, basic tools, and locally available resources** like cow dung, dry leaves and kitchen waste making it highly accessible.

Youth trained in composting can:

- Set up **standalone micro-enterprises** or integrate vermicomposting with farming.
- Produce value-added products like **vermiwash, vermisticks and enriched compost**.
- Earn monthly incomes ranging from ₹15,000 to ₹50,000.

These ventures also encourage youth to stay connected to their land and culture, fostering **pride in sustainable agriculture**.

• Women's Empowerment and SHGs

In many states, **Self-Help Groups (SHGs)** run by women have adopted vermicomposting as a source of supplemental income. These grassroots groups, especially in states like Tamil Nadu, Maharashtra and Odisha, have shown that **women-led composting units** can be both profitable and environmentally impactful.

• Strengthening the Circular Economy

Vermicomposting encourages **local production and consumption**, reduces chemical fertilizer dependency and connects **urban organic waste collectors** with **rural composting units**. This supports **rural-urban value chains**—an essential aspect of a thriving green economy.

Environmental Co-benefits: Serving Nature and Climate Together

Vermicomposting doesn't just reduce waste—it supports India's climate action and biodiversity goals:

- **Carbon Sequestration:** Increases soil organic carbon, helping mitigate climate change.
- **Water Conservation:** Improved soil texture reduces irrigation needs.
- **Pest and Disease Control:** Reduces reliance on chemical pesticides, preventing water and soil contamination.

- **Biodiversity Boost:** Healthier soils support insects, earthworms and microbes—revitalizing agro-ecosystems.

All these benefits align with **India's National Mission for Sustainable Agriculture (NMSA)** and **UN Sustainable Development Goals (SDGs)**.

Challenges to Scaling: Addressing Gaps with Innovation and Support

Despite its promise, several barriers hamper the large-scale adoption of vermicomposting:

- **Feedstock Management:** Sorting and pre-processing organic waste can be labour-intensive.
- **Climatic Sensitivity:** Earthworms require optimal temperatures; extreme heat or cold can affect productivity.
- **Infrastructure Deficiencies:** Lack of shredders, climate-controlled sheds, and moisture monitoring tools.
- **Market Limitations:** Inconsistent product quality and weak branding undermine farmer trust.
- **Financial Barriers:** Limited access to credit and subsidies for youth and small-scale entrepreneurs.

The Way Forward

To truly harness vermicomposting's potential, India must:

- **Invest in training** for rural youth, combining compost science with business skills.
- Provide **subsidized infrastructure** like compost bins, protective sheds, and drying platforms.
- Promote **certification schemes** and build trust through **lab-based quality testing**.
- Develop **digital platforms and mobile apps** for operations, marketing, and logistics.
- Encourage **pilot projects and public-private partnerships** to create replicable models.

Projects like “**Prithvi Rakshak**” in Punjab—a student-led, AI-enabled compost unit show that technology integration can triple compost output and income. Such innovations should be supported and scaled nationwide.

Vermicomposting as a Modern Expression of Indian Wisdom

At its heart, vermicomposting reflects **India’s ancient cultural values**—respect for nature, frugality and harmonious coexistence with the environment. It turns waste into wealth, regenerates our sacred soils, reduces our carbon footprint and provides dignified livelihoods for millions.

As India strides forward in its journey toward a **green economy**, vermicomposting offers a **low-tech, high-impact, culturally rooted** solution to some of the most pressing challenges of our time—soil degradation, unemployment and environmental pollution.

By embedding vermicomposting into rural development policies, school curriculums, urban waste strategies and agricultural extension programs, we can ensure that this humble yet powerful practice becomes central to India’s sustainable future.

“What we do to the soil, we do to ourselves.” Vermicomposting reminds us that in healing the Earth, we also heal our economy, our culture and our communities.

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Rainbows



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Rainbows symbolise vivid activity of colours,
The connection covers them from all hurdles.
It discovers itself in presence of rain and sunshine,
Simply tells that when two things meet the result is divine.

Similar is the thing in our life that happen
When two people meet in love, satisfaction and happiness creeps in.
The connection makes them strong and healthy,
Enjoyment is at the peak and their thoughts are super wealthy.

Rainbow is formed when sun shines through drops of rain,
Happiness in life is attained when we help someone who's in pain.
Nature always keeps telling us how to live beautifully,
Like nature never discriminates we should also treat all equally.

The arch of rainbow seems like it's hugging mother earth,
It's seven colours reflect companionship that makes this life worth.
Let's take this pledge that shall make this world shine more with love,
By being neutral, not judgemental and keeping humanity all above.

Reimagining Nature: Challenging Assumptions and Embracing New Perspectives



Makshi Pathania, Student, PGGC, Sector, Chandigarh, E Mail:

Environment and nature together a bliss on earth. Their presence plays a vital role in maintaining the ecosystem and biodiversity. Human and nature relationships has made numerous attempts in maintaining the health and life of each other.

Humans made many various technologies in shaping the earth and environment on the planet with creative and innovative ideas whereas nature give reliefs and warm home to humans with a pleasure presence which is itself a big blessing to us with unspoken words by them.

Nature's Supports Towards Human-Well Being: Spending time in nature provides us with joy and happiness which benefits the humans with both mental health and physical wellness.

Reduces Blood Pressure and Anxiety, Stress: Nature exposure has result into normal blood pressure which reduces the chances of heart attacks and anxiety, stress. Oxygen released by nature plays importance in everyone lives which is clean and healthy for respiratory system.

Low Inflammation: Organic compounds released by nature reduces inflammation which supports better functioning of body when attacked by any bacteria or virus.

Maintains Mood: Nature breathing maintains good mood to humans with its pleasure smells and air which cools down the temper, resulting into a relax and mind free body. Also, reduces chance of depression and give self-esteem.

Nature Walks and Gardening: It is important to have a nature walk to feel free and chill to enjoy the life also outdoor activities with nature like cycling and meditation allows us to give some time to ourselves whereas gardening connects every human with nature to feel safe and alive around.

Climate Changes: Climate change is profoundly impacting ecosystems worldwide, affecting biodiversity, ecosystem services and natural resource management.

Changes in Species Distribution: Many species are shifting to new habitat and environment, altering the ecosystems due to climatic changes in nature which is affecting the lives of animals on land and fauna in water. Climate change is exacerbating the spread of diseases and pests, further threatening ecosystem health. Climate change has different impacts on specific ecosystems.

Coral Reefs: Rising ocean temperatures and acidification are causing coral bleaching, threatening these diverse ecosystems.

Mangroves: Climate-driven changes in sea level and storm frequency are altering mangrove ecosystems, impacting coastal protection and biodiversity.

Benefits and Challenges of Sustainable Land Use Practices:

- Agroforestry refers to integrating trees into agricultural landscapes to promote ecological interactions and synergies.
- Permaculture refers to designing agricultural systems that mimic natural ecosystems and promote biodiversity and ecosystem services.

Both together makes benefits and challenges for land use, as in increasing biodiversity, soil conservation, improved crop yields and enhanced ecosystem services whereas it all requires initial investment, knowledge and skills, scalability, also limited market demand and policy & regulatory frameworks.

The Myths of Wilderness: Wilderness refers to the untouched natural landscapes devoid of humans and often perceived as pristine. No doubt that human activities have profoundly shaped the natural world but there are some consequences which also destroyed the natural world by humans.

Deforestation, climate change, pollution are some consequences for the destruction of natural world by humans. But somewhere humans helped nature to improve and save them from destroying further. Indigenous burning practices is one of them where native people of north America used fire to encourage the growth of food trees and stimulate plant growth, creating diverse and resilient ecosystems.

Conservation effects:

Afforestation: It protects the trees from cutting down and save them for future better.

Protected Areas: It established national parks, wildlife reserves and other protected areas to safeguard ecosystems and species.

Ecological Restoration: Restoring degraded ecosystems and habitats to promote biodiversity and ecosystem services.

Climate-Smart Conservation: Integrating climate change mitigation and adaptation strategies into conservation planning and management.

Conclusion: Humans have a critical role to play in shaping the future of the environment and nature, and that by adopting sustainable practices, promoting conservation effects, and embracing new perspectives, we can work towards a more environmentally conscious and responsible future.

Protecting Our Planet: A Call to Action on Environmental SDGs



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The United Nations Sustainable Development Goals (SDGs) are a global blueprint for a better future, Transforming Our World. Among the 17 goals, several focus directly on protecting our environment—because a healthy planet means a healthy life for all. These goals promote the preservation of natural resources, mitigation of climate change, protection of ecosystems, and enhancement of human health and well-being, ensuring a healthy planet and prosperity for current and future generations. The importance of the environmental goals within the Sustainable Development Goals (SDGs) lies in their ability to provide a global framework for addressing interconnected environmental, social, and economic challenges. By emphasizing environmental sustainability as a core component, the SDGs offer a roadmap for nations and communities to adopt sustainable practices, cooperate on global issues, and build a more resilient world.

We all can educate ourselves about the environmental goals and contribute to the generous cause by making our significant contribution by adapting small practices in our daily life routines. A few are suggested hereunder:

Key Environmental SDGs:

- **SDG 6 - Clean Water and Sanitation:**

Focuses on ensuring universal access to safe and affordable drinking water and sanitation, improving water quality, and implementing integrated water resource management.

What We Can Do:

1. Support organisations that give water to areas in need.
2. Conserve, conserve, conserve. When ice-cubes are left over from a drink, don't throw them away. Put them into plants.
3. Donate to projects that require funds for digging boreholes, installing pipes and pumps, maintenance training to communities etc.
4. Fix leaks at home. A leaky faucet can waste more than 11'000 litres per year.
5. Never flush toxic chemicals such as paints, chemicals or medication down the toilet. It pollutes lakes and rivers and causes health problems in marine life and humans.
6. Wash your car at commercial car washers who recycle water.
7. Turn off the tap when brushing your teeth and while soaping in the shower
8. Hire a "Green Plumber" to reduce your water, energy and chemical use.
9. Hold fundraising days on World Water Day and Toilet Day and donate the money to your chosen project
10. Read a book on water. It will increase your understanding of the impact water has in societies, economies and our planet.

- **SDG 7 -Affordable and Clean Energy:**

Promotes universal access to affordable, reliable, and sustainable energy services and increasing the share of renewable energy.

What We Can Do:

1. Cover the pan with a lid. It reduces the amount of energy required to boil water by 75%.
2. Turn off electronic equipment such as TVs and computers when going on holiday.
3. Turn lights off in rooms that aren't being used. When you switch your lights off, even for a few seconds, it saves more energy than it takes for the light to start up, regardless of the bulb type.
4. Efficient home designs also combine constructions, appliances and lighting, such as solar water heating and solar electricity.
5. Use lightbulbs and set your household appliances on low-energy settings
6. Support solar power projects for schools, homes and offices
7. Turn down the thermostat and fill the house with carpets to keep the warmth inside.
8. Only fill the kettle to the amount of water needed.

9. Installing air conditioning? Ask for solar air conditioning.
10. Seek advice and guidance on energy efficiency in historic buildings.

- **SDG 11 -Sustainable Cities and Communities:**

Addresses building sustainable urban environments and ensuring that cities are inclusive, safe, and resilient.

What We Can Do:

1. Start a car-pooling system online, internally in the office or in the area that don't have access to reliable public transport.
2. Generate awareness about your city's carbon footprint and ways to improve it.
3. Advocate and support the development of sport and recreational spaces. They help build stronger, healthier, happier and safer communities.
4. Use public transport, city bikes and other modes of environmentally friendly transport.
5. Research, encourage and raise awareness for greater information transparency within your community.
6. Reach out to underprivileged areas. Integrate people of different class and ethnicity and include them in decision-making processes that involve them, including their living conditions, pollution and so on.
7. Provide reduced fees on public transport in cities that face the challenge of congestion.
8. Educate yourself on the cultural and natural heritage of your area. Visit heritage sites and post about these in a positive light.
9. Gather in small community groups to brainstorm ways to ensure safe and accessible public spaces especially for women, children, elderly people and people with disabilities.
10. As a company, offer reduced fees on city bicycle hire

- **SDG 12 -Responsible Consumption and Production:**

Emphasizes sustainable consumption and production patterns, including reducing waste and managing chemicals and waste.

What We Can Do:

1. Don't keep clothes or other items you are not using. Donate them.

2. Arrange school groups to spend one hour a week along lake or in parks to pick up the litter and to raise awareness on water pollution.
3. Buy fruit that is in funny shapes and overripe, and make smoothies out of them.
4. Partner with hotels and restaurants to fast-track leftover foods to charities that would otherwise be thrown away.
5. Recycle!
6. Keep showers short. Don't fill the bathtub to the top. Excessive use of water contributes to global water stress.
7. Buy sustainable products including electronics, toys, shampoo or seafood and organic groceries.
8. Eat local. And support fair trade associations that support and promote businesses committed to the principles of fair trade.
9. Do a cold wash. Warm water uses more energy.
10. Drink tap water when it is safe.

- **SDG 13 -Climate Action:**

Aims to take urgent action on climate change and its impacts, including strengthening resilience and adaptive capacity to climate-related hazards and integrating climate change measures into policies.

What We Can Do:

1. Compost food scraps.
2. Drive less. Walk, cycle, take public transport or car pool.
3. Take re-useable bags to the store.
4. Air dry. Let your hair and clothes dry naturally.
5. Avoid driving in peak hour traffic.
6. Maintain your car. A well-maintained car emits fewer toxic fumes.
7. Organise for your school or company to plant new trees every year. Trees give oxygen and take in carbon dioxide.
8. Unplug TVs, computers and other electronics when not in use.
9. Spread awareness about ways to stop global warming.
10. Only buy what you need. 20-50% of the food we buy ends up in land fill.

- **SDG 14 - Life Below Water:**

Seeks to conserve and sustainably use the oceans, seas, and marine resources for sustainable development, including reducing marine pollution and protecting marine ecosystems.

What We Can Do:

1. Start regularly volunteering in community groups to clean up a portion of the beach from litter if living nearby.
2. Don't buy jewellery and other items made from coral, tortoise shells or other marine life.
3. Eat local sustainable food.
4. Support organisations that protect the oceans, lakes and water bodies.
5. Use fewer plastic products, which often ends up in oceans or water bodies causing the death of marine animals or life under water.
6. Respect laws related to over fishing and contamination of water sources.
7. Inform yourself on life under water by watching educational DVDs and documentaries.
8. Avoid buying wild-caught, salt water fish for your home aquarium.
9. Only use the dishwasher and laundry machine when full.
10. Practice responsible recreational activities like boating, fishing, snorkelling and kayaking.

- **SDG 15 -Life on Land:**

Targets protecting, restoring, and promoting sustainable use of terrestrial ecosystems, sustainably managing forests, combating desertification, and halting biodiversity loss.

What We Can Do:

1. Avoid using pesticides that end up in rivers and lakes, as they are harmful to wildlife.
2. Eat seasonal produce. It tastes better, it is cheaper and it is environmentally friendly.
3. Help fund projects to rehabilitate lands.
4. Never buy products made from threatened or endangered species.
5. Recycle used paper and go paperless where possible.
6. When you go into stores, or when you participate in market places, make environmentally friendly choices that are in favour of our planet
7. Eat less meat. The production and distribution of meat has a huge impact on greenhouse gas emissions.

8. Make your own compost. It supports biodiversity, enriches the soil, and reduces the need for chemical fertilizers.
9. Participate in local urban farming.
10. Buy recycled products.

Conclusion: A Greener Future Starts Now

The environmental goals of the SDGs remind us that protecting our planet is not optional—it's essential. Clean water, renewable energy, responsible consumption, climate action, and biodiversity conservation are all interconnected threads in the fabric of sustainable development. By embracing these goals, we commit to safeguarding nature, ensuring equity, and securing a liveable future for generations to come. Every action—big or small—brings us closer to a healthier, more resilient Earth.

Individuals play a powerful role in advancing environmental goals—every small action adds up to global impact. Even the smallest shift in daily behaviour can ripple outward.

Let's act today, because tomorrow depends on it.

Reference:

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He has the privilege of being Managing Editor of UGC CARE listed journal, Administrative Development for a decade. His area of training and research include Rural Development, Panchayati Raj, Development Administration, Transparency & Accountability, Management Development, Administrative Reforms, Research Methodology, Participatory Training, Gender Mainstreaming and Process Documentation.

He has participated in different national and international trainings, workshops and conferences, published many studies and reports for government, research papers in national and international journals. He has insightful experience for 35 years in Research, Training, Documentation, Monitoring Review.

कविता: पेड़-पौधों की बातचीत



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सोचती हूँ।

पेड़-पौधे हमारे बारे में, क्या बातें करते होंगे?
हमारी तारीफ करते होंगे? नहीं, नहीं! हमसे डरते होंगे।
कभी खिले हुए, कभी बुझे से, क्या कहते होंगे एक-दूजे से?
कोई काटता, कोई सींचता, विचार होंगे उनके उलझे से।
खाद-पानी की बातें होंगी? या कुल्हाड़ी के चर्चे होंगे?
सोचती हूँ।

पेड़-पौधे हमारे बारे में, क्या बातें करते होंगे?
सोचते होंगे, समझाए कैसे, इंसानों को इंसान बनाए कैसे।
जीवन देते हम उन्हें, वे काटते हमें।
बेदर्दों को अपना दर्द सुनाए कैसे?
आता नहीं रोना और चिल्लाना उन्हें; बस घुट-घुट के आहें भरते होंगे।
सोचती हूँ।

पेड़-पौधे हमारे बारे में, क्या बातें करते होंगे?
चैन और ठहराव से खड़े रहते हैं एक जगह;
बिन मांगे ही हर किसी को दे देते हैं पनाह।
जब कोई एक कट के मरता है, बाकी भी उससे देख कर मरते होंगे।
सोचती हूँ।

पेड़-पौधे हमारे बारे में, क्या बातें करते होंगे?
हमारी तारीफ करते होंगे? नहीं, नहीं! हमसे डरते होंगे।

कविता: प्रकृति संवाद



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प्रकृति: हे मानव, इतने समय बाद तुम्हें मेरी याद कैसे आई?
क्या बात करते हो, तुम्हें तो शिकायत का हक़ नहीं।
जब धरती कराह उठी, आसमान भी मौन रहा कहीं।
क्यों न आए तुम बचाने, जब इंसानों की बुरी नज़र पड़ी?
क्या बात करते हो, तुम्हें तो शिकायत का हक़ नहीं।

जंगल राख में बदल दिए, और नदियाँ सूखकर पत्थर बनी।
पक्षियों की चहचहाहट खो गई, हवाओं की साँसें थमी।
क्यों न आए तुम बचाने, जब इंसानों की बुरी नज़र पड़ी?
क्या बात करते हो, तुम्हें तो शिकायत का हक़ नहीं।

जिसने तुम्हें जीवन दिया, तुमने उसे बर्बाद किया।
जब धरती माँ की चीख गूँजी, तब तुम्हें ना वो सुन पाई।
आज पूछते हो सवाल— प्रकृति क्यों खौल पड़ी?
क्या बात करते हो, तुमको तो शिकायत का हक़ नहीं।

नदियाँ गंदे नालों में, और जंगल - मैदानों में बदल दीये,
तुम इंसानों की भूख से, धरती के ज़ख्म खुल गए,

अपनी करनी देखो भाई, दर्द की जड़ तुममें ही घड़ी,
क्या बात करते हो, तुम्हें तो शिकायत का हक नहीं।

अब भी वक़्त है संभलो , वरना देर बहुत हो जाएगी,
प्रकृति की रक्षा करोगे ,तो सबकी रक्षा हो जाएगी,
प्रलय से बचना है तो, प्रकृति की रक्षा करो,
तुम सुधर जाओ अगर, प्रकृति हो जाएगी सही।

क्या बात करते हो, तुम्हें तो शिकायत का हक नहीं।

कविता: कागज़ जैसे फूल



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मैंने पूछा फूलों से कि तुम कागज़ जैसे क्यों हो
पर जवाब में उनकी केवल खुशबू आई।
शायद उनको कुछ कहना न आता था।
फिर मैंने उनको बस एक खत लिखा
कि तुम कागज़ जैसे क्यों हो
पर जवाब में उनकी बस खुशबू आई
पर शायद उनको लिखना भी न आता था
फिर सोचा मैंने शायद उनको खुद भी
खुद के बारे में नहीं पता था
क्योंकि कागज़ पर लिखा हुआ
तो बस पढ़ा जा सकता है
पर वो तो खुद ही कोरे कागज़ थे
खुद पर लिखा बेचारे कैसे पढ़ पाते
और अगर पढ़ भी लेते
तो कैसे बतलाते मुझको कि सच्चाई क्या है
क्योंकि बोलना तो उन्हें फिर भी न आता था
उनको बस खुशबू बनकर धीमे-धीमे बहना आता था

Poem: “Inheritance”



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We do not own the forests deep,
Nor skies above where swallows sweep.

We borrow earth from those unborn,
A fragile world, both bruised and worn.

The rivers once ran clear with pride,
Now choke on waste we cannot hide.
The winds that sang in fields of grain
Now whisper warnings wrapped in pain.

Yet still, the soil holds patient grace,
Awaiting hands that can replace—
The loss we caused with careless haste,
With seeds of hope, not smoke and waste.

Let not our legacy be decay,
But steps that healed what went astray.
Protect, preserve — don't just survive.
Let Earth not fade, but bloom alive.

विरासत (Inheritance – Hindi Version)

हमारे नहीं हैं वो जंगल घने,
ना वो नभ, जहाँ उड़ते स्वप्न सजे।
हम धरती को उधार में लेते हैं,
उनसे, जो अभी जन्मे ही नहीं हैं।

नदियाँ कभी गर्व से बहती थीं,
अब कचरे से घुटती, सहती हैं।
जो हवाएँ गीत गुनगुनाती थीं,
अब चेतावनी बन फुसफुसाती हैं।

फिर भी मिट्टी में आशा बाकी है,
जो नए हाथों की प्रतीक्षा करती है।
हमारी लापरवाही के निशानों को
वो उम्मीदों के बीजों से भरती है।

हमारी विरासत ना हो विनाश,
बल्कि हो पुनरुद्धार का प्रकाश।
संरक्षण करो, सहेजना सीखो,
सिर्फ जियो नहीं — पृथ्वी को जीने दो।

Poem: From Ruin to Resilience



**Dr. Parminder Kaur, Assistant Professor, Chitkara University,
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Nature, our mother, cradles earth and sky,
From her womb flow gifts no gold can buy—
 Water and fire, the food we need,
 Air that sustains, the sacred seed.
She feeds us well with golden grains,
And quenches our thirst with gentle rains.
 She shelters us in her canopy green,
 Where birds sing songs, serene, unseen.
The rivers that flow, the mountains that stand,
The whispering winds that kiss the land.
 The steadfast trees, all pure and free—
 Precious gifts from Nature's Sea.
Then comes Environment, vast and wide,
Where humans and Nature Walk side by side.
Nature's the heart, the Environment the frame,
To guard them both should be our aim.
 But human hands, so blind, unkind,
 Have left a wounded world behind.

The hunger of greed can't be satisfied,
And forests fall, their spirit denied.

The scorching heat embraced the glaciers' tall,
And made them melt, their tears would fall.

The oceans swelled with a restless tide,
A warning the Earth can no longer hide.

The ancient crowns now sink away,
In oceans deep where shadows stay.

The smoky engines darken the sky,
A burden too heavy for birds to fly.

Nature cries, yet still we deny,
Plastic poisons the earth nearby.
The soil turns barren, the harvests fade,
And sea-life wails in cries cascade.

But hope still blooms where seeds are sown,
If care and kindness guide what we've grown.

Protect the Earth, her rivers, her skies,
And watch new dawn in her green eyes.
From ruin to resilience, we still can strive,
To keep our mother and her children alive

The Sacred Web: Faith, Society and the Future of Our Earth



Name: Harkhush Kaur, Email: Harkhushkaur24@gmail.com

"Mata bhumih putro aham prithivyah."

The above phrase originates from the *Atharva Veda* and is perhaps one of the earliest ecological pledges ever recorded. It means "Earth is my mother and I'm her child."

It serves as a foundational principle for environmental ethics in ancient Indian traditions, expressing humanity as nature's offspring, bound by care, gratitude, and responsibility. When we speak of the environment today, we often tend to reduce it to charts and graphs — talking about the deforestation rates, rising carbon levels, melting ice caps et cetera. However, in order to truly understand the ecological crisis, one must also step into the realms of culture, faith, and society. Across civilizations, nature has never been just matter. It has always been infused with and alive with meaning. It has been worshipped, sung to, feared, revered, and woven into the very fabric of our human identity.

(I) Nature in Faith: More Than Mere Symbolism

Since the dawn of time, religions have consistently woven ecology into their moral fabric. From the Rigveda's hymns to the reverence bestowed upon nature in Sikhism, from Buddhist teachings of compassion for all beings to the Quran's principle of humans being *khalifas* or caretakers of the Earth. Trees, rivers, mountains, and animals were never sheer scenery, they were sacred.

(II) Ecological Breakdown Widening Social Disparities

In modern society, this reverence of nature has been eclipsed by industrial expansion and consumerism. Environmental destruction is not only a climate issue - it is a social one. The poor

breathe the dirtiest air, live beside overflowing landfills, and walk the longest miles for water. This is a serious issue as ecological collapse expands the fault lines already present in our society. It magnifies inequalities, turning rivers into boundaries between the privileged and the deprived.

(III) Stories of Resistance, Resilience and Reverence

Despite all that, across the country, communities continue to remind us of what true ecological dharma looks like.

1. Religion as Ecological Practice:

- The Bishnois, who are often considered as the first environmentalists of India, led a movement which was one of the earliest organized proponents of eco-conservation, wildlife protection, and green living. Hundreds of people sacrificed their own lives for this cause. Till date they take care of and protect the blackbucks and khejri trees as part of their religious duty.
- Women of the Chipko Movement hugged trees not just out of activism, but out of a spiritual sense of kinship.

2. Efforts Made During Festivals and their Environmental Impact:

- In Mumbai, various youth groups lead the use of clay idols and eco-friendly colors during Ganesh Chaturthi, instead of Plaster of Paris and chemicals in order to lessen the environmental damage. They also manage post festival cleanups. Such efforts aid in prompting the change in society.
- Community-led “Green Diwali” campaigns help in dealing with firecracker pollution.

3. Grassroots Stories:

- Villages in Meghalaya protect sacred groves or 'Law Kyntang', where no one is allowed to cut trees because of the belief that goddesses dwell in these thick forests.

(IV) Conclusion

Ancient Indian philosophy endows a simple yet profound perspective, that the environment is not separate from us. The Panchamahabhutas - the five great elements - are not outside but within our own bodies. To pollute the rivers is to pollute the blood within us, to cut down forests is to strip away the lungs of the Earth, ultimately impacting us.

The Isha Upanishad declares:

“Isha vasyam idam sarvam, yat kincha jagatyam jagat.”

This means that God permeates and envelopes everything in this world. This is not just poetry, it is ecological realism. If divinity pervades all, then to harm nature is to harm the Divine - and to harm our own being. If society has to heal its relationship with the environment, religion can be a bridge. After all, faith moves hearts in.

Eco Clubs: Nurturing Tomorrow's Green Guardians



Prem Chand, JBT, In-charge Eco Club, GMHS 54, Chandigarh

Planting the Seeds of Change:

Schools are not only temples of knowledge but also seedbeds of values. In an era where climate change, plastic pollution, and biodiversity loss threaten our future, education must prepare children to become Eco-conscious citizens. As Mahatma Gandhi said, “The future depends on what we do in the present.” An Eco Club is not just a club—it is a movement of young minds determined to protect their future.

The Role of Schools in Environmental Stewardship:

Children learn most deeply when they practice what they are taught. Activities such as tree-plantation drives, waste segregation, herbal gardens, and “No Plastic” campaigns enable students to convert lessons into habits. By linking classroom teaching with daily eco-friendly practices, schools instill in students a sense of responsibility.

“A child who learns to nurture a sapling today will grow into an adult who safeguards the Earth tomorrow.”

Eco Clubs: Small Actions, Big Impact

At **Government Model High School, Sector 54, Chandigarh**, the Eco Club has transformed environmental awareness into meaningful action through a variety of initiatives:

- Green Ambassadors in each class are inspiring eco-friendly habits.
- Kitchen & Herbal Gardens provide experiential learning.

- Rainwater harvesting demonstrations to highlight conservation.
- Water auditing practices to reduce wastage.
- Community outreach campaigns spreading the “No Plastic” message to families and neighbourhoods.
- Single-use plastic and e-waste management *-projects that raise awareness about recycling.*
- Vermicomposting units producing organic manure.
- Vertical gardening with recycled bottles combines innovation with sustainability.
- Promoting car pooling to reduce fuel consumption and pollution.
- Rejecting the throw-away culture by reusing notebooks, bottles, and bags.
- Celebrating Green Diwali and Zero Plastic Days, reinforcing behavior change.

These practices ensure that environmental education moves beyond slogans into sustainable lifestyles.

From Local Roots to Global Wings:

Change often begins with the simplest actions, yet its influence can travel far beyond the classroom:

- A student carrying a cloth bag inspires their family to give up plastic.
- A teacher observing a “No Electricity Hour” motivates the neighbourhood.
- A single campaign ripples into a larger community impact.

“According to a Central Pollution Control Board report (2023)”, India generates nearly 3.5 million tonnes of plastic waste annually, with 40% remaining uncollected. Such statistics highlight the urgent need for grassroots initiatives. Eco Clubs demonstrate that local actions such as—carrying a cloth bag, reusing notebooks, or planting a tree—are powerful enough to contribute to global solutions.

Education and Global Goals:

The United Nations Sustainable Development Goal 4.7 emphasizes equipping learners with knowledge and values for sustainable living. Eco Clubs are the classrooms where these goals come alive. By linking science with climate change, social studies with equity in resources, and language projects with creative Eco-writing, schools prepare students to be informed global citizens.

“Education is the most powerful weapon which you can use to change the world.” Nelson Mandela

The Way Forward:

- Schools must embed sustainability in everyday routines, not restrict it to occasions like Earth Day.
- Students must see the Earth not merely as a resource to exploit, but as a shared heritage to safeguard.
- Teachers must view environmental education not as “extra work” but as life education itself.

A Green Promise:

The Eco Club is more than a school initiative; it is a pledge to the planet. At GMHS 54 Chandigarh, every sapling planted, every campaign led, and every student inspired is a step toward a sustainable tomorrow. The planet needs not just thinkers but doers, and the time to act is now. The saying, often described as a Native American proverb, reminds us of our responsibility toward future generations: “*We do not inherit the Earth from our ancestors—we borrow it from our children.*”

एक बच्चे की कल्पना – पेड़ों की रक्षा



परमांक्शी सभरवाल, कक्षा-2 'डी'
केबी डीएवी, सेक्टर-7, चंडीगढ़



एक दिन मैं बगीचे में खेल रही थी। तभी मैंने देखा कि एक लकड़हारा पेड़ काटने आया है। मैंने उसे रोका और कहा, "प्लीज़ पेड़ों को मत काटो, ये हमें ऑक्सीजन देते हैं।"

लकड़हारा मेरी बात मान गया और बोला, "तुम ठीक कह रही हो, मैं पेड़ों को नहीं काटूंगा।"

फिर पेड़ हवा में झूमने लगे, जैसे कह रहे हों – "धन्यवाद!"

"मैं बहुत खुश हुई कि पेड़ बच गए" ।

प्रदूषण मुक्त दुनिया: सामूहिक जिम्मेदारी और सतत भविष्य



लेखक: श्री. एन डी शर्मा देवशाली, प्रेस एवं मीडिया प्रकोष्ठ, पंजाब सरकार

मानव सभ्यता की प्रगति विज्ञान और प्रौद्योगिकी की देन है, जिसने जीवन को सुविधाजनक और तेज़ बनाया। परंतु इसी प्रगति ने प्रदूषण की समस्या को भी जन्म दिया। आज प्रदूषण वैश्विक संकट का रूप ले चुका है, जिसके दुष्परिणाम मानव स्वास्थ्य, जैव विविधता और जलवायु संतुलन पर स्पष्ट दिखाई दे रहे हैं। “हम सभी की एक ही जिम्मेदारी, प्रदूषण मुक्त दुनिया सारी” यह संदेश केवल एक नारा नहीं, बल्कि जीवन और अस्तित्व की रक्षा का संकल्प है।

प्रदूषण के प्रकार और उसके गहरे प्रभाव

1. वायु प्रदूषण:

कारण: वाहनों का धुआँ, थर्मल पावर प्लांट, उद्योगों का उत्सर्जन, पराली और कचरे का जलाना।

प्रभाव: दमा, फेफड़ों का कैंसर, हृदय रोग, बच्चों और बुजुर्गों में श्वसन रोग, ओज़ोन परत का क्षरण और वैश्विक तापमान वृद्धि।

2. जल प्रदूषण:

कारण: औद्योगिक अपशिष्ट, रासायनिक उर्वरक, कीटनाशक, घरेलू सीवेज और प्लास्टिक कचरा।

प्रभाव: जलजनित रोग (टायफाइड, हैजा), पेयजल की कमी, जलीय जीवों का विलुप्त होना, मत्स्य पालन और कृषि पर प्रतिकूल असर।

3. भूमि प्रदूषण:

कारण: पॉलीथीन और प्लास्टिक का अत्यधिक प्रयोग, ठोस अपशिष्ट, इलेक्ट्रॉनिक कचरा, रासायनिक खाद।

प्रभाव: भूमि की उर्वरता घटना, कृषि उत्पादन पर असर, भू-जल स्तर में गिरावट।

4. ध्वनि प्रदूषण:

कारण: वाहनों का शोर, औद्योगिक मशीनरी, पटाखे, तेज़ संगीत।

प्रभाव: मानसिक तनाव, अनिद्रा, उच्च रक्तचाप, सुनने की क्षमता में कमी।

5. प्रकाश प्रदूषण:

कारण: अत्यधिक कृत्रिम रोशनी, विज्ञापन बोर्ड और शहरी चमक।

प्रभाव: जैविक घड़ी का असंतुलन, नींद में बाधा, वन्य जीवन के व्यवहार में बदलाव।

प्रदूषण के सामाजिक और आर्थिक परिणाम

स्वास्थ्य संकट: प्रदूषणजनित बीमारियों पर स्वास्थ्य बजट का बड़ा हिस्सा खर्च हो रहा है।

आर्थिक हानि: फसल उत्पादन घटने से किसान प्रभावित, उद्योगों पर जुर्माने और उपचार लागत का बोझ।

सामाजिक असमानता: गरीब और हाशिए पर रहने वाले वर्ग प्रदूषण के दुष्परिणामों से सबसे अधिक प्रभावित होते हैं।

वैश्विक संकट: जलवायु परिवर्तन, ग्लेशियरों का पिघलना, समुद्र का स्तर बढ़ना और प्राकृतिक आपदाओं की बढ़ती आवृत्ति।

प्रदूषण नियंत्रण में व्यक्तिगत जिम्मेदारी

- पर्यावरण मित्र जीवनशैली अपनाएं – कम प्लास्टिक उपयोग, कचरा पृथक्करण, रिसाइक्लिंग।
- हरित परिवहन – साइकिल, सार्वजनिक परिवहन और इलेक्ट्रिक वाहनों को प्राथमिकता।
- ऊर्जा संरक्षण – बिजली, पानी और ईंधन का समझदारी से प्रयोग।
- वृक्षारोपण और हरित क्षेत्र – हर व्यक्ति अपने जीवनकाल में कम से कम 50 पेड़ लगाने का संकल्प ले।
- स्वच्छता अभियान में सहयोग – गली-मोहल्ले और कार्यस्थलों को साफ रखने में सहभागिता।
- जागरूकता प्रसार – बच्चों को प्रकृति-हितैषी आदतें सिखाना और समाज को प्रेरित करना।

सरकार और संस्थागत स्तर की भूमिका

- कठोर कानून: प्रदूषण फैलाने वाले उद्योगों पर नियंत्रण और दंडात्मक कार्रवाई।
- नवीकरणीय ऊर्जा: सौर ऊर्जा, पवन ऊर्जा और बायोगैस को बढ़ावा।
- स्वच्छ परिवहन: इलेक्ट्रिक वाहन, मेट्रो और रेल नेटवर्क का विस्तार।
- कचरा प्रबंधन प्रणाली: रिसाइक्लिंग यूनिट और कम्पोस्टिंग प्लांट।
- शिक्षा और जागरूकता: स्कूलों और कॉलेजों में पर्यावरण शिक्षा अनिवार्य।

- अंतरराष्ट्रीय सहयोग: पेरिस समझौते और अन्य वैश्विक पर्यावरणीय समझौतों का पालन।

सामुदायिक प्रयासों की महत्ता

गाँव, शहर और मोहल्लों में स्थानीय स्तर पर सामूहिक प्रयास प्रदूषण नियंत्रण को गति दे सकते हैं। स्वच्छता अभियान, प्लास्टिक मुक्त बाज़ार, वर्षा जल संचयन, सामुदायिक बागवानी और सौर ऊर्जा योजनाएँ इस दिशा में महत्वपूर्ण कदम हैं।

प्रदूषण एक ऐसी चुनौती है जिसे न तो केवल सरकार, न ही केवल वैज्ञानिक, और न ही केवल समाज अकेले हल कर सकता है। यह सामूहिक जिम्मेदारी है। यदि प्रत्येक नागरिक अपनी भूमिका निभाए और संस्थाएँ मिलकर कार्य करें, तभी हम अपनी धरती को प्रदूषण मुक्त बना सकते हैं।

“हम सभी की एक ही जिम्मेदारी, प्रदूषण मुक्त दुनिया सारी” – यही संदेश आज की पीढ़ी से लेकर आने वाली पीढ़ियों तक पहुंचना चाहिए।

Dharma, Dhara, and Data: Reawakening India's Ecological Consciousness in an Age of Crisis



Piyush Sharna, ECE Student, Chitkara University, Email: contact.piyush00@gmail.com

We are living in a time where data keeps flowing like never before. Reports after reports, graphs after graphs, warnings after warnings. Climate change, rising temperatures, disappearing forests, melting glaciers – all is shown to us in numbers. But still, world hesitate to act. Clearly, the real crisis is not only ecological, it is also a crisis of perception.

India, one of the oldest civilizations, always looked at Earth not as some property to own, but as Prakriti Mata – our living mother. Rivers were prayed like goddesses, mountains like divine protectors, forests like sacred temples. For our ancestors, this was not superstition, it was a way of keeping balance with nature. Today, this wisdom of Dharma got lost somewhere between modern development and endless statistics. Now question is: can we bring Dharma, Dhara and Data together again?

Dharma, in Indian thought, is not some rigid law written on paper. It is a way of life. It means balance, responsibility, doing right not only for humans but also for plants, animals, rivers, the air we breathe.

Manusmriti already said it beautifully:

“अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।

एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः॥”

This verse reminds us that ahimsa (non-violence), satyam (truth), and restraint are pillars of Dharma, extending naturally to protecting all beings. To harm nature is to break Dharma itself.

Dhara, or Earth, has always been revered in India as a living entity, a mother who nourishes her children selflessly. Ancient texts honor Earth not as property to be exploited but as a divine mother to be protected.

The Atharva Veda captures this reverence when it declares:

“माता भूमिः पुत्रोऽहं पृथिव्याः।”

“I am the son of Mother Earth.” This worldview places humanity as part of Earth’s family, not its master.

The Viṣṇu Purāṇa further warns:

“धर्मेण हीनाः पशुभिस्समाः।”

Without Dharma, humans are no different from beasts. Disrespecting Dhara, therefore, is not just an environmental crime but a fall from human dignity itself.

And now comes Data. Modern science, satellites, sensors – they give us so much information. We know carbon footprints, we can predict weather patterns, we can make solar, wind, electric technologies. But one big problem – we treat data like just numbers. Our ancestors, they had no big machines, but they had wisdom of balance.

The Śrīmad Bhāgavatam emphasizes moderation and non-excess—principles aligned perfectly with modern sustainability goals:

“पयःपानं तथान्नाद्यं शीतोष्णादिव्यतिक्रमः।

न हि स्यान्नापरं स्पृशेत् सर्वं भवति पुण्यकम्॥”

This verse teaches us to consume with balance and without harm—an ecological principle as relevant in ancient villages as it is in today’s sprawling cities.

So question is, how we mix Dharma, Dhara and Data. Technology alone can’t save us. Going back to old ways blindly also won’t work. But together, they can. We need the values of Dharma, the love of Dhara, and the tools of Data. Only then we can reawaken our ecological spirit.

This crisis is not just about climate, it is about consciousness. If we again start seeing Earth as mother, if we again connect data with values, then maybe we still have chance. Future generations will ask – when Earth was crying, what did we do? We should be able to answer, YES, we stood with Dharma, we protected Dhara, we used Data wisely.

Author Profile: Piyush Sharma is an Electronics and Communication Engineering student at Chitkara University whose interests lie at the crossroads of technology, culture, and ecology. Inspired by India’s timeless ethos of harmony with nature, he believes that the future of innovation must be guided by dharma and ecological consciousness. Through his writing, he explores how modern data-driven progress can coexist with the wisdom of Dhara.

From Draught to Disaster



Nikhil Jindal, ECE Student, Chitkara University, Email: nikhiljindal722@gmail.com

When the rain clouds are too relentless to come and the earth has dried up and cracked in desire, drought commences his noiseless march. Land becomes hopeless, streams reduce to swollen brooks, farmers stand in the empty air and gaze at the sky. However, and ironically, the areas that were previously dry are now being overtaken by floods, destroying houses, cows and whole livelihoods. Such is the perversity of our era: drought turns into disaster, nature teaches us that, when harmony has been disrupted, rage is the only thing that follows.

Unparalleled floods have ruined the green states of the north of India, Punjab and Himachal Pradesh over the past few weeks. The fertile land of Punjab was flooded by heavy rains, and the rivers such as the Ravi, Beas and Sutlej rivers overflowed their banks. More than a quarter million people were displaced, and crops worth hundreds of crores of food were destroyed, hitting the very center of food security in India. Located in the delicate Himalayas is Himachal Pradesh, a place where landslides, surging rivers and collapsing bridges were witnessed. The state has lost over ₹3,000 crore alone according to official estimates with roads, homes and even heritage sites swept away and over 150 lives lost. The irony is simply hard to ignore: the land that was once praised due to its prosperity and abundant nature is now the image of destruction.

The Sanskrit wisdom makes this bitter experience very clear:

“प्रकृतिं यान्ति भूतानि, निग्रहः किं करिष्यति॥”

(All creatures move in the way of nature; what indeed can restraint actually accomplish?).

Though we are technologically and infrastructurally advanced, we are still under the law of nature. The harder we attempt to overpower it, the more disturbing are the results we are opening ourselves

to. And here lies a common misconception: people often say, “Nature is punishing us.” But nature has no revenge in its heart. It does not plot, it only reacts. If forests are cut, floods follow; if rivers are dammed carelessly, they break free; if air is poisoned, climate patterns change. Nature is not cruel—it is consistent. Its so-called “anger” is nothing but the mirror of our own mistakes.

But it would be unfair to accuse nature only. Human activities encourage a lot of destruction. Our mountains have been stripped of their natural shield by deforestation, and as there are no roots of trees to bind the soil together, all the heavy rains have become landslides. Mining activities along the Himalayan belt destabilize slopes and any tremor causes the slopes to collapse. Overuse of vehicles pollutes the air with dangerous substances, heats it up, and alters the rain formation. Industrial dumping contaminates the soil so that its natural ability to retain excess water cannot be realized. Intrusion into riverbeds shrinks natural drainage systems, and rivers have no room to breathe. People have not simply caused climatic change—they have sharpened the teeth of climate. Even the very earth cries to poetry:

“धरती कहे पुकार के,
क्यों इतना मुझको खोद रहे? पत्तों को छीनो शाखों से,
और जंगल को छोड़ रहे। नदियाँ रोतीं, पहाड़ टूटे, मौन से सब बोल रहे।”

(The earth cries out in pain, Why do you wound me so? leaving the leaves of branches, To leave the woods below. Rivers run, and mountains fall. Even silence begins to show.)

That is the cry of a planet sold out by its own sons.

The tragedy that is occurring in Punjab and Himachal is the tip of the iceberg. Climate crises are growing all over the globe. Europe has just experienced the worst wildfire season in its history with fires in Greece, Turkey and Cyprus driving over 80,000 out of their homes and burning over a million hectares of land. In the Horn of Africa, long droughts have driven millions of people to starvation and forced thousands of people to migrate. Canada and California have endured a never-ending series of wildfires, and hurricanes have assaulted North American coastal states with a growing intensity. Deforestation and increasing temperatures are drying the Amazon rainforest of South America, the lungs of the planet, faster than ever. It is not just the Pacific Islands under threat due to rising seas, but the floods in China are catastrophic in scale--planetary.

The main cause of this growing crisis can be seen in the loss of equilibrium of our planet. Greenhouse gases are warming the world by trapping heat. Warm air contains more moisture hence

rainfall is erratic at times. It will be too little resulting in drought and other times it will be too much resulting in floods. Glaciers are melting so rapidly, rivers are filling their banks, coasts are shrinking and being overwhelmed by rising seas. The earth is not warming, it is destabilizing. And all human rapacity--cutting down a forest, digging up a hill, or poisoning a river--just gives fuel to this fire.

The path should be unconventional and have a sense of gravity and wisdom. Restorative ecosystems: It is time to go beyond token tree plantations to the reconstruction of whole habitats through afforestation. Mining and construction in weak mountainous regions must be heavily controlled and not lightly enforced. The farmers need to be urged to practice sustainable farming by changing to water saving crop varieties that help to conserve resources and soil and create soil resiliency. Riverbeds and wetlands should not be violated by cities, but they should be allowed to breathe. On a larger scale, the transition to clean energy is essential in reducing the rate at which the world is warming and communities should be empowered by having disaster preparedness programs and early warning systems.

Drought, flood, fire, storm, mankind is at the crossroads now. The earth is not ruthless--it is responsive. What we give, it returns. Where we wound, it bleeds. With the drowning fields of Punjab and collapsing mountains of Himachal in the background, the lesson is evident: we cannot battle nature, we must live with nature. Disasters will cease to be exceptions but a way of life, unless we stop going down the road of wanton exploitation.

The choice is ours. In all floods, in all droughts, in all fires, in all forest fires, the earth is putting one question to us:

“Will you live with me—or force me to live without you?”

The solution will not only determine our future as a planet, but that of our little ones too.

Author Profile: Nikhil Jindal is an Electronics and Communication Engineering student at Chitkara University who strongly believes that the challenges of the future demand a balance between innovation and preservation. With a keen interest in environmental issues, sustainability, and the impact of technology on society, he often explores how engineering solutions can align with nature's rhythms. He believes that “Technology and Nature must walk hand in hand”, shaping a future where progress does not come at the cost of the planet but works in harmony with it.

Paryavaran Sanrakshan Gatividhi, Chandigarh-Punjab

प्रकृति वंदन: पेड़ों के पूजन के साथ-साथ संरक्षण का लिया संकल्प

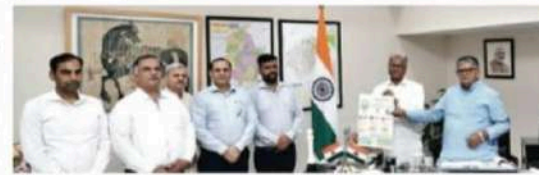
NSPC 2025 परिणाम



‘पंजाब-चंडीगढ़ में एनएसपीसी 2025 को मिलेगा बढ़ावा’

चंडीगढ़ दिनकर

चंडीगढ़ : पंजाब के राज्यपाल एवं चंडीगढ़ के प्रशासक युवावत चंद कटारिया ने नेशनल स्टूडेंट्स पार्यावरन प्रतियोगिता 2025 का पोस्टर चंडीगढ़ में आर्पित एक विशेष कार्यक्रम में जारी किया। इस अवसर पर पौराणिक पंजाब के संरक्षक एमएस कुमार सहित डॉ. संजीव शेटल, डॉ. प्रदीप कुमार, संजीव कुमार, अंकुश मिश्रा और प्रशांत कुमार उपस्थित रहे। मानवीय राज्यपाल ने इस अवसर पर पार्यावरण संरक्षण के महत्व को रेखांकित करते हुए इसे वर्तमान समय की सबसे गंभीर समस्याओं में से एक बताया। उन्होंने आग्रह किया कि यह प्रतियोगिता पंजाब और चंडीगढ़ (संघ शासित प्रदेश) के सभी निजी एवं सरकारी स्कूलों,



कॉलेजों और विश्वविद्यालयों तक पहुंचाया जायेगा तथा इन संस्थानों के विद्यार्थियों और स्टूडेंट को सक्रिय रूप से भाग लेने के लिए प्रेरित किया जाएगा। राज्यपाल मोदीय ने विभिन्न विषयों व अंग जगता से भी आग्रह किया कि ये पार्यावरण जलसंकटा अधिकांश में भाग ले और पार्यावरण धरण के कारणों को समझ करने में सहयोग करें। उन्होंने कहा कि यह प्रतियोगिता

अंतरराष्ट्रीय स्तर पर आयोजित की जा रही है और हमारी सामूहिक जिम्मेदारी है कि हम अपने राज्य को इस प्रतियोगिता में सर्वोत्तम रूप से प्रतिस्पर्धा करें। यह प्रतियोगिता 21 अगस्त 2025 तक चलेगी और इसके परिणाम 30 अगस्त 2025 को घोषित किए जाएंगे। इस अवसर पर राज्यपाल मोदीय को एक महत्वपूर्ण आभारी कार्यक्रम की जानकारी भी दी गई। 27 जुलाई 2025 को लुधियाना में प्रस्तावित एक दिवसीय

हाईलैट गार्डन ट्रेजर कारागार, जहां कि एक नए दिवस भवन लुधियाना में आयोजित की जा रही है। यह कार्यक्रम लुधियाना विभिन्न पार्यावरण विभागों के सहयोग से आयोजित होगी और पारंपरिक और आधुनिक दोनों के संरक्षण ए प्रशिक्षण को बढ़ावा देगी। अमेरिका टीम ने मानवीय राज्यपाल का इस महत्वपूर्ण पार्यावरणीय पहल में सहयोग व समर्थन के लिए आभार जताया।

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August 31, 2025 11:05 AM



Face2News/New Delhi

The National Student Paryavaran Competition (NSPC 2025) has set a new global milestone as the world's largest volunteer-led environmental campaign for students, showcasing the power of youth in shaping a greener future.

Organized by Paryavaran Sanrakshan Gatividhi in collaboration with the

