

Vasudhā Calling

A newsletter for enabling sustainable living

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SPECIAL ARTICLE

The Great Green Wall: Africa's Green Journey Against Climate Change

When we hear the word "wall," we usually think of bricks, stones, or concrete. Walls separate people. They divide countries. They create boundaries.



But Africa is building a very different kind of wall.

It is a wall of trees, grasslands, farms, and restored landscapes. It is called the Great Green Wall. It is one of the largest environmental restoration projects ever attempted in the world. Unlike ordinary walls, this one is bringing people together. It is giving hope to millions of people and to nature itself.

The Great Green Wall stretches across nearly 8,000 kilometres. It begins in Senegal on the western coast of Africa and reaches Djibouti on the eastern coast. It passes through the Sahel, a vast region located just south of the Sahara Desert.

The Sahel is one of the most difficult places to live. Rainfall is low and uncertain. Temperatures are very high. Farming is difficult. Water is scarce. Every year, the desert spreads further into fertile land. Crops fail. Livestock die. Many families struggle to survive.

For many years, people believed that nothing could stop the desert.

Then Africa decided to try something extraordinary.

In 2007, the African Union launched the Great Green Wall initiative. The original idea was simple. Plant a long belt of trees across Africa to stop the Sahara Desert from expanding.

As the work progressed, experts realised that planting trees alone would not solve the problem.

Nature is more complex.

Some places need forests. Some need grasslands. Others need healthy farms or wetlands. Every landscape has its own needs. The project therefore changed from simply planting trees to restoring entire ecosystems.

Today, the Great Green Wall is much more than a tree-planting programme. It is about bringing life back to damaged land.



Native trees are planted where they naturally belong. Farmers improve the health of their soil. Rainwater is collected and stored. Rivers and wetlands are protected. Grasslands are restored. Local plants are encouraged to grow again. Every effort is made to help nature recover naturally.

The project now involves more than twenty African countries. Governments, scientists, local communities, and international organisations are working together. They all share one common goal—to restore the land and improve people's lives.

One of the most remarkable features of this project is that local communities are at its centre.

The people who live in these regions know their land better than anyone else. They understand the seasons, the soil, and the native plants. Their traditional knowledge has become an important part of the restoration work.

Farmers plant trees. Women's groups raise nurseries. Young people help restore degraded land. Villages protect newly planted areas from grazing animals. The project succeeds because local people take ownership of it.

This is an important lesson.

Nature cannot be restored by governments alone.

Communities must become partners in conservation.

The Great Green Wall is also creating new opportunities for people.

As the land becomes fertile again, farmers harvest better crops. Livestock find more grazing land. Families earn better incomes. Young people find employment in nursery raising, land restoration, and sustainable farming.

The project aims to create nearly 10 million green jobs by 2030.

At the same time, healthy ecosystems help fight climate change.

Trees absorb carbon dioxide from the atmosphere. Healthy soils store carbon. Vegetation reduces soil erosion. More plants attract birds, insects, and wildlife. Water remains longer in the ground.

Nature begins to heal itself.



Several countries have already achieved encouraging results.

In Senegal, thousands of hectares of degraded land have been restored. Native trees have returned. Farmers are growing crops again.

In Ethiopia, watershed restoration has improved groundwater levels. Agriculture has become more productive.

In Niger, farmers have protected naturally growing trees instead of cutting them. Today, millions of trees stand on farmland that was once almost barren.

These examples show that restoration is possible.

The Great Green Wall also teaches an important lesson about development.

For many years, development was measured by roads, factories, and industries. Natural resources were often seen as materials to be used as quickly as possible.

Today, the world is slowly learning a different lesson.

Healthy forests, fertile soil, clean water, and rich biodiversity are also forms of wealth.

Without them, no society can prosper for long.

The project also reminds us that native species are always the best choice.

Instead of planting fast-growing exotic trees, many communities plant trees that naturally belong to their region. These trees need less water. They survive better. They support local birds, insects, and wildlife. They also provide fruits, fodder, medicines, and fuel wood for local people.

Nature always works best when we work with it rather than against it.

Of course, the journey has not been easy.

Some regions face conflict and political instability. Some lack sufficient funding. Climate change itself makes restoration more difficult. Trees need time to grow. Soil needs years to recover.

But the people have not given up.

They know that restoring nature is not a one-year project. It is a commitment for generations.



For India, the Great Green Wall offers valuable lessons.

Many parts of our country face declining groundwater, soil erosion, deforestation, and land degradation. Watershed development, agro-forestry, river restoration, and community forestry programmes can all benefit from the experiences of Africa.

More importantly, the project reminds us that environmental restoration is not only the responsibility of governments. Every citizen has a role to play.

Planting a native tree.

Protecting an existing forest.

Saving water.

Reducing waste.

Supporting sustainable farming.

These may appear to be small actions. But when millions of people do them together, they create extraordinary change.

The Great Green Wall is, above all, a story of hope.

It shows that even land that appears dead can become green again.

It shows that communities can rebuild their future by rebuilding nature.

It shows that climate change can be addressed not only through technology, but also through healthy forests, fertile soils, and strong communities.

Perhaps the greatest lesson of the Great Green Wall is this:

Nature has an amazing ability to heal itself. All it needs is a chance—and people willing to work with it, instead of against it.



The article is adapted from <https://planetwild.com/blog/africas-great-green-wall>



Spirituality Through Sensitivity

Raghunandan Trikannad



Gadadhar walked on a paddy field bund gazing at the lustrous green crop swaying in the mild breeze; fragrance of the pods, gurgle of water flowing in the canal by the side, and the breeze itself creating goose pimples on his skin, made his senses alive and extremely receptive. He was munching on his favourite puffed rice. Suddenly, his eyes fell on a flock of white cranes taking to flight. The white birds with a background of dark rain bearing clouds made such a deep impression on his mind, that he fell unconscious. Farmers seeing the child fall, rushed to him and brought him home. When he became conscious, he said that he was so happy, that he could not describe his experience. This was the first ecstatic experience, of the six-year-old Gadadhar, who would later be known as Paramahansa Ramakrishna.

Gadadhar was very clear in his mind that he did not want any “bread-winning” education. Paradoxically, his *learning* continued throughout his life, as he was *sensitive* and *receptive* to the world outside as well as within. The sensitivity expanded his heart, and in turn, *opened his mind*. The open heart and mind removed the blinkers of opposites like good-bad, pure-impure, or virtue-vice. In the ritual of *Bhiksha*—alms, after his thread ceremony, he insisted on taking his first *Bhiksha* from a black-smith lady, considered untouchable at that point of time, and broke the rule of our caste ridden society!

At the temple garden of Dakshineswar, he did not stop with the experience of Mother Kali’s vision, but continued his quest in all the denominations and methods of God or Self Realisation, including Christianity and Islam. It was his intense aspiration to experience the end-points of all paths. Sri Ramakrishna was perhaps, the only known saint to traverse all the paths and to confirm authentically, “*as many faiths, so many paths*”. He declared that the quarrel over religions is shallow and unnecessary, as they all lead to the same Goal. He offered help to whoever approached him, unique to that particular person. Not only the seekers like Narendra Nath (later

Swami Vivekananda), and Mahendra Nath Gupta (author of *The Gospel of Sri Ramakrishna*) but a bohemian like Girish Chandra Ghosh, found acceptance in his large heart. Sri Ramakrishna was the Great Master in seeing positive traits in fellow beings and helping them enhance the positive qualities.

So intense was Sri Ramakrishna's empathy with the suffering, that sitting on the river *Ghat* at Dakshineswar one day, saw a bullock being flogged on the *other* bank, he developed marks of whip on his back! He was physically pained to see someone in misery. His heart went out to the suffering and for the persecuted. He insisted that such incidences are *opportunities* offered by the Providence to serve, and to be blessed. As God resides in each and every creature, the only option for us is to be compassionate to those who are suffering and serve to the *God in them!*

Sri Ramakrishna stressed that religion is realisation, unless practised with all sincerity and yearning, it is a great cause for conflict. There are so many religions because there are so many human natures. Each of us chooses one's path towards Self realisation, unique to her or him. The dialogues he had with devotees, recorded in *The Gospel* prove that Spirituality, are not complex but simple, as simple as the nature around us. All his disciples received the gems from Paramahansa Sri Ramakrishna according to their nature and aptitude. They all spread the fragrance of holiness. His illustrious disciple Swami Vivekananda took these teachings and introduced spirituality to the West. His first speech at the World Parliament of Religions, Swamiji declared the *message of acceptance, of brotherhood, and of service to God in man*. Teachings of Sri Ramakrishna are as relevant as they are practical even today. Time is ripe for us to be sensitive to the nature and to all the beings around, to realise the Oneness of Existence.



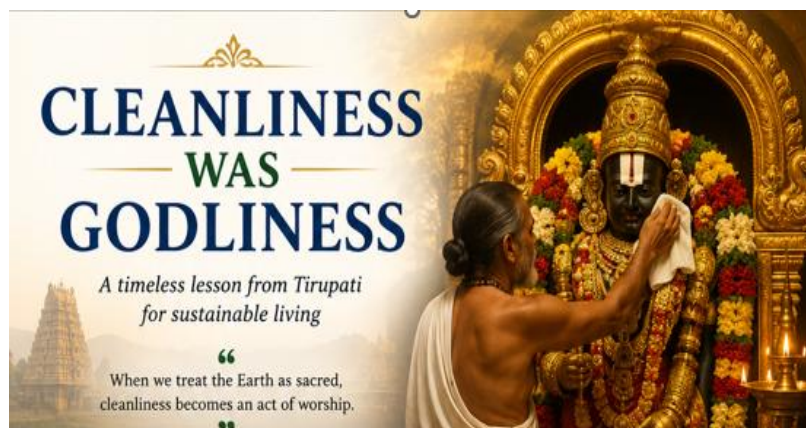
Shri.T.Raghunandan, a Chemical Engineer by training who also worked for Vivekananda Kendra in the formative years, managed a 10+2 Senior Secondary School in Rajasthan for thirty-one years with his wife Vasantha and has now settled down in Kerala for sadhana.



Cleanliness Was Godliness

N. Krishnamoorti

A complaint once reached the emperor that the idol of Lord Venkateswara was not being cleaned thoroughly after the sacred *abhishekam*. Since the deity was bathed with ghee, honey, butter, curd, fruits, and other offerings, every trace of these substances had to be removed before the idol was adorned.



King consulted scholars of the **Vaikhanasa Agama**, the scripture governing temple worship. Following their guidance, the idol was cleaned with a series of cloths, beginning with coarse fabric and progressing to increasingly finer ones. The final cloth was so delicate that it was said to resemble the vapour rising from boiling milk.

The temple officer retained one piece of this fine cloth as a standard and gave the other to the priest for the final wipe. If the used cloth showed even the slightest trace of dirt when compared with the untouched piece, the entire cleaning process had to begin again. For the temple tradition, cleanliness was not simply a ritual requirement—it was an expression of reverence for the Divine.

Today, this story invites us to ask a larger question. If such care was taken to preserve the sanctity of a temple, what responsibility do we bear towards the Earth, our rivers, forests, and public spaces?

Modern society often measures progress through production and consumption yet pays little attention to the waste it creates. Polluted rivers, overflowing landfills, contaminated air, and degraded ecosystems have become common features of development. Ironically, while we have advanced technologically, we often neglect the basic discipline of keeping our surroundings clean.

The Tirupati story reminds us that sustainability begins with an attitude of respect. Cleanliness is not confined to personal hygiene or ritual practice—it extends to the environment that sustains all life.

When we treat the Earth with the same care once reserved for the sanctum of a temple, sustainability ceases to be a policy or programme. It becomes a way of life. Perhaps that is the timeless message our ancestors sought to convey: **when we regard the Earth as sacred, cleanliness itself becomes an act of worship.**



Shri.N.Krishnamoorti – a senior worker of Vivekananda Kendra, he is a respected thinker, philosopher, orator and prolific author of more than a hundred books in English, Tamil and Hindi.



BEST PRACTICE

Exploring Places That Sustain Life: Lessons from Local Narratives

A. Madhan Kumar



Sustainable living is often associated with renewable energy, waste reduction, and conservation. Yet, it is equally about preserving the relationships between people, culture, and nature. Across rural India, many communities have practiced sustainable living for generations through traditional farming, local craftsmanship, seasonal food systems, and collective stewardship of natural resources.

Local Narratives offers an inspiring way to explore these places. Instead of treating villages as tourist destinations, it encourages visitors to experience them as living landscapes where culture, ecology, and everyday life are deeply interconnected. Through conversations with farmers, artisans, and local families, travellers gain a deeper appreciation of how communities live in harmony with their environment.

What makes this approach unique is its emphasis on stories. Every place has a narrative—of its people, traditions, livelihoods, and landscapes. These stories reveal that sustainability is not merely a modern concept, but a way of life rooted in local knowledge and lived experiences.

For example, learning from a farming family about mixed cropping or watching artisans use natural materials demonstrates practices that conserve biodiversity, reduce waste, and preserve cultural heritage. Such experiences encourage visitors to see sustainability beyond technology and recognize the wisdom embedded in traditional lifestyles. (Source: <https://www.local-narratives.com/>)



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Nammalvar: The Farmer Who Revived Nature's Wisdom

N. Karthikeyan

When people speak about sustainable agriculture in Tamil Nadu, one name is remembered with great respect—G. Nammalvar. For thousands of farmers, he was not just an agricultural scientist. He was a teacher, a guide, and a tireless campaigner who dedicated his life to protecting nature and restoring traditional farming practices.



Nammalvar was born on 6 April 1938 in Elangadu village near Thanjavur, Tamil Nadu. He graduated in agriculture from Annamalai University. Like many agricultural graduates of his time, he initially believed that chemical fertilizers, pesticides, and high-yielding crop varieties would solve the country's food problems.

However, his experiences in the field gradually changed his thinking. He saw that excessive use of chemicals was damaging the soil, polluting water, reducing biodiversity, and increasing farmers' dependence on expensive external inputs. Many farmers fell into debt because they had to buy seeds, fertilizers, and pesticides every season. Nammalvar realised that agriculture should work with nature, not against it.

This understanding transformed the course of his life.

Instead of working in conventional agriculture, Nammalvar devoted himself to promoting natural farming. He travelled extensively across Tamil Nadu, visiting villages and interacting directly with farmers. Rather than giving lectures from conference halls, he preferred sitting under a tree with farmers, discussing their problems, and finding practical solutions together.

One of his greatest contributions was restoring confidence in traditional farming knowledge. He encouraged farmers to preserve indigenous seeds, prepare organic manures, use natural pest-control methods, and cultivate diverse crops instead of depending on monocultures. He believed that healthy soil was the foundation of healthy agriculture. If the soil was alive, crops would naturally become healthier and more resilient.

Nammalvar often reminded farmers that nature wastes nothing. Fallen leaves become manure. Animal waste becomes fertilizer. Crop residues enrich the soil. Every living organism has a role in maintaining ecological balance. Modern agriculture, he argued, had broken these natural cycles by replacing them with chemicals.

He also strongly advocated seed sovereignty. Farmers should not depend entirely on commercial seed companies. They should save, exchange, and protect traditional seed varieties that are naturally adapted to local conditions. This would not only reduce farming costs but also conserve valuable biodiversity for future generations.

Education was another important part of Nammalvar's mission. He believed that sustainable farming could spread only when farmers learned directly from one another. Throughout his life, he organised hundreds of training programmes, field demonstrations, and farm visits. Thousands of farmers, students, and young professionals attended these programmes. Many of today's natural farming practitioners in Tamil Nadu proudly acknowledge Nammalvar as their mentor.

Nammalvar also believed that farming was not merely an economic activity. It was a way of life. Agriculture should produce nutritious food, protect the environment, strengthen rural communities, and preserve cultural traditions. A farm, according to him, should be a living ecosystem where soil, plants, animals, birds, insects, and human beings coexist in harmony.



His ideas have become even more relevant today. Climate change, declining soil fertility, groundwater depletion, and increasing production costs have forced many farmers to reconsider chemical-intensive agriculture. Natural farming offers an alternative that is environmentally sustainable, economically viable, and socially responsible.

On 30 December 2013, Nammalvar passed away while addressing a gathering of farmers in Pattukkottai. It was a fitting end to a life spent entirely in the service of agriculture and farming communities. Even after his death, his teachings continue to inspire countless individuals across India.

The true legacy of Nammalvar lies not in buildings or institutions, but in the thousands of farmers who continue to cultivate their fields using natural methods. Every healthy field, every traditional seed saved, and every farmer who chooses nature over chemicals carries forward his vision.

Nammalvar showed that agriculture is not a battle against nature. It is a partnership with nature. His life reminds us that true prosperity comes not from exploiting the earth, but from caring for it. In an age of environmental crises and climate uncertainty, his message remains simple, practical, and timeless: protect the soil, respect nature, and the earth will continue to nourish humanity for generations to come.

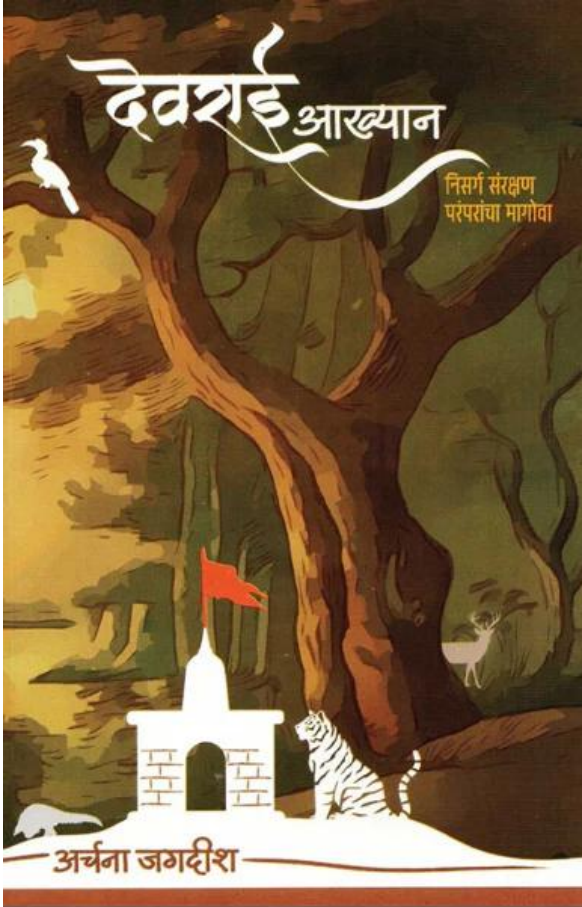


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Devrai Akhyaan

Ajit Sharad Barje



Devrai Akhyaan by Archana Jagdish is a rich and reflective Marathi work that explores the profound relationship between humans, nature, and cultural traditions through the lens of sacred groves, known as “Devrai.” The book combines environmental insight with cultural storytelling, offering readers both intellectual depth and emotional resonance. By focusing on these preserved forest patches, the author reveals how traditional belief systems have long functioned as effective tools for ecological conservation.

The book opens with a reflection of the ancient bond between humans and the natural world. In early societies, nature was not treated as an external resource to be controlled, but as a living, sacred presence. Forests, rivers, mountains, and animals were often worshipped, forming an integral part of daily life and spirituality. The concept of *Devrai* emerges from this worldview. These sacred groves, usually dedicated to local deities, are still protected by strict social norms that prevent exploitation. Over generations, such practices have ensured their survival even as surrounding landscapes have undergone drastic changes.

Archana Jagdish carefully traces the historical and cultural roots of these groves. She explains how each *Devrai* carries its own mythology, rituals, and community practices. These narratives are not merely symbolic; they actively shape behaviour and reinforce conservation. The author also places Indian sacred groves within a broader global context, comparing them with similar traditions in other parts of the world. This comparative perspective highlights a universal human instinct to preserve nature by embedding it within systems of belief and reverence.

Ecologically, the book emphasizes the immense importance of *Devrai*. These groves often serve as biodiversity hotspots, harbouring rare and endemic species of plants and animals. Because they remain relatively undisturbed, they function as natural laboratories, preserving ecological processes that have disappeared elsewhere. The author discusses how *Devrai* contribute to soil conservation, water retention, and climate regulation at a local level. In an era of increasing environmental degradation, such ecosystems demonstrate resilience and sustainability that modern systems often fail to achieve.

A distinctive feature of *Devrai Akhyaan* is its narrative style. Rather than presenting just as academic analysis, the author interweaves research with personal journeys. Her visits to different regions, interactions with villagers, and observations of rituals bring the subject to life. Through these vivid accounts, readers encounter not just forests, but living cultural landscapes where nature and human identity are deeply intertwined. The voices of local communities add

authenticity and remind us that conservation is not merely a scientific endeavour but also a social and cultural one.

The book also critically examines the pressures facing these sacred groves today. Urbanization, industrial expansion, and changing belief systems are weakening the traditional protections that once safeguarded them. As younger generations



move away from ancestral practices, many *Devrai* are shrinking or disappearing altogether. The author does not romanticize the past but instead calls for a balanced approach, one that respects traditional knowledge while adapting to contemporary realities. She suggests that conservation efforts should integrate scientific methods with community participation and cultural values.

Ultimately, *Devrai Akhyaan* is both a study and a message. It urges readers to rethink their relationship with nature, moving away from exploitation toward coexistence. By highlighting how earlier societies maintained ecological balance through respect and restraint, the book offers a valuable lesson for addressing today's environmental crises. It inspires a renewed appreciation for indigenous knowledge systems and encourages their inclusion in modern sustainability practices. For scholars, environmentalists, and general readers alike, the book provides a meaningful perspective on how humanity can rediscover harmony with the natural world.

Author – Archana Jagdish | Publisher – Prafullata Prakashan

First Edition - 2024 | Price : Rs.800.00 | Pages : 440



“Ajit is a freelance writer. He, along with his wife Manisha, runs Carvi Resource Library & Study Centre and Dnyanjagar Bookstore at Nashik, Maharashtra.”



RESEARCH REVIEW

The Gods Must Be Crazy II

N. Karthikeyan



The first *Gods Must Be Crazy* introduced us to the simple and contented life of the San people of the Kalahari Desert. The sequel, *The Gods Must Be Crazy II*, carries the same spirit, but with a deeper message about humanity's relationship with nature. Through humour, adventure, and unforgettable characters, the film gently reminds us that the modern world often mistakes complexity for progress, while nature quietly continues to teach wisdom.

The story follows Xixo, the San hunter, whose two children accidentally climb into a water tank mounted on a poachers' truck and are carried far away from home. Without hesitation, Xixo begins a long journey across the Kalahari Desert to rescue them. Parallel to his story are that of a city lawyer stranded in the wilderness, a wildlife scientist trying to survive with limited resources, and two soldiers whose comic rivalry reflects the absurdity of human conflicts. Eventually, all these stories come together in the vast African wilderness.

The film beautifully contrasts two worlds. Xixo and his children know how to read footprints, identify edible plants, find water, and live peacefully with wild animals. They take from nature only what they need. In contrast, the educated visitors from the modern world possess degrees, technology, and sophisticated equipment, yet they are almost helpless when left alone in the wilderness. The film gently asks a powerful question: **What is the value of knowledge if it disconnects us from nature?**

One memorable scene involves the stranded lawyer and the scientist trying desperately to survive after their tiny aircraft crashes in the desert. Every simple task becomes a challenge. They struggle to find food, navigate the terrain, and protect themselves from the harsh environment. Xixo, however, performs these tasks effortlessly because he understands the land as his home. The scene reminds us that true intelligence is not measured only by formal education, but also by our ability to live in harmony with nature.

Another impressive sequence shows Xixo patiently tracking the truck that has taken away his children. He neither panics nor acts recklessly. He carefully observes footprints, animal movements, and the landscape. His patience and deep understanding of nature become his greatest strengths. In today's world of instant solutions, the film celebrates observation, patience, and respect for natural systems.

The film also contains a powerful environmental message through its portrayal of ivory poachers. In one touching scene, a wounded elephant lies dying after poachers have removed its tusks. The scene is brief but unforgettable. It silently exposes how human greed destroys magnificent wildlife merely for commercial gain. Without lengthy speeches, the film condemns the exploitation of nature for profit.

Unlike modern society, where convenience often creates dependence, Xixo's family demonstrates resilience. They own very few possessions, yet they never appear poor. Their

wealth lies in their knowledge, relationships, and freedom. They cooperate with one another, respect every living creature, and adapt to nature instead of trying to dominate it. The film suggests that happiness does not necessarily come from accumulation but from living with contentment.



The contrast between the two worlds becomes increasingly humorous throughout the film. The city characters repeatedly create problems through overthinking, while Xixo solves them with simplicity and common sense. The comedy is not intended to mock education but to remind us that technological advancement should never replace practical wisdom. Modern knowledge and traditional knowledge must complement each other.

From a sustainable lifestyles perspective, *The Gods Must Be Crazy II* offers several valuable lessons. It teaches us to consume only what we need, to respect wildlife, to value indigenous knowledge, and to recognise that human beings are only one part of the larger natural world. It also reminds us that endless pursuit of comfort can weaken our ability to adapt, while a simple lifestyle often builds resilience.

Like its predecessor, this film is much more than a comedy. Beneath its light-hearted humour lies a thoughtful reflection on consumerism, greed, and humanity's growing separation from nature. The breathtaking landscapes of the Kalahari Desert, the warmth of Xixo's character, and the film's gentle satire leave a lasting impression long after the credits roll.

If you enjoyed the first *Gods Must Be Crazy*, this sequel deserves a place on your watch list. It offers laughter, adventure, and timeless lessons on sustainable living. At a time when the world is searching for solutions to environmental crises, this charming film quietly reminds us that some of the answers have always existed—in communities that live simply, respect nature, and take only what they truly need.



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TESTIMONIALS

- In the month of June 9,300 visitors visited the Vasudha exhibition.
- As a follow-up to the Vasudha Environmental Awareness Examination, Sadakathullah Appa College organised an environmental awareness programme titled **“Green Tomorrow Starts Today: Eco Warriors Unite.”** The event celebrated the enthusiasm, commitment, and environmental consciousness of young changemakers dedicated to building a sustainable future. During the programme, certificates were awarded to 35 students who had successfully cleared the examination. The programme served as an inspiration for students to become active ambassadors of environmental conservation within their communities.

Sadakathullah Appa College
(Autonomous)
Rahmath Nagar, Tirunelveli, Tamil Nadu, India.

UNNAT BHARAT ABHIYAN CELL & ENVIRO CLUB
In association with
VIVEKANANDA KENDRA
NARDEP, KANYAKUMARI
Organise an Awareness Programme on

**Green Tomorrow Starts Today:
Eco Warriors Unite**

RESOURCE PERSONS	PRESIDED BY
Mr.G.Vasudev Secretary	Dr. S. M. ABDUL KADER Principal
Mr.V. Ramakrishnan Director	Dr. R. JANET RANI Vice - Principal
Mr.P.Thangaraj Co-ordinator Vivekananda Kendra, Nardep, Kanyakumari	(Un-aided Programme)

Date: 03.07.2026 Time: 11.00 am

VENUE: SEMINAR HALL
All are Cordially Invited



Student receiving the certificate

Selfie point

Vasudha
Enabling Sustainable Living

I'M A VASUDHA SUSTAINABILITY CHAMPION!
#VasudhaEcoSelfie
#GreenWarrior

Date: 30.06.2026.

K.Kamalesh,
Chengalpattu.

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Sejal Sahu } Glad to know that Vivekananda
MP, Bhopal } Vasudha is focusing on such
6232280424 } Issue which is concerns
current Issue of Economy.
Such a wonderful way of Making
people aware about Important Issues,
Being a youth of the country it's a
pleasure to attend this and I would
like to being a part of it.