

O HERALDO *at School*

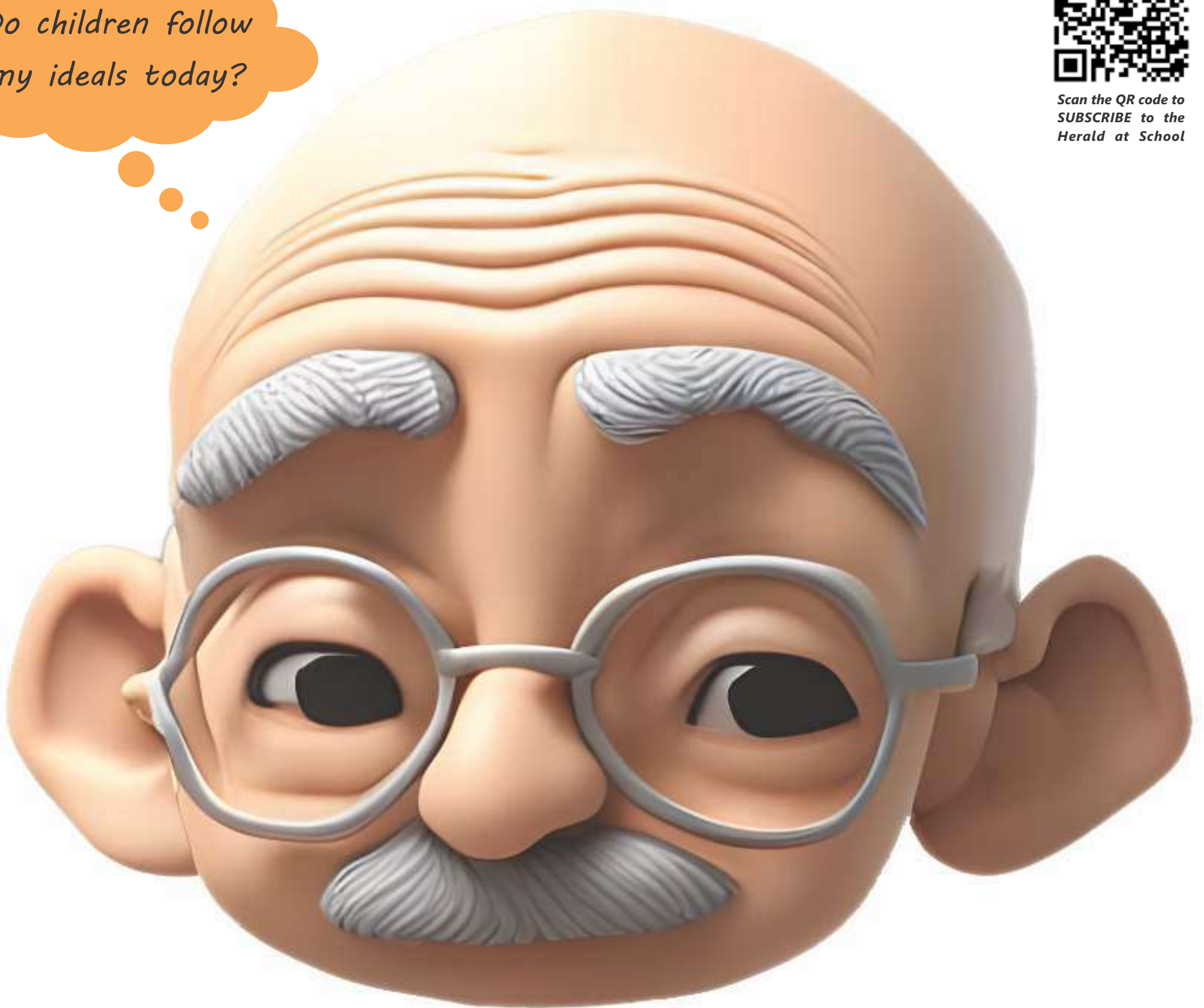
The paper for the young

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*Do children follow
my ideals today?*



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Bapu

This Gandhi Jayanti, let us reflect on the Mahatma's views on rural empowerment, sustainability and development



TRADITIONAL CRAFTS



HANDMADE 'GANU'



GANDHIAN VAUES



PALM LEAF ART



ROCK ART

Three Wise Monkeys

By Team Herald at School



Photo: Wikimedia (Kalyan Shah): Representation of Mahatma Gandhi's smaller statue of the three monkeys at the Sabarmati Ashram in Ahmedabad, Gujarat.

Mizaru

Who sees no evil

Bapu

Iwazaru

Who speaks no evil

Bandar

Kikazaru

Who hears no evil

Ketan

The origin of the Three Wise Monkeys is believed to be associated with a Japanese saying and proverbial expression "*mizaru, iwazaru, kikazaru*" - roughly translated as "See no evil, say no evil, hear no evil." The idea is that one must avoid any thought or action which may bring harm to others or to self. By practicing these principles one can contribute to a more peaceful and harmonious society.

Mahatma Gandhi was gifted a small statue of the three monkeys by Nichidatsu Fujii - a Japanese Buddhist monk, and founder of the Nipponzan-Myōhōji order of Buddhism. He is best known for his decision in 1947 to begin constructing Peace Pagodas in many locations around the world as shrines to world peace.

When Gandhiji accepted the gift he reportedly said that it was one of the most valuable gifts he had received. Though Gandhiji was a man of few possessions, he always carried this small statue with him and thus the three monkeys came to be known as Gandhiji's three monkeys. Gandhiji gave them the name *Bapu*, *Bandar* and *Ketan* respectively.

At the Sabarmati Ashram in Ahmedabad in Gujarat, the iconic Three Monkeys statue was created by renowned Indian

sculptor Gautam Pal in the year 1963. The statue is a prominent feature of the ashram and is inspired by Mahatma Gandhi's principles of right conduct and ethical living.

The three monkeys also signify learning from the positive and ignoring the negative. We learn attitudes by observing those around us. In psychology this is called as 'observational learning'. When we observe someone who has the right conduct, we espouse the same attitude. But if we spend a lot of time, say, playing violent video games, or being around people who speak a lot of bad words, then we would be prone to repeating the aggressive and abusive behaviour we are exposed to. Hence, like the three wise monkeys we must guard against what we see and hear and what we speak.

The three monkeys however should not be misinterpreted as keeping silent in the face of wrong doing. According to Mahatma Gandhi, silence becomes cowardice when the occasion demands that you speak out the truth. Ignoring or avoiding taking action - closing eyes and ears - in the face of injustice would not be the right choice. In the words of Elie Wiesel, a survivor of the Nazi holocaust - 'We must ALWAYS take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented.'

"Speak only if it improves upon the silence." - Mahatma Gandhi

GREEN HORIZONS

GOA'S FIRST INTERSCHOOL ENVIRONMENT FESTIVAL

By Team Herald at School

Panjim: The inaugural edition of Green Horizons, on September 9, an interschool environment festival, unfolded at the Don Bosco Oratory in Panjim, Goa, leaving an indelible mark on the path to sustainability.

Organized by the collective efforts of the management, Parent-Teacher Association (PTA), dedicated staff, and enthusiastic students of Don Bosco High School, Panjim, Green Horizons came to life in association with Bank of Baroda. The festival welcomed ten prestigious schools from across Goa, each ready to champion the cause of environmental awareness and sustainable living.

Participating Schools:

1. Dr. K. B. Hedgewar High School, Cujira
2. Fatima Convent High School, Margao
3. Loyola High School, Margao
4. Mushtifund High School, Cujira
5. Our Lady of the Rosary High School, Donapaula
6. People’s High School, Mala
7. Sharada Mandir School, Miramar
8. St. Britto High School, Mapusa
9. St. Mary’s High School, Mapusa
10. The Rosary High School, Cujira

Competitions That Lit the Eco-Fire:

Green Horizons featured a gamut of eight competitive events, each designed to foster creativity, innovation, and a deep-seated commitment to environmental sustainability. These events were:

MADAD: The MadAd challenge tasked students with crafting eco-friendly advertisements, promoting responsible consumerism.

GREENSCREENZ: A gripping video-making competition that harnessed the power of storytelling to advocate for environmental sustainability.

QUIZARD: A battle of wits where participants were tested on their environmental knowledge and awareness about sustainability.

WORDSMITH: A platform for budding writers to explore and communicate their ideas on sustainability through the written word.

CLICK-IT: A photography competition capturing the natural beauty of our planet and highlighting the need for its preservation.

TURNCOAT: A unique one-man style debate where students skillfully argued for and against various environmental issues, showcasing their critical thinking.

FLAMEZERO: A fireless cooking event promoting sustainable culinary practices and responsible food preparation.

SHARKTANK: An entrepreneurial challenge where young innovators pitched eco-conscious business ideas to a panel of industry experts.

Green Horizons witnessed the enthusiastic participation of over 150 students from the 10 participating schools, all of whom displayed exceptional talent, dedication, and a commitment to environmental stewardship. After intense competition, Our Lady of the Rosary High School, Dona Paula, emerged as the overall winners, while Sharada Mandir School, Miramar, was the runners-up.

School Headmaster Fr Avin Carvalho said “Green Horizons represented a collective initiative aimed at increasing awareness and driving concrete steps to safeguard our environment while fostering a sustainable future. I was deeply impressed by the students' remarkable performance and outstanding presentations”



(L-R) Ms. Stephanie D_Costa (Asst. Convenor), Ms. Cherlyn Fernandes (Event Co-convenor), Mr. Asher Fernandes (Event Convenor), Mr. Jovan Noronha (Asst. Convenor) along with the student core organizing committee.



Glimpse of MADAD



MADAD Highlights



FLAMEZERO highlights



WORDSMITH Highlights



Winners - Our Lady of the Rosary Dona Paula with headmaster Fr Avin Carvalho (L) and chief guest Ms Tallulah D_Silva (R)



SPARKLE

Theme: GOA our CULTURE our PRIDE

By Team Herald at School

Pilar: The SPARKLE festival on September 12-13th was held at St. Agnel High School, Pilar. This year's theme was "Goa our Culture our Pride". It was an all Goa schools event in collaboration with the Art and Culture Department of Goa in which 14 schools with a total strength of 350 students took part. There were various on stage, off stage and outdoor events. For inaugural day the Chief Guest was Mr. Govind Gaude honorable minister for Sports, Art and Culture minister and Mr. Viresh Borkar, local MLA, was the guest of honor. For the second closing day ceremony we had Mr. Nilesch Cabral honorable minister for PWD, Rev. Fr. Peter Melo Fernandes and Ex MLA Mr. Francisco Silvera as the main guests.



STAGE EVENTS
Xpose
Nachum-la Talar
Gavum-la Modur
Ssshh... Pod'do Ugdat'ta
Walk Through Nature



OUTDOOR EVENTS
The Shoot Out
Rock n Roll
Hurdle Scuddle



Fr. Pio Furtado (L)
with Sri Govind Gaude (R)

OFF STAGE EVENTS
Science Adventure
Picture Perfect
Inspiring Sketch
Mol'lam de Goa
Akruti
Creative Waste
go Goa... Gone?
Healthy Bite



(L-R) Fr. Pio Furtado,
Sri Nilesch Cabral,
Fr. Peter Melo Fernandes
and Ex MLA Mr. Francisco Silvera
along with the trophy winners



(L-R) Student Winner,
Fr. Pio Furtado,
and Sri Viresh Borkar

By Team Herald at School



Siolim: In one corner of Goa there is a passionate lady who is keeping traditions alive in a fun way. Tanya Carvalho Fernandes has transformed what used to be a dairy farm into a space for learning traditional crafts, farming activities and also yoga, karate, creative arts and more.

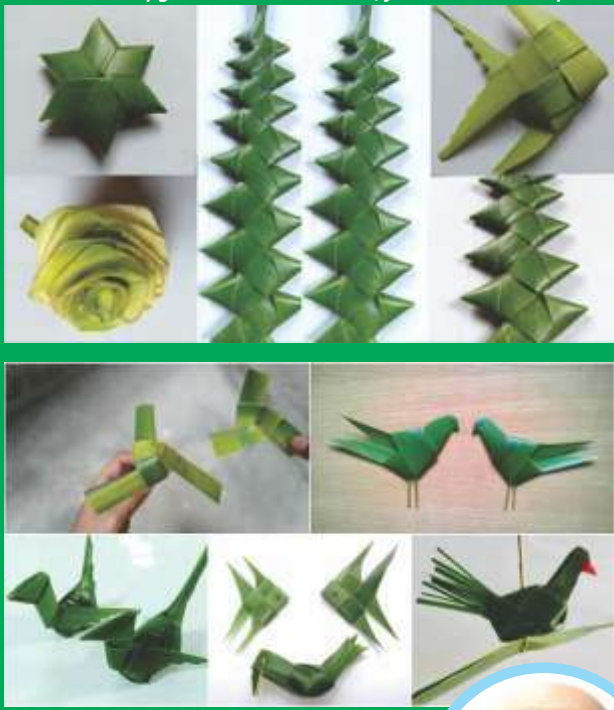
Edricia Farm in Siolim is now a place for learners and educators, both young and old, where skills can be taught and learned in a friendly atmosphere. Just check out their list of activities. Some of the most unique and interesting ones involve learning traditional crafts like ‘mollam’ weaving or traditional coconut leaf weaving, broom making from the spine of the coconut leaves, clay moulding and so on. Some of these used to be common household activities in village homes but has now vanished.

Tanya feels that reviving mollam making will help us reduce the use of plastic covers and sheets that have now become so common. Using natural materials brings us closer to nature and rural crafts makes us self reliant rather than having to buy industry made products all the time.

It was Gandhiji’s dream to have villages empowered through cottage industries. You can see Tanya living that dream. In fact, during Gandhi Jayanti last year, on the advice of her science teacher from her school, she organised a clay moulding session where participants had to make Gandhiji’s face. Can there be a better tribute to the Mahatma? Tanya is someone who puts ideas into action!

Keep a look out for the upcoming workshops at Edricia Farm.

Below are some examples of palm leaf craft. Do you know how to make any of these, or any other type of palm leaf craft? See instructions on pg 12. Send us an email of your art and win a prize!





2023. Made of newspaper in turmeric



2018. Natural clay, food colouring, black sesame seeds



2021. From the Matoli



GANU

The handmade, eco-friendly Ganpati

By Darpana Athale

My journey with making Ganu (as I call Lord Ganesh lovingly) by hand began in 2005, when we moved from Mumbai to Pune. Ganpati festival has been celebrated in the Athale home for almost 90 years now, and in Mumbai we had a handmade mould made by my father-in-law, and the idol was always made of shaadu maati (natural clay). The Gauri are river stones and not masks/dolls, so we recycle them. Therefore, visarjan was never an issue.

When we moved to Pune, we faced the issue of getting a clay idol, and of it's visarjan. We were told there were tanks made ... but the whole idea of worshipping as a God and then dumping the idol into a tank didn't work for us. So we decided to get a permanent Ganu, and got a large bronze idol. And for the puja, I started making a smaller Ganu out of biodegradable and eco-friendly materials. We do the visarjan in a bucket of water, and use the water for our plants. We have been carrying on this process even after moving to Goa many years ago.

Every year, I have made Ganu out of different materials - dry spices, paper, wheat, haldi sticks, dry fruits, pulses etc.. and decor has been of my sarees, or local craft products and seasonal fruits/flowers. I feel the decor gets a lot of elegance due to the simplicity of natural materials and re-use of sarees.

We avoid plastic, thermocol and any kind of extravagant decor as it is important that Ganu needs to be the focus.

This year, I've made Ganu out of newspaper soaked in haldi to get the yellow tinge. And instead of a mukut (crown), made a pheta (turban) for him.

Last year, Ganu was made of sea shells. Year before that, out of the matoli seeds and flowers, and previous to it, in supari. Always eco-friendly and biodegradable. I feel it's our responsibility to take care of and give back to the environment that nurtures us, and this is my small contribution.

Ganpati Bappa Morya!

About Darpana:

Darpana is an architect and educator by profession. Through her firm Sarvasva Designs, she co-founded In.Kaa, as a resource of arts and crafts, especially for Goa. She is a passionate photographer and urban sketcher, and feels blessed to be able to share a home with my Gang Of Dogs (GOD).



2014. Spices.



2022. Seashells and flour



2016. Dry fruits

GANESH CHATURTHI: the Festival, the Traditions and the Mythologies, and the lost meaning of it all.

Samrudhdi Kerkar reminds us about all that we have forgotten behind the pomp and celebration.

The story of how Lord Ganesha came into being has always fascinated me. He started out as a sculpture created from the mud scrapped from Goddess Parvati's body as she is going for a bath. Impressed by her creation, she breathes life into it and appoints him as her guard. The boy ends up being so sincere in his duty that he prevents even Lord Shiva, Parvati's husband from entering the house he is guarding. In his rage Shiva beheads the boy. But when the folly is realised, he makes good by transplanting the head of an elephant on the boy's body.

This is the mythological story which I grew up listening about my favourite God. I really enjoyed listening or imagining it a lot as a child. But some of the questions that used to pop in my mind, were, like: How can that era be so magical? Why aren't such magical things happening now? How can a dead person be alive with someone else's head? And so on... I would keep wondering...

Now that I am older, and now when I think about these fascinating legends, and observe the traditions that are followed during the festival, I have come to a new understanding, which I would like to share.

Lord Ganesh is the son of Parvati. Parvati most probably means the "Parvat". Parvat means the mountain. And Ganesh, the god that is made out of the mud of Parvati, therefore has a mountain's body, which means he is the son of the mountain soil, or mother earth.

This lord has the head of an elephant. The elephant is considered the mightiest and wisest amongst all animals as it has the most massive body and possess the biggest brain. This majestic animal has survived over the millennia by adapting to the changes in climatic and environmental factors. Moreover, this animal can only survive in the lush green jungles as it needs up to 150 kg of plant feed everyday.

Hence this unique combination or embodiment, of an animal and a human, itself reveals the mystery of this mighty, wise and lovable God. He has a profound bonding with nature, animals and mother earth.

Ganesha is believed to be "Sukhakarta Dukhaharta", the harbinger of positivity, happiness and remover of obstacles. The festival of Ganesh Chaturthi is also called "Chavath" as it falls at the end of Shravan month and arrival of Bhadrapad. Thus the festival marks the beginning of a new season, a season of prosperity. Nature is rich and bountiful at this time of the year.

In Goa, this seasonal floral and faunal wealth is reflected in the 'matoli' or the canopy of wild fruits and vegetables that decorates the Ganesh idol. The very act of putting this decoration together by foraging wild produce from the forest connects the devotee to nature.



The traditional festival food consists of different vegetarian delicacies such as Ganpati's favourite sweet 'modak', 'khatkhate', the curry dish made from different roots, shoots and vegetables, and several leafy vegetables. These are prepared and are served on the banana leaves. This cuisine itself connects us to nature, to the agro-diversity and the nutritional value of different food items. Simultaneously the 'durva' grass offered to Ganpati, which also aids in digestion, reminds us about the medicinal value of plants.

Finally, the festival also draws us back to our roots as this is the time when people visit their ancestral house. People scattered in cities all over the world in search for livelihoods and opportunities come back to their village and bond with the land and their families.

It is also the time to connect with tradition and culture in the form of art and music as 'rangolis' are designed, 'artis' are sung and traditional instruments like the 'gumot', cymbals and shamel are played.

However, nowadays, we are going far away from our real traditions. We are using non-biodegradable materials like thermocol and plastic for decorations. Instead of an idol made of soil, which has the real soul of Ganesha, we bring an idol of plaster-of-paris, which pollutes the environment when the idol is immersed in water. The firecrackers we burn create a great amount of noise and air pollution, which causes numerous diseases. Firecrackers are not only harmful to humans but also to other animals and creatures. Then how can the elephant headed God that we worship with so much faith and devotion, accept this ruthless behaviour? How can one who is believed to be remover of obstacles see his own children creating the problem that can trigger harm for themselves as well as the whole ecosystem? Isn't it high time we gave all this a thought?



Samrudhdi Kerkar is 22 years old. She never attended any formal schooling. She has learnt languages, literature, art, craft through observation. She has published five books on her observation and experiences about nature and the environment around her. She designs cover pages and sketches for books. She writes in English, Marathi, Konkani and Hindi. She also paints masks and pots showcasing Kaavi art.

Page 8-9 double spread>>

CORE PRINCIPLES OF GANDHIAN THOUGHT

Mahatma Gandhi's philosophy, often referred to as Gandhian philosophy or Gandhism, was rooted in a set of core principles and beliefs that guided his life and his approach to social and political change. These core tenets of Gandhi's philosophy include:

Truth (Satya): Gandhi considered truth to be the ultimate virtue and the foundation of all his other principles. He believed in being truthful in thought, word, and deed. Satyagraha, Gandhi's concept of nonviolent resistance, was based on the pursuit of truth.

Non-Violence (Ahimsa): Ahimsa, or non-violence, was at the heart of Gandhi's philosophy. He advocated for the avoidance of physical or psychological harm to any living being. Non-violence was both a means and an end for him, and he applied it to social, political, and personal life.

Self-Reliance (Swaraj): Gandhi believed in the concept of Swaraj, which meant self-rule or self-governance. He advocated for individual and community self-reliance, economic self-sufficiency, and political autonomy. Swadeshi, the promotion of locally made goods, was a part of this principle.

Sarvodaya (Welfare of All): Gandhi's vision was one of Sarvodaya, which means the upliftment and welfare of all, especially the marginalized and oppressed. He worked for social and economic equality and believed that the welfare of the weakest was a true measure of a society's progress.

Simplicity (Sahajivan): Gandhi practiced a simple and frugal lifestyle and encouraged others to do the same. He believed that materialism and excess were detrimental to the human spirit and society as a whole.

Fearlessness (Vairagya): Gandhi advocated for the cultivation of fearlessness. He believed that fear was a significant obstacle to personal and societal progress and that individuals should confront their fears with courage.

Equality and Non-Discrimination: Gandhi was a staunch advocate for equality among all individuals, regardless of caste, creed, religion, or gender. He fought against the discriminatory practices and prejudices prevalent in society.

Religious Pluralism: Gandhi believed in religious pluralism and respect for all religions. He considered all religions to be valid paths to truth and promoted interfaith harmony.

Community Work (Shramdan): Gandhi emphasized the importance of community work for the betterment of society. He believed that physical labor was an integral part of contributing towards society and all members of the community must share that responsibility.

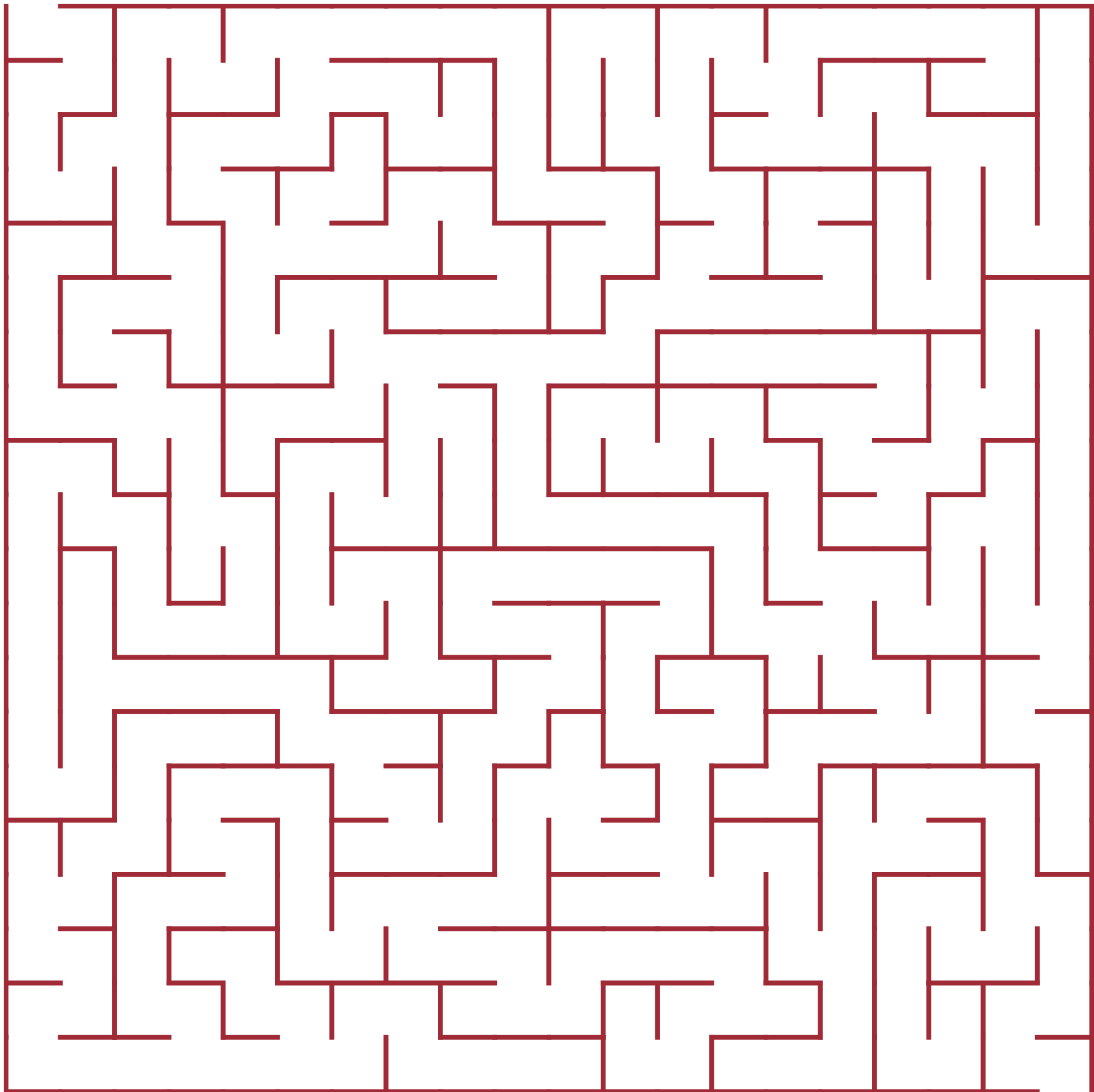
Dignity of Labor: Gandhi championed the dignity of all forms of labor and believed that no work was menial or beneath a person's dignity.

Satyagraha (Nonviolent Resistance): Satyagraha, or nonviolent resistance, was Gandhi's method of bringing about social and political change through peaceful means. It involved the use of non-cooperation, civil disobedience, and persuasion to address injustices.

These core tenets of Gandhi's philosophy guided his life's work, including his leadership in India's struggle for independence from British colonial rule. His philosophy continues to inspire movements for social justice, non-violence, and human rights worldwide.



Gandhiji's life journey was a struggle for peace and justice for all. Help him reach the destination through the maze.



*By Team Herald at School
with inputs from
<https://gandhistory.in>*

TEACHER'S TAB: If you conduct an essay on Gandhi is your class, we shall be very happy to publish the best essays. You may use this page to give them clues about Gandhi's core beliefs and how they are relevant even today.



KEY AREAS WHERE GANDHI IS IMPORTANT EVEN TODAY

Gandhi on Education

Gandhi's Nai Talim or New Education lays stress on learning by doing rather than on formal literacy. It envisaged free and compulsory education for both girls and boys from the age of 7 to 14 years. During these years vocational training was of extreme importance and was meant to be a crucial adjunct to theoretical knowledge. This was so that the student is trained to become an earning unit after she completes her education. For this, he proposed the introduction of productive handicrafts in the school curriculum as a compulsory school subject. For Gandhi, this was to be the centerpiece of the entire teaching programme, where the teaching of all other subjects would then be predicated on and correlated to this.

Gandhi and Cleanliness

Gandhi was a champion of cleanliness and had espoused the adage: "Cleanliness is next to Godliness". His experience of living in the West had taught him the importance of maintaining clean surroundings. The other important lesson he had absorbed from the West was about dignity of labour. The reason why these lessons from the West became a driving force for Gandhi is that Indians, in his opinion, fell short of maintaining clean spaces inspite of the great stress laid by them towards personal cleanliness as part of ritual purity. Gandhi therefore dedicated himself to the principles of clean surroundings combined with the idea of dignity of labour where no job was menial enough to be undertaken by us.

Gandhi laid special emphasis on clean toilets, and set an example by cleaning his own night soil. This was his way of opposing the dehumanizing practice of manual scavenging. In the context of rural India Gandhi held that poverty is no excuse for not having sanitation. His work on sanitation is closely associated with his campaign to end untouchability and the upliftment of the downtrodden.

In 2014 the Government of India launched the Swachh Bharat Mission, which is a programme that aims to fulfill Gandhi's vision of a clean India and to bring alive his much-loved aphorism - 'Cleanliness is Godliness'.

Gandhi and Environment

Gandhi's concern for the environment is evident from his views on industrialization and the unrestricted pursuit of the materialism of the west. He had cautioned against the latter and said that though the earth provides enough to satisfy every man's need, yet it cannot provide for every man's greed. Thus to have sustainable development it is important that the rich restrict their wants and hold their wealth as a 'trust' for the poor. This is possible only if people distinguish their real needs from artificial ones and be able to cut down the latter. This would help the poor people and also help to protect the environment for the future. Thus he urged men to lead a simple life based on physical labor.

He held that we have not got the earth and the elements of nature as an inheritance from our forefathers, but rather as a loan from our children. So we have to hand them over to the next generation in at least the same, if not better condition, in which they were handed over to us.

His views on the environment also included his love for all creatures based on non-violence or Ahimsa. Gandhi advocated the use of Ahimsa between man and man and between man and the animate world. For him, Ahimsa was not merely a negative state of harmlessness but was a positive state of love, truthfulness, humility, tolerance, and kindness.

Complete the quotes by Mahatma Gandhi by filling in the blanks:

By Team Herald at School

- 1) "Earth provides enough to satisfy every man's _____, but not every man's _____."
- 2) "There are two days in the year that we can not do anything, _____ and _____."
- 3) "Our greatest ability as humans is not to change the world, but to change _____."
- 4) "An _____ for an _____ will only make the whole world blind."
- 5) "It's easy to stand with the _____. It takes courage to stand _____."
- 6) "It does not require _____ to live a neat, clean, and dignified life."
- 7) "_____ is the strongest force the world possesses."
- 8) "Be the _____ you want to see in the world."
- 9) "Speak only if it improves upon the _____."
- 10) "_____ is a weapon of the strong."

ANSWER: 1) need, greed 2) yesterday, tomorrow 3) ourselves 4) eye, eye 5) crowd, alone 6) money 7) love 8) change 9) silence 10) non-violence

Check your Gandhi vocabulary:

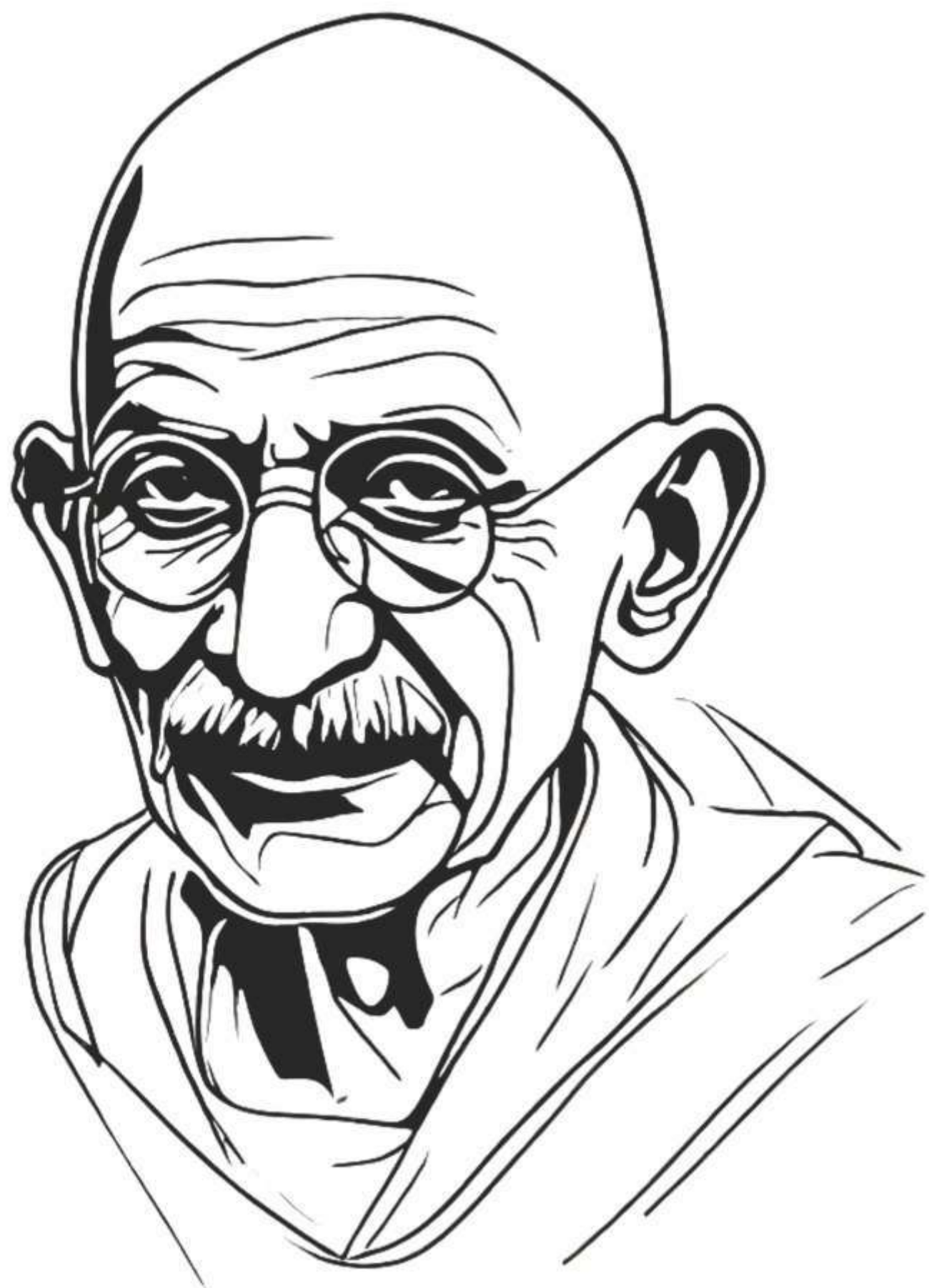
- 1) 'Ahimsa' means: a) non-cooperation b) boycott c) non-violence
- 2) 'Swaraj' means: a) good rule b) self rule c) follow the rule
- 3) 'Sarvodaya' means: a) human rights b) maintaining peace c) welfare for all
- 4) 'Shramdan' means: a) social harmony b) community work c) social upliftment
- 5) 'Satyagraha' means: a) nonviolent resistance b) armed protest c) civil rights

ANSWER: 1) c 2) b 3) c 4) b 5) a

Tick the 5 objects associated with Bapu:



ANSWER: 1, 3, 5, 6, 7



MAKE A GANDHI POSTER

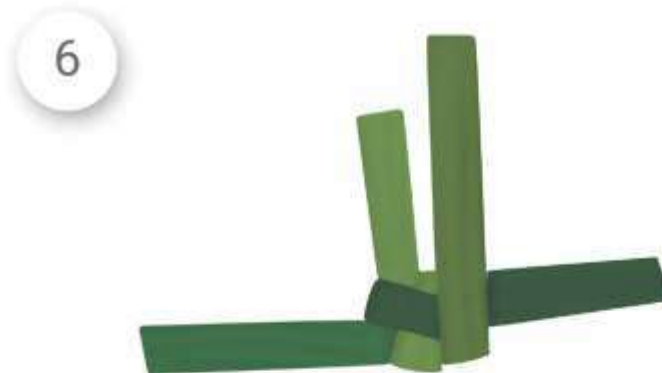
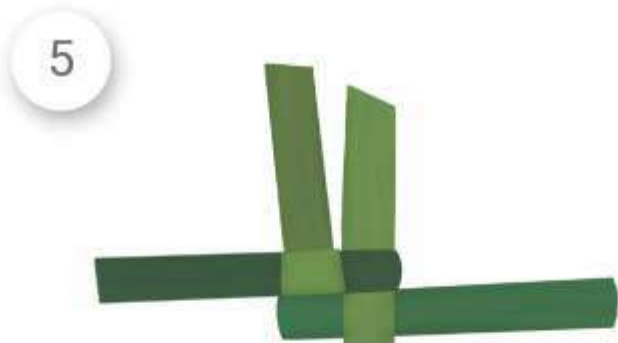
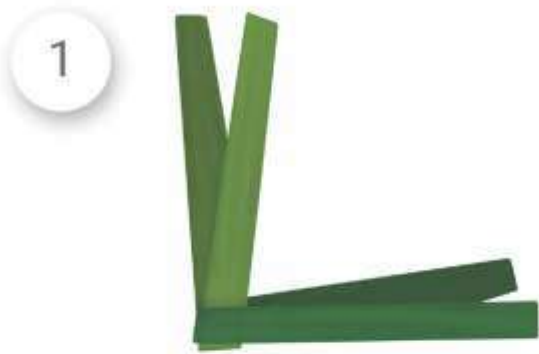
Colour this image and add your favourite quote by Gandhi below it.
Email us a photo of your poster: herald.school@herald-goa.com
The best posters shall win a PRIZE!

By Team Herald at School



Palm Leaf Fish

Follow the steps below and show us what you made. Do you know any other palm leaf art?
Email us your creation: herald.school@herald-goa.com





Rock Bugs

by Jelly Bean

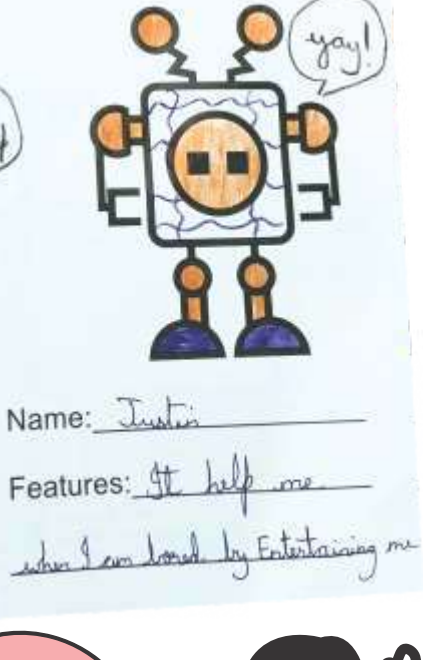
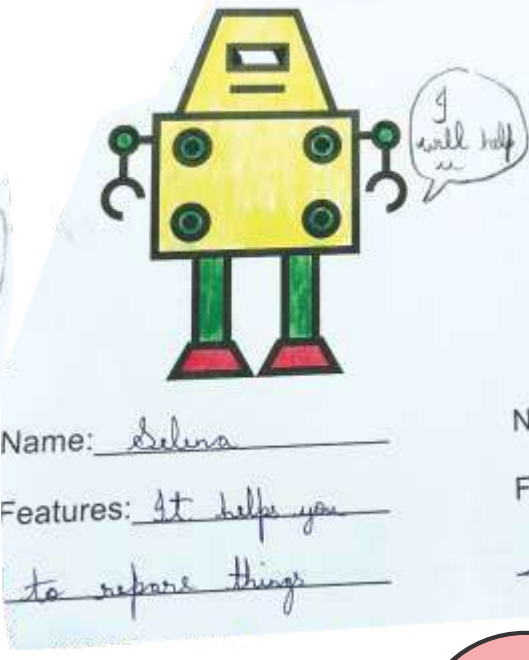
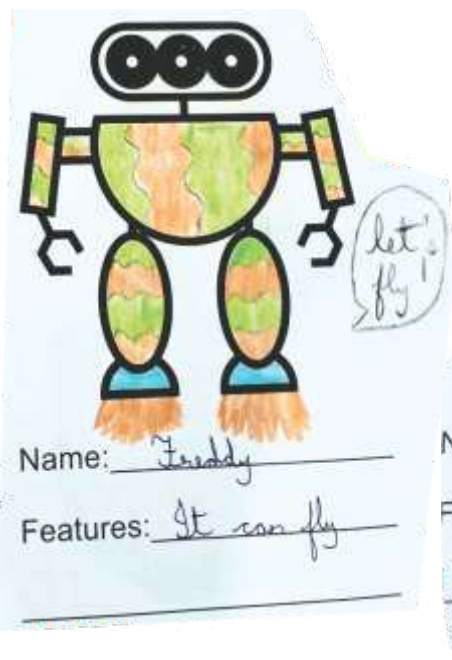
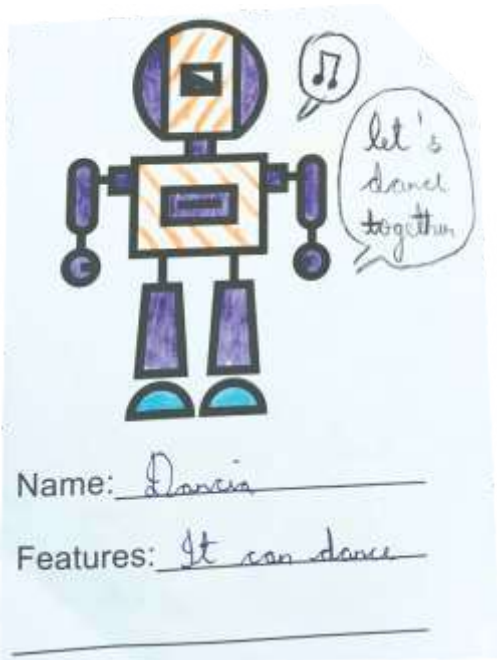
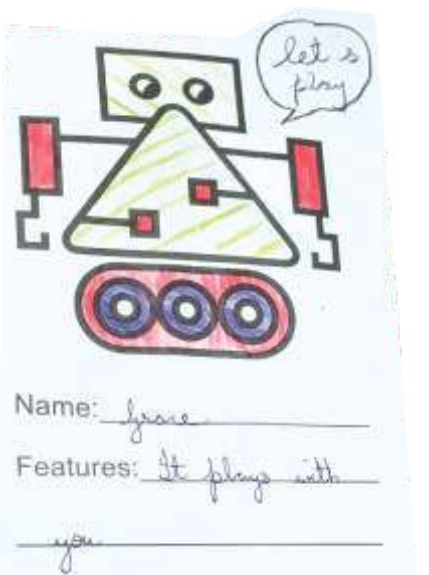
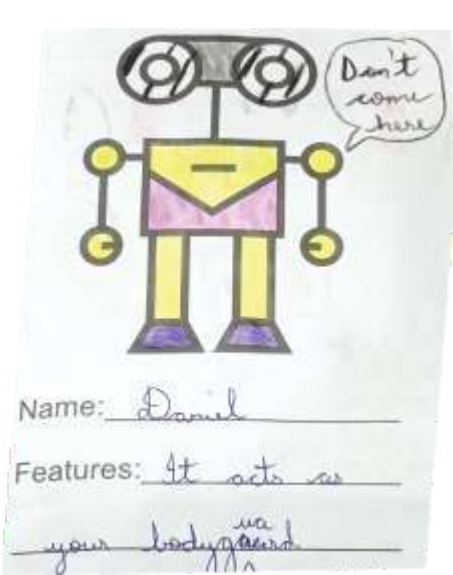
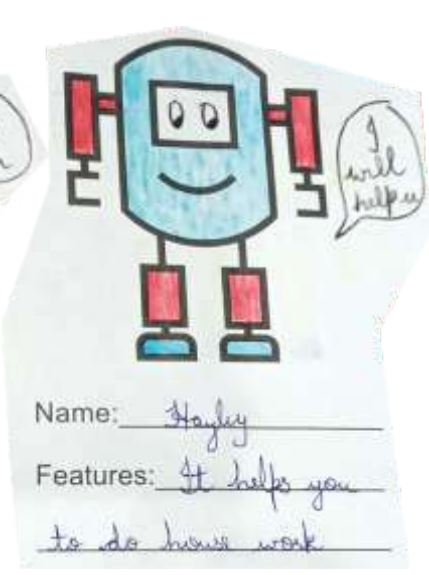
- Choose a rock from your rock collection.
- Use Acrylic colors to create a base coat of one or a blend of two colors.
- Add markings for eyes and wings / segments of the bug.
- Add patterns or Markings to give your bug character and detail.

Note: Try and make a note of where and when you picked up your rock. You can write this on a sticker under the rock.

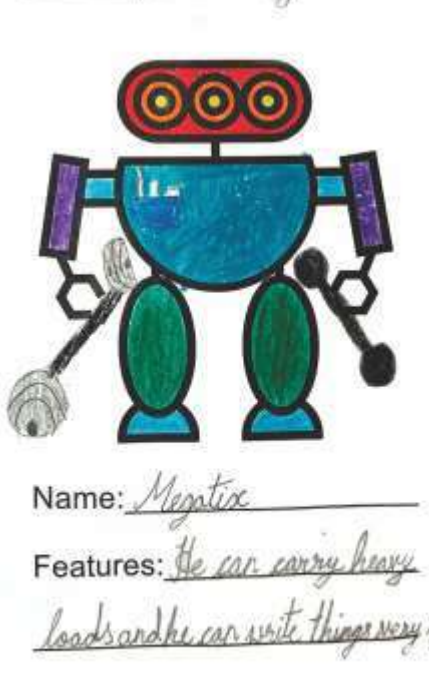
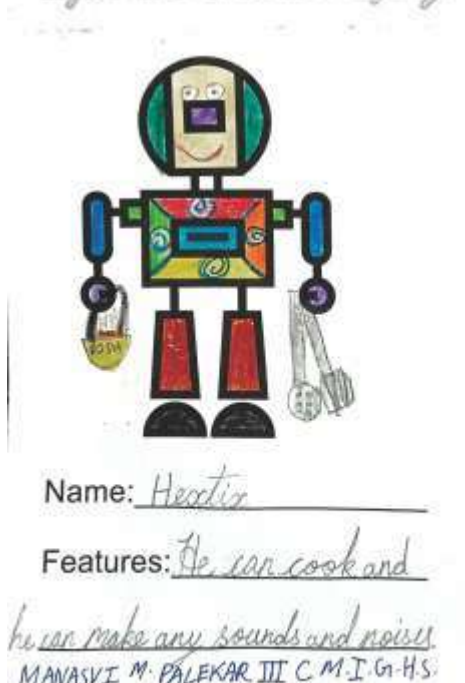
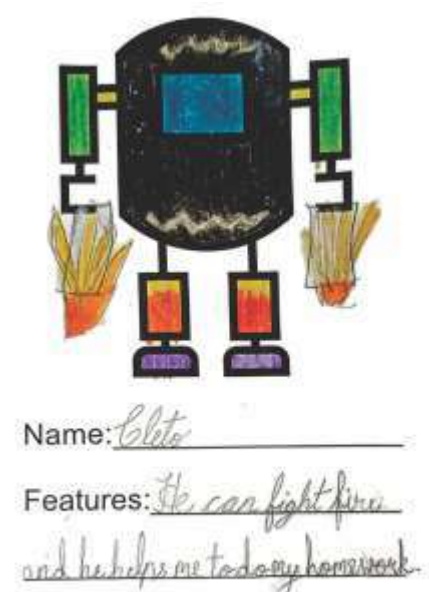
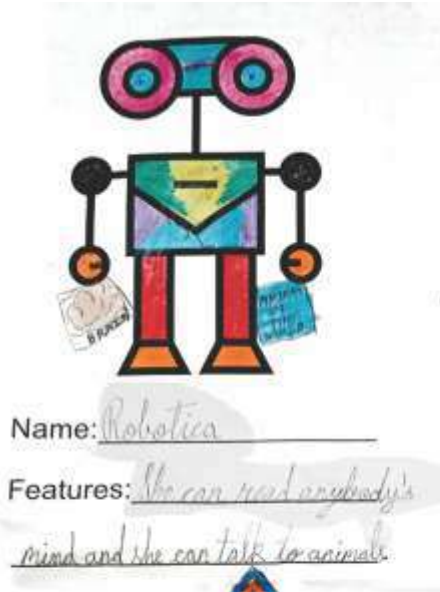
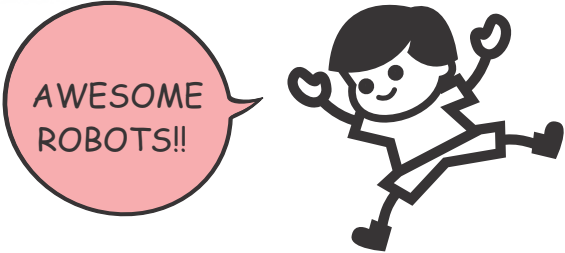
Email us your creation: herald.school@herald-goa.com



Winoska Freya D'Silva, Std VII
Fatima Convent High School



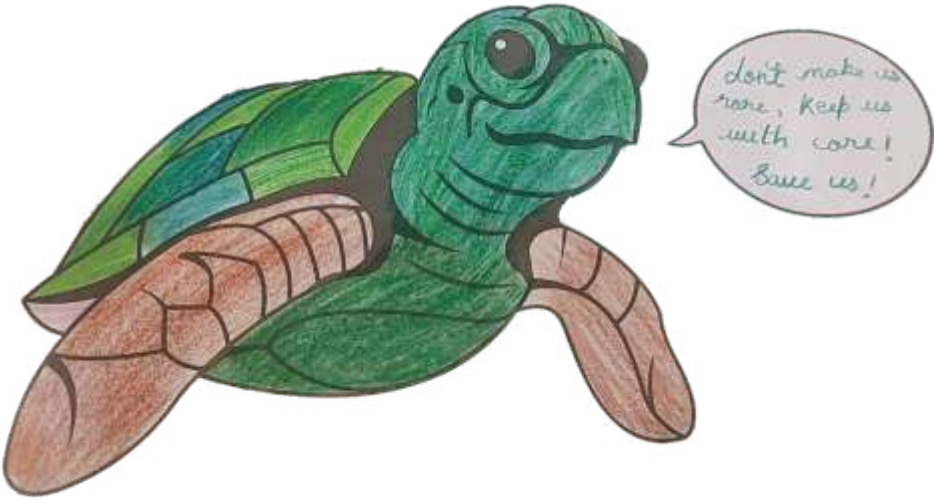
Manasvi Mahesh Palekar, Std III
Mary Immaculate Girls High School



MANASVI M. PALEKAR III C.M.I.G.H.S.

MANASVI M. PALEKAR III C.M.I.G.H.S.

Srisha Pravind Mayenkar, Std VII
St Mary's of the Angels Convent High school.



Shresh Parsekar, Std V
Our Lady of Rosary High School



Shresh Parsekar, Std V
Our Lady of Rosary High School



Sree Pravind Mayenkar, Std I
St Mary's of the Angels Convent High school



Liora Fernandes, Std VII
Fatima Convent High School



Asareel Chriselle Vales, Std V
Fatima Convent High School



This is the ORIGINAL CORNER. Original art and poetry by the very talented kids!!



NAUGHTY NAYLU
Naylu is my cousin
She lives in Dubai
When she comes home
She always says "hi"
Shes 4 years old
And loves her toy she always hold
She's very small
Cute but naughty
Things She likes to take
But carelessly loves to break
She scribbles on walls
And loves to play with balls
For her, her papa is a hero
In presence of him rest all are zero
When shes not in a mood
She's fussy on food
But with us all around
She lets no food fall on the ground.
When it's time to go back
She cries and gets
pulled like a sack
She always comes once in a year
In her absence i always miss her here.

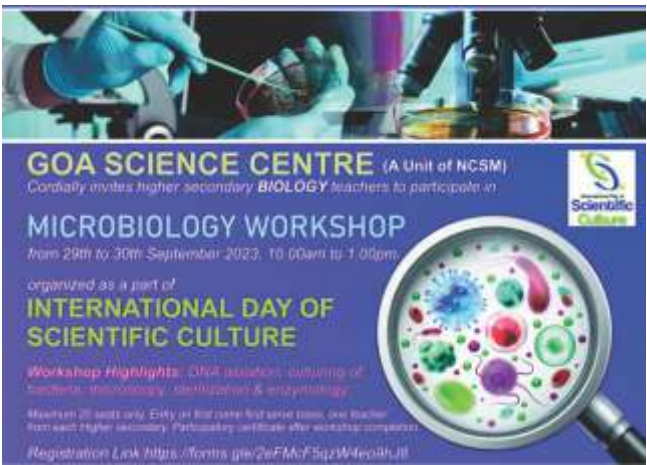
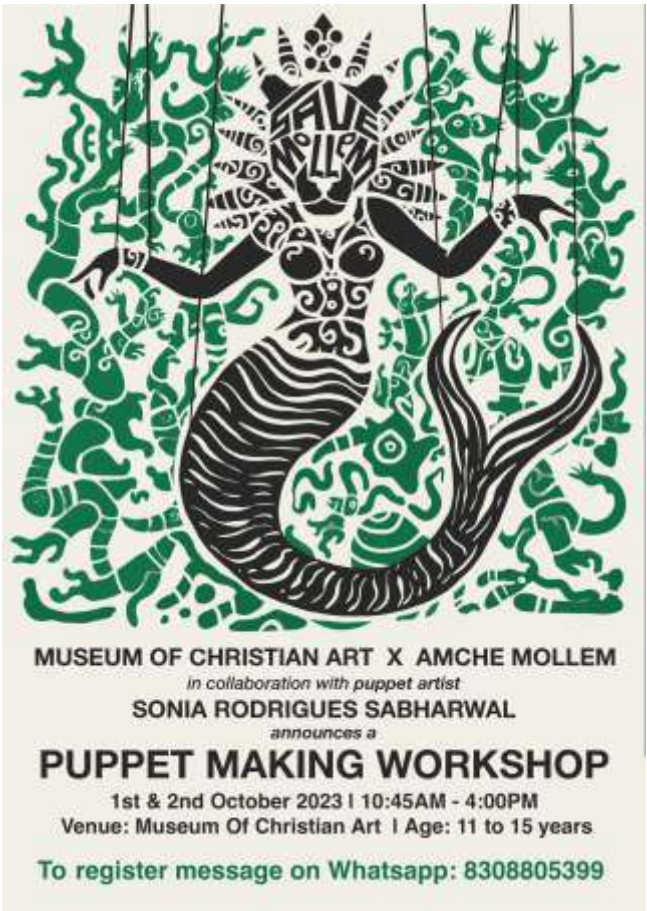
By: Anabelle Furtado, Std VI
Fatima Convent High School



Our next Heritage Hour will be on the Biodiversity of Goa, presented by Omkar Dhardwadkar. Through the session, Omkar would give the audience a glimpse of the immense biodiversity that Goa is home to.

Omkar Dharwadkar has been working as a naturalist professionally for the last 10 years in Goa. He has recorded several species of birds, butterflies and dragonflies new to the state of Goa and a species of dragonfly new to science. He runs his own responsible tour company "Mrugaya Xpeditions" and they are involved in conducting community-based tourism. He is also the vice-president of the Goa Bird Conservation Network, an NGO working towards, documentation, awareness and conservation of birds in Goa.

Join us for this amazing talk on:
1st October 2023, Sunday at 4.00pm
At Museum of Christian Art. Free to all
Registration required via
<https://forms.gle/1cUa9znTFPP1JR6c8>
Museum of Christian Art, Old Goa



Goa Science Centre will be organising a **drawing competition** for less priviledged children on:
2nd October 2023
to celebrate **Swachhata Pakhwada 2023** from 10.00am to 12.00noon
The participating children will be provided with drawing sheets and colours.
Children above 10 years participate

SCHOOL SUBMISSION

Manasvi Mahesh Palekar, Std III
Mary Immaculate Girls High School

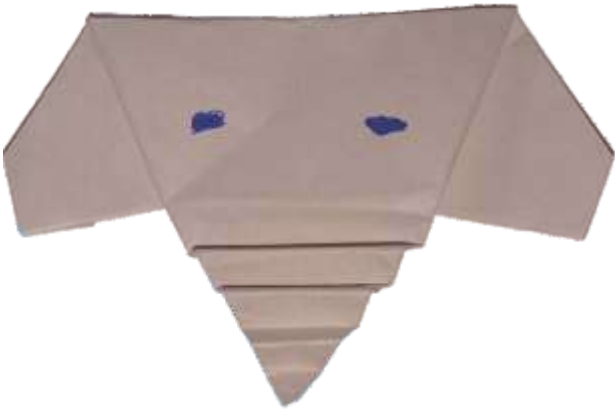


Suvedh Desai, Std III
Holy Family Primary School



Esther Fernandes, Std II
St Mary of the Angel's Convent High School

Craft by Freniz Lucas
Class 5, St, Ann's High School



Esther Fernandes, Std II
St Mary of the Angel's Convent High School



Enver Elvin Fernandes, Std IV
Manovikas English Medium High School

