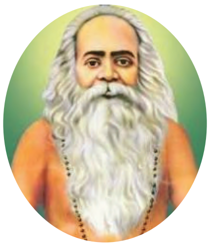


GLOBAL NSS CONNECT

EDITION 10

An official publication of Global Nair Sewa Samaj

JANUARY 2026

എല്ലാവർക്കും ഹൃദയം നിറഞ്ഞ പുതുവത്സരാശംസകൾ

GLOBAL NAIR SEWA SAMAJ

Mannam International Centre
Plot no. 3, Institutional Area
Sector II, Dwarka
New Delhi - 110075
www.globalnss.org
info@globalnss.org

CHAIRMAN'S MESSAGE

IN THIS ISSUE

Dear Esteemed Members,

I'm delighted to share my thoughts with you all through our Global Nair Seva Samaj (Regd.) quarterly bulletin. I hope you'll gladly accept these and contribute with your valuable suggestions and lovely support – I always treasure them close to my heart . Your cooperation, coordination, and timely support help drive our prestigious Global NSS toward inspiring directions. As we enter Happy New Year 2026 with new hopes and aspirations, we're determined to achieve our committed goals for community services.

Notably, our revered Late Achariyan Bharath Kesari Mannathu Padmanabhan's 149th Jayanthi falls on 2nd January 2026. All affiliate Chapters will organise celebrations at their respective places in a befitting manner. I'm happy to highlight: Our Governing Body organised successful one-day conclaves with Karnataka NSS (April 2025) and Bhopal NSS (June 2025). Kudos to both affiliate units! Sree Vidyadhirajolsavam at Chennai with Global NSS Tamil Nadu Chapter was a success with spiritual Gurus and dignitaries. Heartfelt thanks to Shri N R Panickerji and Managing Committee of GNSS Tamil Chapter. Our AGM at Mannam International Centre, Delhi (12th October 2025) was well-organised with an interactive session and Delhi chapter's excellent cooperation.

2024-25 was full of activities as planned. I appreciate each one of you from the bottom of my heart for these achievements. We have many programmes planned – let's achieve them together to fulfil the high expectations of our proud Nair Community in India and abroad. Your timely support to our Governing Body is key.

Warmest New Year 2026 Greetings and Auspicious Mannam Jayanthi Celebrations to all Global NSS family members . Thank you all for your contributions to our Global NSS. I look forward to seeing you in monthly meetings, special programmes and events.

Warm Regards,
S S Nair,
Chairman, Global NSS,
New Delhi.

TREASURERS DESK

As we stand at the crossroads of change, growth, and unity, it is essential to remember the power of giving, not just in terms of financial support, but in the countless ways we can uplift one another within our community.

Our strength as an organization lies in the collective spirit of philanthropy and selfless service.

Philanthropy is not just about monetary donations—it's about the time, energy, and compassion we contribute to causes that uplift those in need. In every small act of kindness, whether it's helping a fellow member, supporting local initiatives, or sharing knowledge, we are creating a stronger foundation for a prosperous and thriving community.

In this issue of our magazine, we focus on development—personal, professional, and community-driven. We encourage each of you to look within and identify areas where you can contribute and grow. Whether it's by mentoring younger members, offering professional expertise, or volunteering in community projects, every contribution adds to the broader picture of progress.

This is also a time for reflection: What can we as a community do to develop new initiatives that address the ever-evolving needs of our members? How can we work together to make the future brighter for the next generation of Nair leaders? Let's take this opportunity to renew our commitment to development of ourselves, our families, and our community.

As always, I encourage everyone to stay connected, stay engaged, and stay motivated. Together, we can achieve great things, and together, we will continue to be a beacon of hope, strength, and support for all.

Wishing everyone a prosperous year ahead, filled with opportunities to give, grow, and achieve!

SHIVA PRASAD NAIR
TREASURER, GLOBAL NSS (REGD.)

VIDYADHIRAJOLSAVAM 2025

CHENNAI

Global Nair Sewa Samaj (GNSS), in association with GNSS Tamil Nadu, organised Vidyadhirajolsavam 2025 at Kamarajar Arangam, Teynampet, Chennai, commemorating the 172nd birth anniversary of Parama Bhattarika Shri Chattambi Swamikkal, on Sunday, 28 September 2025. The programme witnessed the participation of , Spiritual leaders, GNSS members, families, artists, and well-wishers from across regions.

The celebrations commenced with Sahasranama Archana by the GNSS Ladies Wing, followed by a series of spiritually uplifting cultural performances including Sopanasangeetham, Bharatanatyam by cine artist Ms. Rakshanasree, Ganamanjari by Goparaj and group, and Thiruvathira Kali by Janani Swaralaya Nrutha Vidyalaya, GNSS Kerala Chapter.

The public meeting was presided over by Shri S. S. Nair, Chairman, Global GNSS. The proceedings began with the ceremonial lighting of the kuthuvilakku, followed by Acharyavandanam. Shri N. R. Panicker, Chairman of the Organising Committee, delivered the welcome address, setting the tone for the evening.

The presidential address by Shri S. S. Nair, Chairman, Global NSS highlighted the enduring relevance of Chattambi Swamikkal's vision of spiritual equality and social reform. The Chief Guest, Shri P. S. Sridharan Pillai, former Goa Governor delivered an inspiring address reflecting on the philosopher-saint's legacy. This was followed by the Chattambi Swamikkal Memorial Lecture by Swami Udit Chaithanya and the keynote address by Swami Advaithananantha Thiruvadikal on the theme "Advaitha Thathwam." The session was further enriched by the address of Swami Sreehariprasad of Sree Vishu Foundation. The formal proceedings concluded with a vote of thanks by Shri Gopakumaran Nair, Chairman, GNSS Tamil Nadu.

The evening concluded with a mega Mohiniyattam presentation based on the life and teachings of Chattambi Swamikkal, performed by Kalaimamani Gopika Varma and group, followed by dinner, bringing the celebrations to a graceful close.

GANDHIAN ENVIRONMENTALISM

AN ENDURING ECOLOGICAL VISION

Many environmental movements in India have drawn inspiration from Mahatma Gandhi, even though he cannot be described as an environmentalist in the modern, technical sense. Terms such as environment or ecology rarely appear in his writings. This is understandable, as environmental consciousness as a distinct discourse gained prominence only in recent decades. Nevertheless, ecological awareness has long been embedded in traditions, religions, and cultural practices, and Gandhi's worldview was deeply rooted in this holistic understanding.

Ecology seeks to understand relationships between living beings and their surroundings. Gandhi instinctively adopted such an integrated perspective. Rejecting the Western tendency to compartmentalize economics, politics, and society, he viewed life as an interconnected whole, guided by ethics. His belief in advaita—the essential unity of all life—underpinned his thought and action. He did not accept different moral rules for different spheres of life; instead, he saw them as parts of a single moral universe.

Although environmental issues as we define them today were not prominent during Gandhi's lifetime, his critique of modern industrial civilization as a "seven-day wonder" reads as a prophetic warning. He anticipated many contemporary environmental crisis and proposed an alternative development model centred on basic needs and restraint. According to Gandhi, while a certain level of material comfort is necessary, the pursuit of unlimited wants is a dangerous illusion. He cautioned that unchecked industrialization, especially on the Western model, would lead to large-scale ecological destruction, particularly if adopted by populous nations like India.

Gandhi's ecological sensitivity was shaped by spiritual and cultural influences such as Jainism and Hinduism, both of which emphasize reverence for all life forms. Contemporary figures like Rabindranath Tagore also reflected this sensibility, particularly through Tagore's nature-centred educational experiment at Shantiniketan. Political philosopher Bhikhu Parekh has noted that Gandhiji rejected an anthropocentric worldview and instead proposed a more balanced, cosmocentric relationship between humans and nature, assigning due respect to animals and the natural world.

Gandhiji 's environmental concerns arose from his vision of a social order that would take from nature only what was necessary for sustenance, not short-term gain. While he acknowledged that life inevitably involves some degree of harm to nature, he insisted that such harm must be minimized. Gandhi has been a major inspiration for environmental movements and scholars. The Chipko Movement drew heavily from his ethics, and environmental thinkers such as Vandana Shiva, Madhav Gadgil, and Ramachandra Guha have acknowledged his influence. Guha described Gandhi as the single most important influence on India's environmental movement.

A distinctive feature of Gandhian environmentalism is its rural focus. Gandhi spoke less of the abstract idea of the Earth and more of land, soil, and agriculture. He emphasized village self-reliance and artisan economies—spinning, crafts, and tool-making—that reduced dependence on industrial production. His sustainability ethic was grounded in the lived experiences of peasants and rural communities, rather than in a fascination with untouched wilderness.

Though not a naturalist in the conventional sense, Gandhi believed firmly in coexistence with the non-human world. His ashram life reflected ecological values in practice—non-violence towards animals, conservation of water and resources, and simple living. He viewed domination over nature as closely linked to domination over people, as seen in colonialism, and therefore emphasized trusteeship: the moral duty of humans to care for the earth

and all living beings.
Central to Gandhi's ecological vision was ahimsa, which implied awareness of the interdependence of all life. This principle continues to inspire contemporary initiatives such as seed protection movements and biodiversity conservation. Gandhi is also regarded as a pioneer of appropriate technology. He advocated small-scale, village-based technologies that complemented human labour rather than replacing it. The charkha symbolized this ideal, later echoed in Schumacher's concept of "intermediate technology."
From a Gandhian perspective, present environmental crises—deforestation, biodiversity loss, pollution, and climate change—are symptoms rather than the root disease. The real problem lies in prevailing models of growth and development driven by excessive consumption. In essence, Gandhian environmentalism is inseparable from his broader vision of simple living, village autonomy, non-exploitation, and ethical restraint. Rooted in the ecological practices of peasants and tribal communities, his ideas continue to inspire movements that seek to balance human sustenance with environmental responsibility through non-violent and humane means.

Adv. Priya Balakrishnan
Secretary, Global NSS

ആത്മാവിന്റെ ഭൗതികസാന്നിദ്ധ്യം

ശീർഷകം വായിക്കുമ്പോൾ വളരെയേറെ വൈരുദ്ധ്യാത്മക ചിന്തകൾ മനസ്സിൽ ഉടലെടുക്കുന്നുണ്ടായിരിക്കും. ആത്മീയതയെയും ഭൗതികതയെയും രണ്ടായി വേർതിരിച്ചു പഠിച്ച പാഠങ്ങളൊക്കെയും തെറ്റായിരുന്നോ എന്ന ചോദ്യവും ഉദിച്ചേക്കാം. നഗ്നനേത്രങ്ങൾക്ക് കാണുവാൻ കഴിയാത്ത പദാർത്ഥങ്ങൾക്ക് അസ്ഥിത്വമില്ലേന്ന് വാദിക്കുവാൻ കഴിയുമോ? ചില പദാർത്ഥങ്ങളുടെ സാന്നിദ്ധ്യം കാഴ്ചകൾക്കതീതമാണ്. പക്ഷെ, ചില പദാർത്ഥങ്ങളെ അനുഭവിച്ചറിയാം. സ്പർശനങ്ങളിലൂടെ, എന്നാൽ പഞ്ചേന്ദ്രിയങ്ങൾക്കും അപ്രാപ്യമായ പദാർത്ഥങ്ങൾ ഇല്ലെന്ന് പറയുന്നതും പമ്പരവിഡ്ഢിത്തമാണെന്ന് നമുക്കറിയാം. മനുഷ്യൻ കണ്ടുപിടിച്ച ദൂർദർശിനിയിലൂടെയും, മൈക്രോസ്കോപ്പുകളിലൂടെയും, നഗ്നനേത്രങ്ങൾക്ക് കാണുവാൻ സാധിക്കാത്തവയെ കണ്ണുകളുടെ ദർശനപരിധിക്കുള്ളിലേക്ക് കൊണ്ടുവരുവാൻ അത്തരത്തിലുള്ള ഉപകരണങ്ങൾ സഹായിക്കും. പക്ഷെ, അത്തരം ഉപകരണങ്ങളുടെ പ്രവർത്തനപരിധിക്കു പുറത്തും ഉള്ള സത്യങ്ങളെ എങ്ങനെ നാം കണ്ടെത്തും? കണ്ടെത്തിയിട്ട് എന്തു നേടാൻ എന്ന ചോദ്യം ചോദിക്കുന്നവർക്ക് വേണ്ടിയുള്ളതല്ല ഈ ലേഖനം അതുപോലെ തന്നെ ആത്മാവുണ്ടോ എന്ന ചോദ്യം ചോദിക്കുന്നവർക്ക് വേണ്ടിയല്ല.

ആത്മാവ് എപ്പോഴും മതാധിഷ്ഠിതമായിരുന്നു. ബോധം എന്നാണ് ആത്മാവിന്റെ വളരെ ചെറുതായ നിർവ്വചനം. തത്വചിന്തകരും, പുരോഹിതന്മാരും ആത്മാവിനെ നിർവ്വചിക്കുന്നത് അങ്ങനെ തന്നെയാണ്. ആത്മാവും ബോധവും ഒന്നാണോ? ജന്തുക്കളിൽ ബോധം മാത്രവും, മനുഷ്യരിൽ ആത്മാവും ബോധവും ഉണ്ടെന്ന് പറയുന്നു. എന്തായാലും പുതിയ കണ്ടുപിടിത്തങ്ങൾ കാരണം, ആത്മാവും ബോധവും ഇനി ഭൗതിക ശാസ്ത്രത്തിന്റെ സമവാക്യങ്ങൾ അനുസരിക്കുമത്രെ. മസ്തിഷ്കത്തിലെ ആറ് ട്രില്യൺ നാഡീകോശങ്ങളുടെ പ്രതിപ്രവർത്തനത്തിൻരെ ഉൽപോൽപ്പന്നമാണ് ബോധം അല്ലെങ്കിൽ ആത്മാവ് എന്ന് ഇനി പറയേണ്ട ആവശ്യമില്ല. അതിന്റെയും അപ്പുറത്താണത്. ഇതിന് കൃത്യമായ ഒരു ഇരിപ്പിടവുമുണ്ട്.

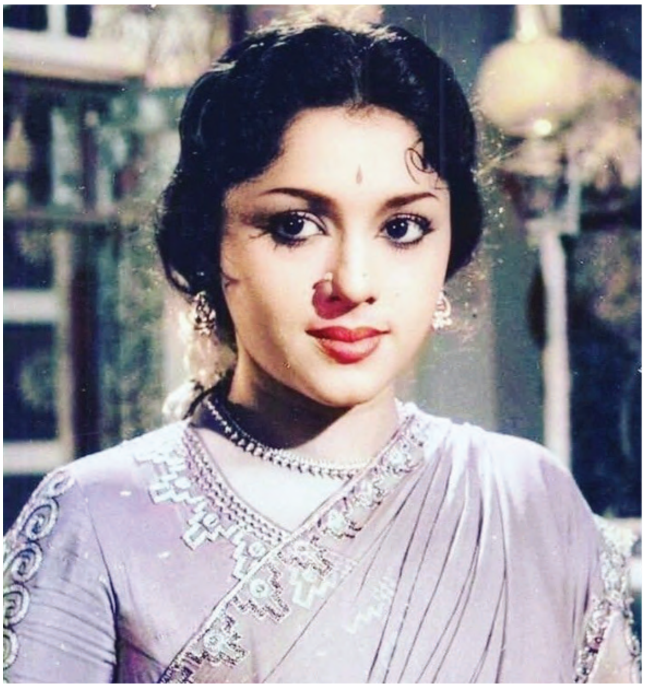
ജന്തുമസ്തിഷ്കത്തിലെ ന്യൂറോണുകളിലുള്ള മൈക്രോട്യൂബ്യൂൾസ്കളിലാണ് ബോധം നിലനിൽക്കുന്നത്. പ്രശസ്തനായ സൈദ്ധ്യാന്തിക ഭൗതിക ശാസ്ത്രജ്ഞൻ സർ. റോജർ പെൻറോസിന്റെ അഭിപ്രായത്തിൽ ആത്മാവിന്റെ ഇരിപ്പിടമാണ് മൈക്രോട്യുബുളുകൾ. ഈ അഭിപ്രായത്തെ പിന്തുണക്കുന്നത് ബുദ്ധിരാക്ഷസനായ മനഃശാസ്ത്രജ്ഞൻ സോസ്റ്റ്യവർട്ട് ഹാമേറുഫും. ഓർക്കസ്ട്രേറ്റഡ് ഒബ്ജക്ടീവ് റിഡക്ഷൻ എന്ന സാങ്കേതികമുപയോഗിച്ചാണ് അവർ ഈ കണ്ടെത്തൽ നടത്തിയിരിക്കുന്നത്. ബോധത്തിൻരെ ക്വാണ്ടം സിദ്ധാന്തമെന്ന് വിളിക്കുന്ന നിരവധി പരികല്പനകളിൽ ഏറ്റവും പ്രബലമായ സമീപനമാണ് ഇവർ രണ്ടുപേരും ചേർന്ന് മുന്നോട്ടുവച്ചിട്ടുള്ള ഈ പുതിയ പരികല്പന. ക്വാണ്ടം ഭൗതികത്തിന്റെ അനന്ത സാധ്യതകൾ തുറന്നു തരുന്നതുമാണ് ഈ പുതിയ കണ്ടുപിടിത്തം.

മരണത്തിന്റെ തൊട്ടടുത്ത അവസ്ഥയിൽ ജീവകോശങ്ങൾക്ക് അവയുടെ ക്വാണ്ടം തലം നഷ്ടമാകും. ന്യൂറോണുക്കളിലുള്ള മൈക്രോട്യൂബുളുകളും ഇതിൽ നിന്നും ഭിന്നമല്ല. എന്നാൽ മൈക്രോട്യൂബുളുകളിൽ ശേഖരിക്കപ്പെട്ടിരിക്കുന്ന വിവരങ്ങൾ ഒരിക്കലും നശിക്കുന്നില്ലെന്നാണ് ശാസ്ത്രജ്ഞർ കണ്ടെത്തിയിരിക്കുന്നത്. ഒരു വ്യക്തിയുടെ മരണത്തിന് ശേഷവും ക്വാണ്ടീകരിക്കപ്പെട്ട ഈ വിവരങ്ങൾ ഒരിക്കലും നശിക്കുന്നില്ലെന്നാണ് ശാസ്ത്രജ്ഞർ കണ്ടെത്തിയിരിക്കുന്നത്. ഒരു വ്യക്തിയുടെ മരണത്തിന് ശേഷവും ക്വാണ്ടീകരിക്കപ്പെട്ട ഈ വിവരങ്ങൾക്ക് ശരീരത്തിന് വെളിയിൽ നിലനില്ക്കാൻ കഴിയും. ഈ വിവരങ്ങൾ നിർമിക്കപ്പെട്ടിട്ടുള്ളത് മസ്തിഷ്കത്തിനുള്ളിൽ വച്ചല്ല. അവ കാലത്തിനുമപ്പുറമോ അതിനതീതമോ ആയിരിക്കാം. പ്രാപഞ്ചിക തിരശ്ശീലയിൽ വച്ച് നിർമ്മിക്കപ്പെട്ടിരിക്കുന്ന ഈ വിവരങ്ങൾ പ്രപഞ്ചത്തിന്റെ വിശാലതകളിലേക്ക് ചിതറിക്കപ്പെടുകയാണ്. സാധാരണക്കാരന്റെ ഭാഷയിൽ പറഞ്ഞാൽ ഈ ക്വാണ്ടം ഇൻഫർമേഷനെ ആത്മാവായി കണക്കാവുന്നതാണ്. അതിന് മരണമില്ല. പ്രപഞ്ചത്തിൽ ഉത്ഭവിച്ച്, പ്രപഞ്ചത്തിലേക്ക് തന്നെ മടങ്ങി പോകുന്നുവെന്ന് പറയാം. എക്കാലവും, നിലനില്ക്കുന്ന ബോധം പ്രപഞ്ചത്തിന്റെ അടിസ്ഥാന ഘടകമാണെന്നും, മരണത്തോടെ ശരീരത്തിൽ നിന്നും മോചിതമാകുന്ന ആത്മാവ് പ്രപഞ്ചത്തിലേക്ക് തന്നെ മടങ്ങുന്നുവെന്നുള്ള ഹൈന്ദവ-ബൗദ്ധ ദർശനങ്ങളോട് ചേർന്ന് നിൽക്കുന്നുണ്ട് ക്വാണ്ടം ഭൗതികജ്ഞരുടെ ഈ കണ്ടെത്തൽ.

V S Subash
Secretary, Global NSS

PADMINI (1932–2006)

A CULTURAL ICON OF GRACE, DISCIPLINE, AND NAIR HERITAGE



Padmini Ramachandran holds a distinguished place in the cultural history of India as an accomplished actress and an exceptional Bharatanatyam dancer who carried Kerala's classical traditions to national and international audiences. Born on 13 December 1932 in Thiruvananthapuram in the former princely state of Travancore, she hailed from a Malayali Nair family, deeply rooted in cultural discipline and artistic values.

Along with her sisters Lalitha and Ragini, Padmini formed the celebrated trio known as the "Travancore Sisters." Trained rigorously in classical dance from an early age, the sisters played a pioneering role in authentically integrating Bharatanatyam into Indian cinema, elevating dance from a decorative element to a serious artistic medium on screen.

Padmini entered films at the age of sixteen as a dancer in the Hindi film Kalpana (1948). This marked the beginning of a prolific career spanning nearly three decades, during which she acted in over 250 films across Tamil, Malayalam, Hindi, Telugu, and Indo-Soviet cinema. She shared screen space with some of the greatest legends of Indian cinema, including Sivaji Ganesan, M. G. Ramachandran, N. T. Rama Rao, Raj Kapoor, Prem Nazir, and Gemini Ganesan.

Among her many acclaimed performances, Thillana Mohanambal (1968) remains her most iconic role. Portraying a proud classical dancer in artistic contest with a master musician, Padmini delivered a performance celebrated for its emotional depth, rhythmic precision, and classical purity. The film continues to be regarded as a benchmark in dance-based storytelling in Indian cinema.

Her contribution to Hindi cinema was equally significant, particularly through her memorable pairing with Raj Kapoor in Jis Desh Mein Ganga Behti Hai, Aashiq, and Mera Naam Joker. She also appeared in the internationally acclaimed Indo-Soviet film Journey Beyond Three Seas (Pardesi), reflecting her global reach at a formative stage of Indian cinema's international presence.

Padmini was also known for her celebrated professional rivalry with dancer-actress Vyjayanthimala. Their iconic dance face-off in Vanjikottai Valiban, set to the song "Kannum Kannum Kalanthu," remains a cultural milestone and continues to enjoy cult status.

In 1961, Padmini married Dr. Ramachandran, a physician based in the United States. After the birth of her son, she chose to step away from films at the height of her career to focus on family life. Nevertheless, her dedication to the arts continued. In 1977, she founded the Padmini School of Fine Arts in New Jersey, which grew into one of the largest Indian classical dance institutions in the United States, nurturing generations of young dancers and strengthening cultural continuity within the Indian diaspora.

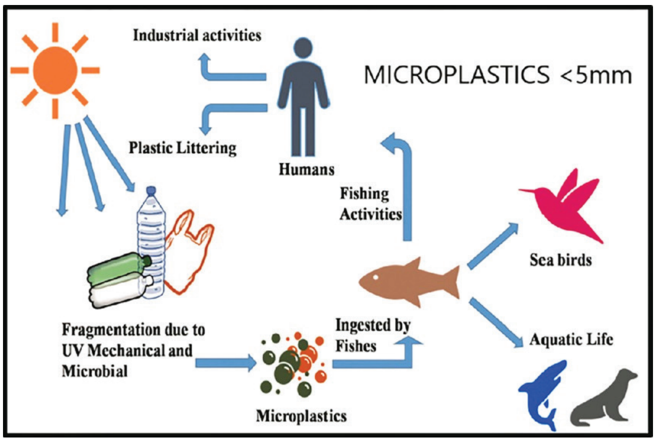
Her illustrious career was honoured with numerous awards, including the Kalaimamani Award, Tamil Nadu State Film Award, Filmfare Award, Filmfare Lifetime Achievement Award (South), and the Kalaivanar Award.

Padmini passed away on 24 September 2006 at the age of 74. She remains a source of pride for the community—a shining example of how Nair heritage, artistic discipline, and cultural excellence can transcend time and geography. Her legacy continues to inspire generations, reaffirming the timeless values of grace, dedication, and cultural service.

THE MULTIFACETED APPREHENSION OF MICROPLASTIC POLLUTION IN THE MARINE ENVIRONMENT

A CRUCIAL SUBJECT DESERTED BY POLICY MAKERS IN SPITE OF THE MOUNTING SCIENTIFIC PUBLICATIONS FOR THE LAST TWENTY-FIVE YEARS

Microplastics are the derivatives of the various sort of polymers which are the most common component in the marine litter and considered as consistent pollutant in the recent decades. The discarded plastics from the land finally reach the ocean where they are broken down into fine particles by the physical forces, chemical and enzymatic path ways. In the oceans the type of microplastics are fibres, fragments, beads, foams, fishing line, of varied dimensions represent a higher order pollutant to the marine wildlife. Research has shown that particles can move through the food web, as well as through soil, water, ice – even the air. The microplastics are ingested by microscopic to large mammals directly or indirectly through feeding. The most common polymers identified were polypropylene, poly ethylene, nylon, polyvinyl alcohol, polyethylene terephthalate and polyamide. Microplastics have been identified in the air, land, ice cores, glacier, bottom sediments and in the deepest zones of the ocean environments. Microplastics and nanoplastics in the air and water can enter the human body through ingestion and inhalation. Manufactured microplastics are widely used as particles for industrial cleaning of surfaces, cosmetic products found throughout the water column in most marine habitats of the world (Lusher, 2015). The most common particles such as acrylic, polyamine, polypropylene, polyester, polyethylene, and polystyrene come from the slow disintegration of larger plastic wrap, takeaway containers, polyester clothes, tires, paint and artificial turf. These secondary microplastics are found distributed throughout the water column and also deposited in the bottom sediments in the form of fibres, fragments and beads of varying size and colours. The presence of microplastics of various dimensions and chemical composition has been identified from the digestive system of marine invertebrates and fishes. Their presence in the body tissues of marine fishery resources is argued as hazardous to human when consumed. It has become a major pollutant to global environmental health can cause physiological,



mechanical, and chemical injuries on organisms; moreover, the chemical derivatives through bioaccumulation could harm organisms higher up the food chain. The harmful effects of microplastics on various marine organisms through both direct ingestion and indirect consumption and their possible influence on endocrine system, internal injuries and ultimately stress to human consumers have been reported. Further, there are possibilities that the small particles could act as a vector for toxic heavy metals, absorbed onto the surface of the microplastic particles found in the environment or added during manufacturing stages. The heavy metals such as Pb, Cd, Hg, and Cr are the common additives extensively used in the manufacture of plastics which may bring hazardous effects on biota and to humans via transfer of residues through marine food chains. Incidence of microplastics on marine fishes and invertebrates suggests their possible impacts through biomagnification to human (Gall and Thompson,2015). Larger mammals, such as sea otters and sea lions tend to accumulate the chemicals, and could cause significant harm to tissues. The ingestion of microplastics has been recorded in hundreds of species and the ingestion rate and degree of impact is species specific and depends on food preferences, foraging behaviour, and plastic pollution of the area.

Microplastic concentration along the coasts of India particularly fishing and landing beaches Tamilnadu, Kerala, Karnataka, Maharashtra and Gujarat have been very high and Sivadas et al. (2021) pointed out that the Gulf of Kuchchh and Gulf of Khambat are the two potential plastic accumulation zones as Gujarat state is the highest producer and consumer.

The theme of World Environment Day 5th June 2025 spotlight solutions to plastic pollution and the problem of microplastics. Meanwhile, the countries of the world are negotiating to reduce the production and use of plastics. Most of the plastics collected are managed through land fills which is not a solution, while a great amount is being taken to the ocean through land runoff, sewage, river input, recreation centres on the beaches and fishing industry. The National Green Tribunal (NGT) ordered the CPCB to actively address micro-plastic pollution across Indian cities, covering various parameters including drinking water, groundwater, food, ambient air, and human blood. There are techniques like adsorption, electrocoagulation, magnetic extraction, biological treatment, membrane technologies, and nanotechnology to capture microplastics from water with high precision (Li et al.,2024). However, its expensive and cannot be applied in large water bodies. Furthermore, promising approaches in the utilization of microorganisms and the synergistic mechanisms of enzymes for microplastic pollution mitigation. For the treatment of microplastics, numerous advanced theories and methods have been developed, providing valuable insights for effective remediation however, notable limitations persist and hence there is need for the development of standardized methods and a comprehensive legal framework for the detection of microplastics and from the land and water environment. Source management of plastics is the best remedy for reducing the microplastics and effective legal frame work should be formulated for implementation in the urban and sub-urban areas where the population generates the highest quantity of the plastic waste. India has not enacted laws that specifically target microplastic pollution. However, several national and state level policies address the reduction, regulation, and sustainable management of plastic waste, which is the primary source for micro and nano plastics in the environment it is imperative to initiate effective legal advocacy towards the control of plastic waste disposal, handling and treatment to save the people's health, livelihood and economy. It is high time to introduce policy interventions and public awareness campaigns countrywide to strictly follow sustainable waste management practices at all levels to the land, air and ocean environments

REFERENCES

- Gall S.C. and R.C. Thompson.2015. The impact of debris on marine life. Marine Pollution Bulletin, 92: 170–179
- Li ,S.,Peng,W., Guo,Y.,Li,S and Wang,Q.2024. Current status of microplastic pollution and the latest treatment technologies. Science of The Total Environment, 957, 177467
- Sivadas,S.K., Ramu K., Mishra,P. Ramana Murthy,M.V.2021.Potential Plastic Accumulation Zones in the Indian Coastal Seas. Frontiers in Marine Science 8.DOI: 10.3389/fmars.2021.768001

The author is researcher in Marine Biology and served as Assistant professor at Mahatma Gandhi university, Kottayam and Ambo university, Ethiopia.

DR.L. PRABHADEVI
SCIENTIFIC ADVISOR
COASTAL AND MARINE ECOLOGY DIVISION
GUJARAT INSTITUTE OF DESERT ECOLOGY
OPP .TO CHANGLESHWAR MANDIR, MUNDRA ROAD,
BHUJ, KACHCHH DISTRICT,GUJARAT
MAIL-DRLPRABA@GMAIL.COM
MOBILE:9633198499

NOURISHING RECIPES FOR NEW YEAR

Welcoming the New Year with mindful eating is a positive step towards a healthier, more active, and fulfilling life. It brings with it a fresh opportunity to embrace healthy, nutritious food that nourishes both body and mind. Simple habits like reducing processed foods, limiting sugar and excess oil, staying hydrated, and enjoying home-cooked meals can make a lasting difference.

PUMPKIN SOUP

Pumpkin soup is a perfect appetizer or meal starter that should easily stimulate the appetite. It is packed with vitamins (A, C), minerals and fiber, boosting immunity, improving digestion, promoting heart and skin health, aiding weight management due to low calories and high satiety, and supporting vision and gut health with antioxidants like beta-carotene

INGREDIENTS

- 2 tbsp olive oil
- 1 onion, thinly sliced
- 2 clove garlic
- 2 cup 400gm pumpkin, sliced
- ½ tsp salt
- ½ tsp pepper, crushed
- 2 cup water
- cream to garnish

METHOD

1. Firstly, in a large kadai heat 2 tbsp olive oil or use any neutral flavoured oil or butter.
2. Further saute 1 thinly sliced onions till it shrinks. Also saute 2 clove garlic.
3. Now add 2 cup (400gm) sliced pumpkin. Use any pumpkin of your choice. (The yellow squash pumpkin is best selected for a creamy and flavoured soup.)
4. Also add ½ tsp salt and ½ tsp pepper.
5. Saute for a minute or 2 till it changes colour slightly.
6. Furthermore add 2 cup water and mix well.
7. Cover and boil for 15 minutes on medium flame.
8. Cook the pumpkin well and allow to cool lightly.
9. Transfer to the blender and blend to smooth paste.
10. Pour the prepared pumpkin soup into bowl and garnish with a tbsp of cream.
11. Finally, serve pumpkin soup sprinkled with black pepper. Roasted pumpkin seeds can be added for additional flavour

CARROT KHEER

It is delicious and perfect for festivals as a healthy dessert option.

INGREDIENTS

- 3 medium carrots (grated)
- 1 litre full-cream milk
- 3–4 tbsp sugar (adjust to taste)
- 2 tbsp chopped nuts (cashews, almonds)
- 1 tbsp raisins
- ¼ tsp cardamom powder
- 1 tsp ghee

METHOD

1. Heat ghee in a thick-bottomed pan and lightly sauté the grated carrots for 2–3 minutes.
2. Add full cream milk and bring to a boil. Reduce flame and cook, stirring occasionally, until the carrots turn soft and the milk thickens.
3. Add sugar and mix well. Cook for another 5 minutes.
4. Add nuts, raisins, and cardamom powder. Stir and switch off the flame.
   Let it rest for a few minutes before serving.

Serve warm or chill for a comforting dessert
(Use grated jaggery instead of sugar and low-fat milk for a lighter version.)

GIRIJA N. NAIR
RETIRED CHIEF SCIENTIST, CSIR-INSTITUTE OF GENOMICS AND INTEGRATIVE BIOLOGY, NEW DELHI.