

Environment and Literature: An Analysis of the Pedagogic Possibilities

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ABSTRACT: *In today's scenario the biggest problem that the world is facing is global warming. In the narration of Earth's existence, it had never been apparent of the current level of as enormous an impact on the earth's natural system, totally devastating its equilibrium and pace of tolerance. At present, we face a lot of issues ranging from societal, financial, and ecological concerns world-wide, consequential of interactions of individual activities with their universal ecosystem. There has been a lack of self realization amongst the human race, and the greed and desire to become more efficient which has led to humans blindly following and practicing the so called developed or the latest technology. Man has become a slave to machine. The greed to excel, the desire to be the one ahead of the rest in his human race has led to the exploitation of nature. Even before the conservationism became the catchphrase of the universal song of the proceedings at the international conferences like the ones at Stockholm and Rio, our very own Literary philosophy from across the corner of the globe proved itself a spacious divine home for the ecological values. In depth focus on regarding Literature as a resource to environment educating and creating awareness amongst the human beings can display to be an advantageous endeavor and hence a savior for the generations to come.*

KEYWORDS: *Environment, Environment Education, Awareness, Literature, Culture.*

INTRODUCTION

The biggest threat that our planet is facing today is environmental degradation propelled by the mindless human intervention into the innocent and planned affairs of Nature. No doubt, the so called civilised men and women of today's "modern" world are solely responsible for the impending doom which is sure to cast its spell if the Nature is left to fend for itself in the wake of this enormous environmental degradation. No doubt, hurricanes, floods, earthquakes, droughts, change in weather pattern, etc are have traumatized the planet, but far and above, with his lack of awareness coupled with his greed for more and more, man has held the beautiful earth captive to his ever growing desires. Our false perception that we are the sole possessors of the resources the planet has been extremely detrimental and dangerous to the harmony and peace of the world. Global warming, climate change and the other forms of environmental degradation have their repercussions in every walk of life while badly affecting the economic, social and political existence of the humans, thus eating into the very vitals of culture. Highlighting it as a cause for serious concern, Johnson *et al* (1997) define environmental degradation as any change or disturbance to the environment perceived to be deleterious or undesirable. The United Nations

International Strategy for Disaster Reduction (UNISDR) defines this phenomenon as “*The reduction of the capacity of the environment to meet social and ecological objectives, and needs*”. The UN agency further warns that the “degradation of the environment can alter the frequency and intensity of natural hazards and increase the vulnerability of communities. Misuse (or, abuse) of land leading to soil erosion and loss of the precious layers of fertile soil, desertification, wild fires, loss of biodiversity, deforestation, mangrove destruction; land, water and air pollution, climate change, sea level rise and ozone depletion are some of the types of human-induced degradation.

If this havoc has been wreaked by our misdeeds, it is only logical to assume that the cure is there in our good deeds, thus requiring a drastic change in our perception of the Nature to bring about the much-needed protection of our world. The right kind of education could be the most potent weapon with the help of which we can solve this problem. By inculcating the much required values into the men and women, and thereby sensitizing them towards the plurality of life we can hope to move in the direction of environmental protection.

DEFINING ENVIRONMENT EDUCATION

The dictionary defines environment variously as: "the surrounding conditions, influences or forces that influence or modify; the whole complex of climatic, edaphic and biotic factors that act upon an organism or an ecological community and ultimately determine its form and survival; the aggregate of social and cultural conditions that influence the life of an individual or community," (Merriam-Webster 1971). Environment, being a correlative entity, could be referred as the supplementary part of existence in a way Environment, in one manner or as an alternative is the very fundamental reinforcement philosophy of existence. The commencement of the contemporaneous framework of the Ecological concerns came into view due to the very massive industrial and scientific escalation and its appositeness eventuating to the extreme transmutation of the environmental circumstances. Connotation of the appellation, environment is extremely extensive as it takes into narration all related factors that precisely or imprecisely encompass a display simultaneous to that of the natal surroundings of all living creatures. The Encyclopedia Britannica defines environment as "the entire range of external influence acting on an organism, both the physical and biological i.e. other organisms, forces of nature surrounding an individual"

Environmental teaching is one tool that can be used to tackle the prevailing inactivity and lack of responsibility that is sadly such a common trait when it comes to playing an active role in safeguarding the environment. Environmental education is a learning process that increases people's knowledge and awareness about the environment and associated challenges, develops the necessary skills and expertise to address the challenges, and fosters attitudes, motivations,

and commitments to make informed decisions and take responsible action (UNESCO, Tbilisi Declaration, 1978).

HISTORY OF ENVIRONMENT EDUCATION

The precise origin of environmental education can be etched rearward to the 18th century whilst Jean-Jacques Rousseau strained the magnitude to an edification which shall be the pivotal on the environment education. Numerous decemvirate of years later, the Swiss-born environmentalist, Louis Agassiz, paralleled Rousseau's viewpoint encouraging his disciples to analyze nature rather than codex. These two significant academicians were pivotal to put down the foothold for tangible Environmental Education docket, "nature study movement", in the late 19th century and early 20th century.

The nature study movement utilized the age old legends, folk tales and ethical teaching to assist scholar in widening their admiration of nature and entwine the natural megacosm. One major outstanding stature in this nature study movement was Anna Botsford Comstock, the head of the Department of Nature Study at Cornell University. In the year 1911 she authored the, "*Handbook for Nature- Study*". This handbook has been a classic work since decades, to promote information about nature study; the book focuses on employing nature as the prominent means to enlighten kids on cultural ethics. Whereas in the United States, there were Comstock and the other chieftains of this movement, which included the likes of Liberty Hyde Bailey et al, who facilitated in sustaining the Nature Study amongst the society leaders, educator, and scientists and further assisting in bringing about the required modification in the science core curriculum for school students across the continent.

A modernistic class of Environmental Education, called the Conservation Education, materializes from incidents like the Great Depression and Dust Bowl of the 1920s and 1930s. It transacted with the natural cosmos in a significantly dissimilar approach as judged against with the Nature Study. It rather targeted on the scrupulous systematic and technological disciplining instead of natural narration. It turned out to be a key scientific association and development tool which facilitated in resolving communal, fiscal, and ecological tribulations of that era.

The modern environmental education movement, of the late 1960s and early 1970s, gained noticeable impetus and had branched from Nature Study and Conservation Education itself. This time period, experienced some major predicament— like the Civil Rights, the Vietnam War, the Cold War etc, creating a dominant turbulence amongst the people and the government. As a result, massed citizens started to panic from the increasing level of radiation, the chemical pesticides, the noteworthy scads of atmospheric contamination and hazardous waste. The public's apprehensions regarding their health and the robustness of natural environment induced environmentalism as the coalesced prodigy. Rachel Carson, the founder of contemporary environmental movement exceptional work, inscribed the *Silent Spring* (1962), bringing about the required ecological concerns to the American community in during those times.

The apposite structured worldwide attempt began with the First United Nations Conference on Human Environment held at Stockholm in June 1972. After the Inter-Governmental Conference on Environmental Education held at Tbilisi in 1977, Environmental Education turned out to be the center of attention of the global environmental and educational movement. One more important transcript '*North-South – A Programme for Survival*' The Report of the Independent Commission on International Development Issues (Brundtland 1987) encompassed immense concussion on Environmental Education internationally. The Agenda 21, the testimony of the United Nations Conference on Environment and Development (UNCED) organized in Rio-de-Janeiro, Brazil (1992) described and initiated the representative countries to elevate public consciousness and strengthen edification and training of environment and development Escalating involvement on Environmental Education (EE) in India increased with gaining the much required momentum with documented Government policies premeditated consequently to commence and endorse Environment Education in all systems of edification. Ministering the change in the general perception, appropriately that, mounting populace, unplanned augmentation of metropolitan locale, poorly intended industrialization and misapprehend progress archetype boasted in rise of the current environmental catastrophe across the globe. Environmental education in one or the other type had subsisted in school curriculum prior to the Honorable Supreme Court of India's edict on 18th December, 2003.

According to Article 51A of the Indian Constitution, it is one of the Fundamental Duties of the Citizens to "protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures". On the other hand, Article 21 provides the citizens with the right to live in a healthy environment. While underlining the need for environmental education, the Supreme Court of India has also ordered the Educational boards to include environmental studies as a compulsory subject (Dec:2003). Later, they also directed that "the syllabus prepared by the NCERT for Class I to XII be adopted by every state in their respective schools" (2004). Considering the fast deteriorating environmental condition, it becomes necessary to make Environmental Education as a tool for life and learning right from one's childhood Education has made many valuable contributions to societies and development globally, and is recognized for the important role it has in improving livelihoods worldwide. Quality education should prepare societies to actively participate in global politics and economics, as well as provide people with the skills necessary to make informed decisions and take responsible actions.

LITERATURE AS THE SOURCE OF ENVIRONMENT EDUCATION

At the heart of environmental education is developing an environmentally literate citizenry, and environmental literacy requires knowledge and skills that both build upon and go beyond the environmental sciences. Since time primordial the writers and thinkers across the cultures, have shown their interest towards nature, culture and landscape. The Vedas of our country have been

the foremost sources of environmental education. Chanakya's famous treatise *Arthashastra*, the edicts of the great Ashoka and later, the religious writings of Goswami Tulsidas (*Ramcharitmanas* and others) and his contemporaries provide for a rich textual basis for environmental education. In the western world, there have been writers like, William Wordsworth, Coleridge, Keats and Shelley whose literary writings call for striking a balance between the material demands of humans and the limited resources of nature. In fact, these Romantic poets were so sensitive in portraying the beautiful features of nature that they have earned the sobriquet the "Nature Poets". The American writers like Walt Whitman, Ralph Waldo Emerson and Robert Frost including various others from the continent, have written at length about the relationship between man and nature. For modern Indian writers like R K Narayan, nature is the theme which always has shown growth. Apart from the beauty, serenity and calmness of the nature, the natural calamities have also served as themes for some other writers like Bhabani Bhattacharya, Kamala Markandeya, and more recently, Anita Desai and Amitav Ghosh. They have written beautifully of nature, reflecting the very essence and dimensions of the spirit of nature. These literary resources and literary writers, as quoted above, can be easily roped in as potential resources for environmental education through literature.

We all grew up listening to fables and parables including all those mythological stories and fairy tales from across the cultures. Probably it would not be too difficult to instantly think of at least one traditional tale from our own culture. Through these stories, folktales, people are inspired to use their imagination and think creatively. Stories touch our heart and soul, and in doing so, let us discover the humanity inside ourselves.

Particularly, countless age old tales and traditional literature of the world distribute imperative meaningful lessons to the peruser. These not only inform us to revere miscellany of sacrosanct Nature but in addition present convention as well as societal and cultural ethics of all expanse where they gained birth. For that reason being a grand instrument for accomplishing understanding whilst heartening our cultural legacy. Ecocriticism fosters an idiom and symbolism that facilitates philosophy concerning the "percussion" that human beings have had on their environment and our multifarious interaction with the material state of affairs of the earth. This anthropocene swing in education is definitely considerable today ; a geographical era defined by the human impact on the earth's ecosystems

The Holy Scriptures, The Epics- Mahabharata and Ramayana, Shruti-the Four Vedas, Upanishads, Vedanta, Bhagavad Gita, Puranas and Smriti and other primary texts furnish a comprehensive depiction of vegetation, foliage and flora and fauna and their importance to the populace. The scriptures have enormous indication underlining the central thought of environment preservation: *All is God, all is divine, all is to be treated with reverence and respect, and all is sacred*. They bestow us with the most basic messages for conservation of environment and natural equilibrium. . Efflorescent buds, feathered creature- birds, animals

and humans partaged one existence, surfacing the same anguish and soreness of the aloft tribulation; amuse the equivalent emotions and fondness in the sacred writs.

The Vedas are believed to be the most primitive legendary testimony of Indo-Aryan culture, and are the most consecrated manuscript of India. These are inventive holy books of Hindu knowledge, and enclose religious wisdom encircling every facets of our existence. Vedic prose with its truth-seeking adage has stood the experimentation since ages and is the uppermost spiritual influence intended for all segments of Hindus in meticulously for human in common. Veda's subsist of lyrical symphony of nature's adoration and manifestations. We may well scrutinize through its knowledge the portrayal of Nature and it's the competence. Vedic seers by no means favored that mankind in no way contravene limits and stay put within tolerable boundaries to steer clear of cataclysm.

This affirmative view of the inviolable sacred space in human consciousness is integral to the Vedas and the Upanishads. On it rests the Vedic vision of a world filled with the purity of the spiritual environment and the sanctity of environmental spirituality and morality. Such a world can only be sustained by '*Satyam Brhat Rtam Ugram*', the severely exacting discipline of truth, harmony and rectitude.

Rig Veda according to the scholars is the most imperative and, the oldest of all the four Vedas. Divided into ten books (*mandalas*) it consist of 1028 hymns admiring diverse divinities 'vis-à-vis' Indra, Agni, Vishnu, Rudra, Varuna, and other "Vedic deity's." It also encloses the illustrious *Gayatri Mantra* and the *Purusha Shukta* (the tale of primitive human).The Rig Veda explains beautifully the divinity of nature, the celestial array of the nature, providing the great vision the division of Universe, how universe is made on scientific principles and proving why it is so well measured. The text in the Vedas is merely not based on the supernatural thoughts or mythological facts; the wisdom of the various elements is scientifically based on facts.

The Yajur Veda is the priestly handbook for use in performance of sacrifices. It again is divided into two sections, the earlier black and the more recent white. . A motivating counsel to the humankind is originate in the Yajurveda, which notifies mankind to not to obliterate whatever thing of the blue sky or contaminate the purity of sky as sun, the ultimate source of energy shines up there in the sky. It's the rays of the sun which reinforce our internal authority essential for our being. Sama-Veda consists of hymns and symphonies to be sung through reverence of Vedic deities and the recital of *yajna*.

Atharva Veda reflects on trees as abode of an assortment of deity and divinity. The illustrious *Prithivi-sukta* in the Atharva Veda sums up the Vedic approach of reverence towards Earth. In the Vedic prose lays the manifestation of the creed of nature, and in it the man is envisioned as a part and package of the natural state of affairs. The *Prithivi Sukta* in *Atharva Veda* is

incontestably the primordial and the most reminiscent ecological chant. Vedic clairvoyant earnestly asserts in the *Atharva Veda*, the continuing filial faithfulness of human race to Mother Earth through the hymn 'Mata *Bhumih Putroham Prithivyah*: Earth is my mother, I am her son.' Mother Earth is fêted for its entire natural bounties, particularly the gifts of herbs and vegetation. The blessings from her are sought intended for opulence in all accomplishments and for the realization of all virtuous desires. With the pledge is made to secure the Earth against all ecological infringement and no subjugation, the humankind aspire to live in harmony in nature's realm. The soul-stirring entreaty in the form of prayer for the conservation and management of snow-covered peaks and hills, non-impair, non-fanatical, non-offended, non-kaput red, brown, black earth which are well shielded by Indra, is an exemplary evidence regarding the relevance of *Veda's* with Environment Education

Since environmental education begins close to home, it encourages learners to understand and forge connections with the environment in their own neighborhoods and communities. It is through these connections that students gain the knowledge and skills that help them make sound decisions. Adding to all these sources are the ever sustaining, popular folklores of the various regions of the world. Within the tremendous boon of science, technology, medicine etc., there is a gradual realization all over the world that still there are so much to learn from the people who are rooted within the nature and whose sense of collectivism, respect and reciprocity with their surrounding ecosystem not yet driven by market forces or by the narrow sense of individualism and instant culture under the fashionable wave of globalization. This provides us some ground to think or rethink about the people's belief system. Folk beliefs may be sacred or secular, as a dimension of folklore tradition in understanding as well as popularizing conservation to our natural resources or even biological diversities which are conceived as the priority concern on the international environmental agenda. Our Utrakhand itself has a vast existence of folk tales, continuing since ages immortal, emphasizing on the importance of nature. There is no doubt that in the context of our relocation of attitude towards ecology, folklore plays and would play an important role. Folklore in the form of tales, sayings, songs, ballads, dances and other music and poetry can be highly illuminative of man and nature relationship. Often it has been asserted that many of our fundamental scientific ideas and policies about nature draw from myths and modern folklore.

Apart from the sanctified manuscript and literature, the fiction text too offers an ample compilation of resources to study about the reverence of Mother Nature, and the whole of majestic Nature. Pristine environment has been one of the major sources of inspiration. Works of the western writers too offers immense niceties on nature writings, which can be fruitfully analyzed and synthesized into a imaginative teaching material for the school students towards sensitizing them towards the Environment. Nature and prose have since eternity encompassed a proximate association evident in the works of rhymester and writers down the ages across the cultures of the globe. The fictional censor attempted to revise this close correlation of nature and

society. Literature is well recognized for dazzling the modern-day concern, also dint remain unaffected by the environmental issues. The world of literature horde with text emphasizing on the exquisiteness and supremacy of natural world. Ecocritics and theorists across the world have been anxious with the subject of nature and the environmental crisis seeping in. Literary intellectuals have a weakness for subject relating to value, implication, custom, optique, convention and phraseology and it is in these issues which can make a eloquent beneficence to environmental philosophy. In fact even the esthetic categories which define our emotions towards for nature like, the *beautiful*, the *picturesque*, the *scenic*, the *sublime*, the *wild etc.* have been characterized immensely literary custom and critical perspective. The lion share of literary ecological endeavor shares a universal inspiration, which is the attentiveness of the reality that we are at the threshold of crossing the environmental restrictions, it's the moment when ramification of individual deeds are destroying the Earth's fundamental élan stanchion structure. This awareness brings forth the yearning to subsidize to ecological restitution, not just as a leisure pursuit rather as a diplomat of prose.

Years ago when Kalidas inscribed '*Abhijnānasākuntalam*', he positioned the exquisite female protagonist of his drama in the lap of Mother Nature. Shakuntala is portrayed as a fundamental fraction of the biota-the natural world. Dushyant not just took the plunge into the love for the charming dame alone; he is in fact is enthralled by the entire inspiration of a naive, innate magnificence in the wooded area. Placing the female protagonist in the material world slacken off, her delightful entreaty. She is filled with caprice of the naive animals and birds of the forest. Her grace requires no expensive metals to adorn her alluring beauty. For her the various wild eye-catching multihued flowers of the jungle are the jewels much needed to boost her charisma. There is no other way one could envisage the prettiness of Shakuntala then as the lady adorned with flowers, surrounded by antelope and chirping birds, with the magnificent milieu of an enormous jungle. Such is the contrivance of Nature as the paramount importunate scrim in Kalidas manuscription. Nature is influential in the progress of the narrative. Dushyanta, the ace male protagonist of the play, altered himself once he recognizes his love for Shakuntala. The union initiates him to comprehend environmental ethics. Kalidasa's magnum opus *Abhijnānasākuntalam* is a significant masterpiece of art exceptionally chief and pertinent with furthermore the contemporary notion of environmental awareness and protection. This masterwork can present a literary sculpt for the mankind to reassess the importance of Mother Nature.

Similarly, Ruskin Bond's works show environmentalism not just as an essential or overriding subject, but with the worry for natural diminution phenomenon. The natural picturesque mounts of Dehradun and Mussoorie more or less perpetually outline the locale of all his literary works reflecting his fervent devotion in the therapeutic powers of the natural world. He demonstrates anxiety for the indiscreet dealings of humankind with nature. In the course of his short anecdotes

for kids he has strived to put across a vital memorandum to all, which is, the magnitude of nature in our existence. 'In *'Copperfield in the Jungle'* he illustrates detestation for animal hunting for the sake of mere contentment, having no rationalization In *'An Island of Trees'* the grandmother divulges to, Koki, the full of meaning relationship that develops amid humans and nature, only if love and sympathy are present. *'No Room for a Leopard'* is talks of desertification and accompanied with the repercussion presenting a wretched stipulation of the flora and fauna as a result of deforestation. *'The Tree Lover'*, *The Cherry Tree'*, *'All Creatures Great and Small'* et al are all concerning the sequence obligatory for interdependent harmonious man-nature liaison, in the bionetwork. Ruskin Bond had constantly articulated about the gracious bond connecting mankind and nature and bringing forth the non existence without one another. The disappointment for the insensitive and unkind deeds of human civilization towards nature is quite evident in all his stories.

Environmental unease has forever existed as a primary branch of the literary world. It is desirable to dot out that the personage interface with Nature was a enduring concern in the work of Rabindranath Tagore the renowned poet, novelist, and essentially an environmentalist. Depicting from Upanishad institution, Tagore perceived the existence of Heavenly Fortitude contained in all conception apparent in the prosperity of Nature. This charisma was well noticeable in the profound spirit of imaginative ecstasy reflected in Rabindranath paean. Rabindranath places Nature in his literary work, contained by the shell of allegory to be reminiscent amongst the human empire reminds of the consequential haphazard mistreatment of natural possessions. The literary works of Tagore can be used for raising awareness about the environment. In his literary works especially, *Banobani* (The Message of Wild), alerts mankind to rich nuances of Tagore's nature, flanked by the literary and the pedagogic he has said Tagore always believed that he was born along with the flora and fauna, and so were the fellow human beings. His poesy *'Akash Bhora, Surjya Tara, Bishwa Bhara Pran'* expatiates of his abyssal fondness for nature. His literary masterpieces; *"The Tame Bird was in a Cage"* and *"I plucked you Flower"* in the luminosity of the above said speculation provide humanity message concerning environmental terrorization the human race is experiencing at present. He relentlessly prowls to hark back human society in the course of his nature rhyme concerning the drawbacks of an unsystematic abuse of natural assets.

In actuality, prodigious wordsmiths since time immemorial have by no means described Nature as disconnect entity from the mortal the human race. Everything is green, there is no region demarcated as reserved vicinity. Humankind and Nature are integral fraction of the natural whole breathing in concert. This has always been precisely the strength of Shakespeare dealing of Nature in his drama, chiefly in the most famous *'As You Like It'*. The imperial patio, the town, the cultured humanity is portrayed as a miserable showground. Natives are envious of one another in the urban world. There is severance, deceit, lie and treachery in the world of concrete. Whereas the air in the Forest of Arden gushes with love, compassionate benevolence. Estranged

love duo verge upon in the woods. Misapprehension is detached from beings in the natural bouquet of the forest. The astray junior kin apologizes offering his adoration to the senior kin, father reconciled with the missing daughter. There is communal wedding ceremony of several couples beside, utter bliss, devotion, love, values, philosophy companionship, collaboration, purity, and splendor in the forest. Whilst Shakespeare witnesses massive elation in Nature, the elevated pastor of Nature in English Prose, considers Nature as his leading educator. . Wordsworth is unquestionably the most admired rhymester of all era. His poetry gave a novel aspect to Nature. His writings heaved the rank of Nature from mere joyfulness to a teacher. Wordsworth says that, Nature is the only factual cleric to humankind, it assist a being in self-recognition. Existing in the hustle-bustle of day by day life, when one gets the opportunity to experience the beauty of forest, a mountain or one sits beside a river, a completely originally fresh vigor stirs up from one's inside. Wordsworth worships Nature as the supernatural being, his God. According to him, Nature conceals in itself scores of facades of human beings individuality. In his work he had depicted, Nature as a mystifying character, which is calm from exterior in reality is tumultuous and powerful from inside. Nature in his simplistic robe veils storm and lightening altogether. Nature has remedial properties within itself. All his life lessons, as per Wordsworth has been drawn from Nature. He feels that being in connection with nature is receiving the nonstop vigor and knowledge. The linkage with Nature makes the humankind self dependent. There exist an endless list of Nature-loving poets, which include, Shelly, Keats, Byron, Robert Frost, Hopkins, Thomas Grey and their likes, who in their verse have exaggerated that with no pure forests, without running rivers and eternal mountains, there cannot be much literature and vice-versa.

John Clare's poesy can be employed for the purpose of imparting Environment Education, as his work endows with a radically singular accession to environment in stipulations of societal rank,. Countless of Clare's poetry blooms with introverted first-person raconteur heartrending through a scenery, with rather diverse style of portrayal, collective ranking, sagacity of identity, and connection with environment. An assortment of Clare's sestina highlights varied associations to environment, to be precise, his two poems, "*The passing traveler*" and "*The Beans in Blossom*," —are incredibly reasonable literary specimen which bring forth the principles of environmental apprehension. "*Nature*" in his work is never presented as a distinctively confined attitude of an ethereal bystander observing from exterior rather as a multi-focused indulgence from within, wherein each alive being owns an individual responsibility and morality as self-regulating spectators.

Likewise, Coleridge adored nature and acknowledged poesy's competence in reciting the exquisiteness of the nature. Approximately all Coleridge's verse communicates an admiration of natural exquisiteness. His secure inspection, immense consideration to aspect, and particular metaphors of color fittingly make obvious the reverence and enchantment towards Nature. Coleridge's "*This Lime-Tree Bower My Prison*," "*Youth and Age*" (1834), and "*Frost at*

Midnight,” lament the narrator’s corporeal remoteness from the material human race. In “*Rime of the Ancient Mariner*” the mariner teaches the wedding guest ardent needs to respect the creatures of Nature. “*The Nightingale*”, basically admire nature’s splendor. Even the poem “*Kubla Khan*” don’t really stanchly talks with nature, it encompasses cipher and metaphors from nature. Hence its noteworthy to remark, Coleridge’s work doesn’t defends in favor of the pitiable erroneous conviction, or the acknowledgment of personal sentiment to the natural world. For him, nature is an innate, constant joyousness experience for mankind, completely detach any ill approach.

CONCLUSION

Thus, in order to broadcast Environment Education as well as to generate awareness about environment, it is important that we avail the rich reservoir of literary sources from across the world praising the Nature for its splendid beauty and selfless devotion for human wellbeing and in the process, creating awareness and imparting environmental education. In the context of India, it is gifted with a significant population of the youth-- an enormous amount of energy that can be easily utilized towards the goal of environmental education. Underlining the role of youth in achieving the desired goal of environmental education and awareness, the daily *Hindu* (April 17, 2013) reports that “India is set to become the youngest country by 2020”. This means, that every third person in an Indian city today is a youth. In about seven years, the median individual in India will be 29 years, very likely a city-dweller, making it the youngest country in the world. Hence it’s the right time to tap this opportunity and prepare the young brigade to weave the very concept of Nature in their learning.

Thus there emerges a strong need for developing resource material based on some interesting and inspiring literature, promoting culture values woven as integral part of the Indian characteristic. Thus we propose to develop resource material like short stories for the school kids of, to teach them and facilitate them on learning more about their environment, through literature, mythology, culture, folklore etc.

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