

### **MEANING OF WOMEN EDUCATION**

Women education refers to every form of education that aims at improving the knowledge, and skill of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education, health education, etc. Women education encompasses both literary and non-literary education.

Educated women are capable of bringing socio-economic changes. The constitution of almost all democratic countries, including India, guarantees equal rights to both men and women.

Primary education is now a fundamental right. When a woman (or a girl) is ensured of her rights, the society at large is ensured of its sustainability.

Realizing the importance of women education, the government and many non-government organizations took a lot of projects to spread women education. Literacy programs are being taken in favour of women.

### **IMPORTANCE OF WOMEN EDUCATION**

Educating girls and women is so important for the world as a whole. When we consider the entire human population, the percentage of educated women is at much lower level than men. The importance of women education are briefly summarized below:

1. Economic development and prosperity: Education will empower women to come forward and contribute towards the development and prosperity of the country.
2. Economic empowerment: So long as women remain backward and economically dependent on men, the helpless condition of them cannot be changed. Economic empowerment and independence will only come through proper education and employment of women.
3. Improved life: Education helps a woman to live a good life. Her identity as an individual would never get lost. She can read and learn about her rights. Her rights would not get trodden down. The life or condition of women would improve a lot, if we take a broad outlook in the field of female education.
4. Improved health: Educated girls and women are aware of the importance of health and hygiene. Through health education, they are empowered to lead a healthy life-style. Educated mothers can take better care of both herself and her baby.

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5. Dignity and honour: Educated women are now looked upon with dignity and honour. They become a source of inspiration for millions of young girls who make them their role-models.
6. Justice: Educated women are more informed of their rights for justice. It would eventually lead to decline in instances of violence and injustice against women such as dowry, forced-prostitution, child-marriage, female foeticide, etc.
7. Choice to choose a profession of her choice: Educated women can prove be highly successful in the fields of life. A girl-child should get equal opportunity for education, so that, she can plan to become a successful doctors, engineers, nurses, air-hostesses, cook, or choose a profession of her choice.
8. Alleviate poverty: Women education is a pre-requisite to alleviate poverty. Women need to take equal burden of the massive task of eliminating poverty. This would demand massive contribution from educated women. There cannot be much social and economic changes unless girls and women are given their rights for education.

### **Conclusion**

Cultural factors play an important part in creating barriers for women education. Some cultures do not value the education of women and girls, and do not provide them with the opportunity and support that they need to succeed at their studies. Until the middle of nineteenth century, girls and women were educated only for traditional household works. Now, however, the society is witnessing changes in the role-status of women. There is greater emphasis on education girls and women in the same way as we educate boys and men. The modern-day parents want to fulfil the aspiration of their children without gender parity.

The educated women should insist on exercising their civil, social, political and economic rights. This will help improve the overall condition of women in the society. We can hope for better days while all women of our country will be enlightened and educated.

### **PROBLEMS AND ISSUES OF WOMEN EDUCATION IN INDIA**

The problem of women's education in India is one which attracts our attention immediately. In our country, due to conservative traditionalism, women's status has, through ages, been considered to be lower than that of men. During the later part of the Vedic period the Aryans had sealed the fate of women culturally and socially by denying them the right to study Vedas and thus half of the population was deprived of one of the most fundamental human rights.

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They were regarded as the bond slave to men for their economic dependence on them. Even today, in spite of the recognition of women's status equal to that of men, the majority of them suffer in primitive ignorance as ever before. Illiteracy and ignorance is prevalent more in women folk than in men-folk and this evil is rampant specially in rural areas and backward communities.

The importance of women in matters of building the character of the citizens, economic reconstruction of the country and social reforms is being realized. Under the fast changing conditions in the country in the recent times increased attention is being paid to their education. Though different Commissions and (Committees appointed at times, suggested for the solution of the problems of women's education and for its expansion, even then there are certain problems still persist in that field.

### **THE MAIN PROBLEMS FACING THEIR EDUCATION**

- (i) Development of immorality;
- (ii) Suitable Curriculum for the education of girls;
- (iii) Lack of social consciousness among women;
- (iv) Scarcity of lady teachers;
- (v) Lack of proper physical facilities;
- (vi) Unwillingness of lady teachers to serve in rural areas;
- (vii) Financial difficulties;
- (viii) Problem of transport;
- (ix) Problem of wastage and stagnation;
- (x) Problem of co-education;
- (xi) Lack of enthusiasm and interest of the officials in charge of education

The education of girls and women is an integral part of national development. Steps that are being taken to improve and expand their education will not recede to the background due to lack of finance. It must be remembered that there is still a big gap to be filled between the education of the boys and girls, further; mother is the pivot of family life in India. Our way of

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life depends on her. It is essential; therefore, that at least the programmes for girls and women that have already been included in the current plan are not disturbed.

The lack of coordination that existed between the home, the school and the life outside had to be remedied; and a close integration must be secured between the process of education and the social and economic life of the country. Everyone should be trained to make an adequate living and to fill effectively her appropriate place in life.

The facilities for education should be adjusted as accurately as possible to the actual needs and opportunities which arise. Any wastage of training should not be tolerated in a country so poor as India. The methods of education had to be so designed that the inherent appeal and the value of education would win for it the loyalty of the pupils and support of the parents.

The awakening among Indian women has been really considerable during recent years. Despite all obstacles and many difficulties women education is advancing steadily. They are making their influence felt in international affairs. Inside the country there is a demand for equal rights. Indeed, it is quite obvious that women's education must catch up with men's education as rapidly as possible and that great gap between the two must be bridged.

Apart from being a wife and mother, a women must play a positive role in the country's planning and progress and she must develop her own talent. She then to achieve her two rolls of wife and mother, and a worker to her country, and she can only do this with the mutual co-operation of educational set up of her country and herself Our girls have all the potential qualities, mental, physical, but these will have to be nourished and cherished until they grow into the full and glorious womanhood.

Our late Prime Minister Pandit Nehru said, "the most reliable indicator of a country's character is the status and social position of women more than nothing else. He said, "I am quite convinced that in India today progress can be measured by the progress of women's of India". Dr. Radha Krishnan quoting Manu believed "Where women are honoured there the Gods are pleased, where they are not honoured all work becomes fruitless". Women as human beings have as much right as men have and the honour they expect in society depends on the degree of their education.

Before drawing conclusion it may be mentioned that the task of the school authorities in India is to prepare the girls for the triple role she will have to play in adult life. First, as the founder and fashioner of a happy home, secondly to be able to earn her livelihood independently an

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honourably if circumstances demand her to do so and thirdly to discharge her duties as a responsible and enlightened citizen.

The Indian Education Commission 1964-66, rightly emphasized, “For full development of our human resources, the improvement of homes and for moulding the character of children during the most impressionable years of their infancy, the education of girls is of greater importance than that of boys”. However, the change in the attitude of the public towards women’s education would go a long way in improving the situation.

### **ROLE OF EDUCATION FOR WOMEN EMPOWERMENT**

#### **Women Empowerment**

Women Empowerment refers to strengthening the social, economic and educational powers of women. It refers to an environment where there is no gender bias and has equal rights in community, society and workplaces.

The subject of empowerment of women has becoming a burning issue all over the world including India since last few decades. Many agencies of United Nations in their reports have emphasized that gender issue is to be given utmost priority. It is held that women now cannot be asked to wait for any more for equality.

Women Empowerment is the empowerment of women which helps them to take their own decisions by breaking all personal limitations of the society and family. Students are generally get this topic to discuss or write some paragraphs or complete essay in their schools. Here we have provided some paragraph and essay on women empowerment to help students. They can select any women empowerment essay given below according to their need and requirement.

India is poised to emerge as one of the most developed nations by 2020, more literate, knowledgeable and economically at the forefront. No doubt, women will play a vital role in contributing to the country's development. Women power is crucial to the economic growth of any country. In India this is yet to meet the requirements despite reforms. Little has been achieved in the area of women empowerment, but for this to happen, this sector must experience a chain of reforms. Though India could well become one of the largest economies in the world, it is being hindered due to a lack of women's participation.

#### **Role of Education for Women Empowerment**

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Education plays a critical role in Women's Economic Empowerment. It actually takes the centre stage, but for long, most women especially in the rural areas have been denied this right and have been subjected to very degrading practices and responsibilities. Education empowers girls to achieve more in their social, career, economic and family lives. To women education can mean going to class or being trained on capacity building and skills development or better yet being mentored on very essential aspects of WEE. That said, I believe denying women and girls equality and fairness not only hurts them but also hinders the rest of society.

### **Importance of women education in India**

Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population.

### **Women Empowerment through Education**

Women Empowerment is a global issue and discussion on women political right are at the fore front of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at NAROIBI in 1985. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment India is poised to becoming superpower, a developed country by 2020. The year 2020 is fast approaching; it is just 7 year away. This can became reality only when the women of this nation became empowerment. India presently account for the largest number no of illiterates in the world. Literacy rate in India have risen sharply from 18.3% in 1951 to 74.04% in 2011 in which enrolment of women in education have also risen sharply 7% to 65.46%. Within the framework of a democratic polity, our laws, development policies, plan and programs have aimed at women's advancement in difference spheres. From the fifth five year plan (1974–78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission of Women was set up by

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an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The 73rd and 74th Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

### **Conclusion**

According to the Country Report of the Government of India, “Empowerment means moving from a weak position to execute a power.” Education of women in the education of women is the most powerful tool of change of position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. To encourage the education of women at all levels and for dilution of gender bias in providing knowledge and education, established schools, colleges and universities even exclusively for women in the state. To bring more girls, especially from marginalized families of BPL, in mainstream education, the government is providing a package of concessions in the form of providing free books, uniform, boarding and lodging, clothing for the hostilities midday meals, scholarships, free circles and so on.

### **VALUE EDUCATION: MEANING, OBJECTIVES AND NEEDS**

#### ***Meaning of Value-Education:***

The very purpose and main function of education is the development of an all round and well-balanced personality of the students, and also to develop all dimensions of the human intellect so that our children can help make our nation more democratic, cohesive, socially responsible, culturally rich and intellectually competitive nation.

But, nowadays, more emphasis is unduly laid on knowledge-based and information-oriented education which takes care of only the intellectual development of the child.

Consequently, the other aspect of their personality like physical, emotional, social and spiritual are not properly developed in providing for the growth of attitudes, habits, values, skills and interests among the pupils. It is here that we talk in terms of value-education. A complete description of what value-education is, could entail a study in itself.

There are corroborating findings, by many researchers. After analysing and studying the descriptions (about value-education) of such researchers the definition of value-education may be started as follows:

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Value-education is a many sided endeavour and in an activity during which young people are assisted by adults or older people in schools, family homes, clubs and religious and other organisations, to make explicit those underlying their own attitudes, to assess the effectiveness of these values for their own and others long term well-being and to reflect on and acquire other values which are more effective for long term well-being.

Value- education, is thus concerned to make morality a living concern for students. Hence, what is needed is value-education. Despite many educators and educationists description regarding value-education, it cannot be denied that continuing research will continue to making the description of value- education more adequate.

According to C. V. Good, "Value-education is the aggregate of all the process by means of which a person develops abilities, attitudes and other forms of behaviour of the positive values in the society in which he lives."

### **OBJECTIVES OF VALUE-EDUCATION**

Traditionally the objectives of value-education were based on religion and philosophy. There was no secular value-education; but in today's modern world, this has been taken as very much essential.

**Accordingly, the objectives for value-education may be taken up as follows:**

1. Full development of child's personality in its physical, mental, emotional and spiritual aspects,
2. Inculcation of good manners and of responsible and cooperative citizenship.
3. Developing respect for the dignity of individual and society.
4. Inculcation of a spirit of patriotism and national integration.
5. Developing a democratic way of thinking and living.
6. Developing tolerance towards and understanding of different religious faiths.
7. Developing sense of brotherhood at social, national and international levels.
8. Helping pupils to have faith in themselves and in some supernatural power that, is supposed to control this universe and human life.



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9. Enabling pupils to make decisions on the basis of sound moral principles
10. Evolving the evaluation criteria on value-education.
11. Suggesting measures for better utilisation of value-education.
12. Finding out the interests of pupils in relation to different aspects and activities of value-education.
13. Clarifying the meaning and concept of value-education.

### ***NEED FOR THE INCULCATION OF VALUE-EDUCATION:***

Again and again, like a boomerang, the question that bursts out is “where have the values gone?” While making an attempt for answering this question, one notices a conscious and conspicuous shifts in the latter-day educational philosophy from a cognitive to kinetic development of the pupil.

A wide range of values of moral, aesthetic and social nature that have evolved during the marathon march of the human civilisation is posing before us a crisis of priorities: which of these values is to be cultivated and what is the appropriate stage of doing so?

Hence, the issue becomes all the more jumbled when it comes to fixing up of the responsibilities: who is to inculcate values?: parents, leaders, the affluent, the business tycoons, thinkers, artists, teachers? The easy and obvious answer is: “the teacher is the prime inculcator of values because the young are under his or her formal care”.

Whatever may be the answer! Really speaking, it is not enough just to know about values, because values have to be practiced. Our country is undergoing radical, social changes. So, the students who are the future citizens of tomorrow have to be oriented to respond to and adjust with these social changes satisfactorily by equipping them with desirable skills and values.

The Modern India has committed to the guiding principles of socialism, secularism, democracy, national integration and so on. These guiding principles should be emphasised in the educational system and suitable value; are to be included in the students for promoting equality, social justice, national cohesion and democratic citizenship.

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With these aims in view, radical reforms in the present lop-sided education are to be introduced and all attempts need to be made for developing well-integrated personalities for our individuals. Hence, the need for inculcating desirable values.

India is known for its rich cultural and spiritual heritage, and the need for a value-system through education has been felt and recognised through centuries. Value system play an important role in any decision making process. In fact, every human action is the reflection of personal and social values.

Modern age of science and technology has created many evils. Violence, immorality, egoism, self-centeredness, frustration are rampant everywhere. The world has already experienced the horrors of modern wars during WORLD WAR I and II.

It has been the victim of passions and evils like violence, jealousy, national superiority and arrogance. That is why, in spite of wonderful, scientific achievements the world is a place of violence, gloom and unease.

In the midst of material prosperity, a large section of humanity is under the grip of immorality, poverty and corruption. Thus, man has been the monarch of entire world. Now, such unsatisfactory situations have arisen due to crises of values.

**Hence, inculcation of desirable values in the student is felt essential to find out the answers to such questions as:**

- a. What exactly is the wrong thing that is existing in today's entire educational system?
- b. How can international harmony and peace be promoted?
- c. How can social justice and also fellow-feeling be ensured in the modern world?
- d. Which things can be considered to be the most important causes for the outburst of crises that is seen or witnessed by all of us today?
- e. How can mankind carve out for itself a preferred future of peace and prosperity? etc.

**The Kothari Commission** (1964-66) has very rightly observed “the expanding knowledge and growing power which is places at the disposal of modern society must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values”.

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Now, looking at today's situation which is developing very fast, it is equally important for us to give a proper value-orientation to our educational system. Hence, after India gained Independence, continued attempts have been made for inculcation of right values in the students at different stages of education.

Accordingly, the National Conference On Minimum Curriculum Standards for primary stage organised by NCERT (National Council For Educational Research and Training) in July 1970, emphasised the importance of inculcating in the students moral and spiritual values which form a part of our culture viz., honesty, kindness, charity, tolerance, courtesy, sympathy and compassion.

The National Seminar on Primary and Work-oriented Education organised by NCERT in November, 1976, in the context of International Education Year recognised the relevance and importance of the Gandhian Values in reforming education.

**The Seminar, therefore, recommended the following Gandhian Values for inculcation at the Primary Stage:**

1. Dignity on manual labour
2. Sense of social awareness and responsibility
3. Respect for other's religion
4. Fearlessness
5. Truthfulness
6. Non-Violence
7. Purity
8. Service and
9. Peacefulness

Dr. M. T. Ramji, in his book entitled as 'VALUE ORIENTED SCHOOL EDUCATION' has mentioned that in the context of modern India which is moving towards industrialisation and technology, we need education that is based on spiritual, moral and social values.

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**According to him, the important spiritual, moral and social values which form part of the Indian Cultural Heritage are:**

1. Courage
2. Truth
3. Universal love
4. Respect for all religions
5. Dignity of manual work
6. Service
7. Purity
8. Courtesy
9. Peace and
10. Joy

All these values are to be taught in Primary and Secondary Schools and it is imperative on the part of the teachers as well as teacher educators to understand the school situation and also the potentialities of school activities in promoting the values in schools.

In a paper entitled “**EDUCATION IN THE FIFTH YEAR PLAN, 1974-79**”, brought out by the Ministry of Education and Social Welfare, Government of India, it is pointed out: ‘Perhaps, the most significant need of hour is to transform the educational system with a view to cultivating the basic values of humanism, democracy, socialism and secularism....’

It is in the above quoted context, it may be stated firmly that the teachers, teacher-educators and administrators should try their best to promote value-oriented education in schools. Hence, it is essential to generate adequate awareness among the people through mass media as well as different types of school organisations.

The schools can definitely play an important role in inculcating desirable values in the pupils through effective organisation of different, curricular and co-curricular programmes. Now, such a task must necessarily be the joint responsibility that is to be shouldered by all teachers and not just the assigned duty of one or two teachers.

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Such “a growing concern over the erosion of essentials and an increasing cynicism in the society has brought to focus the need for readjustments in the curriculum in order to make the system of education a fore full tool for cultivation of social and moral values”.

According to Bertrand Russell, “Broadly speaking, we are in the middle of a race between human skills as to means and human folly as to ends. The human race has survived owing to ignorance and incompetence, but given knowledge and competence combined with fully, there can be no certainty of survival. Knowledge’s is power for evil as much as for good. It follows that, unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow.”

Love, compassion, sympathetic joy and even mindedness have obviously an unbalanced scope like wisdom and require a long, strenuous training and dedication of creative imagination and intuition. Such training in the East has been both emotional and intellectual. In the West, little attention has been paid to the cultivation and training of moral feeling, imagination and intuition.

In countries where there was but one official religion, the church, temple or mosque could provide the necessary authority to impose a common moral code on schools. But in most countries there are number of religions and cultures which, from time to time may have come into conflict. To assume peace and national unity, mostly countries have established secular public education system.

Our population during the Post-Independence period has increased in terms of culture and religion; slowly we are beginning to see the richness and diversity of cultures, which is an asset to our nation, and to understand that diversity is valuable in its own right.

Thus, we see on the one hand in the history of education the demand for an education which aims at developing social cohesion and respect for common values, but on the other, an education that is respectful of the dignity of every individual and every cultural identity. But the question is, “Can education promote unity in diversity, and if so, how?”

And Mahatma Gandhi, long ago has answered, “I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any”. Gandhi remained an inspiration to all who wanted to support a vision of unity. He had understood the value of cultural diversity.

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Today, we all are living such a society where we find anxiety-stricken parents, frustrated jobless degree holders, teachers strikes, dowry deaths, attraction of students towards private coaching classes, inability of our teachers to keep control over the overcrowded classes, etc. etc.

On account of the said circumstances, there is very much a strongly felt need to develop value-education policies and programmes which will seek to eliminate all types of discrimination in education.

For this a planned action will be such where rights of minorities will be taken care of, where intellectual understanding will be promoted, where there will be tolerance for other religions. It is better to state in one sentence that we need to place the melting pot model by a mosaic, rich in diversity but nonetheless having a clear unifying pattern based on 'global ethics'.

The matter that has been discussed so far, brings out adequately the need for value education which will lead to the regeneration of values that have been lost in the process of search of knowledge, power and material progress during this century and preceding ones.

It is because of this, it seems, Kothari Commission has rightly stressed, "A National System of Education that is related to life, needs and aspirations of the people cannot afford to ignore this purposeful force viz. VALUE".

**The National Policy on Education of 1986 has very strongly recommended the need for value-education due to the following reasons:**

1. Tremendous advance in science and technology' has resulted in a complete change in the lifestyle of the people.
2. Science and technology is being used to produce weapons of mass destruction endangering the very existence of the human race instead of using it for the betterment of human life.
3. Erosion of traditional values.
4. Life in the future is going to be faster and more complex. The student of today have to face such moral situations in future, in which, instead of depending on others, they may be required to take their own decision.

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5. The present youth has special problems. It has started to question the conduct of elders: especially political leaders. They do not see the relevance of the values preached.

The above discussion stresses again and again the importance of the need of value-education. Value-education involves exposing students to a whole series of values in their complete totality. It helps to bring about an improvement in the child's thoughts, ideas attitudes, interests, emotions, sentiments, personality and character.

Really speaking, value-education influences all aspects of a person's growth and development. Thus, value- education consequently, is an integral part of education which cannot be separated from the educational process. Value-education has to be placed, therefore, at the centre of the educational endeavour.

Schools should be induced to create a climate of values which should run various activities and would be conducive to the promotion of values among students, teachers, parents and educational administrators. Programmes of value- education should incorporate values of integral personality in all its dimensions: physical, vital, intellectual, aesthetic, ethical and spiritual.

The question now jumps up: How exactly the implementation of such value-education could be done in schools and what are the various activities to be undertaken in different classes? The process of valuing is what we go through when we make judgement about things, events and people that we encounter in our day-to-day life.

## **HUMAN RIGHTS EDUCATION**

### **Why it is important to include Human Rights Education in School Curriculum of Children?**

It is universally accepted that education is considered as a precondition for a healthy democratic society. It is thus important that education include the study of peace, human rights, and democracy as essential to society's development. In a country such as Pakistan, violations of human rights at all levels necessitate human rights education at all school levels in general and teacher education in particular.

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Human rights education is defined as training, dissemination, and information efforts aimed at building a universal culture of human rights by imparting knowledge and skills, and moulding attitudes. The education is the most important tool for spreading fundamental/human rights awareness. In Pakistan, free and compulsory education itself has become one of the fundamental rights of children of the age of five to sixteen after introduction of new Article 25-A added in Part II, Chapter 1 of the Constitution through the 18th amendment.

Human rights should be presented in the context of a society's moral and social traditions therefore it is important that human rights education should be included in school curriculum. Schooling provides not only basic education but also, under the best circumstances, aids a child to explore the world and express ideas. The school can help establish an intellectual basis for teaching the historical development of human rights and their contemporary significance.

On a deeper level, like the political nation, the school forms a constructed place in which students, like citizens, are treated equally, irrespective of their background. The concept of the school is like the "concept of citizenship, impersonal and formal.

By understanding the idea of school as a community, citizens will learn to understand and feel included in the political nation" (Osler and Starkey 1996). The school is a model of good society as John Dewey (1909) suggested. Schools are places where it is theoretically possible to operate a community based on social justice and human rights.

The contemporary conception of fundamental/human rights has historical roots. Rousseau and Socrates have enunciated principles of human rights. Universal Declaration of Human Rights by the United Nations on 10 December 1948 is an important milestone in the struggle for human rights. The Declaration symbolized the beginning of the international human rights movement. In 1959, children's rights to life, education, health, protection, and development were proclaimed in the Declaration of the Rights of the Child.

The Universal Declaration of Human Rights embodies a set of guarantees enabling one:

- not just to live but to live with dignity; and
- to develop fully and use one's human qualities, intelligence, talents, and conscience.



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The Declaration also states that everyone has the right to education. Education shall be free at least at the elementary and fundamental stages. Elementary education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

The World Conference on Human Rights considers human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding and tolerance.

Human rights education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments, in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights.

Taking into account the World Plan of Action on Education for Human Rights and Democracy, adopted in March 1993 by the International Congress on Education for Human Rights and Democracy of the United Nations Educational, Scientific and Cultural Organization, and other human rights instruments, the World Conference on Human Rights recommends that States develop specific programmes and strategies for ensuring the widest human rights education and the dissemination of public information, taking particular account of the human rights needs of women.

Human rights education aims to do the following:

- Enhance the knowledge and understanding of human rights.
- Foster attitudes of tolerance, respect, solidarity, and responsibility.
- Develop awareness of how human rights can be translated into social and political reality.
- Develop skills for protecting human rights.

The Constitution of Pakistan shapes the country's concept of human rights. Basic objectives of the Constitution have been defined in the Preamble and the protection of human freedom and liberties are emphasized in Fundamental Rights Chapter. The rights of the child have been given the greatest priority under the Constitution. Under Article 25-A of the Constitution, free and compulsory education in fact refers to fundamental rights education which is aimed to fully develop human personality and strengthen respect for human rights

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and fundamental freedoms. Through Article 25-A of the Constitution legislature by way of inserting words “*compulsory education*” has intended to provide education that could promote understanding, tolerance and tranquillity among the people of Pakistan belonging to different religions, casts, communities and cultures.

The following provisions in Constitution safeguard fundamental human rights:

- Equality before the law (Article 25);
- Freedom of speech and expression (Article 16);
- Right to assembly and association (Article 17);
- Right to trade and business (Article 18);
- Prohibition of traffic in human beings and forced labour (Article 11);
- Prohibition of labour in case of children below 14 years (Article 11);
- Freedom to profess religion (Article 20);
- Safeguards as to educational institutions in respect of religion (Article 22);
- Non-discrimination on ground of religion, race, caste, sex, and place of birth (Article 26);
- Equality of opportunity (Article 27);
- Conservation of language, scripts, and culture (Article 28); and
- Provision for free and compulsory education of children up to 16 years of age (Article 25-A).

The heart of human rights education is curriculum development for all stages of school education. As a guidance to develop the curriculum for children we can incorporate valuable ideas from the Vienna Declaration--human rights, humanitarian law, democracy, rule of law, peace, development, and social justice. We can also add many more to provide local colour and to relate human rights with the needs of learners at different stages. Maybe some of these topics are already exist in the prevailing curriculum, but now the challenge is to make the human rights topic as the main agenda of learning.

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Human rights education should find its rightful place in the school curriculum, teacher training courses--pre- and in-service, textbooks, supplementary reading materials, educational policies, and school administration. Human rights education must exert its influence from early childhood education onward and through a broad range of disciplines to build a human rights culture. Hence, greater commitment from all sectors and preparation of a sound, realistic plan of action can help us achieve human rights education for all and transform the human rights movement into a mass movement to achieve a better social order and peaceful coexistence. Indeed, this is one of the greatest challenges of our times.

### **MEANING OF ENVIRONMENTAL EDUCATION**

Environmental education is a process that allows individuals to explore environmental issues, engage in problem solving, and take action to improve the environment. As a result, individuals develop a deeper understanding of environmental issues and have the skills to make informed and responsible decisions.

The components of environmental education are:

- **Awareness and sensitivity** to the environment and environmental challenges
- **Knowledge and understanding** of the environment and environmental challenges
- **Attitudes** of concern for the environment and motivation to improve or maintain environmental quality
- **Skills** to identify and help resolve environmental challenges
- **Participation** in activities that lead to the resolution of environmental challenges

Environmental education does not advocate a particular viewpoint or course of action. Rather, environmental education teaches individuals how to weigh various sides of an issue through critical thinking and it enhances their own problem-solving and decision-making skills.

The National Environmental Education Act of 1990 requires EPA to provide national leadership to increase environmental literacy. EPA established the Office of Environmental Education to implement this program.

### **OBJECTIVES, AIMS AND PRINCIPLES OF ENVIRONMENTAL EDUCATION**

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Environmental education is concerned with those aspects of human behaviour which are more directly related to man's interaction with bio-physical environment and his ability to understand this interaction.

One of the most glaring problems which the world faces today is the environmental pollution. Man has exploited nature excessively at the cost of the environment. There is an immediate need to make people aware about environmental degradation. Education and public participation may change and improve the quality of environment.

According to UNESCO, "Environmental education is a way of implementing the goals of environmental protection. It is not a separate branch of science but lifelong interdisciplinary field of study." It means education towards protection and enhancement of the environment and education as an instrument of development for improving the quality of life of human communities.

### **OBJECTIVES OF ENVIRONMENTAL EDUCATION**

**The following are the objectives of environmental education:**

- 1. Awareness:** To help the social groups and individuals to acquire knowledge of pollution and environmental degradation.
- 2. Knowledge:** To help social groups and individuals to acquire knowledge of the environment beyond the immediate environment including distant environment.
- 3. Attitudes:** To help social groups and individuals to acquire a set of values for environmental protection.
- 4. Skills and Capacity Building:** To help social groups and individuals to develop skills required for making discriminations in form, shape, sound, touch, habits and habitats. Further, to develop ability to draw unbiased inferences and conclusions.
- 5. Participation:** To provide social groups and individuals with an opportunity to be actively involved at all levels in environmental decision making.

**There are four areas of decision making:**

- (a)** The types of environmental issues on which decisions might be made;

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- (b) The physical setting of the prospective environmental decision, including its spatial scale;
- (c) The types of social groups and individuals who might interact in a process leading up to an environmental decision; and
- (d) The time frame within which the decision must be made.

### **AIMS OF ENVIRONMENTAL EDUCATION**

#### **UNESCO has highlighted the following aims of environmental education:**

The aim of environmental education is clearly to show the economic, social, political and ecological interdependence of the modern world, in which decisions and actions by different countries can have international repercussions. Environmental education should, in this regard, help to develop a sense of responsibility and solidarity among countries and regions as the foundation for a new international order which will guarantee the conservation and improvement of the environment.

The main aim of environmental education at the grass root level is to succeed in making individuals and communities understand the complex nature of the natural and the built environments. Further, to acquire the knowledge, values, attitudes, and practical skills to participate in a responsible and effective way in anticipating and solving social problems, and in the management of the quality of the environment.

#### **Therefore, necessary steps for environmental education are:**

- (a) Awareness;
- (b) Knowledge;
- (c) Attitude building for motivating to protect environment;
- (d) Evaluation of environmental measures; and
- (e) Skill and capacity building!

According to D.H. Meadows', environmental educators on every continent develop materials and methods as varied as the different cultures and ecosystems on earth. He lists some key concepts which underlie all environmental education. These are food for thought, levels of

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being, complex systems, population growth and carrying capacity, ecologically sustainable development, socially sustainable development, knowledge, uncertainty and sacredness.

***Guiding Principles of Environmental Education:** These are as follows:*

### **1. Resource Principles:**

Resource use demands long-term planning if we are to achieve truly sustainable development.

- (a) Rationale utilization of a renewable source is a sensible way of preserving the resources while obtaining maximum benefits from it.
- (b) A mode of life heavily dependent upon rapidly diminishing non-renewable energy sources (i.e. fossil fuel) is unstable.

### **2. Soil Principles:**

- (a) The protection of soils and the maintenance of sustainable agriculture are essential factors into the survival of civilizations and settlements.
- (b) Soil erosion is the irreversible loss of essential resources and must be prevented.
- (c) A vegetation cover (grass, forest) is important for the balance of nature and for the conservation of soil, besides being exploitable natural resources.

### **3. Wildlife Protection Principles:**

- (a) Wildlife population is important aesthetically, biologically and economically.
- (b) Nature reserves and other protected wilderness areas are of value in protecting endangered species because they preserve their habitats.
- (c) The survival of humanity is closely linked to the survival of wildlife both being dependent on the same life-supporting systems.

### **4. Environmental Management Principles:**

- (a) Sound environmental management is beneficial to both man and environment.
- (b) Management of natural resources should be done in a rational manner.
- (a) (c; Elimination of wastes through recycling and the development of clean.

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- (b) Technologies are important to modern societies to help reduce the consumption of resources.
- (c) Human activities and technologies influence considerably the natural environment and may affect its capacity to sustain life, including human life.

### **5. Other Principles:**

- (a) The relations between humans and their environment are mediated by their culture i.e.
- (b) Cultural, historical and architectural heritage are much in need of protection.