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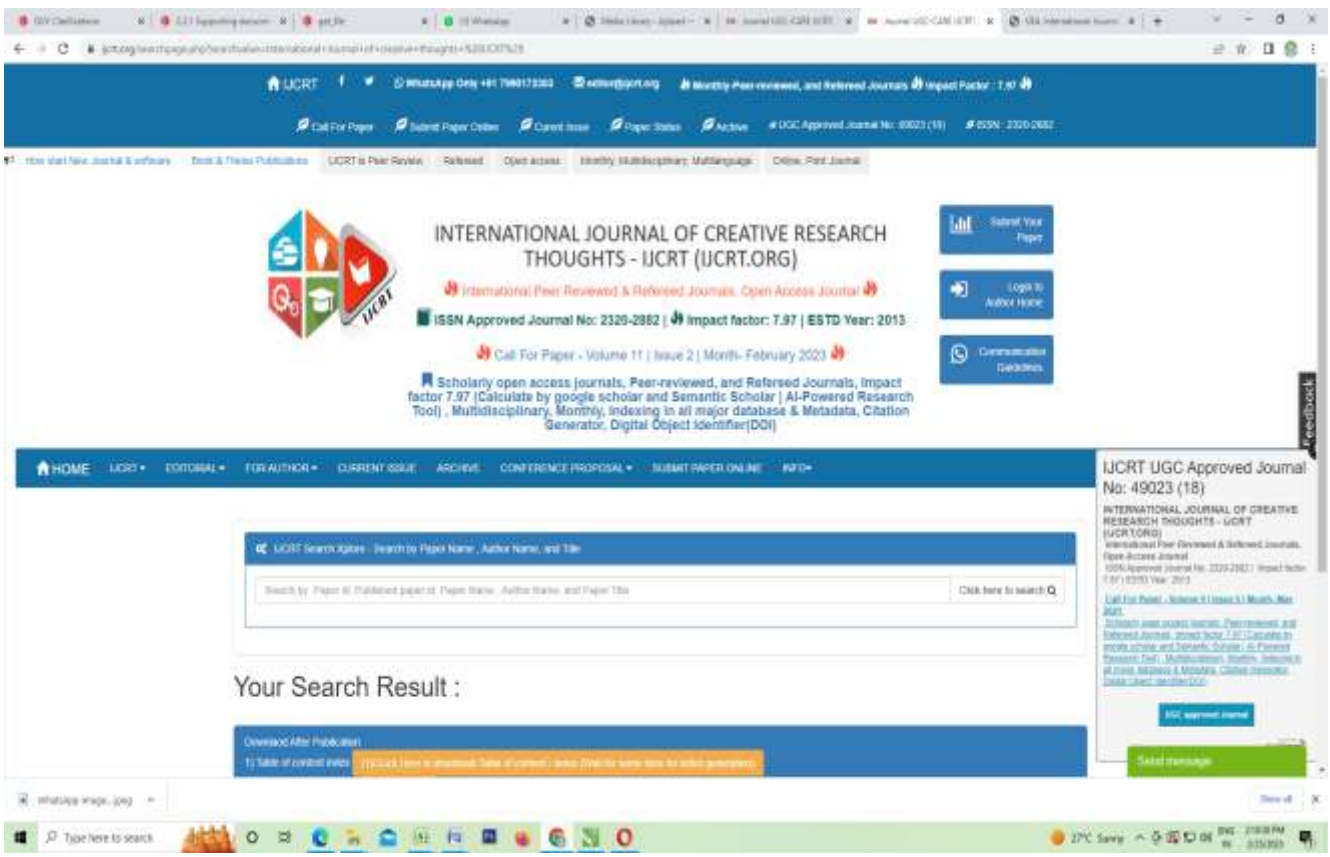

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STATUS OF PEACE EDUCATION IN THE ELEMENTARY SCHOOL CURRICULUM

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Abstract: Peace education or Education for Peace has generated a great deal of interest in the recent times. It has an immediate relevance in the present society which is full of conflicts and violence both at the national and international level. This conflicts and violence have not only affected the adults but children are also equally affected. We all know that in order to have children's physical, social, moral, intellectual, and aesthetic development peace is very essential. Though the common perception of the term 'Peace' is absence of war, it actually has multiple meanings and is multi- dimensional. Peace does not mean an absence of war or conflict alone. It has something to do with the mind and attitude of people. In the deepest sense, peace is a sense of goodwill towards others, wishing them the best in life. The present society is the most unrest society marked by unprecedented violence, locally, nationally and globally. The newspapers and the television channels everyday carry news of violence and crime at different levels of the society. Even the educational institutions are not free from violence. It has, thus, become important now to develop in the minds of the students the values and skills that will lead them to a climate of peace and progress and the school curriculum is the most appropriate forum for inculcating the notion of peace. Text books are the main instruments of developing peace education amongst students. Therefore, it is important to review and examine the existing textbooks properly from peace perspective and then it should be seen where peace, justice, human rights and other peace values can be infused through the textbooks.
Thus, this paper, through content analysis of textbooks have made an attempt to find out whether the elementary school curriculum has included any elements of peace education or peace values.

Index Terms- Peace, Peace Education, Curriculum

1. Introduction:

The National Curriculum Framework (NCF) 2005 has identified certain important concepts and issues of national concern that requires to be included in the school curriculum. Among them, one such concept that requires immediate attention by the curriculum framers is Peace Education. Peace education or Education for Peace has generated a great deal of interest in the recent times. It has an immediate relevance in the present society which is full of conflicts and violence both at the national and international level. This conflict and violence have not only affected the adults but children are also equally affected. We all know that in order to have children's physical, social, moral, intellectual, and aesthetic development peace is very essential. It is, therefore, very important to inculcate peace in the minds of children right from the formative period through different subjects of the curriculum. Though the common perception of the term 'Peace' is absence of war, it actually has multiple meanings and is multi- dimensional. The dictionary meaning of peace is "A State of Quiet, Freedom from Contention, Ease of Mind or Conscience, Tranquility, Quiet, Stillness and Silence". The meaning is quite comprehensive and each of the individual meanings given deserves detailed discussion and explanation. Peace does not mean an absence of war or conflict alone. It has something to do with the mind and attitude of people. In the deepest sense, peace is a sense of goodwill towards others, wishing them the best in life. There is love and concern for others, not only as human beings, but as brothers and sisters whose happiness and welfare directly affects a person. Thus, peace is a dynamic concept because it is related to human beings who have recurrent needs, which are contextual, full of variety and urgency.

2. Need and significance:

The present society is the most unrest society marked by unprecedented violence, locally, nationally and globally. The newspapers and the television channels everyday carry different news of violence and crime at different levels of the society. Even the educational institutions are not free from violence. Everyday there are news of children being kidnapped, sexually abused and brutally killed. It is a matter of serious concern that schools which are supposed to be nurseries of peace are slowly becoming transmission points of violence. Thus, it has become important now to develop in the minds of the students the values and skills that will lead them to a climate of peace and progress and the school curriculum is the most appropriate forum for this. Though the school curriculum has included moral education or value education since decades it is not enough for developing the culture of peace. Instead of this, instilling different peace values in the minds of the students through peace education would be more appropriate. Peace implies a capacity to live in harmony. In order to develop this capacity there cannot be a better idea than integrating peace education in the school curriculum. Text books are the main instruments of developing peace education amongst students. Textbooks have to be written very carefully as it conveys attitudes and values explicitly and implicitly. Ideally textbook writing should take into account the larger context in which personality development of child takes place. Students should be made aware of the serious issues regarding

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Analysis of Female Enrolment in Higher Educational Programme of Open University in Btad: A Study with Special Reference to Krishna Kanta Handiqui State Open University

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Abstract:

Gender equity in education has been an issue of concern both in India and internationally. Although tremendous success has been achieved in attaining Education for All (EFA) in India, gender disparity in access and retention still exists in many of its states. Assam, being among the Indian states that have recorded reduced gender gaps in primary and secondary education, but the aforementioned disparities still exists in higher education. One of the major challenges faced in Assam, in regard to access to higher education, is a few numbers of colleges that are available, especially in rural setup, where girls and boys have to travel long distances to access education. This has affected girls more than boys with most parents preferring to keep their girls at home (Phukan, 1997). Bodoland Territorial Area District (BTAD) is a region of Assam which was curved out from eight districts of Assam. Educationally, BTAD is a backward region. According to the Census Report 2011, the female literacy rate of Assam is 67.27 percent and female literacy rate of BTAD is 59.70 percent. This paper advocates the use of ODL to ensure equity in higher education. The paper firstly analyzed the trend and pattern of female enrolment in BA and MA programme in Krishna Kanta Handiqui State Open University (KKHSOU) operating in BTAD between 2012 and 2017. Secondly the paper also analyzed the participation of females from different communities in higher educational programme offered through ODL. The analysis revealed that ODL has been bringing tremendous hope for the female aspirants from backward communities, in the age group 20 to 30, of higher education. (KEY WORDS: Female enrolment, Open University, BTAD).

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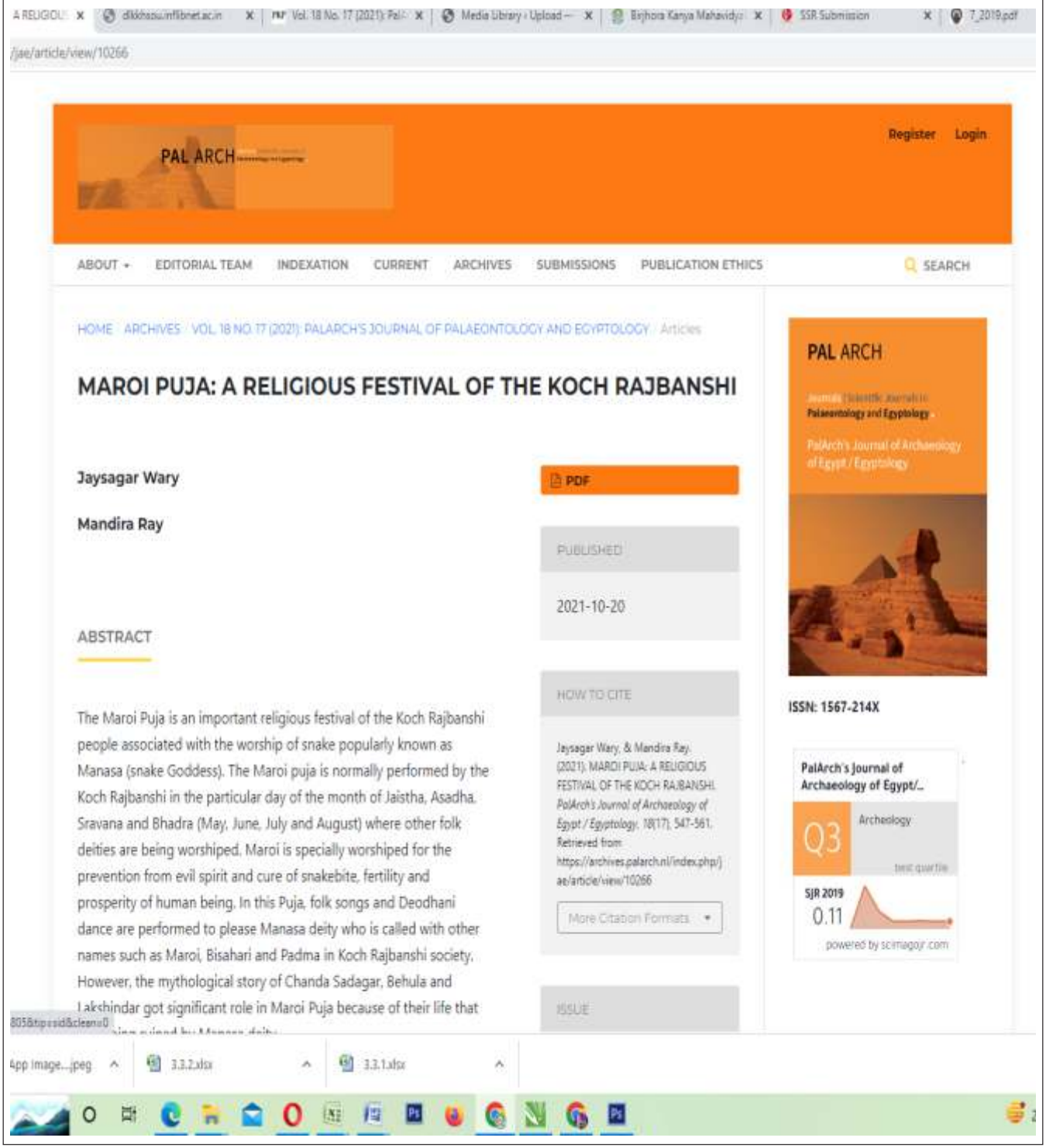

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MAROI PUJA: A RELIGIOUS FESTIVAL OF THE KOCH RAJBANSHI

Jaysagar Wary

Mandira Ray

PDF

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2021-10-20

ABSTRACT

The Maroi Puja is an important religious festival of the Koch Rajbanshi people associated with the worship of snake popularly known as Manasa (snake Goddess). The Maroi puja is normally performed by the Koch Rajbanshi in the particular day of the month of Jaistha, Asadha, Sravana and Bhadra (May, June, July and August) where other folk deities are being worshiped. Maroi is specially worshiped for the prevention from evil spirit and cure of snakebite, fertility and prosperity of human being. In this Puja, folk songs and Deodhani dance are performed to please Manasa deity who is called with other names such as Maroi, Bisahari and Padma in Koch Rajbanshi society. However, the mythological story of Chanda Sadagar, Behula and Lakshindar got significant role in Maroi Puja because of their life that

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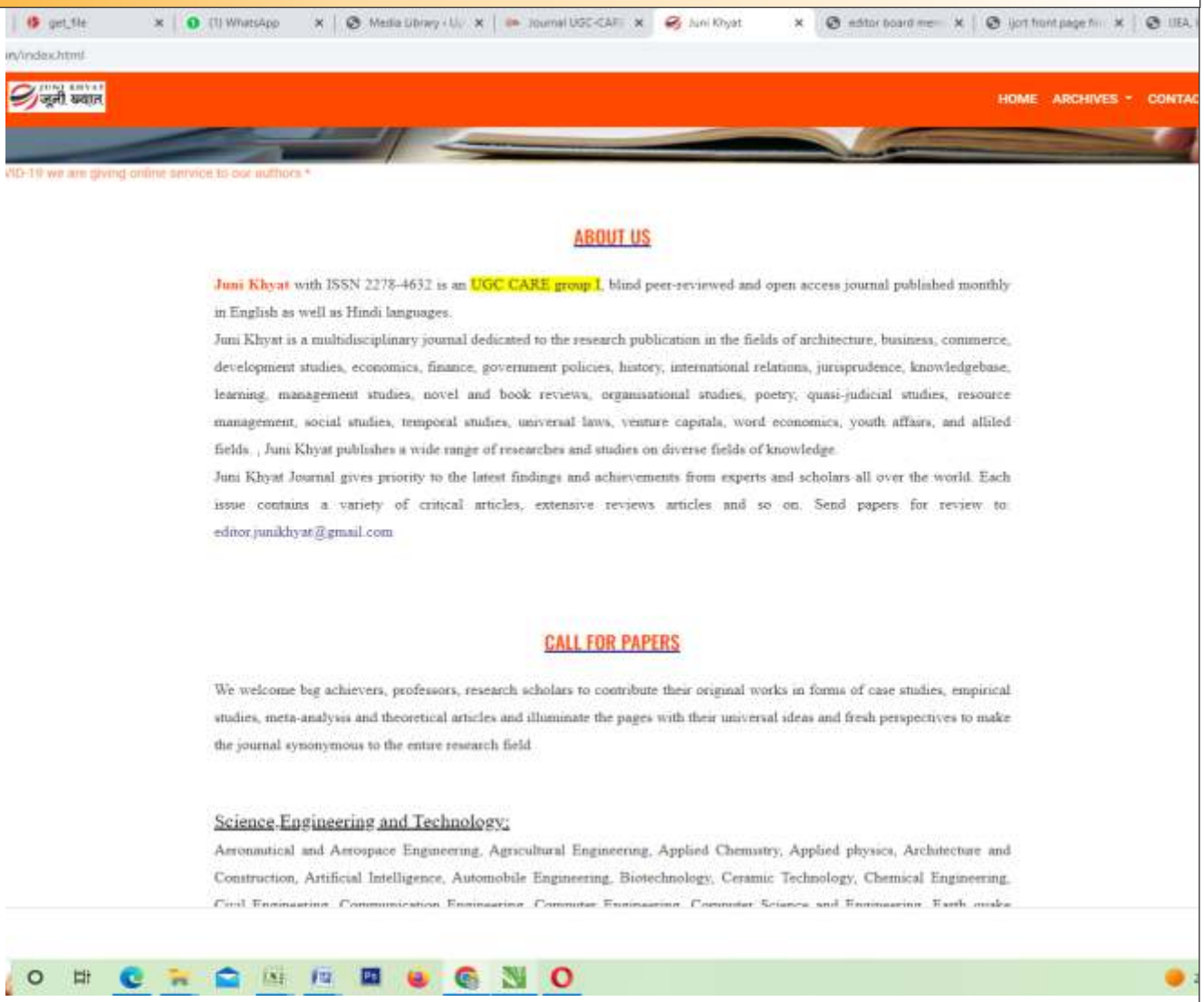

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HUDUM PUJA: A RELIGIOUS FESTIVAL OF THE KOCH RAJBONGSHIS

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ABSTRACT

The Hudum puja is an important religious festival of the Koch Rajbongshis associated with the worship of rain popularly known as Hudum Deo. Hudum Deo is regarded as the folk deity of rain among the Koch Rajbongshis. In day-to-day social life Koch Rajbongshi people practice many rituals and worship various deities. But the social life of the Koch Rajbongshis is mainly related with agriculture and they considered and pray the earth and nature as their mother. Thus, the magical puja is performed for the protection of land from draught and bring rain to the ground. Hudum puja is usually performed on a Tuesday or Saturday night from the end of the month of Bohag (May) to the end of the month of Jeth (June). The rituals of Hudum Puja are only performed by women. The main performer of Hudum is called as 'Gidali'. Other members of her troupe are called Pail (companion of Gidali). Under the leadership of 'Gidali' the members of the troupe present songs related to Hudum puja. According to the performers the songs of Hudum may broadly be divided into two parts, such as songs associated with Hudum God and bhawaiya and chatka gaan are presented by the performers to create merriment and joy. In the song they cover the three regions like akas (sky or heaven), patal (the lower region) and earth. In this puja of women there is no any task of Brahmin or priest. Entry of men folk is strictly prohibited in this puja.

Keywords: Hudum Puja, Koch Rajbongshi, Rain, Gidali, Songs.

INTRODUCTION

The Koch Rajbongshis are one of the indigenous ethnic communities found in India, Bangladesh and Nepal. They are mainly found in four Indian states such as West Bengal, Assam, Meghalaya and Bihar; however, they are majority in the district of Jalpaiguri, Darjeeling and Cooch Behar of West Bengal which is popularly known as North Bengal region (Dutta: 1978:31).

The Koch Rajbongshis practice many rituals and worship various deities in their daily life. They worship nature gods and goddess, such as Goddess of rain, river, god of forest etc for the welfare and prosperity of human being (Sanyal: 1965: 144). North-East India, a part of Brahmaputra Valley, has been hailed as agriculturally advanced from ancient times. As a inhabitants of this area Koch Rajbongshi people earn their livelihood mainly from agriculture. The social life of the Koch Rajbongshi people is mainly related with agriculture and therefore they pray both the earth and nature and also consider them as their mother. (Nath: 1989: 145). In the earliest Koch-Rajbongshis are animistic in belief, worship the local gods and goddesses to get rid of from the calamities caused by the nature itself (Roy:2017: 65).

There are different types of religious practices among the Koch Rajbongshi people associated with their socio-economic life based on agriculture. These ritual ceremonies included *Hudum* puja, *Lakshmi* puja, *Kati* puja, *Nayakhawa* puja, *Sannyasi* puja, *Bash* puja, *Sonaray* puja, *Dhankata* puja, *Jagannath* puja etc. (Nath: 1988: 94-96). Among them *Hudum* Puja is an important religious practice of Koch-Rajbongshi people associated with the worship of rain popularly known as *Hudum Deo* (Debnath:1918: 43). Moreover, it is clear from the nature of his worship that he is a primitive fertility deity (Tamuli: 2014: 37).

HUDUM PUJA

Hudum Deo is the offspring of *Devi Basumati* (mother) and *Devaraja Indra* (father). It is believed from mythological story that *Basumati* is tortured for ever and ever more. Fortunately, she got pregnant by the grace of *Indra*. But there was none to look after her. Consequently, she was neglected by other goddess; she was a victim of hatred and indifference under these circumstances she

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