

History and Social Science Activity Book

Class Six



National Curriculum and Textbook Board, Bangladesh



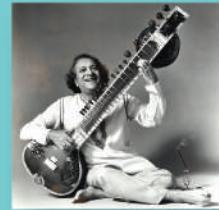
ইন্দিরা গান্ধী
ভারতের প্রধানমন্ত্রী



জেনারেল স্যাম মানেকশ
ভারতীয় সেনাবাহিনী প্রধান



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পভিত্ত রাবিশঙ্কর
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অস্ট্রেলিয়ান, বীর প্রতীক খেতাব প্রাপ্ত
মুক্তিযোদ্ধাদের প্রশিক্ষক

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History and Social Science (Activity Book) Class Six

Experimental version

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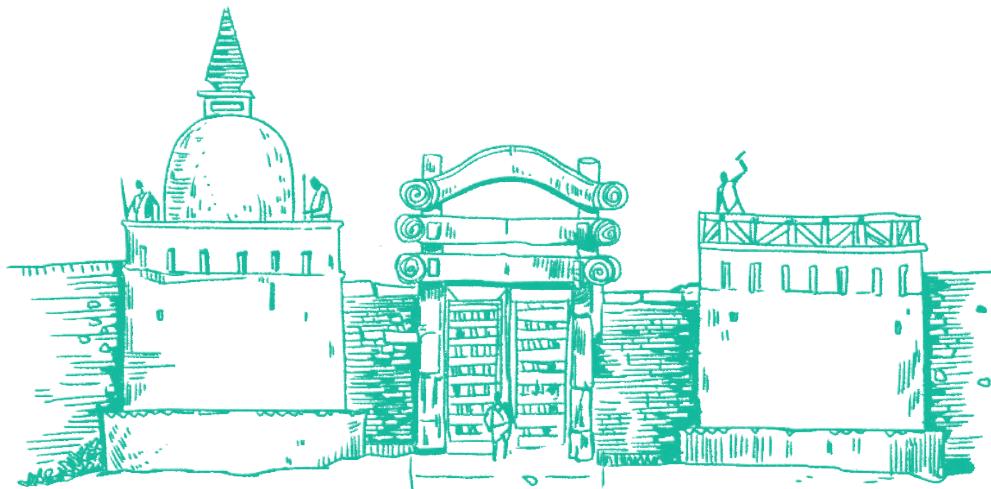
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Preface

In this ever-changing world, the concept of livelihood is altering every moment. The advancement of technology, in accordance with knowledge and skill, has accelerated the pace of change. There is no alternative to adapting to this fast changing world. The reason is, the development of technology is at its zenith compared to any time in the human history. In the fourth industrial revolution era, the advancement of artificial intelligence has brought a drastic change in our employment and lifestyles and this will make the relationship among people more and more intimate. Varied employment opportunities will be created in near future which we cannot even predict at this moment. We need to take preparation right now so that we can adapt ourselves to that upcoming future.

Although a huge economic development has taken place throughout the world, the problems of climate change, air pollution, migrations and ethnic violence have become much more intense than before. The epidemics like COVID 19 has appeared and obstructed the normal lifestyle and economic growth of the world. Different challenges and opportunities have been added to our daily life.

Standing on the verge of these challenges and possibilities, implementation of sustainable and effective solutions is required for the transformation of our large population into a resource. It entails global citizens with knowledge, skill, values, vision, positive attitude, sensitivity, capability to adapt, humanity and patriotism. Amidst all these, Bangladesh has graduated into a developing nation from the underdeveloped periphery and is continuously trying to achieve the desired goals in order to become a developed country by 2041. Education is one of the pivotal instruments to attain the goals and there is no alternative to the modernization of our education system. Developing an effective and updated curriculum has become crucial for this modernization.

Developing and revising the curriculum is a regular and vital activity of National Curriculum and Textbook Board. The last revision of the curriculum was done in 2012. Since then, a lot of time has passed. The necessity of curriculum revision and development has emerged. For this purpose, various research and technical exercises were conducted under the supervision of NCTB during the year 2017 to 2019 to analyze the prevalent situation of education and assess the learning needs. Based on the researches and technical exercises, a competency-based incessant curriculum from K-12 has been developed to create a competent generation to survive in the new world situation.

In the light of the competency based curriculum, the textbooks have been prepared for all streams (General, Madrasah and Vocational) of learners for grade Six. The authentic experience driven contents of this textbook were developed in such a way that teaching learning becomes comprehensible and full of merriment. This will connect textbooks with various life related phenomenon and events that are constantly taking place around us. We hope that learning will be profound and life-long now.

Issues like gender, ethnicity, religion, caste, the disadvantaged and students with special needs have been taken into special consideration while developing the textbook. I would like to thank all who have put their best efforts in writing, editing, illustrating and publishing the textbook. If any one finds any errors or inconsistencies in this experimental version and has any suggestions for improving its quality, we kindly ask them to let us know.

Professor Md. Farhadul Islam
Chairman
National Curriculum and Textbook Board, Bangladesh

Introduction

Welcome to the new class in the new year. Congratulations to you!

Enrollment in Class Six means you are entering secondary level after completing the primary education. We are waiting for you with a new learning approach. In this new approach, you do not have to run after examinations and good marks any longer. You do not have to just know the probable questions for examinations and spend time looking for the answers. From now on, it is not your principal duty to memorise answers. Your parents also do not have to worry about effective tutors, coaching centers, guidebooks, your exams and question papers. There will be no need to spend a lot of money for nothing.

We know that every one of you has a fresh mind and a very active brain. You have not only the power of imagination but also sharp intellect with which you discover different ways of thinking. All of you are born with some other faculties like the mind and brain. We want to talk about these in particular. We are talking about human senses. You have already known that we all have five special organs – eyes, ears, nose, tongue and skin. These organs function as the senses. We see with the eyes and this power is called eyesight while the organ is called visual sensory organ. Similarly, we hear with the ears and these are auditory organs. We smell with the nose which is the olfactory organ. We taste with the tongue and it is the gustatory organ. We feel touches with the skin and it is the tactile organ. They help us to recognize, understand and know something. This is why these senses are very important.

Together with all these assets each of you have –

Perpetual vitality

Limitless curiosity

Immense ability to enjoy, and

A natural tendency to wonder.

Modern educational specialists believe that the stress of examinations and memorization of answers hinders the development of these natural abilities. Rather, students need to use these abilities for learning new things, and this only can give good results.

You are surely getting the notion about your own work after hearing these views. Of course, you are going to enjoy a lot of freedom in this system. However, do not forget that you have to take responsibility to enjoy your freedom. After all, study is your own job; it is for yourself. You will do your own work; that is a very good thing.

The reality is, when you succeed in something, you can understand how much joy it brings. Therefore, learning in the new way will be a joyful journey, an expedition. In Rabindranath's songs, we find a joyous melody of a journey. Education is the joyous song of an expedition that continues while you walk along humming a melody. You have just enrolled in Class Six. You have gained experience from lessons in Class Five. Many of the lessons in the new class will be new, with many things unknown. This journey will be like an expedition for the unknown and new things. You will know, learn and do a lot while overcoming the challenges on the way. You will get endless joy as well.

This does not require any additional cost. It is because you have your own mighty tools in your arsenal to meet challenges – curiosity, wonder, vitality, and the ability to be joyful. The senses play a supportive role in this process. The fun is that these are not like money – instead of being spent, these always grow. These are the resources of your mind and so the more you practice, the more they will shine, the more efficient they will be. Moreover, these will inspire you to uncover new abilities. Intellect is the first to call. You have to use your own intellect; you have to think. You need logic to think right. This is an area for practice – if you cultivate intellect, it will increase. You may have seen that if you prune the branches and leaves of some trees, the trees grow better and give more fruits. You need to sharpen your mind, sharpen your logic. Also, the senses have to be kept alert to increase their abilities.

In this way, you will conquer the unknown. You will keep on spreading light in the darkness, and you will not even notice when many things have been grasped. Let this journey towards victory begin!

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Our Identity

First Class of the New Year: A Game of Introduction with Friends

The first class of the new academic year begins today. There are many new faces in Class Six. Most of them are not familiar with one another. Everyone is thrilled and anxious to be in such an unfamiliar environment. Everyone is trying to guess which person to be befriended. They are keenly observing each other's faces, clothing styles, and manners of speaking. Anwesha is sitting quietly alone on a bench in the front row. At this time, the teacher enters the classroom and addresses the class, 'My name is Khurshida Haque and everybody calls me Khushi Apa. I am your subject teacher of History and Social Science.'

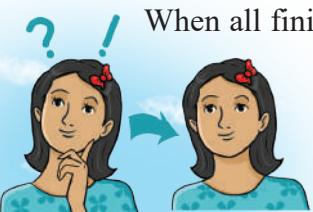


Now Khushi Apa says to everyone in Class Six, 'I wholeheartedly welcome you to the first lesson in Class Six.'

She keeps going, 'I have somewhat given you my introduction already. Now, it's my turn to get to know you. I am thinking of getting to know you in a new way. Let us divide ourselves into small groups and do the following task –

- Let each of us take a paper card at first.
- Now, to introduce ourselves, let us write on the card such information that no one can guess just by looking at us. Remember, we will not write our names on the card.'

When all finish writing, Khushi Apa collects all the cards. Then she randomly picks



one card and reads aloud the information written on the card to the class. At the same time, she asks who, according to the description, the learner might be.

Identity Card

I love to read books. I like to explore new things a lot. I am very inquisitive about human beings and nature around us. I have won an award in a debate competition. I like to swim. I want to be a scientist when I grow up.

After listening to this description, everyone starts to look at each other. They start to reflect on and contemplate the attributes their classmates possess instead of observing and judging their facial expressions, outfits or conversational styles. Based on their initial understanding, they select Prakriti, Anusandhan, Joy and Mili. Khushi Apa exclaims with surprise, ‘Wow! There is just one Identity Card but you have selected four persons.’ Khushi Apa then wants to know, ‘Whose card was this?’ Mili says that it is hers. The other three are delighted to know that they are not alone but there are others who have similar interests like them. As a result, they soon become friends with each other. After this, Khushi Apa keeps reading from some other identity cards.

Identity Card

I like to travel around a lot. I like to go to the sea as it is much favourite to me. Blue is my favourite colour. I enjoy playing cricket a lot. When I grow up, I want to be a cricketer.

Our similarities and differences

Every time, one identity card can help find people with similar interests. That is when Khushi Apa wants to know, ‘Why does one identity card help you to find more than one of your classmates with similar personalities and interests?’ Then everybody in the class replies ‘Because we all have some similarities with others.’ Khushi Apa keeps asking, ‘Now, tell me about how you feel the way we get to know each other?’ Nisharga replies, ‘I liked it a lot. It’s because we now understand even if we have many apparent differences, we have a lot of similarities as well.’ He also keeps saying, ‘At the same time, we get to know such important attributes about each other within a very short period of time, which otherwise, would have taken a long time to explore.’ In reply, Khushi Apa adds, ‘We will keep reading from the rest of the identity cards at beginning of our lesson every day.’



Who am I?

At this moment of the lesson, Khushi Apa reiterates what she has discussed so far and says ‘The objective of our activity has been to get introduced to each other. I am sure you have noticed that we have used a different approach for self-introduction to others. People can highlight different sides of themselves for self-introduction based on the situations. All of which are integral parts of our Identity. Many other factors like this help us to construct the identity of a society and a nation. Do you want to know the process of how we construct our identity? Throughout the year, we will keep doing many interesting and fascinating activities like what we have done today. It will be an exciting learning journey for us. In this journey, we will explore how people survived the challenges against nature in the past; how people contributed to the development and advancement of the civilisations over time while creating the concepts of families, societies, legal systems, and states. Through all these activities, the identity of the people of this land has been constructed and realised over the period of time.’ Khushi Apa delightfully adds here, ‘To explore and to understand the concept of self-identity thoroughly, we will keep doing many interesting activities and learn gradually. Let us start our exploration.’

Khushi Apa now writes the word Self-Identity on the board and asks for everyone’s attention, saying, ‘What do you understand by this word?’ Shuvo replies, ‘Self-Identity is such a subject through which we get to explore the answer to the question ‘Who am I?’’ Mili adds, ‘What we have written on our self-introduction card so far is a part of our Self-Identity.’

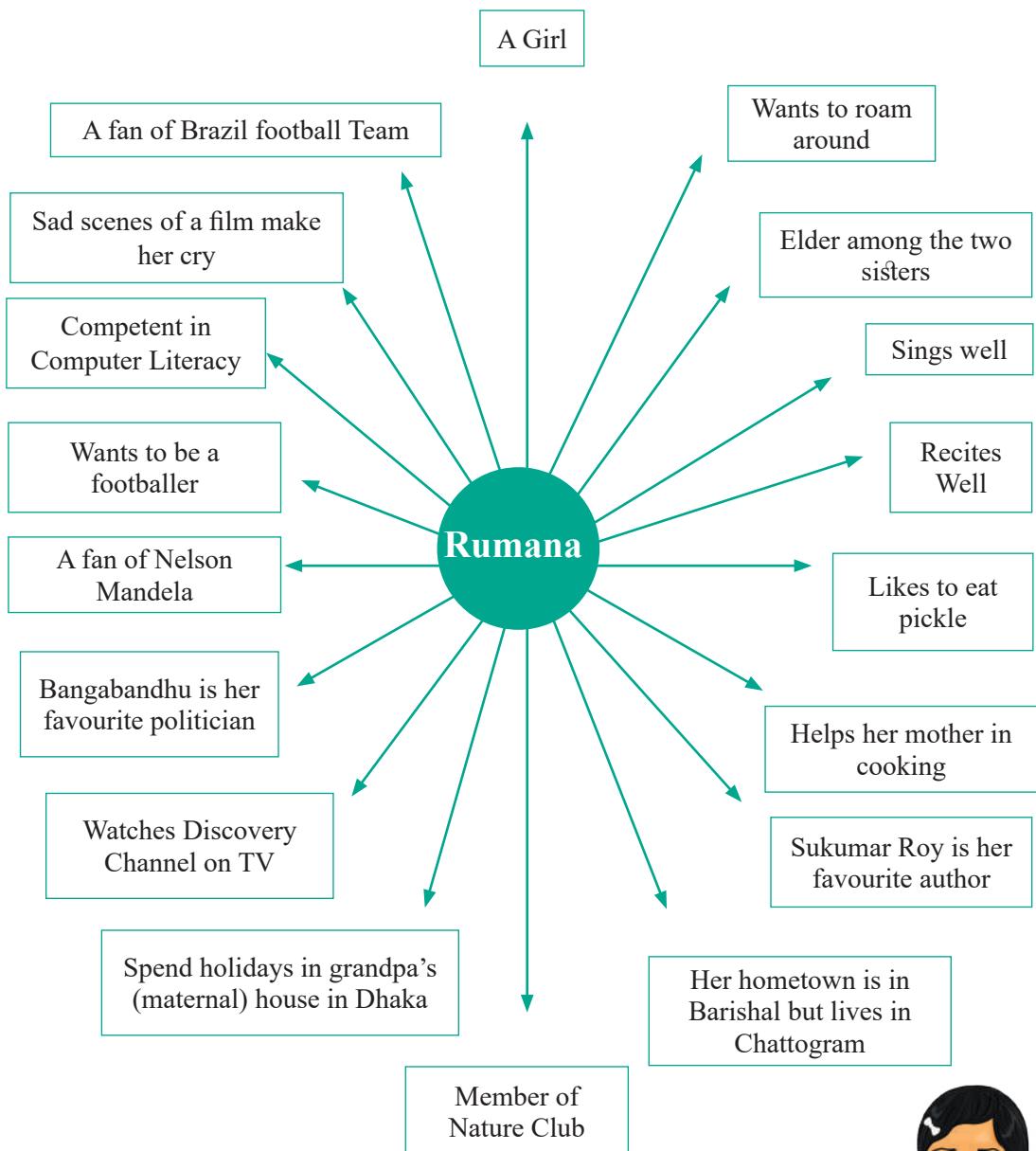
Following Khushi Apa’s idea and instruction, let us play the ‘self-introduction’ game with our friends in the neighbourhood.

At this stage, Swadheen asks, ‘Do others also explore the answer to the question ‘Who am I?’ similarly like us?’ In reply, Khushi Apa says, ‘To get the answer to this question, you will make an identity chart about one of your classmates. Who would like to volunteer for this and help us to do this task?’ In reply, Rumana says, ‘Yes, I would like to volunteer.’ Khushi Apa says, ‘You all together will prepare Rumana’s identity chart based on a thorough discussion.’ Then, everyone decides to ask Rumana questions. Khushi Apa replies, ‘It’s a great idea. Let us work together to make Rumana’s identity chart as a practice task.’ Then everybody gets together to make an identity chart of Rumana like the following.



Let us explore Rumana in many different ways—

Rumana's Identity Card



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Khushi Apa says, ‘You can see that we have found eighteen aspects about Rumana’s identity. If you want, you may find out more. For example, Rumana is a Muslim; and between her two closest friends, Rekha is a Hindu whereas Subarna is a Buddhist. She likes to buy and read books and many more.’

Fatema says, ‘Let us prepare an identity chart presenting our own identity.’ She also adds, ‘I have learnt one thing from this game that we possess multiple identities. We have been given a formal name along with a nickname just after our birth when other aspects of our identities might not have been that much visible or even fully constructed. The name is like a handle of a suitcase. As we use the handle for lifting the suitcase, we use our names to be addressed and recognised by others. If you open a suitcase, you can see various things in it. In the same manner, if you start telling your stories, multiple aspects of your identities will come out spontaneously.

This is a game of revealing different aspects of identities.

My Identity

On the following day, congratulating everyone, Khushi Apa says, ‘You are now capable of identifying the basic elements of personal identity.’ Anubhab replies, ‘Yes, Apa. After preparing Rumana’s identity card, we will make our own identity card.’ Mili adds, ‘At the same time we want to prepare the identity cards for some noteworthy personalities like Father of the Nation Bangabandhu Sheikh Mujibur Rahman, Begum Rokeya, and scientist Sir Isaac Newton.

Let us prepare identity charts of the prominent and notable individuals

It is time to discover the different aspects of identities of some prominent and notable individuals. First, let us read the brief biography of the Father of the Nation Bangabandhu Sheikh Mujibur Rahman. Then, let us develop his identity chart as a practice task. Now, let us divide into groups and read the biography of Bangabandhu. And we will underline the words related to his attributes and personal characteristics. These words/phrases will help us prepare his identity chart.

Mujib in His Childhood

1.

Sheikh Mujibur Rahman. You are familiar with this name. You must have heard the name numerous times before. You must have seen his numerous photographs too. You can select one of his photographs and get it framed with the help of the elders.

You can place it on your reading table; or you can hang it on the wall. Else, you can hang it in a beautiful place at your house.

People fondly call him Bangabandhu. So, we call him Bangabandhu Sheikh Mujibur Rahman.

Write his name correctly at the bottom of the photograph you selected, and then write two dates - 17 March 1920 and 15 August 1975.

Can you tell why you write these two dates? Many of you may guess that the first one is the day he was born and the second one is the day he got killed.

He is our Father of the Nation.

Do you know why we call him the Father of the Nation?

He led our liberation war against Pakistan. He never backed out or stepped back in fear. He was ready to sacrifice his life for the nation. He never wanted anything for himself, nor did he care for his own life ever. Citizens have never seen such a leader before. Therefore, everyone responded to his call. Do you know that Bengalis had never fought any significant battle earlier? It was Bangabandhu who unified the whole nation and transformed it into a nation of heroes. It would have never been possible without him. So, who else can be the Father of the Nation?

Let us read about how he was in his childhood.



2.

Tungipara is a village in Bangladesh. There is a river in this village known as Madhumati. It was a remote and quiet village surrounded by paddy fields, ponds, lakes, marshes, bushes and woodlands. It was a calm and secluded village in Bengal. Like any other villages, plenty of fish was also found there while the chirping of birds filled its ambiance. The cattle used to graze in the fields. There were brick-built houses, mud-built shanties with tin rooftops, bamboo-fenced shacks, and small huts made of vannya (a locally grown castor bean plant) leaves. Neither there was electricity nor properly paved roads for transport facilities. People used to travel on foot. But there were boats of different sizes and shapes.

On 17 March 1920, Mujib was born to Sheikh Lutfar Rahman and Sayera Khatun. Everyone in the family was very excited when he was born as the first child of his parents.

He was named Mujibur Rahman; 'Sheikh' was added before as a family name. His parents used to call him Khoka and thus it became his nickname. Khoka was gradually growing up in Tungipara with her mother. Since childhood, he was interested in sports. He had a children's team, and he was the leader. Sometimes, they used to pick mangoes from different orchards, or pluck flowers from gardens, or sometimes they

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used to play together in groups. Once he started playing football. Khoka was a quite good player.

The child Mujib was admitted to a school in his village. After completing Grade Three, his father brought Mujib to Gopalganj town with him for further education. Sheikh Lutfar Rahman was working there as a clerk in a government office. He was known as Serestadar (Chief clerk, a Farsi (Persian) word). Once upon a time, Farsi was the state language, that is the language used in the courts and offices.

So, from the calm and serene village, Mujib moved to Gopalganj to study in a high school there. To move to the town, he had to leave his friends, and the familiar atmosphere of the village that was surrounded by lakes, ponds, greenery and marshes, and filled with the warmth of love and tenderness of his mother. He got admitted to the Fourth Grade of Gopalganj High School and used to stay with his father.

He used to travel back to the village only at the weekends or during the long vacation. At first, it was challenging for him to stay away from his mother and from the familiar village atmosphere, however, he settled gradually with the time. He also made new friends there in Gopalganj town.

Even as a child, Mujib was never just occupied with his studies and exams. He always had multiple interests and got engaged in different activities. Sports were one of his biggest interests. Football topped that list. He wrote about this when he grew up ‘I was quite mischievous and playful when I was a child. I used to sing, I used to play. I was good at observing Bratachari (a spiritual and social movement initiated in the British Bengal to create national awareness among people) vows.’

Can you imagine our Bangabandhu was able to sing! We got to know from his biography that he was very fond of music all along his life. If you read his autobiography Osomapto Attyajiboni ('অসমাঞ্ছ আত্মজীবনী' - in English The Unfinished Memoirs), you will get to know many things about his life. You should definitely read it when you grow up.

3.

Everything changed suddenly. Such a high-spirited, lively kid Mujib got infected with a serious disease known as Beriberi. The name of the disease may sound funny, but it is a severe illness. Everyone became anxious about his health. At that time, he had to take a two-year break from his studies for the treatment. He used to go to Kolkata to visit doctors and the rest of the time he stayed in his village. Gradually he recovered from the illness through the care of his mother and aunts. After two years he might have had recovered from beriberi, but he developed glaucoma - an eye disease. Beriberi weakened his heart condition. Now his eye sights were affected by glaucoma. He continued his treatment in Kolkata, which was the then capital of undivided Bengal. It was the centre of all amenities like good doctors and hospitals, markets and shops, schools and colleges.

He fell behind in his studies due to illness. In 1936, he returned to school to resume his studies. Then he was admitted to the Madaripur High School as in the meantime, his father was transferred to Madaripur. He still worked as a Serestadar in Madaripur, that is chief clerk in the court. At that time, Mujib again developed his eye disease. The doctors at Kolkata advised an immediate surgery. Any kind of delay could cause blindness, they feared. Therefore, surgery had to be done instantaneously. He had to



take eyeglasses right after the surgery. Since then, that is from the age of 15/16 years, he had to always wear glasses.

It was 1937 when he could resume his education in full swing after the successive illness. Mujib did not want to go back to his old school as all his friends academically went much ahead of him by then. At that time, he continued his study at home under a tutor. As his home tutor, Mujib's father appointed Kazi Abdul Hamid who was a MSc. In those days, it was quite a common practice in many families who were interested in education and aspire to educating their children. Besides teaching Mujib, Mr. Hamid formed 'Muslim Seba Samiti' (Muslim Society) to help poor students. At that time, Muslims were falling behind in education. Most of the people were poor farmers. They neither cared for their children's education, nor they could even afford the educational expenses.

On behalf of 'Muslim Seba Samiti', young Mujib along with his friends used to collect rice from different households. Then they used to sell it in the market to raise funds to buy books or to pay for exam fees and other related things for the poor students. It was very unfortunate that Mr. Hamid fell sick and died suddenly. However, he trained a capable disciple, Mujib. He had already developed the deep interest to help and support others.

Did you notice the qualities of young Mujib? He was courageous. He had empathy for the poor. Besides, he had the leadership qualities while he was very responsible and devoted to his duties. Sometimes, he went beyond the limit but soon he could realise his mistakes. He was a teenager then. After all, he was very young then.

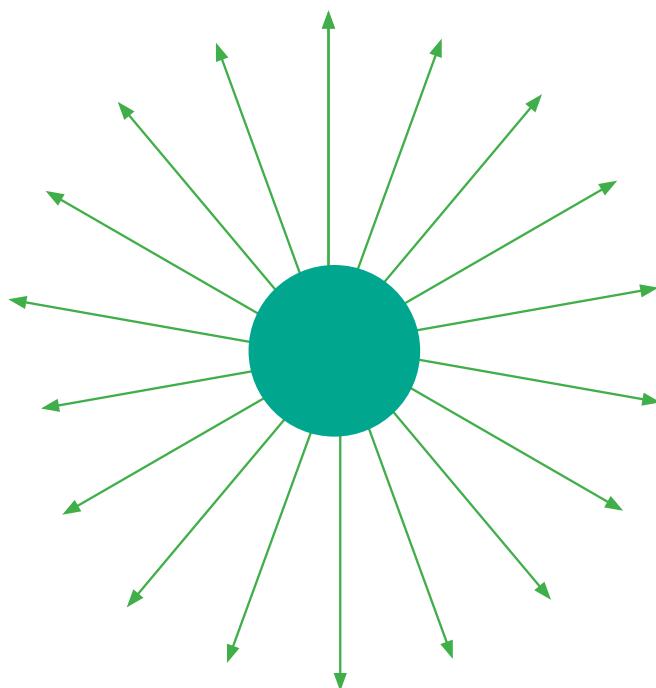
8.

The events in 1938 cannot be overlooked here. A. K. Fazlul Huq (1873-1962), who hailed from Barishal, was the first Bengali Muslim politician who had conquered the minds of the general mass. People respectfully named him Sher-e-Bangla (Lion of Bengal). He was tall and strong. He was the Prime Minister of Bengal. Huseyn Shaheed Suhrawardy (1892-1963) was another notable politician at that time. He was a very prominent leader and the then Labour Minister. A conference was decided to be arranged with the eminent political leaders. Along with it, there would be an exhibition to display local agricultural products and other handicrafts. Mujib was the leader of the volunteers who would organise the conference.

Everything ends well. After the conference, when the leaders were about to leave, Mujib approached them and placed a demand to repair the school hostel rooftop as students used to suffer a lot during the rainy season because of the leaking rooftop. His teachers were not only overwhelmed by his courage but also became a bit petrified thinking the leaders might get upset. However, the true leaders might have had seen the qualities of a future leader in him.

He was actively engaged in social works and sports while he was progressing towards the end of his school education. Eventually, the time for his Entrance Exam or Matriculation Exam, which nowadays we call Secondary School Certificate (SSC) Examination arrived. In 1941, Mujib passed the matriculation. Then he started college education in Kolkata.

Let me prepare my identity chart



Rokeya Sakhawat Hossain: A Pioneer of Women's Awakening



Can we even imagine the scenarios where women are confined to their households, or they do not have the opportunity to study, or they have no connection with the wider world, or as if just the small room within the four walls were their whole world? However, once this was the usual reality for women. Their life was confined between the walls. In such insufferable social environment, Begum Rokeya was born on 9 December in 1880.

Rokeya was born in a respectable family. They had a zamindar (a landlord) House in Pairaband in Rangpur. That house possessed approximately 300 bighas (unit of measurement of the area of land) of land. Her father Jahiruddin Muhammad Abu Ali Saber was the last zamindar of their ancestry. Her mother's name was Rahatunnesa Chowdhury. Rokeya was their fourth child among the five children. Everyone in their family called her Ruku.

Rokeya was growing up lavishly in the zamindar family where they had several maids to look after them. However, her childhood was not pleasant at all. Who would like the life of a caged bird? As young girls, they are not allowed to go in front of males. They were not even allowed to go in front of the female visitors. Girls were only allowed to have religious education which just meant memorising the holy verses of the Quran.

Her eldest brother Ibrahim Saber was excellent in reciting poetries. Rokeya's elder sister Karimunnesa had a great interest in education. Ibrahim used to teach her in secret. Once his father and other people came to know about it. Though their father did not object, society opposed this strongly and totally disapproved it. As a result, it became very difficult to arrange marriage for Karimunnesa and she had to stop her studies.

Even after this incident, Karimunnesa introduced Bangla alphabet to Rokeya. Her eldest brother taught her English ignoring all the imposed restrictions. When all the members of the family fell asleep, Ibrahim and Ruku used to study by lighting up a candle. In this way, Rokeya learnt Bangla and English along with Arabic, Farsi (Persian), and Urdu. This was the beginning of her journey to go further breaking all sorts of obstacles.

At the age of 18, Rokeya was married to Khan Bahadur Syed Sakhawat Hossain. Deputy magistrate Sakhawat was 40 years old then. Though he was born into a poverty-stricken family in Bihar, he overcame poverty of his own accord. He was a very humble person. He was a non-Bengali and learnt Bangla from his classmates of Hooghly College. Everyone in the family liked him as Rokeya's husband, as he was a man with strong ethics and morals.

After the wedding, Rokeya came to Bhagalpur with her husband. The predicament of the Muslim women even there saddened her. She strongly felt that if women were



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not enlightened through education, they would never be able to break the barriers. She used to often consult with her husband about it.

With the help of her husband, Rokeya improved her skills in the English language significantly. He used to give Rokeya English books and periodicals to read. Therefore, Rokeya could help her husband in his government job. Right after their marriage, she became the mother of two daughters. Unfortunately, they died at an early age. In the meantime, during her free time, she wrote a story titled ‘Sultana’s Dream’, Sakhawat Hossain sent it to a periodical and without any revision, it got published.

At that time Sakhawat Hossain fell sick. He thought that if he died suddenly, Rokeya would become very lonely.

That is why he thought of establishing a girls’ school. From his savings, he kept ten thousand taka aside for establishing the school. Soon after, he died on 3 May in 1909.

After five months of her husband’s death, Rokeya established ‘Sakhawat Memorial School’ in Bhagalpur. At the beginning, there were only five students. Due to some family issues, she had to leave Bhagalpur and move to kolkata. And there at number 13 Waliullah Lane on 16 March 1911, the Sakhawat Memorial Girls’ School got permanently established by Begum Rokeya. Though it started with just eight female students, gradually the number got increased.

Rokeya did not have any institutional degree. Despite this, she did all the administrative and academic work flawlessly. She said, ‘Not just the education based on books, our main objective is to motivate the girls to serve others, serve the nation and dedicate their lives in the service of the society.’

Rokeya continued with her literary work besides running the school. She wrote poems, short stories, novels and essays. Truth and justice were the predominant themes her writing. In her essays, she blatantly and fearlessly criticised the injustice and cruelty imposed on women in the society.

In 1916, Rokeya established Anjuman-e-Khawateen-e-Islam or Muslim Mahila Samiti (Muslim Women’s Society). The purpose of this society was to establish women’s role in the society and the state.

In her life, Rokeya took women’s education as a vow. In her literary works also, she wanted to reiterate this philosophy and values. She wanted to say over and over again in her writing that women need to wake up, otherwise no emancipation is possible. Her other ideal was integrity. She said, ‘Truth, whether you like it or not, we should understand it, search for it and accept it.’

It was December 9 in 1932. It was her 52nd birthday. She woke up very early in the morning and performed her ablution. Suddenly, she felt chest pain. Within a very short time it got worse and she passed away.

Rokeya is no longer with us, but she left values, beliefs and her glorious legacies around the development of women in society. Self-dignity, firm determination, knowledge and perseverance are needed for the development of women. Only education can bring such achievement.

From a Backbencher to the Greatest Scientist

In one winter afternoon in a village, as the sun goes down, dank darkness creeps in. In such darkness, a boy was trying to fly a kite which was made of torn clothes and sticks and had a long tail. Besides, there was a tiny lamp hanging with the tail.



In one winter afternoon in a village, as the sun goes down, dank darkness creeps in. In such darkness, a boy was trying to fly a kite which was made of torn clothes and sticks and had a long tail. Besides, there was a tiny lamp hanging with the tail.

The boy was hoping when the kite would fly in the sky, everybody would assume it as a star. Some might even think it as the sign of the apocalypse coming close. Such a thought merely brought a mischievous smile on his face.

However, how could such a kite fly in the sky? Due to the weight of the lamp, it was coming downwards. Every time he pulled the strings, the kite dove back to the ground. At last, he had to give up.

Somehow, some people came to know about this incident. Whenever people heard about it, they ridiculed the boy labelling him as stupid and exclaimed 'It served him right. How could he want to make fool of us! He should rather focus on his own studies following his teachers' advice.'

After he grew up, that boy wrote all such memories in his autobiography. He was the last boy in Grade Two at a school in Skillington village in Britain. Teachers already identified him as unintelligent and mindless. Classmates used to make fun of him.

However, after growing up, this boy astonished all the prominent scientists around the



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globe with his extraordinary inventions. They started considering him as a maestro. He was made a member of the British parliament. The King awarded him with knighthood, and was given the title Sir. The Royal Society, which was the institution of all the experts, elected him as their President. His name was Isaac Newton.

Newton was born on 25 December 1642. His father who was a farmer, died before he was born. He studied in the village school in his childhood. But instead of studying, he was more interested in the sundial, water clock, and other tools and gadgets.

When he was sixteen years of age, a terrible storm hit Britain. How strong and wild the wind was! Not many such violent storms hit in the history of Britain. At that time Newton was very much into measuring the wind force. When the storm was at its peak, he came out of the house. He jumped following the direction of the wind and marked the spot. Then he jumped against the wind and marked the spot. The neighbours noticed his madness through the windows of their houses.

All his relatives thought that he would become a farmer like his father. However, he developed a strong interest in reading scientific books and doing strange experiments. Once he was sent to the market to sell sheep, a few eggs and some other things. Instead, he sent another person to see things on his behalf and he sat down behind a bush to be totally engrossed by a maths book.

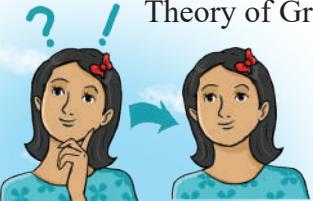
He was later found after a frenzied search and everyone in the family got furious. What could be done with such an irresponsible young man, they all thought. One of his uncles rescued him from such unpleasant situation. He suggested, ‘Send him to a college. There he can do as much maths as he wishes.’ As a result, Newton was sent to Cambridge.

Newton really excelled in maths in Cambridge. In his first year of college, he invented calculus, an entirely new concept in maths. He wrote a full paper on it, kept all the records but he did not publish it.

During his first year of college, he also invented why disc-like objects around the moon emit light. According to him, this is created because of the light reflection on water molecules in the atmosphere.

At the age of 23, he became a professor of mathematics. The next year, Britain was affected by the plague. Schools and colleges were shut down. Newton went back to his village and concentrated on research. He kept trying to find solutions for whatever problems appeared in his mind through mathematics. That was the time in village when Newton formulated the foundations of his remarkable inventions before he even turned 25.

How do the planets revolve around the sun? To solve this question, he invented the Theory of Gravity.



It is commonly believed that Newton invented it by seeing an apple falling from a tree. He thought ‘If an apple falls down from the tree, how does the moon float in the atmosphere rather than falling on the earth?’ Then he thought that the earth must attract the moon. However, as the moon revolves around the earth, that is why the attraction between them becomes neutral.

Newton calculated the exact revolving pace of the moon which would neutralise the earth’s gravity. And what a wonder it was! His calculation matched exactly with the astronomer’s calculation of the revolving pace of the moon. To everyone’s amazement, Newton’s Theory of Gravity could be used to calculate all the movements of other planets.

He always had a strong attraction towards light. What is light made of - lamp light, sunlight, and star lights? He was fully engrossed into the experiments with light.

Newton was aware of the telescope that Galileo built. Newton measured the movement of light inside the telescope. Then he built a new type of telescope whose diameter was just one inch, and the length was mere two inches. However, he could observe long-distanced elements forty times larger with this new telescope. With this telescope, he discovered the satellites of Jupiter. Then Newton with the help of a prism showed that the light contains the combination of seven colours (rainbow).

Newton was a simple person. At that time, scientists used to publish immediately after the invention. However, Newton never prioritised that. He was always so occupied in inventing something new that he never paid much attention in publishing.

There are many stories around how engrossed Newton used to become in his research, and what an absent-minded person he was. Once he invited one of his friends to dinner. Newton was not home when his friend arrived. The friend found a roasted chicken on the table. It was covered. His friend was waiting for almost two hours. Without further delay, his friend ate the chicken. Only the bones were left on the plate. After returning home, Newton removed the cover and said, ‘I thought, I didn’t take my dinner but now I realised that I had taken it earlier.’ The two friends then started a long conversation on science.

Do you want to know what Newton said about himself? ‘I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.’

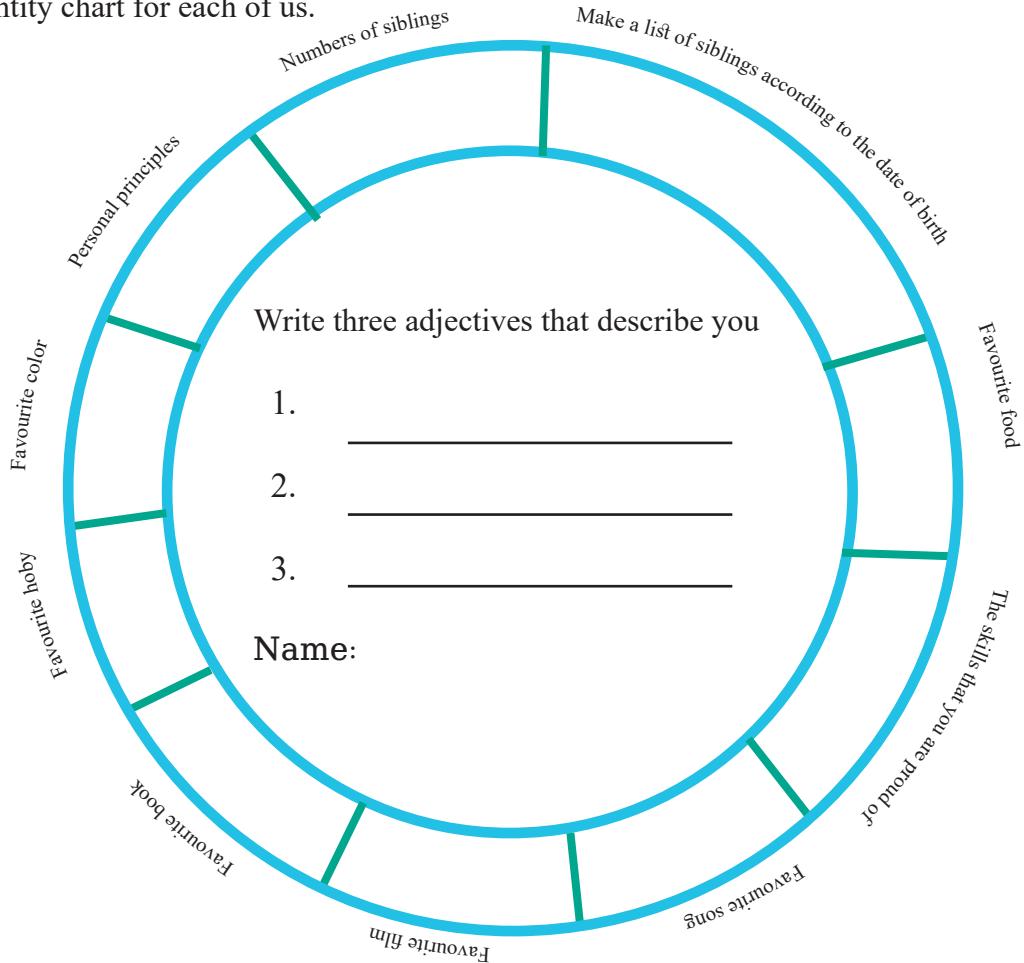
Let us make separate identity charts of Father of the Nation Bangabandhu Sheikh Mujibur Rahman, Begum Rokeya and Isaac Newton based on their brief biography.

Now, arrange a debate or a discussion session with your friends at your home or at your locality on this.



Personal Identity Chart

This time Khushi Apa shows an interesting picture to the class. It is a circular chart. In this chart, there are spaces where we can write about ourselves. Everybody in the class writes about themselves in those given spaces. At the end, it becomes a personal identity chart for each of us.



Now, looking at the answers written on the charts by everyone, Khushi Apa conducts an open discussion. She says, ‘Have you noticed that the identity of a person doesn’t depend only on one or two aspects; rather it is multidimensional. It’s quite natural that everyone’s personal identity chart will be a unique one. While we have many similarities with our close friends, we have many differences as well. Therefore, despite personal differences, people can become good friends.’

Let us fill up the circular identity chart above and find answers to the questions there. Then, share it to our classmates.



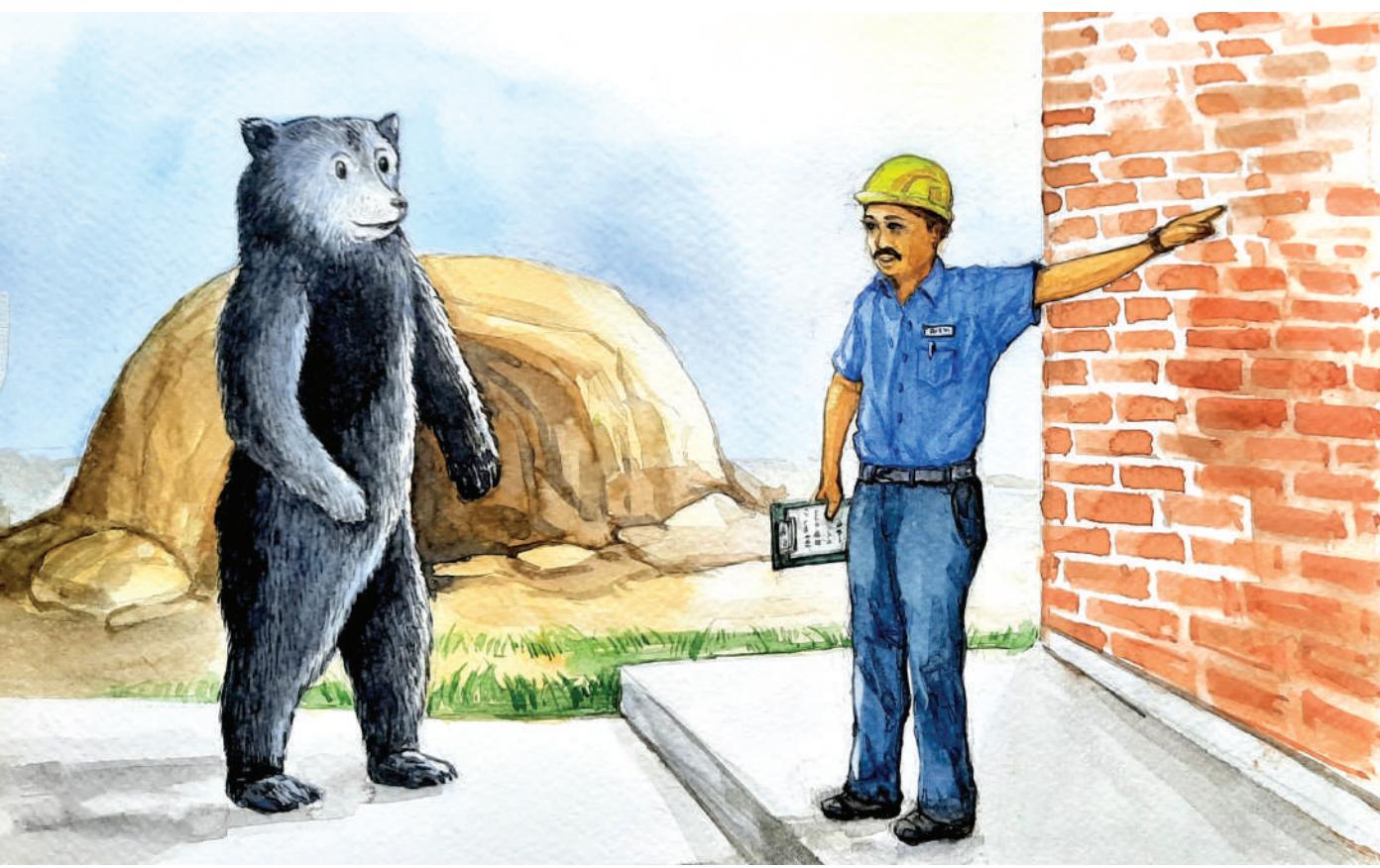
Self-Identity: Personal identity and its crisis

On the next day Khushi Apa says, ‘Let us start today’s lesson with a simple task’ ‘Have you ever thought about how much actually we know about our ‘own self’? ‘Self-exploration’ can be considered a game. You usually think that everyone knows you well as they know your name is Mamun. It’s true that we all know each other by name – that is Shahin, Rumana is over there, and that is Ganesh who plays football well.

Take a moment to think carefully that you know Ganesh not only by his name, you know him but also for his attribute as a good footballer. We all are aware of the fact that besides our names, we have multiple distinctive aspects and attributes which all together construct our identity.

Sometimes we do feel an identity crisis. You may get surprised thinking how this may happen! This can occur in two ways. Firstly, the way you represent and recognise your sense of self might not match the way others perceive you. Secondly, sometimes we may have interests in a variety of things such as drawing, sports, dancing, languages, poetries, short stories, novels, history, heritage, culture and regionalism. We find it hard to decide on the most important aspect of our identity that is constructed around multiplicity. The following story makes an interesting demonstration of the first challenge we discussed. Let us have a read.

The Bear That Wasn’t A Bear



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It was a Tuesday a long time back. Winter was approaching. The Bear realised that it was time to get into a cave and hibernate. As soon as he thought about it, he acted on that. It was not long afterward, on a Wednesday, an army of workers arrived near the cave. While the Bear was hibernating, a huge factory was built by those workers.

The Bear woke up as soon as the spring arrives after the winter. He came out of the cave. His eyes popped, jaw dropped thinking overwhelmingly ‘Where has the forest around me gone? What happened to the green grasses? And all the trees? flowers? What is this? How that could have even happened?’

‘I must be dreaming,’ he said. ‘Of course, I’m dreaming.’ But it was not a dream. It was real. Just then the Foreman came out of the factory and ordered ‘Hey, you get back to work.’

The Bear faintly replied, ‘I don’t work here. I’m a Bear.’

The Foreman laughed and said sarcastically, ‘That’s really a great excuse for a man to claim to be a Bear to refrain from doing any work’

The Bear again said, ‘But, I am a Bear.’

The Foreman stopped laughing. He was quite mad and said, ‘Don’t try to fool me, You’re not at all a Bear. You’re a stupid man in a fur coat and need a shave. I’m going to take you to the General Manager.’

The General Manager also reiterated the Bear as a stupid man in a fur coat, and needs a shave. When the Bear replied, ‘No, you’re making a mistake. I am a Bear’, the General Manager got very upset, too.

The Bear kept saying, ‘I’m sorry to hear what you said. Trust me, I am truly a Bear.’

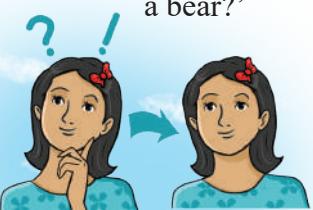
The Third Vice President of the factory got even more furious while Second Vice President was about to explode.

The First Vice President started yelling and angrily said ‘you’re not any Bear. You are an idiot who needs to have a shave. And yes, you are wearing a fur coat. Let me take you to the President.’

The Bear pleaded saying ‘This is a dreadful error, you trust me. As long as I can remember, I’ve always been a Bear.’

And that is exactly what the Bear told the President.

‘Thank you for saying this to me,’ the President replied and said, ‘You can’t be a bear. Bears can be seen only in a zoo or at a circus. How can you even be here being a bear?’



Still the Bear said, ‘But I am a Bear.’

The President said in a deep voice, ‘Not only are you a silly man who needs a shave and wears a fur coat, but you are also very stubborn. So, I’m going to prove it to you, once and for all, that you are not a Bear.’

The Bear insisted and said again ‘But I am a Bear.’

At this stage, the President said intensely ‘You are not only an idiot who needs to shave his beard, or someone wearing a fur coat, you are also truly very head strong. Alright, I’ll prove that you are not at all a Bear.’

Then the President along with all his vice presidents got the Bear in the car and started driving towards the zoo. The bears in the zoo did not acknowledge the Bear as a bear saying if the Bear were a bear, he would have been inside a cage.

The Bear relentlessly kept saying, ‘But I am a Bear.’

After leaving the zoo, they all drove to the nearest circus.

‘Is he a bear?’ the President asked the bears in the circus.

All the bears there declined to accept the Bear as a bear. They said together, ‘If he were a bear, he would have had a little hat on his head. He would have been holding some balloons tied with ribbons while riding a bicycle.’

The Bear emphatically said, ‘But I am really a bear.’

After the return to factory, the President and his vice presidents set the Bear to work with a big machine along with a number of other people. The poor Bear kept working there months after months.

After a very long time, the factory got shut down and all the workers went away. The Bear was the last one left. As he was leaving the factory, he saw birds flying to the south and the leaves falling from the trees. Winter was approaching, he thought. It was time for him to hibernate.

He found a cave but as soon as he was trying to get in, he had to take a pause and thought ‘I can’t go into a cave. I’m not a bear. Rather I am a stupid man who needs to have a shave and wears a fur coat.’

Gradually the weather was getting colder and the Bear was shivering in cold. He kept thinking ‘I wish I were a Bear.’

Then suddenly he got up and started walking toward the cave through the snow. Inside, it was warm and cozy. The icy and bone chilling wind could not even reach him here. He felt very comfortable there. He laid down on a bed of pine boughs and



soon he fell asleep and started having sweet dreams, just like all other Bears do, when they hibernate. So, even though the foreman and the general manager, the third vice president, the second vice president, the first vice president and the president and the bears in the zoo and in the circus had labeled him as a silly man who needed a shave and wore a fur coat, it looks like the Bear did not really believe them. I don't think he really believed it. What about you all? What do you think? No; he knew he was neither a silly man nor a silly bear.

Khushi Apa asks students to volunteer to read aloud from different parts of the story for all. Before starting the reading, Khushi Apa shares the following table with little boxes for drawing pictures. She advises everyone to keep drawing pictures in that table using the main concept of the story while they listen to the story.



Let us read the story and draw pictures based on the main parts of the story.

Let us draw pictures using the story

Table for Drawing:

Students will draw a picture of the main ideas in each box on the table below and label them.



How society influences people's identity

Khushi Apa circulates a chart shaped after the bear's paw on printed pages among all.

Let us make the Bear's Identity Table:



Then Khushi Apa says, 'Use this chart as a reference and write the words that are used by the Bear to express his identity first; and then, write the words which others assume about the Bear's identity. Now, write the first list of words inside the paw shaped table and then the second list of words outside the paw shaped table.'

Following the instructions, everybody makes the Bear's identity chart.



Discussion on the story of Bear

Khushi Apa says, ‘Let us discuss what we all have understood and comprehended about the meaning of the story.’ In the discussion, Khushi Apa asks the following questions:

- Which words did the Bear use to describe his identity?
- Which words did others use to describe the Bear’s identity?
- How did the Bear’s identity change with time?
- How did the Bear feel when they said, ‘You are not a Bear. You are a silly man who needs a shave and wears a fur coat’? What do you think about it?
- What did the author want to convey?
- What is more important in constructing our identity - what we think about ourselves or how others perceive us?

She says, ‘From this discussion, I hope, you have become a lot more aware about your own identity. Besides, you have also developed an idea about how others’ perceptions influence our sense of identity.’ After this, Khushi Apa asks everyone the following questions:

- Could you remember how it felt when someone gave you a title or a nickname? How did you behave in that situation?
- Have you ever given someone a title or a nickname? If yes, why?
- According to you, why do we give someone a title or a nickname?
- Khushi Apa says, ‘Let us arrange a debate competition about our identity.’
- Debate topic: What we think about ourselves are more important for constructing our identity rather than what others think about us.
- Students in Khushi Apa’s class participate in a debate taking positions for and against the topic. One from each team reports their discussion points back to the class.

Let us debate or discuss the above-mentioned questions with our friends.

What significant things we have learnt in this chapter—

-
-



Evaluation: How much have we learnt so far?

In the following table, there are some statements on the left-most columns. On the right-hand side, you have a 4-point scale. Read each and every statement carefully. You may agree or disagree with the statements. According to your opinion, put a tick mark in the specific box on the right-hand side against each statement. Then show it to your teacher.

Self-Identity: Personal Identity Evaluation Chart

	Completely Agree	Agree	Disagree	Completely Disagree
1.Sadia is very good at playing cricket; she loves to read poetry; and her dream is to be a cricketer. She has an awkward fright for the water. Her favorite colour is blue; she has three sisters; and she likes to eat fruits. All these attributes construct Sadia's identity.				
2.One's identity specifically consists of only one feature.				
3.Neela's favourite game is chess whereas Sabbir likes football. Neela's mother is a doctor; on the other hand, Sabbir's mother is an artist. Neela has no siblings while Sabbir has two brothers and one sister. Neela is a very good swimmer but Sabbir fears water. Though they have different attributes, they can be friends.				
4.With the changing situation, some personal attributes can have the utmost importance and represent his/her identity.				
5.My personal identity consists of many attributes.				
6.I am proud of my personal identity regardless of what it is made of.				
7.Soong Marma is a girl of a small ethnic group. She looks different from me. Her food habit is completely different from mine. She speaks in Marma language. Her identity consists of these attributes; and I respect her.				
8.It is not good to have many different aspects or features in one's self-identity.				
9.In our class, the one who likes and does not like science both can be my friend.				
10.Our classmate Meena often falls sick. Thus, we call her 'diseased Meena.' As she often falls sick, this name is logical.				
11.Before we attach a nickname or a title to a person, we should think wisely about it.				



Active Citizens Club

Today's class ambience seems quite joyous. Everyone is enjoying their time. Earlier Khushi Apa has informed the class that everyone is going to play football on the school ground or at any vacant place during today's History and Social Science lesson time. Therefore, everyone is eagerly waiting for Khushi Apa. Some of the students have brought photos of their favourite players in their bags. They are taking these out every now and then to show these to everyone. In the meantime, Khushi Apa with a wide smile on her face enters the class and she carries a football in her hand. There is excitement among everyone.

Using hand gestures, Khushi Apa asks everyone to be quiet and says, 'Are you all ready?' All enthusiastically reply together, 'Yes, we're ready.'

Khushi Apa says, 'Let us form two teams. First, we need to select two captains. Then, the captain will select other players. You should bear in mind that the team should be all-inclusive and must have a good balance of boys and girls, and students with special needs.' She also adds, 'Everyone should have equal opportunities to perform according to their ability.'

Then Shamima proposes, 'Neela and Ganesh can be our two captains.' On the other hand, Mozammel proposes Francis and Rupa's names as the captains. Everyone becomes a bit anxious for a moment thinking about how to select two from these four names. Anusandhan proposes, 'We can elect two captains by voting.' Neela and Ganesh are elected captains by vote. After that, Neela and Ganesh form their own teams.

Going to the school ground, Khushi Apa says, 'Today you will play in a different way as there will be no rules. Players can play with liberty.' Hearing this, everyone becomes very happy and excited thinking that there will be so many goals today that it will be hard to keep a count. Khadija, one of their classmates, is acting as a referee for today's game. As soon as Khadija blows the whistle, the game starts. With lots of happiness and enthusiasm, everybody keeps trying to play football without following any rules for 15 minutes. Then, Khushi Apa declares the end of the first half played without any rules. She then says, 'Let us now play the game following the rules.' Then everyone starts playing football following the rules

Like Neela's and Ganesh's teams, let us play football with our classmates dividing ourselves into two teams.



Nothing works well without rules!

In the next class, everybody keeps discussing the game. Coming to class Khushi Apa says, ‘We had a football game yesterday. How did you feel?’ In reply to her, everyone says, ‘Very good.’ Then reminding all, Khushi Apa asks, ‘We played football in two ways yesterday. Was there any difference because of this?’ Chinmoy says, ‘I was thinking we would be able to score so many goals that no one would be able to keep a count. Because I was anticipating everyone would surely use hands to make scores.’ Khadija exclaims, ‘However, none of the team was able to score a single goal! Yesterday, in the first half, we were playing without rules and when anyone took the ball by hands, others jumped onto it. Therefore, everyone got tangled in one place and could not move freely. The same thing occurred repeatedly and thus none could score a goal. Actually, we weren’t able to play the game without rules.’ Now let us sit together in groups of 5-6 and find answers to the following questions.

- Do rules exist only in sports?
- Where else can we find rules? Let us make a list of it.
- Where and what kinds of rules are there?
- What sort of problems can arise in the absence of rules?

After the discussion, each group writes the answers on the board or on a poster paper and presents a list of them. After an open discussion, everyone realises the necessity and significance of rules. It is needed in their classroom, school, family, society, and in the state. Let us now find the answers to the following questions with the help of our peers.

- Do the rules exist only in sports?

Answer: -----

- Where else can we find rules? Let us make a list of it.

Answer: -----

- Where and what kinds of rules are there? Where do we find them?

Answer: -----

- What sort of problems can arise in the absence of rules?

Answer: -----

At this stage, Shamima says, ‘Now, I understand why we have indiscipline in the classroom, at the school entrance in the morning and afternoon, during the recess, and some other times. It is because we do not follow any rules during these times. Swadheen says, ‘In this case, we need to prepare the rules or the code and conduct for the classroom, school, family and society.’

Now, everyone gets divided into different groups and starts to prepare some rules to follow in the classroom and in the school premises. Then they hang it on the wall so that it can be seen from anywhere in the classroom. These are given below.



Sample rules to follow in the classroom:

1. If we meet with someone familiar, we will greet them with a smile.
2. We should respect others' opinions.
3. When anyone speaks, we should listen to him/her with patience.
4. Before expressing any personal opinion, we should seek permission by raising our hands.
5. If we have any conflict of interest, we should sit together for a discussion and try to solve it.

Sample rules to follow in the school:

1. We have to maintain a queue with patience when we enter and exit the school premises.
2. We should not litter on school premises.
3. We should regularly keep our campus neat and clean.

Sample rules to follow in the family and the society:

1. We should do our own personal chores and duties ourselves.
2. We should not do anything which can harm others.
3. We will introduce ourselves first when talking to new people. Then, with permission, we will talk politely.
4. We should show respect to all the people of our society irrespective of religion, race, male or female sex, wealth and social position; and we should show love and affection to the youngsters.
5. We should move on the road, visit the hut and bazar and any kind of gathering without creating any trouble for others' movement. We should not make a place overcrowded unnecessarily.

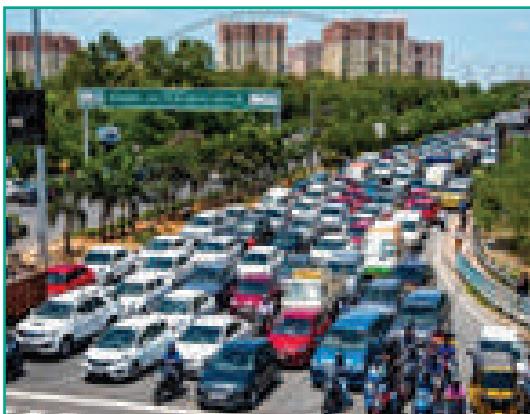
They have decided to follow these rules throughout the year. If they need to add any rules, they may add them by having an open discussion. Similarly, they may remove any if it seems unnecessary. They decide to follow these rules throughout their course of study at school; if necessary, they will amend some rules and will follow them. Khushi Apa happily comments that she will also follow these rules.

Adnan then says, 'We do not live alone in this society and this school is also not just ours. There are diverse people. Some of them do not get any chance to go to school. If they do not follow and maintain the rules, there will be chaos everywhere. However, it is a difficult task to motivate everyone to follow the rules. It will be challenging for us if we want to promote this alone.'

Anuching proposes, 'Let us form a club. A club for making active citizens' Everybody supports her proposal. Then Robin adds, 'We may name it Active Citizens Club.'

This time Khushi Apa shows the following pictures to everyone. Then students are asked to discuss which pictures show that people are following rules and which ones show that people are breaking rules.

Now Khushi Apa shows these pictures during the lesson.



After finishing the discussion on the pictures, she explains that these are only some pictures of people following or not following traffic rules. Besides, there are many other areas of work where such events happen.

Then the learners divide themselves into groups of 5 or 6 to make a list of activities for the Active Citizens Club. After the groups have presented their list to the whole class, the proposed club activities are then finalised. They do it over a collective consensus constructed through group discussions.

Khushi Apa further says, ‘As we have now decided our activities, let’s make a club committee to carry out these tasks properly.’ The learners discuss the following aspects sitting in groups –

- Total number of members
- Names of the posts and designation
- Respective duties
- Eligibility for becoming a general member
- Rights and duties of general members

Based on the discussion, the learners prepare proposals and present those in groups. They develop a common guideline and a list of roles and duties by consulting among themselves. They nominate their History and Social Science teacher as the Adviser of the club.

Then the learners form the club committee through an election. The new committee promptly fixes the date for the first meeting. In the very first meeting, they plan the next steps and start their activity straight away.

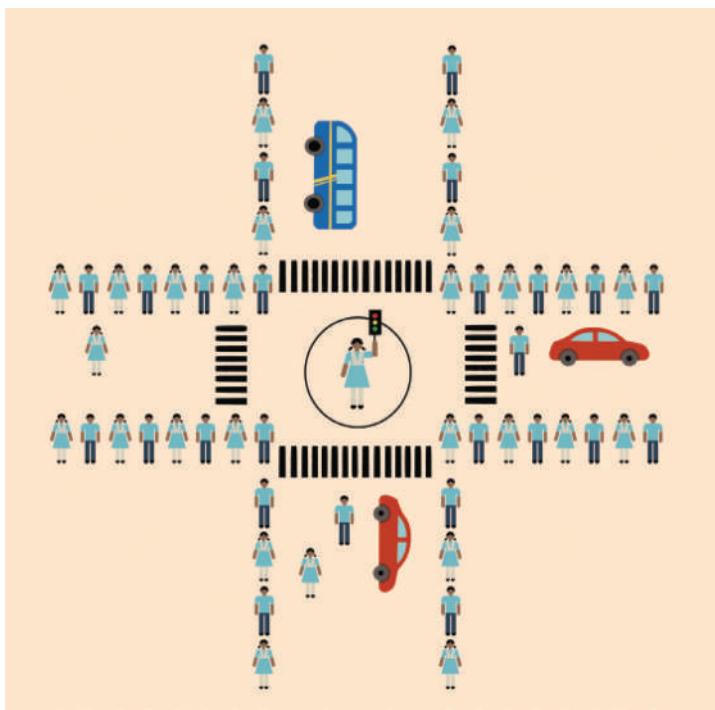
As the first activity of the Active Citizens Club, Khushi Apa proposes having a critical thinking session on traffic rules. Once the learners agree, she asks them to form three groups.

According to the decision:

- The first group collects information about traffic rules from eligible people, related books, and other sources.
- The second group collects traffic signs and writes descriptions of them.
- The third group presents a report on the real situation using photos, drawings, and descriptions after monitoring the local roads with the help of Khushi Apa.

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- On a particular day, all three groups present their findings to the class. Others provide feedback for possible corrections and modifications.
- In this way, they develop a feature report on traffic rules. They also arrange a display of traffic signs and photographs with descriptions.
- In the show, they do role plays to display the real situation of people and vehicles following traffic rules on roads. Some play as vehicles, some play as pedestrians while some act as traffic lights and others act as traffic police. The remaining students act as a crossing with four roads by making two lanes keeping space in between the lanes. Students acting as vehicles keep moving from one to the other end of the road. They follow traffic signals to turn right and left, and to move across. The students acting as pedestrians practise following proper rules for road crossing. The students acting as traffic lights follow the rules for traffic light signaling.



Students make the traffic signal lights using green, yellow and red paper-boards and other materials collected prior to the show. They use the schoolyard and playground for the show. With the help of the teachers, the students plan and rehearse for this on the day before the show day.



The students stage acts illustrating a road accident, a day in a market or daily commutes with the help of their teachers or other competent people. A retired traffic police officer voluntarily helps them to get prepared. Khushi Apa has contacted this person with the help of the school principal.

Let us form an Active Citizens Club with your friends and begin our activities.

Evaluation:

Let us use the self-assessment chart provided below to compare our activities with those of the Active Citizens Club.

Self-assessment chart (Students to fill up)

Serial	After attending club activities	Fully agree	Somewhat agree	Disagree
1	I have gained two attributes of an active citizen.			
2	I have learnt democratic manners.			
3	I have learnt about the voting system.			
4	I have enjoyed participating in club activities.			
5	I have found the inspiration to grow as an active citizen in the society.			
6	I have done or started to do at least two activities as an active citizen.			
7	I believe my contributions have benefitted the club.			



Looking Around through the Lens of Science

Our friends ‘Nisharga’ and ‘Anwesha’

Do you know Nisharga and Anwesha? They have some other friends too. We will be introduced to them too later. Nisharga and Anwesha think and inquire about whatever they hear and see. You must be doing the same. Like you, they also seek help from other class friends, teachers and neighbours to read books, to investigate and explore the answers for many questions. This is the way they study and learn. That is fantastic, isn’t it? Let us join them as a team of mini explorers.



Discussing a photograph

Today Nisharga and Anwesha have found a photograph. It is a photograph of the river Buriganga. The river flows by the southwest of Dhaka, the capital of Bangladesh. A few days ago, they went to visit the Buriganga. However, there is a big difference between the photograph they have and the present Buriganga they have visited. Why is that so? That is what they are investigating today. Can you help them in this regard?





Image: The river Buriganga



Image: The river Buriganga

Questions:

- What are two in the pictures?
- Is there any difference?
- Which picture do you think is of older times? Which one is more recent?
- Why are these differences there according to you?

Class Teacher Khushi Apa shows the students some more pictures.



Image: The river Padma



Image: The river Padma





Image: Public transport of Dhaka

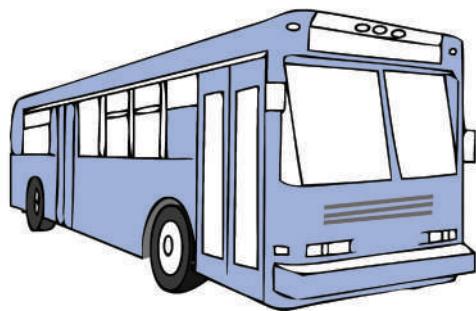


Image: Public transport of Dhaka

Is there any similarity among these pictures?

Are they related to any particular topic?

Think about the purposes of the vehicles shown in the pictures.

Let us think about changes

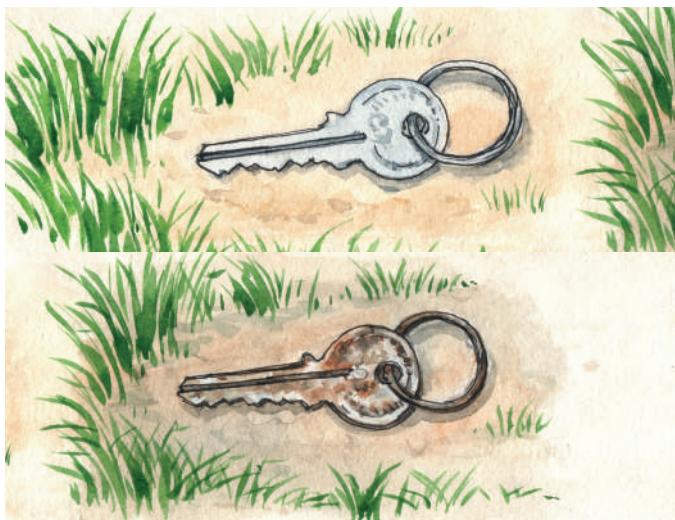
Many things change over time. Some changes take place very slowly over a long period. On the contrary, some changes take place quite fast.

Nisharga and Prakriti have drawn some pictures of several changes they have seen.

Drawings by Nisharga



ঘরে রাখা লোহার চাবি



বাইরে পড়ে থাকা মরিচা ধরা লোহার চাবি

Painitngs by Prakriti



Dried up pond in summer



Pond filled with water during rainy season

Let us think about such changes happeing around us. Then we can draw some pictures.

Changes in Our Locality

Today Nisharga comes rushing to school and says to Anwesha, ‘Look, this is an old picture of our village.’

Anwesha remarks, ‘But, which area is this? I’ve not seen any such place in our village.’

Nisharga replies, ‘That’s true. I also can’t recognise the place.’

Anwesha says, ‘Let’s go and check this with Suresh uncle. Uncle is over seventy years old. He knows many details from the past. His memory is also quite sharp. He still can recall many things from the past.’

Two friends go to see their neighbour Suresh uncle. They become much surprised to hear his words. The place in the photograph is apparently a location on the north of their school where there is a large factory now. Without making any further delay, with Anwesha’s mother, they go to visit that place in the afternoon. They also take some photos of that place using Anwesha’s mother’s phone.

On the following day, everyone in the class gazes at those photos with much curiosity and enthusiasm. Out of excitement, they almost lie over their bellies to see the photos well.



Photograph of the present



Photograph from the past

Deepa: They make chips in this factory.

Dipankar: That’s why potato is produced in abundance in this locality.

Mili: Was there no potato farming in earlier days?

Deepa: Heard from my grandfather that in the past, rice was a more popular crop.

Nisharga: Many things were different in the past. My grandma told me there was no electricity, no television, no computer, games, or mobiles.

Mili: Yes, then the kids used to enjoy a lot more by playing sports and games. We don’t play those anymore. I hope to know more about this topic.

It looks like everyone in the class is interested to know about the changes occurring

around their local area. Some are interested about sports, or outfits and attires, or food and culinary while some are keen to know about transportations, agriculture, topography, or climate and so on. They all express a very diverse interest.

Exploring the changes in the localities

Questions for inquiry

They all go to school with all these questions in their mind. After listening to them, Khushi Apa applauds them all and says, ‘Let’s investigate; let’s begin our inquiry. Let’s write down all the questions that spontaneously come to your minds regarding the changes in your locality.’

The questions I want to explore about my locality:

1. What did the children use to do from morning till night in the past? Was that any different from what we do in the present? How huge is the difference?
2. What was the common process for preserving food before we had refrigerators in our houses?

Let us write down some questions about the changes in our locality.

1.....

2.....

Selecting questions

Now Khushi Apa says, ‘Let’s sit in groups of five or six and share the questions with friends. From all the questions, we should select such questions for which we can find out the answers on our own.’



Are all questions worth inquiring?

Anwesha says, ‘I want to know when our school was established?’

Bushra says, ‘Anwesha, the other day, the principal mentioned in a speech that our school was established in 1990. So we already know this. Do you really want to ask the same question again? Or, do you want to know about any changes that took place in our school?’

Anwesha replies, ‘No, Bushra! You are right. There is no point of inquiring about the facts which we already know. So, we better take such questions out. Rather I can ask how our school was in its early days.’



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At this stage, Munia says, ‘I’m much interested to know about the changes that happened under or at the bottom of the river in the east. We can easily see the changes happening on the surface but how can we know the changes at the bottom?’

Muniya says, ‘First, you grow up to become a skilled diver; then you can try to find an answer to this question.’

Munia and others laugh out loudly.

Munia agrees and says, ‘We may put this question aside for the future. Similarly, we all should take out similar types of questions that cannot be explored now for various reasons. For example, it may require us to travel a long distance or it can be unsafe, or it may involve too many people or may involve a lot of cost.’

They finalise the list after analysing each question in this way.

Let us make a list of our question similarly.

Are our questions worth inquiring? Let us check. Let us put a tick (✓) or cross (✗) mark.

Question	We do not know the answer to this question till now	We are keen to know the answer to this question	We can guess what to do, who to talk to, and where to go to find the answer to this question	We can do the required tasks to find the answer	Possible to find the answer within the timeframe
1					
2					

The questions that include all of the above features can be retained in the final list.

Preparing the final list of questions:

Let’s sit together in groups and share the questions by reading them out once. Now we need to hang a poster paper on the classroom wall with the finalised questions written on it. Then, each team chooses a question from the selected ones. After that, each team starts finding the answer to that question.

Presentation of the Inquiry Plan

Group name:

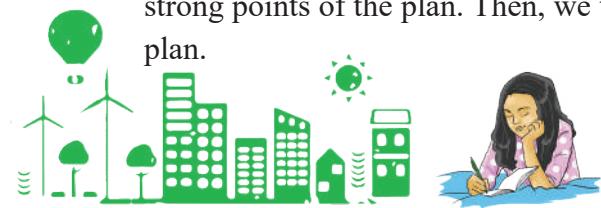
Name of the members

1. Question for inquiry (Inquiry Question)

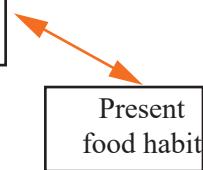
2. Key concepts of the question

3. Where to go and who to talk with to find the answer

Each group can fill in the chart with proper information, write them on the poster paper, and share it with their classmates. Each group may try to understand different components of the planning from each other’s presentation. First, we appreciate the strong points of the plan. Then, we try to suggest some areas for improvement of the plan.



Analysing the plan

Steps for inquiry	Assessment criteria	Example
1. Inquiry Question	<ul style="list-style-type: none"> ● Challenging (The question that we do not know the answer to but we are keen to find out since it is fascinating for our age group) ● Clear and specific (We understand what we have to do to find out the answer) ● Achievable (We can do the things required to find out the answer) ● It will not take more than 2/3 weeks to get the answer. 	<p>What kind of food was taken in the past and is taken at the present by the people of this locality?</p> <p>Or,</p> <p>Is there any difference between the food habits of the past and present? If so, what are these?</p>
2. Key concepts in the questions	<ul style="list-style-type: none"> ● Maximum two key concepts in the question ● Ideas should be specific 	<div style="display: flex; align-items: center; justify-content: space-between;"> <div style="border: 1px solid black; padding: 5px; margin-right: 20px;">Previous food habit</div> <div style="border: 1px solid black; padding: 5px; margin-right: 20px;">Present food habit</div>  </div>
3. Where to go and who to talk with to find out the answer	<ul style="list-style-type: none"> ● This information can appropriately be gathered from this source ● Reliable ● Truthful and available 	<ol style="list-style-type: none"> 1. Three friends around me (To know the present food habit) 2. My grandma and older neighbours (To know the previous food habit)
4. How to elicit the answer from a particular person, thing, or place?	<ul style="list-style-type: none"> ● The way followed is the best suitable ● The set of questions needs to be easy and in 5/6 questions. ● Should be relevant to the topic. ● A specific plan for noting down or recording the results of observation. 	<p>Questions for interviewing the friends:</p> <ol style="list-style-type: none"> 1. What do you usually have in your breakfast? 2. What foods do you have for lunch? 3. What do you have as evening snacks? 4. What food do you take for dinner? <p>Questions for the senior participants:</p> <ol style="list-style-type: none"> 1. What did you use to have in your breakfast as a child? 2. lunch? 3. evening snacks ...? 4. dinner?

Searching for answers to the inquiry question according to the plan

Let us prepare our group plan considering others like Prakriti and Anusandhan's opinions and suggestions. Now let us begin following the plan.



Interviewing and note taking



Experimenting



Group discussion: Five people including two students from the village sitting in a circle

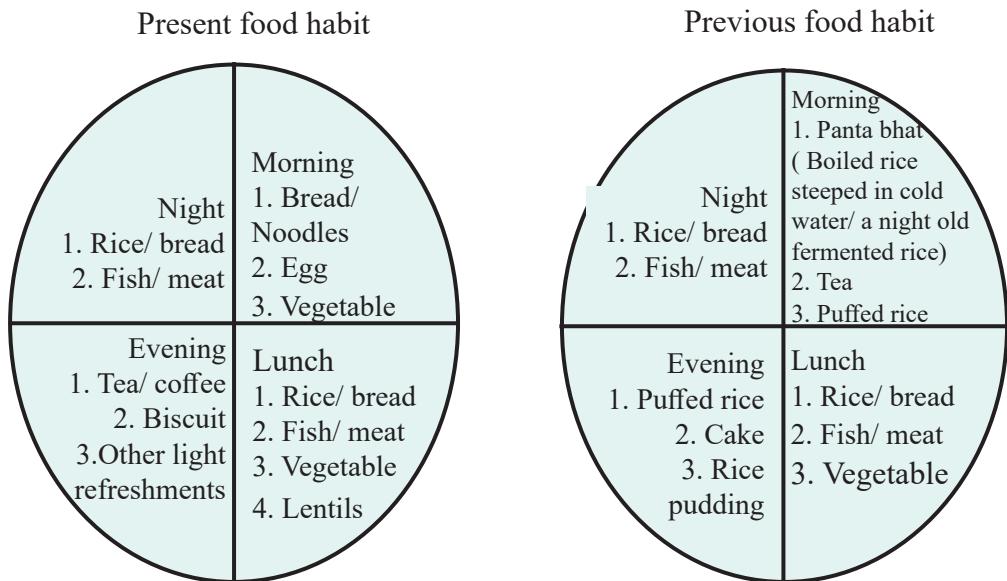


Observing and examining

Example of an inquiry-based task

Nisharga cuts a round paper into four pieces. She writes names of food taken four times every day on four separate pieces of paper. Here she uses the information collected through interviews with her friends about their four-time food per day. In the same way, she also lists the food choice of elderly people.





Findings

In the last 30 years, there have been big changes in the food habits of the people in our country. At present, people have more choices in terms of food which were not available in the past. Earlier, people used to depend on homemade food for their life.

Taking a decision or understanding the result becomes easy after listing!

Look! Prakriti has so nicely arranged her display of the food item list per shift! She has drawn, coloured, and cut the pictures to post them.

We too can follow different means (interview, observation, questionnaire, etc) to find the answer to our inquiry question. The information we get in this way (for example: classification, calculating percentage, calculating average value) can be arranged in a way so that it can indicate a result of inquiry or a logical decision.

Group presentation of inquiry-based tasks

We have done a number of activities to find answers to our questions. Let us make a presentation of what we have done and what findings we have found so far and show these to your friends. The audience should understand –

- How we found the answer and what we have found

We need to be careful so that any point mentioned below is not missing in the presentation. You can cover any other related topic too in the presentation.



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Name of the group:

Names of members:

1. 2.
3. 4.

1. Inquiry question:

2. Key concept of the question:

3. Strategies to find the answers (description of the steps):

4. Answer to the question/ Decision:

5. New, relevant and complementary questions coming to mind:

We can do the presentation in many ways. You too can talk to your groupmates and try to present through paper, reports, news presentations, comics, videos, and various forms of art.

Reflection: Hold on for a moment and think for a while

Reflection Notebook:

During the work progress and at the end, Nisharga likes to take a pause and review the progress. Is it in the right direction? What have I/we done? Why? What were the obstacles? How did we overcome the hurdles? What changes are required if it is to be done once again next time? etc. In this way, she can understand her task properly and can do it better next time. This is called ‘Reflection.’ Nisharga notes these in a small notebook. She has given her notebook the title ‘Inquiry and My Thoughts.’

Would you keep such a reflection notebook? What title would you choose for that?

Inquiry and my thoughts

1. What task have I completed?

To understand the differences between food habits of past and present, I have interviewed three persons of my age and three other elderly persons. I’ve come to know about their daily food habits.

2. How did I feel to do the task?

I enjoyed the activity. I felt like a researcher/ fact finder. But, during the first two interviews, I felt a little bit shy and nervous.

3. Did I face any problems? How did I solve it?

Yes, I faced three problems. I tried to solve the problems by discussing these with Khushi Apa and my friends. These are as follows-

Description of the problem	The way I solved/ tried to solve	Lessons for the future
1. Interviewing Sabiha's grandma gave me the experience that she was providing mistaken information and mixing up past and present because of her being aged.	Later, I interviewed another person.	Need to check beforehand whether the interviewee can provide a reliable answer.
2. Among three selected friends, two of them are related to me as my sisters. So, there was no variation in the noted food habit.	Interviewed two other friends.	Need to check beforehand about the interviews so that correct information can be found next time.
3. Neighbour Ranu's grandma became a little bit angry when her speech was recorded on a phone.	The recording did not proceed since she did not like it. I deleted that and made a handwritten transcript.	Next time, I need to take advance permission before recording the interview.



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This is the time to reflect on our inquiry activity like Nisharga.
Reflection to/Well-thought analysis of my inquiry-based task:

1. What tasks have I completed?

2. How did I feel to do the task?

3. Did I face any problem? How did I solve it?

The problem that I faced	The way I solved/ tried to solve	Lessons for the future

4. (You can add some more questions that you think would help to explain your task)



Poster for group reflection

Many questions may arise out of our thoughts and activities. We may not get answers and solutions from discussions with our friends. In that case, we can keep those for discussion with Khushi Apa or other groups. All the groups hang a poster for each group. Whenever anyone in any group faces problems, s/he can note it down on their poster. Later, Khushi Apa and other groups can discuss those issues.



Points to be considered for all the tasks, not for this task alone:

1. Have all the group members got opportunities to participate?
2. Have all the classmates got a chance to listen and see? Make a plan of what to do if someone fails to listen and see.

Story of Inquiry

Are we researchers then?

Anwesha excitedly enters the class today. He says, ‘Hey, do you know that we are inquisitive! We are researchers!’ Nisharga exclaims, ‘Researcher! What is that?’ Anusandhan says, ‘Those who find out the answer to a question step by step in a systematic way are called researchers. Just what we did in the last few days for our project. The systematic process of finding out the answer to a question is a scientific method.’

They do not notice Khushi Apa is standing behind them. She says, ‘Hmm, what do my young researchers want to do today?’

Everybody cheers with excitement.

Mili: Apa, what is research?

Rajib: Apa, what is inquiry?

Nisharga: Apa, what is a scientific method?

Munira: Khushi Apa, are we really researchers? I understand from the newspaper that only adults can do research.

Khushi Apa replies, ‘Let’s see whether we are researchers or not.’

Apa divides the class into different groups. This is what students find from researching in the library, on the internet and from books:



History and Social Science-Activity Book

Apa divides the class into different groups. This is what students find from researching in the library, on the internet and from books:

Nisharga:

To search for anything or to find out an answer to a question is called inquiry.



Fatema:

Scientific method refers to the inquiry to know something step by step in a systematic way. This requires some particular steps.



Anwesha:

Research, in general, means to take a scientific approach for discovering truth or to find out an answer to a question. Those who take part in this process are called researchers.





Francis:

There are many types of inquiry and research. When we make a systematic analysis of our society and culture, it is called social inquiry and research. In general, the social inquiry includes the following steps:

1. Selecting the topic
2. Selecting the questions related to the inquiry
3. Deciding the key concepts of the question
4. Finding data sources (from where or whom we get information)
5. Preparing the tools (used for collecting information. For example, questions for an interview, questionnaire for written responses, etc.)
6. Data collection
7. Data management and analysis
8. Reaching a conclusion

Rajeeb:

We can interview eligible persons, observe or analyse the examples to know the fact in an inquiry. From that, we come to know about the features of the fact. These features are called information or data. For instance, Prakriti interviewed five people and got ideas about their food habits. These ideas are the data or information.



Shafiq:

Some general information:

Person:

Teacher, friends, guardian/ family members, neighbours, wise and specialist person Books and materials: Books, magazines, newspapers, reports/records, or document

Digital source: Website, internet, video

Examples: Sample of something (like soil, water, place, etc.)



Neela:

Data collection process refers to the ways through which we collect data, and the tools used for this purpose are known as data collection tools. For example, conducting an interview is a data collection process, and the questionnaire used for collecting data from the interviewee is a data collection tool.



Some methods and instruments of data collection

a) Questionnaire: Usually some questions are written or typed on paper on which the interviewee answers. Answers can be provided as alternatives.

For example, Location of my school:

Rural Urban

b) Interview: Some predetermined questions are asked face to face or over telephone or by other means. They are stored by writing or through recording.

c) Group discussion: Discussion in a homogeneous group of people (eg. a group of students or teachers or a group of sanitation workers) on an issue or topic. What comes out from this discussion on specific topics is usually the information needed for inquiry.

d) Observation: Through this, we look very closely at a particular person or place or pattern with a particular purpose in mind. For example, what students do or what kind of soil is there in a particular area can be observed. Observation data can be written down and stored using checklists. Example of a checklist is given below:

Classroom Accessories	✓ (Present)	✗ (Missing)	No comment
1. Door	✓		
2. Window	✗		
3. Teacher's Table	✓		
4. Teacher's Chair	✓		
5. Board	✓		
6. Globe	✗		
7. Students' Table	✓		Not Enough
8. Students' Chair	✓		Not Enough
9. Educational Poster on Wall	✓		Made by Teacher
10. Calendar	✗		
11. Trash Basket	✗		

Khushi Apa:

When we collect data from a source, it is not likely to always get a direct answer to the research question. For that, we need to arrange the data, and sometimes we need to make some calculations too. In this way, data become significant. Then this organised data help us to get the answer or to reach the relevant conclusion. This process of arranging data is known as Data Analysis.



Are we researchers?

We need to check whether we followed the steps of the scientific method for our research or not. Let us check it.

Self-assessment

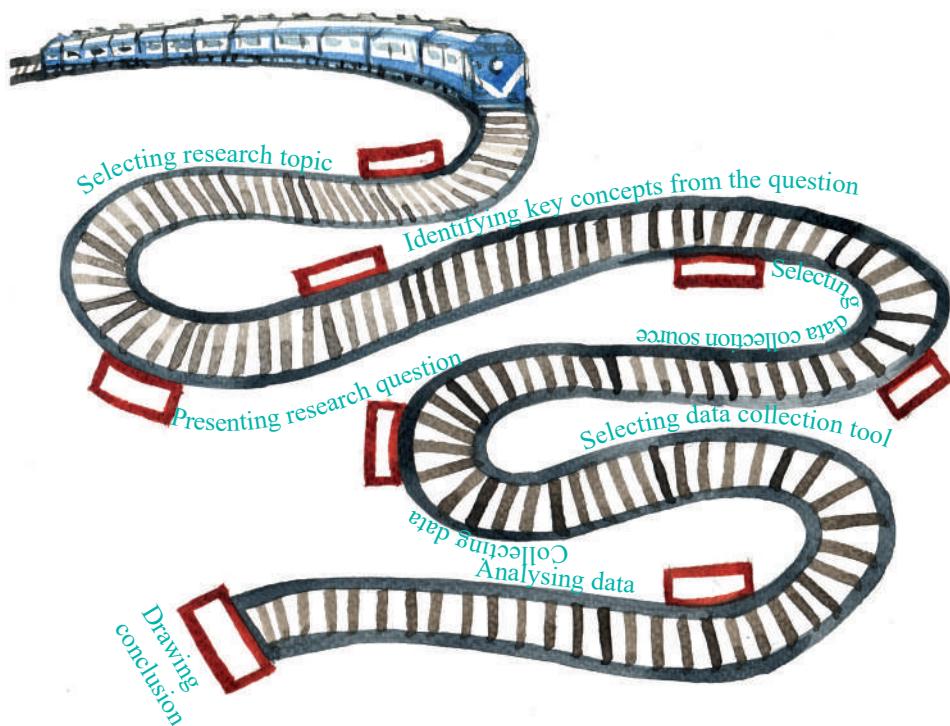
Steps of scientific study	Yes/ no
1. Have selected topic for the research	
2. Have mentioned specific research question	
3. Have identified the key concepts of the question	
4. Have identified the source of data	
5. Have selected the tools for data collection	
6. Have collected data	
7. Have analysed data	
8. Have reached a conclusion	

When all of us pass these stages to find the answer to the research question, we all are researchers or fact-finders to some extent. Aren't we?

The inquiry continues.....

So far, we have worked in groups to make inquiries. Let us now do it on our own. Can you do it alone? Why do you not try? Your friends are there; Khushi Apa will be there too. Let us try to find answer to a new question following the steps used earlier. Let us use the previous checklists and charts to analyse our own initiative.

Research Journey



Every research is a journey. There are some steps or processes. What is there at the beginning or the last station of the journey? You can draw a picture of your research journey. You can make a train to show the journey if you like.

Each group moves around the classroom to see the posters of other groups. That is so fantastic! Urmi's group has used interviews in their research; Titir's group has used questionnaires; and Sazzad's group has used observation method to collect data. Again, in data analysis, Urmi's group has classified the written data into some sub-categories. Titir's group has chosen percentage calculation and Sazzad's group has used numbers. They plan to use separate data sources. But, all of them intend to go through all the required steps in proper order. They have had to touch every station while they have started their research train. As they have reached the last station, they feel they have finished the journey. No! not like that; it is rather just the beginning. Many more new stations can be seen from there.

Our research train moves forward with the whistle sound choo-jhik-jhik.....

How Much Have We Learnt?

During our research, we analyse (self-assessment) our steps and at the same time, our

friends and Khushi Apa (teacher's evaluation) also provide feedback. Do you know why she needs to do it? It is needed so that we do not get obstructed at any station of the journey. Each of us can take different time; it can be more for some, less for others to complete the task. However, are we going to the right direction? To check that out, we have our friends, we have Khushi Apa.

After completing group research, we need to talk in a group to fill in the chart given below. Seven learning points are there. For every learning point there are three alternatives. We need to put a tick mark () to indicate our friend's learning.

Rubrics for peer assessment

Name:.....

Learning area	Type of participation		
	Completely achieved	Partially achieved	Our friend needs our help
1. Presentation of the question	Our friend has presented more than three challenging questions	Our friend has presented two/ one challenging question in the group	Our friend faces a problem making inquiry questions
2. Plan for data collection	Our friend has played an important or main role in the plan for data collection. Such as, selecting data sources, and preparing data collection tools.	Our friend has participated and given opinions on the plan for collecting data	Next time, our friend is expected to participate more actively in the plan for data collection
3. Data collection	Our friend has participated directly in the data collection. That means she/he has collected at least some data	Although our friend has not directly participated, but helped in work such as notetaking, recording, etc.	Next time, our friend is expected to participate more actively in the data collection



4. Data analysis	Our friend has directly participated in the data analysis	Our friend has helped to analyse data, given ideas, planned, and also helped to do some calculations	Next time, our friend is expected to participate more actively in data analysis
5. Drawing the conclusion	Our friend has contributed significantly to reach a decision/to conclude after arranging the data	Our friend has partially helped to reach a decision/ to conclude from arranged data and helped to develop arguments	Our friend needs help to reach a conclusion
6. Reflection/ analysing the steps	At every important step, our friend has analysed group activity that was benefitting the group, and it exposed the limitations	Our friend has participated in analysing the task at some steps	Next time, our friend is expected to participate more actively in analysing and reflecting on the research
7. Overall participation in the inquiry task	Our friend has spontaneously participated in the whole process of inquiry	Our friend has spontaneously participated in some stages or has participated in all the stages but not spontaneously	Our friend needs to be inspired more to be interested in group work



Wildlife Conservation Club



Anuching Mogini is sitting dismayed in the classroom. Mili comes and asks, ‘Hey, why do you look so sad?’ Anuching replies, ‘On my way to school, I saw a very wicked incident that made me feel sad.’ Mili says, ‘Look, I’m your friend. Tell me what you’ve seen.’ Anuching says, ‘Some fishermen caught a shushuk (freshwater dolphin) while they were catching fish in the river. A huge crowd gathered at the shore after it was brought there. Then a group of miscreants treated it as a dangerous animal and eventually killed it.’ Khushi Apa overhears their conversation when entering

the classroom. She says, ‘Anuching, you have seen an unbearable incident. The lack of consciousness among humans causes death to a huge number of endangered animals every day. Killing an endangered animal is a punishable offense. In fact, today we will work on this topic.’



Image: shushuk (freshwater dolphin)

Understanding the concept of environmental pollution and wildlife

Khushi Apa shows the following images to everyone:



Bengal florican



Hyena





Peacock



Nilgai



Pangolin



Sloth bear

Then she asks, ‘How do you like the bird and the animals in the pictures?’

Students reply in a body, ‘The animals in the picture are very beautiful.’

Apa asks, ‘Where can we find these animals?’

Now everybody remains silent. Asad says, ‘Among them, I saw peacock, bear, and hyena in the zoo. But I have never seen the other animals.’ With a smile Khushi Apa asks, ‘Not in a zoo, but have you seen them in nature?’

Then she continues, ‘How would you feel if these animals were roaming around us? Maybe, this is no more possible in Bangladesh since these animals are no longer available here. None of them is alive in Bangladesh; they are already extinct. But, even some days ago many of them used to live in different regions of Bangladesh. Let’s talk about the peacock. Just a hundred years ago, they were available in the Shal forest areas of Savar and other regions.’

Now she asks, ‘Do you know why these beautiful animals disappeared from



Bangladesh?' Again, everyone becomes silent. Only Shafik says, 'Perhaps people have destroyed many trees and forests and thus ruined the habitats of these animals. As a result, these animals left for other places.' Khushi Apa does not make any comment on this and asks everyone to observe some more pictures:



Title of the picture:

Title of the picture:

Title of the picture:



Title of the picture:

Title of the picture:

Title of the picture:

When students have finished looking at the pictures, she says:

- What do you think of the pictures? Select a title for each picture and write that in the space given below the picture.
- Do you find any relation between the pictures and the extinction of wildlife? If yes, can you say what relation they have?

Then she says, 'Let's find out the answers to these questions by discussing in groups.' Then all of them have made small groups of 5/6 members. They have discussed for ten minutes and written down the answers. Then they make a group presentation.



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Let us follow the same process, work in small groups and find out the answers.

1. What do you think of the pictures? Select a title for each picture and write that in the space given below the picture.

.....
.....

2. Do you find any relation between the pictures and the extinction of the wildlife? If yes, can you say what relation they have?

.....
.....

Forming the Wildlife Conservation Club:

Khushi Apa asks everyone:

- Who is responsible for these problems?
- Who has the responsibility to reduce these problems?

We can think about these too and find out answers to these questions.

After listening to everyone's answers, Khushi Apa again asks:

- Do we have any responsibilities as human beings?
- How can we play roles to protect wildlife and the environment?

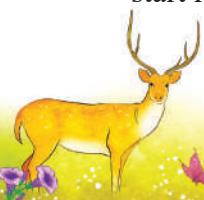
Can we alone accomplish the task of conserving wildlife and the environment?

All the students reply together, 'No, it would be difficult to accomplish it alone.'

Then she asks once again, 'In that case, how can we ensure our effective role in protecting the wildlife and the environment?' In reply, all of them say, 'Teamwork can help establish our effective roles.' Next, she says to all, 'Shall we make a club for protecting wildlife and the environment? We can work in a team there.' Everybody gets excited hearing this proposal. Anuching says, 'That's great! We can save our distressed freshwater dolphins then!'

After the decision of founding the club is finalised, Swadheen asks, 'What would be the function of our club?

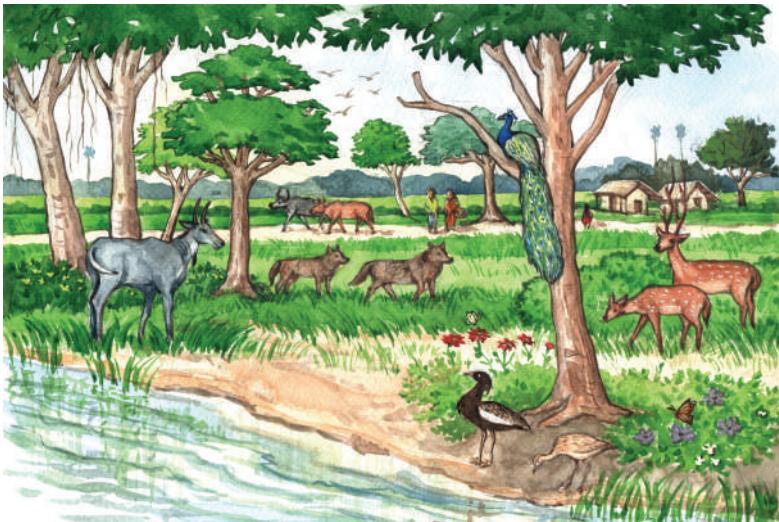
At this stage, all of them form separate groups following the inclusion policy and then start reading the attached story titled 'Shyamoli.'





Shyamoli

Long ago, there was a scenic village. The specific location of the village is unknown to us. It was by the side of an enchanting river brimming with water. Its name was



Shyamoli. The river flowed by one side of it. On the other three sides, there was a dense green forest. The village and the forest were full of trees and flowers of different colours. Attractive insects and birds used to fly on the trees of the village and the forest. A variety of splendid wildlife used to roam around the forests and

jungles. Insects, animals, birds and people - all lived together in happiness and peace.

Something unfortunate happened. Within a few years, grass and smaller trees began to gradually disappear. Then the number of tall trees slowly decreased. Rainfall also declined. Along with the plants, the number of insects, animals and birds also began to decrease. Even more, rainfall dropped so low that rivers began to dry up. The greenery around disappeared. Everywhere around dry brown color appeared. As river water and rainfall dropped low, crop yields in the field also began to decline. There were fears that if this situation continued for some more days, there might be a shortage



of food among the villagers. The village appeared very much lifeless and dull. Those who came to visit the village after long years could not recognise it. Is it the village they called Shyamoli!

Everyone simply wondered how the beautiful village turned into a dull place. However, no one knew how to get back the earlier life of the village. In this situation, a group of boys and girls from the village got together. They thought that the situation needed a change! They decided to get back the almost disappearing aspects of the village – the greenery, various colourful animals, birds, insects and the river brimming with water. They did not know how to achieve this goal. One day they sat together for a discussion. They wanted to figure out a solution. After the discussion, they found they did not know many necessary things about the problem. That is why they could not solve the problem. They did a lot of brainstorming and then they came up with some issues. Without understanding those issues, they could not solve the problem. Those were –

- What was the number of plants, animals and insects in the forest? And what was the amount of rainfall and river water before?
- What is the number of plants, animals and insects in the forest now? And what is the amount of rainfall and river water now?
- Why did the number of plants, animals and insects in the forest, and the amount of rainfall and river water decrease?
- What can we do to increase the number of plants, animals and insects in the forest, and the amount of rainfall and river water?

They were very happy to be able to identify the problems. Then they began thinking about how they could find answers to the questions. They also thought about where they could go and from whom they could find answers. They came to know from their teacher that people at the office of the forest department in their village worked with wildlife and forest-grown trees. They could get answers to their questions from these people.

Following their teacher's advice, they looked for information in the library of the forest department. They borrowed many books and reports which could offer answers to their questions. They studied those materials for quite some days. They came to know a lot of things about forests, trees and animals in the forest. However, they failed to find a suitable answer. Although the information was related to their questions, it failed to offer any direct answer to their problem. The books and reports told them about the number of trees and animals in the forest in earlier times and in the present time. They noticed that at the start of the problem the number of wolves dropped all of a sudden. Then the number of trees decreased quite fast, but the number of herbivores began to increase. They could not find any direct relationship between this scenario and that of Shyamoli village. So they again went to their teacher. After

listening to them their teacher said, ‘You need to talk with someone who has a very good knowledge of forests and wildlife.’ Fortunately, there was a person in their village who conducted research on wildlife and the environment. So the students hurried towards him. The researcher listened to their problems and questions with much attention. He said, ‘It seems I have understood the problem you are talking about. At one time, all kinds of plants, birds and animals in the forest depended on each other and they lived in peace. For example, grass and plants depend on the soil for food while deer, cows and buffalos survive by eating grass and herbs. On the other hand, wolves hunt herbivores such as deer, cows, buffaloes, etc. for food. Everything was going well. Problem began when a group of hunters in the village killed all the wolves on the pretext of ensuring safety of the village.’ Students asked, ‘What is the relationship between the arising of the problem and the decrease in the number of wolves?’ The researcher explained, ‘You may have noticed that all the animals and plants of the forest depend on each other for survival. The wolves hunted deer, cows, buffaloes and other herbivores for food. When there were no wolves, the number of herbivores including the deer increased quite fast. This is why you have found in the reports that when the number of wolves decreased, the number of herbivores increased.’ Students exclaimed, ‘Now we can understand! And as the number of herbivores increased, the vegetation dropped. The number dropped sharply because more herbivores ate up more plants.’ The researcher said, ‘You got it right. And as the vegetation decreased, so did the amount of rainfall in this area. As a result, the river water also dropped low. The surroundings became dry and dull.’ The students cried out in excitement, ‘Now we have found out how the problem began. We have to figure out how to solve the problem.’ One of them said, ‘We can plant a lot of trees so that the rainfall increases again!’ The remaining students said, ‘But the herbivores will eat them up again. We can release some wolves in the forest instead. They will reduce the number of herbivores and the previous balance in the forest ecosystem will be restored. And then the number of plants and insects, the amount of rainfall and river water will increase. We can also plant trees in various places, build shelters for birds and animals and ensure food for them.’ One of the students said, ‘The villagers should be warned as well so that they do not kill any animals unnecessarily! But it is quite a complex task. How do we do it?’ So they again met their teacher. The teacher told them not to worry. He said, ‘If you apply to the forest department with your research report, they can catch wolves from other forests to release them in our forest.’ Everyone became happy. One of them said, we can finish rest of the work together. The students did so. As a result, the lost life of the village Shyamoli was recovered within few years. The villagers also were saved from food crisis.



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After reading the story, Khushi Apa tells them that they can find answers to the following questions from the story.

- How did the students of the story ‘Shyamoli’ identify the problem of their locality?
- What did they do first to solve the problem?
- What initiatives did they take to solve the problem?

Let us read the story ‘Shyamoli’ and try to find answers to the following questions.

1. How did the students of the story ‘Shyamoli’ identify the problem of their locality?

.....
.....

2. What did they do first to solve the problem?

.....
.....

3. What initiatives did they take to solve the problem?

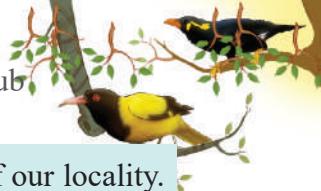
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When all the teams present their answers, Khushi Apa asks them, ‘What type of activities would you choose for your club?’

At this stage-

Again, the students start working in groups of 5/6. They prepare a list of activities for their club. After the group work, each team presents their list. They use various media like poster papers. During the presentation, everyone logically analyses the activities presented by the teams. Finally, they select some achievable to-do ones. They decide that the members of the club would implement those individually and in teams throughout the year.





Now let us identify the areas of work to do according to the reality of our locality. (For your easy understanding, three examples are given below. We can keep these examples, or if we want, we can ignore them.)

- Plantation of fruit trees and forest-grown ones
- Conservation of wildlife habitat
- Waste management in one's school and surrounding areas
- -----
- -----
- -----
- -----

When the list of tasks has been prepared, Khushi Apa says, 'We've decided what we need to do. Now let's form a committee for the club to facilitate the smooth running of the club.' Students start working in groups to make proposals on the following matters-

- Total number of members
- Positions/designations in the club
- Their respective jobs
- Eligibility of the general members
- Rights and responsibilities of general members

They make proposals on these areas and presented those in groups. Everyone participates in the discussion. They prepare a common structure for the committee and a description of rights and responsibilities. They assume the committee might find the tasks quite challenging. They may sometimes need suggestions from the senior people also. That is why they decide to include teachers of History and Social Science, and Science subjects as advisors because these teachers know much about wildlife conservation.

After this they form their committee through an election. The new committee soon fixes a date for the first meeting. In this meeting, they make a plan for the future and start working immediately.

Let us decide how the committee of the wildlife conservation club can be formed. We will work together with our friends and select the members of the committee through an election.

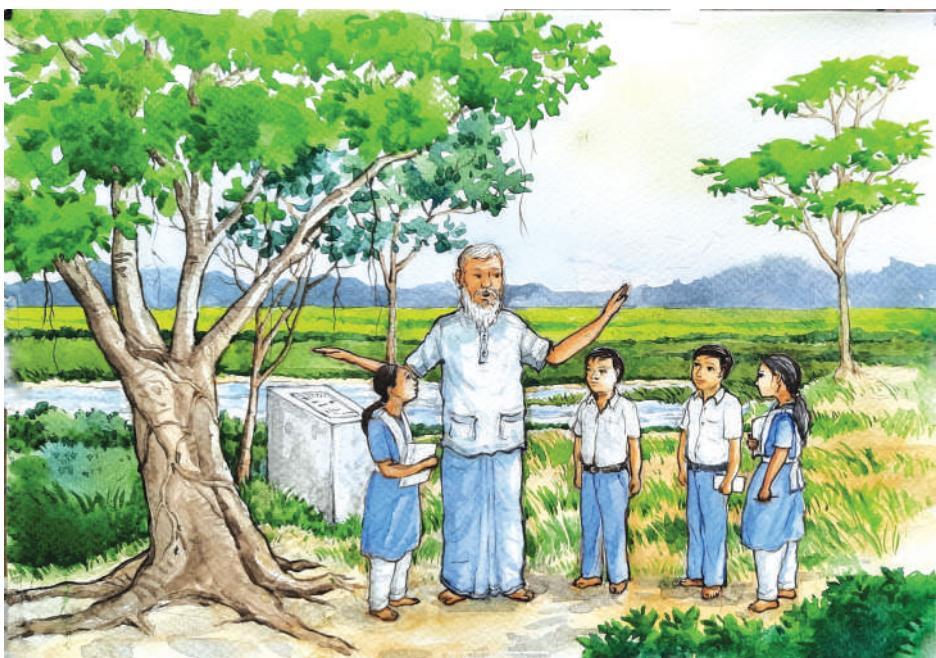
Evaluation:

Now let us evaluate the activities we have completed for the wildlife conservation club. For this, we will use the following self-assessment checklist.

Sl.	After participation in club activities	Strongly agree	Somewhat agree	Do not agree
1	I have known at least about three endangered native species.			
2	I/We have taken at least one initiative in protecting animals/wildlife/environment.			
3	I have become interested in wildlife.			
4	My love of wildlife has increased more than before.			
5	I am strongly committed to protecting wildlife and the environment in future.			
6	I believe the club has benefitted from my work.			
7	I have realised why wildlife and the environment are important to us.			
8	Now I can explain at least 3 reasons for the extinction of wildlife and the environment.			

Muktijuddha in Our Locality

One day Nisharga and Anwesha go on an outing with their friends. They go to the western end of the village, to the side of a beel (freshwater marshes). All of a sudden, they see something that looks like a decaying pile. This makes them curious. After talking with an elderly person, they understand what it might be. It is a site of genocide or mass killing (badhyabhumi). Once a terrible battle took place in this locality. During that time, some individuals killed a lot of people. This is why the place is known as badhyabhumi. This monument was built in memory of those massacred people. Nowadays no one talks much about those people. The place is almost falling off for lack of care. While returning, they all keep quite silent. Questions arise in their mind. When and where did the war take place? Against whom did the war take place? Why did it occur? Why were so many people killed? All these questions start overwhelming them.



We want to know about the liberation war

On the following day, they start asking those questions together when they meet Khushi Apa in History and Social Science class. She pauses for a moment and says, ‘Wait a minute! This means you have visited the site of mass killing at the western edge of our village. You have done a great job. Well, you all know that our war of independence in 1971 was against the Pakistanis. Your questions indicate that you want to know about Muktijuddha (the Liberation War) occurring in our locality. Can you tell me how we can know about this?’



Swadheen, a friend of Nisharga and Anwesha says, ‘Through inquiry-based tasks. What other ways can there be?’

‘Excellent! Let’s try to find this through an inquiry-led project-based task,’ Khushi Apa says.

‘We know what inquiry-based tasks are. But what is a project-based task?’ Joy asks. Khushi Apa says, ‘Do you remember the story titled ‘Shyamoli’ (page 58)? We talked about it while we discussed club activities. Students followed a process in that story. Let’s follow the questions below to find out the characteristics of that process.

- How long did it take them to complete the task?
- Which process did they follow?
- What was the result?
- Who enjoyed the benefits of that task?’

When everyone completes their tasks, Joy makes a comment. He says, ‘You must have noticed students of that story first identified the problem. Then they followed inquiry-based steps. Through these steps, they found answers or solutions to the problem. To complete the task, they took a relatively long time. Villagers, and jungle fowls and animals directly benefitted from this initiative.’

In a project-based task, we try to solve any real-life problem through active inquiry. We also try to find answers to some challenging questions. Usually, these tasks take a relatively long time. We generally get some results through such inquiry-based tasks. Then we present these to the people involved. We do this so that relevant people may benefit from the findings.

However, we need to remember one thing. A project-based task is not necessarily an inquiry-based one. A project may include inquiry; but it can also include model creation, creation of some other things, or solving a real-life problem. For instance, gardening, preparing wall magazines, creating models of Shahid Minar (a monument built in memory of the mother language martyrs) or a memorial, Paharpur Buddhist Bihar, solar system, or drawing of maps, etc. are some examples of project-based work. Sometimes the task can be completed in a shorter time.

Discussion on liberation war

Identification of problems/Questions for inquiry

Now Khushi Apa says, ‘Now let’s talk about the liberation war which makes all of us curious.’ She asks everyone some questions about muktijuddha. Students know some of the answers, and some are unknown to them. She has asked these questions-

- a) How did our country attain independence?
- b) Why did the war of liberation take place?
- c) When and for how long did the war of liberation take place?

- d) Under whose leadership, and how did it happen?
- e) Did only the famous people contribute to the liberation war? Did ordinary people like us contribute in any way? Did anyone you know directly participate in the liberation war or cooperate in some ways?
- f) If someone did so, what kind of role did she/he play?

Let's hear the story of Shahid Azad

At one stage, the class starts discussing the contribution of common people in the liberation war. At that point, Khushi Apa tells them the story of Shahid Azad:

'Many of you may have heard of Shahid Azad. During the liberation war, he was a buoyant young soul. Although a teen, he was a very brave member of a guerrilla group called the Crack Platoon. He was never afraid of launching guerrilla attacks on the Pakistani Army. At one point during the war, Azad was captured by the Pakistani forces. After a lot of searching, Azad's mother found out that he had been detained at Ramna Thana (police station). When she finally met him, she found that Azad had been tortured to such an extent that he could not stand up on his own. Seeing his mother, Azad told her that the Pakistanis had proposed that if he provided all information about his co-fighters, they would free him. Azad's mother instructed him not to reveal any information about the whereabouts of muktijoddhas (freedom fighters). She asked him to keep to it even at the cost of his life. Azad



complied with her advice. Azad had become emaciated because of starvation for a long time; and he asked his mother to bring rice for him. When his mother came back with some rice the next day, Azad was nowhere. In her next 14 years as a bereaved soul, Azad's mother never touched a single grain of rice.

'This is the story of Azad, just one of the countless martyrs. Stories of thousands of such martyrs are lying unknown in each of our localities. Will we ever get to know about these heroes, the valiant martyrs? Are we going to learn about such heroic mothers?

'We are going to know about them, for sure. However, how are we going to do so? Our local history is not documented down anywhere. Will we keep ourselves only to the reading of history written by others? Or, are we going to unearth the local history being lost in the abyss of oblivion? What if we start exploring the role of common people in our locality? Then we can make additions to the existing history of the

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liberation war.'

- The whole class shouts together, 'Of course, we want to add new chapters in the history of the liberation war!'
- Khushi Apa now asks, 'Well, what things do you want to know about the liberation war in our locality?'
- 'What happened in our locality? What brutalities did the Pakistanis employ here?' Anwesha asks.
- 'What did the freedom fighters do here?' Prakriti asks.
- Swadheen says, 'What did the common people do?'

Khushi Apa writes all the questions on the board. At the end of the discussion, the questions are grouped into some key inquiries. The whole class intend to find answers to these questions as a project. Examples of key questions are as follows:

1. What kinds of tortures were employed on the common people of this locality during the liberation war?
2. How did the freedom fighters make resistance against the Pakistani Army?
3. How did the common people help the freedom fighters?

Let us plan our project-based task to find answers to these questions, the way Nisharga, Anwesha and their friends have been doing.

Preparation (team formation and action plan)

Mili asks, 'How are we going to execute the task? Individually or in groups? 'What do you think? What can be an effective way of accomplishing it?' Khushi Apa says.

Swadheen says, 'Working it out individually can be quite challenging. Yet again, working as a whole class might create confusion. So, it might be a good idea to work in small teams.'

Joy says, 'In this class, we are from different corners of this locality. I think keeping students living in the same area in one group can help us work effectively.' Another friend Mubarak says, 'It would be better to keep the number of group members limited to 6 to 7. With a bigger number, it will be difficult for all to participate comfortably.' Then Mili says, 'Of course, we need to ensure that we will work in the same group without moving to a new one.' Khushi Apa says, 'Thank you for the good ideas. Now we can form groups considering these issues.' Everyone participates in the formation of teams of 6 to 8 members based on their places of residence.

When teams are formed, Khushi Apa asks if any member of their families was martyred in the liberation war.

Robin informs all that his elder uncle was martyred during the liberation war.

Khushi Apa requests Robin to tell everyone about the events of his martyred uncle.



Robin starts narrating the incidents to the class.

At this stage, Khushi Apa asks, ‘From where can we know about more such incidents that took place in this locality during the liberation war?’

‘We can learn from some of the elderly people of our locality,’ says Mukti.

‘From the information on the liberation war we find in textbooks,’ says Swadheen.

‘From the local library,’ Anwesha says.

Nisharga says, ‘From the contemporary newspapers.’

Mili says, ‘I have heard that a lot of information can be obtained from different websites and other sources on the internet.’

Khushi Apa says in a worried voice, ‘Well, how do we know if the information from these sources is accurate?’

Everyone feels quite concerned. Joy offers an interesting idea, ‘We can collect information from different sources. Then we can compare to sort out the correct pieces of information.’

Khushi Apa tells the class, ‘Now it’s time to plan. Now you may recall the steps of scientific inquiry we discussed earlier. To prepare our plan, we can use the methods of scientific inquiry.’ This way, Anwesha and his friends prepare a plan on how to accomplish the project about the liberation war in their locality. Of course, they take help from Khushi Apa.

Now let’s make a plan to find out the history of the liberation war in our locality through a project-based task, the way this class did.

Ground rules for teams

Khushi Apa asks them if the team members want to follow some rules and regulations during the long-term group task. The students come up with different opinions. They assess the opinions and make a list of ground rules to be followed by everyone. They all agree to it. Some of the rules of the list Nisharga and her friends have prepared can be seen below. These are simply some examples of such rules. Others can prepare their list of ground rules according to their situation. Now let us make a list of ground rules that are suitable for our work.

Ground rules to be followed by the students

1.	Ensure essential safety for all members during the project work.
2.	Express your opinion logically and confidently showing respect for the opinions of everyone in the team.
3.	Never hesitate to express your opinion for any reason.



4.	After logical analysis, accept others' opinions with respect.
5.	Ensure active participation of all the members of the team irrespective of gender and ability.
6.	Obtain the permission of the interviewees before interviewing them.
7.	
8.	
9	
10	

Review of existing information (literature review)

Today, Khushi Apa asks, ‘Where can you find the events of the liberation war in this locality, which have already been documented?’ In response to her question, all the students come up with many answers. Thus, they create a list of items like books, magazines, documentaries, documents and etc. After a whole-class discussion, they decide that all the teams would make a list of possible sources of the necessary information. Then they would collect information from those sources within a specified deadline. They will discuss the sources, procedures of obtaining information and obtained information with Khushi Apa.

The next day, during some spare time, Nisharga visits Anwesha home. They want to start working on the project on liberation war.

Anwesha says, ‘We will follow the same method of conducting research that we have followed earlier. That’ll do. However, I think we need to think differently about just one aspect.’

Nisharga asks, ‘What is that?’

Anwesha replies, ‘In order to make inquiry about the liberation war, we need to know the significant information about this war first. However, the basic steps we learnt about inquiry-based tasks earlier did not include a review of existing information (or literature review). There was no step about collecting information by reading printed books, magazines and documents. In the case of inquiry-based tasks, it is often easier to determine what new information needs to be collected if the existing information is known.’

Nisharga says, ‘You are right. I think we can read some books on this topic. Also, we can talk with someone who knows this issue very well. In that case, we can also get some relevant books and magazines from him/her.’

When the two friends have reached Mukti’s residence and shared the thought, Mukti



also become very enthusiastic about it. The three together request Mukti's grandfather. Mukti's grandfather loves reading books a lot. Listening to Mukti, Anwesha and Nisharga's curious questions, he brings a pile of books on liberation war from his personal library. Then, in a fun way, he uses a question-answer narration technique to relate the necessary information.



When did the liberation war happen in reality?

Students, you are probably smiling on the sly after listening to my question. Who doesn't know that the liberation war took place in 1971? Why did it happen? We are curious to know.

It's very simple - it was a war for liberation. Well, a question may arise. Whose freedom? Freedom from whom? Why did the question of liberation arise?

In fact, you all know the answers. It was for our freedom, for the liberation of the people of this Bengal, that is, the then East Pakistan. We wanted freedom from Pakistan. There were many reasons why we wanted freedom from them. It's not that you aren't familiar with those reasons. Take some time to think through or let us talk about it among ourselves to find out the reasons.

To understand the reasons, the important aspects we need to discuss are:

- Movement to uphold rights for mother tongue
- Discrimination and deprivation
- Six-point Movement as an answer to the problems
- The 1969 Mass Uprising
- Victory in the 1970 election and Pakistan's conspiracy

Let me briefly inform you about these issues from these books I just brought from my library. You can also learn from your teachers, elders in your locality and from many other books.





Language Movement

You know about the language movement to some extent. Nevertheless, let me say something about it in brief. Immediately after the establishment of Pakistan in 1947, a question arose as to what would be the state language of the new country. The pressure from the central government of Pakistan was to make Urdu the state language. However, Bengali was the mother tongue of most of the people in East Bengal, that is, the then East Pakistan. Between the two parts of Pakistan, the population of East Bengal was much greater in number. Yet, their demand for Bengali as state language was being ignored. It was so unjust! So, the intellectuals, teachers and writers of the country immediately protested against the decision. Students also burst out in protest. But the Pakistani government was so stubborn in their decision that the police opened fire on a students' gathering demanding Bengali as the state language. A few demonstrators were killed. They are Bhasha Shahid (language martyrs) Abul Barkat, Abdus Salam, Rafiquddin Ahmed, Abdul Jabbar, Shafiu Rahman and others.



In the end, the government of Pakistan had to accept the demand for the Bengali language rights. We were victorious without bowing to injustice. Litterateur Abul Fazal therefore wrote - ‘Ekush’ means ‘not to bow one’s head.’

Deprivation and discrimination

From the very beginning, the central government of Pakistan had been discriminating against the Bengalis. I am going to describe some facts from which you can understand the issue clearly. However, before that we need to understand what discrimination means. In simple words, discrimination means distributing things unjustly without equal or fair division of the things in question. A few examples below can make the point clear to you.

Discrimination in the political sector

First, the West Pakistani rulers were reluctant to provide autonomy to East Pakistan from the very beginning.

Second, although Bengalis were the majority in Pakistan, the number of Bengalis in the cabinet of Pakistan was very low.

The 1954 United Front Government was removed from office in an unfair move.

Discrimination in the administrative sector

In 1956, out of 42000 officials in the central administration of Pakistan, only 2900 were Bengalis.

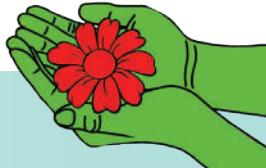
Of the 954 top officials in Pakistan’s ministries in 1962, only 119 were Bengalis.

Discrimination in military sector

The quota for recruitment to the Armed forces was 60% for Punjabis, 35% for Pathans and 5% for the remaining parts of West Pakistan and East Pakistan together. However, in the face of the demands of Bengalis, this number was later reformed a bit. In 1966, out of a total of 17 top officials in the Pakistan Army, only 1 was a Bengali.

Economic discrimination

In the 1949-50 fiscal year, the per capita income of East Pakistan was 305 Tk (taka) and that of West Pakistan was 330 Tk. In 1967-68, it increased to 352 Tk for East Pakistan whereas in the case of West Pakistan it increased to 530 Tk.



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The headquarters of almost all banks, insurance and trading companies, including the Central Bank of Pakistan, were in West Pakistan. In Pakistan's first five-year plan, 113 crore Rs (rupees) was allocated for East Pakistan, i.e., present-day Bangladesh. On the contrary, 500 crore Rs was allocated for West Pakistan. In 1956, 56.4% (570 crore Tk) of the total budget expenditure was spent for Karachi's development while only 5.10% of the budget was spent for the whole of East Pakistan. To establish the new capital Islamabad, 300 crore Tk was spent for the construction till 1967. In contrast, only 25 crore Tk was spent for Dhaka city.

The government of Pakistan made innumerable discriminatory examples in the running of the state. As a result, self-determination (swadhin andolon) and independence movement arose in protest in the then East Pakistan.

Six-Point as an answer

that juncture, Sheikh Mujibur Rahman was a trusted leader among the people and politicians of East Pakistan. He wanted to end this discrimination and deprivation. He wanted to ensure equality between East and West Pakistan in terms of resources, opportunities and everything else. Why should we accept injustice? He could not accept it. So he announced the famous Six-Point Demand. We are talking about the year 1966. The Six-Point Programme included demands such as each province should be able to enjoy their own resources, keep the foreign exchange earned through exports, and meet the expenses of the province using their taxes.



Mass Uprising



At that time, President of Pakistan General Ayub Khan was a military officer. He threatened to retaliate with weapons. Later, a sedition case was filed against 35 people making Sheikh Mujib as the chief accused. This is known as the historic Agartala Conspiracy Case. That, of course, had the opposite effect. The people started such a movement for the release of their beloved leader that Ayub Khan had to quit power. People made a chorus of a slogan: jeler tala bhangbo, Sheikh Mujibke anbo (We will break the lock of the jail and bring back Sheikh Mujib). This was the mass uprising of 1969, in which the students and the mass people took to streets. Many, including the young Asad and the teenager Matiur, were martyred. The police and the military could not subdue the movement. Even the deaths of students and labourers did not frighten the common people. At this juncture, Sheikh Mujib became free and was conferred upon the epithet of 'Bangabandhu' by Kendrio Chhatra Sangram Parishad (Central Students' Action Council).

1970 general election

After Ayub Khan, another military officer General Yahya Khan came to power. He understood that he would not be able to rule the way Ayub Khan did. So, he promised to offer a new constitution and hold a national election soon. The election was held on December 7, 1970. The government assumed that even if Sheikh Mujib's party Awami League would get some seats, the party would not get a majority in two provinces together to form a government. However, Awami League had a landslide victory (meaning absolute victory or victory by a huge margin). Out of a total of 300 general constituencies to the National Assembly of Pakistan, a total of 169 were allocated for East Pakistan. Out of these 169 seats, excluding two, 167 members were elected from the Awami League candidates. As the total number of members of the Pakistan National Assembly was 300, a party could form a government only if 151 candidates won. Nevertheless, 167 Awami League candidates won in this election. As a result, they had a fair claim to form the central government. Bangabandhu would be the first elected Prime Minister of Pakistan. Most Pakistani politicians, military officials, government officers, bureaucrats could not accept this bare truth. Accordingly, they started devising numerous conspiracies.

Their conspiracy and our non-cooperation

Thus came 1971. The first session of the National Assembly was to be held in Dhaka on the 1st March. Pakistan was still suffering from the ailment of not conforming to the Bengali leadership. Pakistani politician Zulfikar Ali Bhutto was very ambitious. He conspired with a number of military officials, and they involved President Yahya Khan in it. Their main goal was not to hand over power of Pakistan to Bangabandhu Sheikh Mujib. Being under pressure from Bhutto, Yahya Khan terminated the 1st March session. Eventually, the people of East Pakistan became infuriated and they came to the streets. Bangabandhu also vigorously protested and started non-cooperation movement. Let us talk about the non-cooperation movement a bit. Non-cooperation



means not to cooperate with someone. It turns into a movement when people start non-cooperation with any authority. Bangabandhu called for non-cooperation with the government of Pakistan. In other words, government employees would not join work, and every office, court, school and college would be closed. In this way a government can be compelled to accept the demand of the people. During the British rule, Mahatma Gandhi started such a movement for the first time in history.

After March 7, all schools, colleges, offices, courts, mills and factories in Bangladesh were closed on the orders of Bangabandhu. The collection of tax stopped. Bangabandhu's control was established everywhere except at the cantonments. In March 1971,

in response to Bangabandhu's call for non-cooperation, the people of Bangladesh disobeyed the instructions of the Pakistani government and became completely non-cooperative. In history, it is known as the Non-Cooperation Movement of the month of March.

7th March Speech

The historic speech of Bangabandhu in front of millions of people at the racecourse ground on March 7 was another great event of this period in 1971. There was pressure on the leader from the people to declare independence. Pakistan was waiting for such an opportunity. If Bangabandhu had directly declared independence, they were ready with arms to attack the people and leaders. In contrast, our leader was a visionary and experienced man. He tactfully ended the mass gathering by declaring independence in such a way that the tricky task was accomplished without sustaining any loss (the snake was killed but the stick was kept intact). He declared 'ebarer sangram amader muktir sangram, ebarer sangram swadhinatar sangram (The struggle this time is a struggle for our emancipation, the struggle this time is a struggle for freedom.)' This acted as the message for freedom to all. UNESCO has recognised his 17-minute impromptu speech as one of the World Heritages.

Discussion, Operation Searchlight and genocide

Seeing that the situation was getting out of hand, they offered to hold discussions to stop the non-cooperation movement. Bangabandhu as a believer in democracy agreed. In the pretext of the talks, they gathered troops and amassed weapons in East Pakistan cantonments.

At one point, they stalled the discussions following their secret plans and returned to West Pakistan on the evening of March 25. Then at midnight, the most horrible massacre in history began in the name of Operation Searchlight. Students, professors, intellectuals, men and women of different professions, writers, poets and artists were



attacked by the occupying Pakistani Army. They specifically targeted minority Hindus and Awami League activists. This went on for nine months. In this way 3 million (30 lakh) people were martyred in nine months. They did not spare Bengali women from excruciating torture.

Bangabandhu's resolve and declaration of independence

Meanwhile Bangabandhu decided that he would stay in his house and accept whatever was destined for him. In fact, he made this decision based on two considerations. First, he thought that if the aggressors did not find him, they would wreak havoc in Dhaka city. Second, he felt that he had such a familiar face that it was impossible for him to go into hiding. Also, it would be a shame to be caught on the run. It would be better for everyone to face them with courage. However, before he got detained, he sent the historic message for declaration of independence to the EPR forces after 12 midnight on March 25, i.e. at dawn on March 26. The pronouncement was first sent to Chittagong by EPR wireless system. It was later sent to other parts of the country. This was our Declaration of Independence. In the declaration, he affirmed that the people of Bangladesh should continue fighting till the last soldier of the occupying Pakistani forces was expelled from Bengal territory. This is how our liberation war began.

Swadhin Bangla Betar

Some employees at Chittagong Betar, led by veteran artiste Belal Mohammad, decided to run a radio station from Kalurghat in favor of independence. Accordingly, they started the necessary work and many people joined the initiative. From this center on the evening of March 27, Chittagong district Awami League General Secretary M. A. Hannan first read out Bangabandhu's Declaration of Independence. Later many more read it out. In the beginning, this radio center was named Swadhin Bangla Biplabi Betar Kendra. Later, when a full-fledged radio station was set up in Kolkata, the word 'Biplabi (revolutionary)' was left out from its title. Artists, writers, journalists and intellectuals from all over the country went to Kolkata to join Swadhin Bangla Betar Kendra. During the nine months of the war, music, stories, dramas and other programs in favor of the liberation war were broadcasted from this center to keep the people and the freedom fighters motivated.

First Government of the People's Republic of Bangladesh

Tajuddin Ahmed consulted senior leaders of the party and the members of parliament to form a government. Based on this initiative, the first Government of the People's Republic of Bangladesh was formed on April 10, 1971. On April 17, this Government took oath at Baidyanathatala in Meherpur of Kushtia district. This government is also called Mujibnagar

Government or Expatriate Government (prabasi sarkar). Bangabandhu was declared President in his absence and Syed Nazrul Islam was given the responsibility of Acting President in Bangabandhu's absence. Tajuddin Ahmed took over as Prime Minister



and Capt. M. Mansur Ali, A. H. M. Kamaruzzaman, Yusuf Ali and some others formed the cabinet. Colonel Osmani was declared a General and was assigned to the post of the Commander-in-Chief of the Army. This is how the journey of Bangladesh Government officially began.

Nine months of war and victory

one crore people took refuge in India to save their lives during the war. India not only gave them shelter, but also gave office space to the expatriate government formed by Bangladesh. They also provided training and weapons to the guerrillas, helped form naval commandos and air forces and provided all-out assistance in forming our regular forces. The Indian Government was also active in maintaining balance in the international arena and gaining support from other countries. In the end, it formed the Joint Forces with Bangladesh and played an effective role in defeating Pakistan by participating in direct war. About 6-7 thousand members of Indian Army also lost their lives in this war. Finally, at the end of nine months, the Pakistani forces formally surrendered to the Joint Forces at the Racecourse Ground in Dhaka on the afternoon of the 16th December. We became free from aggressors (hanadar). To say it in the language of Bangabandhu, the Pakistanis could not keep us in subjugation (ora amader dabaye rakhte pareni). We became victorious, we became liberated. A new state with a red-green flag arose on the world map.

Participation of people from all walks of life

Notice that when the Pakistani army carried out the massacre, they did so without considering who were rich or poor, and educated or illiterate. They did so irrespective of the identities of religion-caste-race, and man or woman. They brutally killed the Bengalis. On the deadly night of March 25, the illiterate poor rickshaw pullers or slum dwellers were shot dead just the way the world-renowned scholars of Dhaka University were killed.

During the Pakistan period, the tale of 22 families was often talked about. They were unreasonably rich. There was only one Bengali in this list. He too had to leave behind his home in 1971 and flee along with his family to save life. Students, teachers and labourers also had to flee. To be brief, Bengalis of all walks of life had to forsake their home and country and become refugees.

Nevertheless, among these people, many young people took part in the liberation war in groups. Young people from all walks of life took part in guerrilla warfare, or as naval commandos or regular members of the armed forces.

Now you might do one thing. If you look for freedom fighters in every family, you will get the news of one. Listen to their experiences and write down those narratives.



After coming to school, you can listen to each other's stories. Only then you will realise how people of all religions and from all walks of life were involved. Even women were not lagging behind. You must have heard the names of Taramon Bibi and Kakon Bibi.

Guerrilla warfare

Another issue is of much importance. In the liberation war, the conventional war between the armies of the two sides was fought towards the end of the war. Before that, mostly guerrilla warfare took place. The guerrillas disguised themselves as ordinary people. Then, according to their plans, they suddenly made attacks and quickly mingled with the general public. This tactic is called 'hit and run' method, which means running away after making an attack. This is why the guerrillas needed secret shelters inside the country. They needed safe places to store ammunition, and often needed reliable people's vehicles, boats or even rickshaws to move around. So it must be remembered that many families have contributed to the liberation war by providing these things. The housewives provided food for the guerrillas, while the younger children acted as go-betweens. As a result, many have played their roles as freedom fighters in the liberation war without fighting with arms. You may have known about martyred composer Altaf Mahmood. Altaf Mahmood is the eminent person who composed music for the celebrated song amar bhaier rakte rangano Ekushey February (the 21st February that is stained with my brother's blood). You can read Ekattorer Dinguli (The Days of 1971) written by Shaheed Janani (Martyrs' Mom) Jahanara Imam to learn about the guerrilla attacks made at Hotel Intercontinental. Besides this, it will be much better if you can listen to a guerilla, or someone actively involved in liberation war. You can try to find such a person to listen from them.

The role of nature and climate

You may find it interesting to know about the role of nature and climate during the war. You know that Bangladesh is a riverine country. There are more than 700 rivers and canals in this country. Besides these, beels, jheels and wetlands are innumerable. It is as if every village had either a river or a canal. Moreover, there has always been the irritating presence of the rainy season. The rainy season lasted for a long time in 1971. As a result, most of the year, the rivers, canals and beels were full and it was difficult to walk in the mud. Such a landscape and climate are very suitable for guerrilla warfare. The Pakistanis were not guerrilla fighters; rather, they were traditional soldiers. Moreover, their country is uneven and dry. They did not have so many rivers, canals, and beels. They did not know how to swim, and so they were much afraid of the water. This natural environment was very advantageous for us in the war. The Pakistanis could not have survived those nine months if there were no traitors like the local collaborators such as Al-badar, Razakar and members of the Peace Committee. If these traitors were not there, at least the villages would have always been free.

The collaborators of aggressors

Unfortunately, before surrendering, Al-Badar-Razakars as the allies of the Pakistani Army murdered some of the best descendants of Bangladesh. In fact, they killed people throughout the year in 1971. Several political parties, including the Jamaat-e-Islami, the Muslim League and some other parties, sided with the occupying Pakistanis. Under their leadership, peace committees were formed to act as puppets in the hands of and accomplice to the aggressors. They also formed Razakar, Al-Badar and Al-Shams forces and used them to assassinate freedom fighters and pro-liberation intellectuals, teachers, doctors, journalists, writers and artists. We know that we have attained this independent country in exchange for three million (thirty lakh) martyrs. We have to add the incidents of coldblooded torture of two to three lakh women. Thus, this freedom has been achieved through the sacrifice of many people. We have gained this red-green flag with the sacrifice of millions of lives and with the heroic role of many people. It is the sacred duty of all of us to respect this flag and protect the independence of this country.

Bangladesh during the war

You should keep in mind that the way people from all walks of life participated in this war, none of the 64 thousand villages in the country was perhaps excluded from this war. The Pakistani aggressors set fire to Hindu neighbourhoods in almost every village, burned down the houses of the supporters of Awami League and carried out genocide in some places. How many sites of massacre spread all over the country! The massacre of three million people is not an easy task. All over the country, this brutal massacre went on for nine months.

As a result, in such a situation, people did not have the attitude of celebrating Eid, puja and other festivals as they used to do. How could they celebrate! Some families might have seen their sons going to war while other families were awaiting anxiously after receiving the news that their boy with his team would come at night to have some food. In some places, there was urgent need for arranging the treatment for wounded freedom fighters while some were working undercover for the weapons to be delivered to a specified place safely. There were families who would have already lost one or more members already. It was difficult for them celebrate the festivals when they just mourned the loss of someone dear to them. Every moment there was fear of death. The country was seemed to be a mortuary. The war did not stop even on the day of Eid-ul-Fitr and other festival days. As a result, people experienced a different kind of Eid or worshipping. Yes, you can also learn about the festival days of 1971 from the elder members of any home. That year the 21st February was before the war, and so it was celebrated with much enthusiasm. But Nababarsho (the New Year) came during the war, and so it could not be celebrated in a befitting manner. It is also possible to know the condition of the small tribes who celebrate Vaisabi, Sangrai or other festivals on the occasion of New Year. Based on this you can do a project called Ekattarer Utsav (Festivals during 1971).

In 1971, secondary and higher secondary examinations could not be held properly. At some places, people in favor of the liberation war distributed leaflets asking students not to take examinations. At some other places, they displayed the writing on the gates of the examination centers. At some places, there were grenade attacks in the surrounding areas of the centers. All these were done to prove to the world that nothing was normal in the country under Pakistan's occupation. What other ways could there be!

Conclusion

During the nine months of war, Bangladesh as a country was under siege, and life was abnormal. People awaited the hours of freedom even in the midst of terror; they worked for it. You should read Shamsur Rahman's famous poem 'tomake paower janne he swadhinata (To attain you, O Liberty).' We are quoting a few lines here -



তুমি আসবে ব'লে, হে স্বাধীনতা,
সাকিনা বিবির কপাল ভাঙলো,
সিথির সিদুর গেল হরিদাসীর।
তুমি আসবে ব'লে, হে স্বাধীনতা,
শহরের বুকে জলপাই রঙের ট্যাঙ্ক এলো
দানবের মত চিংকার করতে করতে
তুমি আসবে ব'লে, হে স্বাধীনতা,
ছাত্রাবাস বন্তি উজাড় হলো। রিকয়েললেস রাইফেল
আর মেশিনগান খই ফোটালো ঘৃতত্ত্ব।
তুমি আসবে ব'লে, ছাই হলো গ্রামের পর গ্রাম।
তুমি আসবে ব'লে, বিশ্বস্ত পাড়ায় প্রভুর বাস্তুভিটার
তগস্তুপে দাঁড়িয়ে একটানা আর্তনাদ করলো একটা কুকুর।
তুমি আসবে ব'লে, হে স্বাধীনতা,

Mukti's grandfather finishes his chronicle. The words spoken by him created a sense of awe among the three. Thousands of questions start churning in their mind. Nisharga and Anwesha return home as they ponder over the questions. They decide to come up with an effective plan and get down to a project work.

Inquiry and data collection

Nisharga says to Anwesha, 'We accomplished a good job with the help of grandpa and Khushi Apa. With their support, we got a lot of necessary information from books and magazines. Now let us collect information from the elders of our family and locality. We'll talk with them who have witnessed the liberation war. They may know many important facts about the liberation war.'

Mala speaks out, 'That's okay. But what will we ask them?' Anwesha says, 'You raised a good point. We need to develop an interview questionnaire. Let's do it.'

Interview Questionnaire

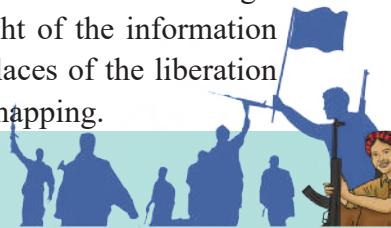
Questions for inquiry	Interview questionnaire
1. What kinds of tortures were inflicted upon the common people of this locality during the liberation war?	1. Where were you during the liberation war? 2. How old were you then? 3. Do you know if Pakistani army came to this area? 4. In case of a ‘yes’, what kinds of tortures and oppressions did they inflict? (Students can develop more questions as needed according to the samples above.) 5. 6. 7.
2. How did the freedom fighters make resistance against the Pakistani army?	Students can develop their own interview questionnaire following the sample questions above. 1. 2. 3.
3. How did the common people help the freedom fighters?	Students can develop their own interview questionnaire following the sample questions above. 1. 2. 3.
Name of the interviewer:	
Date:	

Let us develop our interview questionnaire the way Nisharga, Anwesha and their friends have done. We can then collect information.



Then Nisharga, Anwesha and their friends get divided into teams and start collecting information from their families at first. All the members of the team assemble their information and discuss it. Every team discusses the information they have collected with Khushi Apa. Khushi Apa asks each group to share at least one special event collected from their relatives. They have to share it with everyone in the class on behalf of the groups.

- After the presentations of each group, Khushi Apa asks them to find out new information available about the places mentioned in their presentations. She also asks them to find out if the Pakistanis faced any obstacles in their locality due to natural and environmental factors (such as abundance of rivers and canals etc.). The teams look for those places. Then, according to the teams' decisions, they visit the places, collect data using interviews from eyewitnesses. They also interview the senior citizens there. Before going to field work, the teams share their plans with their teacher.
 - Khushi Apa oversees and checks if the project is going on according to the plan of each team. She provides all necessary institutional support for the collection of data. However, she never imposes any opinion; rather, she simply offers the groups necessary advice. When it is necessary, she provides technical support (such as recorders, cameras for collecting data, etc.) and administrative assistance (such as giving a letter on behalf of the headmaster if special permission is required to enter a place).
 - The student groups visit their respective localities/neighborhoods and interviewed senior citizens or expert informants about the situation during the liberation war, special incidents, or significant places. They also ask them about the contribution of individual members of society, families, or groups. Attempts are made to find out the real situation of the local people during the liberation war. Moreover, data are collected about the inter-relationship between natural and social environment and liberation war, non-communal environment, and the inter-relationship between different festivals and the spirit of liberation war. They try to know about places with war memories and ones that are associated with events of the liberation war. They also try to know about eyewitnesses and other related things. Team members take notes of important details. In the light of the information obtained, they create a map by marking the memorable places of the liberation war in their area. They use various symbols and marks in mapping.



Let us draw a map of our work

Khushi Apa cautiously ensures that each member of the team can participate in and contribute to different activities by turn.

Data verification and analysis

- Khushi Apa repeatedly takes ideas from the teams on how to verify the accuracy of information and accordingly gives necessary advice. However, she never imposes any opinion on the teams.
- Everyone analyses the information collected by the teams after verification and confirmation. They either accept or discard some data. Then they present their experiences of data collection and verification processes to Khushi Apa and other groups in the classroom.

Preparation and presentation of findings

- At this stage Khushi Apa asks, ‘How can you make others know about the events of the liberation war that you have found out through this task?’
- Everyone discusses in their groups and comes out with different creative and innovative means. Some of these are photobook, documentary, diary, poster, leaflet, photography or painting exhibition, book, drama etc. Khushi Apa allows them complete freedom in this regard. However, she makes them aware of the possible challenges and issues. Keeping to her advice, the teams start implementing their plans and sharing those with the students of other classes on some national days.
- This time Khushi Apa says, ‘You can present your findings in front of teachers, students, parents and members of the community at your school. You can do this during the celebration of national days. These days are the 7th March, 17th March- the birthday of Father of the Nation Bangabandhu Sheikh Mujibur Rahman and National Children’s Day, 25th March- the Genocide Day, 26th March- the Independence Day, 14th April or Pahela Boishakh (Bengali New Year), 15th August- the National Morning Day, 14th December- the Martyred Intellectuals Day, 16th December- the Victory Day etc. We will make arrangements to preserve your findings about the liberation war institutionally or nationally for further research.’
- Based on the necessary advice and feedback from the concerned teachers, the friends of Nisharga and Anwesha organise a presentation of their project. School teachers, thana education officers, guardians, local elders/freedom fighters are present as guests.

Initiatives to conserve the memory of the liberation war

Khushi Apa asks if there is any permanent way to preserve these memories of the liberation war. She says, ‘As an accomplishment of the results obtained in your project work, you can adopt various plans or proposals. One example is the designing of ‘Erection of Liberation War Memorials by Students.’ You can also go for modernization or preservation or reconstruction of existing monuments or memorials in your area. You can apply to schools and local administration (of upazilla or district) for their support and cooperation to implement these initiatives.’

Now let us evaluate everyone in our team using the peer evaluation table attached at the end of this chapter.

Documentation

Finally, the teams formally store information on various stages of their teamwork. They also stored written records of self-reflection and summaries of acquired learning (in pictures/videos/written form/hard or soft copies of the draft) in their school by submitting those to Khushi Apa.

4.1 Rubrics: Performance assessment of the teams by the students Team No. -

		Project Title:									
Class:		Deadline:									
Subject:											

Field of evaluation	A	B	C	Order of students in the group									
				1	2	3	4	5	6	7	8	9	10
Interest	Very interested in working on project tasks. Tries to get other team members interested too. Plays his/her own role in the team.	Although she/he is not very interested in work, she/he somewhat does his/her part.	It is necessary to create interest in the project work. She/he needs to work more in team with others.										
Participation in team planning	Participates actively in team decisions and action plans and carries out his/her tasks accordingly.	Does not take active part in team decisions and work, in team planning; works alone, not in collaboration with others.	We will further help this friend so she/he can work according to team's decision and plans.										
Time management	Works on time; submits his/her work on time.	Sometimes works according to deadlines. Not always.	This friend is having much difficulty submitting work on time.										

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The practice of democracy	Shares own remarks, opinions with everyone on the team in an unambiguous manner, and listens attentively to others.	Rarely expresses own remarks or opinions; speaks more than others in group discussions.	Practice is needed for expressing opinions at team meetings or giving others a chance to speak.									
The logical perspective	Logically offers own opinion, corrects him/herself immediately if someone else in the team points to any mistake. Tries to resolve disputes occurring among others.	Accepts if she/he loses an argument or a debate, but cannot take it well. Or even if she/he loses the argument, sometimes she/he wants to continue to argue.	More practice is needed to respectfully accept others' logical opinions, and to admit his/her mistakes.									
Mutual respect	Respects the differences and diversity in others' views and constructively criticises others' opinions.	In case of a difference in others' opinions, she/he accepts it but does not want to change his/her position.	More practice is needed to show respect for dissent. In case of differences, she/he avoids it or aggressively argues.									



Giving feedback	Helps others in their work and gives effective, realistic feedback. She/he identifies both the strengths and weaknesses in others' work and also guides others in the development of the work.	Only identifies the weaknesses of others' work; identifies the direction of development but is not able to give directions for development.	Practice of giving effective direction / feedback for the work of others is needed									
Receiving feedback	Learns from mistakes identified in others' work and tries to do better.	Accepts criticism or feedback, but cannot improve the work accordingly.	She has to accept feedback offered by others in an easy manner and has to develop his/ her work accordingly.									

Names, roll numbers and signatures of all students in the group according to the serial of roll numbers:

Serial	Name	Roll	Signature
1			
2			
3			
4			
5			
6			
7			

Teacher's Name:

Signature and Date:



Reading Club

Upon entering the classroom, Khushi Apa asks, ‘Are you ready? We have already formed an Active Citizens Club and a Wildlife Conservation Club. In the same manner, let’s form our Reading Club straightaway.’ Afterwards, all of them sit together to form a committee consisting of a required number of members. They also make ground rules and start their work by preparing an action plan for the whole year. On the first day, they take Khushi Apa to the library as part of the action plan for the reading club. There they become members of the library so that everyone can borrow books of their choice from the library. They will be reading those books. Throughout the class hour, they sit in the library and happily read some books.

The outcome of the formation of this club is amazing. Nowadays every one of the class joyfully reads books every day and roams around in the world of boundless joy.

Evaluation:

Now let us evaluate our activities connected to the reading club by filling out the self-assessment table attached below:

Sl.	After participation in club activities	Strongly agree	Somewhat agree	Disagree
1	I have read at least 3 books.			
2	My interest in reading books is increasing.			
3	I share with others what I learn from reading books.			
4	I have a list of books that I want to read in future.			
5	I encourage others to read books.			
6	I enjoy reading books a lot.			
7	By reading books, I have learnt many new things.			
8	I believe the club has benefitted from my activities.			



Evaluation:

How are our club activities running

At the end of the year, using the table below, we will analyse the activities of our club and our learning from the club. To do so, we will take help from our teachers. This evaluation will help us participate more efficiently in the club activities in future.

A. Details of club activities:

Name of the club:			
Objectives of the club:	1	2	3
The number of meetings held:			
Names of the members of the Executive Committee:			

Details of activities planned for the present academic year	Status of the activities planned (completed/running)	Comment(s) of the teacher



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B. To be filled in by President/Vice President/Secretary (for every member):

Name of the club	Role (e.g. President/ Vice President/ Secretary/ Member/Not a Member)	Attendance at meetings (e.g. 'o' out of 'v')	Types of participation in club activities			Comments and signatures (President/ Vice President/ Secretary)
			Very active: enterprising, participates in discussions, stays active in club activities	Moderately active: participated actively in some activities	More active participation is desirable in future: participated only in some compulsory activities	
Active Citizens Club						
Wildlife Conservation Club						
Reading Club						

From Tribal Societies to Independent States

Nilanta has sat on a seat next to the window. Through the window, he can see a flock of birds flying freely in the open sky. Anwesha comes and sits next to him. Nilanta has not even looked at her for once.

Anwesha enquires, ‘What’s wrong? What are you looking at?’

Nilanta gets startled and looks at her. Lost in thought, he replies slowly, ‘I’m watching the open sky, the land of clouds and the birds flying. I’m also thinking about the story of Dalim Kumar I heard from my grandfather last night.’

Anwesha says, ‘I have also heard the story of Dalim Kumar many times. One king’s son was Dalim Kumar. Their kingdom was quite vast. They had elephants in elephant stables and horses in horse stables. They went to wars with a huge number of soldiers. He rescued a captive princess from the clutch of a man-eating monster.’

Nilanta is still wandering in the world of thoughts. He asks Anwesha, ‘Was there really such a king in the past? Were there real kingdoms and princes? Is there any such thing at present? Is Dalim Kumar’s story true?’

Sandhan, another friend of theirs sitting at the back benches laughs aloud and says, ‘Do you want to be a prince, Nilanta?’

Nilanta doesn’t join in the laughter. As before, he calmly utters, ‘No.’

Anwesha now says to Nilanta, ‘Khushi Apa will take our class. She knows everything. If you ask her, you will know all the truth. Now I also want to know about it. A long time ago, our country was run by kings. Wasn’t it? What kind of people were those kings? Did they really fight using so many elephants and horses? How were the common citizens in their kingdom?’

Were they really present in the past? Or are all the stories we hear made up by people or are these simple fairy tales?

After listening to their conversation, many of the class look at them with great interest. They also want to know about this now. When Khushi Apa comes to class, Nilanta stands up first and asks the questions one by one. Khushi Apa smiles sweetly after hearing the questions. She says, ‘There are many stories spread orally among the general people. Some of these may be true, and some may be completely imaginary. But if you really want to know about the past of these people, you have to read ‘history’. You should know that ‘history’ and ‘fairy tales’ are not the same. Fairy tales are fictional stories made up by people. On the other hand, history is the collection of past experiences of people. In addition to our grandparents and great-grandparents, many years ago their predecessors also lived. For thousands of years, our predecessors have been on this earth. The continuous description of their deeds, activities or lifestyles will become history. History will reveal itself only when we try to know the past in the light of reliable sources and evidence. History is not just a description of princes, kings or kingdoms. History is a very enjoyable lesson. How people have sustained their existence on earth

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for millions of years, brought about agricultural and urban revolutions, invented language, society, culture and religion, built kingdoms and states, and reached the present day is known by reading history. Through history, we know how people were in the early ages, and how they roamed in the forest and hunted animals. We know how they slowly built clans from small groups to survive against various odds.

Renu wants to know, ‘What is a gotra, Apa?

Apa starts speaking. Millions of years ago, people were not in the same situation as today. All the experiences of present age were unknown to them. They did not know how to build houses like present day people. He did not know how to store food for a long time. They could not even produce food. They lived by hunting various animals and collecting fruits from the forest. They took shelter in the cave. However, not all the places had caves to offer shelter. Humans used to survive by fighting the ferocious forest animals and conquering the adversities of nature. In order to survive, they used to form small groups and travel together to collect food. This group is called a ‘gotra’ (tribe). Each tribe had an elderly man as its leader. If there was a conflict in the tribe, he would settle it. He would see that everyone in the party was getting proper food and security. When the adults went hunting, he decided where the younger ones would stay and who would guard them. For a long time, people did not know the techniques of farming. Hunting weapons were also blunt. Humans gradually gained experience about fire by seeing various forest fires, and lava eruptions from volcanoes. By rubbing stones against stones, they invented the technique of lighting fires. They understood that fire provides warmth in winter nights and light in the darkness of night. Wild animals run away in fear when they see fire. The taste of food increases when it is burnt. Seeing all these, humans learned to use fire in their daily life. For millions of years, fire has been one of man’s main weapons and shelter. Human life in the primitive world was very slow. Whatever they saw in nature, they gradually used it for their own use through various events. They lived this way for thousands of years and gathered various experiences.

So far, you have learned how people came to understand the use of fire. Now let us discuss a new interesting topic. In the early days, the main struggle of human survival was to gather food. With the discovery of agriculture and farming techniques, the struggle for food production began. The human life changed. Humans had to wait millions of years to bring this change in life. The first revolution in human life (invention of agriculture) happened by women. Men hunted, and women mastered production techniques from crops around their settlements. While hunting, many people died from the bites of poisonous snakes and insects, and attacks from wild animals. Again, it cannot be said that enough food could be collected all the time. Each tribe spent all its talent and energy in collecting food. However, as they gradually learned to cultivate, the concern about food lessened. Earlier, when hunting was done, when the forest animals and fruits decreased, they had to leave the place and move to a new place in the hope of gathering food. Eventually, instead of a hunter-gatherer and transient life on the move, people began to settle down more or less in one place. This is how the tribal system proceeded. The lifestyle changed from hunting to animal husbandry. Then the invention of the wheel changed human life completely. From research, we know that about ten thousand years ago, in several regions of the world, people left the hunting life and began to settle and cultivate. The introduction of

agriculture was the first revolutionary event in human history. This period is therefore called the period of ‘Agricultural Revolution’ in the discussion of history.

To this point, you have understood about human food collection and production systems. Along with production, people also learned to store food. When people started stockpiling food, inequalities in distribution of food within tribes and societies began to emerge. This inequality added a new dimension to the history of human survival. The more food/resources a tribe stored, the more power, prestige and dominance they tended to exert over people. By stockpiling food, one class of people became the aristocracy and began to dominate the common people.

The urban revolution came after the agricultural revolution. From this time, humans started to discover and use letters of alphabet. Written records of human activities emerged. Historians say that urban civilization began in history from this time. The cities gave birth to kings, royal families, and the so-called aristocracy who were a privileged select group of the time. You must have understood that they have been placed in this select section because of their wealth, power and authority. There was no place for the common people.

Let us now know how civilization started in our Bengal region in the early days, the way urban civilizations developed in different parts of the world like Egyptian civilization, Sumerian civilization, Maya civilization, Chinese civilization and Harappan civilization of Indian subcontinent. You will know more about all these civilizations and Bengal as a region in your Inquiry-based Reader. However, it is worth mentioning here that Bengal was a geographical region surrounded by geo-natural boundaries that include independent Bangladesh, the Indian states of West Bengal and Tripura, and parts of the states of Bihar-Orissa-Assam-Meghalaya. In this land, cities were built in the course of thousands of years of history. Here Bengali language, society and culture emerged. Some elite classes occupied the land and the people and they made kings and kingdoms, fought wars repeatedly, and the victory of the common people began after defeating the ambitious opportunists. As a continuation of such history, in a political border of the eastern part of the Bengal territory, the state of independent sovereign Bangladesh emerged in 1971 under the leadership of Bangabandhu Sheikh Mujibur Rahman.

Now we will know about a few cities of this Bengal region and the early civilization centering on those cities. They are important in the history of Bengal. Examples include Pandu Rajar Dhibi (the Mound of King Pandu) and Pundranagar. The Mound of King Pandu was built in the western part of the Bengal region, on the bank of the river Ajay in Bardwan district of present-day West Bengal, India. It started with the original non-Aryan speaking people living in the Bengal region. And Pundranagar was built in Mahasthangarh on the banks of Karatowa river in Bogura district of present day Bangladesh.

You may notice one thing – at that time every famous city was established on the bank of any river. Rivers were the main means of communication. Rivers were used to transport goods and people from different areas to the city. People used to spread from one place to another by river and sea routes, and trade continued by these routes. You will be surprised to hear that around two and a half thousand years ago, this type of trade communication started with the cities of Bengal and different countries of the world including Europe. When the sailors and traders from Europe came to do business in Bengal,

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many wise and virtuous people also came. We have also found some manuscripts written by those people. By reading the manuscripts, many interesting and important information about the people of Bengal region in ancient times have been found.

Everyone in the class has listened to Khushi Apa with rapt attention. Now Khushi Apa says, ‘Now surely you have understood how ancient people left the nomadic life based on hunting and gathering. Then they established permanent settlements and entered the urban life. We shall now begin to know more about the initial period of history in our Bengal region. Before going into the details of the history of Bengal, I would like to tell you a few more things about the ancient people. You will also understand very easily that history has to be known through various evidences or sources. You can learn more about this in the Inquiry-based Reader. Anyway, Can any of you tell me when people first settled in the Bengal region? How can we know about these people?’

From the back row of the class, Samila speaks out, ‘Fossil wood!’

Khushi Apa says, ‘Yes, ‘fossil wood’!’

Looking at the rest of the class, Apa asks, ‘Can any of you tell what ‘fossil wood’ is?’

Four or five students raise their hands.

Looking at Nandita, sitting in the middle row of the class, Apa asks, ‘What is fossil wood?’

Nandita says, ‘Fossil wood is a type of wood that has been left in nature for thousands of years and has slowly become solid like stone. In ancient times, people used fossil wood to make tools in places where stone was not freely available.’ Apa becomes very happy to hear the answer.

Asking Nandita to sit down, she starts talking: ‘Fossil wood is called ‘jibashho kath’ in Bangla. In the ancient times, people used various tools to hunt animals and protect themselves. Tools were made of stone, wood and fossil wood. Since our country has no hilly land and no stone, humans in this region made weapons out of fossil wood as it was as hard as stone. And then they used it as a weapon. Tools used by early humans have been found in several places in the Bengal region. Stone tools used by ancient people have been found in Medinipur, Bankura and Burdwan districts of West Bengal. Scholars have investigated these tools. They believe that people using these stone tools settled in Bengal about ten thousand years ago. Some fossil wood has been found in Chaklapunji in Habiganj and Lalmai-Mainamati in Cumilla. Humans around 1500 BCE used these fossil wood tools. For more details, you can read your Inquiry-based Reader.

The land of Bengal region was fertile since ancient times. There were many fish in the river. There were various fruits in the forest. Also, there were many dangers for people here. There were crocodiles in the river. There were poisonous snakes, tigers, other ferocious animals and insects in the forests. Due to the influence of monsoon, more storms occurred here. The people of Bengal region had to acquire the ability to survive in these adversities. All the places in Bengal where the tools used by ancient people have been found are marked by a slight elevation from the surrounding areas. In ancient times, the rivers of Bengal were more raging. There were numerous rivers spread like nets, and likewise there were thick forests and jungles on land. People therefore chose the higher lands along the banks of the

rivers bordering the forests as their dwelling place.

Establishing a city by cutting down trees and jungles was not a fairy tale. For the people of the Bengal region, it was a bare truth. We came to know from the epics written in Sanskrit that in ancient Bengal some janapadas (realms or settlements) were established even before the establishment of states and kingdoms. We know from different books written in the Sanskrit language that there were many janapadas namely Banga, Pundra, Radha, Gauda, Samatata and Harikela. Each of these janapadas was known as a historical-geographical unit. A historical-geographical unit means that each janapada was the settlement of a group. However, each of them was significantly different from the others in terms of experience and geographical location. These janapadas had no specific border. For example, ‘Pundra’ is one such janapada. You have just heard about Pundranagar. Pudra is the oldest city in Bengal. People who bore the name Pundra were the inhabitants of Pundra janapada. Their city was called Pundranagar. This city was established in ancient times and its present-day location is at Bogura in Bangladesh. Again, ‘Banga’ janapada was established with the people who bore the name Banga. Present-day Dhaka, Faridpur, and Barishal together were a part of Banga. In the west, sometimes the borderlines of Banga were spread towards present-day Kolkata. In the eastern part of Banga, another ancient janapada was located named Samatata. This janapada included the present-day Cumilla-Noakhali areas of Bangladesh and the Tripura of India. These small janapadas were the first political unit of Bengal. The people who lived in these janapadas mostly belonged to the Austric language family. Besides, people of two or three language families like the Dravidian, Chinese, Tibetan and Burmese were also present. Over thousands of years, these people established janapadas and lived there with their language, religion and culture; and as far as we know most of them were the ancient inhabitants of Bengal. You should know that in different parts of the Bengal region many small ancient ethnic groups were present like the Kol, Vill, Saontal, Shabar, Pulinda and Nishad. Following these ancestors, the ancient janapadas of the Bengal region advanced through the path of history. Questions may arise in your mind like why the total population of indigenous small ethnic communities is significantly fewer than that of others. Besides these indigenous groups, there are crores of Bengali-speaking people. How did they come to Bengal? What is their identity?

All the students in the class along with Nilanto are listening to Khushi Apa’s narration of history. Apa says, ‘More than 30 crores people are living in the Bengal region. Only in our country, we have 17 crores of people. Most of the people in our country are Bengali-speaking Bangalis. In the course of the history of thousands of years, people of different physical sizes and shapes and from different language families together constituted the Bangali community. This Bangali community is thousands of years old. Considering the language structure, Bengali is one thousand and five hundred years old.’

From the prehistoric age, people came to Bengal in search of fate, food and business; they lived here in harmony though they had different languages, religions, cultures and ancestry. Though the people of different regions were mixed with the passage of time, some indigenous ethnic minorities were able to retain their ancient culture. Likewise, Bangalis were also able to retain their cultural and linguistic heritage for thousands of years. Moreover, all the people of Bengal created history by showing survival skills against the adversity of water and jungle; and they showed extraordinary adaptive skills

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gained through experience. In the making of this history, geographical effect and control over it bear paramount importance.

Standing up, Anwesha asks, ‘Well, in the eastern part of the Bengal region, our Bangladesh became independent in 1971. Were there kings and kingdoms in this region before that? If so, what was their identity? Did they always fight wars? Did they always grab food and wealth?’

Khushi Apa replies with a smile, ‘The story of the prince and the king is still running in your head.’ She continues, ‘Kings, princes, princesses and kingdoms can be seen in different ways in the ancient history of different parts of the world. Our Bengal region is no exception. However, the holders of the titles of Emperor, Raja, Badshah, Sultan, Nawab were the so-called elites. They were busy promoting their own name, fame, authority and glory. Many ambitious elite warriors from different parts of the world entered the Bengal region, occupied the territory and resources and imposed their language, religion and politics on the people here. They paid no attention to the will and reluctance of the common people. Examples include Maurya Kings, Gupta Kings, Sen Kings, Khalji Kings, Hussain Shah Sultan, Nawab Murshid Quli Khan, British and Pakistani rulers. Bangabandhu Sheikh Mujibur Rahman, the architect of independent Bangladesh, was the only leader who emerged and led through the true soil, mud, rivers, streams, bill, haor-baor, rain and greenery of the Bengal region. Before him, no other leader who emerged from this land in the history of Bengal worked for the liberation of the common people, for maintaining love and harmony among all the people of all religions.

You have got an idea of how from ancient times till 1971 new dynasties, settlements, people of new languages, religions and culture came and dominated the Bengal region. Many, however, have faced resistance while expanding their occupation and dominance. Despite the many obstacles created by the elite ambitious people, the common people here have been living together for thousands of years, regardless of their caste and religion. Common people have developed their own language, society, culture and politics after overcoming many obstacles.

Looking at Anwesha and Nilanta, Khushi Apa says, ‘You know that the ancient towns of Bengal were built mainly by the Austric, Dravidian, Chinese and Tibeto-Burmese speaking people. The first major shock to these towns came when the Aryan speaking people established a powerful empire called the Maurya Empire in North India. As many of you may have heard, the Greek warrior Alexander invaded northwestern India in 327 BCE. His Indian campaign ended with the conquest of parts of the northwestern part of India. Shortly after Alexander’s departure, an emperor named Chandragupta Maurya rose in northern India. He built a powerful empire called Maurya Empire. The Mauryas were Aryan speaking elites. Around 3500 BCE, they settled from Central Asia to the North-West region of India. Gradually they moved eastwards towards the Bengal region by dominating the original inhabitants of India.

To discuss the Mauryas, you need to know about the Aryan language and some books written in this language. The Sanskrit books Ramayana, Mahabharata, Vedas, Puranas were written by Aryan speaking people. Aryans were the first to establish an institutionalized religion in India. This religion had its own scriptures and its own culture. At that time, the people of the institutional religion and

culture looked down upon everyone outside their society. They occupied new territories and tried hard to establish their own religion and culture there. The names of two ancient towns of Bengal ‘Banga’ and ‘Pundra’ are found in the Mahabharata written by Aryan speaking people. A few other texts written by Aryan speakers refer to the people of Banga and Pundra as ‘bandits’, ‘barbarians’, ‘low class’. Can the inhabitants of any region be degraded in this way? We all are humans. Human identity comes first. It is quite inappropriate to humiliate or disrespect someone by boasting about nobility, power, language, religion and culture. Texts written in Aryan languages have always viewed their language, religion and culture as ‘superior’ and non-Aryan language, religion and culture as inferior’. On the contrary, it was these non-Aryan language communities who created the well-organised society and civilization in the Bengal region. The proof of which is the Mound of King Pandu, which you have already known. But you will see that whenever a new language, kingly power and religion entered the eastern part of India i.e. the Bengal region from the distant lands, they belittled the people there as non-Aryans and mentioned them in their books with disrespect. This arrogance of some Aryan speaking elite people is not acceptable in history.

However, let us go back to the discussion of the mighty Mauryan Empire. Chandragupta Maurya, Bindusara, Ashoka were the most powerful emperors of this dynasty. The Mauryan emperors occupied the northern part of Bengal and annexed it to their rule. We know this from an inscription found at Mahasthangarh. In ancient times, kings used to engrave their edicts on stones and send them to different provinces. One such edict has been found at the Mahasthangarh archaeological site. We call these inscriptions because scripts were written on rocks or stones. After the Mauryas, the Gupta dynasty established powerful empires in northern India. Among the emperors of this dynasty were Chandragupta I, Samudragupta, Chandragupta II etc. In the middle of the 4th century, Samudragupta invaded the Bengal region and captured the towns like Banga, Pundra etc. During the reign of Chandragupta II, the son of Samudragupta, the Gupta territory extended to the eastern bank of the Meghna River up to Samatat. At this time, the Aryan speaking people were actively involved in the Brahminical religion in Bengal. The gods and goddesses of Brahmanical religion tried to dominate the folk religious practices of the common people of the Bengal region. The religious practices of this region were also influenced by folk elements. They worshiped the Nature including trees, stones, fire and snakes. People following Brahmanism took the ultimate initiative to establish their own religion and gods by discarding these elements of nature. Many of the original settlers in the Bengal region accepted it. Again, the folk practice of worshiping the natural forces from ancient times has survived a lot. In this way, the old religion and culture of the original inhabitants continued to mix with the Brahminical religion and culture.

As you must have understood by now, the settlements lost their name and existence due to the Mauryan and Gupta invasions and came under the powerful empires of North India. The Gupta emperors became weak for a time. Their empire collapsed. Two kingdoms named ‘Banga’ and ‘Gouda’ were formed in the Bengal region. The center of the kingdom of Banga was Kotalipara of present-day Gopalganj district of Bangladesh. Gopachandra, Dharmaditya, Dwadasaditya and Samacharadeva ruled here from the 6th century. On the other hand, the location of the Gouda kingdom was present in West

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Bengal, Malda, Murshidabad, Birbhum, Burdwan areas of India. However, It cannot be said that their boundaries were always the same. As the power and rule of the kings increased, the boundaries also changed. Sometimes the kings of these kingdoms conquered new areas through invasion; sometimes the boundaries of their kingdoms were reduced due to the invasion of kings of other regions. The famous king of Gouda was called Shashanka.'

Khushi Apa draws the attention of the students to the ancient administrative system and says, 'You have to remember that when the Mauryas and Guptas came to dominate here, they created some new administrative units and framed their government structure. At that time, there were administrative units called Bhuktis, Bishoy, Mandals, Bithis and Grams. These are similar to what you see today as divisions, districts, unions etc. Also, the emperor used to send great warriors and commanders from the center of the empire to manage the affairs. These rulers settled permanently in the Bengal region. Along with them, new religions and cultures, many scholars, priests and business people came. Along with the expansion of the territory, they also worked to spread the new religion and culture. This went on for a long time. Whenever there was a disturbance in the central empire or when the emperor became weak, many of the high-ranking military officials of the Bengal region declared themselves independent. Then they cut ties with the center. You will see that most of the kings whose names you will find in the Bengal region entered the region from far beyond the borders of the Bengal territory. Do you know what that means? It means that the original inhabitants of Bengal did not have royal power in their hands. They were ordinary commoners. The biggest challenge for them was to save themselves from the hostile nature and ferocious animals. So, whenever a state was established in the Bengal region, it was led by an elite administrator or an ambitious warrior coming from a faraway region. During the entire period of Bengal's history from ancient times to 1971, some ambitious aristocracy have repeatedly dominated Bengal. They came from the regions of North and North-West India, Turkey, Persia (Iran), Uzbekistan and later from Europe and Pakistan. Following the accounts written by the court poets or historians employed by the occupiers, even today a class of historians are writing the history of superiority and glory of those occupiers. In those histories, almost the entire experience of common people in the land of Bengal is missing. You will know these things when you grow up and read more history. You will understand how few people of the elite class, regardless of caste and religion, repeatedly played the game of determining the fate of the common people at their will. The political history of Bengal is a history of reappearance of such incidents.

Standing up, Anwesha asks Khushi Apa, 'In ancient times, what other religions were there in the territory of Bengal apart from Brahminical religion and culture?' In reply, Khushi Apa says, 'I told you about institutional religions. You have also known that the common people of our land used to practice folk religion. This time, let us briefly learn about another popular religion and culture. This is Buddhism. It is also an institutional religion and has a strong cultural aspect. Buddhism originated in 600 BCE through Siddhartha Gautama Buddha. During the reign of the Deva, Pala and Chandra kings, Buddhism gained great popularity in the Bengal region. The Pala dynasty ruled the northern and northwestern parts of Bengal for about 400 years. During this time, many educational centers were established in the Bengal region. These educational centers were called Bihar. Buddhism and other



scriptures were taught there. The people living in the cities of the Bengal region gradually started accepting the Buddhist religion and culture. It quickly spread among the common people. In view of this, various aspects of the original folk religion of Bengal entered Buddhism. Thus, many branches of Buddhism were introduced in Bengal that were different from Buddhism in other regions. The original inhabitants of the Bengal region worshiped various gods and goddesses and natural forces. Buddhism did not have the rule of worshiping gods and idols. However, the people of Bengal region accepted Buddhism and established various idols of Gautama Buddha himself. Therefore, it can be seen that whenever a new religion and culture came to Bengal, the people of the Bengal region adopted it as their own. Besides, the new religion and culture retained the thousand-year old culture as well. As a result, whenever the institutionalized religions entered Bengal, people ignored the strict restrictions of religion and adopted folk customs to make it a folk religion.

After the Palas, in the middle of the 11th century, the Sena kings from Deccan (dakkhinatto), India occupied the Bengal region. It is known in history that Vijayasena was the first king who was able to unite and rule the entire region of Bengal in ancient times. The Brahmanical Sena kings imposed religious strictness on the one hand, and on the other hand created the golden age of Sanskrit literature. During the Sena period, the influence of Buddhism in the urban life of Bengal decreased and the dominance of Brahmanism increased. On the other hand, the imposition of orthodoxy and strictness of Brahmanism led to a social revolution among the common people of rural Bengal. Scholars believe that a section of lower caste Hindus and Buddhists converted to Islam as a result of this revolution.

In 1204 CE, a new kingdom emerged again in the western part of Bengal. An ambitious warrior from distant Turkey took possession of a large part of our Bengal territory. He is Ikhtiyar Uddin Muhammad Bakhtiyar Khalji. The Khalji dynasty established the Bakhtiyars who conquered Nadiya and Gouda after destroying several Bihars and educational institutions and defeating King Lakshman Sen. Their capital was established at Lakhnauti. The language, religion and culture of the Khalji kings were very different from the language, religion and culture of the common people of the Bengal region. The Khalji warriors and kings were followers of Islam, but the people of the Bengal region were followers of Brahmanism, Shaivism, Vaishnavism and popular folk religions. Through the gradual campaigns of pirs, sufis, dervishes and sultans, Islam quickly became familiar to the common people of Bengal. The Sultans of Delhi and the Mughal rulers deliberately made regular grants of tax-free land in the waters and forests of Bengal. Thus, their policy of land expansion helped increase the number of Muslims in the Bengal region. Later, various other political and social events played an effective role in promoting and developing Islam and its culture. The customs and cultural practices that began thousands of years ago when people first settled in this land have never been completely abandoned by the common people. This is why it can be seen that despite the presence of different religions, castes, languages and cultures in Bengal, all the people here are bound by a wonderful bond of harmony and fellowship. Identity as humans has always been more important here than any religion. From Chandidas to Lalon, Rabindranath Tagore, Kazi Nazrul Islam, everyone sang the praises of humanity. Chandidas, the famous poet of the Middle Ages, wrote, ‘Man is the truth, and there none is above him.’

As you grow older, you will have the opportunity to read the political history of the Bengal region in a



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wider scope. However, one thing must be remembered that you cannot know and understand the people of this land just by reading the history of kings and emperors. If you want to know people, you have to know people's culture, customs and traditions. You will see that different dynasties have arisen in different centuries. Bengal was fighting for supremacy with North India. Different dynasties ruled each part of Bengal. The territory of Bengal was being occupied from the outsiders. This is how the social and cultural history of the Bengal region has changed over time.

You must have heard about the Battle of Plassey in 1757. After this war, the English East India Company took control of Bengal. Company people ruled India including Bengal for 100 years. In 1858, by removing the company, the ruling power of Bengal was taken directly under the British Raj. The British occupied Bengal for almost two hundred years. In the past, fortune-seeking warriors and various royal powers came to Bengal from outside; in most cases, they settled here and mingled with the local people. As a result, people's protest was less but the everyday life and rituals in life were greatly influenced by those forces. The British were more focused on extracting the resources of this land rather than settling here. They collected more revenue and forced common people to cultivate indigo in the farmland. As a result, people began to revolt against the British in a great way. Because of these revolts and resistance movements, the British were eventually forced to leave this subcontinent. We have to remember that a new religious culture entered the subcontinent with them. The same happened with the previous elite kingdoms. In Bengal, people's language, food habits, clothes and so many other things of European culture are present; these seem familiar to everyone now.

You have seen that the people of Bengal from the beginning were occupied and dominated by the so-called elites of the regions around the Mediterranean Sea, Persia (Iran), and some other regions of the world. The fate of the people of the Bengal region had almost always been determined by the opportunistic so-called aristocracy coming from distant lands. The people of non-Aryan language and culture of this land were repeatedly exploited. Those who were at the center of power were only concerned with their own name, fame and benefits. They made religion a political tool to achieve their own benefits. The elites used religion for their own needs since ancient times. Evidence of this can be found in royal documents of the Pala and Sen periods, land purchase and transaction documents of the Sultans and Mughal rulers, and official documents of the British and Pakistan periods. When the British partitioned India in 1947 and went back, the elite politicians here took the initiative to build a new political identity based only on religion. They abandoned the thousand-year old tradition of Bengal. The eastern part of the Bengal region was named East Pakistan, which was completely inconsistent with history. In the darkness of opportunistic politics of some elite politicians, the original name 'Banga' got lost. On the contrary, the name 'Banga' was based on many diverse experiences of the people living in a certain territory over the course of thousands of years. Then, in response to various events, independent sovereign Bangladesh emerged in 1971 under the leadership of Bangabandhu Sheikh Mujibur Rahman.



Social Identity

During the summer vacation, Anwesha and all her classmates have come to the stadium to watch the cricket match between Bangladesh and Australia men's national teams. Khushi Apa is with them too. On the match day, all of them reach the stadium by nine in the morning as planned. The match starts on time. Bangladesh decides to bowl first after winning the toss. Everyone becomes happy to see Bangladesh win the toss. The Australian opening pair is playing so well. They have hit three boundaries in a row in the first over.

All the school friends are now in silence. A tinge of frustration starts to overwhelm them.

Just then, a wicket falls. The wicket keeper has had a great 'caught behind'. A wave of joy hits the gallery. A peanut seller also joins the celebration shouting nearby. To celebrate the moment, Khushi Apa buys nuts for all. The sounds of drums and flutes begin to shake the world. Spectators start forming Mexican waves in the gallery.

The Australian batsman hits two sixes in a row. Some Australian fans show placards with a big "6" on each of them. The next three balls are dots. The next ball hits the pad. There's a cry: 'How's that (Howzat)?' Everyone looks at the Australian supporters. No, the umpire gestures in negation- it is a 'not out'.

Next come Mashrafi, Mustafiz, Taskin, Shakib, and others with their bowling. Everybody feels so excited that they stop blinking. They hope the wicket might fall at any of the deliveries.

When Australia finishes its batting innings, the Bangladesh team starts batting. When Shakib, Mushfiq, and Mahmudullah strike fours and sixes, Khushi Apa's class rejoices with a loud shout. However, when there is a fall of wicket for the Bangladesh team, all of them feel disappointed and frustrated.



Photograph of Bangladesh national cricket team players



Discussion on the match

Khushi Apa: How did you like the match of the Bangladesh cricket team yesterday?

Mili: I enjoyed that so much.

Dipankar: I also enjoyed it a lot, especially when Shakib Al Hasan was batting.

Deepa: Same with me, but the fall of wickets made me upset.

Khushi Apa: Which team did all of you support?

All of them shout together, “Bangladesh!”

Khushi Apa: Hmm. Australia played very well but even then, all of you supported Bangladesh. Didn’t you?

All reply in a chorus: Yes! Because Bangladesh is our team!

Khushi Apa: Why do you feel like that?

Srijan: The players are very much like us. All of us can speak, understand and write Bangla, and can express our thoughts in Bangla. Moreover, their looks and heights are similar to ours.

Mamun and Nazifa added: When they play well, we become happy. We cheer for them. Players then get more inspired.

Ganesh and Shamima: The jersey of our players matches the colours of our national flag. This represents Bangladesh. That jersey makes us proud. We feel as if we were playing the match.

Francis reminds everyone: There was the hoisting of flag and singing of the national anthem at the beginning of the match. When the players started to sing the national anthem together, we stood up. Others followed us. We felt we were all united.

Anuching comments: We may note that these eleven players are our best Eleven. We identify ourselves with the players in a way that their pains and joys turn out to be ours. Their victory makes us feel that we are the winners. The whole nation feels the same.

Now Khushi Apa asks: Why do you think Bangladeshi players and supporters are not separate?

Rahima answers: They represent the people from all the regions of our country. Mashrafe is from Narail; Tamim is from Chattogram; Mustafiz represents Satkhira and Liton is from Dinajpur. People from every division find kinship with these players.



A game of similarities and dissimilarities

Khushi Apa introduces the national cricket team players by showing their photos from the text. The learners are working in groups to understand why they feel for the Bangladesh team.

Nisharga: Bangladesh is our team. The cricketers are playing for the country.

Ayesha: We are similar in our looks. The Australian players are quite different in looks from us.

Adnan: You saw that at the beginning of the match, our national anthem was sung the way we sing this every day in our school. Listening to the national anthem always makes me happy.

Deepa gives her opinion that since we are Bangladeshi, we feel proud to see our team wins.

All of them sit in a circle and look at the photos of Shakib, Tamim, Mushfiq, Mashrafe, and others. They discuss to find out the similarities. All of them note down points from the discussion.

The chart for the list of similarities and dissimilarities between the players of the Bangladesh men's cricket team and us:

1	
2	
3	
4	

History and Social Science-Activity Book

It is found that everybody in the class has found some similarities with the Bangladesh cricket team. Some of them mention ‘language’; some say about ‘nationality and country’; some refer to ‘geographical identity’ and some others talk about ‘food habits, clothing and culture.’

Let’s follow Khushi Apa’s class and write down the similarities and dissimilarities between us and the Bangladesh men’s cricket team.

Card of similarities and dissimilarities

Khushi Apa takes the points of similarities from the students and writes them on the board. Then she shows a list of similarities and dissimilarities on a poster paper. All of them look at that carefully and say which features written on the poster paper match theirs. Khushi Apa puts tick or cross marks accordingly. In the end, it is found that we truly have many similarities with the players of Bangladesh national cricket team players. That’s why we feel an affinity with them.

List of social identity

Topic	Bangladesh	Australia
Nationality		
Culture		
Language		
Geographical identity		
Socio-economic identity		
Food habits		
Ethnicity		
National anthem		
National flag		
National symbol		
Religious and other spiritual beliefs		



Women's Football

The next day Khushi Apa asks the class, ‘Do you like football?’

Fatema, Deepa, Nisarga, Harun, Bushar, everyone shout in a body, ‘Yes! We do!’

Khushi Apa says, ‘Today we are going to talk about football.’ Everybody claps in joy.

Khushi Apa asks them to read a newspaper report on the football match between Bangladesh and India under 19 women’s football teams. The students in the class form groups of 5/6 members. They start reading the match report in groups and become excited to know how Bangladeshi girls performed very well to be the winning side.

Bangladeshi girls beat India & clinch the championship trophy

Wednesday (22 December): Bangladesh defends the championship title in the SAFF U-19 Women’s Championship final match by defeating India at Kamalapur Birshrestha Shahid Shipahi Mohammad Mostafa Kamal Stadium. From the beginning, the Bangladesh team played attacking football and dominated the match. Bangladesh could have taken lead in the 16th minute of the match. Indian goalkeeper missed gripping the ball. The goalkeeper saved Tahura’s shot on the goal line. Bangladesh team demanded that the ball crossed the line. But the referee didn’t respond to their call. Later on, the replay showed the ball was on the line. In the 76th minute of the match, the ball crossed the goal line and reached the net. However, it was signaled offside by the assistant referee and wasn’t counted.

Alongside the Indians, the crossbar became another opponent to the Bangladesh team. An attack from a throw in the 25th minute was blocked by the side post. In the first minute of the second half, Shamsunnahar Jr’s shot also failed as the bar post stood as an obstacle.

But Bangladesh didn’t have to return empty-handed in the final of the first under-19 women’s football championship.

Though Bangladesh team was doing better in ball possession and intercepting, the desired score was not yet within their reach. In the 79th minute, Anai Mogini earned the lead for Bangladesh. Ripa made a back-hill pass. Anai Mogini made a long shot from outside the box. The Indian goalkeeper couldn’t understand the flight. She was able to touch the ball but couldn’t stop it from crossing the goal line. Right then, the crowd in Kamalapur stadium started the celebration. The match ended with this solitary goal victory by the Bangladeshi side.

Reading the report, all of them feel quite excited and they request Khushi Apa to arrange the video of the match for them to watch. Khushi Apa smiles and says, ‘That’s a good idea! But we don’t have enough time to see the full match. All of us together can watch the match highlights in the class.’ Then they eagerly start enjoying the final match of SAFF U-19 Women’s Championship 2021 between Bangladesh and India.

Similarity-dissimilarity game and football

‘Now, we are going to find answers to some questions,’ says Khushi Apa. ‘We will discuss in groups why we supported the Bangladeshi girls.’



Question:

1. Which team did we support?

2. Which one is our team?

3. Why did we support this team?

Everybody in the class talks about their similarities with Bangladeshi women footballers, just as they looked for similarities with the national cricketers. However, they also find some dissimilarities with the women footballers.

Like the students of Khushi Apa's class, we can also find out the answers to the three questions mentioned above.

Though we are different, we are one

Khushi Apa then shows the photos of Bangladeshi under-19 women footballers from the textbook. All the students get to know Maria, Anai, Rituparna, Tahura, Ankhi, and others.



Bangladesh under-19 women's football team

Bangladesh team: Rupana Chakma, Maria Manda (Captain), Shamsunnahar Sr., Anai Mogini, Ankhi Khatun, Monika Chakma, Tahura Khatun, Rituparna Chakma, Nilufar Yasmin, Shaheda Akter, Shamsunnahar Jr.



সাফ অ-১৯ মহিলা চ্যাম্পিয়নশীপ ২০২১
চ্যাম্পিয়ন বাংলাদেশ অ-১৯ মহিলা জাতীয় ফুটবল দলের নামের তালিকা



রূপনা চাকমা
গোলকিপার
রাঙ্গামাটি



ইয়াসমিন আকতার
গোলকিপার
কুষ্টিয়া



ইতি রানী
গোলকিপার
মাগুরা



আঁথি খাতুন
ডিফেন্ডার
সিরাজগঞ্জ



শামসুন্নাহার
ডিফেন্ডার
ময়মনসিংহ



আনাই মগিনী
ডিফেন্ডার
খাগড়াছড়ি



নাসরিন আকতার
ডিফেন্ডার
ঢাকা



নিলুফা ইয়াসমিন নিলা
ডিফেন্ডার
কুষ্টিয়া



আফফিদা খন্দকার
ডিফেন্ডার
সাতক্ষীরা



উন্নতি খাতুন
ডিফেন্ডার
ঝিনাইদহ



কোহাতি কিসকু
ডিফেন্ডার
ঠাকুরগাঁও



মারিয়া মান্দা
মিডফিল্ডার
ময়মনসিংহ



মনিকা চাকমা
মিডফিল্ডার
খাগড়াছড়ি



সোহাগী কিসকু
মিডফিল্ডার
ঠাকুরগাঁও



শাহেদা আকতার রিপা
মিডফিল্ডার
কর্বাজার



খাতুনগী চাকমা
মিডফিল্ডার
রাঙ্গামাটি



মার্জিনা
ফরওয়ার্ড
ময়মনসিংহ



শ্বেপা রানী
ফরওয়ার্ড
ঠাকুরগাঁও



তহরা খাতুন
ফরওয়ার্ড
ময়মনসিংহ



আনুচিত্ মগিনী
ফরওয়ার্ড
খাগড়াছড়ি



মোসাঃ হানিমা
আকতার
ফরওয়ার্ড
ময়মনসিংহ



শামসুন্নাহার
ফরওয়ার্ড
ময়মনসিংহ



রেহেনা আকতার
ফরওয়ার্ড
বালকাটি



History and Social Science-Activity Book

Khushi Apa encourages all to find the similarities and dissimilarities among the women footballers. With much enthusiasm, everybody in groups starts reading the introductions to the players, and also looks at their photos.

Nazifa: Hey friends, we can list the similarities and dissimilarities between us and the players.

Nisharga: Let's do it together. Our list will help us record the similarity- dissimilarity chart.

All of them agree happily and make the following chart to understand the similarities and dissimilarities.

Chart: The similarity-dissimilarity chart

Topic	Similarity	Dissimilarity
Nationality		
Culture		
Language		
Geographical identity		
Sex-based identity		
Gender		
Socio-economic identity		
Food habits		
Ethnicity		
Complexion		
National anthem		
National flag		
National symbol		

After the task, each team presents a list of similarities and dissimilarities to other groups. Khushi Apa appreciates the teams and provides feedback. Students also provide feedback to each other.

Nisharga: Well friends, don't you think that we have some differences with the women footballers? Why do we support them even with the differences?

Mahbub: Yes, there are some similarities and some differences too. Even after that we feel connected to the Bangladesh women's football team.

Deepa: I think geographical identity, language, gender, socioeconomic condition,

food habits, nationality, etc. create this sense of ‘We-ness.’ We don’t have similarities with the Indian team; so, we don’t feel an affinity with them. And, this is our social identity.

Khushi Apa: I also agree with you. Although we have some differences, our greater interests, country, land, and political and social background are the same. That’s why we feel empathy with the women footballers.

We can follow them and do according to the aforementioned chart.

Various elements of social identity

Khushi Apa says, ‘Today we are going to see how the social elements are formed and how they work. In the last few days, we tried to find out how we become ‘we’. In this way, we found the elements of our social identity. Today we will write different elements of social identity on pieces of paper and attach them in the classroom.’

Nazifa, Tooktook, Rajib, Deepa, Nisharga, Zamal, Hachcha, and Anuching all together start doing the task. Everybody writes an element on a piece of paper. Nazifa writes ‘language’; Nisharga mentions ‘country’; Zamal writes ‘nationality’; Tooktook writes ‘food habits’ and Hachcha writes ‘ethnicity.’ They enjoy attaching these pieces of paper at different places of the classroom.

My social identity

Khushi Apa: Now we will play the game ‘train of social identity’. The topics that you have attached to the walls will be our stations for the train. What’s your idea?

All of them excitedly reply, ‘Yes! We would like to play the game.’

Everyone stands in a queue placing their hands on others’ shoulders. Khushi Apa stands in the centre of the class and directs the train to start. Before that, she asks them a question, ‘Suppose, a cricket match between Asia XI and the Rest of the World XI was going on, which team would you favour?’

They all reply together, ‘Asian XI.’

Khushi Apa: Okay. Now tell me which element of your social identity becomes important here?

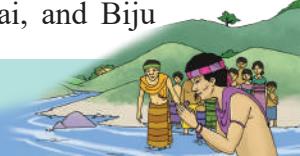
The class reply in a body, ‘Geographical identity!’

Mili: Truly, geographical location is very important in our social identity, but we didn’t notice it in the past.

Khushi Apa: You are right, my little friends. Now, get your train to move on. Your train will stop at the ‘geographical identity’ station.

Everyone makes a whistling sound as their train moves on. After some time, the train stops at the station ‘geographical identity’.

Khushi Apa: Now I want to know from you about the element of social identity that turns significant when we celebrate Pahela Baishakh, Boishu, Sangrai, and Biju (Boisabi).





Munia: It seems our ethnic identity becomes important then.

Rajib: I also think so since all the people from different religions and classes celebrate Pahela Baishakh together.

Khushi Apa: You are right. How did you like this game?

The learners reply together: We are enjoying the game, and want to continue for some more time.

Khushi Apa: Okay, let's start the game once again.

The students once again start making the Choo-chug-chuff (koo-jheek-jheek) sound and they move on like a train.

After some time, Khushi Apa says that the train should stop at the 'ethnicity' station. They stop at the station.

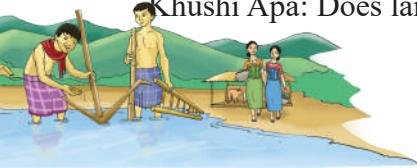
Khushi Apa: There are so many language users in the world. All of us know that in 1952 people of our country sacrificed their lives for the state language. Now 21st February is the International Mother Language Day. Every mother language is beautiful and respected. Now, tell me what Bangla-speaking people are called.

Nazifa: I speak in Bangla; I'm a Bangalee.

Anai: I speak the Chakma language; I'm a Chakma.

Hachcha: I speak Garo or Achiku; I'm a Garo.

Khushi Apa: Does language show our identity?



Everybody replies together: Yes, Apa! Language is an important element of social identity.

Khushi Apa: I agree with you. Now we can start the train again.

Everybody starts whistling Choo-chug-chuff again and then they start the train. After some time, Khushi Apa tells the class that the train should halt at the ‘language’ station.

All of them halt there.

Khushi Apa: Very good. Now tell me which element of our social identity becomes prominent during our celebration of Eid, Puja, Buddha Purnima, and Christmas.

Nisharga: I think, religious identity becomes important in this regard.

Hachcha: In every religion, there are some rituals that are followed only by that particular group of religious people. However, people from other religions are also invited at the festivals.

Khushi Apa: I also have the same opinion. It is time to move on with our train once again. The train will stop at the ‘religion’ station. Everybody starts with the whistle and then after some time they halt at the ‘religion’ station.

Khushi Apa: Suppose one of your friends was in the Olympics as a participant. Which identity would be the most significant there?

Adnan: I think his national identity and citizenship will be the important factors. All of us are from Bangladesh; we are the citizens of this country.

Khushi Apa: All of you are correct; I agree with your opinions.

The train once again starts to move on for the last time. This time it plans to halt at the ‘nationality’ station. Choo-chug-chuff... choo-chug-chuff... After some time, the train stops at the ‘nationality’ station. As the game ends, all the students take their seats.

Khushi Apa: Now we can realise that all the elements play significant roles in our social identity. You must have understood it by now.

Rahima: Yes, Apa. I understand. Time, situation, and context determine the priority of each identity in each case.

Khushi Apa: True, and the features of this personal identity shape our social identity.



Our ethnic identity

Khushi Apa: Today we will do an interesting thing. Before that, have a look at the photos given below.



Chakma



Garo



Marma



Saontal



Hajang



Manipuri



Tanchangya



Bangali

Khuship Apa asks: What do you individually think of the photographs?

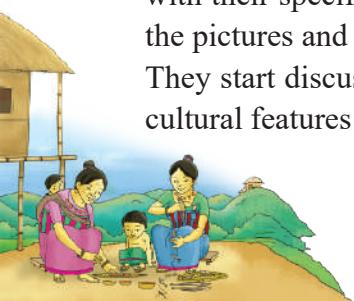
Sumon: We can see people of various ethnic groups in the photographs.

Deepa: Yes, in our previous class, we came to know about them.

Khushi Apa: You are right. Today we are planning to do something on the cultures of various ethnic groups in our country.

Neela, Fatema, Mahbub, Nisharga, Sumon – all of them form groups. They collect some pictures of people of different ethnic groups and their cultures and try to understand their characteristics. They decide to make a table of various ethnic groups with their specific names and their special cultural elements. Their aim is to analyse the pictures and find out special cultural features.

They start discussing in groups. Then they start making tables focusing on the main cultural features of different ethnic groups. Later, they follow the steps of inquiry and



collect further information to complete the table.

What are the main features of various ethnic groups? Let's check.

Name of ethnic group	Main features (Dress, gender, residence, nationality, food habits, special days)

Returning home, they have collected information from primary school textbooks or childhood books. They have also taken help from seniors to get information from internet sources about different ethnic groups. They also discuss the topic in groups and fill in the above table.

Following the activity of the friends described in this book, let us use the table above and find the fundamental cultural features of different ethnic groups of Bangladesh.

Group presentation on inquiry-based work

Everyone in the class shares their inquiry-based work on the features of various ethnic groups. They hang poster papers and charts on the walls. Some of them have presented their results through PowerPoint slides and some presented their works on handwritten papers. Everyone listens carefully to each other's talk and gives feedback. Khushi Apa: What have you learnt from this inquiry-based task about different ethnic groups of Bangladesh and their fundamental features?

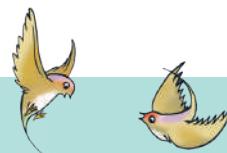
Sujon: There are differences in clothing, housing, food and food habits among different ethnic groups, that is, there are differences in their lifestyles.

Deepa: Considering ethnic identity, I think, we have similarities in terms of our clothing, food habits, and manners, that is, similarities in the way of life.

Khadiza: Yes, in many cases we are similar and in many cases we are different. However, everyone has an elegant lifestyle and it's because of the diversity.

'We agree with Khadiza's view,' says everybody in the class.

Why are we the same?



History and Social Science-Activity Book

Khushi Apa: Do you want to know how the south Asian people particularly Bangladeshis are alike?

Khadiza: Is it so! We didn't notice that!

Mahbub: Yes, those who are from another continent are different from us.

Nisharga: I heard that monkeys were our ancestors.

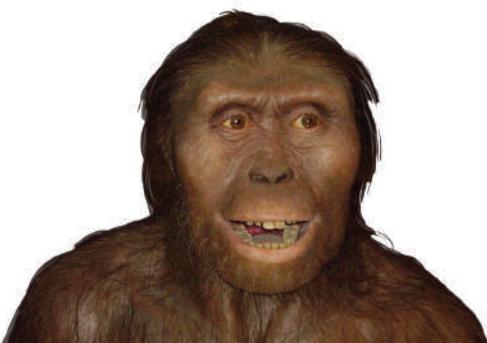
Khushi Apa smiles and says, 'Were they? Many people think that monkeys are our ancestors. However, this piece of information is not correct. Monkeys were not our ancestors.'

Khushi Apa adds, 'Let's try to find out the answers to the inquiries about the origin of human beings. In the beginning, let's get introduced to Lucy. We will now read the story of Lucy.'

All of them sit together in groups and begin to read the story of Lucy, the oldest ancestor of the ape species.

Lucy

Ethiopia is a country on the African continent. Young researcher Donald Johanson found some significant parts of a fossil skeleton in the Hadar area of Ethiopia on 24th November 1974. Later, studies revealed that it belonged to a Hominid, the close ancestor of human beings. It had a small size of brain along with a short physical structure. The leg bone was very similar to ours. It was able to walk like the bipeds. It used to eat leaves, fruits, seeds, roots, nuts, and insects. The wisdom tooth proves that it was an adult. It died approximately at the age of 21. It might have died because of its being underweight. The anthropologists examined the bones and realised that it was a woman. It existed in this world 3.2 million (32 lakh) years ago. During the excavation at the site, the workers used to play the popular English song of that time 'Lucy in the sky with diamonds.' From this incident, the Hominid woman was named 'Lucy'.



লুসি



Let us Find out the History of Human Evolution

Khushi Apa: Let us find out answers to questions - ‘Where do humans come from?’ ‘Did they exist from the beginning?’ Or ‘Did they evolve to the present state through evolution?’ ‘How did the evolution happen?’

The students try to investigate the topic in a group of 5-6. They have to inquire about questions ‘Where do humans come from?’ and ‘How did the changes occur?’ First, they make a working outline of the investigation. Through discussion, they decide how to complete the assignment.

Assignment: Where do humans come from?

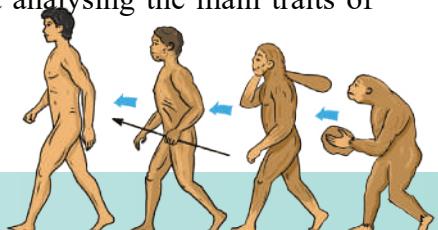
Name of the group:		
Names of the group members:		
1.	2.	3.
4.	5.	6.
1. Questions for inquiry		
2. Main topic		
3. Sources of information or from where answers can be obtained		

For this task, everybody in the class follows the steps of inquiry learned in the chapter ‘Looking Around through the Lens of Science’ to prepare an assignment.

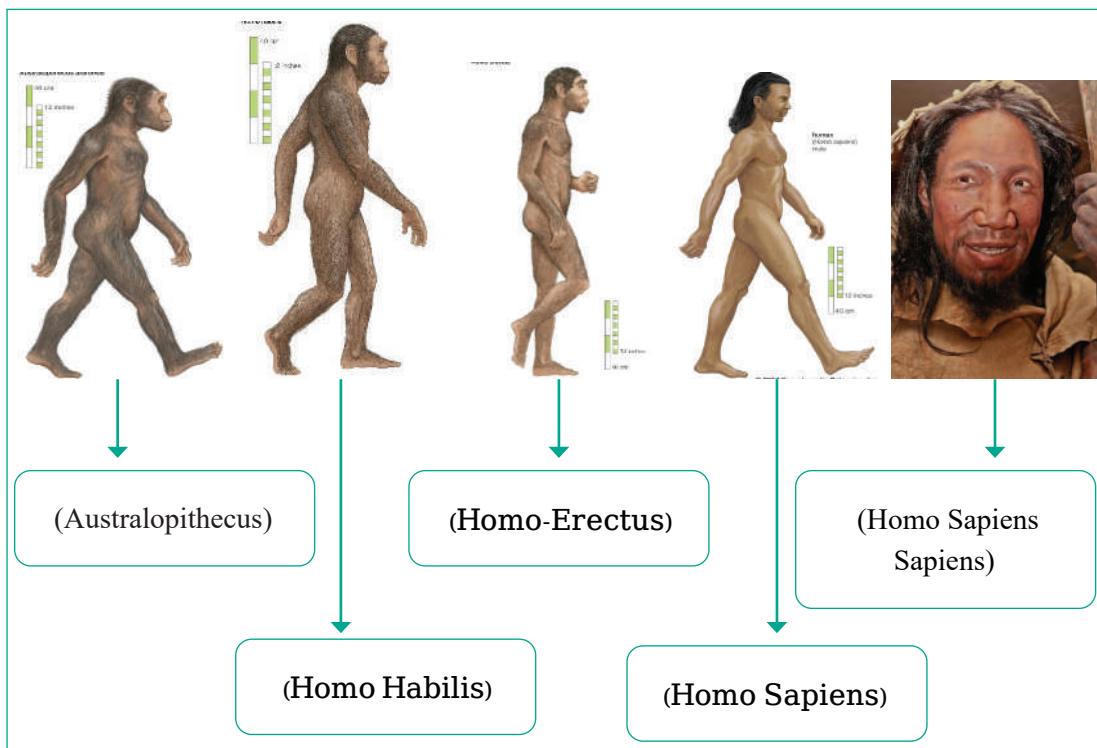
Khushi Apa: Dear students, please take your History and Social Science: An Inquiry-based Reader textbook and open Chapter Two titled ‘Where did humans and society come from?’ and observe the images of humans of different times.

The whole class sits in groups and starts to see pictures from the book. They observe to understand how the features of human beings have changed over time.

They have collected more information and pictures from the internet with the help of the elders. In this way, they have made a flowchart analysing the main traits of humans at different ages.



Human beings of different ages



The next day the students hang the flowcharts in different parts of the class as they want to share what they have made. Then the groups start presenting their flowchart one after another. Everybody listens to the findings of others.

Khushi Apa and the rest of the class appreciate their tasks and plan. Then Khushi Apa comments on the areas where the students need improvement. The students focus on the areas for improvement and submit their final assignments.

After receiving the assignments from all the students, Khushi Apa says, ‘Do you have any queries?’ Nandini raises her hand and says, ‘It is quite surprising to know that in the ancient period people used to migrate from one place to another in this world. In the chapter titled ‘Where did humans and society come from?’ of the History and Social Science: An Inquiry-based Reader, I saw some maps that showed the migration routes of the ancient people. This map makes me curious to know how maps are drawn.

Khushi Apa replies, ‘That’s an interesting topic of inquiry. Well, we will work on this topic in tomorrow’s class.

The map helps us to find a route

One of the class friends, Robi, lost his direction in an unknown place a few days ago. When he asked for the direction to the main road, someone told him to go straight to the north. The sky was cloudy. It was about to rain. Robi couldn't find the direction. He was following the wrong direction. He thought he was going north and finally he mistakenly reached the riverside. Then he was in great trouble. After asking for the direction to several people, he at last found the way.

When Robi shares his experience in the class, Khushi Apa asks, 'Can you tell me which thing could have helped Robi to get the easy direction for returning home?'

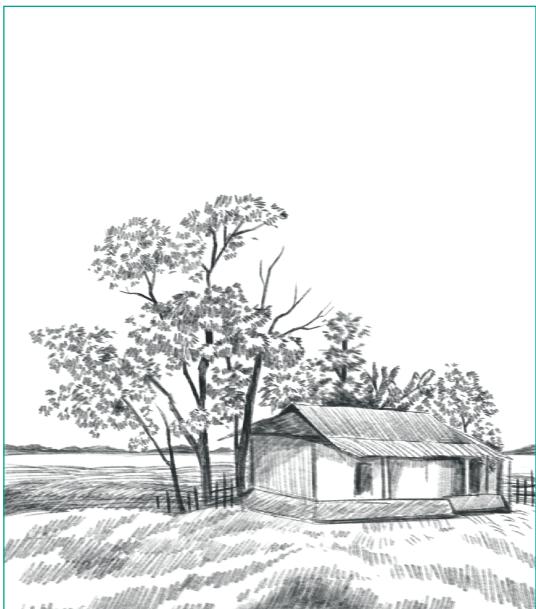
Sakib: If Robi had a map of that locality, he could have understood the road directions.

Mili: When my father goes to a new place, he finds the road directly through Google Maps on his mobile.

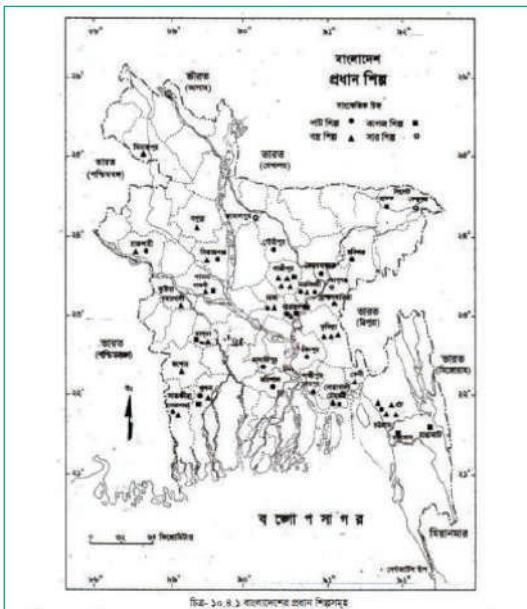
Khushi Apa: Wow! You know a lot of things! Well, if Robi had a picture of that area instead of a map, could he have understood the directions?

Shihab: No, Apa. The picture can't provide the proper direction.

Khushi Apa: Well, a map has got many details, you see. Okay, let's have a look at some pictures.



1st Picture



2nd Picture



Questions:

- What can you see in the first and the second pictures?
- What are the differences between the two pictures?

Khushi Apa's class gets into groups and they try to find answers to these questions.

Elements in the first picture	Elements in the second picture
Sketch of natural scenery of Bangladesh	Map of Bangladesh
Trees, river....	Scale, directions
.....

We can follow them and trace the elements from the two pictures.

Map scale

Sunny: Apa, when I tried to find the differences between a picture and a map, I found that we need a scale to draw a map. But I don't understand why we need this. Why can't we draw a map without a scale?

Khushi Apa: We can read a story then. Let's check the problem that the king faced.

The King's Stable

Once upon a time, there was a princess who was fond of horses. The king made a plan to buy a fantastic horse as a surprise gift for the princess. The king sent his man to buy a horse. When the man returned with a horse, the king asked to keep the horse hidden till birthday. However, to keep a horse the king needed a stable. So, the king decided to make a stable. The king estimated the space, took help from a carpenter, and started the task himself so that the matter remained a secret.



The king walked horizontally and vertically and estimated that he required a stable of 20 steps long and 10 steps wide. Then he asked the carpenter to make a stable accordingly.

On her birthday the princess became so happy to get the gift. But, when she went to keep the horse in the stable she found it



was quite small in size for the horse. The king being annoyed asked the carpenter to explain why that happened. The carpenter got fully puzzled and he couldn't explain it. He said to the king, 'I've exactly followed the measurement of 20 steps length and 10 steps width.' The king then looked at the size of the carpenter's feet and realised the fact. The carpenter was smaller in size in comparison with the king, and so were his feet. As a result, the stable built on the measurement of the carpenter's feet became smaller than required.

Sunny says, 'Now I've got it, Apa. If the measurement is not specific, it can't be exact also.' Fatema says, 'Yes! if Sunny says his home is at a distance of 50 steps from the school, none of us will understand whether it is to the north or south or any other direction.' Sakib comments, 'And his feet are smaller than mine.' All of them laugh at this.

Khushi Apa says, 'You are quite right. That's why there remain some important features in a map you have already noticed.' Rimi asks, 'What is the importance of the scale given underneath the map?' Khushi Apa replies, 'To get the answer to this question, we can measure our classroom.'

Then they form two groups. One measures the length and another the width of the class.

Khushi Apa: Now we will work in groups to draw the classroom.

Robi: But the classroom is too big. How can we draw this on a piece of paper?

Nazifa: Well, what can we do then?

Rimi: Can we imagine it as a small one?

Shafiq: In that case, everybody might imagine in his/her way like the king's stable.

Sakib: Instead of imagining, we can assume one centimetre of our exercise book is equal to a hundred metres of the classroom. How does it sound?

Khushi Apa: That's right. When we are drawing a map we can follow exact measurement and draw it in a smaller layout. The original measurement needs to be recorded as a scale on the map. We can now work in groups to draw the classroom on the exercise books.

Then they draw a map of the classroom. For this, they all work in groups.

Homework

All of them decide to bring a map of their everyday route from home to school. Shimul says, 'That means, if our school is at a distance of 7 kilometres from my home, I can measure 1 centimetre = 1 kilometre.' Khushi Apa comments, 'Well, in this way we can draw and bring the map of the route from home to school. Your work will be appreciated.'



History and Social Science-Activity Book

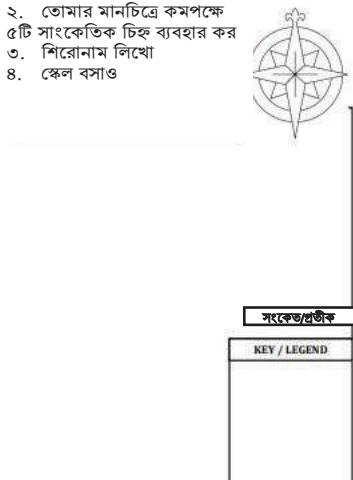
Let us draw the map of our route from home to school in a similar way.

Home to school map drawn by Deepa

চল মানচিত্র তৈরি করি

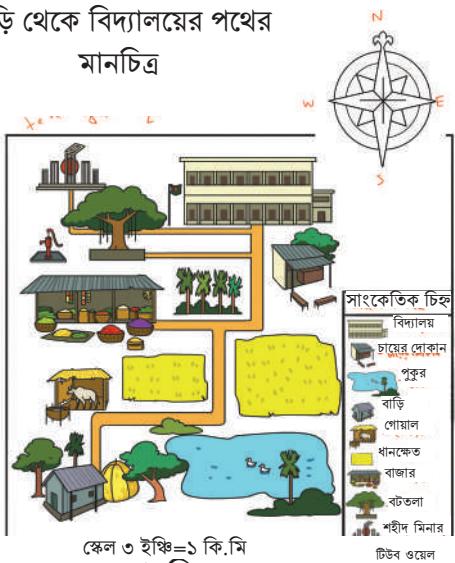
নির্দেশনা:

- কম্পাসের দিক চিহ্নিত কর
- তোমার মানচিত্রে কমপক্ষে ৫টি সাংকেতিক চিহ্ন ব্যবহার কর
- শিরোনাম লিখো
- ক্লেল বসাও



বাড়ি থেকে বিদ্যালয়ের পথের মানচিত্র

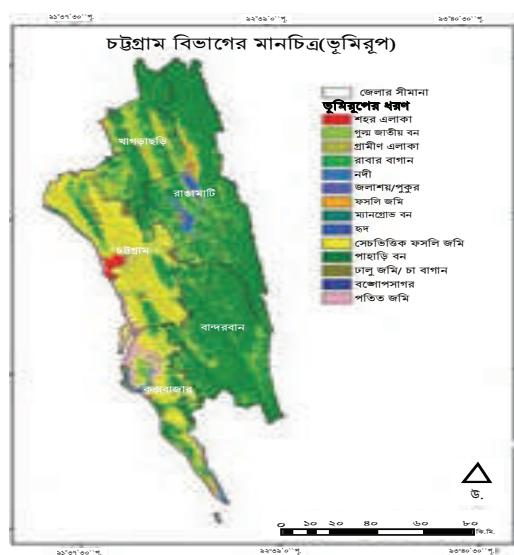
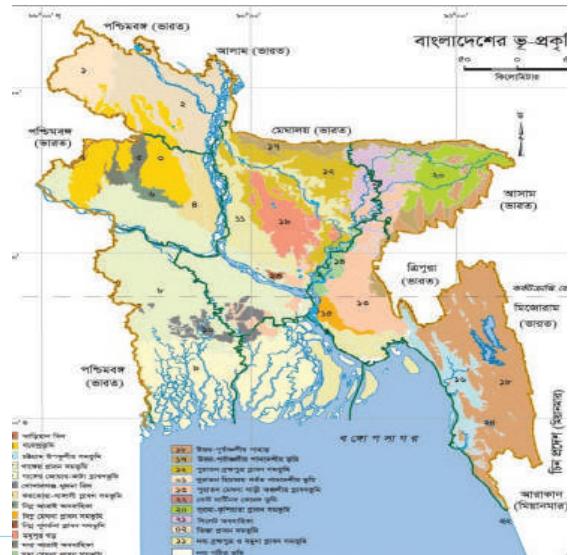
মানচিত্র



দীপার আঁকা বাড়ি থেকে স্কুলের মানচিত্র

Kushi Apa says, 'All of you have prepared your maps nicely. Now we will do an interesting task. You can see two maps in your book.' Robi says, 'Yes, Apa. One is the Bangladesh map; another is the map of Chattogram division.' Khushi Apa says, 'That's right. Now we will work in groups to locate the main landforms of Chattogram and then note them down on our exercise book.'

They start doing the activity in groups.



Let us try to explore the landforms the way Khushi Apa's class has done.

After completing the task, they present the findings in groups. Khushi Apa says, 'Now tell me by using which map you have done the work of finding the landforms easily.' Mili says, 'When I was trying to find landforms of Chattogram division using the map of Bangladesh, I wasn't able to understand well where the landforms were located. It seemed everything was merged into one.'

Sakib adds, 'Yes, when we worked with the map of Chattogram division, we found the landforms very easily.' 'That's right,' adds Khushi Apa. 'When we have to work with a specific area, it is better to look at an enlarged map of that area, isn't it?' Adnan adds, 'For example, if a picture or text in a mobile is in small font, we zoom it for a better view, don't we?' Khushi Apa replies, 'You are absolutely right, Rony. This is how we can make a map small or big according to our needs.' Mili adds, 'What a pleasure! We can even zoom out and in the maps.' Everyone smiles after hearing this. Ganesh asks, 'But how do we use maps, Apa?'

Khushi Apa says, 'We are going to play a treasure hunt game tomorrow.' Hearing this everyone claps their hands with enthusiasm.

Treasure map

The next day there is much excitement in the class. Sakib has come in the guise of a detective. When Khushi Apa comes to the class, Mili says, 'Today all of us are detectives.' Khushi Apa says, 'Yes, we are! What things do we need to play the treasure-hunt game today?' Roni says, 'At first we need the treasures.' Mili adds, 'And also a map for the treasure hunt.' Sakib also adds, 'And a team of smart detectives.' Everybody laughs at Sakib's comment. Khushi Apa now says, 'Okay, now we are going to know the rules for the game first.'

In the first stage, we will form four groups. We will draw the maps of four sections of the school. For example, the first group will cover the portion from the classroom to the playground. The next group will cover from the playground to the library. Four different maps will be drawn in this way by the four groups.

In the second stage, I will put an 'X' sign on each map to indicate where the treasure has been stored.

In the third stage, each team will swipe their map with another team.

In the fourth stage, each team will hunt the treasure according to the directions of the map they have in hand.



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The team who can find out the treasure first will be the winner.

All of them say that the instruction is clear to them. Then they start the treasure-hunt.

Now we can participate in a similar treasure hunt game in groups using maps.



The geographical location, connection, and diversity of Bangladesh

Continent, Ocean, Asia, and South Asia

As soon as Khushi Apa enters the class, Neela says, ‘Apa, we have got a new friend in the class today. Her name is Kanak.’ Khushi Apa exclaims, ‘That’s great! Such a beautiful name! Where were you before?’ Kanak replies, ‘We were in Sylhet, Apa. My father’s transfer brings me here.’ Khushi Apa says to all, ‘You see, Kanak has shifted from one place to another due to her father’s transfer. Can you tell me some other reasons for people’s shifting from one place to another?’

Khushi Apa continues, ‘You have come to know about the ancient people, they migrated from one place to another for different reasons.’ They now decide to find out where the ancient people first lived and where they migrated over time. Then they start following the inquiry steps, preparing inquiry questions that they want to answer.

Let us follow them and make some inquiry questions:

- In which continent were the ancestors of the present human beings found?
- Then gradually which continent did they migrate to?

Khushi Apa says, ‘Where can you get the answers to these questions that you have noted?’

Robin answers, ‘A few days ago we were working with the chapter ‘Where did humans come from?’ and there we saw this type of information.’

Then they form groups of 5/6 members. They decide to follow the steps for inquiry to get the answers and to note them down.

Khushi Apa says, ‘You presented your findings in various ways before. Today we are going to try a new way of presenting the data.’

Shimul, ‘Apa, since the answers are all about the name of a place, we can use a map too.’

Khushi Apa comments, ‘You are right. Let’s begin the task.’





Migration of the ancient people

Following them, let us do the task using different colours on the map.

Family Travel Map

Mili enters the class with a happy face. Seeing her Robin says, ‘Why are you looking so happy?’ Aysha says, ‘Because we went on a trip.’ Robin asks, ‘Where did you travel?’

Aysha replies, ‘Cox’s Bazar. I like the sea a lot.’ ‘Really? But I like hilly areas a lot.’ At the time of entering the class, Khusi Apa listens to them and says, ‘I like forests along with the hills and sea.’ Amit replies immediately, ‘Apa, I have travelled to the Sundarbans and it is located in Khulna division.’ Anuching adds, ‘Apa, once my grandfather lived in Bandarban and I like a lot the hills, forests, and fountains there.’

Khushi Apa then says, ‘We have already learnt where the ancient people lived and where they went. Now, let us do the same task for us.’

Salma says, ‘But we don’t know where we lived in the past.’ Apa replies, ‘You are right. Now, answer me from where you can collect the information.’ ‘From the elders of our family,’ everyone replies together.

Rafiq says, ‘Apa, can we add where we want to travel?’ Apa replies, ‘Yes, of course. You will do the task taking help from the page where you find the map. What do we name this task? Ganesh says, ‘As we do the task on our family, therefore, we may call it ‘Family Travel Map’. Everyone supports Ganesh’s opinion.

Then everyone prepares their own ‘Family Travel Map’.





Family Travel Map

Following them let us prepare a ‘Family Travel Map’.

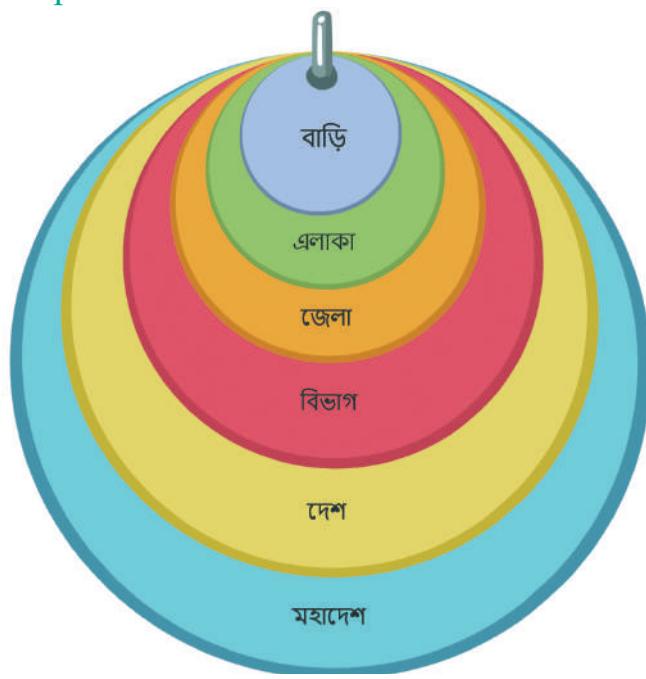
In today’s class, Khushi Apa sees Family Travel Map in everyone’s hand and becomes happy. She congratulates everyone for their work and says, ‘You know that a person



has multiple identities. Many identities are created. Even you are well aware of your multiple identities. In the meantime, you have read the biography of Bangabandhu and Begum Rokeya; and you have come to know that thinkers like them have multiple identities. Through your tasks what you have come to know, is called ‘geographical identity.’ Khushi Apa wrote the word on the board. Moli adds, ‘Apa, we have worked with the map of Bangladesh, however, we also live in Asia.’ Khushi Apa replies, ‘You are right, let us do another task where your continental identities will also be there.’

Then, they take six circular-shaped chart paper. Inside the largest circle put an identification sign in your continent, country, division, zilla, locality and in the smallest circle your home.

Locate me on the map here



Following Khushi Apa’s class, let us do the task.

Everyone seems delighted today because Khushi Apa says, ‘In today’s lesson time, we will play musical chair.’ When Apa enters the classroom, everyone cheers together.

Khushi Apa says, ‘Please stop. You have seen earlier if we follow the rules of the game properly, the game experience becomes more delightful. First, let us know some rules of today’s game.’

Anuching raises her hand and so Khushi Apa asks, ‘Anuching, do you want to say something?’ Anuching says, ‘Apa, we don’t know the rules of playing musical chairs.’

Khushi Apa says, 'Yes, but today's game is going to be a different one.' Robin asks, 'Apa, how is it?' Khushi Apa replies, 'Following the rules of musical chair, today we will play 'Pass the Globe.' Robin with all enthusiasm asks, 'Apa, how should we play?'

Khushi Apa then instructs, 'First, we will sit in a circular pattern. Then one person will take a globe and the music starts. We will pass the globe to the next person holding in hands. When the music stops, the person who is holding the globe will indicate a place under his/her thumb on the globe. He/she will have to write the name of that place, which continent it belongs to, and a feature of that continent. After that the participant needs to leave the game. Music will be there again to start the game. One thing to remember - we will accept a place for once. If the same place appears a second time, music will be played once again to continue the game.'

Picture of the game



Khushi Apa continues, 'Now you can notice that you live in a particularly small house, beside a small street or in a lane. That same person can get connected to the whole world. This is very interesting as well as delightful, isn't it?'

Language

Khushi Apa: Today we will play a game with language. Let's see who can answer the most correct answers. Everyone in the class shouts in joy. Everybody eagerly waits



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for the quiz questions.

Khushi Apa continues the instructions: There are rules for the quiz, we need to understand them first.

1. To answer, you have to raise your hand. The quickest to raise a hand will get the chance to answer.
2. If the first one is not correct, the second person will get the chance. In this way, it will continue till we get the correct answer.
3. If anybody answers without raising a hand or before being given the chance to answer, he or she will have a minus mark.
4. The winner will be those who can answer the most correct answers.

All the students say that they have understood.

Khushi Apa tells them a part of a story: ‘You! The wretched boy! I asked you long ago to milk the cow and to go to market. See, what he says! He shows an excuse for feeling cold! I’ll just drag you here!’

Now Khushi Apa explains: I am going to utter it in different dialects of Bangladesh. I will ask which dialect it is. Those who think you know the answer can raise their hands.

Khushi Apa পুরা কপাইল্লা পুতাইন রে! তরে কুন বিয়ান কৈচি - গাইডারে ক্ষীরাইয়া বাজার যা। তা পুতাইন কয়, পারতাম না, ডাইয়া ধরচে। ঘাউড়া ধইরা লৈয়া আইবাম। Which dialect is it?

Deepa raises her hand first.

Khushi Apa: Tell us, Deepa.

Deepa: It is the Mymensingh dialect.

Khushi Apa: Yes, right answer. Deepa gets 5 marks.

Khushi Apa: ছাইক কপাইলা পোলারে। কি আর কম্ব? কোন্ হাত হকালে কইচি গরুড়ারে পানাইয়া বাজারে যা। এমুন পোলার পোলা! তানি কথা হোনে? কয়, হীতে ধরচে। দ্যাক্, ঘাউড়া ধইরা লৈয়া আমু। Which dialect is it?

Dipankar, Nisharga, and Sumi raise their hands. Since Dipankar is the first to raise his hand, he gets the opportunity to answer. Dipankar say that it is the dialect of Rangpur.

Khushi Apa: Well, the answer is not correct. The chance goes to Nisharga, you can tell us.

Nisharga: This is a dialect of Dhaka.

Khushi Apa: Correct answer! Nisharga gets 5 marks.

Khushi Apa: অতভইগ্যা ফোআরে হইলাম যে, গরুয়া দুইয়ারে বাজারত যা। ফোয়া তো হথা উইনতো ন, হঅজ্জে আআঁর বশশীত গরেন। তার গদ্দানত ধরি লৈ আই। She asks one again: Tell me which dialect it is.



Rahima and Anuching raise their hands. Rahima gets the chance since she raises her hand first.

Rahima: This is Chattogram dialect.

Khushi Apa: Right! Rahima gets 5 marks.

Khushi Apa repeats the dialogue in a different dialect: পোরাকপাল্যা ছাওয়াল। তোক্ যে বিআনেক চিলাম-গৱড়া দোয়ায়া বাজারে যা। তা কুরয়ার কুরয়া শুনবিক্যা? কতিচে শীত ধরিচে। ঘার ধরয়া নিয়া নিয়া আসফোনে।

Deepa and Prakriti raise their hands. Others also want to answer. But they have to wait as they could get minus marking if they answer before their turns come. So, they wait for their chance. This time Deepa gets the chance to answer.

Deepa: Apa, this is a dialect of Pabna. One of my aunts is from Pabna and I heard her talking in this way.

Khushi Apa: Your answer is right, Deepa. You are getting 5 marks once you gain. Your total score is 10.

Khushi Apa: The last question for today's quiz.

She says the dialogue in another dialect: হতোভাগা ছল! তোরে কহনে আমি কলাম, গোড়েড়া দুইয়ে দিয়ে বাজারে যা। তা ছল আমার কথাড়া নাহি শুনলো? কচে কিনা তার শীত করতিচে। ঘেটী ধইরে নিয়ে আস

Anuching, Rajib and Sumi raise their hands.

Anuching: I think it is a dialect of Rajshahi.

Khushi Apa: You need to think a little more. We can hear Rajib's answer.

Rajib: This is a dialect of Khulna.

Khushi Apa: Correct answer! 5 marks are for you. All of you have done well. Who do you think has done the best?

All of them reply that Deepa has answered two questions correctly and scored 10.

Deepa gets big hands and congratulations from her classmates.

Khushi Apa: How do you like this game?

Nazifa: It's so interesting. We have come to know about different dialects today.

Anuching: This language is an element of our culture. One's language shows his/her identity. Language is crucial in one's identity.

Khushi Apa: I also agree with you. If we go further and go beyond the border of our country we can see that people in different countries speak different languages.

Deepa: Yes, Apa. Once I went to India with my parents. There I saw people speak in Hindi.

Rajib: Once my father went to Australia for a conference. I heard from my father that people there speak English.

Khushi Apa: Yes, you are right. So, what have we learnt today?



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Deepa: We see that country, nationality, and citizenship are strongly connected to language.

Khushi Apa: Great! Now, we are going to open at page 32. Do you see a ‘language map’?

All of them start to look at the language map.

The Language Map



Khushi Apa says, ‘In the next class you will bring written notes on what you think about the language map. This is a small assignment for you.’

Everybody in the class gets a clear idea about their task.

Sample Assignment

Topic: Language Map	
1. What?	
2. Why?	
3. What is the main topic?	
4. Other observations	

Following the reading of the chapter titled: ‘Looking Around through the Lens of Science,’ students prepare their assignment.

Group presentation of Language Map

Everyone in the class says, ‘Let us present our findings about what we did with the language map. The presentation can be done in many ways. For example, some can do it on poster paper, some can use PowerPoint slides, and some may present it in written form with the help of normal paper.’ Everyone listens carefully and conveys their opinions.

Changes of language over time

Khushi Apa says, ‘Everyone please open the appendices section and read the poem ‘The Golden Boat’ (সোনার তরী) written by Rabindranath Tagore. After your reading session, let us try to observe if these two lines were written at different periods, how they would look.’ With much interest, everyone opens the book and starts reading.

Main Verse - ‘The Golden Boat’ (সোনার তরী), written in Falgun, 1298 – Modern Bangla (1892-Present Time)

গান গেয়ে তরী বেয়ে কে আসে পারে,

দেখে যেন মনে হয় চিনি উহারে ।

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গান গেয়ে নাও বেয়ে কে আসে (=আশে) পারে,

দেখে যেন (জ্যানো) মনে হয় চিনি উহারে (=ওকে)।

Bangla form of Middle Age (Approximately 1500 CE)

গান গায়া (গাইহ্যা) নাও ব্যায়া (বাইহ্যা) কে আশ্যে (আইশে) পারে!

দেখ্যা (দেইখ্যা) জেন্থ অ (জেনহ, জেহেন) মনে হোএ, চিনি

(চিন্হ হীয়ে) ওআরে (ওহারে, ওহাকে) ||

Ancient Bangla (Approximately 1100 CE)

গান গাহিআ নাৰু বাহিআ কে আইশই (আৱিশই) পাৱহি (পালহি)-

দেখিআ জৈহণ মণে (মণহি) হোই চিন্হ হিঅই ওহারহি (ওয়াকহি)।

[Source: Bangla Bhasha Prosongey – Sri Suniti Kumar Chattopadhyay]

Khushi Apa: Now, reading these verses of Rabindranath, how do you feel?

Nazifa: I think, the form of language is changing over time.

Rajib: How and from where do these changes occur? I want to know these.

Khushi Apa: Let us find the answers to ‘How do we own a language?’ and ‘Why is language important?’

All the students follow the inquiry steps that they have learnt already and try to find out the answers to ‘How do we own a language?’ and ‘Why is language important?’.

Sitting in a group, they prepare a questionnaire.

Sample Questionnaire:

How do we own a language?

Why is language important?

Does the language always remain the same?



How does the language change?

Why does the language change?

Does any aspect of our lifestyle has any relation with language?

Is language important for our life? Why?

After that everyone in the class opens the History and Social Science: An Inquiry-Based Reader book and collects information from other sources like the internet, books of the previous classes, conversation with the elders etc., and completes the assignment. Then, they present it in class.

Culture

Khushi Apa: Today, we will do an interesting task. Please open the History and Social Science: An Inquiry-Based Reader book. Divided into several groups of 5 to 6 persons, everyone will read from Chapter One to Chapter Four.

Khushi Apa asks: Can anyone tell me what we understand by the word ‘culture’?

Rajib: Yes, Apa. We learnt about culture in the previous class. The way we live our life is called culture.

Anwesha: Our house, furniture, food habits, customs, and values are part of our culture.

Khushi Apa: You have answered well. Do you know our lifestyle, that is, our culture is not the same in comparison with the past? It has changed and is changing over time. Now let us take help from books, internet and other sources to understand how our culture has changed over time.

Khushi Apa provides a sample chart for everyone and instructs them to fill it up on their own. ‘If the students want, they can add new items to the table,’ adds Khushi Apa.



Chart: Changes in culture

Elements	We've been using it	New elements added to culture
Food		
Cloth		
Habitat		
Occupation		
Transport		
Entertainment		
Rituals		



Nisharga: Ok, let us find out which elements of culture have remained the same as it was in the past. This is our present task, isn't it?

Khushi Apa: Yes, it is.

Khadija: We also need to observe which elements have been added newly to the existing one.

Khushi Apa: Yes, you are right. Let us start the task.

They present their findings based on their initial effort. Then they compare in groups to see what different sources they have used. After filling in the chart, they now present the chart to whole class.

During the presentation, Khushi Apa and others listen to it with attention and convey necessary opinions after that. Then, Khushi Apa says, 'How do you feel about the task?'

'We have enjoyed it a lot,' replies everyone.

Khushi Apa says, 'I hope you have got a very good idea about the various elements of culture and how they change over time.'

'Yes,' replies everyone emphatically.

Khushi Apa asks, 'Do you want to do more tasks about it?'

'Yes, Apa. We want to do more,' replies everyone.

Khushi Apa now says, 'Let us prepare some emblems of our culture using mud, clothes, sticks, eggshells, etc.' With much enthusiasm, everyone starts planning. Everyone will go home, and with the help of elders, will prepare different emblems of culture and bring them back to school.





Picture: Different emblems of culture like clay dolls, pitchers, eggshell dolls, rag dolls, etc.

The culture of the other South Asian countries

Khushi Apa says, ‘We have got some knowledge of our culture so far. Do you know about the culture of other countries?’ ‘No,’ replies everyone. The class then decides to know about the culture of other south Asian countries.

Khushi Apa says, ‘I am always with you. What can be the name of this task?’ Annai replies, ‘How does it sound if we name it ‘The culture of other south Asian countries?’’

Everyone likes the title. Following the pre-learnt steps of the inquiry-based study, they will know about the culture of other countries and collect pictures. Again, they will make some emblems of those and bring them back to school later.

Self-Identity Fair

A Fair has been arranged at the school premises. Everybody takes a long time to prepare for it. The school is decorated nicely and everybody makes their small stalls with tables and desks.

Anwesha, Nisharga and Rahima organise the cultural emblems like rag dolls, eggshell dolls, clay dolls, etc., that are brought by everyone for exhibition.



Rajib, Neela and Deepa paste handwritten posters where words such as mother, school, house, country, etc. are written using different languages at different places in the classroom.

Everyone discusses the lifestyles of many small ethnic groups in Bangladesh. They bring handmade dolls, houses, dresses, etc., to school. A stall is decorated with the special features and articles of small ethnic groups.

Many students bring food with them. Annai, Joy and Sumi organise the food items in the stall.

One stall is decorated with the cultural emblems of South Asia. Some students have collected these cultural emblems. Some of the students have made models of different cultural emblems – with clay, cloth and papers – of south Asian countries and decorated them in the stall. In the stall, the cultural emblems from India, Nepal, Bhutan, Srilanka, and Afghanistan are on display.

There is another stall where handmade maps are placed. Homemade school maps look beautiful. Family Travel Maps are also placed in the stall. Also the ‘I am on the map’ project has been placed in the stall.

In the language stall, books of different languages, newspapers, alphabets, songs, and poems from Bangladesh and other south Asian countries are on display.

Everyone comes to visit the fair today. All the teachers and the friends from other classes also come to visit. Everybody distributes the duties and responsibilities among them. Two to three students stand behind every stall and the other students along with the visitors start exploring the stalls. The students, those who have explored the stalls already, are now standing behind the stalls for others to visit and enjoy the fair.

They spend the whole day roaming around the fair, eating different kinds of food, visiting the emblems of different cultures and small ethnic groups, and seeing the alphabets of other languages. Then they make a group assignment based on what they have learned during Identity Fair.

Following them, let us arrange a cultural fair, with the help of our teachers or the elders of our locality, at our school or locality.



Natural and Social Structures

What is a structure?

Khushi Apa has brought some beautiful pictures for today's lesson. These are the pictures:



We are grown up now and are familiar with rules of group work. Khushi Apa simply says, ‘Let us sit in groups ...’ Before the end of her instruction, we have divided ourselves into various groups and sat with some pictures. We have thought deeply about the following questions before writing the answers.

Serial	Question	Answer
1	What do the structures/shapes of the houses/buildings look like? Do these have any names?	
2	What are these constructions made of?	
3	What are these used for?	
4	Is there a relationship between the structure and climate/environment? If there is a relationship, what kind of relationship is there?	
5	Are there differences in the structures of the houses/buildings according to their uses? If so, what differences are there?	

Each group presents their answers in front of everyone in the class. Neela and Fatema start a conversation while others are presenting.

Neela says, ‘Have you noticed one thing? Every house, building, infrastructure etc. has a specific shape. We can call it ‘kathamo’ in Bangla or ‘structure’ in English.’

Fatema adds, ‘Have you noticed another thing? The look of the structure depends on many aspects. For example, what is it used for? Who uses it? In which area is it located? Of what period is it? Various other issues may also affect it.’

Tamal says, ‘Again, the structures change over time, don’t they?’

The whole class cannot but agree.

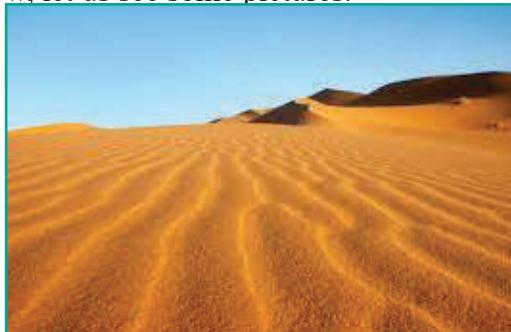
Now Anai says, ‘Well, houses, places of worship etc. are man-made structures. Aren’t there other types of structures around us?’

The bell starts ringing, and thus today’s class ends. So, Khushi Apa finishes the discussion and says, ‘We will discuss different types of structures another day.’



Different geographical locations and their features (mountains, deserts, plateaus, polar region, pastures)

Neelu has got hurt today after stumbling while playing. Everyone brings her to the class and lets her sit comfortably. After the tiffin period, Khushi Apa enters and then Shimul says, ‘Apa, Neelu hurt her legs today.’ ‘Is it so?’ asks Khushi Apa and adds, ‘But how?’ Neelu replies, ‘While running around the high mound at the corner of our school field, I have got myself hurt.’ Khushi Apa says, ‘I feel sorry for you. We should have been more careful while playing because we should avoid hurting ourselves. If you notice carefully, you will be able to see that our playground is uneven and bumpy, right?’ Ganesh replies, ‘Yes, Apa. In the south, some parts of the ground are a bit high.’ Khushi Apa says, ‘Yes, you are right. Similarly, the natural environment surrounding us is not alike, right?’ Sakib replies, ‘Yes, Apa. There is a river beside our house.’ At this point, Khushi Apa says, ‘Now, let us see some pictures.’



Questions

- Do you know the geographical locations of these pictures?
- Do you find any similarities/dissimilarities among them?
- What kind of similarities/dissimilarities do you see?
- Do you know the name of any other landform besides these?

Then, Khushi Apa says, ‘How would it be if everyone of us makes a dictionary of landforms with our known and unknown things?’

Ayesha asks, ‘Apa, how would that be if we use drawings or pictures from a book, the internet, or with help of the elders makes a dictionary about the landforms that are not known to us?’

Khushi Apa says, ‘Yes, you can definitely do it. You may take help from the History and |Social Science: An Inquiry-based Reader.’

Ratul adds, ‘Apa, if we come to know about any such unknown landforms in the future, that too can be added here, right?’

‘Definitely,’ replies Khushi Apa.

Following them, let us find out the answers to the questions above and make a dictionary of landforms.

Tuhin’s dictionary of landforms



Hill

Landforms with a height of more than 300 metres but less than 1000 metres are called hills.



River

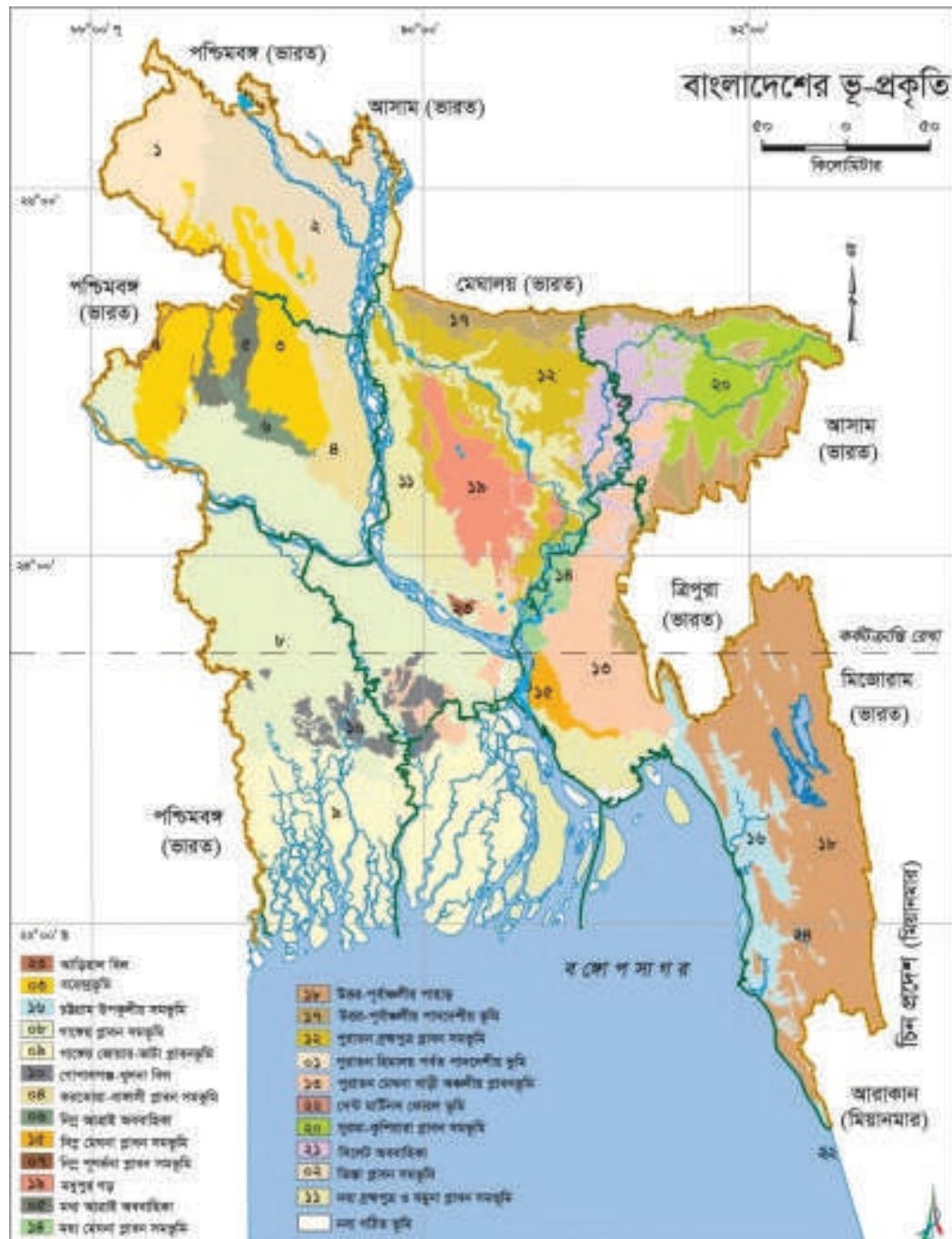
A natural body of freshwater that runs into a sea, ocean, lake, or river or another water body.



History and Social Science-Activity Book

Tomal says, 'In our country, we have many types of landforms like this. We may find them out.'

Khushi Apa says, 'Tomal, you are right. Let us look at the map of Bangladesh.'



Khushi Apa says, ‘You’ll find many diversities where you live and where you roam around in your locality.’ Anuching says, ‘I live in hilly areas and Neelu lives beside a river bank.’ Shawkat adds, ‘My maternal uncle lives in Sunamganj; there I saw big marshes. In the rainy season, it looks like a sea and there are many waves in it. We wandered in a boat there. I also visited the same place in winter and there I saw green paddy fields all around.’ Subodh adds, ‘We have travelled the forest areas – we along with some families visited the Sundarbans.’ Rupa adds, ‘We visited Dulahazra Bangabandhu Safari Park, a wildlife sanctuary, on our way to visiting my grandpa’s house in Cox’s Bazaar. We had also visited Chunati Reserve Forest, the sea beach of Cox’s Bazaar and seen big sea waves during high tides.’ Through this discussion, they make a list of different landforms in Bangladesh. After completing the list, they intend to identify the places on a map.

Anuching says, ‘Our hilly areas are very beautiful and pleasant but we have an acute scarcity of water during winter. In the rainy season, the hilly slopes create huge problems and, in some areas, landslides occur when the rainy season prolongs.’

Khushi Apa says, ‘There are many places like Anuching’s dwelling place which are prone to natural disasters. Landforms are also connected with those incidents.’ Then Neelu adds, ‘For example, rivers are connected to floods.’ ‘You are absolutely right,’ replies khushi Apa.

After that, they sit in groups and each group selects one division. Now, each group marks the land configuration features of the selected division on the map with colour and prepares a list of natural disasters which are related to the landforms of the respective areas.

Let us prepare a similar map of landforms and a list of natural disasters like them.

After completing the task, they show it to everyone and tell everyone the features they have identified. Listening to others’ opinions and in-house discussions, they complete the list and present it to everyone.

Khushi Apa congratulates everyone and says, ‘Let us play a game through which, sitting here, we may roam around all the continents of the world and observes landforms of them.’ Everyone claps with happiness.

Khushi Apa then brings a landform ludo board which makes everybody surprised. What type of ludo is it? Khushi Apa says, ‘If we follow the rules properly, as we have seen earlier, it makes the game a pleasant one. Following some rules, we will play this game. Everyone please sit in small groups in circles.’



Rules of Playing Ludo in Teams

- On every board, only two teams can participate. Each team has one captain.
- Toss will decide which team plays first.
- Rolling 1 on dice will open the door to the world tour, and not before that. The starting point of the tour is Dhaka.
- One nominated member from each team will start playing. The captain of each team will select the person who starts the game.
- Each team can substitute a player at any time during the course of the play. However, the replaced player will not have the opportunity to play again.
- The game has some playing rules. Each team should follow those rules mentioned in the conditions section. (Rules at Appendix 2)
- Every board will have a nominated referee to examine whether the game is operated following the rules or not. The referee will be selected by the captain of two teams. The referee cannot participate in the game as a player.
- Andaman and Nicobar Islands possess 100 points, that is, the ending point of the play. Each team should reach this point. The team who reaches the ending point first will be the winner.

Fatema says, ‘Apa, if two of us together want to play the game, we can play it. Right?’ Khushi Apa said, ‘Sure you can. We can see the sample Ludo given in Appendix 2, and then we can collect world maps and make a World Travel Ludo. Then we will see the rules in Appendix 3 and play the game.’ Then everyone participates to make the Ludo and ends the game in a happy atmosphere.

Let’s Go on a Study Tour

Next day Neela tells Harun, ‘We have many types of landforms in our country. We may go on a study tour there.’ ‘Let us tell Khushi Apa about it,’ Mili adds. In the meantime, Khushi Apa enters the classroom. Mili then informs Khushi Apa about the study tour. ‘It’s a very good proposal,’ replies Khushi Apa and adds, ‘It’s a big arrangement.’ Then everybody decides together whose help they need and what the arrangements are.

Let’s arrange a study tour like them.

Let us examine whether the arrangements are complete or not using the following table:

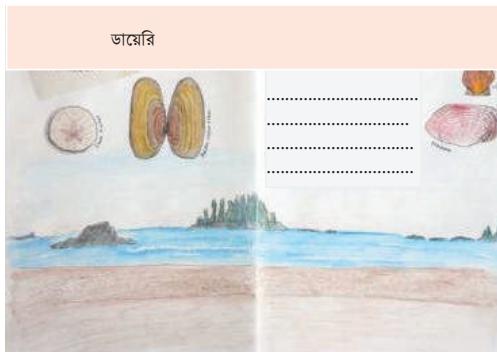


Selection of place	Day, date and time	Transport	Teachers	Food	Fee
1.			1.	Breakfast:	
2.			2.	Lunch:	
3.			3.	Dinner:	

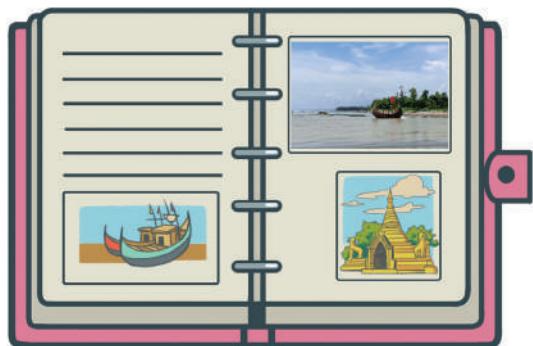
Khushi Apa says, ‘Wow! You have a well-planned arrangement.’ Salma tells Khushi Apa, ‘We have arranged a picnic earlier for a science subject.’ Khusi Apa praises their endeavour and asks, ‘Are a picnic and a study tour similar?’

Nafiza says, ‘No, they are not similar. In a study tour, we can learn through a visit.’ Arman says, ‘Apa, for example, we have learnt about many types of landforms through pictures and other mediums. Now, if we have the opportunity to visit those places directly, then we may relate it to our background knowledge of the subject.’ Ripon addresses Khushi Apa and adds, ‘If we find something new about the landforms, we may write it in the landforms dictionary which we made earlier.’ Salma adds, ‘In the study tour, we are going to see and know many things. Thus, if we all make a travel diary and write about the things we see, take photos or draw pictures about them, and paste the photos or pictures of those places in the diary. We will be able to see them whenever we want.’ Roni says, ‘That’s a great idea. It would be fantastic to look back at these things when we become grown up.’ Khushi Apa appreciates them saying, ‘You have said well. Let’s start our arrangement for the study tour.’ Everybody clap at her words. They start doing their work.

Sumon’s Travel Diary



Salma’s Travel Diary



You all shouldn’t miss sharing your travel logs with your friends at the end of the tour.



Social Structure

Entering the class, Khushi Apa says, ‘We have got some ideas about different structures. Let’s work on social structure this time. What if we start the work with a story?’ Everybody becomes happy. Khushi Apa then says, ‘Let’s read the story of Dharmagola (ধর্মগোলা) from our textbook. Who is going to start?’

Mili stands up and starts reading it aloud.

The Story of Dharmagola (ধর্মগোলা)

Demra is a typical village. The means of livelihood of the people of this village is agriculture. Most of the people live together; they abide by the manners and customs of the community and nurture the culture of public welfare. Moreover, they celebrate all kinds of festivals together. Once, the village was severely affected by a flood. The whole village was almost drowned. People took shelter in a school building. Food supply was scarce and inadequate at that point. The village people could overcome the challenge with the help from the government, NGO’s and different voluntary organisation. People had to stay away from home for several days and at that point, burglary and theft hiked up significantly. To keep the law and order situation in check, police force were deployed from the headquarters. At the time of the flood, the Union Parishod became active in distributing relief materials. With the initiatives taken by the Education Board, some of the losses around teaching and learning could slightly be recovered. However, the real problem started after the flood. Flood water severely damaged all the crops which were still growing in the field. It also completely damaged the food grains stocked up in the storage. As a result, there occurred a food crisis. However, the traditional community which was still active in the village used to believe that nobody could live well alone. People used to take pride in helping others and that used to be regarded as good deed. Elderly people in the village got together for a meeting. One of them said, ‘Except for few, all of us dealing with shortage of food. It will be hard to solve this problem alone. Some of us have rice, some have dal and some have vegetables. None of us have everything needed to prepare food. However, together we can share our rice, dal, vegetables, oil and salt to cook meals for all of us. Then, we can share the cooked meal according to the need of each family. In such way, we can temporarily solve the problem. Everyone may not be able to contribute the same amount of food ingredients, however, they can contribute through physical labour, organising fuel or providing assistance in cooking and distribution. Everyone’s participation is most important. While distributing the meals, children, pregnant women, sick and old members of a family will get the priorities before any one else.’ The scarcity in food supply could be addressed in such way. However, this situation may arise again in the future. What would happen then? To discuss this, everyone within the community sat together. They decided to build a food storage (Gola) to face the crisis in the future. The storage was named as Dharmagola. It was decided that after the harvesting of the new crop, each family would contribute one maund/mun/mann of rice/paddy or wheat, dal, mustard, or any other food grains to be stored in the gola. People would be able to borrow the grains in time of any crises and at the end of it, they would return the same amount they took.



Therefore, paddy/rice would be stored in Dharmagola all the time to combat any food crisis in future. ‘Golaghori’ was made in the village to store paddy/rice and/or other food grains. Every family in the community became a member of Dharmagola Society. An executive committee was formed for the smooth operation of the society. Besides males, the females were equally involved as members of the committee. Many rules and regulations were formed for collecting, preserving, borrowing and returning rice/paddy or other grains. This system was proven very effective. This is an example of how we can use community initiatives along government schemes to combat any crisis successfully. In different parts of Bangladesh, this particular initiative is known as ‘Rice Bank’.

Let us now use the following table to find out what institutions of the society, and law and order were mentioned in ‘The Story of Dharmagola’.

Serial	Works/Name of the initiatives	Name of the social institute or values and customs
1.	What helped to unite the village people?	
2.	Where did the people take shelter during the flood?	
3.	Who provided the relief?	
4.	Who was/were active in distributing relief?	
5.	Who did the work of maintaining law and order?	
6.	Who took the initiative to mitigate the learning loss?	
7.	What sustained in the village?	
8.	Who made the Dharmagola?	

Using the table above, the students identify all the institutions, their rules, culture and values mentioned in ‘The Story of Dharmagola’.

Using the table above, let us identify all the institutions, their rules, culture and values mentioned in ‘The Story of Dharmagola’.

Khushi Apa says, ‘We have successfully identified all the institutions, their rules, culture and values mentioned in ‘The Story of Dharmagola’. Let us know more about the important aspects of society and social institutions.’



From Society to Social Structure

What is society?

Who are the members of society? What are the elements of society? And through which procedure do we construct the society?

To understand these questions, we need to know the social structure. By understanding social structure we understand how society is organised.

Khushi Apa says, ‘People in various institutions in society interact with one another. These institutions and human interactions occurring there can be called social structure.’

Let us use the concept from ‘The Story of Dharmagola’ and find out about social institutes and human-human interaction.

At first, Nisharga says, ‘In the story of ‘Dharmagola’ we see some families as social institutions. After a flood, they got rid of disastrous situation through mutual cooperation. This way they had human-human interactions.’ Anneshwa adds, ‘Each family of the society came forward with whatever food items they had- rice, pulse, vegetables, oil, salt etc. They gathered all these for their society. Those who possessed no food items contributed with physical labour and played their role for the well-being of the society. Thus, the people of Demra village had interactions.’

Ganesh adds, ‘In the story, besides families, many organisations also worked in parallel with the society. For example, the Government provided relief and the Union Council distributed them.’ Mozammel adds, ‘Yes. The school, education department, police and other institutions also worked for the betterment of others.’ Shihan adds, ‘For the management of -dharmagola,a new social institution emerged- Dharmagola Association. This institution also worked for the welfare of the people in Demra village.’

Annai says, ‘Yes, in this way the interaction and communication occurred between human-human and other social institutions, in the story of Dharmagola, for the people of Demra.’

Khushi Apa becomes quite happy listening to them. She now says, ‘You’ve described everything neatly. Now answer me, how did the interaction develop between human-human and human to institutions in Demra? That is, why did the humans and the institutions interact?’

Bushra answers, ‘I know the answer. They interacted for the well-being of themselves and others.’ Khushi Apa asks, ‘Everyone wants one’s own welfare. Why did they want to do good for others?’ Nandini adds, ‘Two families in Demra village had enough food but the rest did not have everything to eat. Many had nothing at all. They felt



that if everyone got together and ate together, everyone would benefit. So if you want to do your own good, you should also do good for others.' Anuching says, 'Everyone has done good for others for their own benefit.' Salma says, 'But some people in that village had enough food for themselves. Why did they do good for others?' Francis says, 'That's true! And some people had nothing; Why did people arrange food for them also?' Everyone falls into deep thought. Javed suddenly speaks out, 'I got it! It is because they believed that one cannot live well alone and they were proud to help other people.' Khushi Apa asks, 'Why do they seem to think that helping others is a good thing?' Milli says, 'Surely they have seen from long experience that no one can do everything alone in society. So, everything is good only if everyone lives well together by helping all.'

Khushi Apa says, 'Great! That's right. Also, the different beliefs of people, ideas about what is good and what is bad – all these ideas determine how people behave in a society. Most people want to be known as good persons to the society; so they try to do what society deems good. These beliefs and notions of right and wrong are what we call values. Again, there are some rules in the society which people have been following for many years. As part of society's culture, people generally follow these rules without question. We know them as customs. Examples include standing up when the teacher comes to class, exchanging greetings when meeting someone, entertaining guests, etc.

As we saw in the Dharmogola story, children, pregnant women, the sick and the elderly were given food first. Again, every family in the society was a member of Dharmagolo Association. Men as well as women were equal members of the management committee. These things come from prevailing values and customs. Also, various rules were made for collecting, storing, lending and repaying rice. Those were created in the light of society's values and norms. Thus, the laws of the country are formed through these social norms and values. The people in the society obey these. Otherwise, you have to get various punishments.

Asif says, 'Right, Apa. In Dharmogola story, we saw that when the problem of thieves increased in the village, the police came to maintain law and order. The police must have caught the thieves and punished them.'

The long-term interrelationships between social institutions or the orderly interrelationships between different parts of the society are called social structure. It involves people living together and human-to-human interaction or exchange. Values, culture, norms and customs are formed and through these again the pattern of human-to-human interaction is determined. That is, values, culture, norms and customs etc. determine how human behavior will be in a society.



Picture:

Now Khushi Apa instructs, ‘Let us identify a collective initiative or something like that from our locality. Then, in that initiative or subject, let us investigate the interaction between human-human and human to institutions. Now, write an account of human-human and human to institutions interactions in the following table.’

After that, Khushi Apa says, ‘Okay, tell me what clothes men wear and what the women wear most of the time in our country.’

Everyone replies together, ‘Women wear saree and men wear lungi.’ ‘You’re right. But who defines what the men should wear and what the women should wear?’ Khushi Apa asks.

Neela replies, ‘We learn it from our fathers and mothers.’ Then Khushi Apa asks, ‘From where did your fathers and mothers know it?’ Shamima replies, ‘From our grandfathers and grandmothers.’

Khushi Apa says with a smile, ‘If I ask again, from where did your grandfathers and grandmothers know it? Then you must talk about the grandparents’ parents. Although the cut of the clothes has changed a little with the passage of time, there is already a certain style and variation in the clothes of boys and girls. We usually follow them. That means, we can see that the way we dress is determined before we are even born.’ Actually even long before we were born, our social structure was formed. The same is true for social organization. Social structure determines our behaviour. In different situations, what we do, what we say, what we wear, how we behave with whom – almost everything is determined and established by the social structure. We just follow those in most cases. However, social structure is changeable. Though slowly but it changes and adapts.

- The interrelated social groups and all the institutions in which people live, grow and become a part – the collective form of all this is called the social structure. These social groups include family, educational institutions, religious institutions, clubs etc. Through this, human-to-human relationship is created and this relationship builds the bond of harmony in the society.
- Social structure provides people with social security, opportunities to develop their position and present themselves to others. Here the individual gets

the scope to cross the boundary of his relatives and also engage in mutual interaction with strangers. Through this, s/he also presents her/himself as a part of the collective.

- The purpose of social structure is to fulfill the collective goals of people living in a group. It helps everyone to develop as a person with the ability to play a role in the development of society. It helps a person to adapt to the culture of the society.

Suppose, Shapla is a 12-year-old girl who is a student in class six and she has come to an important phase of her life. She has started to understand that she is an individual person. Shapla has joined the school football/kabaddi team because she likes the game. Through playing she has made some friends. With the passage of time, the team has noticed her as an excellent player. The team has developed her socially as a teammate. Her interaction with the coaches, teachers, and with other players helps her personal development. This development, as an individual, has made her different from others. On the other hand, her sister has become a member of the science club. Her friends, familiar people and communication are with the persons who are interested in science and with science-related institutions. Though she and Shapla belong to the same family, their individual developments have been completely different from each other. They have completely different social communication and interaction with others, that is, they belong to different social structures and for this their upbringing has been different. This type of incident usually happens in every sphere of our society. From this, we can understand that social structure plays a strong role for an individual and for all the people of a society.

Elements of social structure

The elements of social structure can be divided into two broad parts.

1. **Social norms:** These include conventional norms, values, beliefs etc. These play a role to determine the thoughts and social behaviours of a person.
2. **Social structure and group:** These include family, education, culture, media, government and state – which control or manage social the structure.

Social institutions and groups are formed through human-to-human social interaction or communication. These institutions and groups are the basis of social structure. A person is simultaneously located in various institutions and groups of the social structure. There s/he plays a role according to her/his position in the light of customs, values, beliefs etc. prevailing in the society.

Our body has different organs like eyes, nose, mouth, ears, hands, feet, brain, lungs, heart etc. By combining these together, the human body is formed. If they all work, our body works properly. These organs are specially arranged in our body. We can call this arrangement the physical structure.



Similarly, the structure of society can be called social structure. However, society is an abstract thing. We cannot see him; we can't say that society is walking or running. But we can see individuals or families. We can see different groups. Society is made up of individuals and groups. People have different positions or roles. Some are fathers, some are daughters, some are teachers, some are rich while some are poor, there are men and women, and children and elders. Their roles or functions are also different. Society has different cultures, different identities, different values, beliefs, individuals and groups. These groups, institutions, the position and role of individuals, values, beliefs, etc. – all the elements of the society are arranged in an orderly manner to form the social structure.

Social status

A person's age, his/her possessions, his/her acquaintances, reputation, position, education, culture, gender, family tradition etc. form his/her social position. How much respect or importance a person will get among certain groups in society is determined by his/her social position.

Social roles

The values, responsibilities and behaviors that society expects of a particular person in a particular situation are generally called social roles. Different people perform or behave differently according to their position in a society. People usually try to fulfill the behavior that society expects of them while doing these things. When someone's social status changes, social roles also change. For example, what society expects from a player is not expected from a cleaner. Society expects different social roles from boys and girls. However, they have the ability to play a role beyond society's expectations. Note that the social roles of children and adults are different.

Social networks and intercommunication

The interaction between the members of a group and the interaction of a group with another group is called a social network. For example, Salma is a member of the school's Active Citizens Club. For this reason, she may need to contact the local Union Parishad and Upazila Social Services Directorate. Being a member of a club, she can connect with several other organizations. Thus, Salma is associated with many more individuals and organizations due to her club membership. This is the social network of Salma and her club that has created a web of communication and relationships with different types of people and organizations.

Group and institution

A group and an institution refer to established and permanent form of social relations. We can see some typical institutions around us. These include family, culture, politics,



law, government, state, economy and education. Groups and institutions create opportunities for a greater social structure and help create relations among people. For example, Khushi Apa's class has 42 students. It means, Khushi Apa can communicate with 42 students' guardians (84 mothers or fathers) through her students. On a greater scale, Khushi Apa has the opportunity of interacting with 42 families.

Family as a social structure

The most important primary element of social structure is the family. The first social group or organization for a human being is the family. Family plays the biggest role in a person's development. What s/he eats, how she/he talks, what s/he reads, what s/he does, etc. is largely determined by the family. A person understands the role he has to play in the larger society through his/her family. What is considered good or bad is determined there. For example, if Suman is humble and polite when interacting with outsiders, everyone will like him. If Suman follows this family teaching, he will be known as a decent boy by others. And if Sanjeeda sees her family members always behaving rudely, she will get used to such behavior. She will then be known as rude to everyone. People will dislike her. Thus, the family shapes the individual's position and role in the social structure.

Elements of social structure

Social structure affects people's lives in many ways. To understand this effect of social structure on people, we need to know about its elements. For example, family, culture, law, government, state etc. are some elements. These elements are again called social institutions. Every social institution has specific purpose and role. These institutions provide a sense of group solidarity and security as a whole. We can mention the following institutions as important elements of social structure.

Family	Culture	Law	Government	State
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Family: It provides the basic security and protection during our childhood and adolescence.

Government: Government provides uninterrupted safety and security to the citizens throughout their life. For this, it uses laws and regulations and law enforcement agencies like the police, the Ansar etc.

State: The State itself is part of a larger social structure. Besides being a social structure itself, it plays a great role in developing the principles of the State. At the same time, the State plays a role in changing the social structure through its various institutions. It makes its existence visible to us by providing various services (such as education, medical facilities, food, housing, security, communication, entertainment etc.) to the citizens.



Laws and regulations, values, norms, custom:

Social structure is governed by local and national laws and regulations, values, norms and custom. People follow these rules-regulations, values, norms and custom as part of the social structure. Various aspects of human life such as quarrels, conflicts, land ownership, inheritance, and issues related to various opportunities are governed by this structure.

Culture

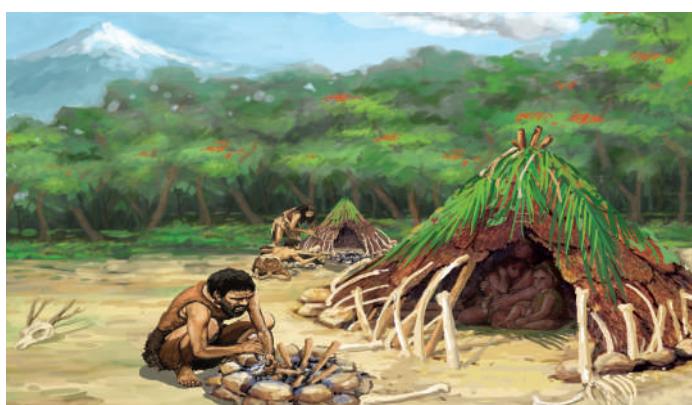
Culture is the specific pattern or style of behaviours of people as a group in a locality. Almost all behaviours related to our lives are part of our culture. For example, the kinds of food we eat, the way we eat, our language, clothing, games and sports, rituals and functions, art-culture, religious and other beliefs and many more things are part of culture. There may be cultural differences among countries or even among regions within the same country. For example, one type of culture can be found in the coastal areas of Bangladesh, and different cultural features can be seen in the North Bengal or Hill Tracts areas. Our culture in Bangladesh is comprised of all these diverse ones.

Sometimes, the culture of a country, a region or a religious community and other beliefs may seem strange or amusing to people of another country, region, religious and other beliefs. For example -

1. If you are invited to a friend's house in Venezuela, and you show up on time, they might think that you are gluttonous and greedy. It is their culture to be a little late on such an invitation than be on time. Isn't it interesting?
2. On the other hand, you should never congratulate a friend in China with a gift of a bouquet of flowers. It is because, according to Chinese culture, it is customary to offer flowers only to the dead people.
3. It is natural that everyone finds their own culture fitting and appropriate. That is why a culture can not be judged and labelled as good or bad. The culture, rituals and religious beliefs of one country can not be compared with that of another. The world seems so beautiful because of the existence of such varieties of cultures.

Society, state, culture, government - how was it before?

Today Mili has brought two pictures to class. These are of the ancient age.
Ancient social life





Fragments of social life from ancient Sumerian civilisation (imaginary)
 Anai says, ‘Have a look at this! This ancient society was much different than our present one/ours, wasn’t it?’

Mili answers, ‘That’s right. Were the State, laws, culture, religion etc. also different at that time?’

Everyone now feels perplexed but thoughtful.

Nazifa says, ‘Well, Khushi Apa. What if we complete an inquiry-based task on this issue?’

Inquiry-based Project

Khushi Apa says, ‘Let us review some of the previous ideas we have learnt in this class. This will help us understand what things we are going to investigate. We have learnt about different structures. Say their names one by one; and quickly write those on the board.’

society	river	
sea	state	
plain land	religion	desert
government	law	mountain
		culture

This time, the students identify the categories on the board. They group those according to if they are social (i.e. man-made) or natural or geographical.

After this they create an Inquiry and Investigating Team. Now each team selects one specific structure as a research topic.



History and Social Science-Activity Book

Now the class makes some Inquiry Questions to conduct investigation on this topic (Do we remember the chapter ‘Looking Around through the Lens of Science’? Do you remember the inquiry-based task? If necessary, we can read it again a little). Finally, they make questions about how each structure developed and how it worked at different times in the past. They also created questions regarding similarities and differences compared with the present ones. For example:

1. How did society develop in ancient times? How did society function? What similarities and differences can we find compared with the present societies?
2. How were laws in ancient civilisations? What similarities or differences can we find now?
3. How was culture in ancient civilisations? What similar or dissimilar elements do we find with present-day human culture?
4. How was the state system in ancient civilisation? What similarities or differences are there with the present-day state?
5. Why did ancient civilisations mostly develop on the banks of rivers/seas or water-bodies?
6. -----
7. -----

These are basically some examples. We can create thousands of similar questions ourselves based on our liking.

To investigate each question, they break them down into smaller and more specific questions. This can be done to help find answers through research/inquiry (e.g., reading books, taking interviews, observing, and using various websites from the Internet). For example:

Question: How was culture in ancient civilisations? What similar or dissimilar elements do we find between the past and present-day human culture?

By breaking it down, they get some brief questions-

Inquiry Question 1: How was the culture of ancient civilisations? What were the important elements of that culture?

To find out answers, they use a table like this one:

Civilisation	Place	Duration	Cultural elements or practices	Its influence on the life of ancient humans

Khushi Apa says, ‘We can get information about this not only from sources like other books, internet, newspapers, magazines etc., but also from our History and Social Science: An Inquiry-based Reader. We can learn a lot about these issues from the two chapters mentioned below.

Chapter 2 - Where did Humans and Society Come from?

Chapter 3 - Development of Civilisations - Urbanisation and States in Asia, Africa and Europe.

Inquiry Question 2: How are the culture and elements of culture of the present day people in the countries or places of the world where the ancient civilisations developed?

We have to collect information by reading various books, browsing internet, observing on our own and interviewing our elders. For the ease of data collection, a table similar to the one used in Inquiry Question -1 can be used.

Inquiry Question 3: What cultural similarities and differences can be seen in the lives of people of the past and those in the present?

Khushi Apa also adds, ‘Other parts of the History and Social Science: An Inquiry-based Reader can also help us explore the social structures of our past. So, everyone listen to me. Let’s work on the following chapters of the History and Social Science: An Inquiry-based Reader. These are-

Chapter 2 - Where did Humans and Society Come from?

Chapter 3 - Development of Civilisations: Urbanisation and States in Asia, Africa and Europe

Reflection: We will again reflect on the process of our inquiry-based work. At each step, what difficulties or challenges have we experienced? Why? How have we got out of the difficulties? How have we felt while doing different tasks? What would I/we do differently if I/we were to do this again in the future? Above all, you have to note down your own feelings—how you have felt about doing the task.

Similarly, with the other questions, they use the History and Social Science: An Inquiry-based Reader and follow the research method practiced in the ‘Looking Around through the Lens of Science’ section.

Then each group starts presenting the results of their inquiry in various ways. Mili’s team presents the types of society existing at different times. They make use of a timeline in their presentation. Anai’s team acts out the laws of different periods and also shows their differences. Other groups present the results of their inquiry in some other creative ways. They have presented posters, created replicas of past artefacts, sang songs, made comic strips and videos etc.



The interrelation between natural and social structures, and our responsibilities

Influences of surrounding environment on social changes

Neela, Roni and Salma, on their way to school, see many people standing by a canal. As they come near, they can see many dead fishes floating around. They feel very sad to see the dead fish.

Salma asks, ‘Why have the fishes died?’

‘I think the water in the canal has become poisonous. So, the fish are dying. Can’t you see how the water has turned black?’ Neelu answers.

Now Roni says, ‘Look, there is a factory next to the canal. All the waste water of that factory is falling into the canal.’

Ayesha adds, ‘There is a brick kiln next to our house. When the black smoke comes out too much, I have much trouble breathing.’

Sakib says, ‘You see, factories can create many problems. By the way, we can explore what other effects factories are having on our environment.’

Ayesha says, ‘In that case, we should visit a factory to observe these.’

Rina adds, ‘That’s right. We also need to formulate some questions based on what we want to inquire about. So, let us meet Khushi Apa.’

After hearing everything Khushi Apa says, ‘This is a good idea. Now you can prepare some questions. What do you want to know when you visit the factory?’

They now get divided into groups and formulate some questions:

Questions from Nikita’s team:

1. What is produced in that factory?
2. What kind of raw materials are used?
3. What is the source of these raw materials?
4. What type of fuel is used?
5. What is the source of the fuel?
6. What kind of waste is produced with the product?
7. Where is the waste going?

Sakib offers a nice idea. He says that they can divide the questions under the heads of topic areas like raw materials and energy. This can help their inquiry. This way the whole class finalises the topics for their inquiry through discussion and presentation.



Table for inquiry on raw materials

raw material	Source of raw materials	Impact on environment due to collection and use of raw materials	Result

Table for inquiry on fuel/energy required to manufacture products using raw materials

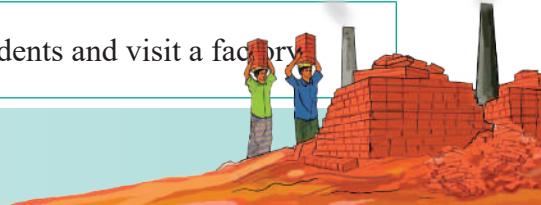
Fuel/ power	Source of Fuel/power	Impact on environment for the collection and use of fuel/ energy	Result

Table for inquiry on waste materials

Waste material	Source of waste materials	Impact of waste material on the environment	Result

After all these preparations, they intend to visit a factory with the help of Khushi Apa. After the investigation, they, as a group, have presented their data in front of everyone.

Let us prepare questions like Khushi Apa's students and visit a factory.



Inquiries made by Nazifa and her four friends regarding raw materials:



Soil



Agricultural land



Soil

1. Fruit production has decreased in the area
2. The land is becoming unsuitable for cultivation
3. The number of plants/trees is decreasing
4.

You can see how Nazifa has creatively illustrated the effects on the environment by drawing pictures and writing on the topic. In this way, you can also use interviews, observations, discussions, or written questionnaires to organise and present what you know. Can't you? Of course, you can.

Global impact

The next day at the beginning of the class Roni says, 'We have exposed the effects of factories on our surrounding environment. Are these effects functioning only around us? Are these affecting the whole world?'

Munia responds saying, 'There are factories in every country. So, the whole world is suffering from these problems.'

'You're right, Munia. Let's see if we can find these out through some experiments. We will now divide ourselves into three groups to do the experiments,' Khushi Apa comments.



They begin experiment in three groups

‘Our first team will experiment in the shade of a tree in our school premises; they will keep a block of ice in an open bowl and carry a watch. The second group will experiment in the sun; they will keep a block of ice in a container and carry a watch. The third team will carry two thermometers and a glass jar with its mouth closed. Teams 1 and 2 will measure the time it takes for their ice to completely melt. Team 3 will place one thermometer in the open sun and the other in a glass jar with its mouth closed in the sun. This team will record the temperatures at intervals. Next 10-15 minutes we will wait at our respective positions,’ Khushi Apa instructs the class.

Let us divide ourselves into groups the way they did. We need to be ready with the equipment.

They do the experiments and return to the classroom to share their experiences with the other two groups. They write their findings with reasons on chart paper.

Experiences of the 1st and 2nd teams

Team No. 1	The time for ice melting	Causes
Team No. 2		

Experiences of the 3rd team

Thermometer No. 1	Temperature after 10-15 minutes -----
Thermometer No. 2	Temperature after 10-15 minutes -----

Mili now says, ‘We found in the experiment that where there were no trees, the temperature rose faster.’

Sakib adds, ‘This means if plants decrease, the temperature of the earth will increase.’

Khushi Apa says, ‘Let us read a comic strip to see how it will actually be.’



The Earth Getting Green



Ah! I feel tired walking!
Lemme take a rest on this
soft sand. Z...Z....Z.....



Ah! walking!
Lemme take a rest on this
soft sand. Z...Z....Z.....



Which place is it? It's so hot here!

This is the north pole.

But where are the icebergs here?

All of them melted and flooded the earth.

How can such huge amounts of ice melt??

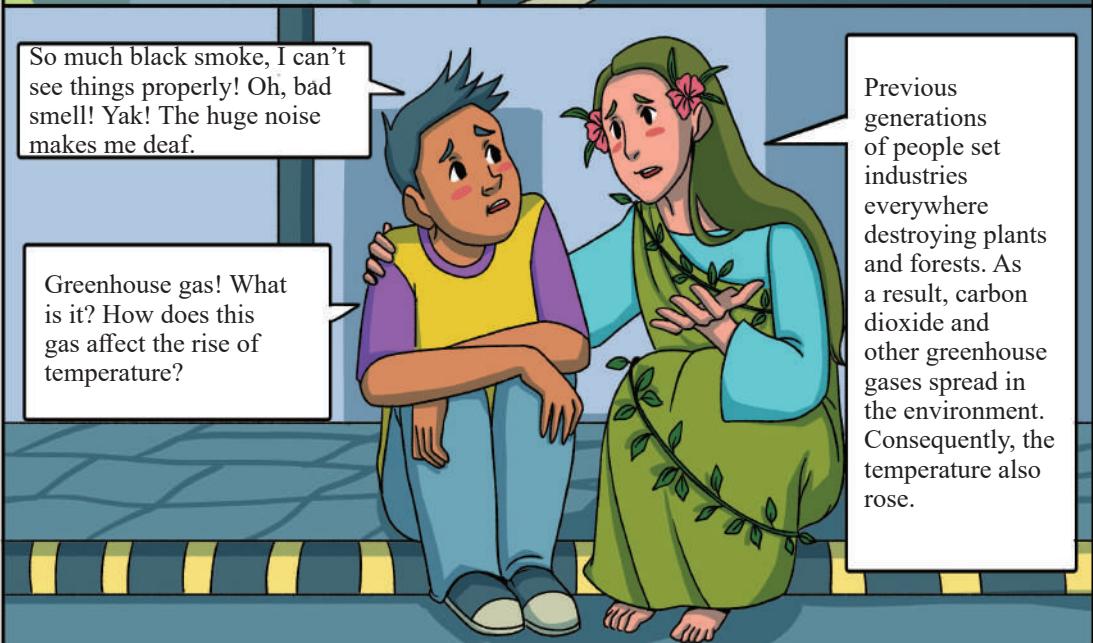
Travel with me to a time 100 years back. Let's go.

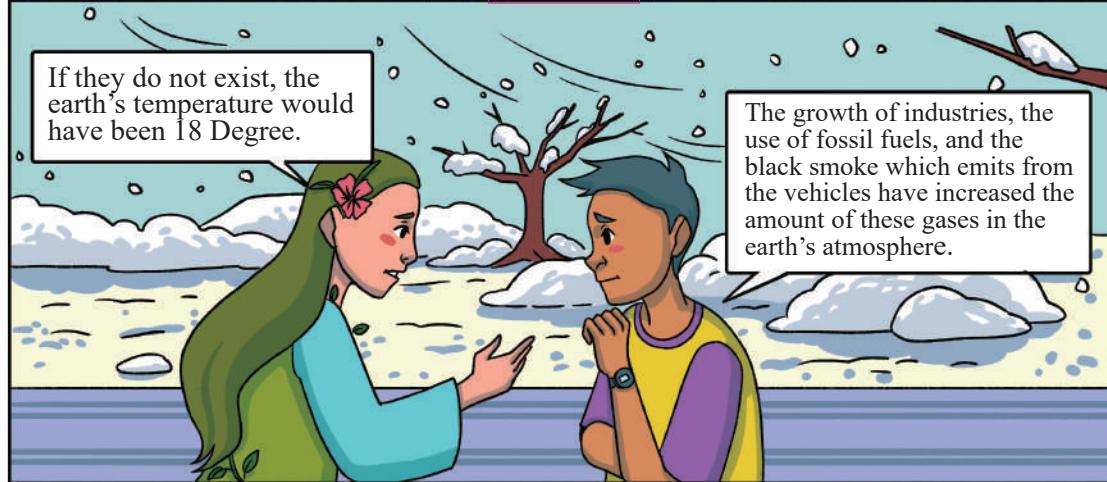
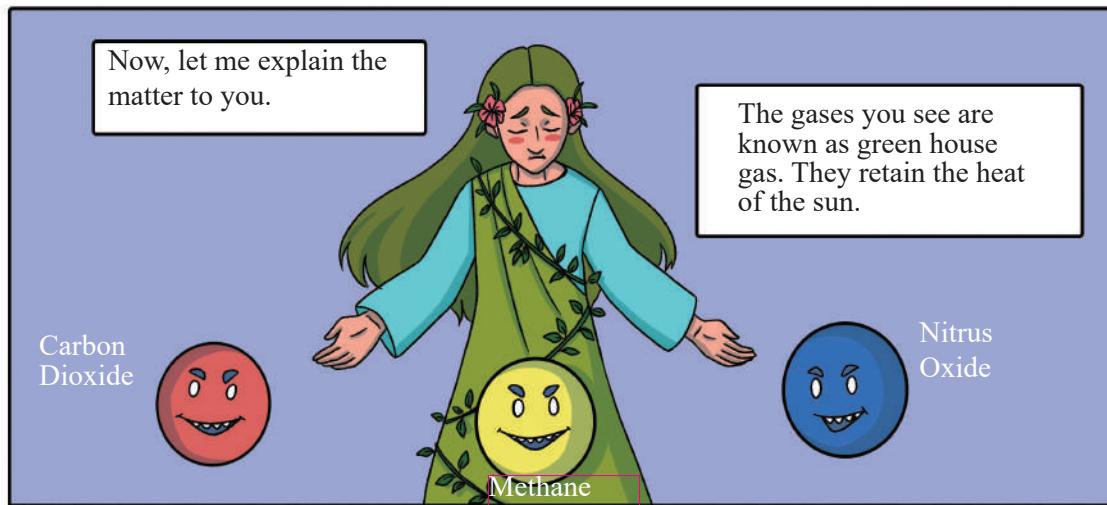


So much black smoke, I can't see things properly! Oh, bad smell! Yak! The huge noise makes me deaf.

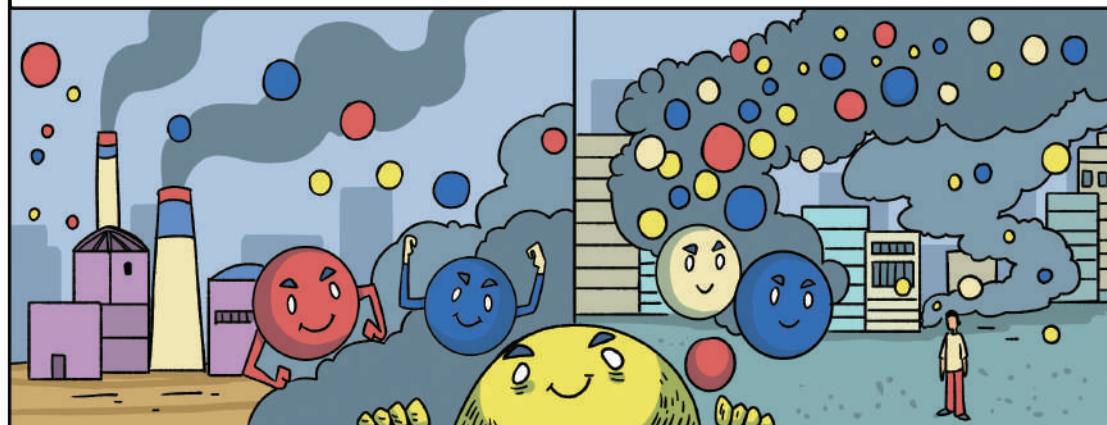
Greenhouse gas! What is it? How does this gas affect the rise of temperature?

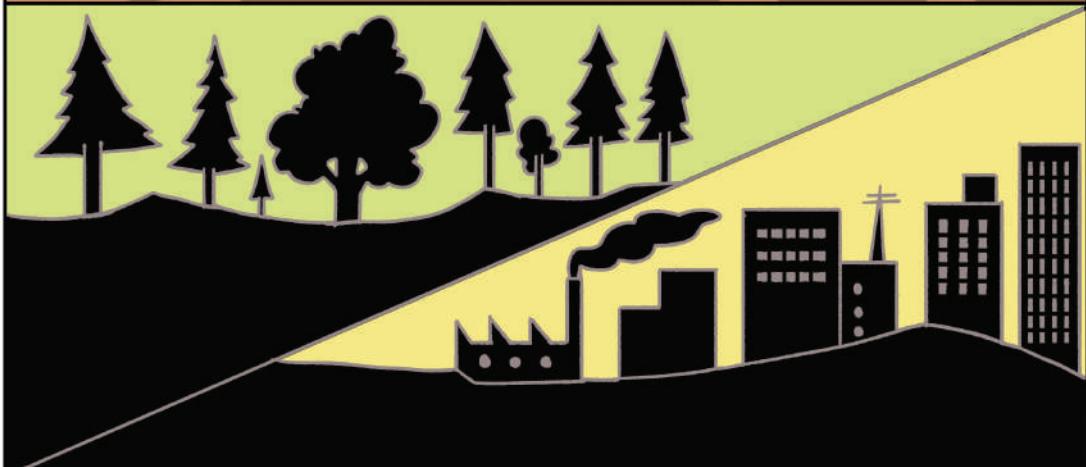
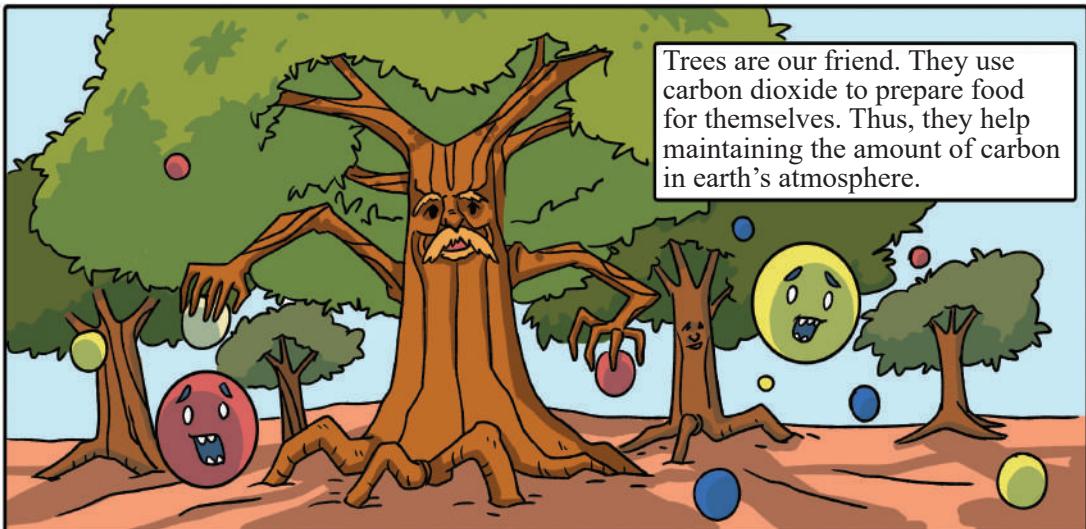
Previous generations of people set industries everywhere destroying plants and forests. As a result, carbon dioxide and other greenhouse gases spread in the environment. Consequently, the temperature also rose.



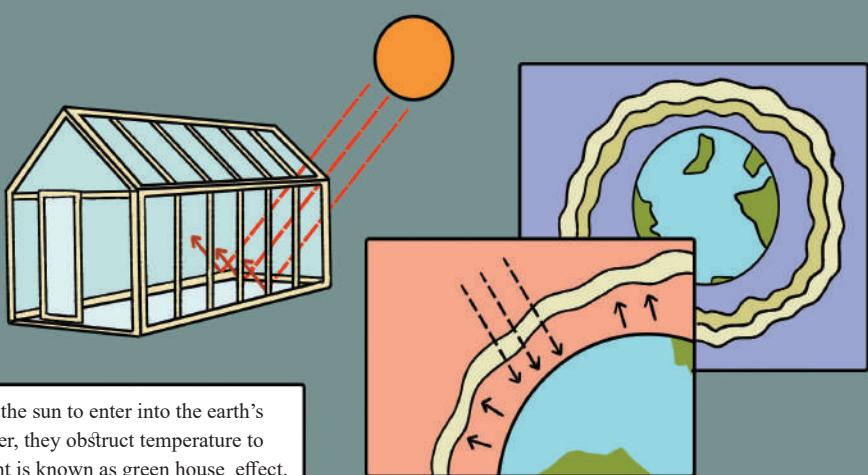


The growth of industries, the use of fossil fuels, and the black smoke which emits from the vehicles have increased the amount of these gases in the earth's atmosphere.

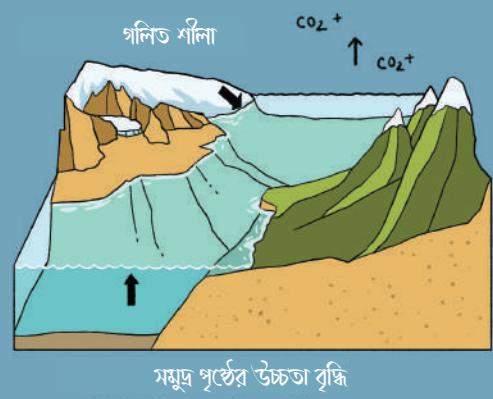
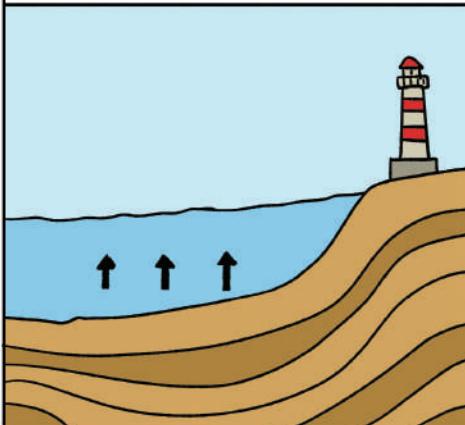




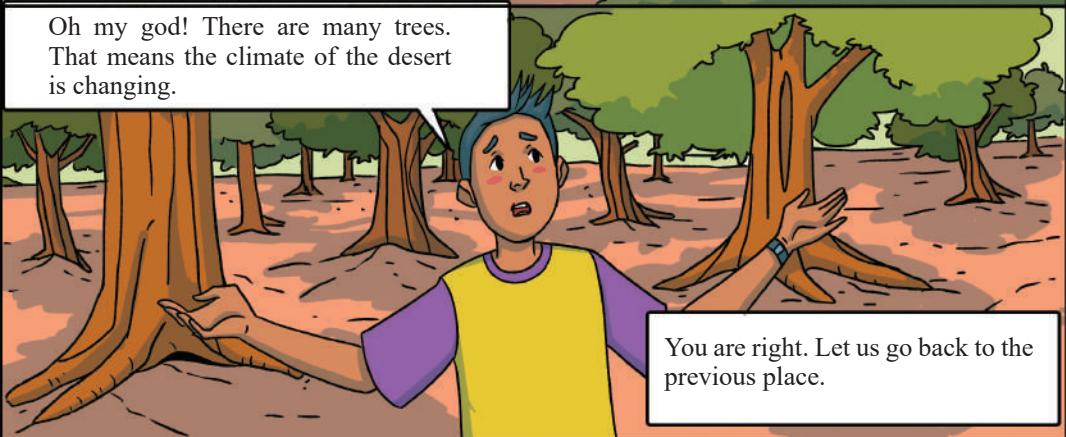
Green house gases are like glasses. Glasses retain the heat and these gases do the same. As the amount of them are increasing in the earth's atmosphere, they started to retain more heat. They don't obstruct the heat of the sun to enter into the earth's atmosphere, however, they obstruct temperature to escape. This incident is known as green house effect. Thus, the earth's temperature is gradually increasing due to the green house gases. This situation is known as global warming. That means, the increase of earth's temperature.



As a result of this global warming, all the polar ice is melting, the sea level is rising and the climate has changed.

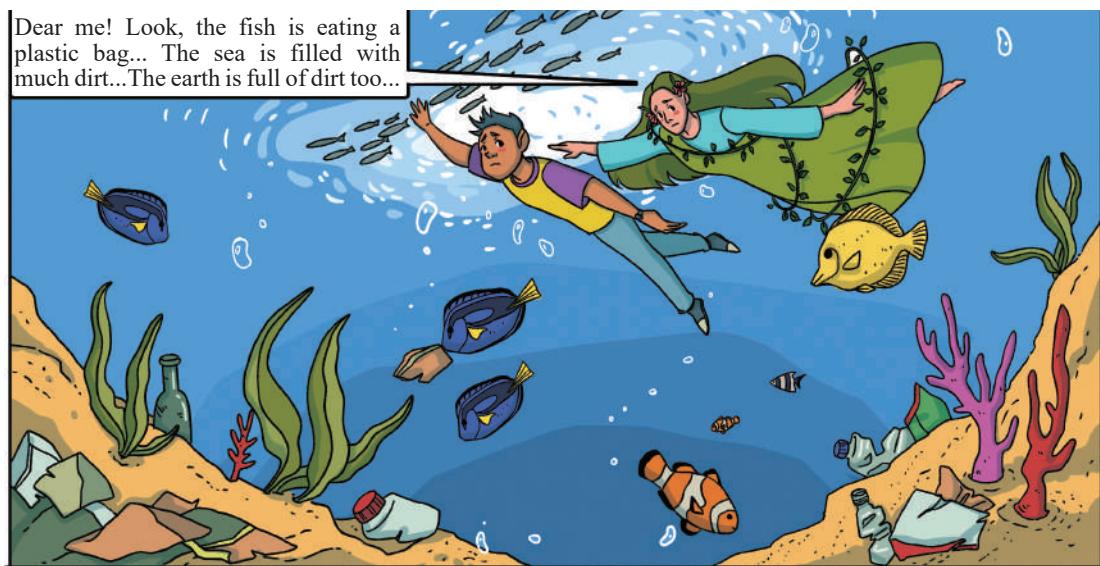


There is no ice anymore in the north pole that you have seen. That's because the temperature needed for ice to exist has changed. There are some other weather factors such as rainfall not being as much as it should have been, sometimes less than that and sometimes more. As a result, plants are not growing where they are supposed to grow, and plants are growing where there are not supposed to. Let me take you to another place....



History and Social Science-Activity Book

Dear me! Look, the fish is eating a plastic bag... The sea is filled with much dirt... The earth is full of dirt too...



And thus everything in the world has become poisonous... For so much pollution, people have become ill... And they are dying too...



No, no, no!! In no way, we will let anything destroy the earth... Tell us what we should do to prevent climate change! What do we have to do... I will do it... I give you my word!!



Well, listen to me.



Plant more trees.



Don't use things unless it is absolutely necessary! You will reuse things as much as possible, use them after recycling.



Turn off electronics devices when not in use.

Don't waste anything.



Throw waste in specified places.



And daddy, you said earlier that you would give me a gift on my birthday, didn't you?

Right, so tell me what you want...

Dad, I don't want any toys; I have plenty, no need to waste them. Mere wasting will never help, dad.

I want to plant 100 trees in the bare land around us...

900 trees! Why a hundred...

Don't we have to save the earth? (I have given word to Nature)

History and Social Science-Activity Book

Roni says, ‘It’s really a good idea; but if the greenhouse gas really increases this way, it will be a terrible situation.’

Mili says, ‘There’s more to it. The pollution of the world/earth has increased too!’

‘Apa, I have learnt a lot by reading this comic strip. Now I feel much worried about the earth,’ Rimi says in a worried voice.

Khushi Apa says, ‘Right, from the comic, we have known about different reasons for the destruction of the earth. Let us now fill in the following table using what we have learnt about these things.’

Then they get divided into groups to find out the causes of the destruction of the earth and why these happened. Now they fill in the table and present their points with explanations -

Pollution	Greenhouse Effect	Global Warming	Climate Change
1.	1.	1.	1.
2.	2.	2.	2.
3.	3.	3.	3.
.....

At the end of the work, Mili says, ‘It’s great that we’ve been able to identify what’s not good for the earth.’

‘Because of global warming, the ice in the polar region is melting quite fast. Eventually, it is getting difficult for the animals there to survive,’ says Tina.

Sakib says, ‘We experimented that where there were trees, it took longer for the snow to melt.’

‘That’s right. However, day by day, we humans are cutting down trees for no reason,’ Mili says.

Rimi exclaims, ‘Oh, why do we humans do such bad things!’

Khushi Apa says, ‘On the other hand, it is we humans who can keep the earth in good condition. We just need to do some good deeds!



Everyone agrees with Apa and says together, ‘That's right.’

Effects on social life for changes in natural structures

When Khushi Apa comes to class today, Sakib says, ‘Apa, we have seen how gravely we are damaging and destroying our nature. If everything in nature continues to change like this, it can impact our lives greatly too, can't it?’

Mili adds, ‘We found this in the story ‘Shyamali’ too.’

Khushi Apa explains, ‘That's right. Well, let's go through the story ‘Shyamali’ again. Let us find out what effects the changes in nature had on people's lives.’

So the whole class gets into groups to find out the effects of the natural change.

Then Khushi Apa asks, ‘We all have seen rivers, haven't we? What things have you seen by the river?’

Shimul responds saying, ‘There is a river beside my uncle's house. There were paddy fields on the bank of that river. Again, there were some houses at a distance.’

‘Apa, we went to visit our village during the vacation. There, I saw agricultural land beside the river and there was also a brick kiln a little further away,’ Rimi adds.

Khushi Apa now suggests, ‘Well, I got the ideas of the rivers you have seen. Now if I ask you to build a river, around which you can place agricultural land, cities, factories, houses, etc., how will you feel?’

Everyone starts clapping out of joy.

Rules for making a river puzzle

Khushi Apa asks them to get into small groups. Now she says, ‘There is a river puzzle attached to the appendix, at the end of your book. Cut those two puzzle pages using scissors. Separate them from the book. Then cut the pictures inside the rectangular boxes on the puzzle pages and separate the small pictures.’ Students look at the appendix. She again instructs the class, ‘Each team will place the ‘source’ part, that is, the beginning of a river, at the top of the chart paper. You will place the ‘mouth’ part, i.e. the end of the river, at the bottom of the chart paper.’

Each team begins making the course of the river. When finished, they attach their river to a chart paper using glued-tape. They also write down what objects/places they have marked along their river.



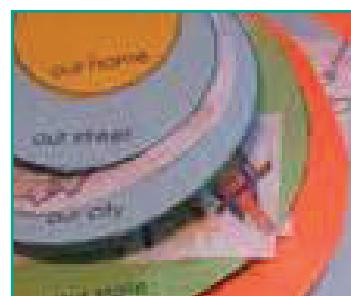
Let us make rivers with the help of puzzles like them. Get us divided into groups like them.

Effect on the local area

After seeing everyone's river, Khushi Apa congratulates everyone with a big round of applause and says, 'Each and everyone of you have made beautiful rivers. Now think, what if the rivers don't exist anymore or the river course has changed a lot or the river bank started to dissolve under water?'

Everyone becomes thoughtful about the question.

Then Khushi Apa showed some pictures of them.



Khushi Apa says, 'Check out some more pictures like these along with the river you have made. Can you find any reason for the rivers to be like this?'

Mili answers, 'Apa, if a river faces an obstacle in its path, it can change its course.'

Sakib says, 'That's right. For example, if we build a dam on a river, this may happen. We have placed a dam on the river we have made. Oh God, what a mistake we've made.'

Khushi Apa says, 'Don't worry Sakib. You did not do wrong. Sometimes we build a dam on the river to meet our needs. However, it has to be planned properly.'

'Apa, if the river dries up, there will be irrigation problems for the neighbouring agriculture,' Roni comments.

Khushi Apa explains, 'That's not everything! Let us find out what more effects there might be.'

So the whole class gets into small groups. The teams try to find out the causes and effects of river erosion, its drying up and changes in course. They gather their collected information on a table like the following one.



River conditions	Causes	Impact on social life
River erosion	1. 2. 3. 4.....	1. 2. 3. 4.....
Drying up of the river	1. 2. 3. 4.....	1. 2. 3. 4.....
Changing of river course	1. 2. 3. 4.....	1. 2. 3. 4.....

Let us get into groups like them and fill in the table with cause and effect of river course change.

Influence of rivers on the life of ancient people

Today, at the beginning of the class Srijita speaks out, ‘Apa, yesterday after returning home, I was talking about our inquiry about rivers. Our helping assistant aunt told me that such an incident had happened in her life too.’ The whole class listens to her story in complete silence.

Srijita continues her story, ‘Aunt said that their house was in a village which was on the bank of river Jamuna. The Jamuna was a little distance away from their house. They had a pond teeming with fish and they also had paddy fields. They used to have a lot of paddy. Other crops were also produced in their land. Aunt also said that the land along the river is usually very fertile. This type of land produces much crop. The sad fact is they have no house, land, or pond now because of river erosion. Her husband now runs a rickshaw in the city, and she works as a helping hand at our house. You know, aunt was crying while saying these words. I felt very sad.’

Khushi Apa comforts Srijita saying, ‘We all feel very sad hearing about your aunt’s life. You know that such incidents happened not only in Srijita’s aunt’s life, but also



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to many others. There are many people whose life stories will match that of Srijita's aunt's.'

'Well, in ancient times, there were much larger rivers than there are now. Weren't there? Moreover, the river was one of the major means of transportation in ancient times. So, the river must have had a lot of influence on the lives of the people, right?' Shihan says.

Sakib replies, 'Yes, I have read in History and Social Science: An Inquiry-based Reader that Egyptian civilisation developed centering on the Nile River.'

Roni suggests, 'Let us investigate and find out the history of the river-centered civilisations of ancient people.'

Khushi Apa says, 'That's a good idea! We want such an inquisitive mind.'

Tingku says, 'We can search in our library if there is any book related to this.'

Khushi Apa instructs, 'That's right. You can take the help of History and Social Science: An Inquiry-based Reader to investigate this. Again, you can also collect information through the internet by taking the help of elders.'

Then the whole class starts exploring the history of ancient riverine civilisations. In this case, they have used group discussions and booklets, and presented their findings on a world map. They have written two characteristics of those civilisations that were influenced by rivers.

Let us also inquire the history of river-centered civilisations of ancient people. We will follow the process Khushi Apa's class has followed. Then we will mark those civilisations on the world map and write two special features of them that were influenced by rivers.

Khushi Apa congratulates everyone for their good work.

Mili says, 'We saw ancient civilisations migrated to new places whenever there was a lack of suitable environment. Some civilisations have also become extinct.'

Now Roni says, 'In ancient times, people were few in number and there were much space for them to live in. Also, they did not need any permission like passports or visas to move. Therefore, they found ways to discover places of their choice. On the contrary, now the amount of habitable space on Earth is much less than humans need.'



Again, we cannot go and live in any place of our choice. As a result, what will happen now if we destroy our space for residence by our own corrupt activities?’

Sakib says, ‘It means we will also become extinct. If we try to keep our habitats in a good condition, our anxiety can be reduced a little, right?’

Khushi Apa says, ‘Right, you all are acting like a thoughtful person. If any natural structure gets changed, it will definitely affect our social life. However, you all are still quite young. Therefore, to do these activities, you will need a little help from the elders. Won’t you?’

Rimita says, ‘Almost every one of us has some older people in our homes or in our area. We can get help from them to complete such work.’

‘Moreover, since we are investigating ancient civilisations, it would be better to get assistance from the older people of our locality. It is because they have more experience than anyone else,’ Mili says.

Everyone feels happy and starts clapping enjoyably.

Khushi Apa says, ‘Wow! That would be great. So, discuss and find out what you want to do to keep your locality in a better condition.’

As a result, the whole class has a group discussion to make a list of activities. These are the activities for which they want to take help from the older people of their area.

A list of tasks to keep their locality in better shape

1. Keeping the roads clean
2. Making people aware of the use of dustbins in the area
- 3.....

Let us now make a list of some tasks to keep our neighbourhood in good condition. We can follow Khushi Apa’s class. We will select tasks that we can do with the help of the senior citizens of our local area.

Now they all pledge that they would not do anything to make this world uninhabitable in the future. They will start with small tasks in their neighbourhood. However, such small tasks together will play a big role in keeping the whole world better.



Fundamentals of Society and Resources

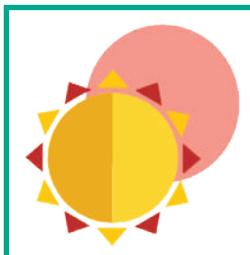
Khushi Apa inquires about everyone at the beginning of the class. Then she instructs, ‘Let us start working with some pictures today. Let’s look at the following pictures and try to understand what these mean.’



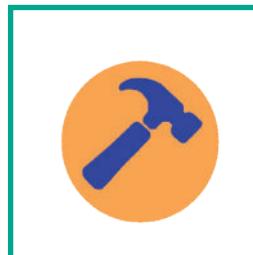
Water



Natural Gas



Sunlight



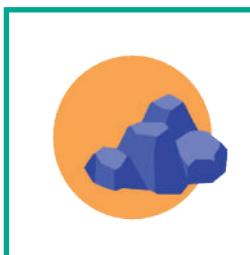
Hammer



Money



Trees



Coal



Farmer



Cook



Passenger Bus



Teacher



Tractor



When everyone has finished looking at the pictures, Khushi Apa asks, ‘Now tell me what we can call the above pictures together?’

Anwesha answers, ‘The people and everything else shown in the picture are of use to us in one way or another!’

Anui says, ‘We can produce a lot of things using these people’s labor, other materials and the remaining things.’

‘We get a lot of services through them!’ Dipankar adds.

Khushi Apa says, ‘Well done! You have just mentioned their important characteristics. You’re right. All of them have these characteristics. That is why we call them ‘resources’ in one word. Whatever we see around us, everything is our resources. It is because -

anything that is used by humans and comes of use to nature to produce something or to provide services is a resource.

Now let us get into groups and separate the above pictures into categories into the three columns of the table below.’

Then everyone gets into groups and re-arranges similar resources from the pictures above into the three columns. After all the groups have presented, the whole class can see re-arranged information in the table below.

Water	Farmer	Hammer
Coal	Nurse	Stone
Natural Gas	Teacher	Passenger bus



History and Social Science-Activity Book

Khushi Apa seems quite happy observing everyone's work. She says, 'Have you noticed one thing? We have been able to divide the resources present in the images into three parts according to the three types. In the first column we have water, sunlight, plants, coal and gold. Can anyone tell me the similarity that is present here?'

Anwesha says, 'The similarity is that all these are found directly from nature, none of these are man-made.'

Resources that are not man-made but directly obtained from nature are called natural resources. Water, air, sunlight, copper, iron etc. are some examples.

Can you name some other natural resources? Now everyone in the class find examples of various natural resources scattered around.

Let us find examples of natural resources scattered around us. We can follow Khushi Apa's class!! Let us fill in the following chart.

Serial	Name	Where found
1		
2		
3		

Mili comments, 'In the second column, we can see farmers, cooks and teachers. They are all humans. They provide some sort of services to the people in the society. This is why they have been placed in the same column. All of them belong to 'human resources'.'

Generally, people who create or produce various types of goods or provide services are included in the human resources sector.

Now everyone in the class looks for some more examples of human resources.

Let us find examples of human resources existing around us. We can follow Khushi Apa's class!!

Serial	Name of Human Resource	What service is attained
1		
2		
3		



Now talking about the third column, Subhash shows that hammers, tractors and passenger buses are in this column. He says, ‘Humans use these to make various things or to provide services.’

Khushi Apa says, ‘This type of resource is generally called a ‘transformed resource’. So we can find some more examples of transformed resources.’ Together the class brings out some more examples of transformed resources.

Generally, the goods, machinery or tools that people use to perform various tasks, produce goods and provide services, are called transformed resources.

Let us find examples of transformed resources existing around us and then fill in the following chart.

Serial	Name of Transformed Resource	What service is attained
1		
2		
3		

Now the class plays a fun game. Khushi Apa takes out a pre-made list. She says that the list has 20 names of resources. She instructs the class saying, ‘First, you get into groups of six.’ Everyone feels excited and makes groups following the rule. Now Khushi Apa says, ‘Before beginning, listen carefully to the rules of the game.’

- Each time I will mention a name of a resource-
- The team who knows the type of resource- natural/ transformed/human will raise their hand to answer.
- The team that raises its hand first will get the opportunity first. Each correct answer will bring 5 marks.
- If the answer is not correct, the next team will be given the opportunity. In case the second team fails to provide the right answer then the third team will get the same opportunity. If no team can provide the correct answer then that resource name will be dropped and another will be chosen. At the end of the game, I will tell the names of the resources that are not answered.
- Each team will write the names of the resources used in the game in the following chart according to their types. The resources that are answered correctly will have 5 marks in the number section beside them. Then submit it to me.
- The highest scorer will be the winner.



Natural resource	Transformed resource	Human resource	Marks obtained
Total=			

Khushi Apa then says: Let's have a look at the natural resource list once again. Do you think all the resources in the list are the same? Do they have any differences?

All of them become silent.

Khushi Apa continues: Okay, I'm giving you some more clues. Think whether the resources have the same condition after use or not.

Nandini raises her hand first and says: I know there is a difference. Water, air, and sunlight are such natural resources that are not extinguished. When we use them, nature refills them. But coal, gold, iron, or petroleum are the resources that can be finished after being used once. Nature doesn't refill them.

Khushi Apa: Right! All the natural resources of the world can be classified into two groups.

The natural resources which are replenished to replace the portion depleted by usage and consumption either through natural reproduction or other recurring processes in a finite amount of time in a human time scale are called renewable natural resources. Such as air sunlight etc.

Then she continues -

Now you can easily guess that other natural resources which can be depleted by usage forever and can not be replenished by nature, are called nonrenewable natural resources. Such as coal, natural gas, petroleum, copper, etc.

But one thing you need to remember is that -

Some natural resources seem to be renewable but they are not so. Because once used they can not be regenerated. Again, the storage of water that we have under the ground can not be readjusted within any of our lifetime. If renewable resources are in such a level that they take a long time to replenish, they are then treated as nonrenewable resources. Such as water, plants, etc.



Khushi Apa: Okay, so now we know that whatever we have in our surroundings and whatever we use from there are resources. They are either natural resources – renewable or non-renewable; or transformed resources or human resources, or recycled resources produced from other resources.

Market, goods, product

Now, tell me! Who amongst you have gone to the market?

Looks like most of the students in class have gone to market at some point.

Khushi Apa : ‘Very good. Those who haven’t gone yet, should visit a market with one of your family members. Now tell me, what happens in a shop or a market?’

Nisharga: ‘Lots of things are stored there for sale. People go there and buy things for money.

Khushi Apa : ‘Very good. Do you have any idea whether without going to the market physically we can buy things from our home?’

Anwesha: Yes, we can. A few days ago my uncle bought a shirt online.

Khushi Apa: Right. It means to buy or sell something or to set up a market, a particular place is not always necessary. Even without any particular or physical place, the presence of buyers and sellers can create a market. That’s why according to Economics –

If there is a group of people with adequate money to buy a product then that particular group of buyers is considered a market of that product in that instance.



Image: product



History and Social Science-Activity Book

Well, let me tell you something interesting at this moment.

The things stored in a market for sale are called products. So what things we see in the market shop and online displayed for sale are products. And when people produce some things for their use those are called goods. Let us see an example. When a farmer produces rice for his consumption it is called good. But when he produces to sell that rice or carries that rice to market for sale then it is a product.

On the other hand, when people do things for other people, those are called services. Services can also be paid. For example, when mother cooks for us at home, it is a service but not a paid one. However, when a chef cooks to prepare food for the restaurant, even if it is a service, he sells the service in exchange for the money. All of you note one thing that all the work mother does throughout the day is service. However, she does not accept any money from us for these services. It is because she loves us. Have you ever realised the value in money our mothers provide every day? How much could it be if we ever converted her services into monetary value? That would surely be a mammoth sum!



Figure: Products

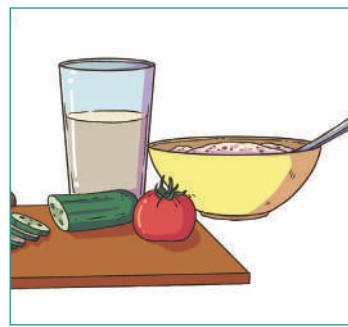


Figure: Service

Khushi Apa takes a little break in speaking. She now speaks out again, 'Now tell me if the dress you are wearing is goods or a product.'

Anai Moginee raises her hand first and she answers, 'Our clothes are goods! Because



we are not selling them; rather, we are using them ourselves. However, when we bought them from the clothes store, these goods were products.'

Khushi Apa seems quite happy listening to Moginee's answer and says, 'Your answer is quite right.' After this, everyone happily picks some items from the various things noticed around them. Then they start playing the game of categorising the items as goods, services and products.

Let us use the following table to make a list of various things around us. Then separate them as services, products and goods by placing tick marks in the appropriate column on the right side.

Serial	Name of item	Goods	Product	Service
1				
2				
3				
4				
5				
6				
7				
8				
9				

Then Khushi Apa says: Let's do another thing in groups. We will make an approximate list of the things that we use from morning to night and where they are produced. Then all of them make a chart using the table below:

Serial no.	Goods/product name	Where produced
1	Biscuit	Factory
2	Egg	Poultry farm
3		
4		
5		



Then each group presents its tables.

We can make similar tables to show the list of the goods/products and where those are produced.

After the presentation, Khushi Apa says: You have seen that many of the goods and products we use daily are produced in the factories. Have you ever visited any factory to see the production process? Do you like to visit any nearby factories?

Everybody reply altogether: Good idea

Khushi Apa says: Okay, get prepared for a factory visit in the next class. Then Khushi Apa gives a list for preparation.

1. A permission letter from the parents with their signature
2. List of things to do
3. Safety guideline



In today's class, the other teachers are also present except Khushi Apa. Some guardians are also present who are free from work. Preparation was going on for the last one week to make today's event successful. The reason for such an arrangement is that

today all the sixth graders will go on an industrial visit. Though everybody wanted to visit an ice cream industry but there was no such industry close to Nishorgo's school. Considering transportation cost, time, distance and safety, they have decided to visit a brick kiln nearby.

After discussion, Khushi Apa has divided all into groups according to their locality one week earlier. With the help of Khushi Apa, the students get divided into groups and they have formed a preparation team for visiting a small industry. Besides, Khushi Apa has discussed the matter with the Headmaster and with the other subject teachers; and included them in the visit. Moreover, many guardians are informed and they also decide to join.

Everyone has reached there timely. To inquire about the brick kiln, they have prepared—

1. Questions for the inquiry,
2. Plan for the inquiry,
3. Data collection plan, and
4. Interview questions for data collection, etc, earlier. To do the task, they took help from the chapter 'Looking Around through the Lens of Science'.

Inquiry Question (Questions for inquiry)

The things we see around us from where and how are they made? And how are they related to the environment?

Data collection (Observation and Interview)

To observe how different things are made or produced in an industry, they have used the following table:

Serial	Subject of the observation	Data obtained
1	How does the production occur?	
2	Who are the workers? What are their identities? What do they do? Describe.	
3	Who is the owner of the land/building/ machinery of the industry?	
4	What is the owner's function?	
5	What is the relation between the workers and building/shade/machinery?	



History and Social Science-Activity Book

Serial	Subject of the observation	Data obtained
6	What do the owners get from the industry?	
7	What do the workers get from the industry?	
8	The people who are connected to the industry, how are they related to each other?	
9	From where the raw materials and fuels are collected?	
10	What raw materials and fuels are used for production?	
11	What products are produced by using raw materials and fuels?	
12	Are all the products beneficial for people?	
13	Where do the products go?	
14	What relation does the industry have with the people around, animals and birds?	
15	Does the industry create problems or make the environment congenial to human beings, animals and birds?	
16		
17		
18		
19		

By using the table, collected data are presented to the class using different mediums.

Let us also visit a factory and use the above table to collect information about it.

After that Khushi Apa says, ‘We have already seen how the people produce goods nowadays. Did the people in the past produce the same way as the present? Was it always produced in the same way in the past?’

Hearing these questions, everyone gets worried but no one can find any answer. Everyone remains silent.

Then Nandini says, ‘We perhaps do not know anything about it. However, this matter



seems very interesting. I have a plan. What if we run an inquiry-based project about it?

‘It will be interesting,’ everyone replies together.

Khushi Apa says, ‘It feels good after knowing your thoughts. You are trying to learn about different topics on your own. Well, let us run an inquiry-based project. Let us divide ourselves into several groups and try to make a set of questions of what we want to know about how the production was made in the past and how was the method of production.’

Then, everyone divides themselves into several groups and has made some questions about the method of production for inquiry.

Inquiry Question (Questions for inquiry)

How was production or food/goods produced at different times and places in the past and how were people involved in these activities at that time?

Then all the groups prepare and present questionnaires to collect data in order to find answers to the questions. Based on the answers to the questions of all the groups and after discussion, they prepare the following questionnaire.

Serial	Subject of the observation	Data obtained
1	Where does the production occur or food/various goods make?	
2	What kind of machines/tools/weapons/things were used for production or used to produce food/various goods?	
3	How does the production occur?	
4	Who are the workers? What are their identities? What do they do? Describe.	
5	Who is the owner of the land/building/machinery of the industry?	
6	What is the owner’s function?	
7	What is the relation between the workers and building/shade/machinery?	
8	What do the owners get from the production?	
9	What do the workers get from the production?	



History and Social Science-Activity Book

Serial	Subject of the observation	Data obtained
10	The people who are connected to the production, how are they related to each other?	
11	What raw materials and fuels are used for production?	
12	From where the raw materials and fuels are collected?	
13	What products are produced by using raw materials and fuels?	
14	Are all the products beneficial for people?	
15	Where do the products go?	
16	What relation does the place of production have with the people around, animals and birds?	
17	Does the place of production or the method of production create problems or make the environment congenial to human beings, animals and birds?	

Let us also formulate similar questions mentioned in the above table the way Khushi Apa's class did and make Inquiry Questions about the production methods of the past.

After preparing the questionnaire, Anai Moginee says, 'But we cannot go back to the past. So, how are we going to investigate the lives of people in the past?'

Hearing this, Khushi Apa says, 'We can learn from history about what people did in the past. We can find many accounts of people's past activities from our History and Social Science: An Inquiry-based Reader. We will use our History and Social Science: An Inquiry-based Reader and also use relevant information from any reliable sources including books, magazines or internet for this inquiry.'

Then in groups they begin inquiring how production and manufacturing processes used to take place in different periods in the past. For this, the class uses the History and Social: An Science Inquiry-based Reader chapters mentioned below. They plan to investigate the topics of each chapter separately. Through these, they aim to inquire about the process of production in different times and geographical locations.

Chapter 2. Where did Humans and Society Come from?

Chapter 3. Development of Civilisations: Urbanisation and States in Asia, Africa and Europe;

Chapter 4. History of the Identity of the People of Bangladesh: Transformation, Diversity and Integration

Along with these chapters of the History and Social Science: An Inquiry-based Reader, they plan to use information from other books and various educational web sites on the Internet. They have already learnt from the Digital Technology subject/study about how to collect information from the Internet.

With the help from the History and Social Science: An Inquiry-based Reader other books and the Internet let us also explore how people in the past used to produce and manufacture different products.

At the end of the inquiry, each team prepare a report by analysing the data they gather. Based on the report, they make models of the tools or machinery used in production



Role-play of ancient people's production process

In this task, the students use different types of media or materials like clay, paper, hard-board, wood or bamboo etc. Using these models, they present the production and manufacturing methods of the past. Khushi Apa's students plan to role-play according to the findings mentioned in their report.

Let us follow them and investigate the production methods of the past. Then create reports using data gathered. You will build models of tools and machinery. Finally you will role play how ancient people produced things.



Appendix 1

A Sample Plan of Study Tours

Before the study tour

- Scheduling possible dates in the school's annual plan for tours at convenient times
- Fixing travel destinations according to the objectives of the study tour
- Researching/knowing in detail about the travel destination (with higher class students)
- Obtaining permission for entry/visit at the destination
- Informing district police/tourist police/administration
- Formation of Tour Committee comprising of teachers and students
- Preparation of a detailed tour schedule keeping in mind the objectives of the study tour (Attachment)
- Making a list of required learning materials (books, paper, pens, reference books etc.)
- Preparation of budget, distribution of responsibilities of teachers, formation of student teams
- Transportation, accommodation, food and overall security
- Letter for the parents or guardians (Attachment)
- Orientation of students (why go on a study tour, what to do, what not to do etc.)
- Continuous communication with the representative of the tour destination
- List of other necessary materials such as first aid box, sports, musical instruments, devices, banners
- Selection of menu for food (preference for local food)

On tour day

- Handing over of students by guardians at selected places – waiting at selected places
- Loading up goods and luggage in vehicles
- Assigning responsibility to teachers - children's attendance according to their grades
- Getting destination tickets ready - toll on the road where applicable

During the study tour

- Assigning teachers in charge of accommodation and grouping students according to the plan
- Work as per detailed travel plan
- Constant monitoring (not being after them for all the time) of students and encouraging them to work
- Assurance of security
- Monitoring work progress as per project/assignment and providing necessary assistance
- Ensuring everyone's participation in team work
- Incorporation of stories, adda (chats), games and cultural activities

After the tour

- Handing over of students to their guardians
- Organization of an exhibition with students' work
- Submitting the account of expenses to school authorities
- Students' evaluation of participation in the study tour

Special Note-

- No one should be bullied
- No one should wander away disobeying rules
- Safety for girls in the sleeping place at night
- What to do if a girl student is having menstruation
- Whether there is anything illegal with participants or they are doing anything illegal

Appendix 2



ଅମୃତିଧରନାଥ ହାନୀ

सुविधासमक्ष इन्हें

3. **প্রক্রিয়া করুন:** প্রক্রিয়া করুন এবং স্বতন্ত্রভাবে প্রক্রিয়া করুন। এখন আপনি কোন ক্ষেত্রে অসম্ভব হন না।
 4. **আপনি স্মৃতি করুন:** আপনি স্মৃতি করুন এবং স্বতন্ত্রভাবে স্মৃতি করুন।
 5. **কথা পড়ুন:** আপনি কথা পড়ুন এবং স্বতন্ত্রভাবে কথা পড়ুন।
 6. **কথা শ�্দী করুন:** আপনি কথা শব্দী করুন এবং স্বতন্ত্রভাবে কথা শব্দী করুন।
 7. **কথা লেখুন:** আপনি কথা লেখুন এবং স্বতন্ত্রভাবে কথা লেখুন।
 8. **কথা প্রক্রিয়া করুন:** আপনি কথা প্রক্রিয়া করুন এবং স্বতন্ত্রভাবে কথা প্রক্রিয়া করুন।
 9. **কথা স্মৃতি করুন:** আপনি কথা স্মৃতি করুন এবং স্বতন্ত্রভাবে কথা স্মৃতি করুন।
 10. **কথা শব্দী করুন:** আপনি কথা শব্দী করুন এবং স্বতন্ত্রভাবে কথা শব্দী করুন।
 11. **কথা লেখুন:** আপনি কথা লেখুন এবং স্বতন্ত্রভাবে কথা লেখুন।
 12. **কথা প্রক্রিয়া করুন:** আপনি কথা প্রক্রিয়া করুন এবং স্বতন্ত্রভাবে কথা প্রক্রিয়া করুন।
 13. **কথা স্মৃতি করুন:** আপনি কথা স্মৃতি করুন এবং স্বতন্ত্রভাবে কথা স্মৃতি করুন।
 14. **কথা শব্দী করুন:** আপনি কথা শব্দী করুন এবং স্বতন্ত্রভাবে কথা শব্দী করুন।
 15. **কথা লেখুন:** আপনি কথা লেখুন এবং স্বতন্ত্রভাবে কথা লেখুন।

World Tour Ludo



Appendix 3

Rules for World Travel Ludo Game

Single player rules	Team playing rules
<ul style="list-style-type: none"> ● Each board can be played by a maximum of 4 players and a minimum of two. ● When you roll a 1 on the dice, you can start your journey around the world, not before that. The starting point is Dhaka. ● Upon discussion among themselves, players decide who starts the game. ● The game must be played according to the rules attached to the story in this book. ● Scoring 100 points takes a player to Andaman and Nicobar Islands. This is the final destination for all the players. The first to reach 100 points wins the game. 	<ul style="list-style-type: none"> ● The game can be played by students divided into teams of 5-6. ● Two teams can play on each board. ● Each team has a captain. ● A toss decides which team will start the game first. ● You can start your journey around the world when the dice rolls a 1, not before that. The starting point is Dhaka. ● Anyone of the team can start the game. The captain will select the first player. ● Players can be changed at any time during the game. However, whoever leaves the game once to a substitute player will not be able to play again in that round. ● The game must be played according to the rules attached to the story. ● A referee has to be appointed for each board to see that the game is being conducted according to the rules. The captains of the two teams decide who will act as referees. Referees cannot participate in the game. ● At 100 points, the location is Andaman and Nicobar Islands. The target for all the players is to reach this place. The first team to reach 100 points becomes the winner.

Rules and Instructions of Ludo Game:

The following rules must be followed while playing this Ludo game. Different conditions are mentioned with different places. If you reach those places during the game, the conditions mentioned should be followed as if those were true. Sometimes questions are supplied and you or your opponents have to provide answer. However, these rules, questions and locations are only sample ones. You will definitely create new conditions every few days and thus keep the game enjoyable all the time.

Troublesome Places:

1. Ajanta Caves, Aurangabad (One question has to be answered to find the path to escape from this cave. Question: What is Ajanta Cave famous for?) If you can answer this question, you will move 2 steps forward to the Taj Mahal; if not, you will move 2 steps backward to the Bay of Bengal.
2. Mount Everest (If you reach the peak of this mountain, you have to stay here for two days to cross it. Therefore, you cannot play two turns.)
3. Maosinram (It is the place with the highest rainfall in the world. Here you will fall in the midst of heavy rainfall. Answering a question will reward you with an umbrella and will take you 5 steps ahead to Ulaanbaatar. If you cannot answer, you will go backward 5 steps to the Kabul desert. Question: What problems can occur because of heavy rainfall?)
4. The Great Wall of China (You must have the assistance of a guide to cross this wall. You must roll a 1 to get a guide. You cannot proceed until you roll a 1.)
5. Mt. Fuji (volcano, Japan) (To survive the eruption of the volcano, you must wait until the eruption is over. As a result, you will stop playing the game for one turn.)
6. West Siberian Plain (Russia) (Question: What are the main features of the plain? If you can answer this question, you will move 1 step to the Trans-Siberian Railway (Russia); if not, you will move 1 step backward to Lake Baikal.)
7. Greece (Athens, Mt. Olympus) (Mention two significant aspects of the civilisation known here. If you can answer the question, you will get a chance to play again; if not, you will stop playing the game for 1 turn.)
8. Death Valley, California, United States (Hottest place on the earth) (Question: Name another hottest place on Earth which is located in Africa. If you can answer this question, you will move 6 steps forward to Hawaiian Islands; if not, you will move 6 steps backward to Southampton Island, Canada.)
9. Bering Sea (Bering Strait) (Question: Which two continents are separated by this strait? If you can answer this question, one member of your team can take up a helper for 5 turns; if not, your opponent will get a helper for 5 turns.)

10. International Date Line (180 degrees) (Question: Which places does this line bend on the map? If you can answer this question, you will directly move to Micronesia; if not, you will land at London (Greenwich, UK).)
11. Amazon Rainforest (Here you get lost in the jungle; you have to roll a 6 to find the way. You cannot move on until you roll a 6. When you roll a 6, you will find a diamond mine in South Africa.)
12. Antarctica (You will need a special transport to survive the blizzard. You will get the transport only when a player on your team can stand as ice-statue for one game-turn time. If your team member can stand as ice-statue, your team will move 6 steps ahead to Victoria Falls (Zimbabwe); if not, you cannot play for 2 turns.)
13. Cape of Good Hope/Uttamasha Antarip (South Africa) Divides the Atlantic and Indian Oceans. (Here you will face a sea storm. To move to the next step, you have to tell others about an experience in your life that inspires you to move forward.)
14. Sahara Desert (You will face extreme heat and sandstorms. To get relief, you have to wait for 1 day until the storm stops. As a result, you will stop playing for one turn.)
15. The Nile (Egypt) (Question: Which civilisation was established on the banks of the Nile?) If you can answer the question, you will move 1 step forward to the pyramids; if not, you will go back 1 step to the Sahara Desert.)
16. Madagascar (Savanna) (Question for this step: Why don't big trees grow in the grasslands? If you can answer the question, you will move 2 steps forward to Francois Perron National Park (Australia), if not, you will move 2 steps backward to the Arabian Desert (Saudi Arabia).)
17. Mariana Trench (world's deepest trench) (If you reach here, you will lose 40 points and fall into the trench of the North Pacific Ocean.)

Advantageous places:

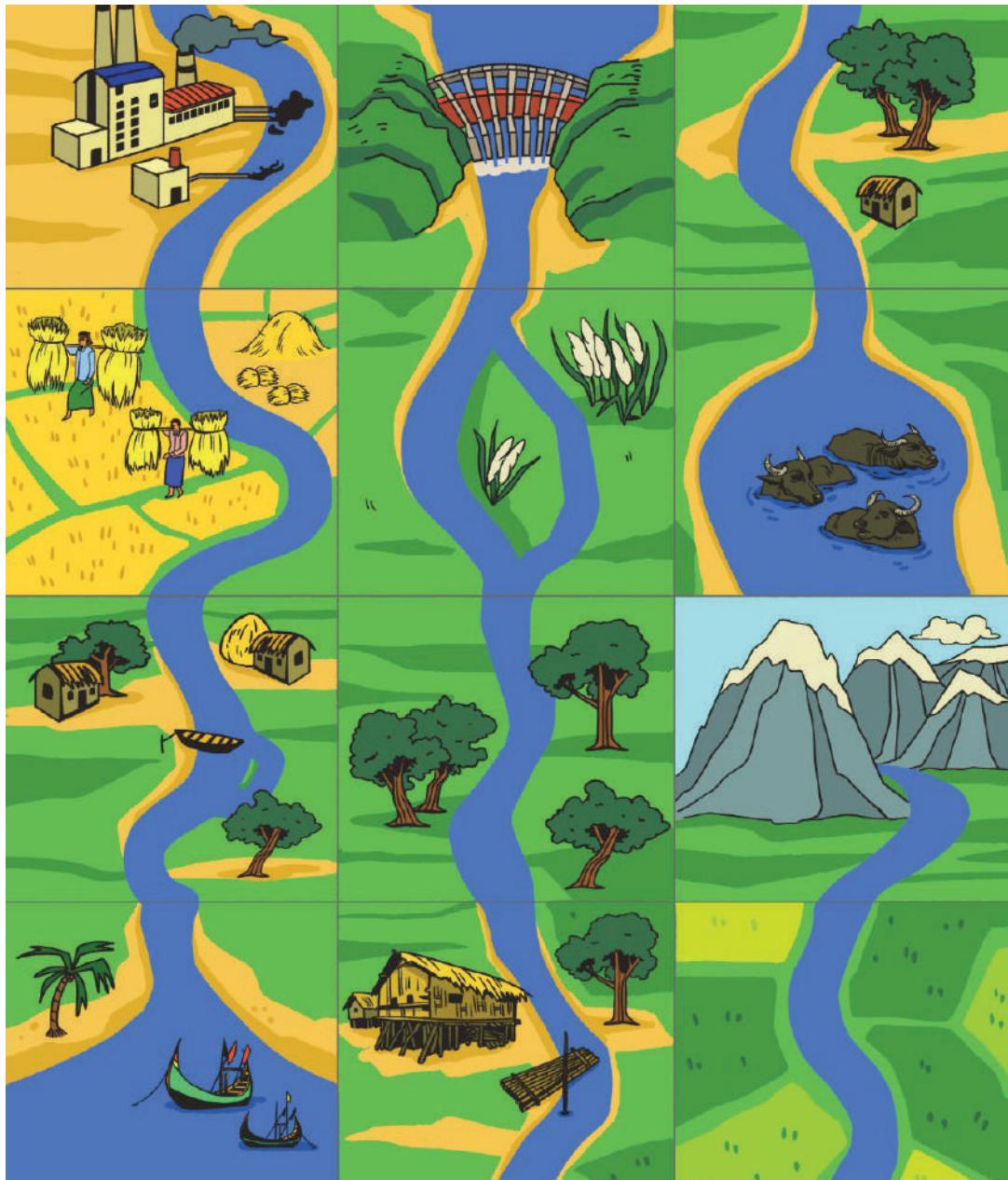
1. Pamir Plateau (Tajikistan) (If you reach the biggest plateau in the world, you will get the chance to play twice in a row as a reward.)
2. Trans-Siberian Railway (Russia) (If you reach here, you will move 3 steps forward from here to Caspian Sea (Kazakhstan).)
3. Moscow Clock (Russia) (If you reach here, your opponent team has to name another amazing place in the world. If the opponent team fails to come up with an answer, one member of that team has to stand as a statue for one game-turn time.)
4. Black Sea (between Greece and Ukraine, a healthy place) (If you reach here, you will get one game life. The advantage of this is that you will not face any difficulty when you reach a difficult place in a move afterwards.)

5. Netherlands (Land of flowers) (If you reach here, the opponent team has to offer a real flower/paper flower as a gift.)
6. South Africa (diamond, minerals) (If you reach here, your team will own a lot of diamonds; and, as a result, you will move 5 steps ahead to the Congo Rain Forest, DRCongo.)
7. Pyramids (Egypt) (If you reach the country of the pyramids, you can ask the opposition friends a question. The question has to be related to the pyramids/Egypt. If the opponent team fails to answer the question, they will move 5 steps backward.)
 - a. Iraq (ancient civilisations and oil resources) (If you land on this country rich in archaeological and mineral resources, you will move 10 steps ahead to Nauru (small island, South Pacific).)
8. Sydney Opera House (If you reach here, the opponent team has to act out something.)
9. Kiribati (Christmas Island, North Pacific Ocean) (If you reach here, you can actually reach the Andaman Nicobar Islands by getting 10 extra points.)
10. Andaman and Nicobar Islands (If you reach here, your team will get a rescue ship and reach Dhaka by the ship.)

Appendix 4

River puzzle

Cut and separate the two puzzle pages from the book. Now cut along the rectangular borders and separate the small rectangles. Arrange the river as you wish from its source to the mouth. Now follow the instructions given in the book.







শরণার্থী: ১৯৭১

১৯৭১ সালে মুক্তিযুদ্ধ চলাকালে পাকিস্তানের সেনাবাহিনী এবং তাদের স্থানীয় দোসরদের নৃশংসতার হাত থেকে রক্ষা পেতে এদেশের মানুষ বিভিন্ন পথে শরণার্থী হিসেবে ভারতে আশ্রয় নেয়। ভারত সরকার মুক্তিযুদ্ধ চলাকালীন প্রায় ১০ মিলিয়ন (এক কোটি) শরণার্থীকে আশ্রয়, খাদ্য ও চিকিৎসা সহায়তা প্রদান করে।

Academic Year 2023

Class Six

History and Social Science:

Activity Book

শিক্ষাই দেশকে দারিদ্র্যমুক্ত করতে পারে

- মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

একতাই বল

তথ্য, সেবা ও সামাজিক সমস্যা প্রতিকারের জন্য ‘৩৩৩’ কলসেন্টারে ফোন করুন

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে
১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘটা সার্ভিস) ফোন করুন



Ministry of Education

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