

# History and Social Science

## Activity Book

### Class Seven



National Curriculum and Textbook Board, Bangladesh



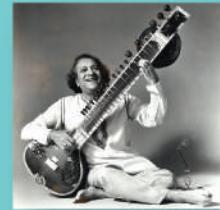
ইন্দিরা গান্ধী  
ভারতের প্রধানমন্ত্রী



জেনারেল স্যাম মানেকশ  
ভারতীয় সেনাবাহিনী প্রধান



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পভিত্ত রাবিশঙ্কর  
ভারতীয় সেতুবন্দনক ও সঙ্গীতশিল্পী



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মুক্তিযোদ্ধাদের প্রশিক্ষক

১৯৭১ সালে মুক্তিযুদ্ধে সহায়তাকারী কয়েকজন বিদেশি বন্ধু

Developed by the National Curriculum and Textbook Board as a textbook according to the National Curriculum 2022 for Class Seven from the academic year 2023

# History and Social Science Activity Book

## Class Seven

Experimental version

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National Curriculum and Textbook Board, Bangladesh

**Published by**  
**National Curriculum and Textbook Board**  
**69-70, Motijheel Commercial Area, Dhaka 1000**

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Published: December 2022

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**Printed by:**

## 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 VII. 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 academic year. Congratulations to you!

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 Seven. You have gained experience from lessons in Class Six. 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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# Bangabandhu and the History of the Emergence of 'Bangladesh' from Bengal Over the Course of Thousands of Years

The year has begun with a misty winter morning. Nilanta is now in Class Seven. He is engrossed in the history of how people in the Bengal region developed an independent country out of their tribal life. Khushi Apa taught them these contents of history in an easy manner in Class Six. Still, Nilanta has various thoughts and queries in his mind. However, he is happy to think that he will get the answers to his thoughts and queries in Class Seven. He hopes to get answers from Khushi Apa and thus he will learn some new details of this history. Khushi Apa enters the classroom and cheerfully wishes everybody Happy New Year. A new textbook of the new academic year is in her hand – History and Social Science. She looks at everyone and asks if they can remember what she taught them about History in Class Six. Nilanta stands up and answers, 'You taught us about the struggles for survival of a group of people in this geographical area called Bengal. You told us about the diverse adversities these people faced and their socio-political formation from tribe-based clustered life. You also told us some parts of the history about the experience of establishing an independent Bangladesh in the eastern part of this territory.' 'You will know more details of this history in Class Seven,' says Khushi Apa.

## The life and struggle of the people of Bengal over time

You may have noticed that while talking about the food gathering and hunting of the ancient people in Bengal, we have talked about the availability of food many times. The land here was fertile, so there was always an abundance of fruits. There was also plenty of food in the forests and the rivers were full of fish. The diversity seen in the body structure, language and culture of the people of Bengal region is due to the arrival of people from many different ethnicities and language groups from ancient times. They came here and settled permanently because of the abundance of food. Overcoming natural adversity, they utilized natural possibilities. Different dynasties, soldiers and warriors from different parts of the world invaded Bengal for ages for the availability of food and other resources. Sometimes they plundered and left, sometimes they settled permanently and tried to impose their own religion-language-culture on the people of Bengal. Therefore, in the life of ordinary people of this territory there was an abundance of food on one hand, there were various natural and man-made adversities on the other.

The land of Bengal region has always been diverse with rare features. Rivers coming down from the Himalayas on the north and from the other mountainous areas of the east and west enter Bengal in numerous branches and sub-branches. They have entwined the entire region in a web-like tangle. In forests and rivers, there was an easy food supply as well as ferocious animals like snakes, crocodiles, tigers, poisonous animals and insects. Storms and floods were the daily companions of the people of this region. They had to make their habitats and prepare agricultural fields by leveling the high and low water bodies and by clearing jungles. Although the food supply was easy here, people's life was

full of struggles. In addition to natural challenges, the people of Bengal had to survive fighting the domination of the warriors and kings coming from various places including Turkey, Persia, Afghanistan, North and North-West India and Europe. Sometimes they had to survive through compromise.

Khushi Apa addresses the students by giving the example of the life and struggle of the ancient people in the Bengal region. She continues narrating history. You got a lot of detailed information about historical information in your Class Six Inquiry-based Reader. You have known about the society, culture and political experiences of the people of ancient times in Bengal. In the Inquiry-based Reader of Class Seven, you will get a lot of information on how people have progressed to civilization in Asia. It will surely be a pleasure for us to know the conflicting history of people's life-struggle and civilization building in the eastern part of South Asia where Bengal was located. Because the eastern part of this Bengal Janapada gradually came to be known as 'Bengal' from the ancient 'Banga' town, then it was called 'Bangal', then it was named 'Bangala' and from the 18th century onwards, 'Bengal'. When you grow up, you will know in more detail how this 'Bengal' or 'Bangla' later was divided into 'East Bengal' and 'West Bengal'. Then you will come to know how the independent and sovereign Bangladesh was formed in the eastern part of Bengal through fighting against the Pakistani regime and Pakistani invading forces under the leadership of Bangabandhu Sheikh Mujibur Rahman.

### Emergence of Bangladesh in Bengal region

Like everyone in the class, Nilanta is eager to learn about the history of the emergence of Bangladesh. He also wants to learn the connections and experiences of the people of the Bengal region. He inquires, 'Apa, in our Inquiry-based Reader, we have seen with illustrations that the Harappan civilization developed in northwest India about 5,000 years ago. Was there any such civilization in the Bengal region?'

Khushi Apa informs that just like the individual experiences of the building of civilizations in South Asia, the people of Bengal region also built their own civilization. In Class Six, you have read about King Pandu's Mound. Besides this, urban civilizations were developed in many places like Pundranagar, Tamralipti and Samatat. Later, the Deva, Chandra, Pala and Sena dynasties began to rule at different times in different parts of the Bengal region. During these periods, several powerful dynasties dominated in North India. Among them were Mauryas, Kushans, Guptas and some other dynasties. You will find the activities of the ambitious kings of these dynasties in the Inquiry-based Reader. This power-centered politics of northern India is very important in the ancient history of Bengal region lying in the eastern part of India. All these so-called aristocratic rulers wanted to expand their power in the East and so they repeatedly invaded and occupied the Bengal territory. Whatever was the religion and language of the kings of these dynasties, they were basically power-hungry and ambitious. Their main objective was to spread their name, fame and glory.

Following the ancient yugadharma, Muslim kings like Hindu and Buddhist kings in the medieval period also carried out wars and conquests in the same process. As in ancient

times, medieval kings also conquered India and Bengal and imposed a system of rule called Sultanate and Mughal. Subsequently, the Portuguese, Dutch, French, English and other selfish and opportunistic nations continued to occupy the region in the same process following the hands of European traders. The exploitation of the people of the eastern part of the Bengal region by the Pakistani ruling group started from 1947. Then it continued on the way to expansion of the Pakistani rulers' power and possession of resources. All these regimes and exploitation ended with the establishment of Bangladesh in 1971.

Make two separate lists of the dynasties that ruled India and Bengal in the ancient and the medieval eras. To do this, you can read the Inquiry-based Reader.

### Change of power in Bengal region

Khushi Apa starts informing the students in a very simple language. She starts narrating the history. In the course of time up to 13th century CE, the inhabitants of Bengal region gained a unique experience of forming a state that originated from the tribal life they used to lead. New dimensions were added to that experience after the 13th century. During the 12th and the early 13th centuries, Bengal was ruled by the ambitious Brahmanical Sena dynasty from South India. Vijayasena, the so-called greatest king of that dynasty, was obsessed with fame and fortune. He conducted several large-scale wars. Among the later kings of the Sena dynasty, Vallalasena and Laksmanasena concentrated on the introduction of orthodox Brahmanism and the practice of literature. This incident gave rise to various reactions in the society. As the rulers of the state, like the Pala and the Sena kings, a few people controlled the ruling power of the Bengal region in later periods. As it happened in northern India, the Bengal region also experienced invasions by some elite and fortune-seeking Muslim soldiers and warriors from the 13th century. Some new regal powers, languages, religions and cultures appeared as new challenges in the lives of the people of Bengal region. Coming from distant Turkey, Ikhtiyaruddin Muhammad Bakhtiyar Khalji occupied several parts of the northern and western borders of the regional Bengal in 1204. In the process of this occupation, he destroyed several temples and libraries. The rule of Muslims in Bengal region started with Bakhtiyar Khalji. After that, Ali Mardan Khalji, Shiran Khalji, Iwaz Khalji and so on started ruling in several parts of Bengal. They started building mosques and madrasahs. The language, religion and culture of the Muslims had no similarity with those of the original inhabitants who settled in the Bengal region. However, the quality of equality, humanity and generosity of Islam attracted the common people of Bengal very much.

Shamsuddin Iliyas Shah captured almost the entire territory of Bengal in just 150 years of Muslim arrival. That is why Shams-e-Siraj Afif, a historian of Delhi, gave him the title of 'Shah-e-Bangala' (Shah of Bengal). Afterwards, Kings or sultans like Fakhruddin Mubarak Shah, Ghiyasuddin Azam Shah, Raja Ganesha, Alauddin Husain Shah and Nusrat Shah ascended the throne of Bengal. Common people in India and Bengal region did not have the ability to fight collectively against these forces coming from faraway lands. They were peace-loving people. Islam also preaches the message of peace and the coexistence of all people. So, there was little distance between the Muslim rulers and the common people. But there was distance and conflict between the Muslim sultans and

kings of Delhi and the Muslim sultans and kings of Bengal. The Sultan of Delhi often waged wars to suppress or subjugate the Sultan of Bengal or any other ruler. After seizing the royal power of Bengal, the Sultan of Delhi used to bestow the power to some other person whom he considered loyal. It was seen that the new ruler used to rebel against the Sultan of Delhi within a few days. Bengal region was also referred to by many historians as ‘Bulgakpur’ or ‘city of rebellion’ in various writings. However, the historian Sukhamoy Mukhopadhyay has proved that the Muslim rulers of the Bengal region were able to establish an ‘Independent Sultanate’ for about 200 years competing with the Muslim rulers of Delhi. However, we cannot say that this power was established in the entire Bengal region. At different times, the power of the Muslims in different parts of Bengal fluctuated. Therefore, many historians identify the period from 13th to 16th centuries as ‘Sultanate Period (also known as Delhi Sultanate)’ and 16th to 18th centuries as ‘Mughal Period’ or ‘Muslim-rule Period’. On the contrary, modern research has shown that such division of periods is not applicable to the Bengal region.

Although the Muslim rule began with the occupation of the Bengal region, almost all the people of this region were the followers of different religions. These were Hinduism, Buddhism, Shaivism and folk religions associated with the worship of various natural forces. At that time, Pirs, Sufis and dervishes settled in different parts of the Bengal region and engaged in spreading their religion among the local people. Pirs, Sufis and dervishes established khanqahs in remote areas of Bengal and tried to preach Islam among the marginalized or disadvantaged people who were backward in the Brahminical social structure. Gradually the liberal, humane and forbearing principles of Islam began to attract the people of Bengal region. The popularity of Islam increased in the Bengal region. Common people also started converting to Islam. At the initial stage, this process was slow. Slowly a large number of people started accepting Islam. The number of Muslims increased rapidly, especially in the eastern part of the Bengal region. In the first census conducted in India in 1872, it was seen that the number of Muslims was more in India’s eastern part that constituted Bengal. Again, compared to the western part, more than 50 percent of the people in the eastern part of Bengal were Muslims. Research shows that the activities of Islamic preachers i.e., Pirs, Sufis and dervishes were much more effective in spreading Islam than the contribution of Muslim rulers in Bengal. It should be noted here that in the 20th century, the number of Muslims in the eastern part of Bengal increased faster than before due to various social and political events.

## Bengal under Mughal rule

Khushi Apa informs the students that there is more discussion about ‘Sultanate Period and Bengal’ in the last chapter of the Inquiry-based Reader. She then resumes narrating history. The invasion of Mughal rulers started in Bengal from the 16th century. Small and powerful individuals of Bengal resisted against the Mughals, sometimes unitedly and sometimes individually. These resistances are known in history as the Resistance of the Baro-Bhuiyans (twelve territorial landholders). Isa Khan and Musa Khan were in the leading positions among the Baro-Bhuiyans. Even in the battle of the Baro-Bhuiyans against the Mughals, there was almost no involvement of the common people of the Bengal region. All these were the struggles of the elite and powerful class who were busy spreading

their name and fame. Even though their religion or language was the same as the Mughals, they continued their battle. Possession of wealth and land ownership was their main objective. It was the part of the state policy of the Mughal rulers in the Bengal region to make land arable (suitable for growing crops) by donating wetland and forested wasteland among the subjects. Then they collected tax from those lands. Collecting excessive taxes and grains from the subjects, the Mughal rulers used to lead a luxurious life. The powerful local zamindars or the Baro-Bhuiyans were the most affected by their activities. For one side, the conflict between these two sides was an attempt to retain the power; and for the other side, it was to seize the power. It can be said that this fight was basically a war between two elite parties for the claim to dominate the common people. At this point, Khushi Apa pauses for some time. You need to know that the struggle for power between the Mughals and the Afghan Muslims was going on all over India. The Battle of Rajmahal fought on the border of Bengal in 1576 was a part of it. Soon after this war, the Bengal region came under the rule of the Mughals. Bengal was given the name ‘Subah Bangla’. You will learn more about this when you grow up.

### **Common people offended over the British rule**

Khushi Apa now draws the attention of the students. She begins to tell in simple words the history of the arrival of the British in the Bengal region and their exploitation. She says that the common people of Bengal region began to be deeply agitated at the ruling class for the first time mainly after the establishment of the British rule. It was because by this time the system of tax collection had entered the remotest part of the villages. Coming from a distant land, the British rulers forced the poor peasants to cultivate indigo and other agricultural products. At the same time, the British applied various oppressive policies on them. As a result, there occurred various types of rebellion. In addition to the Indigo rebellion, various other movements gradually formed up such as Tonk, Nankar, Swadeshi, Santal Rebellion and Non-cooperation Movement. The common people and the peasants started to participate in large numbers in these movements. Women of the Bengal region also joined the revolutions and resistance movements. Revolutionary woman Pritilata Waddedar was martyred after joining the movement to oust the English rulers. Many others, including revolutionary Ila Mitra, were tortured in various ways. Like the Bengal region, this kind of movement continued in the whole of India. The English rulers were forced to leave the subcontinent in the face of protest and resistance from the ordinary people.

### **Bengal towards a rational society, protests and resistance**

During the British rule of almost 200 years from 1757 to 1947, the people of India including Bengal became acquainted with Western education, philosophy and science. This had diverse effects on the history of this area. There emerged a number of people free from prejudice in the Indian subcontinent including Bengal. They rejected the thousand-years-old religious and social bigotry. They engaged themselves in paving the way for the welfare and emancipation of the people. Among them the names of Raja Ram Mohan Roy (originally spelled as Rammohun Roy), Ishwar Chandra Vidyasagar and Begum Rokeya (originally Roquia Sakhawat Hossain) are particularly noteworthy. They conducted reform movements and wrote, until their death, for the abolition of satidaha (burning of widow) practice, child marriage and polygamy. They tried to liberate women from the shackles of veils and bring

them into the light of education. Many governors of the English government were also against superstitions. At that time, attempts were made to form and implement laws on urgent issues like abolition of satidaha and child marriage and introduction of widow marriage. To free people from bigotry and superstitions, many of the newcomers from Europe actively worked. They involved themselves sometimes in teaching, organizing, and sometimes writing in newspapers. Henry Louis Vivian Derozio was one such European poet, rational thinker and philosopher. He was a teacher of English literature and history at Hindu College, Kolkata but his teachings were not confined to the classroom only. He started various organizations and newspapers to spread the knowledge of philosophy and rationality. He made his students and followers aware of the bigotry, superstition and blindness consisting in organized religions. For this reason, Derozio became an enemy of the bigots and fundamentalists. He was dismissed from college too but he was not disheartened at this. Derozio and his disciples advocated the exercise of reason and the acceptance of truth through reasoning and evidence. The impact of the movement that he started was far reaching. A new awakening in the world of knowledge through a strong attack on religious bigotry and blindness started at the hands of these people. This event created and led by the young people is known in history as the ‘Young Bengal’ movement. You will know about this details in the next class.

### The partition of Bengal and Bangladesh on the way to independence under the leadership of Bangabandhu

As the people of the subcontinent became more and more aware of the practice of knowledge, the anti-English movement also became stronger. At that time, no single acceptable leader was seen in the Bengal territory who would work for the total emancipation of people. There was none practicing open mindedness and thought, and loving all people irrespective of their religion, caste and colour. In the first half of the 20th century, Bangabandhu Sheikh Mujibur Rahman (1920-1975) emerged as such a leader. He conducted a systematic movement for the liberation of the people of Bengal. At that time, the British were in power and Indian National Congress, Muslim League and other parties were active in Indian politics. Using religion, the politics of the British, Indian and Bengali elite politicians was at its height. The movement to establish an undivided Bengal was also going on. Bengal was partitioned twice in 1905 and 1947 which is known as ‘Bangabhanga’. In 1947, the eastern part of Bengal was annexed to the state of Pakistan in the name of religion. The argument was that Muslims were the majority in the eastern part of the country. However, according to the census of 1931 and 1941, around 50 percent of the people in the eastern part of Bengal region were believers in religious and cultural practices other than Islam. Young Bangabandhu, though associated with the politics of Muslim League, was non-communal at heart and believed in the freedom of all people to practice their own religion. While supporting the politics of dividing the Bengal region into East and West and merging its eastern part with Pakistan, Bangabandhu never wanted to divide people on the basis of religion. Love and affection for all people was the first and last thing for him. With the experience of watching Huseyn Shaheed Suhrawardy, A K Fazlul Haque and Maulana Bhasani from close quarters, Bangabandhu continued his movement to free the people of Bengal. He did not accept the exploitation and dominance of Muslim rulers of Pakistan over the common people of the eastern part of Bengal.

Bangabandhu led the movement for the liberation of people during the British and Pakistan

periods. He was jailed repeatedly while protesting against exploitation and communalism. He risked his life to establish an independent and sovereign Bangladesh by freeing the common people from the shackles of Pakistani rulers. Bangabandhu was a humanitarian leader who emerged from the life tinted with soil, mud and water amidst the mass people of Bengal. Bangabandhu knew that the so-called ambitious elites from many distant lands had been ruling and exploiting the people of this region for thousands of years. He knew that they were ruling in the name of better language, religion and culture. This exploitation went on sometimes in the name of religion, sometimes in the name of dynasty, sometimes with the intention of grabbing wealth, and sometimes driven by the greed of obtaining power. After being released from Pakistan prison in 1972, Bangabandhu returned to independent Bangladesh and declared war against the bribe-taking and corrupt people among the Bengalis. The sacrifice that Bangabandhu made under the sole identity of humanity leaving all discriminating identities based on religion, dynasty and race is exemplary in history. Under his leadership, crossing the long path of movements, struggle and sacrifice, the nation of Bangladesh emerged in 1971 in exchange for the sacrifice of 3 million people. The most brutal massacre in the history happened during the liberation war of Bangladesh in 1971. You will get more information on the liberation war and the life and struggle of Bangabandhu in the History and Social Science books in every class.

You have seen in the history of thousands of years how the people of this region have sustained their existence going through various obstacles. They have moved forward overcoming the obstacles, natural and man-made. The people of Bengal have always been peace-loving and non-communal. The tendency to live together and side by side in the face of adversity has been the driving force behind the history of Bengal. Geographical variation has created uniqueness in people's behavior, food habit, thoughts, culture and politics of this region. Availability of water and rain has made irrigation and agriculture both easy and difficult. Since the region was rich in food and wealth, people from distant lands settled here permanently. They had conflicts with the natives. On the other hand, synthesis of language, religion, and culture also happened. Many power-hungry people tried to expand their power by coming from places far from Bengal or India's geographical territory. Ambitious elites fought among themselves for dominance. The common people of this region were affected most. It is because they could not assert their power by defeating the so-called elite, self-centered regal powers. Bengal region has always been ruled by the rulers coming from outside the geographical boundaries of this region. At the end of a long journey of thousands years, Bangabandhu Sheikh Mujibur Rahman was the first to emerge from the mud, rivers and green forests of Bengal to build an independent and sovereign state called Bangladesh for the common people. Bangabandhu Sheikh Mujibur Rahman is recognized by all as 'the Greatest Bengali in Thousand Years'. You have to remember that he did not fight only for the liberation of Bengalis, nor did he fight for the people of any particular religion, caste or sect. Rising far above religion, caste and race, he worked for all the people of this land. He relied on the religion of humanity and worked with the labourers and toiling people for their emancipation. That is why 'Bangabandhu' has also been honoured with the 'Bishwabandhu' title as a humanitarian and non-sectarian leader. On 23 May 1973, while conferring the Joliot Curie Medal of Peace award on Bangabandhu, the Secretary General of the World Peace Council bestowed the title 'Bishwabandhu' upon Bangabandhu.

# How to Reach a Logical Conclusion



## What did we do with our first fallen-out tooth?

Today Rupa has come to class bringing with her a small item wrapped in paper. Everyone asks, 'What have you hidden inside it? Open it for us.' When Rupa unfolds the paper, a little white tooth appears. Rupa says, 'My younger sister has recently lost her tooth. When going to bed, she kept it under her pillow. She thought that a fairy would come at night to take her tooth away and leave her a gift in return. She had watched such an event in a foreign cartoon.' Anuching asks, 'Will the fairy really appear?' Rupa replies, 'No, dear! My mother has brought a gift and left it under her pillow.' Everyone bursts into laughter.

Now, everybody shares the memories of the tooth that fell out first. They speak about what they did with it. What did you do with your first fallen-out tooth? You may draw a picture of it and tell its story to your friends.



## The story of my first fallen-out tooth

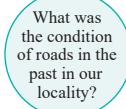
Let me write the story (with picture) of my first fallen-out tooth	
With my first fallen-out tooth, I...	Let me draw a picture of it ...

As Khushi Apa enters the class, everyone asks, ‘Apa, does any fairy really come to take our teeth away? Apa, can the rats really take our teeth away?’

Khushi Apa says, ‘What do you think? Let us find out the answers to these questions. At the same time, let us try to know the stories, sayings, and proverbs that are popular in our house and locality, and among our friends, neighbours and relatives.’

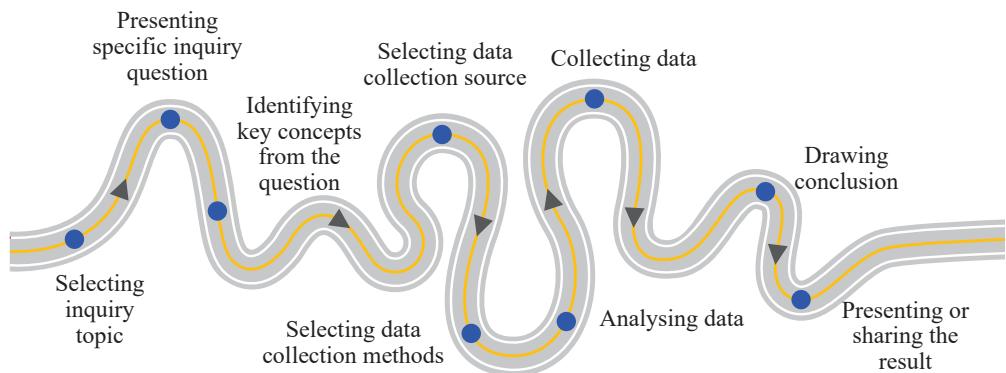


### The steps of inquiry at a glance

Steps	Short description of the steps	Examples
Determining the topic of inquiry	The subject under inquiry	For example, ‘Changes in our locality’ <div style="display: flex; justify-content: space-around; margin-top: 20px;"> <div style="text-align: center;">   Our locality         </div> <div style="text-align: center;">   What was the condition of roads in the past in our locality?         </div> <div style="text-align: center;">   Roads         </div> </div>

Raising specific inquiry questions	We will write or make specific questions related to the content determined in the previous step. We will find answers to these questions through these inquiry-based steps.	Sample inquiry-based questions for the topic ‘Changes in Our Locality’ can be: Question 1. What was the condition of roads in the past in our locality? Question 2. What was the occupation of general people in the past in our locality? Question 3. What festivals were observed in the past in our locality?
Finding out the key concepts from the questions	Each inquiry question contains one or more key concepts. If we identify these concepts, it will help us understand where and how the needed information has to be collected.	For example, Question 1 – What was the condition of roads in the past in our locality? In this question, there are three key concepts:
Selecting the data sources	To whom or where do we have to go to find the answer to the question we are looking for? For example, we may collect data from a museum or an archive, a book or a magazine, a person who knows about the subject, an archaeological site, internet, video etc.	For example, Q 1 – What was the condition of roads in the past in our locality?  To find the answer to this question, we can take help from the elder people of our locality. Moreover, we can look at an old map or we may read some relevant texts on this subject.
Determining the data collection method	Data collection method refers to the ways through which we collect data. For example, questionnaires, interviews, observation, group discussions, etc.	For example, Q 1 – What was the condition of roads in the past in our locality?  For this inquiry, we may invite some elder people of our locality to a meeting and we may discuss the issue there. We may get an answer to our question from the discussion. Otherwise, we can take interviews.

Data Collection	In this step, we may collect data from selected people or selected places by using a selection method.	For example, Q 1 – What was the condition of roads in the past in our locality? To know the answer to this question, we can select 4/5 senior citizens, go to them and take their permission to conduct discussion sessions with them. We will write down or record their answers.
Data Analysis	The data we collect do not give us answers directly. We have to study and organise them, or make some calculations. Then, the data become meaningful. This process is called data analysis.	By using the collected data, we may create a map and identify the roads of the past in it. Again, by collecting data from three persons, we may write descriptions of the main roads. <sup>1</sup>
Results/Findings	After analysing data, we find the answer to our inquiry question. This answer is our result. This means we have reached a conclusion.	For instance, for the above example (inquiry question 1), our result or finding may be: Earlier, there was no road in the north-western part of our locality. Now, a large and spacious road has been built there. Therefore, the communication between the north and the south has become easier. However, there were many small dirt roads in the past. They do not exist now. Nowadays, people travel less on foot.
Communicating the result	We may use different means to communicate the result that we have obtained through the process of inquiry to everyone. For example, graphs, tables, pictures, videos, written reports, dramas, etc.	For the above example a picture can be imagined:



## Investigating amusing customs related to fallen-out teeth

Today everyone will investigate the customs of fallen-out teeth. Rupa says, ‘It is almost the same in all families. They place the teeth under the pillow and wait for the fairy’s arrival.’ Sabbir says, ‘Aha! Rupa, is it possible to presume the result of the investigation beforehand?’ ‘This thought has come to my mind; that is why I’m sharing it with you,’ replies Rupa. Anuching adds, ‘Well, please stop for now. We rather start our inquiry. At the end of the investigation, we will understand whether our presumption is true or not.’



### Inquiry-based task 1

#### Topic: Customs about falling of teeth

**Inquiry question:** What kind of customs and stories about falling of teeth are prevalent in our family, locality or society?

The key topics in the question:

- Our family, locality and society
- Customs related to first falling of teeth
- Existing stories and thoughts regarding falling of teeth

To whom or where to go to find information? (**Data source**):

How do we know or collect data? (**Data collection methods**):

**Data collection:** For this, we may use the following table. Together, all the members of the group have collected data from different people.

**Data analysis:** Then, they sort similar types of data, for example, locality-based data, and data of different periods (collected from people of different ages).

#### Communicating the result/conclusion:

**Presentation:** Robin along with his group-mates has presented data obtained from the inquiry process and the result using pictures – What do people of different regions do when they lose their teeth for the first time? They then share interesting stories related to falling of teeth. Others also present their inquiry-based work.

## Data collection table

From whom did we collect data?	What do they do when they lose their first tooth?	Interesting thoughts or familiar stories related to teeth
Sabiha Khatun (paternal grandmother of Fatema), Rajshahi		



After everyone's presentation, Rupa concludes, 'No, what I assumed wasn't true. My assumption was not true. The customs about the lost teeth are not the same everywhere; rather they are quite diverse.' Sabbir adds, 'We have some assumptions like this about many other topics. However, these are our personal notions (or ideas) or thoughts. Through some inquiry-based tasks, we may verify these, and thus, we may modify our ideas.'

### Evaluating the group work of other friends

We may try to understand our friends' presentations with attention. The table below includes the expectations or ideal tasks for the inquirer. Considering the relevant things, write briefly in the following table how we can develop the inquiry process. Also, include the dos and don'ts of the process with an explanation, and the reasons behind it. Write in brief and short phrases in the table below. We will not forget to appreciate our friends' work. We usually call it feedback. You can provide feedback for each step of the inquiry process comparing them with the ideals. For this, you can use phrases like 'successfully completed,' 'partially completed' and 'needs more help.'

Ideals/ Expectations	Inquiry questions  (Question/ questions is/ are specific, attractive, and resolvable through an inquiry-based study)	Key issues of the inquiry question  (Has been able to identify the key issues from the inquiry question)	Data source  (Has been able to mention one or more suitable data source to find out the correct answer)	Data collection method  (Has been able to select a suitable method for collecting data from the data source)	Data collection  (Has been able to collect data and kept a record of the data source according to plan)	Data analysis  (Has been able to organise data/ make necessary calculations in an appropriate manner to answer/solve inquiry questions)	Communicating the result  (Has presented the inquiry process and result in a clear and interesting manner)	Comments/ Feedback
Group 1								
Group 2								
Group 3								
Group 4								
Group 5								

## Evaluating the performance of own group members

To provide feedback, we can use the phrases ‘successfully completed,’ ‘partially completed’ and ‘needs improvement.’

Name of group members	Participation  (Actively participated throughout the inquiry process)	Helping other members  (Whenever a member needed help, s/he helped that member out of his/her interest)	Respect for others’ opinions  (Always respected the opinion of friends, even if it did not match with his own)	Opinions or feedback
Anai				
Sumon				
Rupa				
Fatema				

## Personal notions and its verification: reaching a logical conclusion

After entering the class today, Anuching says, ‘Khushi Apa, what Rupa assumed yesterday is called a hypothesis or an assumption. I read it in a book.’ Rupa enquires, ‘What! What did you say? Is it a ‘hippopotamus’? Or what is it called?’ Hearing this, everyone burst out laughing. Khushi Apa says, ‘So, let Anuching conduct a small class on this topic today.’ The following is the gist of what Anuching has said:



### Hypothesis (or an assumption):

Often, we presuppose (or assume) the result of an inquiry-based study even before collecting data. This is called a hypothesis. Usually, we think this way from our personal notions or common sense. Our assumption can be right or wrong. When we analyse the collected data for inquiry, we find out whether our assumption was right or wrong. If needed, we may rectify our ideas based on the findings then. This is how we reach a logical conclusion. Therefore, if someone questions my idea, I can explain that it is not a personal notion; rather, a logical conclusion has been drawn following scientific steps.



Let us try to compare personal notions with logical conclusions analysing Anuching’s words:

Personal Notion or Presupposition	Logical Conclusion



Now, the students of Khushi Apa’s class always verify their personal notions or assumptions through inquiry-based work. You may also do the same. Look at one example done by Robin.

Topics	Hypothesis (or an assumption)	Description of inquiry-based task	After-thoughts/logical conclusions
Family types of our classmates	Most of the students belong to the nuclear family.	We collected information from everyone in the class about their family members.	Most of the students live in nuclear families (75%). In this case, the hypothesis was right.

## Analysis of or reflection on the steps of inquiry



Neela and Ganesh have brought their self-made reflection diaries to the class. Reflection means thinking about your own works and analysing them well. Neela and Ganesh show to everyone what they have written in their diaries. If you want, you may also prepare a reflection diary of your own. They have written about each part in their diaries as the following:

### Selecting the data sources:

My inquiry question was: What customs about fallen-out teeth are prevalent in different areas?

I selected five persons: my grandfather, Adnan's grandfather, Shihan's grandmother, Sumon's grandmother and Fatema's grandfather. Later I found that they all belong to the North Bengal, that is, they are from the northwest part of Bangladesh. They are mostly from Rajshahi, Pabna and Natore. However, Anuching's grandparents' home is in Bandarban, Nahid's grandparents' home is in the haor (large wetland) area of Sunamganj,

and Nazifa's grandparents' house is in Jashore. If we had collected data from them, sources of data would have been diverse. Another issue came to my mind – we collected data only from the elders. If we had collected data from our parents, uncle and aunts, friends and their young siblings, the customs of different periods would have been reflected in the collected data. It is because the customs might have been different at different times. Next time I have to think more about people or information sources.

A part of Neela's reflection on her inquiry-based task

**Data collection method**

My inquiry question was: What proverbs and stories about fallen-out teeth have become widespread in different periods in our country?

To find the answer to the inquiry question, I arranged a group discussion with people of different ages at Salma's yard. I selected Salma's place because it was near all the participants'

residences. However, it became quite difficult to hear from every participant in the group as they had different types of stories because they were of different age groups. In the presence of elders, the youngers got fewer opportunities to share their stories. I thought it would have been better if we had arranged separate sessions for the young and the old people.

#### A part of Ganesh's reflection on his inquiry-based task

Reflections will be useful at each step of your inquiry-based work. At the end of the year, you will discuss the research steps in a discussion session.

#### What do the children of other countries do when their teeth fall out?

In today's class Khushi Apa says, 'Okay, we have seen what we do with our lost teeth. What do you think the children of other countries do when they lose their teeth? Do they do the same as we do? Or do they do different things?'

Sumon replies, 'I think they do the same as we do.'

Sadia adds, 'How far is Bangladesh from the African continent? The people of that region might do different things.' Munia has made a cone-shaped loudspeaker with a piece of paper. Using it, she declares, 'Friends, these are all your -----,' 'Hypotheses (hypothesis in singular),' everyone promptly replies in a loud voice. 'To verify the hypothesis and to reach a logical conclusion, we need -----.' Everyone again promptly adds, 'Inquiry.'

Then, Khushi Apa talks about the customs about fallen-out teeth prevalent in some other countries.



Do you remember the country called Egypt? What is Egypt famous for? Egyptian children throw their first lost tooth in the direction of the sun. Addressing the sun as uncle, they request him to give them bright white teeth in return.



Anai says, ‘What do the children of some other countries do with their fallen-out teeth?’ Khushi Apa replies, ‘Why not find out the answer to this question yourselves. You may ask your relatives living abroad about it and collect data from your friends, the internet, books and newspapers.’



## Inquiry-based task 2

**Topic:** Prevalent stories and customs about fallen-out teeth in various countries

**Inquiry questions:** What do the children in other countries do when they lose their first tooth?

What are the prevalent stories about fallen-out teeth in different countries?

**Key ideas in the inquiry question:**

- Data source:
- Data collection methods and strategies:
- Data collection: For this, we may use the following table.
- Data analysis:
- Results/Findings:
- Presentation/Communicating the results:

Name of the continent/country/ locality	Customs related to the falling of teeth	Ideas related to the customs
1. Egypt and other middle-eastern countries	Children forcefully throw their first fallen-out tooth in the direction of the sun.	Bright white teeth like the sun will appear.
2. Australia		
3. India		
4. Tajikistan		

One locality may have many customs.

Following the steps of inquiry, everyone finds out the answers. Then, they present the findings using various means. Notably, Sadia's group composes a song including the names of different countries and the customs related to fallen-out teeth. Now, you may also communicate the result using different means.

### দুর্ধাঁত পড়ে

কেউ ছুড়ে দেয় দাঁতটি নিজের ইঁদুর ভায়ার গর্তে,  
 বিনিময়ে ছোট নতুন দাঁতকে পাবার শর্তে,  
 কেউবা আবার দাঁতখানিকে বাড়ির ছাদে রাখে,  
 টিকটিকিতে দাঁতটি নিয়ে নতুন দেবে তাকে।  
 কিন্তু যদি দাঁতটি তোমার বাতসকে দাও ছুড়ে,  
 দেখতে পাবে, একটি পাথি আসছে নিতে উড়ে।  
 সূর্যকে দেয় অনেক শিশু; উপায় আছে আরও

**New questions that have come to my mind:** Why are these customs and stories similar in some regions? Write the questions that come to your mind in your Reflection Diary. Think about these and inquire.

**What are these prevalent rules and regulations in a society?**



Let us think

Form pairs with friends

Share our thoughts with others

Khushi Apa says, 'Do you have any questions about the customs of fallen-out teeth in your country and in various other countries? Aha! I see all of you have a lot of questions.'

- What traditional activities follow the falling of teeth in different areas? What are they called? Do they have any specific names?

- What are the issues, other than the fallen-out teeth, for which such rules and regulations are prevalent in society? If they exist, what are they?
- Why and how are these rules and regulations created in a locality?
- Do these rules and regulations change over time?

You too may think whether you have any relevant questions or not.



The rules and regulations, and the manners and etiquettes that the people of a locality or a society follow for a long period are called prevalent customs. Usually, the collective beliefs of the people of that society and of that time are related to these customs.

### Exploration of various prevalent customs

We have explored various customs of different regions regarding fallen-out teeth. In addition, there are various customs about other issues prevalent in different societies. We can also inquire about them. We can inquire about the reasons why these customs were created in a certain society and in a certain period. We may formulate questions and look for answers to the questions by following the steps of inquiry. The elders may help us by providing data during this activity.



### Inquiry-based task 3

**Topic:** Prevalent customs in the countries of the world including Bangladesh

#### Some inquiry questions (examples):

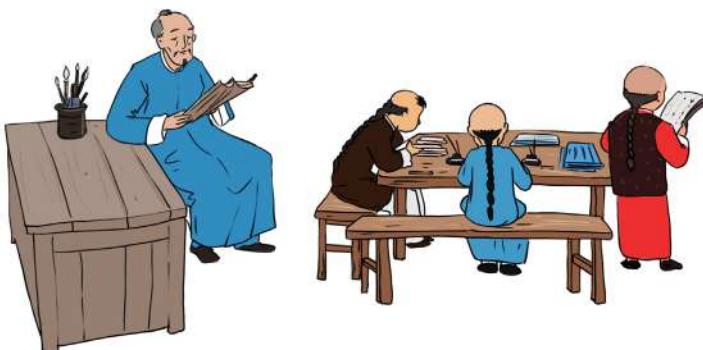
- Why do we stand up when the teacher enters the classroom?
- When did it start?
- Why did this custom become a rule?
- In which countries is this custom prevalent? In which countries is this absent?

#### Key ideas in the inquiry questions: -

- Data source:
- Data collection methods and strategies:
- Data collection:
- Data analysis:
- Results/Findings:
- Presentation/Communicating the results:

## Do the prevalent customs of the society change over time?

There is a story about students of China. In the past, the students of a place in China used to participate in the classes sitting with their backs to the teacher. They do not do it now. The previous custom has changed. Earlier they believed that it was disrespectful to sit facing the teacher. Now, with the passage of time, their belief has changed and their custom has also changed.



Following the students of Khushi Apa, let us form several groups and explore the changes we can find in some specific customs of our own or other societies. We can explore changes in any other social structures such as educational institutions, laws, family, etc. Proceed as before following the steps of inquiry in a scientific process.



### Inquiry-based task 4

Let us start our task with an inquiry question. The question can be about finding out the changes in any custom over time in our society or in other country or society.

**Topic:** Changes in customs in different countries of the world including Bangladesh

**Some inquiry questions (examples):**

- How do the customs related to \_\_\_\_\_ have changed over time in our society?
- How do the customs related to \_\_\_\_\_ have changed over time in \_\_\_\_\_ society?
- How have changes in professions taken place in our locality?
- How have changes taken place in our country at different times? (You may take help from the Inquiry-based Reader of Class Six)
- What types of changes have taken place over time in the familial structure of our society?

**Key ideas in the inquiry questions: -**

- 1) Data source
- 2) Data collection methods and strategies
- 3) Data collection
- 4) Data analysis
- 5) Result/communicating the findings
- 6) Presentation

## Mili's Dream

For the last few days, the class environment was in a mess. Everybody was humming and whispering with others about many things. Everybody seemed irritated about something. Today, after entering the class Khushi Apa asks, 'What happened to you all? You all are quarreling a lot as if everybody is angry with each other. You were not like the way you are behaving these days; you have always lived in harmony. What happened then?' Everybody starts speaking together creating a loud noise.

Anai says, 'Apa, Rupa has been taking away others' belongings every day without taking permission from the owners. She has finished my lunch today.' Ganesh adds, 'She has taken my scale without informing me.' Adnan says, 'She has grabbed my pen.' .... Rupa doesn't reply to anyone's complaints and stays silent.



'He tells lies the whole day.' 'So what?' replies Khushi Apa. Hearing the reply of Khushi Apa, everyone becomes shocked. They say, 'Telling lies is a very bad thing.' Apa asks, 'Who told you that telling lies is a very bad thing? And when did s/he tell you this?' Hearing the questions of Khushi Apa, everyone thinks that she probably has gone mad. What sort of questions are these? However, everyone becomes thoughtful about her questions. In fact, why do we not like lies? Why do we think lying is bad?

..... Mili wakes up with palpitations in her heart. Then she sighs in relief and mumbles, 'Thank God! It was a dream. What a strange dream I had!'

Next day Mili tells her friends and Khushi Apa about that interesting dream. Khushi Apa says, 'Like the Khushi Apa who appeared in the dream, I have some questions to ask you.'

Nazifa says, 'Khushi Apa, Shihan hasn't stood up when you entered our class. He noticed when you entered.' Nandini adds with excitement, 'He doesn't stand up when any teacher enters the class.' Hearing these, Shihan does nothing but simpers. Everyone becomes very angry with him.

At this moment Ganesh says, 'Apa, Roni declared a moment ago that you would not take our class today.' Shihan adds, 'Yes, Roni is telling lies to everyone about many things.' Hearing these, Roni scratches at his bushy hair on head in such a way as if he hasn't done anything at all.

These types of complaints against one another continue for some time. Khushi Apa says, 'Let us examine every incident one by one.' Apa adds, 'Can you tell me what Roni has done?'

Everyone replies with a loud scream,

.....



### Open discussion:

Why do we consider telling a lie to be bad?

How, when and from whom did we learn that telling a lie is bad?

What are some other things that we all generally like or dislike?

What can we call them?

Traits we usually like	Traits we usually dislike
1. Speaking the truth	1. Disrespecting the elders
2. Punctuality	



Nandini now says, ‘In society, there are some traits that we consider good, especially when they are found in human beings. Again, in human beings, there are some other attributes that we consider bad. These are actually some values that prevail in our society. Just as there are certain norms in the society, there are certain values also.’

Anai asks, ‘Well, do social values (samajik mulyabodh) change like social norms (samajik ritiniti)?’

### Investigating the changeability of social values

Now, we the students will form different groups. By following scientific steps, we will explore the changes in values over time and across places.



### Inquiry-based task 5

#### Topic:

#### Some inquiry questions (examples):

- What kind of values in the present times do the people of Bangladesh have about respecting the elders? What kind of values did they have earlier in this regard?
- Do the people of other countries have the same values that the people of Bangladesh have about respecting their elders? Or, are they different?

## The key issues in the questions:

- Data source:
- Data collection method and technique:
- Data collection:
- Data analysis:
- Results/Findings:
- Presentation/Communicating the results:

## Let us evaluate the work of friends' group

Ideal/ expectation →	Inquiry question  (The question(s) is/ are specific, interesting and answerable through inquiry.)	The key point in the question  (Has identified the key points in the question.)	Data source  (Has been able to mention one or more suitable data source to find out the correct answer)	Data collection method  (Has been able to select a suitable method for collecting data from the data source)	Data collection  (Has been able to collect data and kept a record of the data source according to plan)	Data Analysis  (Has been able to organise data/ make necessary calculations in an appropriate manner to answer/solve inquiry questions)	Communicating the results  (Has presented both the inquiry process and the findings in a clear and attractive way.)	Comment/ feedback
Group 1								
Group 2								
Group 3								
Group 4								
Group 5								

## Evaluation of the work of the members of own group

We can give the feedback using the expressions like ‘successfully completed,’ ‘partially completed’ and ‘needs more improvement.’

Name of the group members	Participation (Actively took part in the entire inquiry process)	Helping other members (Willingly helped other members when they needed)	Respecting others' opinion (Always respected the opinions of friends even if they did not agree with his/her opinions)	Feedback
Anai				
Kankon				
Nahid				
Ganesh				

All the groups have presented the findings of their inquiry about the changes of social values in different ways. They all agree that:



There are certain social values that are almost the same in countries all over the world. For example, telling a lie or stealing something is considered bad and getting along with everyone is considered good. Again, there are certain values that may vary from society to society and country to country. Even with the passage of time, various values prevailing in our society may also change. None of these values is absolute or constant.

### Practicing social norms and values in our life

Now the friends sit in groups and make a list of some social norms and values that they want to practice. From there, they select 10 social norms and values that they want to practice in their daily life. For doing this, they first draw trees on coloured paper and cut the outlines of those trees. In this way, they get some paper-cut trees. They stick those trees on the wall of their classroom. These trees have branches but no leaves. Whenever they do something related to some particular social norms and values, they write it on a coloured paper-leaf. Then they attach it to that particular tree writing their names below. At the end of the year, the trees become full of leaves. A

picture of such a tree is shown below:



At the end of the year we will observe the trees well. The box below contains some questions for you to think about this tree. At the end of the year we will closely monitor the trees according to the questions.

### Let us think

- Which tree possesses more leaves?
- Which tree have I added more leaves to?
- Which tree have I added the fewest leaves to?
- What kind of norms and values have I been practicing more? Which norms and values do I need to practice more? How can I do that?

## Do natural elements also change over time?

We have seen that people's thoughts, beliefs and customs can change with the passage of time. Well, apart from this social element, can the elements of nature also change? Mili says, 'Change in nature? Let me explain. It rains in the monsoon, but not in the winter. Many trees shed their leaves in the winter.' Khushi Apa says, 'Yes, right you are. What other things change with the change of the seasons?' Sumon says, 'I have got an idea.'

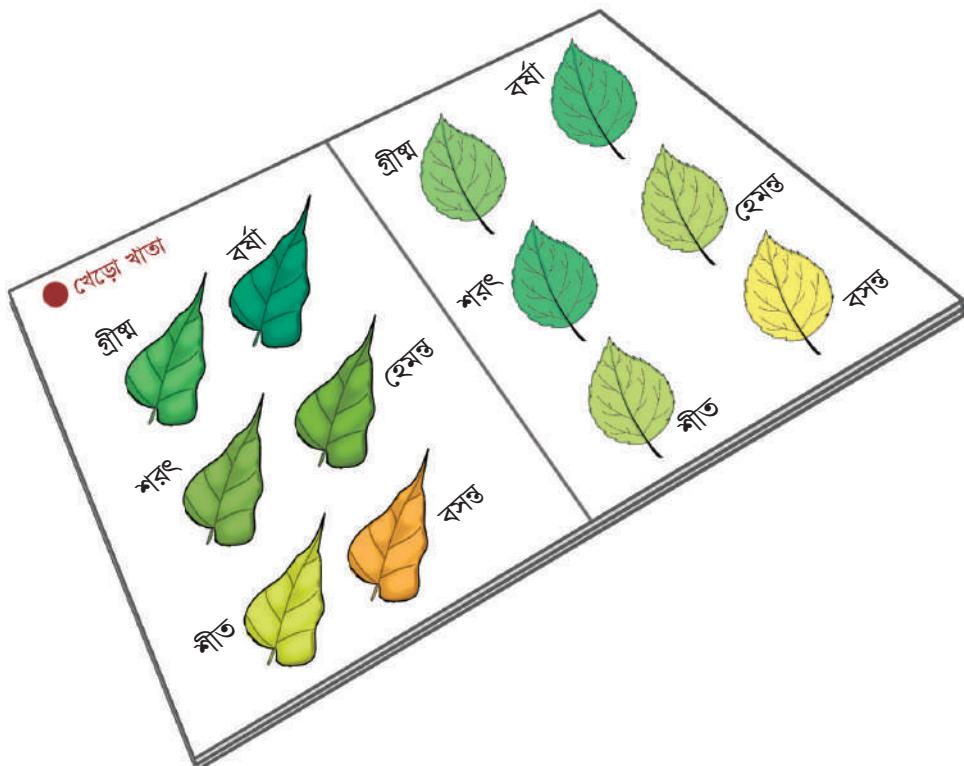


### Inquiry-based task 6

Sumon shares his idea: Let all of us form groups to make some books. To do this, we need to attach some pieces of papers together and then wrap those papers with a cover. In these books, we will keep the records of the changes in weather, plants, leaves, soil, sky etc. around us in different seasons throughout the year. We will see each other's books at the end of the year. On each page, let us keep the records of the noticeable changes over the course of a month. This recording may be done by writing, drawing or collecting samples of various elements that have undergone changes. Everybody likes Sumon's idea. Each group then chooses distinct types of weather and natural elements. Khushi Apa says, 'While forming the group, let us make sure that the homes of the group members belong to different parts of the locality. In this way, we can observe the changes in the nature of different places.'

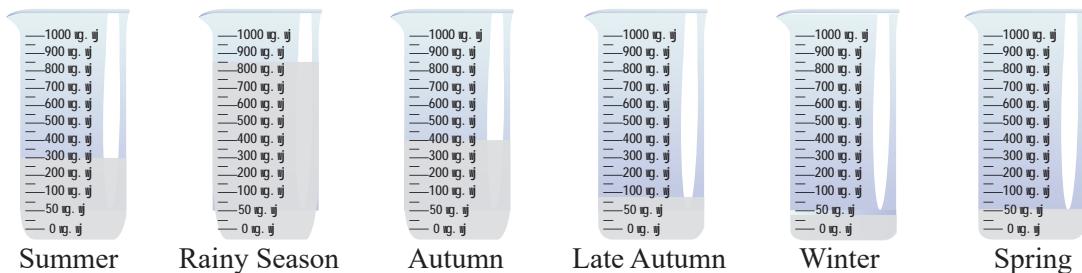
- Topic:
- Inquiry question
- Data Source:
- Data collection method and technique:
- Data collection:
- Data analysis:
- Results/Findings:
- Presentation/Communicating the results:

**Group Lotus:** This group will search for the leaves of the trees. They will observe the leaves every month, draw their color pictures, print the pictures, stick them in the scrap book and collect leaf samples. At the end of the year, they will present the sequence of the change of leaves with pictures to their friends. The name of the leaves of the tree and its changes in 6 seasons will be mentioned.

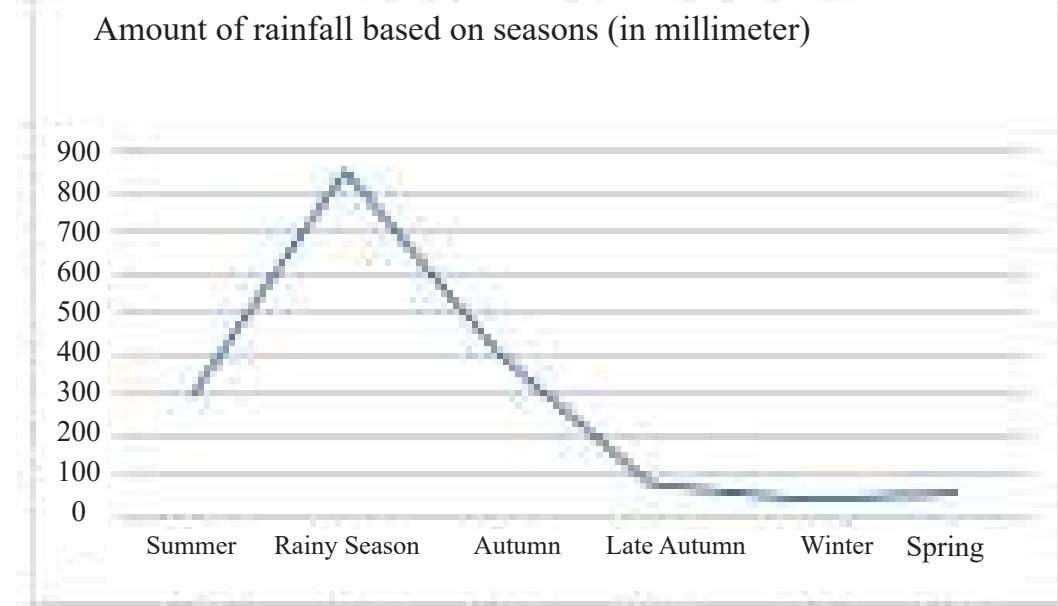


**Group Lily:** This group will inquire about rains. They will make several similar measuring bottles to collect rainwater. Then they will measure the quantity of rain every month. They will present the seasonal variation of rain with graphs to the whole class. They will also sequentially arrange the measuring bottles with rainwater so that others can see them.

## Rainfall according to seasons in the Mili's locality



Amount of rainfall based on seasons (in millimeter)



Summer 300

Rainy Season 850

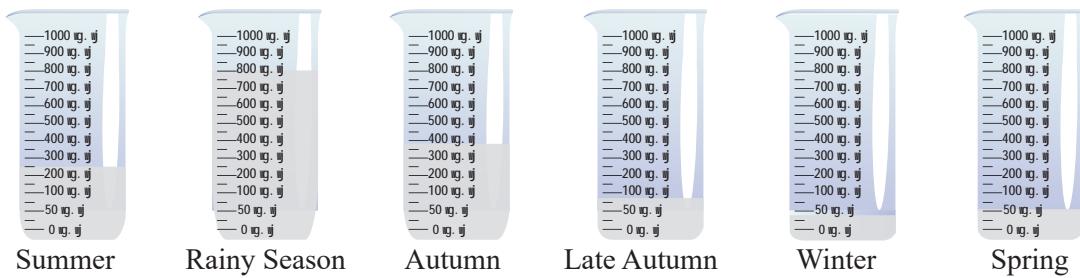
Autumn 400

Late Autumn 80

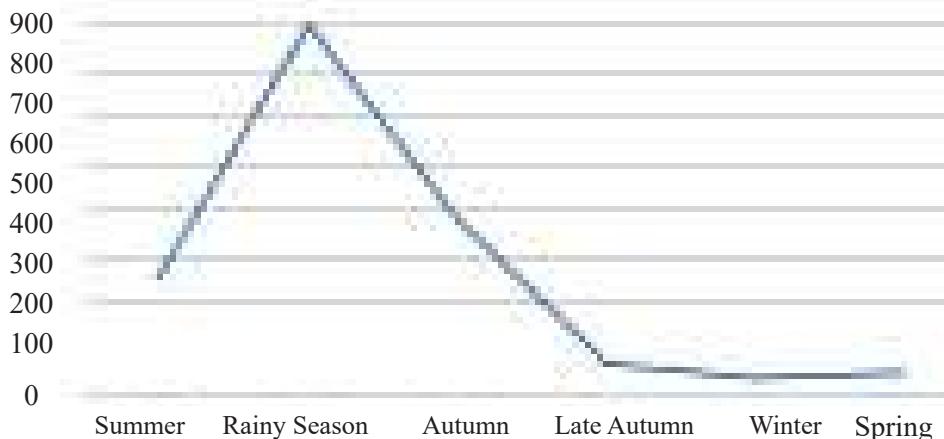
Winter 40

Spring 55

## Rainfall according to seasons in the Roni's locality



Amount of rainfall based on seasons (in millimeter)



Summer 250

Rainy Season 800

Autumn 380

Late Autumn 70

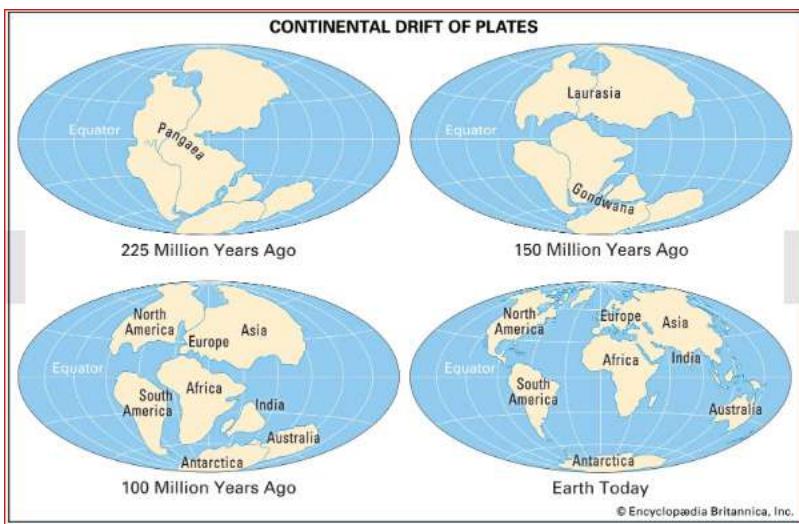
Winter 35

Spring 50

**Group Rose:** This group will inquire about the soil. They will observe the soil in different areas every 2 months, collect soil samples and write a description of the soil condition.

Do the landforms change over time?

Next day when Khushi Apa enters the class, Mili says, ‘We are exploring how different elements of nature change over time. We have found that there are many types of landforms around us. Do they also change over time?’ Khushi Apa says, ‘You are on the right track, Mili. With the passage of time, the landforms also change. Let’s first look at some pictures of the changes that have taken place in the world.’



After observing the pictures, Neela says, ‘In the pictures, we find that the continents are gradually moving away from one another.’

Khushi Apa says, ‘Yes, Neela. Each of our continents is on a plate. As these plates keep floating, sometimes they come close to one another and sometimes they move away.’

Mili asks, ‘But why do the plates keep floating?’

Khushi Apa says, ‘That’s an interesting question, Mili. Let’s do a fun task for knowing this.’

Khushi Apa then brings a watermelon. Seeing it, Kankon says, ‘Apa, will we now enjoy the watermelon together?’

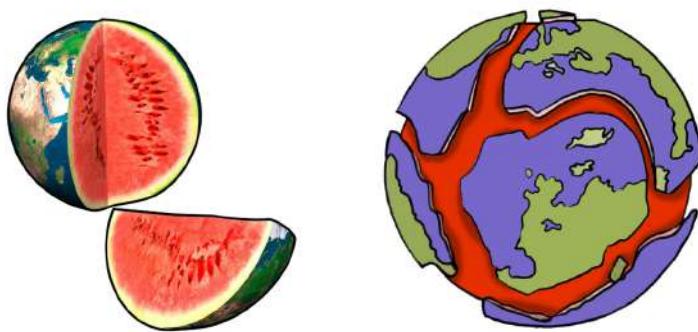
Kankon’s words make everybody burst into laughter.

Khushi Apa says, ‘Yes, Kankon. Of course, we’ll enjoy the watermelon but before doing that I’ll show you an interesting fact about watermelon.’

Khushi Apa then cuts the watermelon into pieces. Showing a slice of the watermelon, she asks, ‘What does it look like?’

Everybody starts guessing.

Khushi Apa then says, ‘Well, let’s see a picture to put our thinking on the right track.’



Observing the picture, Mili says, ‘Apa, it looks exactly like the earth.’

Khushi Apa says, ‘Well said, Mili.’

Roni asks, ‘Apa, does the earth have the same soft parts as the inside of a watermelon?’

Omara says, ‘After reading a book from the Reading Club, I have come to know that there is molten lava inside the earth.’

Khushi Apa says, ‘You are absolutely right, Omara.’

Roni asks, ‘We know lava is a liquid substance. If so, the surface of the earth is supposed to move always, isn’t it?’

Khushi Apa says, ‘It is in fact moving but we don’t always realize that.’

Kankon asks, ‘When do we realize this?’

Mili says, ‘I think we realize it during an earthquake.’

Khushi Apa adds, ‘You are absolutely right, Mili. Besides, diverse landforms of the earth have been created through the diverse movements of the plates.’

Soman asks, ‘But how is it possible, Apa?’

Khushi Apa says, ‘Let’s find it out through an interesting experiment.’



## Materials:

6 pieces of biscuits (to represent the plates)

Shaving foam/jelly/clay (to represent the magma)

Spoon

Tissue (to represent the crust)

3 small trays/dishes

1. Let us create a layer of magma by using jelly/clay or by spraying shaving foam in the tray.
2. Flatten the magma with a spoon so that it becomes even everywhere.
3. Place a tissue carefully on the magma.

### Procedure A: Tray 1

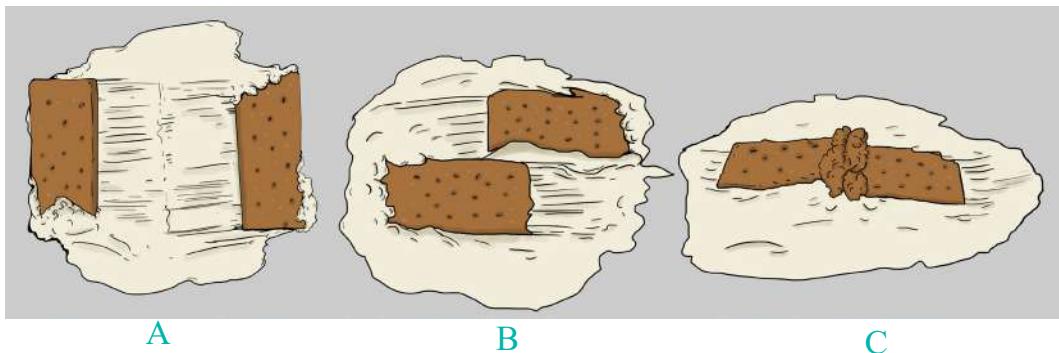
1. Gently keep two biscuits together on top of the magma so that they form a rectangle. (Each biscuit represents a plate)
2. Smoothly drag one plate away from the other. Then, with the help of a globe, let us see what type of landform creates there when the two plates move away from each other.

### Procedure B: Tray 2

1. Gently keep two biscuits on top of the magma again but now at a distance.
2. Now allow the two biscuits to collide face to face and see what type of landform creates at that place.

### Procedure C: Tray 3

1. Once again keep two biscuits gently at a distance on top of the magma.
2. Now move each biscuit by the side of the other without any collision and see what type of landform creates there.



**Table: Landforms created by biscuits**

Tray	Pictures of magma and plate conditions resulting from collisions
Tray 1	
Tray 2	
Tray 3	

After completing the drawing, Roni says, ‘Apa, we see that sometimes landforms like mountains form as a result of the movements of the plates. Sometimes oceans form. There are different types of landforms in Bangladesh; they are also created by such events, right! ’

Khushi Apa says, ‘You are absolutely right, Roni.’

## Landforms of Bangladesh

Sumon says, ‘We have seen on the map that there are hilly areas in the Chattogram division of Bangladesh. What other landforms are there and where are they?’

Mili says, ‘We can find it through an inquiry-based task, can’t we?’

Khushi Apa says, ‘Excellent, let’s find out what landforms are there in Bangladesh and where they are. We can take the help of History and Social Science: An Inquiry-based Reader for this task. We can also collect information from internet and other books.’

Sumon says, ‘Apa, we can present the results of our inquiry on a map of Bangladesh by marking the places with different colours.’

Khushi Apa says, ‘That’s a nice proposal!’

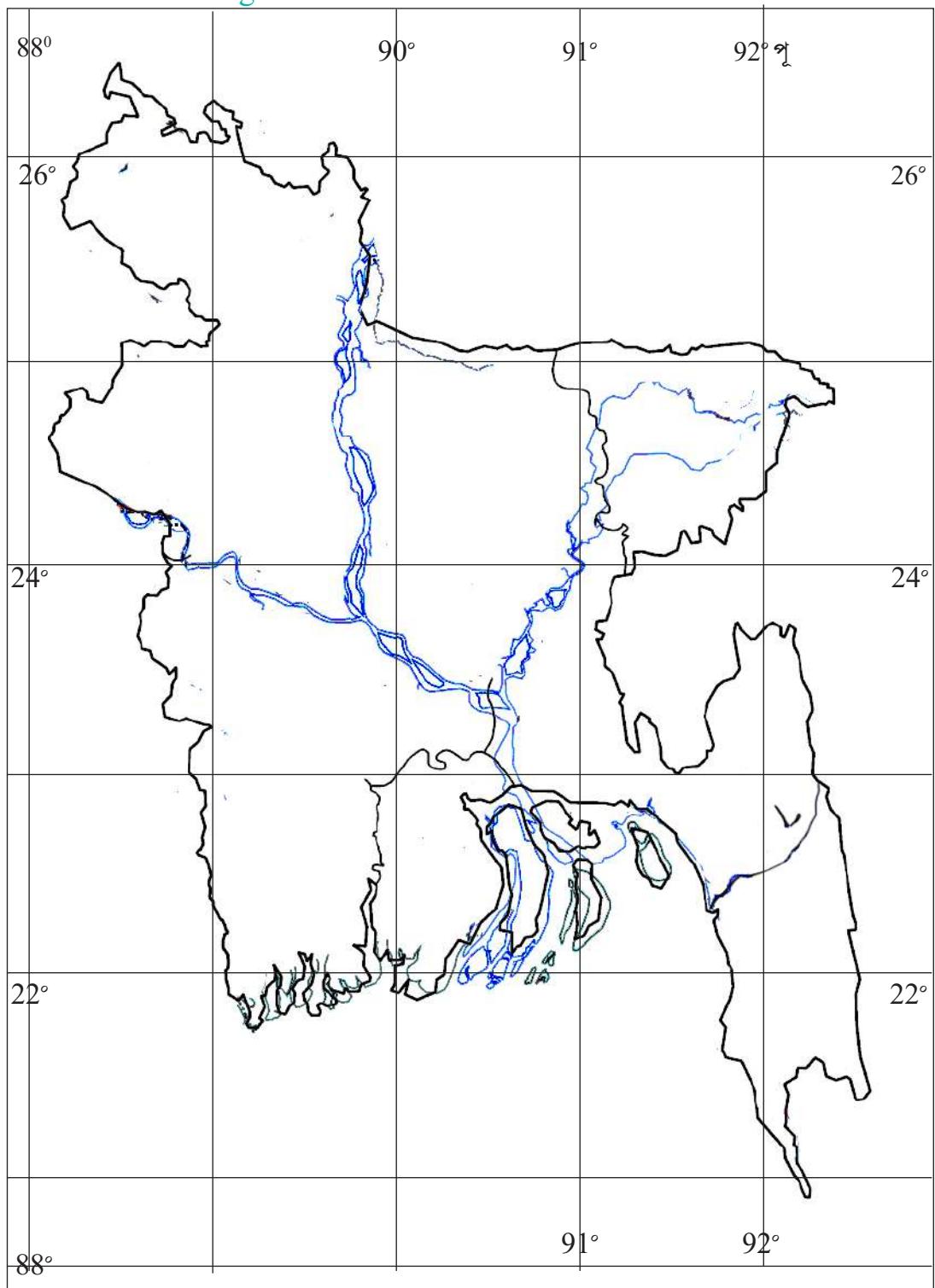
Then they all collect necessary information and mark various landforms developed over time on a map of Bangladesh. They show which color indicates which landform by using legends or symbols.



### Inquiry-based task 7

- Topic:
- Inquiry question
- Data source:
- Data collection method and technique:
- Data collection:
- Data analysis:
- Results/Findings:
- Presentation/Communicating the results: We can communicate the results with the help of a map.

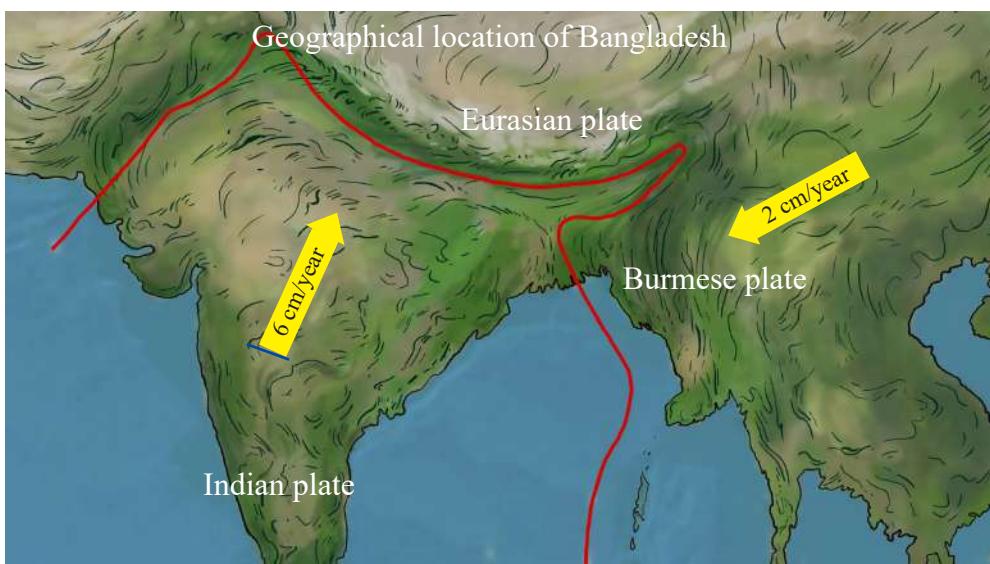
## Landforms of Bangladesh



Today, Anwesha looks gloomy. Sumon comes to the class and wants to know the reason of her gloom. She tells him that her maternal uncle's home is in Sylhet where there have been frequent earthquakes during recent times. That is why Anwesha and her family members are quite worried. Mili says, 'We have seen that earthquakes take place because of the movements of the plates. It means that the plates underneath Bangladesh are certainly moving.' They decide that when Khushi Apa comes to the class, they will ask her whether there is any relation between the continental plates and the frequent earthquakes occurring in the Sylhet region.

At this moment, Khushi Apa enters the classroom and the students inform her of the cause of Anwesha's gloom.

Khushi Apa says, 'To know about this issue, first we need to see the plates on which Bangladesh is located. Let's see a satellite image of the geological location of Bangladesh.'



### Fault line

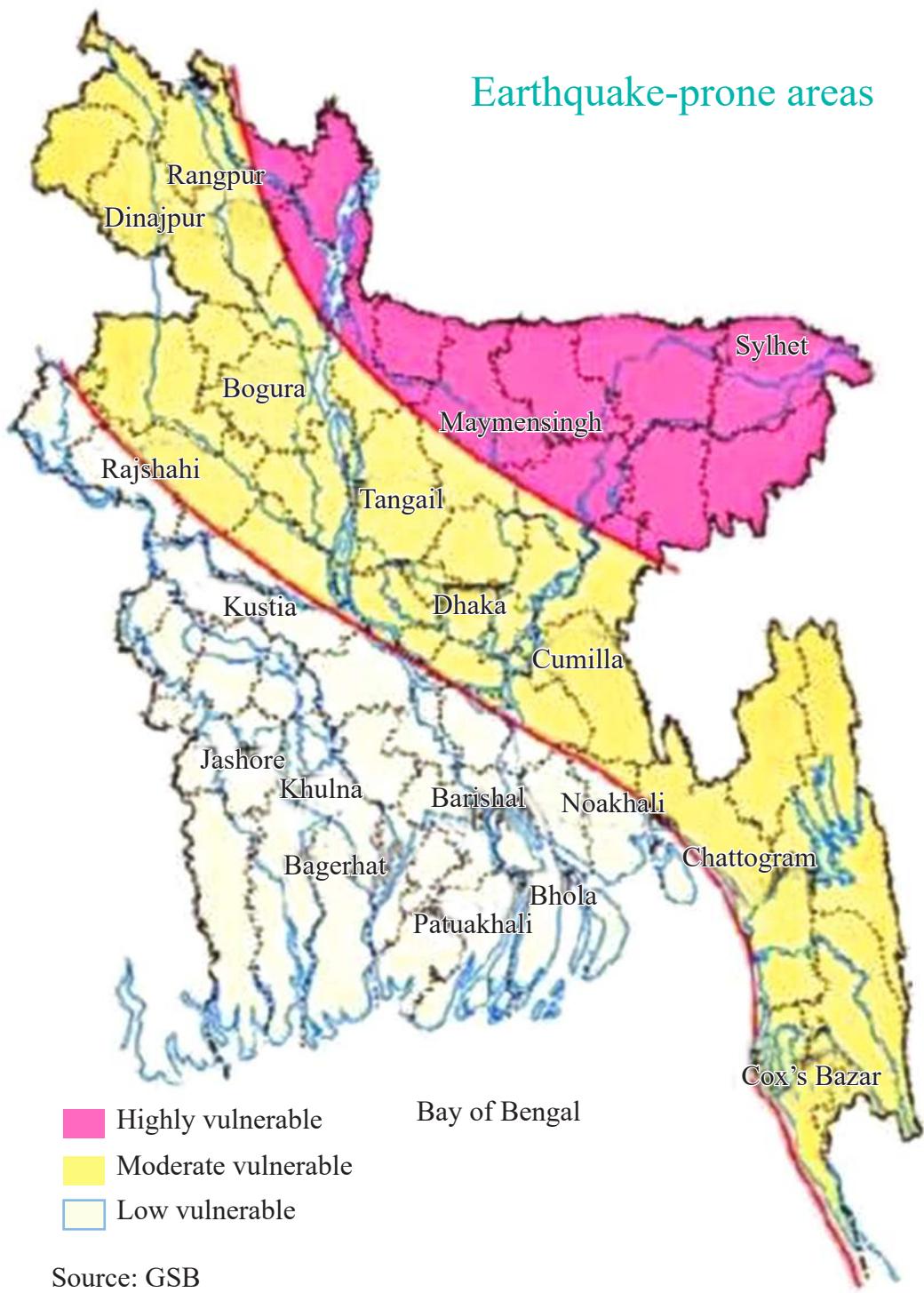
After observing the picture, Neela says, 'I see in the picture that Bangladesh is in the middle of 3 plates. But what does that red line mean?'

Kankon says, 'Apa, when we did the experiment, we saw that a gap is created when two plates move side by side without collision. Is it something like that?'

Khushi Apa says, 'You are right, Kankon. It has a technical name too. It is called a fault line. Generally, areas near the fault line are more prone to earthquakes.'

Roni says, 'Now I understand that this fault line has stretched from Sylhet to the hilly areas.'

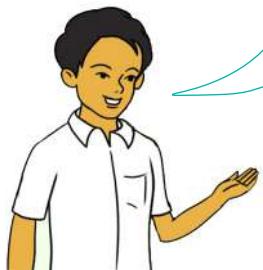
Khushi Apa says, 'That's right. This is why some areas of Bangladesh have become prone to earthquake. Let's see those areas on the map.'



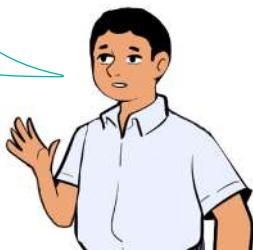
Source: GSB



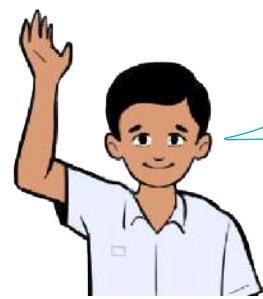
Mili says, 'Then, what's the way out?'



Sumon says, 'There is only one way. We have to make arrangements to minimize the damage of the earthquakes.'



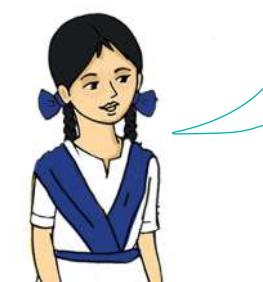
Roni asks, 'But how? Can the damage be minimized in context of the unplanned urbanization taking place in the city areas of Bangladesh?'



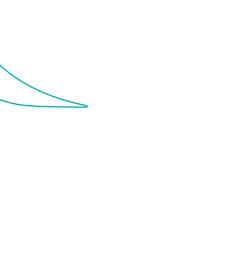
Robin says, 'We can make people aware so that they can plan the city properly.'



Rupa adds, 'Besides, we can talk with an experienced person regarding what to do to minimize the damage of an earthquake.'



Anwesha says, 'I have an uncle who works in the Fire Service. I have heard that they make people aware of such disasters. We can take his help.'



Khushi Apa says, 'Very good proposal. But it requires a big arrangement. You can't do this alone.'



Mili suggests, 'We can arrange it with the help of the Active Citizens Club.'



## Arrangement of workshop on earthquake:

Roni says, 'Apa, we formed the Active Citizens Club while we were in Class VI. As the term of the committee has reached a year, we can arrange the election again and start the activities of the Active Citizens Club for Class VII.'

Then, the students with the help of Khushi Apa form the Active Citizens Club again as they did while they were in Class VI.

Then, in the arrangement of Active Citizens Club, they invite an officer of the Fire Service and organize a workshop on what to do during and after an earthquake.

After the workshop, they organize a display in their school ground on what to do during and after the earthquake. When the display is over, Khushi Apa congratulates everyone.

### Earthquake warnings

To keep emergency first aid, water, fire extinguisher etc. close at hand



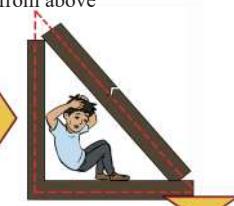
To go under a sturdy table nearby during the earthquake



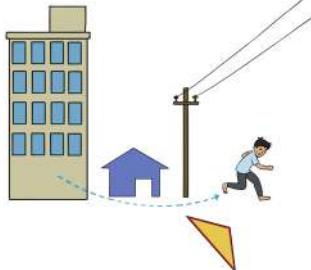
Wherever we are, not to be panicked



Or to sit down at the corner of any room so that we can stay in a triangular space created by anything falling from above



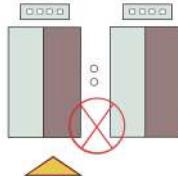
To stop the vehicle if it is running



To move away from huge buildings, houses and electric pillars if we are outside



To use the stairs to walk down

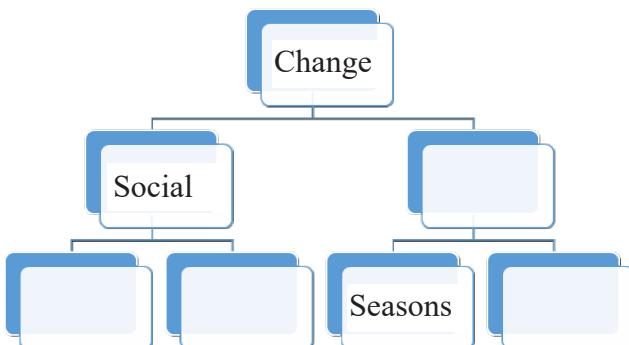


Not to use the lift



## Social and natural change

Now everybody takes part in an interesting activity. Students make a list of the types of changes they have inquired in this class. Everyone raises their hands and talks about different inquiries. One of them starts writing the inquiries on the board. Then they classify them. What kind of changes are there? What among them have been inquired? Let us complete the following classification:



## Debate on change

With the help of the teacher, let us write some statements about the changes taking place in various structures and elements of the social and the natural environments. Now let us give arguments for and against them.

Examples of some topics for debate:

- None of the features of social elements is constant; they are constantly changing.
- None of the features of natural elements is constant; they are constantly changing.
- Changes in social elements help us live.
- Changes in natural elements only cause harms to us.



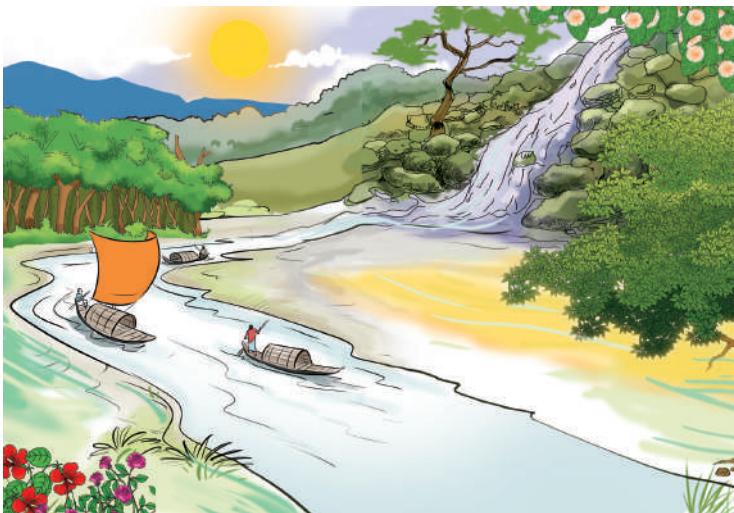
## If it were ... Let us imagine a world without change

Khushi Apa says, ‘Let’s close our eyes and think what would happen if the landform were the same everywhere. Imagine that there is no desert in any country of the world, no ocean, no plateau and no sea. Imagine that only plain land surrounds us. How would our life be in such a state? What things could not be done? What work had to be done in a new way? Let us draw a picture like this.

What would happen if the landforms of the earth were the same – only plain land – everywhere?

The earth would become very warm. Without trees, birds would lose their habitat.

.....



In the same way, let us write and draw pictures thinking about what would happen if the various social and natural things around us did not change over time and place. For example, what would happen if everyone had the same profession? What if everyone ate the same food every day or all through their life?

The society of each period is different. The nature is different at different periods. The customs and the values of each area are different. Each area's landform and weather are also different. What a wonderful variety it is! What would happen if the elements of both society and nature remained the same? Would our inquiry be so varied and joyful?



## Things we have learnt so far:

On the basis of what we have learnt so far, let us write down...

1. Three new things that I have learnt

-  
-  
-

2. Three things that seemed interesting and have engaged me

-  
-  
-

3. Three things that I want to know anew but could not learn from here

-  
-  
-

4. Things that are not clear to me and I could not understand well

-  
-  
-

# Community

## Bedeys Girl

The annual sports programme of the school is ahead. There is a lot of speculation about it among everyone. ‘I will run three hundred meters race!’ ‘I will play cock fighting!’ ‘The pot breaking game is the most fun!!’ There is a heated discussion at tiffin time.

Salma: I will dress up as Begum Rokeya Sakhawat Hossain in ‘Dress as You Like’.

Sheehan: I will dress up as ‘Bangabandhu’. I will wear my grandfather’s black glasses with thick frame. I will raise the index finger of my right hand and give the 7th March Speech. I can speak the speech a little and I will learn it better by rehearsing.

Mamun: I will dress as a shepherd. Tying a towel around the head, I will play the flute. I can play the bamboo flute.

Mili: I will dress up as a Bedey girl. Sanjida Apu of Class Eight in our school is from a Bedey family. She has said that she will groom me.

Adnan: Will Sanjida Apu groom me as a snake charmer if I request her?

Mili: I’ll ask her. Of course, she will help.

Adnan: Then I will dress up as ‘Baburam Sapude’ the famous snake charmer. I also have a toy snake-charming flute.

Everyone starts making great plans about who would dress up as what and how they would dress up as they wish. Someone will dress up as a Chakma girl; someone will dress up as Rabindranath Tagore; someone else will dress up as Einstein; some other student will dress up as Pritilata while someone will be a freedom fighter. They are so amused in their discussion that they do not notice when the bell has rang for the class and when Khushi Apa has entered the classroom.

Khushi Apa: What is so funny? You seem to be enjoying it a lot.

Hachcha: We were talking about the sports festival. There was an enjoyable discussion about who would dress up as what.

Khushi Apa: Really! Wow, that would be great fun!

After that, they start telling the details to Khushi Apa. They talk about who they will dress up like and how they will dress up. Khushi Apa comments that they have made amazing plans. When she comes to know that Mili wants to dress as Bedey girl, she says that a fleet of Bedeys has arrived in her area for a few days. Anai asks, ‘What is the meaning of Bedey fleet (beder bahar)?’ Khushi Apa replies, ‘All the Bedeys do not live in built houses like the way the Bedeys of our area do. Many Bedeys with their families travel to different parts of the country by boat.’ Hearing this, the whole class starts requesting, ‘We want to visit the Bedey fleet. Please take us there.’

One morning, they go with Khushi Apa to visit the Bedey fleet.

## Let us see the lifestyle of the Bedeys

They go towards the river. Rows of boats are lined up along the banks of the river. Many people of different ages are on the boats and on the riverbank. Khushi Apa's group watches them while walking by the riverbank. A girl comes towards them. She asks Khushi Apa, 'Are you looking for someone?' Khushi Apa says, 'We have come to meet your community. I had a conversation with your Sarder (chief) yesterday.' The girl says, 'Come, let me take you to the Sarder.'

Everyone follows the girl to meet the Sarder. Khushi Apa introduces her students to the Sarder and Ganesh starts the conversation.



Ganesh: I have never seen you before. Is your house far away?

Sarder: This boat is our house. The members of twenty-five families living here belong to this home. We travel on the river with our homes all the year round. We stay in one place for a while and move to a new place.

Ayesha: How amusing! How long have you been on the boat?

Sarder: No one can exactly tell how many hundred years we have been on the boat. I was born on the boat; my parents were also born on the boat, and their parents were also born on the boat. Some say we lived in Myanmar before our nomadic life, and some say we lived in India. Again, some say that the Santals of this country are our ancestors.



Francis: You must have a lot of trouble when it rains! Again, when it does not rain and the water in the river becomes low, it is still difficult for you. Yet, life on board the boat must be a joy of different kinds.

Sarder: You are right. There are joys as well as hardships in the life on a boat. However, for hundreds of years, we have been living in boats, and the world on land has advanced so far. When we come down to the shore, we see them all right. However, we cannot adapt well to that world. For this reason, many people are leaving their life of Bedeys and moving to other professions. Many people have left the boat and started living on land.

Mamun: Are there more Bedeys like you in this country?

Sarder: Of course! But I don't know how many. They must be several hundred thousands in number.

Khushi Apa: I read in the newspaper that there are eight lakh Bedeys in Bangladesh. But all of them do not lead similar lives.

Sarder: You are right, Apa. Not all Bedeys live in boats. Everyone's profession is not the same. We catch fish, show snake charming, and sell various medicines and amulets. We are called snake charmers. The 'Gain' Bedeys sell fragrant spices. There are also 'Shandar' Bedeys who sell women's bangles, ribbons and ornaments. The 'Bazikar' Bedeys show magic and perform in circuses. Some other Bedeys find lost things in ponds; some earn by monkey shows, and some do fortune-telling of people using parrots. Nevertheless, all Bedeys know tantra-mantra (ritual magic) and jadu-tona (magic spells).

Mili: I saw some girls walking and shouting - 'We show snake charming... remove tooth worms.' I want to meet them.

Sarder: I don't understand whom you saw. According to the customs of our society, girls go for income-generating activities. It's quite late and many have gone out, but not all are gone yet. If you want, you can talk to anyone present in the boats.

Roni: Women earn; then what do men do?

Sarder: According to the custom of our society, the groom sits on a high branch of a tree during the wedding. Then the bride comes and promises him that she will take responsibility of his expenses for the rest of his life. Then the groom comes down from the tree. Therefore, girls are the earners, and boys do the work of childcare, cooking and housing. The men catch fish, catch snakes from the forest, and sometimes perform snake-charming shows.

Fatema: This custom of your marriage is quite amusing! What else happens in a marriage? While they are talking with the Sarder, many of the Bedeys come and stand around them. A boy from among them says, 'The Bedeys marry within their own community. Since we are Muslims, we are married in the Muslim way. However, there is no invitation, food and drink, and the giving and receiving of gifts at the wedding. At the time of the marriage ceremony, we all sing and dance together. There is much merriment.'

In the meantime, a small boy comes and stands beside them. A snake is wrapped around his neck. Anwesha and Sumon feel shaken seeing the snake all of a sudden. Seeing this, a Bedey man starts scolding the boy. The boy also says something but the students cannot understand the conversation of these two.

Robin: What are they saying?

Sarder: Since you have been scared to see the snake around the boy's neck, his father has scolded him saying, 'If you scare people like this, Mother Manasha will be angry.'

Robin: But I have not understood a word of them.

Sarder: Our own language is called 'Thaar'. Since they spoke in that language, you could not understand anything.

They talk for a while more. Mili talks to some Bedey girls standing there.

Suddenly an aged woman begins to fall down; she is fainting. Some people get hold of her. A clamor spreads out among the Bedeys. Four or five people put her in their arms. Some bring water while some give her air. A woman says, 'How long have you been ill? I told you to lie on the boat while I go outside and return in a minute. You didn't even listen to me. Now tell me what your children would say to me after returning from work.' The Sarder comes forward pushing the crowd aside. He asks everyone to stay calm and stand aside. They all stand back a little as the chief said, but no one leaves. There is anxiety in everyone's eyes. The Sarder says, 'We have to send Chourani Begum to the hospital.' He sends two to call a rickshaw van. He instructs two others to bring one or two clothes of Chourani Begum, some water and dry food. Everyone catches hold of the lady and lifts her into the van. Two people board the van with her.

Shihan says, 'Shouldn't we contact her children?'

A girl of their age in the Bedeys fleet gets surprised and says, 'There are so many of us; the Sarder is here. Why do we have to tell her children separately!'

An older boy explains, 'In fact, we all share the happiness and sorrows of everyone here. Everyone comes forward at one's peril. Our Sarder is the guardian of all. He gives us advice and instructions and we follow them. If there is any dispute between us, the Sarder arbitrates and settles it.'

They stay there for a while more. They also look inside the boats. All the belongings of their family have been arranged in a neat manner. All in such a small boat!

After the walk, Khushi Apa along with them returns to the classroom.

## Characteristics of the Bedey community

After coming back to the class, Khushi Apa asks, ‘How did you like the fleet of Bedeys that we visited?’ They say that they all liked it very much.

Khushi Apa: Tell me why you liked it.

Saba: Bedey life sounds very exciting to me! How they take their houses with them and wander in the river for a lifetime!

Bushra: We travel once or twice a year, but they travel all the year round!

Goutam: They all rush to the danger of one as if all of them were one family. I like this very much.

Rupa: What amazing courage they have! They catch snakes and perform snake-charming shows! Even their children can play with snakes!

Khushi Apa: You have noticed a lot! So, let’s make a list of what remarkable things we have seen in the fleet of the Bedeys. We will do the task in several groups.

They do the task after getting into several groups. After completing the task, each group reads out their list. When the same point appears in the list of more than one group, it is marked separately. It is kept on the list of one group and excluded from those of other groups.

After this Khushi Apa says, ‘This time we will write each point, in brief, on a separate piece of paper and write those in big letters.’ Khushi Apa gives each group a piece of colour paper. A large poster paper is hung in the classroom. At the end of everyone’s writing, the paper pieces written by all the groups are pasted from top to bottom of the poster paper.

Khushi Apa says, ‘Can we find in the Bedey group any significant feature that we have put on the list?’ The students say, ‘We can find one or the other characteristic of the Bedey group from each point.’ After discussing the names of the characteristics, each group writes the name of each characteristic next to the point they have written. In this way, students create a new list by combining the list of all the groups.

**The list looks like the following:**

What we have seen	Characteristics
A group of twenty-five families	One group of people
They call themselves ‘Bedey’	Sense of identity
They see one’s problem as everybody’s problem and solve it together	Sense of unity
They speak in a separate language among themselves. Also, everyone can speak Bangla.	

### Community

After completing the list, Khushi Apa writes the word ‘community’ on the board. Then she says, ‘If the characteristics that we have found in the Bedey group are present in a group of people, then we can call that group a ‘community’.

Mahbub: Then we can call the Bedey people together a ‘community’.

Khushi Apa: Of course, we can. Like the Bedey people, we all belong to one or the other community. At the same time, a person can belong to many communities. Let us keep this in mind:

Other communities may not have all the features that we have seen in the Bedey community or they may have different features. Again, communities can be of different kinds. In order to be a community, a sense of identity, unity and mutual cooperation among the members of a group is essential.

Ayesha says, ‘Our class has a lot in common with the characteristics of a community. Then our class is also a community!’ Shafiq says, ‘I can see that the society consisting of my neighbours also has the characteristics of community’. Anai says, ‘I hail from Khagrachari. I have a lot in common with everyone around me - language, ethnic identity, religion... But we live here. I also find many things in common with the people here. That’s why I have two neighbouring communities.’ Sumon, Zamal, Anwesha and Ganesh speak some more. It shows that they see themselves as part of different communities.

## My community

Khushi Apa says, ‘Let’s play an interesting game.’

The characteristics of community from the list are written on separate pieces of paper. Then those are pasted at different places in the classroom.

Now Khushi Apa asks each student to stand in front of the characteristic that most clearly define the community of his/her neighbours.

After everyone positions themselves according to the characteristics, Khushi Apa applauds them with clapping and says, ‘Wow! We have understood the characteristics of community very well! We have also been able to identify the most important features of our own community.’

## New identity

Khushi Apa brings with her a guest in the next class. She tells the class, ‘Our guest studied in this school till class seven. Today she has come to visit her school.’ Sumon asks, ‘What is your name?’ She answers, ‘My name is Sharifa Akter.’

### Sharifa

Sharifa says, ‘When I studied in your school, my name was Sharif Ahmed.’ Being surprised Anuching says, ‘How did you change into a woman from a man?’ Sharifa replies, ‘I remain the same as before. I have only changed my name.’ The students seem not to understand what Sharifa has just said.

Anai asks her, ‘Where do you hail from?’ Sharifa says, ‘My home is nearby but now I live far away.’ Anai nods and says, ‘I understand. Just like my family came here from another place, your family also moved from here to another place.’ But Sharifa says, ‘No, my family is here. I left them and started living with strangers. Now those strangers are my family.’

The more questions they ask, the more obscure Sharifa’s identity becomes. When the situation is so messy, Sharifa starts speaking about herself.

### The Story of Sharifa

Everyone called me a boy in my childhood but I eventually understood that even though my body was like that of a boy, I was actually a girl. I loved dressing up like girls. However, no one at home agreed to buy me the clothes I liked. I liked doing household chores with my mother, rather than going out with my father. I used to secretly makeover myself with my sisters’ cosmetics. If I was caught, I would be scolded or even beaten. I wanted to play with girls more. Nevertheless at home, in school, the girls did not want to take me in sports with them. Even when I went to play with the boys, they used to laugh at my voice and behaviour. Everyone at school, the neighbours, and even the people at home ignored me a lot. I used to suffer a lot thinking why I was like this. I felt very alone.

One day I met someone whom everyone called a girl but she thought of herself as a boy. I thought ‘this person is also like me.’ That person took me to a place where there were more people like us. And their ‘Guru Mom’ kept a watch on all of them. Going there, I did not feel alone. I did not feel that I was different from others. I began to stay with those people. There the rules and customs were different from those of our home. Still, we lived like a family sharing all the joys and sorrows among us. However, I could not continue my studies. I also feel very sad remembering the people at home but they don’t want me anymore. They are also very afraid of what their neighbours would say.

I left home twenty years ago. Since then I have been earning money with my new family by blessing newborn babies and new brides and grooms. Sometimes I collect money from people by requesting them. However, we want to live like other common people in the society, to study, work and do business like them. Nevertheless, most people don’t want to mix with us, don’t want to give us work even if we have required qualifications.

There are people like us in all countries of the world. In many countries, they live like the rest of the society. The condition of our country is also changing. The Bangladesh Government recognised us in 2013. The government and many non-government organisations are working for us. They are providing education and employment. They are working to change the attitude of society. Many third gender people like Nazrul Islam Ritu, Shammi Rani Chowdhury and Bipul Barman have achieved success in social and professional life.



Nazrul Islam Ritu  
First elected Union Parishad Chairman  
among the hijra community



Rani Chowdhury  
Development worker, non-government  
organisation and national level dancer



Linima Shammi  
Beautician and development worker



Bipul Barman  
Works in a buying house in Dhaka

## New question

They have known until now that people are either men or women. They have never heard or thought of the diversity that can exist here. Everyone, even her family members, shunned Sharifa because she was different. The students become so sad hearing Sharifa's life story that they do not even want to ask her any more questions. Ganesh, Roni, Anwesha, Omera and Neela speak among themselves on their way home:

Ganesh: Why is there a person who is a mixture of man and woman?

Roni: I don't know. My mother says that there is no gender difference in children. They become a boy or a girl while growing up.

Anwesha: I want to know whether the ancient people had the same dress, behaviour and activities as we see in boys and girls of our time. Will this be similar in the future?

Omera: Is the idea of boys and girls, their appearances, behaviors, and dresses the same in all countries of the world? Are these the same in all communities?

Neela: My mother read me a story written by Begum Rokeya (originally Roquiah Sakhawat Hossain). The name of the story is 'Sultana's Dream'. It imagines a place where the traditional roles of men and women are reversed.



Let us talk with friends about the concept of men and women, their roles in society and our own thoughts.

### Boys' things - girls' things

In the next day's class, Khushi Apa puts some pictures of toys, makeup and dresses on the table. She asks the class to get into two groups of boys and girls. Then she says, 'Choose the pictures of things belonging to boys and girls from here.'



Khushi Apa asks the two groups, 'Have you correctly chosen the things of boys and girls?' Each group says, 'Yes, Apa'. Khushi Apa says, 'I see that both groups have taken school bags! But you haven't pulled at among yourself for the same school bag. The two groups have chosen two completely different school bags. How is it that there has been no dispute between the two groups?' Sumon says, 'Because the two school bags are of different colours. One colour is for boys and the other is for girls.' Khushi Apa looks inquisitively. Salma explains, 'Boys like the colour blue; so they have taken the blue one. On the other hand, girls like pink colour; so, we have taken the pink one.' Now Khushi Apa says, 'My favourite colour is blue. The sari that I am wearing is blue. So, my choice is like that of boys. Do you say so?' The whole class falters for a moment. Siam stutters, 'No, Apa, it's not that...'

Khushi Apa says, 'The girls' team in the class did not bother about football or cricket. They gave it to the boys without hesitation! Why?' Zamal says, 'Because girls do not like to play these games.' Anai says, 'Not at all. Bangladeshi girls are playing

very good cricket and football. Girls all over the world are playing these games.' Bushra says (with a friendly 'tui, tora', 'Then why didn't you take these?' Saba says, 'Boys also become chefs and makeup artists. Then why didn't you take the toys of crockeries and makeup?'



Khushi Apa then says, 'We can get food for thought with a few questions.' Then they all discuss the following questions together.

- How do we distinguish ourselves as boys and girls?
- As boys and girls, do we choose our favourite dresses, colours, toys, and activities ourselves?
- On what basis do we determine boys' toys - girls' toys, boys' work - girls' work?
- Can we determine the sex of people looking at the body parts every time?
- How does what others think of us affect our gender identity?
- Can it happen that we think someone is a boy or a girl by looking at their body or face, hearing the tone of their voice, but they think they are the opposite?

### Sex diversity and the concept of 'gender'

During the discussion, Hachcha says, 'I think that the fact that we call someone a boy or a girl based on the parts of the human body, may not be true for everyone.' Mamun says, 'That's right! We have heard the life story of Sharifa, who looks like a man, but actually is a woman. We learned from her about someone who looks like a girl but is actually a boy.'

Khushi Apa: We know from looking around and hearing from others that one type of body part indicates a boy, and another type of body part indicates a girl. Boys have a thick voice; girls have a sharp voice. Girls do more household chores; boys remain outdoors more. Girls use makeup, are shyer, and have soft heart. Boys do not use makeup, are less shy, and they do not cry. We take these for granted.

Fatema: But now I understand there are no absolute rules for boys' and girls' appearances, behaviors, actions or other characteristics.

Khushi Apa: You're right!

Sumon: I think many people think in various different ways than we do.

Saba: But everyone has the freedom to express their opinions, feelings, likes and dislikes.

Khushi Apa: As long as it causes no harm to others, then sure we have.

Shihan: Then whom have people like Sharifa Apa harmed?

Khushi Apa says, 'When a child is born, we determine whether it is male or female by looking at its body. This is its biological sex identity. The behaviour society expects of a person based on their biological sex identity is called 'gender' or 'social sex'. If their gender roles do not match with their sex identity, people who believe in traditional ideas refuse to accept them.'

A cartoon illustration showing four children of different ethnicities and clothing styles standing side-by-side. From left to right: a girl in a pink sari, a girl in a purple top and pink pants, a boy in a green t-shirt, and a girl in a blue sari. They are all smiling and appear to be friends.

### Third gender people and community

After completing the task, Goutam says, 'Well, can we call the hijra people (or third genders) in our country a 'community'?' Khushi Apa says, 'We can understand the point only if we examine the similarities and differences of the third gender people of this country with the characteristics of community that we have found.'

Khushi Apa draws the following table on the board. Then she discusses with everyone and puts check marks (also known as tick marks).

## Characteristics of third gender people

After completing the task, it is found that many characteristics of ‘community’ are found among the third gender people. So, they all understand that the third gender people of Bangladesh can be called a community.

Salma says, ‘We have created a wonderful tool!’ Aurorin says, ‘Using this tool, we can identify any community.’

Now let us also complete the table using our tool.

## Professional community

Rupa says, ‘Do you smell any stench?’ Roni says, ‘The smell is coming from the back side of the school.’ Francis informs that there is a big dustbin next to the market. He has to come to school along that way. When he was on the way to school, he almost vomited from the bad smell. He has heard people saying that the cleaners have not come for two days. If they don’t come for two more days, no one will be able to enter the market. Neela says, ‘My uncle was once very ill and got admitted to hospital. Then I had a similar experience because the cleaning staff was late and so the operation was also delayed.’ Mamun says, ‘Do the cleaners operate?’ Neela says, ‘No. But the operation theater has to be cleaned before the operation.’ Mamun says, ‘O yes! When we hear about hospitals, it seems that doctors and nurses are very important people

there. If they do not come, people will not get medical care. At the same time, the cleaners also make important contributions to the patients' service in the hospital.' Anuching says, 'If the cleaners stop working, every place on earth where there are people will be filled with filth.'



When Khushi Apa comes to the classroom, everyone tells her that they have realised how much the cleaners help everyone. They have realised it because of today's stench. After hearing them, Khushi Apa expresses her happiness for their awareness.

Anai asks, 'Apa, can we call the cleaners a community too?' Khushi Apa replies, 'Of course, we can. A separate community

is formed of those who work in specific professions through descent. In our country, people of Harizan community usually follow the profession as cleaners. Again, a professional community is formed even though the profession is not hereditary. Apart from cleaners, other professional communities also help us.'

'Let us each find out the characteristics of professional communities around us using the tool. We will complete the task by following the inquiry-based steps.' Then they develop some inquiry-based questions to collect data. After collecting the data, they present the results using various means.

Let us, like them, using our tool discover the characteristics of our surrounding professional communities through inquiry-based work and present them in the classroom.

### Professional communities in other countries of the world

Khushi Apa says, 'We have found out the characteristics of different professional communities in our country. Now let us find out the characteristics of professional communities in other countries of the world with the help of internet, books, magazines etc. If someone from our family, neighbourhood or acquaintance is abroad, we can also collect information by contacting them.'

This time they again use tools created by them, follow the steps of investigative work, and present the data.

Let us also use our tool and find out the characteristics of professional communities in different countries through an investigative work and present them in the classroom.

## Mutual cooperation

Khushi Apa says to Shihan, ‘Will you give me that pen please?’ Shihan gives the pen to Khushi Apa and she thanks him. Then she tells everyone, ‘I thanked Shihan for helping me. This means if someone helps us, we do something for them in return.’ Then she says, ‘We have done a lot of work on professional community. Can we realise the contributions of the professional community around us who serve society in many ways and work in our needs?’ Ayesha says, ‘Yes, we can.’ Khushi Apa replies, ‘Excellent! Let us then do a small experiment using this table. Every one of us will fill out the table.’

Professionals around us	The help I get from them	The way I help them
1.		
2.		
3.		
4.		
5.		

Let us also complete the task of filling out the table.

While filling out the table, everyone wants to know what to write in the column ‘The way I help them’. Salma says, ‘This morning I came to school by rickshaw. The rickshaw puller took me here, and in return, I gave him money. Should I write it?’ Then others in the class also say that they also pay professionals in exchange for various services.

Khushi Apa then says, ‘Can the price of service be paid only with money? Guess what Salma would have done if she hadn’t found a single rickshaw this morning? Or if the rickshaw puller didn’t agree to take her here, then what use would the money be to

him?’

Roni says, ‘We can thank them as well as pay for their services.’

‘Of course, we can,’ says Khushi Apa.

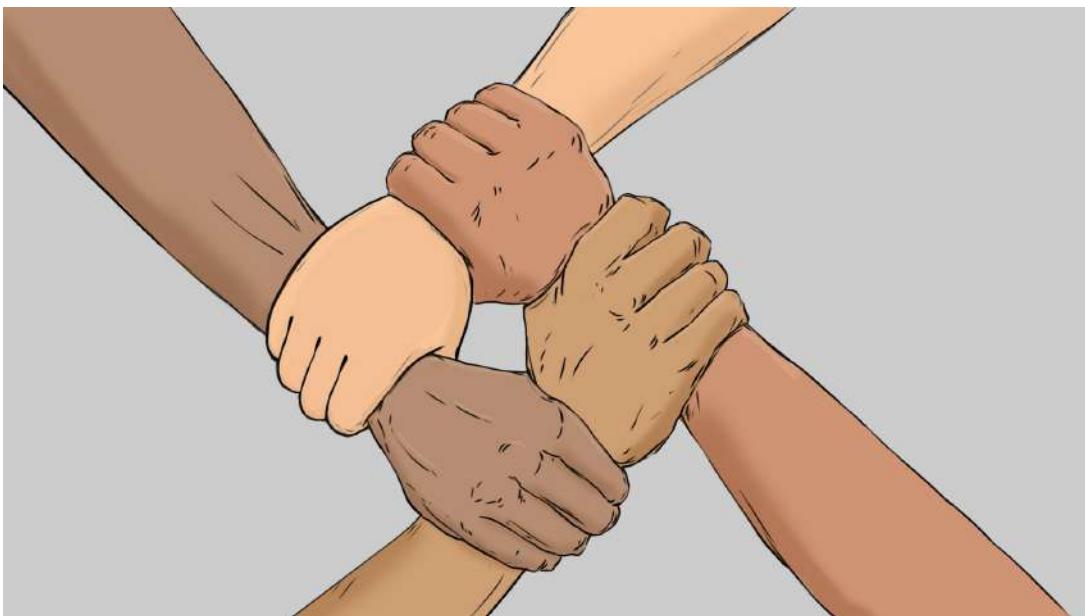
Neela adds, ‘A lady helps in our daily chores in our house. I gave a dress for her daughter.’

Rupa says, ‘We give the things that become extra and unnecessary to those who need them.’

Mahbub says, ‘My parents help many people.’

Bushra comments, ‘I never thought this way. I have never thought I need to do something for the person who is doing something for me. We cannot move forward without the help of various professionals.’

Now Khushi Apa says, ‘One cannot do all the necessary work by oneself. Society survives through mutual cooperation of people of all communities.’



Let us brainstorm and make a list of what we need to do for those we are getting help from. We will do this throughout the year through Active Citizens Club and apply it to our behaviour. We will select some tasks from the list for completing in groups and some other tasks to do individually.

In consultation with members of the Active Citizens Club, they prepare a list of possible activities to support various community members:

- Cleaning the school one day per week providing a day off for the cleaners so that they can take a rest for one day a week
- Informing farmers of modern agricultural technology, organic fertilisers and natural pesticides
- Helping poor children in education, and providing them with new or old books, educational materials, toys etc.
- Talking to elderly people of the neighbouring community and reading them books and magazines
- Giving winter clothes and helping families during natural calamities using money deposited in the bank

Then they create a table to keep track of group and individual work.

Group Work	Direct Indirect							
Individual Work	Direct Indirect							

They have followed the list and helped the people of neighbouring professional communities throughout the year. They have written down all these work in the table. At the end of the year, their work gets evaluated.

Let us, in consultation with the members of Active Citizens Club, prepare a list of probable activities to help the members of different communities. We can create a table to keep track of those group and individual activities and write about those in the table.

## Friends of Liberation War from Home and Abroad

Today, Mamun enters the class and says, ‘During Eid vacation, I visited Liberation War Museum in Dhaka along with my parents. There we saw the pictures of many famous personalities like Mother Teresa and others who had contributed a lot in favour of us in the liberation war even though they were foreigners. Some of them were journalists, politicians and social workers.’

Mili replies, ‘Is it so? Hearing your experience, I feel an urge to see their pictures.’

At this moment of their conversation, Khusi Apa enters the class and asks, ‘What are you talking about?’

Mili replies, ‘Mamun visited Liberation War Museum during this Eid vacation. There he saw the pictures of many famous personalities who had contributed a lot in favour of us in the liberation war despite their being foreigners. Hearing his experience, we too feel an urge to see their pictures.’

‘Is it so?’ says Khushi Apa. ‘Let us see some pictures of such personalities.’



Simon Dring



Srimati Indira Gandhi



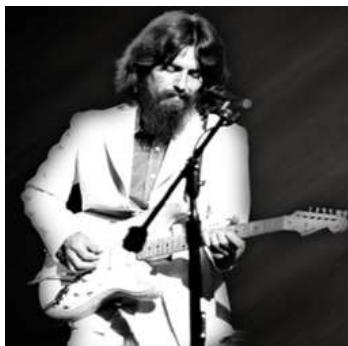
Mother Teresa



Leonid Brezhnev



Edward Kennedy in a refugee camp



George Harrison



Pandit Ravi Shankar



Tajuddin Ahmad

Khushi Apa then wants to know from the students about the relationship between Bangladesh and the people in the pictures. By guessing, they can say that their relationship is with the liberation war. However, they find that they do not know much about their details.

Khushi Apa adds, ‘Among these great persons, let us know about one person now. He is Simon Dring. He was a journalist.’

## Simon Dring: A Friend of Bangladesh

Simon Dring is called as a ‘true friend’ of Bangladesh.

In 1971, Simon Dring was a 26-year-old fresh-faced young journalist. He came to Dhaka to collect news on how the crisis of Pakistan’s transition to democracy was being resolved. At that time, he was at Hotel Intercontinental with the other foreign journalists.

However, Pakistanis ordered all foreign journalists to leave Dhaka on 25 March 1971. Pakistani Military officials escorted them to the airport. Young Simon could sense beforehand that something big was about to happen in Dhaka, which the government wanted to keep secret from the foreigners. Therefore, he decided to collect the news in all possible ways.

Avoiding the prying eyes of military personnel, Simon hid in the hotel for over 32 hours. His purpose was clear; he wanted to inform the world about the cruel incidents caused by the Pakistanis. The curfew was lifted after 27 hours; Simon then took the road avoiding the sight of patrolling military. He took pictures of genocide, destruction, and collected related news from Dhaka University areas, the Rajarbag Police Line, and some parts of Old Dhaka. He had completed his part of the job; now he had to leave the blockaded country as soon as possible because he wanted to inform the world about the incident. Using various tricks, even hiding his notes in torn pieces of paper and photo negatives in socks, Simon somehow got on a plane and left the blockaded country to reach Bangkok.

From Bangkok, he sent the famous report titled ‘Tanks Crush Revolt in Pakistan’ to The Daily Telegraph of London. It was published on 29 March 1971.

The first few lines of the report were – ‘In the name of “God and a united Pakistan,” Dacca is today a crushed and frightened city. After 24 hours of ruthless, cold-blooded shelling by the Pakistan Army as many as 7,000 people are dead, large areas have been levelled and East Pakistan’s fight for independence has been brutally put to an end.’

After that night of 25 March, seeing a city destroyed like a pretpuri (ghost town), burnt, and piled up with corpses, Simon felt that our struggle for freedom was over then. However, the news report and the accompanying pictures sent a clear message to the world about the horrific killings and destruction carried out by the Pakistanis in Bengal. It was instrumental in shaping the world opinion in our favour for our liberation war.

Simon Dring collected news about 20 wars including the Vietnam War and revolutions in different parts of the world. He also printed those in various newspapers and published many reports on TV. He breathed his last in 2021 at the age of 76.

After finishing the Simon Dring’s story, Khushi Apa says, ‘This is the story of one Simon. However, there were many other journalists who sent wartime news to different newspapers, TVs, and radios around the globe over the course of nine months.’

This time Neela, a quiet girl in the class, says, ‘Were the foreign journalists only worked in favour of us?’

Khushi Apa with a mysterious smile on her face says, ‘What do you think?’

The students look at one another for some time and then keep looking at Khushi Apa. Khushi Apa adds smilingly, ‘Native journalists also did daring works.’

Robin asks, ‘Did our liberation war stir the whole world?’

Nodding her head a bit Khusi Apa says, ‘We were not alone. Besides, if one region of the world was affected by war, the neighbouring regions didn’t remain silent.’

In their discussion, the names of United Nations High Commission for Refugees (UNHCR), Save the Children, and some foreign and domestic organisations have come up. However, Khushi Apa doesn’t forget to mention that our Prime Minister Sheikh Hasina has received the title of ‘Mother of Humanity’ from the international arena by sheltering about 1.2 million Rohingyas in such a difficult time.

## More war fronts

Khushi Apa says, ‘Look, only soldiers do not take part in a war; only weapons are not sufficient in a war, and war is not confined only to the battlefields.’

‘Simon Dring, for example, published the collected news in The Daily Telegraph of London. Similarly, many media were active during the liberation war,’ replies Mili.

‘I read a book on liberation war and there I found the names of BBC (British Broadcasting Corporation) and Akashvani (the then national public radio of India),’ adds Kanak.

This time Khushi Apa wants to know from the students about other fronts of war.

‘BBC and Akashvani,’ replies Mili.

Francis gives a correction and says, ‘Newspapers along with radios and TVs may be called mass media.’

This way with the help of Khusi Apa, they plan to prepare a list of probable fronts.

Khushi Apa replies, ‘You are right. Look, even if war breaks out between two countries, both sides need friendly support on each side. If the war or problem is a large-scale one, then its effects go beyond the region and eventually affect the whole world. Our liberation war was such an event. Our leaders also wanted to increase the number of friendly countries for the country’s independence.’

Anuching adds, ‘I heard that Soviet Union played a big role in liberation war.’ However, Nandini makes Khushi Apa surprised by saying something that she has learned from her father. She says, ‘This is called diplomatic war.’

Apa replies, ‘You are absolutely right. With the cooperation of many countries and

many people, we were able to gain independence within nine months in the liberation war. Both diplomacy and politics played an important role here.'

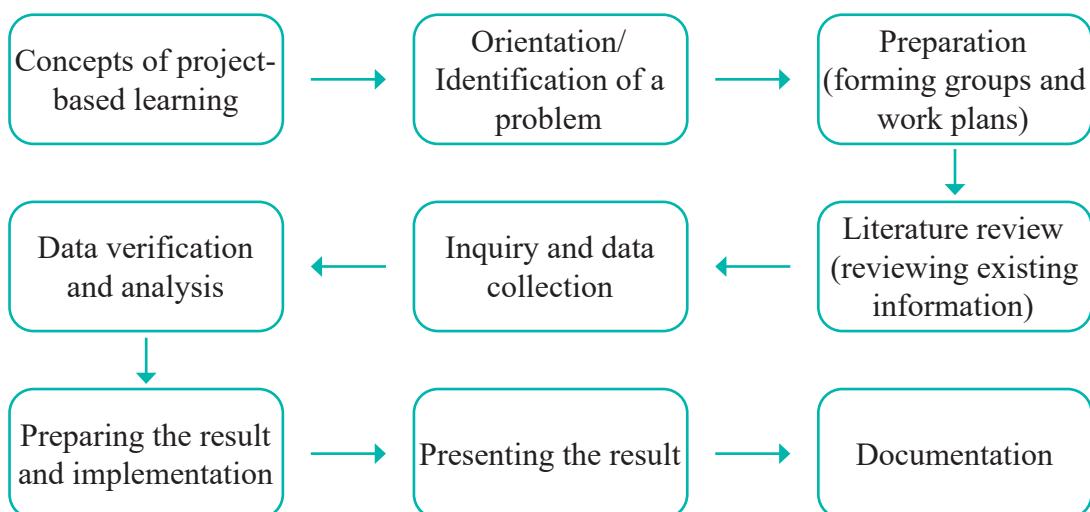
Then, Harun raises a tricky question. He says, 'I heard that China and United States opposed us. But why?'

Francis and Salma say, 'Thus, the liberation war wasn't confined only to our country, rather many countries of the world. Many people and many institutions were involved in it.'

This time Adnan says, 'How are we going to know so much?' 'We want to know the regional news, global news and news of different fronts of the liberation war. Let us do a project-based task,' replies Roni.

Khushi Apa has always been a cheerful person and loves working with students. This time she says, 'Each of you is like a young researcher. You will work like a researcher. Project-based work is best when we need to solve a problem or seek answers to complex challenging questions or issues through active inquiry. Generally, such tasks have to be done over a relatively long period of time. In this way, we discover information through inquiry-based work and obtain answers to relevant questions or queries. Following the steps of project-based inquiry, in the end, a report is prepared in which everyone has a clear understanding of the relevant issues with all aspects.'

You have learned about the steps of inquiry in Class VI. Try to remember it or reread that section and set the steps of inquiry-based work.



Following them, let us also know about those who, despite being foreigners, did very important work for us during the liberation war through their inquiry.

This time Khushi Apa asks them to discuss what topics can be included in the project. Through a discussion, they prepare a list of various topics for the project.

### Anai and her team's list

1. The role of foreign journalists in the liberation war. (Mass media)
2. The role of foreign newspapers, radios, and televisions in the liberation war. (Mass media)
3. The role of India who took the most burden of refugees, and other countries in the world in dealing with the refugee problem. (Humanitarian aid)
4. The relation between the Expatriate Government (prabasi sarker) and the Government of India. (Politics)
5. The leadership of the then Indian Prime Minister Srimati Indira Gandhi and her country's contribution to the organisation of and the victory in the Liberation War. (Politics)
6. The role of UN and other world organisations. (Diplomacy)
7. The role of the Soviet Union and other allies. (Diplomacy)
8. Artists and writers' initiatives. (Cultural sector)

When the class is being divided into groups, Deepankar and Anwesha ask, 'How will it be decided which team will work on which topic?'

With a smile, Khushi Apa says, 'How? We will decide it together after a discussion. If anyone finds the topics difficult, we will help him/her, won't you?' 'Of course, we will,' replies everyone. In between, Shihan points out a complication and says, 'Can the witnesses of the events of fifty-two years ago be easily found?'

Everyone starts to look at one another. Then Mili says, 'Surely, we will find some elderly relatives or neighbours in every family who at least had first-hand experience of the war or who learned directly from the experiences of the freedom fighters about the war in their teenage.'

Then everyone starts trying to determine the sources of data. Different students have mentioned different possible sources, for example -

- Elderly relatives or neighbours or acquaintances
- Textbooks
- Books on the liberation war

- Local library
- Newspapers of that time
- Various publications on the Golden Jubilee of Independence
- Internet and various websites
- Google etc.

Then everyone in the class starts to formulate a working plan. They plan to form groups first, and then create group-based work rules.

### Group-based work rules

1. Creating opportunities for all, regardless of team ability;
2. Valuing the opinions of everyone in the team and presenting your own opinions logically and convincingly;
3. Feel free to express your opinions clearly;
4. Being respectful of other people's opinions, and accepting or disagreeing with those opinions after much analysis and with logic;
5. Obtaining the permission of the relevant person before conducting an interview;
6. Taking permission from the library authority for long and repeated use;
7. Obtaining permission to use books, photographs, or other documents from someone's personal collection;
8. Taking proper care of all used products and returning them on time as promised;
9. Ensuring the safety of all team members; and
10. Paying special attention to making the work rich in data and organisation.

### Review of existing data (Literature Review)

Today, Khushi Apa asked, 'Where can we find the events of the liberation war of this region which have already been preserved?' Everyone offers one or two options. Their responses can be put in a list. The list includes books, magazines, documentaries, documents etc. They all discuss together and decide that all groups will prepare a list of possible sources of necessary information. Then they will collect information from the sources according to the list within a specified period of time. After that, they will discuss with Khushi Apa the information obtained along with the list of information sources and inquiry process.

### Formation of book reading club

Mili says, 'Apa, we formed a Reading Club in Class Six. Now we can take help from various books from our club library to collect the existing information.'

Kanak says, 'But the tenure of our Reading Club is over. Now the committee should be

formed again by electing the club's committee.'

They again form a Reading Club following the procedure of forming the Active Citizens Club. When the formation of the club gets complete, on the first day they decide the types of work for the Reading Club. They also develop a work plan for the whole year.

## In search of data

The work should start by collecting information. The class has identified the potential sources of information. Someone may have even found some newer sources also. However, how to start the work?

Nandini and Ganesh are in the same group. One holiday morning, Ganesh visits Nandini at her home and says, 'I am thinking hard about how to start the task but I can't find any clue.' Nandini says, 'Yes, it is very difficult to start from nothing.' At that time, Nandini's father is seen reading a newspaper. He is a professor of History at a local college. He interrupts, 'I overheard your discussion. First, read a reliable book on the subject you will work on, specifically, a reliable book by a reliable author; or hear the history from a reliable person.'

Ganesh replies, 'Uncle, you seem to be emphasising on the word 'reliable' too much. Why?'

Nandini's father adds, 'The problem is that many people write books and essays, but in many cases, they do not verify data while writing. Consequently, some mistakes prevail. That is why, I have mentioned about reliable books or reliable persons.'

Nandini adds, 'Dad, you teach history and also write about liberation war. You have many books on liberation war in your collection at home. Why don't you tell us one day about the role and contribution of foreign journalists and other people of home and abroad in the liberation war?'

'Uncle, if you give your speech two days, it will be of great help. First, you may offer your talk on the 'regional and global context of liberation war' and second, you may offer your talk on 'the role, position, and contribution of local and international individuals and parties in liberation war', ' requests Ganesh.

Hearing this, Nandini's father says, 'I am really happy to see your interest in history and liberation war. I will go to your school.'

'We soon will invite you to come to our class, uncle,' adds Ganesh.

Nandini's father Professor Azizul Haque takes some time to think and replies, 'Okay.' Hearing this they both cheer and express their joy.

Now, you all may know what Professor Azizul Haque has said to Ganesh, Nandini and their classmates on that day. For this, read the following sections.

## Regional and global context of Liberation War

You know our liberation war was fought in 1971. At that time, the people of Bangladesh fought against Pakistan for independence. You know a lot about that history. Such a war

would have been very difficult for us to win alone. The situation remained in our favour because we received help and support from various countries. It is true that some countries were also against us.

## India, the natural ally: the flood of refugees

At midnight on March 25, 1971, when the Pakistani forces started an indiscriminate massacre in this country through Operation Searchlight, thousands and later millions of people started taking shelter in India to save their lives. These people who took shelter abroad were called refugees. They mostly took shelter in the neighbouring Indian state of West Bengal. Moreover, the eastern state of Tripura also became a major place of safety. Some people also took refuge in the northeastern state of Meghalaya. A few people also sought refuge in Myanmar. During the liberation war, Delhi, the capital of India played important roles for political reasons. Kolkata (then Calcutta) as the main centre of all activities of the Bangladesh government had important roles. Also, Agartala as a transit for a large number of refugees and a place for war preparation camps played important roles. At that time, the contemporary reality involved neighbouring India in the struggle of Bangladesh. This involvement of India was multi-dimensional.

Throughout the nine months of the war, there was a continuous flood of refugees towards India. India at that time opened all the routes around its borders for the refugees. India also provided shelter to the refugees, and provided them with food and medicine. In nine months, the number of refugees in India was about one crore. Remember that the total population of Bangladesh then was seven and a half crore.

## Political connections

You know that before he was arrested at his home on March 25 at midnight, Bangabandhu ordered the general secretary of Awami League, Tajuddin Ahmad, to take the initiative to advance the struggle for independence. Tajuddin first went into hiding for a few days and then entered India with some party leaders. Almost immediately after the Pakistani attack, at the initiative of Indian Prime Minister Mrs. Indira Gandhi, a resolution was accepted in the Lok Sabha of that country in favour of Bangladesh on March 31. It said: ‘This Parliament cannot remain indifferent to the terrible deaths that are happening so close to our borders. This Parliament wishes to convey to them with conviction that their (the people of Bangladesh) struggle and sacrifice will receive the full sympathy and support of the people of India.’ Moreover, Shri Samar Sen, India’s permanent representative to the United Nations, stated in a letter to U Thant, the then Secretary General of the United Nations. It said: ‘The exploitation and humiliating behavior of the West Pakistani soldiers on the people of Bangladesh has reached such a level that it is no longer possible to remain silent considering it as internal affairs of Pakistan. In consideration of international human rights, intervention here has become an obligation.’ In this situation, it was not long before Tajuddin and his companions managed to get in touch with Indira Gandhi, the Prime Minister of India, to get assurances of help from her. The things Tajuddin sought were all-out cooperation in the liberation struggle, assistance

in the formation of a government in exile, training of freedom fighters and appropriate arms support, and all kinds of humanitarian assistance to the refugees. With the assurance of full cooperation from the Prime Minister of India, Tajuddin returned to Kolkata from Delhi and took the initiative to form a government in exile. India also supported this. You know that the government was formed at Baidyanathatala in Meherpur, then Mujibnagar, Kushtia, on 10 April 1971. However, the government office was in Kolkata. Swadhin Bangla Betar Kendra was also established in Kolkata via Chattogram and Agartala. Among the major political parties in India during this period, the National Congress was the majority party in the Lok Sabha. So, the party formed the government led by Indira Gandhi. However, several other parties were active in the Lok Sabha – Communist Party of India (CPI), Communist Party of India (Marxist), Bharatiya Janata Dal, etc. Indira Gandhi took a strong political position on the Bangladesh issue with a unanimous opinion. This helped Bangladesh in her activities as well.

## Military cooperation

India opened refugee camps for the asylum seekers as well as established camps for freedom fighters and provided them with training, necessary weapons and ammunition. In this way, the Indian military also joined the struggle of Bangladesh. They trained guerilla fighters, new members of regular forces, and naval commandos. They also supplied necessary weapons and ammunition. They helped our regular forces with long-range cannons during forward warfare. In the end, they jointly formed the allied forces and directly participated in the war. About 4000 Indian soldiers were martyred in Bangladesh's liberation war. In this way, India directly played an important role by participating in the liberation war of Bangladesh.

## All-out cooperation

From the experiences of the Rohingya refugees in Bangladesh, it is not difficult to understand that nearly one crore refugees created not only economic pressure but also many other kinds of pressures on the local society. Although the United Nations and its various organisations, various international aid organisations, and some developed countries were providing assistance to the refugees, the main pressure had to be taken by the government and the people of India. In fact, India's cooperation in the liberation war was all-out. Various departments of their government, political parties, and social organisations extended all possible support, starting from the construction of refugee camps to distribution of relief, and medical arrangements. Their people also paid extra taxes for the refugees. The artists and writers of Kolkata formed the 'Mukti Sangrami Shilpi Sanstha' with our artists and writers. Its president was fiction writer Tarashankar Banerjee. Many people took various initiatives in all India arena as well. Among them, the humanitarian leader Jai Prakash Narayan organised an international conference with the participation of important people from different countries. The Gandhi Peace Foundation in New Delhi arranged it on September 21. A proposal to form an international organisation of the allies of Bangladesh was accepted at this conference. All sections of society joined the work for our freedom that day including Calcutta University, various women's organisations and sports organisations, etc. Such initiatives continued throughout the year.

## Regional politics at that time

You know that when the British colonial rulers left the subcontinent, they divided the country and gave independence to Pakistan and India as two separate states. This happened in 1947 – Pakistan became independent on August 14 and India on August 15 that year.

Pakistan was the realisation of the Muslim League's demand for an independent Muslim state under the leadership of Muhammad Ali Jinnah. As a result, its rulers wanted to make Pakistan an Islamic republic. On the other hand, under the leadership of Pandit Jawaharlal Nehru, the Indian government wanted to make India a secular democratic state that would be home to people of all religions and opinions. It can be said that the ideals of the two countries were different since independence. Moreover, after being a part of the subcontinent for a long time, Pakistan suddenly broke away and started a politics of opposing Hindus and India to create their own distinct identity. You may be surprised to hear that they also spread propaganda that our language movement was a manipulation and conspiracy of Hindus and Indian spies. Apart from this, as a neighbour of India and Pakistan, China also had some influence on the politics of this region. Once China and India were very friendly, but later there was a border dispute between the two countries, which led them to a war in 1962. Since then, relations between these two major countries had deteriorated. China at one point extended its friendly hands to Pakistan, instead of India.

Meanwhile, India wanted to maintain an independent position in world politics, but Pakistan created deep ties with the United States. Pakistan entered into several military and cooperation agreements with powerful United States.

## World politics at that time

At that time, the two major superpowers in the world were the United States and the Soviet Union. The Soviet Union was formed in 1917 through the Russian Revolution. It can be said that till 1980, this country played a helpful role in the struggle for independence of most of the countries in Asia, Africa and Latin or South America. Subsequently, the Soviet Union helped in the socio-economic development of those countries. However, the Soviet Union collapsed in 1991 and many new states were born in Europe and Asia. Remember we are talking about the year 1971 when this country was also quite influential in world politics like the United States.

At that time, the United States and the Soviet Union were called the superpowers. On the one hand, there were countries of Western Europe and Japan in Asia led by the United States which believed in democracy and open market economy. On the other hand, the socialist countries of Eastern Europe and Cuba, the socialist country of the Caribbean Islands, led by the Soviet Union, formed an alliance. In this way, the developed countries of the world were divided into two camps or poles. Although China is a socialist country, in the early 60s, it had an ideological and strategic conflict with the Soviet Union. So, China was away from these two polar divisions. At that time, the rest of the developing and poor countries were called the Third World.

At this stage, we need to know a little more about Saudi Arabia and the major Muslim countries in the Middle East. Although these countries became independent after World War I (1914-1918), monarchies or dictators were ruling most of them. As a matter of fact, these rulers were placed in power by the colonial powers Britain and France. Modern education and thinking did not enter the tribal society by then. The rulers combined a policy of appeasing the First World and be blindly obedient to Islamic image. These countries had a natural friendship with Pakistan which was a Muslim-dominated country and close to the US circle.

Throughout the 1950s, African countries were getting independence one by one from the shackles of colonialism. Therefore, the dream and ideals of socialism became popular among the young and creative writers, artists and intellectuals around the world. In 1959, a socialist revolution took place in Cuba. This revolution and its two leaders, Fidel Castro and Che Guevara, instilled the dream of a socialist revolution in the young generation across the world. In this reality of world politics, throughout the 60s, the people of our country continued their struggle for political and economic liberation. Then, their struggle culminated in the one-point demand for independence through Bangabandhu's six-point declaration in 1966. If we keep this context in mind, it will not be difficult to understand the context of commitment to democracy as well as socialism in the spirit of our Liberation War.

### **Neutral third group**

To understand the political context of the world at the time of our Liberation War, we need to know about one more initiative.

In 1961, India's then Prime Minister Pandit Jawaharlal Nehru, Indonesia's freedom struggle hero Ahmad Sukarno, Egypt's nationalist leader President Gamal Abdel Nasser, Ghana's freedom fighter and president Kwame Nkrumah, and then Yugoslavia's (now divided into many countries, such as Bosnia, Serbia, Macedonia, Croatia, etc.) President Josip Broz Tito and others tried to create an independent neutral third way. It also became successful then. It was called the Non-Aligned Movement (NAM). It was an alliance. In the sixties and seventies, this alliance played an important role in maintaining balance in world politics. 120 countries were its members. The countries included in it were considered the Third World. The First World was the capitalist, democratic, developed Western countries while the Second World consisted of the socialist countries including the Soviet Union and China. However, we can no longer divide the world in this way because the reality has changed.

India was one of the leading countries in the Non-Aligned Movement. On the other hand, Pakistan was a country included in the circle of the United States. The difference in the position of the two countries in the context of world politics must be clear to you now.

### **Liberation war in the reality of world politics**

This balance in the international arena had an impact on our liberation war. It was seen that when India took the initiative to help the emergence of Bangladesh, two powerful countries – the United States and China – were against it. However, many strong allies of the United States, such as the United Kingdom, France, Germany, Canada, Australia, and Japan, took a

neutral position on the Bangladesh issue. It happened due to India's diplomatic activities and Pakistan's inhuman cruelty in Bangladesh. Our government-in-exile also continued its efforts to increase allies in the international arena. The all-out efforts of the then Prime Minister of India, Mrs. Indira Gandhi in our struggle for independence were incomparable. Within the country, she was successful in forming the unity of all political and social forces. Moreover, she continued to visit all the influential countries of the world including the United States, the Soviet Union, and tried to get them to agree to humanitarian aid, support for the emergence of Bangladesh and cessation of arms support to Pakistan. Besides, she continued to try to get support to stop Bangabandhu's trial in Pakistani prison. Thus, due to her efforts and for the brutal inhumane killings by Pakistan in Bangladesh, many countries participated in humanitarian aid work for the refugees and maintained a neutral position on the Bangladesh issue. For this, the position of the world powers in our liberation war was largely in favour of Bangladesh. The government of Bangladesh appointed Justice Abu Sayeed Chowdhury as the traveling emissary of the government to work for the support of the United Nations and the West.

However, it has to be accepted that since the brave warriors of Bangladesh played a fearless role in the liberation war and most of the people of the country were in favour of independence, the invading forces could not have advantage in any way. Victory in this war was made possible by our freedom fighters who fought for their lives.

## The Soviet Union, our ally

As a permanent member of the UN Security Council, the Soviet Union exercised its Veto power twice when proposals were made in favour of Pakistan. Veto power is assigned only to the five permanent member states of the council. As a result of this power, they can single-handedly block the collective proposals of others. This is why any decision in the Security Council requires the support of all permanent member states. You may wonder which 5 countries in the world are so powerful. Those countries are – China, France, Russia, the UK, and the USA.

On 9 August 1971, the Soviet Union signed the Bilateral Treaty of peace, friendship, and cooperation with India to inform the adversary that if Pakistan attacked India, they would not remain silent, but would come to the aid of the friendly nation. Pakistan launched airstrikes on India in December and war broke out between the two countries. Then, it was widely assumed that the United States would send its most powerful warship, the Seventh Fleet, to the Bay of Bengal to help Pakistan. People also assumed that China would attack India from the side of the Himalayas. However, as the war did not last long due to Soviet warnings and assistance and the activities of the Indo-Bangladesh alliance, neither of them could take any military action on Pakistan's behalf. Rather, after the war began, on December 6, first Bhutan and then India recognised independent Bangladesh on the same day. That is, recognition of our independence started coming before the victory.

## Liberation war and the world society: Journalists

Another aspect of the liberation war is important for us to know. Despite the division between different states on the issue of Bangladesh, there was a huge support and deep sympathy among the people of all countries. From the very beginning, the unexpectedness of the attack, the indiscriminate killing and wanton violence on unprepared innocent people by the Pakistani forces at midnight on March 25 saddened and enraged everyone in the world.

On that night of March 25, before the start of Operation Searchlight, General Yahya Khan, the then President of Pakistan, and senior government officials and senior politicians were in Dhaka. They were holding talks with the Bengali leader Bangabandhu who had won the election. The discussion was on the transfer of power and the formation of the government. At that time, many local and foreign journalists were staying in Dhaka to get information about the meeting and its progress. The top echelons of the Pakistani government, keeping the night's operation a secret, quietly left Dhaka in the evening. They also forced all foreign journalists to leave the country. But you have already known how British journalist Simon Dring hid in the Hotel Intercontinental to collect news. He somehow managed to avoid the eyes of the Pakistani forces. You all know about the reaction around the world when his report was published in The Daily Telegraph.

However, the report of a Pakistani journalist named Anthony Mascarenhas caused a bigger surprise and more impact in the media. Governor Tikka Khan invited a group of Pakistani journalists to Dhaka in April to dispel the negative view about Operation Searchlight. Also, he wanted to prove to the journalists that life was normal in East Pakistan. During the visit, military officers themselves talked about their indiscriminate killings. Moreover, Mascarenhas understood the real story by visiting different places. While the others returned to Karachi and printed fake news following the wishes of the Pakistani government, Mascarenhas could not. His conscience did not allow such an act. He initially refrained from writing news citing his illness. Then he went to London saying he would see his ailing sister. There he met Harold Evans, the editor of The Sunday Times, an influential London newspaper, and told him everything. This gentleman took Mascarenhas into confidence because he had already heard about the incidents. The editor took some time because Mascarenhas and his family would be in danger if the news were published. Going back home, Mascarenhas sent his family to London. However, since Pakistani citizens were prohibited from traveling abroad more than once a year, he had to reach Peshawar and cross the impassable border on foot to reach Afghanistan. Then he reached London by plane from there. After this, his explosive news of 9 thousand words was published. The title was in one word - 'Genocide'. Editor Evans also wrote a short article - 'Stop the Carnage'. This report of Mascarenhas greatly influenced the powerful leaders and people of the world as if it determined the course of the liberation war. It turned out that in this way some other journalists were also able to send secret news outside Bangladesh. Bangladeshi journalists from inside the country also sent news abroad during the nine months. Among them, Shahid Nizamuddin Ahmed and Syed Nazmul Haque worked in foreign media houses. The two of them and many others were martyred as intellectuals by the

Al-Badars (collaborators) on 14 December. However, the pictures and news sent by local and foreign journalists shook the world's conscience. As a result, from the beginning, the support of the common people around the world began to build up in our favour.

## Media and public representatives

Bangladeshi journalists, artists and writers who reached Agartala or Kolkata after the invasion of the Pakistani forces also provided real information from inside the country to the journalists of India and other countries. As a result, the Indian media had been broadcasting the news of Bangladesh's struggle for liberation and the refugees since the beginning of war. British private radio station BBC, US radio station VOA, India's Akashvani, and other news media of the world widely broadcasted the news of the brutal attacks by Pakistani forces in Bangladesh. In addition, they also broadcasted the news of various successes of the freedom fighters throughout the nine months. The images and news of the difficult life of millions of people in refugee camps, their helpless deaths, the helpless sufferings of malnourished children, and so on added a new dimension to this.

It was seen that the representatives of the United States and the United Kingdom came to visit the refugee camps in groups and sympathised with the sufferings of the people of Bangladesh. Thus, many expressed solidarity with our liberation struggle. Among them, US Senators Edward Kennedy, William Saxby, Gallagher, and British MP John Stonehouse should be especially mentioned. Meanwhile, the former Minister of Culture of France, eminent writer Andre Malraux expressed his desire to participate in the liberation war of Bangladesh. US citizens besieged the port of Baltimore as they would not allow arms to be loaded on ships for Pakistan. Their protests could not be ignored that day.

News, features and articles related to the Liberation War of Bangladesh were published in all the famous magazines and periodicals of the world. The world-famous magazines Time and Newsweek had cover stories on the Liberation War of Bangladesh several times, and once the portrait of Bangabandhu was printed on the cover. At that time, the names of some journalists reverberated in people's mouths – Simon Dring, Clare Hollingworth, Peter Hazelhurst, Sydney Schanberg, Anthony Mascarenhas, Julian Francis, Mark Tally, William Crawley, Indian photographer Raghu Rai, Kishore Parekh, and others. Most of the newspapers around the world, including the first-rate British newspapers The Daily Telegraph, The Guardian, The Economist, The Statesman, The Times, The Financial Times, etc., and other newspapers like The Washington Post, and The New York Times were in favour of Bangladesh. This played a major role in shaping the world's opinion.

## Contribution of artists and writers

Artists and writers also did not lag behind in playing a role in favour of Bangladesh's liberation war. The famous Indian sitar player Pandit Ravi Shankar and the British singer George Harrison of the Beatles organised the Concert for Bangladesh on August 1, 1971, at New York's Madison Square Garden to support the Bangladesh War. Harrison and another famous American singer, Joan Baez, inspired the crowd by singing emotional songs about

Bangladesh. Even today people remember the music of Pandit Ravi Shankar, Ustad Ali Akbar Khan, and Pandit Alla Rakha. Fifty thousand people enjoyed this concert live. Meanwhile, artists, writers and intellectuals across India played a major role in creating public opinion in favour of Bangladesh through various events. Expatriate Bangladeshis in different countries also worked collectively for the support of our independence. Many international humanitarian initiatives were also taken. The extreme suffering and death of countless children in refugee camps inspired children from the developed world to save their tiffin money and donate to the relief fund for Bangladesh. Many international organisations including Oxfam, Save the Children, UNICEF worked tirelessly to help the refugees. At that time, many non-government organisations were also formed in favour of Bangladesh. Many organisations including Friends of Bangladesh, Americans for Democracy Action and Bangladesh Defense League were formed in the United States. In England, organisations like Operation Omega, Action Bangladesh, National Union of Students, etc. worked for Bangladesh.

## Testimony of the Sixty

'The Testimony of Sixty' was published by the sixty eminent intellectuals of the world. This is the statement of sixty renowned people who witnessed the terrible humanitarian disaster that took place in East Pakistan at that time. Among them were Mother Teresa, US Senator Edward Kennedy, famous journalist Clare Hollingworth, John Pilzer, and others. Mother Teresa wrote in her testimony – 'I have been working among refugees for five to six months. I have seen these children and adults die. That is why I can tell the world with certainty how dire this situation is and how urgently help is needed.'

Also, American singer Joan Baez's voice sounded in New York's Madison Square Garden. Here is the call of her song composed by herself:

Bangladesh, Bangladesh  
When the sun sinks in the west  
Die a million people of the Bangladesh.

On one side of the 1971 liberation war, there were many tragedies, countless atrocities, destruction, killing, disease, malnutrition, and death, and on the other side were friendship, service, sympathy, humanity, war, bravery, sacrifice, victory, and joy of victory.

However, the world humanity stood by us that day and that is why we were able to overcome all the obstacles and finally achieve freedom. The sun rose crimson on our green land, overcoming the darkness.

## Inquiry and data collection

After hearing everything from Nandini's father, they feel as if they have grown up suddenly. They have never noticed this side of the liberation war before.

Fascinated, Anwesha says, 'Really, how many countries, how many people, how many organisations stood by us that day!'

Adnan says very seriously, 'We have to work very well on this issue. We all have to be serious about this.'

Khushi Apa is happy to see their attitude and says, ‘You have already known about the topics of inquiry. Now decide which questions you will find answers to for each topic.’

They decide on the inquiry questions through discussion.

1. Where and how did the huge number of refugees get shelter during the liberation war?
2. How did the news of the brutal killings in Operation Searchlight spread to the world?
3. Who helped in the formation of the first government of the People’s Republic of Bangladesh and the organization of the liberation war?

In this way, we will create more questions. Each team will write a list of possible questions based on their own topic, a list of sources of information, and methods of verifying the information received.

Then all the friends in each group in the class collect information first from their own family and then from elderly people in the area. All team members assemble the information they have collected and discuss it. Each group discusses its findings with Khushi Apa.

- Khushi Apa supervises 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 groups interview senior citizens or expert informants about the role of foreign journalists and foreign newspapers, radio, and television in the liberation war, the role of other countries along with India that bore the main burden of dealing with the refugee problem, the relationship between the expatriate government and the Indian government. They also interview them to know about the leadership of the then Indian Prime Minister, Mrs. Indira Gandhi and India’s contribution to the organisation of and victory in the Liberation War, the role of the United Nations and other world organisations, the role of the Soviet Union and other allied countries, and the initiatives of artists and writers. They try to learn about these issues. Important information is noted down by the team members.

- Khushi Apa cautiously ensures that every member of the team can participate and contribute to various activities by turns.

## Data verification and analysis

- Khushi Apa repeatedly takes ideas from the teams on how to verify the correctness of the information and gives necessary suggestions. However, she does not impose any opinion on the groups.

- Everyone analyses the information collected by the groups by verifying and rejecting it. They either accept or discard data in this process. Then they present their experiences of data collection and verification processes to Khushi Apa and other groups in the classroom.

## Preparation and presentation of the findings

- At this stage, Khushi Apa asks, ‘How can you communicate the findings about the liberation war that you have found through this task to others?’
- Everyone discusses in their groups and comes out with different creative and innovative means. For example, photo books, documentaries, wall magazines, posters, leaflets, photography or painting exhibitions, books, plays, etc. can be used. In this case, Khushi Apa allows them to plan completely on their own, only making them aware of potential challenges and issues. Keeping to her advice, the groups implement their plans. Then, on a national day, they share those with students from other classes.
- This time Khushi Apa Says, ‘You can present your findings in front of teachers, students, parents and members of the community at your school during the celebration of any national day. These days include the 7th March, 17th March – the birthday of Father of the Nation Bangabandhu Sheikh Mujibur Rahman and National Children’s Day, 25th March – Genocide Day, 26th March – Independence Day, 14th April – Pahela Baisakh (Bengali New Year), 15th August – National Mourning Day, 14th December – Martyred Intellectuals Day, and 16th December – Victory Day. We will arrange for institutional or national archiving of these information about the liberation war for further research.’
- Also, you can demonstrate your interest, understanding, and skills by organising liberation war-based book exhibitions, year-long liberation war-based book reading competitions, liberation war-based film exhibitions (such as Stop Genocide, Liberation War, Nine Months to Freedom etc.), liberation war-based painting exhibition, liberation war-based photo exhibitions, liberation war-based dramatization of plays, liberation war poetry recitation, etc.
- According to the necessary suggestions and feedback from the concerned teachers, the friends organize their project presentation event. School teachers, thana education officers, guardians, local elders/freedom fighters are present as guests.

An initiative to preserve the memory of foreign friends serving in the liberation war

Khushi Apa then asks if there is any permanent way to preserve the memory of those foreign friends who helped in various ways during the liberation war. She says, ‘As a reflection of the results obtained, you can make a ‘Liberation War Memorial Built by Students for the Foreign Friends Who Helped in the Liberation War’ in your own locality. Also, you can make plans or proposals for the reconstruction of such a memorial. You can think if a road or a special space can be named after them. You can request for cooperation from your school and local administration (upazilla or zilla) to implement these projects.

## Documentation

Finally, the groups institutionally store the data of different stages of group work, the written records of self-reflection and summaries of learning (in photos/videos/written records/hard or soft copies of drafts) in the school through Khushi Apa.

## Social Values and Norms

Neela is sobbing sitting in the classroom. Her friends who have come to the classroom by this time are trying to soothe her in various ways, but Neela's tears are flowing wildly. At this time, Khushi Apa enters the classroom. Khushi Apa asks in surprise, 'What happened? Why are you crying Neela?'

Khushi Apa's question only intensifies Neela's sobbing. At this time, other students inform Khushi Apa of the reason of her cry. What they say is: Neela has an elder sister. She is one of Neela's favourite persons in the world. A few days ago, Neela's sister got married and went to her in-laws' house. Today, when Francis casually has asked Neela about her sister, Neela suddenly started crying.

Khushi Apa embraces Neela and says, 'I understand your pain! We are all very saddened by your suffering. But such suffering is not yours alone, almost everyone in our society has experienced such suffering.'

When Neela calms down a little, Khushi Apa says, 'As a group work, let's read a part of 'Chhinnapatra' written by Bishwakobi (the World Poet) Rabindranath Tagore more than 130 years ago.' By now, Neela stops crying and becomes curious.

### Chhinnapatra (Torn Letters)

Rabindranath Tagore

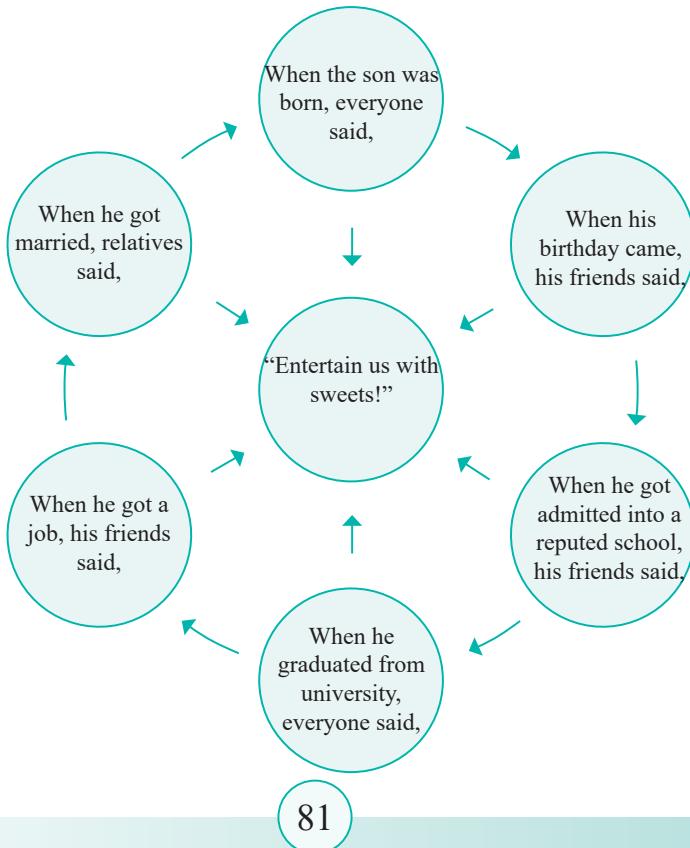
..... She might be 12 or 13 but she looked 14 or 15 because of her being a little plump. In a boy-like haircut, her face looked quite charming. What a smart, witty and clear simple look her face had! ... She had turned into a new species of girl showing a boy's complete self-unconsciousness mixed with a girl's charm. ... Finally, when the time for departure came, I saw that a hair-trimmed, bright-simple-faced girl wearing a bracelet in round hands was being taken into a boat. I guessed that the poor creature was going from her father's house to her husband's. When the boat started moving, the girls who stood on the river bank kept watching the departing boat. One or two of them started wiping their noses and eyes slowly with their anchal (the end part of a saree). A little girl, with very tightly tied hair, was seen sitting in the lap of an old woman. Putting her arms around the neck of the



woman and her head on her shoulder, the girl was silently sobbing. Perhaps, the girl departing in the boat was her elder sister. Perhaps, the departing girl used to join her while she used to play with dolls. Perhaps, she used to punish her occasionally when she got into mischief. The morning sun, the riverbank and everything all around seemed to be full of deep sadness! ... It seemed that the whole world is so beautiful but is full of deep pain. ... There is a little more pathos in any departure by a boat that goes down the river. It is quite similar to death; it is, as if, floating from the bank of a river with the water-flow. Those who stand on the bank go back wiping their eyes, and the person who was floating away actually disappeared....

At the end of reading the story, Mili says, ‘It is a similar incident of going to the in-laws’ home by Neela’s elder sister!’ Saba says, ‘Some more girls are crying too.’ Then Rafiq says, ‘Well, everyone is suffering so much. Then, why is the girl allowed to go to her in-laws’ home? And why do girls have to go to their in-laws’ home after marriage?’ Neela says, ‘I also asked the same question when my sister went to her in-laws’ home. Everyone said that this is the norm. After marriage, girls go away from their father’s home to their in-laws’ home.’ Omera says, ‘Not all the girls go to their in-laws’ homes. Girls of the Garo and the Bedey communities do not have to go to their husband’s homes after marriage. Rather, in their societies, husbands come to their wives’ homes.’ Now Bushra asks, ‘Then, why are the systems different for different communities?’ Khushi Apa says, ‘Great! The discussion sounds intense. You have asked some fascinating questions. Well, before looking for answers to these questions, let us work with another picture.’

### “Entertain us with sweets!”



Khushi Apa asks, ‘Have you ever seen any incident like the one shown in this picture?’ Fatema says, ‘A baby was born in the house next to ours. Everyone in the neighbourhood was fed sweets sent from the baby’s house.’ Ganesh says, ‘My parents gave sweets to everyone after the publication of my elder sister’s exam results.’ Ayesha says, ‘My younger maternal uncle brought sweets to our home after getting a job.’ Khushi Apa says, ‘These are different incidents but there is something common among them.’ Anwesha says, ‘Yes, Apa, all is good news.’ Khushi Apa says, ‘It is a custom in our society to share sweets with others when something good happens. Now let’s do something funny.’

Khushi Apa shows them the following pictures and asks, ‘What do we see in the picture?’



By looking at the pictures, they describe them as exchanging salam when meeting someone, touching the feet of elders as a part of pranam, exchanging garlands, eating panta-ilish (soaked-fermented rice with hilsha fish) on Pahela Baisakh, standing up to show respect to elders, giving them a place to sit, talking with a smile when meeting someone, and entertaining guests at home.

Khushi Apa: These are different practices prevalent in our society. Do you remember any other practice similar to these?

Anwesha: Offering flowers to Shaheed Minar on February 21.

Mozammel: The sitting of the grooms on high branches of trees during wedding in the Bedey community.

Anai: ‘Water sport’ by the Marma community during the Shangrai festival (the New Year celebration).

Francis: Keeping the first fallen tooth under the pillow.

Salma: Cutting cakes on birthdays.

Mahbub: Leaving the toilet neater and cleaner after using it.

Hachcha: Not to fart in presence of others.

Listening to Hachcha’s words, everyone starts laughing. Khuship Apa also joins in the laugh and then she says: Wow, we know about many social norms and customs of the country and abroad! Now let’s do something interesting with them. Using the chart below, let us talk with our family members, relatives and neighbours to make a list of

the social norms they follow. Where did they come to know about these norms? What happens if the norms are not obeyed? Let's find out the answers to these questions. A social norm is mentioned in the chart as an example. List all the norms you find and find out the answers to the questions. If necessary, add more rows to the list to include as many social norms as possible.

Serial	List of social norms	Who told you to observe this norm? / Where did you know this norm from?	What may happen if this norm is not observed?
1	To respect the elders	Parents, elder relatives	Everyone will dislike me and call me unmannishly.
2	.....		
3	.....		
4	.....		

After a few days, everyone brings his/her list to the classroom. It is found that every list includes a lot of social norms. Khushi Apa says, 'You have done a wonderful job.' Then, from their presentation, it is found that -

- In most cases, everyone has come to know about the social norms from their families, neighbours and elders.
- Everyone thinks that no punishment is given for violating these norms and regulations. However, people of the society dislike the violators.

Now let us do the task using the table above. Let us inquire for ourselves from the persons whom we will ask the questions for making the list:

- What do they think about these rules and norms?
- Where do they think they got the rules from? Or,
- What happens if the rules are not obeyed?

Now Khushi Apa says,

These unwritten rules of the society are called social norms or customs. Social norms tell us how a person should behave in different situations, in different environments and with different people. There is no legal obligation to follow these norms, but if anybody does not follow them, people in the society may dislike him/her.

Shihan says, 'But we saw that our friend Neela and her family and even all the people in the story of Rabindranath Tagore suffered a lot while following the norms!' Saba says, 'I also find that many norms are giving us pleasure and benefiting us a lot. For

example, respecting elders, giving them a place to sit, cleaning up the toilet after using it, etc.'

Khushi Apa says, 'You are right. Many norms are sometimes difficult to follow. But most of the norms are quite beneficial to us. Thinking about or analysing what we have done so far, now let's find out what the characteristics of our social norms are.' The following characteristics come out from the discussion of the students:

### Characteristics of social norms

1. Social norms are always socially constructed.
2. Social norms are an essential part of the society.
3. Social norms can be good or bad.
4. Different countries may have different social norms on the same issue.
5. Norms are mostly unwritten rules.
6. Every person in the society tries to follow the social norms.
7. Two types of norms are seen in the society: prescriptive and prohibitive.  
Prescriptive norms instruct people to do something and prohibitive norms forbid certain actions.

Bushra says, 'These norms are quite understandable. But there is one thing that I can't understand at all. What do the norms actually do in society?' Khushi Apa says, 'Let's see what role these social norms play in the society.'

### Roles of social norms in society

1. They determine how people should behave in a society.
2. They play a role in ensuring that everything works properly in a society.
3. It plays a role in achieving the main purpose of human society: to live in peace and harmony with all.
4. If everyone practices the same behaviour following the existing social norms, the daily activities of the society can be done smoothly.
5. They set a common standard by which the daily activities of the people of the society are done following more or less similar routines.
6. Create opportunities to practice social values.
7. They help create a sense of success in people by determining the criteria for success as per the views of the society.

Goutam says, ‘But I don’t understand why everyone in the society follows the same norms or rules.’

Khushi Apa says, ‘You have asked a very smart question. I feel very happy when students ask such attractive questions.’ Then she smiles mysteriously and says, ‘But we won’t find the answer to this question today. We’ll work on it tomorrow.’

The next day, Khushi Apa enters the classroom in a very cheerful mood and finds that the headmaster himself has come to the classroom and is explaining something to students. The face of every student looks quite serious. When Khushi Apa enters, everyone stands up and greets her. But Salma, Rupa, Mamun, Roni, Adnan, Shihan, Anwesha, Sumon, Anai, Ganesh, Salma and Fatema neither greet her with salam/namaskar/salutations nor stand up to show respect to her. Besides, they stay sitting quietly with mischievous smiles on their faces. The headmaster says to them in great disappointment, ‘You have done the same thing again!! You have shown disrespect to the teacher! Haven’t you understood what I have been telling you so long?’ He looks at them again and again with annoyance. Then looking at Khushi Apa he says, ‘You don’t need to say anything! Teachers of Maths, Bangla and Science came to this classroom before you. Although every student has treated those teachers respectfully, these few students sitting in the front benches have been behaving very strangely and inappropriately since morning.’ Khushi Apa requests him to tell her the incidents in detail. The gist of what the headmaster tells her is that Salma and Rupa have come to school wearing bold red lipstick ignoring school norms. When anyone including Mamun, Anwesha and the teacher has asked them for something, they have given it using their left hands. Though they are persuaded repeatedly not to do so, they have done the same thing. Kankon has come to school with her shirt buttoned at the back. And Shihan, Roni, Sumon, Anai Mogini, Adnan, Saba haven’t greeted teachers with salam/namaskar/salutation. They haven’t even stood up to show respect to them. The teachers are very distressed by their behaviour.

Khushi Apa now reassures the headmaster saying, ‘You need not worry, sir. All of them are very well-mannered. They have done everything at my suggestion. They have done so to understand practically why people follow social norms. Yesterday, without telling anyone, I advised them to behave with all in this way. I didn’t tell you either to keep your spontaneity unspoiled. On behalf of me and the students, I apologise for the temporary inconvenience caused to you.’ Then the students stand up and express their apology to the headmaster. The headmaster now smiles and leaves the classroom expressing best wishes for them.

Then Khushi Apa says to everyone with a smile, ‘Let’s analyse a little what we have learnt from this experience.’ Then she tells the students who took part in this experiment to discuss their experiences. After this, using the following table, they present the key points that have come out of their discussion:

Name of the student	Description of behaviour	Description of reaction
Salma, Rupa	They wore bright red lipstick ignoring the school norms	<p>Family – Father, mother, elder brothers and sisters, and grandmother grew very angry</p> <p>Neighbours – As soon as they left the house, they met the aunt of the neighbouring house. She frowned and asked whether they were going to school or to any picnic!</p> <p>On the street – People looked at them with strange looks.</p> <p>In the school – The gatekeeper did not want to let them enter the school.</p> <p>Classmates – Laughed and mocked</p> <p>Teachers – Felt hurt. Became disappointed. Tried to explain the norms to them.</p>
Mamun, Anwesha	Whenever anyone, including the teachers, asked them for something, they gave it using their left hand	<p>Family – Father, mother, elder brothers and sisters, and grandmother scolded them and forced them to use their right hand</p> <p>Neighbours – Asked with annoyance what happened to their right hand</p> <p>Classmates – Forbidden that left hand should not be used with the teachers because they might get angry</p> <p>Teachers – Were injured. Became disappointed. Tried to make them understand the norms.</p>
Zamal	Came to school with her shirt buttoned at the back	<p>Family – Father, mother, elder brothers and sisters, and grandmother were very angry. They also laughed over the incident.</p> <p>Neighbours – Asked whether new fashions arrived in the market.</p> <p>On the street – People looked strangely. Laughed over the incident.</p> <p>The school gatekeeper – Did not want to let him enter the school. Said to wear the shirt properly and enter the school campus later.</p> <p>Classmates – Laughed. Satirised.</p> <p>Teachers – Felt hurt. Became disappointed. Tried to explain the norm to her.</p>

Shihan, Roni, Sumon, Anai Mogini, Ganesh, Saba	Neither greeted the teachers with salam / namaskar / salutation, nor stood up to show respect to them	The teachers – Took them to be impudent. Felt hurt. Became disappointed. Tried to make them understand the norms.
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Khushi Apa jokingly asks the students who participated in the task, ‘Well, how was your experience?’

Salma says, ‘It was really very bad. Everyone’s words and behaviour made me feel that I am a very bad girl.’

Anai Mogini says, ‘I have suffered a lot. Everyone thought that we were very impudent.’ Mamun and Anwesha also agree with them. Kankon says, ‘Everyone treated me like a funny joker. I felt like running away to somewhere else. I was thinking about the time when I could wear the shirt properly.’

Roni says, ‘But none of us want to be known as funny or impudent persons. Now we understand very well why people follow social norms!’

Filling in the table after discussing the experience of Salma and Shihan, Khushi Apa tells each of the rest of the students to choose a norm for experiment. She then tells them to stop following that norm for one or two days and then to fill in the above table. However, she warns everyone to inform either the father or the mother with an explanation of the matter. It is needed because if there is any problem, parents can explain the matter to others.

After a few days, everyone completes the tasks and comes back to class with a new experience. They analyse their experience in groups. In the analysis, they find some reasons why people follow social norms and present the reasons in the classroom. The reasons identified from their presentation are given below:

### Why do people adhere to conventional social norms?

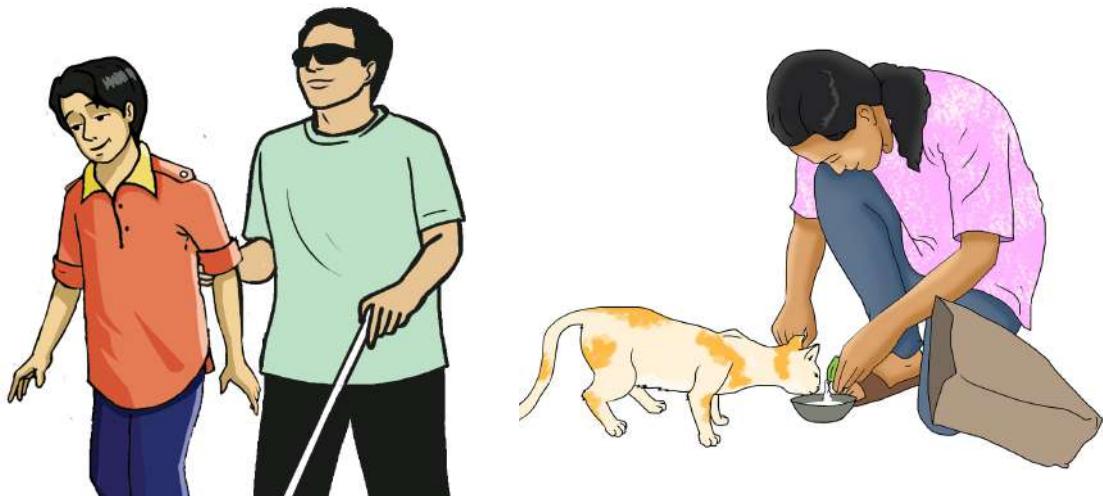
1. Norms benefit the people of the society in various ways. Beneficial norms help people learn how to behave with different people in different environments. These give clear ideas about both good and bad behaviours. These help maintain order in leading the daily life in society.
2. People generally prefer living together with family, neighbours, relatives, friends and acquaintances. So, they respect everyone’s likes and dislikes. As most of the people in the society follow the social norms, even if someone has a different opinion about the norms, he/she accepts others’ opinion.

3. People generally believe that the actions or thoughts of the majority of people are correct. It is impossible for any human being to know what the preferred behaviour of most of the people is. People make mistakes by taking the behaviour of people around them for the behaviour of the majority of people. As a result, taking the behaviour of the surrounding people as the preferred behaviour of the majority of people, they follow the behaviours or norms of the people surrounding them.
4. People generally like to remain in groups. Wherever the front part of a group goes, the rear part also goes there without being able to see from behind where the front part is going. In the same way, the people of the society also imitate the norms followed by their forefathers without analysing those norms. They do so for the reason that not everyone is subject to making mistakes.
5. Dissidents (people who think differently) generally consider themselves a minority in the society. They think others have outnumbered them or the others are a majority. Finally, they change their own norms and accept the norms of others.
6. People make assumptions about what norms and regulations most people like. Though his/her assumptions are often wrong, he/she follows the rules based on that assumption.
7. The young generation is influenced by the norms followed by popular and influential people in media.
8. Through various social institutions, society exerts pressure in different ways on people to conform to its norms.

## Values

The next day Khushi Apa comes to the classroom and says, ‘Let’s see some more pictures from the book today.’ Then all of them look at the following pictures together:





After the pictures being observed, Khushi Apa tells the whole class to form groups. Then she asks them to participate in group discussion on what they understand the pictures are about and to present their understanding in groups.

All of them then form groups and present their ideas arranging them using the table below:

Serial	Title of the picture	What came to mind seeing the picture
1	Let us keep the surroundings clean – let us stay well together (This is an example)	If all perform their social work together, all can live well together. (This is an example)
2		
3		

When everyone's presentation is over, Khushi Apa says, 'From your presentation, it is understood that the pictures depict some social events where a person or a group of people is doing something. Well, tell me whether all the actions shown in the pictures are good or bad.' Everyone responds, 'Good!'

Khushi Apa says, 'If someone does these things, what kind of person do we think he/she is?' They respond, 'Good person.' Khushi Apa asks, 'What characteristics of a good person can you see in the pictures?' 'Serving the society, kindness, love, philanthropy, the mentality of cooperation,' they reply. Then Khushi Apa wants to know about the other characteristics of a good person. In response, they mention various characteristics.

Khushi Apa again asks, 'Well, how do we come to know that these are the characteristics

of good people?’

Everyone remains silent for a while. After a while Aurorin replies, ‘These are learned from the elders. My father often tells me to treat everyone well and to help people.’ Now slowly everyone starts expressing themselves. Omera says, ‘My maternal aunt has told me that if I ever see any helpless, weak, blind or crippled person on the street, I should help him/her.’

Khushi Apa says. ‘That means that our parents, relatives, neighbours or society have taught us that these are good deeds. It appears that most of the people in the society consider these deeds as good deeds.’ Everyone says, ‘Yes, Apa.’

Khushi Apa instructs, ‘Now let’s identify and do some deeds that are considered good in both the family and the society. Then let’s find out the principles behind doing all these good deeds.’

Serial	Examples of good deeds recognised by society	Principle
1	Helping aged people cross the road	Philanthropy/ benevolence
2	Listening to others’ opinions respectfully even if the opinions are difficult to accept	Tolerance
3	Not to take things of other people without permission	
4		
5		

Together they find many socially accepted principles of good deeds. Khushi Apa says, ‘The principles by which we understand what is good and what is bad are called values.’

### Values

Values are the socially accepted principles that generally give the people of the society an idea of what is right and what is wrong. They teach people to understand the things that are valuable or important in social life.

Through these values, we can learn what society will and will not accept. They maintain order in society. Society constantly makes people familiar with these principles in various ways. Acceptable values in various societies are found in various sayings, rhymes and proverbs. Let us learn some African proverbs—

## African proverbs

- He who does not want to obey any leader, cannot lead others.
- In times of crisis, wise men build bridges but fools build walls.
- If you want to go fast, go alone. If you want to go far, go together.

## Some Chinese proverbs

- The hand of the giver of flowers has some fragrance.
- You give a poor man a fish and you feed him for a day. You teach him to fish and you give him an occupation that will feed him for a lifetime.
- If you don't want anyone to know what you do, then don't do it at all.

## We have such proverbs in our country also:

- Dashe mili kori kaj, hari jiti nahi laj. (United we stand, divided we fall.)
- Dharmer kal batase nore (Virtue proclaims itself.)
- Samayer ek phor, asamayer dash phor. (A stitch in time saves nine.)

They discuss in groups the meaning of the proverbs and the values they uphold. Some proverbs talk about mutual cooperation, some about the value of punctuality. Mili says, ‘Very funny! If we know the proverbs of different countries, we can also know a lot about the values of that society.’

Proverbs	Values
In times of crisis, wise men build bridges but fools build walls.	Mutual cooperation
If you don't want anyone to know what you do, then don't do it at all.	Honesty
Dashe mili kori kaj, hari jiti nahi laj. (United we stand, divided we fall)	Unity

Khushi Apa then asks them to form groups and collect proverbs from foreign acquaintances, the internet, people around them, various books etc. She also asks them to find out the values in those proverbs and present the work using different means.

Let us, like them, collect the proverbs of different countries from different sources, and then present them finding out the values they uphold.

After the presentation Khushi Apa says, ‘I am very happy that we have found many important values. We have identified several values that are considered important in our society. Some of them are -

Solidarity, patriotism, tolerance, harmony, respect, honesty, freedom of expression, philanthropy, kindness, integrity etc.

Mamun says, ‘But Apa, sometimes norms and values seem quite similar to me.’

Rupa says, ‘I think social norms help us know how to behave in certain situations. An example of such behaviour is covering the mouth and nose with a handkerchief/ tissue paper when sneezing or coughing or doing it into the elbow when no tissue/ handkerchief is available. Another example is the act of showing respect to elders. Besides, values generally give general ideas about what action or behaviour is good and what is bad. For example, honesty, benevolence etc.

Khushi Apa says, ‘You are absolutely right. Let’s find out the differences between social norms and values from the table below.’

Serial	Social norms	Values
1	Social norms are the ideals of how people in a society should behave in a given situation.	Values are principles that help people in a society understand what behaviours or actions are valuable or good and what behaviours are bad.
2	Norms are the guidelines for specific behaviours in a given situation.	Values are general principles of behaviour.
3	Norms are socially expected behaviours.	Values are principles or beliefs held by a person.
4	Different societies have different norms.	Different persons believe in different values.
5	Examples:	

Exchanging greetings when meeting someone, respecting the elders, covering the mouth when sneezing and coughing, expressing apology when bumping into someone, etc.

## Examples:

Honesty, courage, kindness, respect, tolerance etc.

Let us look for norms and values

Khushi Apa says, ‘We come across various norms and values in our day-to-day experience. Let’s try to understand the matter once again from the story of Aritra.’

### First Day at School

Aritra is going to attend school for the first time today. His mother has been preparing him since morning and giving him various advice. She has advised him to pay salam to the elders of the house by touching their feet before he goes to school. She has also advised him to greet the teachers with salam after reaching school. After Aritra pays salam to his dadi (father’s mother) by touching her feet, she gives him a twenty taka note and says, ‘I pray for your great success in life.’ At that moment, a lizard starts ticking chuk...chuck.... Dadi also imitates the ticking sound of the lizard immediately and taps the table three times with her finger. She also advises Aritra to be polite and quiet at school and not to engage in any quarrel or fight with anyone. While putting the tiffin box in the school bag, his mother says, ‘Share it with your friends. Use right hand while giving anything to or taking anything from anybody. Do not give anything to anyone with your left hand.’ After hearing all these rules and norms, Aritra starts feeling a little scared. He says goodbye to everyone at home before leaving for school with his father. At the time of stepping out of door, his father says, ‘Place the right foot first.’ He also advises him as much as possible until he reaches the school. Aritra’s fear increases more. As he enters the school gate, the gatekeeper uncle gives a pleasant smile looking at him. From that moment, he starts thinking of the school quite close to him.

Khushi Apa says, ‘Let’s find out what norms and values we find in this story.’

Rules and norms	Values

Let us do the same task as them.

## Election

Seeing Ganesh's looks, it is clear that he is very upset today. Khushi Apa asks, 'What happened to you today?' Ganesh says that a three-year-old boy living near their house unknowingly moved on the road while playing. The child was seriously injured after being hit by a car. Ganesh's father went to the hospital to donate blood for the child. Deepankar learned from his father that the boy was suffering a lot. Khushi Apa wants to know whether anyone noticed that such a small boy was going towards the street. She wonders why no one noticed it. In fact, his parents left him with his two elder brothers and went out. But none of them closed the door. The brother thought that his sister would close the door but the sister thought that her brother would do so. No one even noticed where the younger brother was as each of them thought that their younger brother was with the other sibling.



Everyone in the class becomes very upset listening to the incident. Saba says, 'The boy's siblings seem to lack values.' 'What do you mean?' asks Mamun. 'If they had a little sense of responsibility, such an incident would not have happened,' says Saba. Anai says, 'It may not be their lack of irresponsibility. Maybe it's just a misunderstanding. But the result is fatal.' Anwesha says, 'If their responsibilities – like who would close the door and who would take care of the brother – had been divided earlier, this accident could have been avoided.' Khushi Apa says, 'These words of Anwesha are

very important!' All agreed that tasks are done more smoothly when responsibilities are shared in families or groups. Goutam says, 'Apa, by making committees in our clubs, we can work well because the responsibilities of the committee members will get assigned.' Mili says, 'But our committees are about to expire. New committees need to be formed.'

It is fixed on that day that election will be held to form the committee of the Wildlife Conservation Club in the beginning. They fix the election date. It is decided that there will be the same committee for the students of classes VI and VII. Students of class VI will also be included in the election.

On the basis of everybody's discussions, they prepare a list of posts needed in the committee of the Wildlife Conservation Club. They also list names of the students expecting nomination in the election and the posts they expect to be nominated for.

#### List of Committee Members for Wildlife Conservation Club

President:

Vice President:

General Secretary:

Treasurer:

..... Secretary:

..... Secretary:

..... Secretary:

Member 1:

Member 2:

Member 3:

.....

Khushi Apa says, 'You are taking preparation for election. Now who will organise the election?' Therefore, a three-member committee is formed to organise the election. The committee is named Election Commission. The commission allots symbols to the election candidates. Voter list is made by writing the names of all the students of the class. The commission also makes election rules and regulations. These rules and regulations are termed as Election Code of Conduct.

#### Election Code of Conduct

- Campaigning should not be done in such a way that does not disrupt class activities
- Posters cannot be attached outside the settled places
- Each student can vote only once. Let us make a committee like them.

The whole school revels in a festive atmosphere! Three panels are taking part in this election. Three attractive slogans have also been created.

We are the children of nature; so, let us take care of her



Every neighbourhood, locality and area will be a wildlife sanctuary



Let us take the responsibility of food, medical care and shelter for helpless animals



All are quite enthusiastic about creating posters for elections, making slogans, singing for campaigns and giving speeches! The participating parties have also prepared their election manifestos. The manifesto describes what they will do to save wildlife if their panel wins the election. Placards are also made with election promises written on them. Processions holding the placard are also held daily during the tiffin break.



The following election song has been composed imitating the tune of punthi (poetic tales for reading out aloud). It has been sung by all the senior and junior students of the school:

শোনো শোনো বন্দুরা সব, শোনো দিয়া মন,  
 বন্য প্রাণী সংরক্ষণ ক্লাবের হবে নির্বাচন  
 সবার ভোটে সফল হবে এমন আয়োজন।  
 সঠিক লোকের সঠিক পদে থাকা প্রয়োজন  
 চিন্তা করে ভোট দিয়ো তাই সুধী সর্বজন।

Finally, the election day has arrived. The Election Commission has already ordered to stop campaigning on this day. They have also produced ballot papers with candidates' election symbols.

### Election of Wildlife Conservation Club

Name of the candidate	Symbol	Place to stamp the voting seal
A		
B		
C		

There is a joy of the festival in everyone today! Hundred percent votes have been cast! No student of Class VII is absent today. All have performed their duty as active citizens.

When the voting is over, the votes are counted with the help of volunteers. The moment the name of each of the winning candidates is announced, everyone shouts in joy. After the names of all the winning candidates are announced, the winners are congratulated. The teachers praise them for arranging a joyful election.

The list of the names of the winners in the Election of Wildlife Conservation Club is hung on the notice board.

Like the students in Khushi Apa's class, let us follow the steps below to organise the election of Wildlife Conservation Club:

- Making a list of the posts needed in the committee of the Wildlife Conservation Club on the basis of the discussion with all
- Forming multiple panels of different candidates
- Forming the Election Commission, helping them prepare election rules and ballot papers, and assisting the commission in organising the elections
- Conducting election campaigns by making slogans, manifestos, posters, placards, songs etc
- Hanging names of the committee members on the notice board after arranging elections and electing the committee members by casting votes

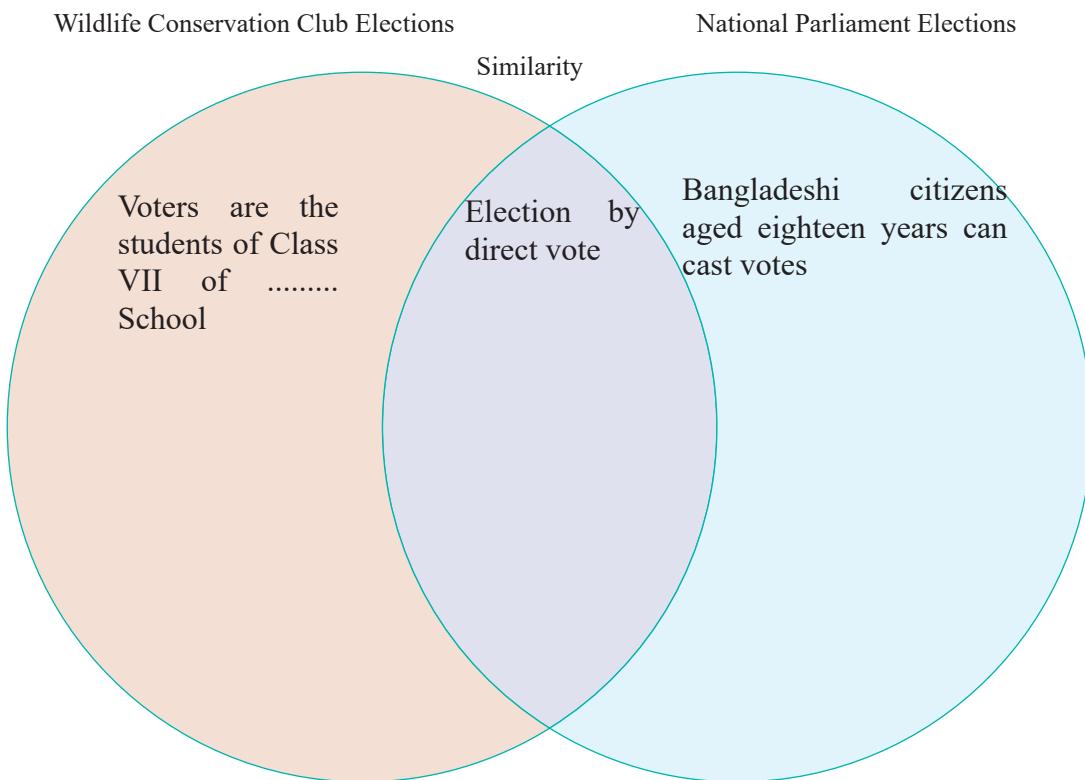


Khushi Apa says, 'The election of the members of the legislature of Bangladesh is done in the same way we have elected the committee of the Wildlife Conservation Club. The legislature (or legislative body) of Bangladesh is called Sangsad (The Parliament). However, there are some differences between our election and the National Parliament Election. In the parliamentary elections –

- Bangladeshi citizens of at least eighteen years of age can vote
- The candidates can participate in the elections from political parties or as independent candidates
- Bangladesh is divided into 300 seats (constituencies). By directly electing one Member of Parliament (MP) from each constituency, 300 MPs are elected.
- As per the constitution, the elected MPs select fifty women MPs for the reserved seats for women. They also elect the President. Prime Minister and other ministers are appointed by the President

Mahbub says, ‘We will form the club committee through election and manage the activities of the club. However, what happens through the national election?’ In response, Khushi Apa says, ‘The Members of the Parliament or the legislature are elected in this way.’

Anwesha proposes, ‘Let us first perform an inquiry-based task with the help of textbooks, various other books, internet, teachers and other people who know a lot about this subject. Then let us use the similarity-dissimilarity chart to bring out the similarities and differences between the election of our club and the national elections.’ Khushi Apa draws the following diagram on the board. She says, ‘We will write about our election on the left side and about the national election on the right side of the chart. In the middle, we will place the issues that are the same in both the elections. Such a diagram is called a ‘Ven diagram’.’



Like them, let us fill the chart of similarities and differences between the two elections.

Salma says, ‘Whatever the differences between the parliamentary election and our election be, there is a great similarity! In both the elections, the preferred candidates can be elected by voting. It gives everyone an opportunity to give his/her opinion. Those candidates speak in the Parliament on behalf of everyone. That is, opportunity is created for everyone to express his/her opinion.’

## Law on ‘street animals’ passed in the Shadow Parliament

Anuching says, ‘I saw the news that there are some foxes in Naogaon’s Paharpur museum area. The fox is now an endangered species. Fazlul Karim Arju, the custodian of the museum, along with his colleagues, feeds the foxes every day. He takes care of the baby foxes.’ Fatema is about to agree to Anuching’s opinion, when Goutam says, ‘It is difficult to find out a fox!’ Shihan says, ‘A fox may or may not be found but many helpless dogs will be found on streets. There is no arrangement to provide them with food, shelter and medical care. We can work for them.’ Hachcha says, ‘There is a cat in our area. It steals and eats food from everyone’s house. That’s why sometimes people beat it. That day, one of our neighbours was saying, “I will kill the cat if I can catch it.” Can we save that cat?’ Salma proposes, ‘Through Wildlife Conservation Club, we can help street cats and dogs.’ Sumon says, ‘The inhabitants of a house next to us had gone to a tour keeping a bird in a cage. When they came back, they found that bird dead. We can also protect such caged birds.’ Ganesh says, ‘Street cats and dogs eat dirty things and spread germs. They can also bite if they get such a chance. We should rather work to save the caged birds.’ Some students also agree to Ganesh’s words.

When Khushi Apa comes to class, the argument is still going on. Khushi Apa says, ‘We can solve this crisis through the club!’ Shafiq says, ‘Apa, if we knew what work we would do, the club could have started functioning. But we have not yet decided whether to work with street dogs or with caged birds.’ Khushi Apa says, ‘You must have seen the National Parliament sessions on television, haven’t you? With the members of the club, we can form a Shadow Parliament following the National Parliament. In that parliament, the question whether we will help the street dogs and cats or any caged bird may come in the form of a bill.’ Hearing this proposal, the students show great enthusiasm. Khushi Apa says happily, ‘Now we will sit in the parliament and decide to enact a new law. Our classroom will be the legislature.’

From among the winners in the club election, the general secretary is made the President. The President appoints the elected Chairman of the club the Prime Minister. The Prime Minister then nominates Law Minister, Forest and Environment Minister, Water Resources Minister, Health Minister and so on. The President appoints them. A Speaker has also been appointed. The rest of the winning panel includes the MPs of the ruling party and others are the MPs of the opposition party. Saba says, ‘Great! We have, in fact, formed the government!’

On the basis of discussions, a few Members of the Parliament have prepared a draft law stating that Wildlife Conservation Club will help any homeless animal and take necessary action even if a person does not take proper care of his/her pet. A member of the opposition then presents the draft law in the form of a bill in the Parliament. Members of the Parliament from the government and the opposition party debate among themselves. Finally, the Speaker calls for a voice vote. ‘Aye (Yes)’ wins in the voice vote. When the law is presented in written form, the President signs it. Thus, an Act of Wildlife Conservation Club has been enacted.

After the law is passed, there is no restriction on them to work with any street dog or cat or caged bird. But there is also a condition in the law. In any risky job, advice of elders along with utmost precautions should be taken.

Then, working in groups, they use the table below to finalise their plans for what they will do throughout the year. The contents in the table below are just examples.

Serial	Job description	Designated person	Persons who can help in the locality	Locality where the work will be done	Duration
	Planting trees to ensure a natural source of habitat and food for wildlife				
	Keeping a water bowl and a food bowl in front of each house to provide the street animals with the food that remains extra in the house				
	Arranging temporary shelter for baby and sick animals				
	Providing free or low-cost treatment to animals after consulting a veterinary physician				
	Making posters for raising public awareness to remove people's hostility towards street animals and to release caged birds.				
	Attempting to discourage the sellers of caged birds from their acts of selling those birds				

Let us also make laws on wildlife conservation in the shadow parliament like them and make our own plans using the table above to protect them.

### The branches of government

Neela says, ‘We have formed the government and made the law also. What will happen if no one obeys the law?’

Khushi Apa says, ‘The government works through three branches.’ Khushi Apa then shows them a poster.

Legislature: Makes and amends laws. Prepares the budget by calculating the yearly income and expenditure of the country.

Executive: Enforces laws within the state. Recruits permanent employees of the state.

Judiciary: Judges the person who violates the law.

Khushi Apa now shows them another poster. She asks, ‘What can you see?’ Rupa says, ‘Government is an institution but it functions through three different institutions.’ ‘Government itself is a part of another institution. That institution is the state or the country,’ Rupa says. Khushi Apa says, ‘Greatly said!’

Khushi Apa then shows them some more pictures and says, ‘These elements are needed to build a state.’

### Characteristics of a state

- In order to become a state, it requires a government along with a specific territory, people and sovereignty (the ability to function with full freedom without the interference of any outside institution).
- The state implements all its wills or functions through the government.
- Generally, the state cannot be seen anywhere.
- But in a particular territory, the existence of the state is felt when it enforces laws on the people without being controlled by any other state or power. Its existence is also felt when it performs various functions for the welfare of the people.
- A state is a socio-political institution formed by the collective will of the people of a territory.
- The people are the real owner of the state.

### Institutional values

Khushi Apa wants to know, ‘How was the experience of the election and the shadow parliament?’ They say, ‘We liked it very much! It was great fun!!’ Khushi Apa asks, ‘Well, did values and norms also work in the election we took part, the government we formed and the bill we passed in the shadow parliament? Let’s find out.’ They find out the norms and values and make a list of them accordingly.

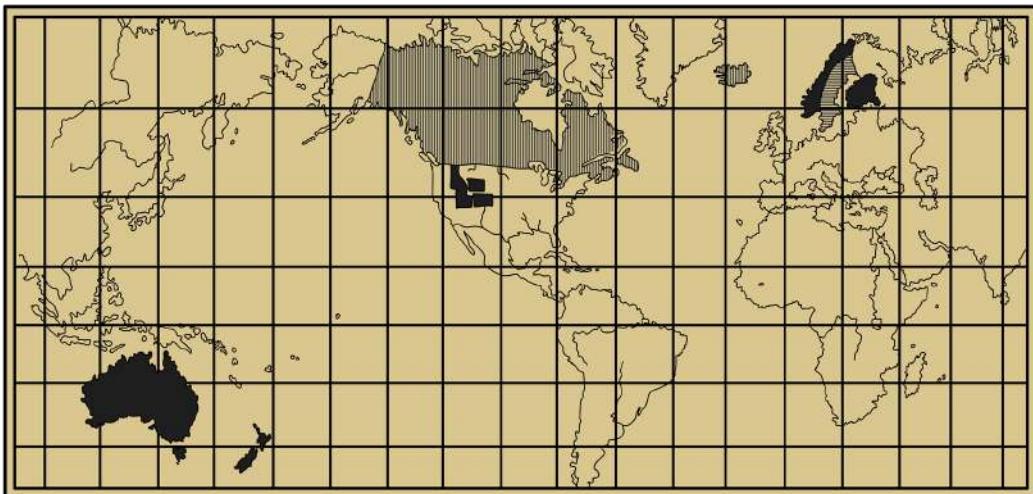
## Norms and values in socio-political institutions

Serial	Description of the task	Name of the relevant socio-political institution	Name of social norms and values
1	To let others express their opinions	.....	Democratic values
2	Expressing self-opinion	.....	...
3	To respect the opinion of all	.....	....
4	Making decisions on the basis of the opinion of the majority	.....	
5			
6			
7			
8			
9			
10			
11			

Using the table above, let us make a list of the values we have learned from our experience of the election and the shadow parliament and also from our tasks related to the state and the government.

Salma says, ‘But Apa, we saw on television that the members of the reserved seats for women speak in the parliament session. In our shadow-parliament, there was no member of the reserved seats for women!’ Khushi Apa retorts, ‘What would happen if there were totally no women in the parliament?’ They all say that it would not be good at all. ‘Why?’ asks Khushi Apa. They say, ‘Only men will have the opportunity to participate, women will not. It is unfair. Both the male and the female have equal rights in everything.’ ‘I don’t think women should have the right to vote,’ says Khushi Apa. None of them could accept Khushi Apa’s words. All of them engaged themselves in arguments. Khushi Apa emphatically says, ‘Women will manage the house and family; it is not their job to see how the country will be run. Besides, they are not that talented. In fact, they should not engage themselves in politics at all.’ Hearing Khushi Apa’s words, they become greatly shocked!

Then Khushi Apa says with a smile, ‘People used to think like this even a hundred and fifty years ago. If you were the people of that time, you would consider my words absolutely right.’



#### Even in 1908, women living only the black-marked part of the world had the right to vote

Once in Australia, only the white people could cast their votes according to law. ‘Why was such a strange law made there?’ they ask in surprise. Khushi Apa says, ‘You have asked a very good question. Well, can you remember who make the law and how they make the law?’ Siam speaks up, ‘Laws are made in the legislature (legislative body)! It is based on the opinion of the members of the legislative body!’

Goutam says, ‘But the members of the legislature are elected on the basis of the opinion of all the members of the society! Why did people vote for such candidates then?’ Salma asks in surprise, ‘Does that mean that the social norms and values of the people of that time were also like that!!’ Then Khushi Apa says, ‘Let’s read a part of the biography of Rammohun Roy (popularly spelled as Ram Mohan Roy), a famous social reformer and literary figure of our country, and see how social norms and values work among people and how they change over time.’

You may have heard the name of Ram Mohan Roy. He is called the first modern Bengali. He



Ram Mohan Roy

was born in 1772 in an aristocratic Brahmin family in Hooghly district, India. Though he learned Sanskrit at first, he later learned Persian and Arabic out of self-interest. He mastered these two languages so well that many people used to cut jokes by calling him ‘Maulvi Ram Mohan’ (a Maulvi is an expert in, or a teacher of, Islamic law).

However, this visionary young man did not find it difficult to understand that learning the English language was essential for future development. That is why Ram Mohan mastered this language well from

an Englishman. He worked for the introduction of modern education in the country.

At that time, there was a very inhuman evil practice in the Hindu society in India. This practice is known as satidaha or co-death (or widow burning). In this system, if the husband died, the wife was also burnt on his pyre. Ram Mohan took initiatives to stop this practice. At that time, Bengal was under the English rule. Though the rulers were against this practice, they were hesitant to take the initiative themselves to change a traditional system of this country. However, Ram Mohan sought the cooperation of the English rulers to stop the practice of satidaha.

Though Ram Mohan was born in a devout Brahmin family, a personal experience played a role in creating this anti-conventional rebelliousness in his thinking. His elder brother Jag Mohan Roy's wife was Alakmani Devi. Ram Mohan respected this baudi (elder brother's wife) like a mother. When his elder brother Jag Mohan died prematurely, arrangements were made due to social pressure for baudi Alakmani to be burnt to death on her husband's pyre. She herself did not want to be sati or chaste in this way. On hearing the news, Ram Mohan rushed to save his baudi. But before he arrived, it was all over. He only saw the crowd shouting Jai, Sati Alakmanir Jai (Victory, the victory of the chaste Alakmani) with demonic joy amid the sound of the dhak (a musical instrument) and the smoke of the dhuno (a kind of incense).



“Ram Mohan stood like a stone statue beside boudi’s pyre. With fire in one eye and tears in the other, he vowed that at any cost in his life, he would eradicate this demonic practice of femicide from India forever.”

Highlighting this incident, novelist Narayan Gangopadhyay writes, “Ram Mohan stood like a stone statue beside boudi’s pyre. With fire in one eye and tears in the other, he vowed that at any cost in his life, he would eradicate this demonic practice of femicide from India forever.”

Though Ram Mohan was a philosopher and contemplative man, he was an active man with practical sense. As a result, he started working to make the idea of that day a reality. Using the logic of the scriptures, he wrote Sahamaran Bishayak Prabartak o Nibartaker Sambad (A Conference between the Advocate for, and an Opponent of Practice of Burning Widows Alive). Conservative Hindu pandits or scholars in scriptures started campaigning against him to initiate social resistance. However, Ram Mohan was a brave man with a generous heart. Fortunately, Lord William Bentinck came to India at that time as the Governor General. He highly respected Ram Mohan for his learning, intelligence, courage and honesty. The Hindu society was divided into two groups over the initiative to stop the practice of satidaha. Although many kings and princes were against the initiative, some pandits were in favour of Ram Mohan. As a result, he won despite extensive protest by the conservative society. A law was passed banning the practice of satidaha on December 4, 1829. It took a few more years to implement this law. But finally, such an inhuman practice completely came to an end.

An image of the kind of social reality created by the practice of satidaha is found in the historical novel Carey Saheber Munsi (The Clerk of Mr. Carey) by the novelist Pramathnath Bishi. If you read the following part of the novel, you will understand how inhumane and cruel this practice was:

‘At that time an unexpected incident took place.

There was a clamour on the shore – ‘Going away, going away, escaping, escaping, catch, catch her!’



The passengers in a boat were startled by the clamour and saw a small crowd on the shore.

But before they could solve the mystery of who escaped and who should be caught, they saw a girl jumping into the river and swimming towards their boat. Everyone understood that the clamour was for the purpose of getting hold of that girl. When she came close to the boat, some men in two canoes advanced to catch her. But before the canoes could catch her, the girl came to Carey's barge and cried out, 'Save me. Please save me. They will burn me to death.'

The next moment, the girl appealed to Carey, 'Sir, for God's sake, save me!'

At Carey's signal, Ram Bose pulled the girl into the boat.

All the passengers of the boat saw that everything related to her dress, appearance and beauty were strange. Fear and anxiety made her beauty a thousand times brighter. There is a saying that true beauty turns more beautiful in sorrow. It is also said that moonlight is sweeter in a stormy sky.

Seeing her strange dress, Ram Bose said, 'It seems like a wedding dress. I see! Have you escaped from the wedding ceremony?'

Making her crimson lips bloom like a rose, the girl said, 'The wedding took place last night. Today I was brought to be burnt to death on my husband's pyre.'

Puzzled Ram Bose asked, 'Did the groom die suddenly?'

'He did not die suddenly. He was already dead. Arrangements were made to wed me with that dead person. Now they say that I am to die burning with that dead man!'

'It is a practice going on for ages,' Ram Bose said. 'Why did you run away from pyre?'

Out of human longing for eternal life, the lips of the girl utter, 'I am afraid of death.'

After that, looking back for a moment, she knelt down at Carey's feet, expressed an intense entreaty for saving her life and said, 'Sir, protect me, please. Once they get hold of me, there will be no way out. They will burn me to death.'

She pointed to a thin, skinny man among the passengers of the chasing canoes and said, 'That scumbag is the cause of all evil. Sir, for God's sake, do not leave me to him, please!'

Carey was speechless seeing and experiencing the entire incident. However, the girl's pathetic appeal made him speak. He said mixing Hindi and Bangla, 'tum daro mot, oi minser hate to make ami charbo na (Don't be afraid. I won't leave you to that scoundrel).'

Conservative leaders tried to block Ram Mohan's efforts before the bill for stopping the practice of satidaha was passed by the Privy Council of England. They sent petition with the signatures of about eight hundred eminent persons including kings, princes and the pandits of religious scriptures. But Ram Mohan himself went to England and removed all the obstacles in the way of passing the law. He successfully refuted the arguments of the opponent by his razor-sharp counter arguments.

There are many other reasons why Raja Ram Mohan Roy is considered a pioneer in the subcontinent. During his stay in England, he made many recommendations, in line with

the Reform Bill in England, for the rights of the common people of India. Many of the English members of the legislature supported him. He believed in spreading scientific modern education in this country through the learning of English. He also played a leading role in organising modern education for women. He believed in the freedom and empowerment of women and also worked for their right to inherit property. Besides, Raja Ram Mohan Roy is one of the founders of Bangla prose.

After reading Ram Mohan Roy's biography, the students form groups. Then they use the chart below to write in their own words the process how the social norms changed. Next, they present their reports.

How do social norms change?

At this stage Khushi Apa says, 'Okay, let's organize a debate competition on this topic.' 'Hurray!!' All become happy to hear about the debate. Then all decide the topic of debate together.

#### Topics for debate (these are just a few examples):

1. It is possible to ensure equal rights for all only by changing the law.
2. Women's job is to manage the house and men's job is to run the state.
2. Seeking opinions from all people is meaningless; only the intelligent ones should be heard.
3. ....
4. ....
5. ....

After the debate, Khushi Apa calls the students who did not participate in the

debate to an open discussion. In that discussion, they freely discuss the changes in social norms, values, laws and government.

Anai says, ‘Our social structure changes with time in many ways! How do these changes take place?’

Mili says, ‘A girl in our area was going to be married off. Her parents also agreed. But as the girl was only fifteen, they could not marry her off. It was because her uncle opposed it. He said that child marriage is legally prohibited now. When there was no legal barrier, many children were married off at an early age.’ Siam says, ‘Well, this means laws actually influence values and norms!’

Khushi Apa says, ‘As a result of the movement of the progressive section of the society, people’s thoughts and feelings also change. Then, from that change in thinking came the change in norms and values. Since the past, many people have played a role in changing our social norms and values. Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Rabindranath Tagore, Rokeya Sakhawat Hossain, et al. were among them. They can also be termed as the ‘pressure’ groups.’

At the end of the discussion, they decide to form different groups to perform an inquiry-based task on social norms, values and socio-political institutions. For this, they have to analyse contemporary events and past history of both the country and abroad. They follow the procedure learned from the section ‘How to Reach a Logical Conclusion’ of this Activity Book. First, they formulate inquiry questions like the ones mentioned in the table below:

1. How do the state, government and law influence the customs and values?
2. How do customs and values influence the state, government and law?
3. ....
4. ....

Afterwards, they perform their inquiry-based tasks by following the steps of scientific method of inquiry taking help from books, newspapers, internet and interviews to collect data. Then they prepare an inquiry-based report based on the topic and present it using different means.

Following the steps of inquiry, we can also develop our own inquiry questions like them and present the report through inquiry-based tasks.

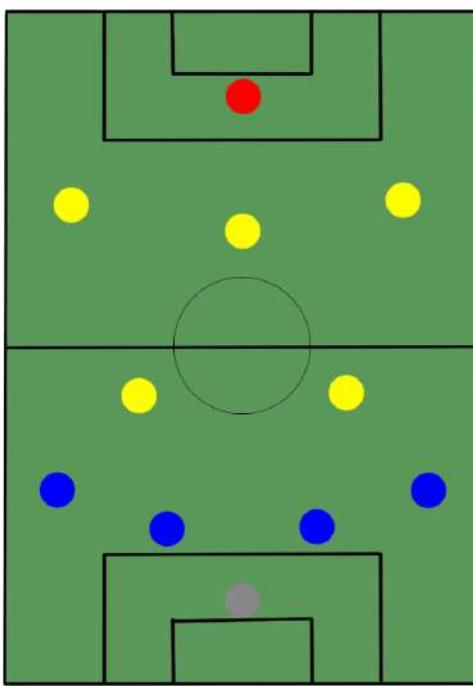
# Changes in Social and Political Contexts: Position and Roles of Individuals

## Position-based role

On Friday morning, there will be a football match at the stadium. Everyone in the class is talking about who wants to go to watch the match. Almost everyone wants to go. All of a sudden, Sumon creates a big moustache using a piece of paper and gravely announces, ‘I can go wherever I want, and I don’t need anyone’s permission.’ Seeing his attitude, all the friends burst into laughter! Sumon scolds them saying, ‘What is the point of your laughter?’ At this, they begin to laugh even louder. However, everyone admits that Sumon’s performance has been great! Ganesh says, ‘If I really could become an elderly person like my father by just wearing such a moustache, I would certainly wear one.’



Now Khushi Apa enters the classroom and says, ‘In my childhood, I also thought like this.’ She shows the class a picture of the players’ formation in the football field.



She asks, ‘Where is the position of the goalkeeper here?’ ‘In front of their team’s goal posts,’ replies Anai. Khushi Apa again asks, ‘And where is the position of the center forward?’ Hachcha says, ‘The position of the center forward is near the goal post of the opposition team.’ Khushi Apa again asks, ‘Excellent! What is the role of the goalkeeper in football?’ Mamun replies, ‘Preventing the opposing team from scoring a goal.’ ‘Wow! Now tell me – what is the role of the centre-forward?’ Khushi Apa asks again. ‘A centre-forward’s role is to score goals,’ replies Mahbub.

This time Khushi Apa says, ‘Suppose, during the game all the players were in their respective positions, but suddenly the goalkeeper thought: “Why should I alone prevent the opposition from scoring? I should rather score a goal now!” On the other hand, the center forward thought: “All my life I have scored goals, now let me prevent one or two goals!” What would happen if they really changed their respective roles?’ Khushi Apa now draws a table on the board.

	Positions	Main roles	Changed roles
Goalkeeper	In front of their own goalposts	To prevent the opposition from scoring	To score goals
Centre-forward	In front of the opposition’s goalposts	To score goals	To prevent the opposition from scoring

Then Khushi Apa says, ‘What if something happens otherwise! They both think, “How much longer will I play in one position? Let’s enjoy playing on the other side of the ground!”’ Then what would happen if both the goalkeeper and the center forward swap their positions but their roles remained the same?’ She draws another chart.

	Main position	Changed position	Role
Goalkeeper	In front of own goalposts	In front of the opposition’s goalposts	To prevent the opposition from scoring
Centre Forward	In front of the opposition’s goalposts	In front of own goalposts	To score goals

The whole class starts laughing by looking at these two tables. Adnan says, ‘If it really happens in Friday’s game, what a big scandal it will be!’ Salma says, ‘There is no need for such a hullabaloo. If everyone plays their roles properly from their respective positions, we will truly enjoy watching the game.’

Let us look at the tables too and discuss what will happen if we change the positions or roles as we wish.

The position and role of childhood becomes different as you grow up

Khushi Apa says to the class, ‘Rabindranath Tagore wrote a story about the change of position and role of two persons.’ Then she narrates the story.

### Ichchha puran (Wish-fulfilment)

Subalchandra’s son Sushilchandra was a very naughty boy. He used to annoy everyone. One day there was a big celebration in their neighbourhood. Fireworks would be displayed in the evening. Sushil wanted to spend the whole day there. So, he artfully told his father, ‘I have a stomachache. I will not go to school today.’ His father understood everything. But he said, ‘Then you need not go out of the house today. And you can’t eat the chocolate that I brought for you. Instead, take panchon and sleep all day.’ Panchon is a terribly bitter medicine. Out of the fear of its bitterness, Sushil’s stomachache was cured! Nonetheless, Subal did not spare him. He forcibly fed Sushil panchan, latched up the door of his son’s room from outside, and left the house. Sushil lay on the bed all day, weeping. He thought, ‘If I were as old as my father, what fun it would have been! I could do whatever I wished.’ Meanwhile, Subal thought, ‘If I got my childhood back, I would only study all day long.’ Ichchha Thakrun (the presiding deity of wish-fulfillment) heard that and thought, ‘Well, let their wishes come true.’

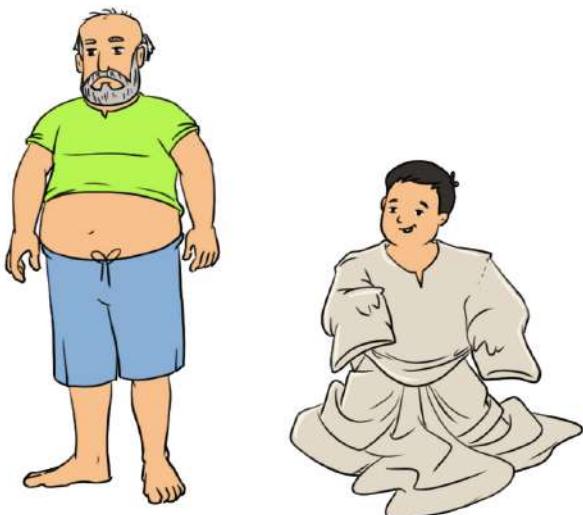
The next morning Subal wakes up to find hair growing on his bald head. He has also regained his fallen teeth. There is no beard or moustache on the face. He has become as young as Sushil. The condition of Sushil has turned just the opposite. He is now a man with a shiny bald head and a thick moustache on his face. Some of his teeth have also fallen out. And how big the body has become! They found that only one wish of their mind was fulfilled but the rest of the wishes were lost. Sushil had thought that if he were like his father, he would be

able to roam around as much as he wanted, play ha-du-du all day long, jump into the pond and climb trees without any restrictions. On the contrary, when he grew up magically, he no longer wanted to do these things. Once he tried to climb a tree and one of its branches broke. The passers-by started laughing at this boyish behaviour of the old man. Sushil was so fond of chocolates that he bought a bunch of them for one taka, but now the taste felt very unpleasant to him. Even the presence of his own friends seemed boring.

On the other hand, Subal had thought that he would study a lot if he could be small again. Even he would stop listening to stories from his grandmother in the evening. Instead, he would light the lamp and memorise his lessons until ten to eleven at night. But now he does not want to go to school anymore. All day he stays restless to play games. Sushil forcibly sends him to school. If he makes any noise at the time of Sushil's chores, he makes young Subal take a slate and sit down to do math. He also employed a tutor to keep him busy while he himself was playing chess with friends. Still, the son Sushil has to struggle a lot to handle the father Subal.

Due to old habits, the two very often commit mistakes. When Sushil combs his hair, he finds that there is no hair on his head. Suddenly if he attempts to jump, his bones seem to rattle. Like before, when he throws a stone to break the earthen pot of Andipisi, he is chased by the people of the neighbourhood. Meanwhile, Subal goes to participate in the elders' card-dice games and comes back after being rebuked. By mistake, he asks the tutor for tobacco and gets beaten. Sometimes, he asks the barber, 'How long have you not come to shave my beard?' People become very annoyed at the frivolity of an old man and at the precociousness of a young boy.

Earlier, whenever he got the news of a jatragaan (ballad opera), Sushil used to run away from home to enjoy it, regardless of cold and rain. Now while doing the same thing, he has been confined to bed for three weeks with fever, cold and cough. Bathing in the pond as usual, he contracted such an illness that he had to undergo treatment for six months. For this reason, he does not allow Subal to bathe in the pond as well.



Both Subal and Sushil cannot enjoy these circumstances at all. Now they wish they could somehow be like before. Ichchha Thakrun, knowing about their wish, makes both of them as they were before. Subal, being a father again, says to Sushil in a serious tone, 'Won't you memorise grammar?' Sushil replies as before, 'The book has been lost.' Finishing the story, Khushi Apa says, 'Sumon has put on a false moustache to appear to be an adult person. In

whose case such an incident has happened in the story Ichchha Puran?’ Anwesha smiles and says, ‘Sushilchandra, like Sumon, has become a father from a son.’ Mamun adds, ‘In the case of Subalchandra, the opposite has happened as he has changed from a father to a son.’ ‘That’s right,’ Khushi Apa says, ‘Let us complete a table and try to understand how Sushil and Subal were as sons, and how they were as fathers.’ Through discussion, they complete the following table on the board:

Interchange	
When Sushilchandra is the son	When Sushilchandra is the father
Skips studies	Makes his son read
Loves to play with friends and climb trees	Tries to keep his son restrained
When Subalchandra is the son	When Subalchandra is the father
Skips studies	Makes his son read
Loves to play with friends and climb trees	Tries to keep his son restrained

Let us discuss like them and fill in the above table.

After filling in the table, they discuss the following questions.

What kinds of change occurred to Subalchandra and Sushilchandra?

How were their behaviours when they were parents?

What were they like when they were boys?

Why were people annoyed with them?

At the end of the discussion, they realise that when the status of Subalchandra and Sushilchandra changed, their roles also changed. What Subalchandra can do as a father, he cannot do as a son. For example, the role of the center-forward cannot be played

from the position of the goalkeeper. The same is true in the case of Sushilchandra. There are certain social norms of role-playing according to the status of father and son. If these norms are not obeyed, people of the society get upset and angry. Even on the football field, if the rules and regulations are not maintained, such anomalies will take place.

**Our positions/status and roles change over time**

Khushi Apa says, ‘In the story, we have seen that people’s status changes with age and when the status changes, the role changes too. Whether this happens in reality, we can check that through an investigative task. Thus, we can know how the position and role of people are in childhood and adulthood. In order to collect information, we can interview five adults from the neighbourhood including our own family members. We will talk to people of different professions, different ages and different economic status. The more different types of people we can interview, the better we will understand the matter. Then we will clearly know whether this is true in the case of all kinds of people in the society.

For the interview, they create a table like the following one through discussion:

#### My position and role at different ages

Name:

Occupation:

Age:

Sex:

What I used to do when I was at school	What I do now

They form a team and complete the inquiry-based task. Then they present the findings using different means.

**Let us do the same investigative work as they did.**

At the end of the presentation, Francis says, ‘So far, we were thinking that when we grow up, we won’t need anyone’s permission to go to watch the game! What a freedom! But in fact, the role that has to be played in the position of adults needs a lot more responsibilities.’ Neela adds, ‘They have to play different roles in many positions at home, at office, at the club, in the market and so on.’ Shihan says, ‘The same is true for children.’ ‘Will you please explain it a little more?’ asks Khushi Apa. Shihan replies, ‘At home, we play multiple roles as boys and girls, brothers and sisters, and when we come to school, we play the roles of students and friends.’ ‘Great!’ Khushi Apa happily appreciates. She adds,

The environment and circumstances through which we interact or communicate with people in different places is called ‘social context’

‘Let’s analyse our own behaviour in different social contexts to see how roles change according to positions,’ proposes Ayesha. Siam adds, ‘We can make a comic strip to express the matter beautifully.’

My position and role in different social contexts

Then they present their experiences to the class by making comic strips with captions and speech balloons.

<p>When I am at home (house keeping, sleeping, photos of playing with younger brother and sister, writing in the speech bubble)</p>  <p>I tell stories to my younger sister.</p>	<p>When I am in school (talking with raising hands, photos of project work using paper, pencil and scissor, writing in the speech bubble)</p>  <p>I work with friends.</p>
<p>When I am in the playground</p>	<p>When I am at addas with friends</p>


Like them, let us express our ‘position and role in different social contexts’ with the help of some cartoon pictures.

### Different social positions and roles

Saba says, ‘We have different positions and roles in different social contexts. Likewise, our family and neighbourhood adults whom we have interviewed also had different roles and positions according to such social contexts when they were children.’ Anwesha adds, ‘Their positions changed as they grew older, and with the change in positions came the change in roles.’ ‘Do all of those adults have the same position and role now?’ asks Khushi Apa. Ganesh says, ‘Just as a person has a different position and role depending on age, similarly there is a difference in position and role from person to person.’ Salma says, ‘The positions and roles of all adults are not the same. Father does not do what mother does.’ Roni comments, ‘What the public representative of our area does, the shopkeeper does not do that. A mosque imam cannot do what an actor can; people of the society will not also accept it.’ Anuching says, ‘The position and role of the rich and the poor are also different. I have interviewed an industrialist. He was poor as a child, and he studied taking financial help from others. Now he pays

the expenses of education, treatment etc. for the poor.’ ‘I interviewed a university teacher,’ Bushra says, ‘and I shared with him our experience of a person’s position and role. From my conversation with him and from my today’s experience, I understand:

Institutions (such as, family, school, bureaucracy, religion, political party) and groups (such as, playmates, football team and neighbourhood) are formed as a result of human-to-human communication, exchange of actions and ideas etc. In these groups and organisations, the individual has a status and plays a role.

A person’s status can be of two types:

- Acquired: It is something that the individual acquires through abilities and efforts, e.g., Judgeship, Prime Ministership, Player.
- Inherited: It is something acquired naturally or by birth. For example: Man-woman, childhood- adulthood, Harijan-Brahmin

The rights and responsibilities that a person has according to a position are called roles. In other words, a person’s role is the behaviour and activities that the society expects of him/her, according to his/her position. So, when Subal became a boy, he was beaten by the tutor for asking for tobacco. Every person has many positions and roles in different social contexts like family and professional bodies, at the same time and at different periods of life.

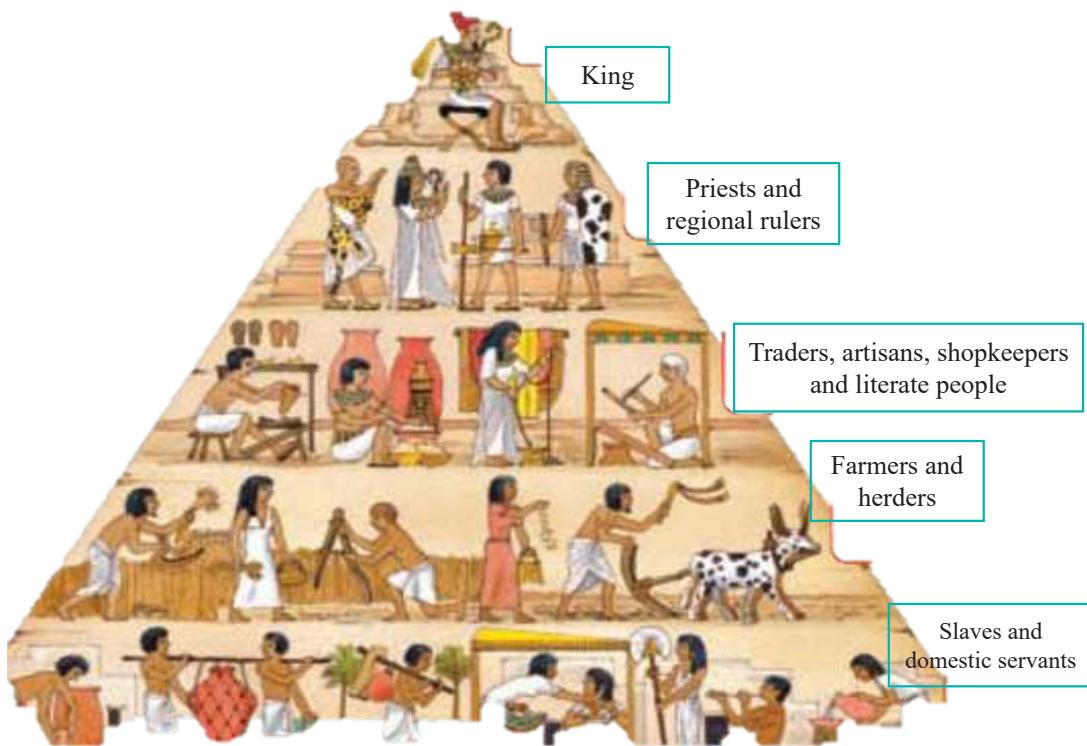
The position and role of all people in the same society are not the same. A man’s status is determined by his acquaintance, reputation, position, power, economic status, family status, age, gender, etc. How a person will be evaluated by other people in the society, how much respect and importance he/she will be given – all these issues depend on his/her social status.

After the discussion, Adnan says, ‘Our position and role will also change when we grow up.’ Ayesha adds, ‘It is not that everything will change automatically, we have to acquire our preferred positions.’ Roni says, ‘We will not grow up overnight like Sushil; we will grow slowly and attain a preferred position gradually.’ Saba smiles and says, ‘That will be most befitting for us. No more sudden jumps, no more breaking of bones.’ Everyone laughs at her expression.

Then Khushi Apa says, ‘We have seen the position and role of individuals in different social contexts of the present time. Let’s look back a little, how things were in the past!’ She asks them to read about Egyptian, Mesopotamian, Greek, and Roman civilizations from their Class Six Inquiry-based Reader.

The position and role of the individual in the social contexts of different times

The next day, Khushi Apa shows them a picture in the class. Seeing this, Sumon says, ‘We saw such a picture in our Class Six Inquiry-based Reader.’ Rupa adds, ‘In the ancient Egyptian society, there was such a classification of people according to their occupations.’



Mamun says, ‘Those who are at the bottom of this pyramid had the lowest status, least respect and wealth in the ancient Egyptian society. Their role was that of a servant, that is, their job was to serve others.’ Shihan says, ‘The king is at the top of the pyramid. He held the highest position and respect in the society. His wealth was also the most. His role was that of a ruler.’

Then Khushi Apa says, ‘Like the ancient Egyptian society, there are many kinds of people in our society, such as, house workers, rickshaw pullers, doctors, imams, government officials, public representatives, writers, sportsmen, retired people, scientists and so on. Their position, power, economic status, family status, age, gender etc. are also different. We can also find their status and role in the current social context.’ ‘We can make a team investigation,’ suggests Neela. After discussion, they prepare a questionnaire to collect data.

- 1.
- 2.
- 3.
- 4.

They have carried out investigative work according to the inquiry steps learned from the chapter titled ‘How to Reach a Logical Conclusion’. Then they present the results of the task using various means.

Now let us conduct the inquiry according to the inquiry steps learned from the chapter ‘How to Reach a Logical Conclusion?’ and present the results using different media. After that, using the table below, we will find the similarities and differences between the social roles of people in ancient Egyptian society and the roles of people in modern society.

Similarities between the roles of people in ancient Egyptian society and the roles of people in modern society	Differences between the roles of people in ancient Egyptian society and the roles of people in modern society

### When the social context changes, the status and role of the individual also changes

Khushi Apa asks, ‘Does the social context always remain the same?’ They reply that the social context of ancient times and that of today are not the same. Hachcha says, ‘The status and role of people change according to age in all societies. But class distinctions of social status were not always there.’ Apa again asks, ‘Were the position and role of a class in the society that we see today the same before? Will it remain the same in future?’ Some of them say, ‘Yes’ and some of them say, ‘No’. They cannot agree on this point.

Then Khushi Apa says to them, ‘When Rokeya Sakhawat Hossain was young, girls and women had to wear burqa (veils) mandatorily. When she was very young, she also had to put on the veil not only while going outside but also inside the house. In her book Oborodhbasini, she portrayed the picture of the restricted position of women about a hundred years ago by telling some stories. At the beginning of the book, she said that the confinement of women in the Indian subcontinent was not only against men, but also against women. An unmarried girl could not be seen by any women other than her very close relatives and housemaids. Married women also had to veil themselves against women who used to play pranks such as bajikar-bhanumoti (pranksters/tricksters).’ Then Khushi Apa narrates to them some stories from Oborodhbasini.

### Anecdotes from Oborodhbasiini

1. Once a house was on fire. The housewife wisely packed all the jewelry in a box and left the room. She came to the door and saw a group of men trying to put out the fire. She did not come out in front of them, went back inside the room and sat under the cot. She burned to death in that condition. Yet, she did not come out in front of men.
2. While changing the train, a lady got caught in her burqa, and fell down between the train and the platform. There was no other woman in the station at that time except her maid. The station coolies came forward to pick her up. But the maid said, ‘Beware! Don’t touch Bibi Saheba.’ However, she alone could not lift her even after much pulling. After waiting for about half an hour, the train left and the body of the lady was crushed under the wheels of the train.
3. A doctor went to see a lady patient. The lady had pneumonia. She was behind the curtain. The doctor wanted to put a stethoscope to see the condition of her lungs, and he said that he would put the stethoscope on her back. Unfortunately, the doctor was told to hand over the tube of the stethoscope to the maid. Wherever he would direct, the maid would place the tube. He instructed to put the stethoscope on her back, and sent its tube across the curtain. After a long time, not hearing any sound, he moved the curtain a little and saw that the tube was placed on her waist. He came back annoyed.
4. Twenty to twenty-five women from a zamindar family, wearing burqas of coarse cloth, came to Kolkata station on their way to Hajj. If they had stayed in the waiting room, people could have seen them. So, they sat together on the platform and were covered with a heavy shatranji. Haji Sahib, who was with them, stood at a distance watching them. A few hours passed. Now, it was time for the train to arrive. A railway employee asked Haji Sahib to move his furniture. Haji Sahib said, ‘There is no furniture; the women of the house are under the cover.’ The employee then kicked a ‘sack’ and asked them to move. Still the girls inside that sack did not make any sound!!
5. Rokeya once went to Aligarh to attend a ladies’ conference. When she praised a lady’s burqa there, she shared some of her experiences about burqa. Once that lady went to a Bangalee gentleman’s house to attend a wedding ceremony. The children there ran away screaming in fear when they saw her wearing a burqa. On another occasion, she came to Kolkata and set out with some other veiled women in an open car. Even the boys on the street of Kolkata thought that they were ghosts and ran away.

When the story was over, Rupa says, ‘At that time, all women were confined within four walls. In Rokeya’s words, we find tamashawali (trickster) women who must have visited people’s houses and shown something funny.’ ‘That’s right, we also got the ladies’ conference at that time,’ Ganesh adds. Khadija says, ‘In her childhood, Rokeya lived

under a lot of restrictions, but after growing up, she did a lot of things!' Goutam adds, 'She had to fight a lot for that. It must not have been normal for a woman of that time to play such a role from her position.' Ganesh again says, 'Women's social position and role at that time seemed to be confined within the four walls. Those who came to work outside the home were really exceptional.'

'Let's get into groups and find out from these stories how we think about the position and role of women of that time,' Khushi Apa addresses the students. They do the task and present it to the class.

Social status of women about 100 years ago	Role played by women in the society 100 years ago

Let us also do the work in groups

Khushi Apa says, 'Now we are going to see a documentary and read a report on today's women.'

## From Kalsindur to the Himalayas



### Bangladesh women's football team winning SAFF Women's Football Championship 2022

Bangladeshi girls won the SAFF Women's Football Championship 2022 by defeating the hosts Nepal by 3-0. Our girls scored a total of twenty-three goals and conceded only one in this season of SAAF Women's Football Championship. All the awards of SAFF's sixth season have been grabbed by the Bangladesh team. Eight players of this team are from an obscure village called Kalsindur in Mymensingh. Kalsindur is now a known name across the country, thanks to the football girls. These girls, who have become superstars from village girls, have taken their own status as well as that of the country to a unique height in the world.

To the little girls of Kalsindur Primary School, the fact that 'girls play football' was a wonder. But today they themselves are a wonder to everyone and they are now riding the winged horses. Winning the SAFF in Nepal, the daughter of the Himalayas, from the unfamiliar village of Kalsindur was not an easy task. In 2011, announcement was made to organise the 'Bangamata Begum Fazilatunnesa Mujib Gold Cup Tournament' for primary school students. Mofizuddin, an assistant teacher at Kalsindur Government Primary School in Dhobaura Upazila near the India-Bangladesh border in Mymensingh district, got to know the news and started forming a team for his school. Sanjida, Maria Manda, Shiuli Azim, Marzia Akhter, Shamsunnahar, Tahura Sajeda and Shamsunnahar Jr. joined the team one by one. Mofizuddin himself was the coach. Minati Rani Sheel, the head teacher of the school, took charge of the care. When the Bangmata Begum Fazilatunnesa Mujib Gold Cup

tournament started in the district in 2012, Kalsindur Government Primary School participated. They became runners up at the national level. Then they started afresh to become champions. Mofizuddin informs that the beginning was very challenging. The guardians of the village were conservative. They could not even think of letting girls play football. He had to work very hard to convince the parents. After that, when they entered the field with the girls, many people made fun of them. A lot of criticism and nonsense comments were directed to the girls. During the practice, there was a crowd of curious people around the field. Many of them laughed at Mofizuddin. Many also came forward to help. However, he wanted to respond to all sarcastic comments not on the face, but on the field. Besides studying, the girls began to practice on the field even on holidays. Teacher Mofizuddin's efforts did not go in vain. In 2013, Kalsindur Government Primary School won the Bangmata Begum Fazilatunnesa Mujib Gold Cup Tournament. They have won this medal more than once after that. Then players like Sanjida, and Maria came to the notice of local administrators and sportspersons. The facilities for them gradually increased. Bangladesh won the AFC Under-14 Regional Championship in 2014. Maria Manda and Shamsunnahar Jr. made important contributions there. Seeing the success of the girls of Kalsindur School, other girl students also became interested in football. Day by day, the number of members of Kalsindur school team was increasing. Minati Rani Sheel, the head teacher of the school, said that the main problem in the beginning was shyness about clothes. Girls used to play in salwar-kameez first. It took a long time to remove the fear of public embarrassment and bring girls to the field in sportswear. Sanjida's father Liaqat Ali said that he allowed her to play football because of her interest and teachers' convincing words. The villagers did not take it easy at first. Various threats were given to the players. Some were even tortured. Later, when the name of the village of Kalsindur spread abroad due to women's progress in football, the problem was reduced a lot, and at same time, respect and recognition have been achieved. A few girls of a remote village have changed the entire condition of the village. Their fame has won the village electricity and paved roads. Now their primary school has concrete buildings. Kalsindur School and College has been nationalised, thanks to the football girls. Concrete buildings have also been erected there. Girls from poor families have brought prosperity to their families. Because of them, the village has been enlightened; the whole nation has held its head high. Prime Minister Sheikh Hasina has given these girls a monetary donation along with reception. The stories of these girls have been included in the textbooks of Class XI of the Higher Secondary level. In the textbook, there is a special lesson titled 'The Unbeaten Girls'. A story of success of the female footballers from poor families in the foothills of Garo Pahar has been described in this lesson. Let us see some pictures with caption

## Women in government

It is a matter of great joy for us that today women are playing a competent role in the management of the government of Bangladesh. On the contrary, just 130 years ago most of the women in our country lived only in the inner apartments of houses. Although still many women in Bangladesh are deprived of many of their rights, with the passage of time the status of women is changing and their social status is gradually rising. Today we will introduce some of these women leaders who are working tirelessly for the development of Bangladesh.



Sheikh Hasina  
Hon'ble Prime Minister of the People's  
Republic of Bangladesh

Sheikh Hasina has served as Prime Minister for the longest time in the history of Bangladesh. On 7 January 2019, Sheikh Hasina took oath as the Prime Minister of the People's Republic of Bangladesh for the fourth time. She is a noble woman. She has led Bangladesh out of the cycle of poverty to a middle-income country. She is considered one of the most influential leaders in the world. She has received many national and international awards for her philanthropic and humanitarian work.



Dr. Shirin Sharmin Chaudhury, M.P.  
Hon'ble Speaker, Bangladesh Parliament

Dr. Shirin Sharmin Chaudhury, M.P. is Bangladesh's first female Speaker of the Parliament. She joined the parliament as the youngest Speaker in the history of Bangladesh. From her student life onwards to political life, she has left an impression of great talent everywhere.



**Dr. Dipu Moni, M.P.**  
Hon'ble Minister, Ministry of Education  
Government of the People's Republic of  
Bangladesh

Dr. Dipu Moni, M.P. acted as the first female Foreign Minister of Bangladesh. Currently, she is leading the development of Bangladesh's education system as the country's first female Minister of Education. She is a politician, a doctor and a lawyer – embodying all in one person.

## Women's progress in different spheres of society



On 19 May 2012, Nishat Majumder became the first Bangladeshi woman to conquer Everest.

Currently, many women in Bangladesh are working as train drivers. When Salma Khatun started working as the first woman train driver in 2004, it was a surprising event for many people then.

Women have been the driving force behind the garment industry in Bangladesh, transforming an agrarian economy into an industrial economy. About eighty percent of Bangladesh's total export earnings come from this sector.



‘Of which period’s incidents have we found in the documentaries, reports and pictures?’ asks Khushi Apa. ‘Current events,’ they reply. Robin says, ‘The status and role of all women are not like them!’ Ganesh comments, ‘Maybe there are still many barriers for them in society or family. But women of this time also have opportunities that help them advance forward. The law has given them rights equal to men’s in almost all respects, but this was not the scenario a hundred years ago. The government is also doing a lot to improve their status and enhance their social role.’ Roni says, ‘Today Nishat doesn’t have to face obstacles like those present 100 years ago. Although the girls of Kalsindur were teased and criticised in the beginning, after their success they are getting everyone’s support and respect.’

Khushi Apa says, ‘We have got a picture of women of a hundred years ago from the writings of Rokeya Sakhawat Hossain. Here we have got a different picture of the present-day women. Now let’s find in groups the position and role of women of the present age, and present them in a table.’

Social status of women at present	Social roles of women at present

After the above presentation, Salma exclams, ‘What a big difference between the social position and role of women in Rokeya’s time and those of today’s women!’ Aurorin says, ‘The women who once lived behind the curtain are now playing in the jersey!’ Mamun adds, ‘Once the woman was crushed under the train due to the tradition of that society. Today she is driving the train!’ Khushi Apa says, ‘Let’s discuss in groups and find out the spheres where there is a difference in the position and role of women in these two periods.’

Women about 100 years ago	Women at present

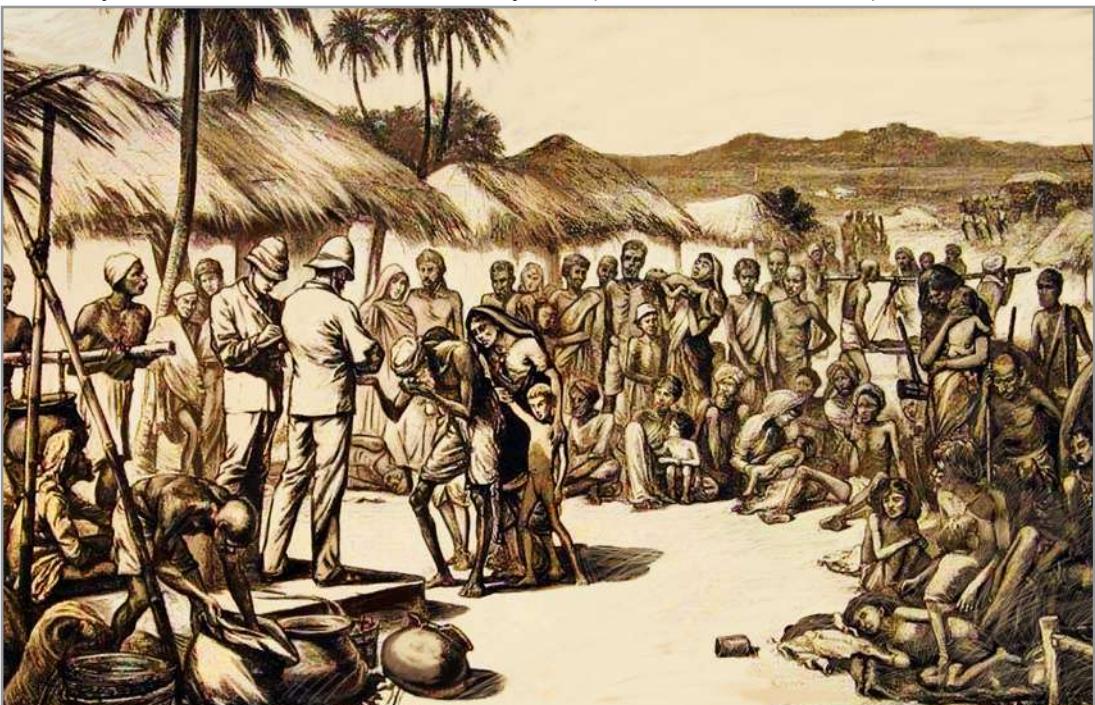
They do the task in several groups and present their findings in the class.

Let us do the task step by step like them.

Changes in the political context affect the individual's position and role

Francis tells a story to her friends: There lived a wicked king. Birds used to come to his garden to eat fruits. The king ordered, 'Cut down all the trees.' Ants ate sugar. So, the king ordered, 'Press the bellies of all the ants to bring out the sugar.'

Everyone bursts into laughter at the story of Francis and his gestures. Khushi Apa says, 'If the real king is a tyrant, there is no chance for such laughter.' She tells them the story of the Great Famine of Seventy Six (Chhiattarer Manantar).



In 1757, although the British East India Company took over the ruling power of Bengal through the Battle of Plassey, they did not become apparent rulers. They put their subordinate Nawab on the throne. In 1765, they gained permission from the Emperor of Delhi to collect the revenue of Bengal. As a result, although the political power remained in the hands of the Nawab, the authority of revenue collection went to the hands of the British. This situation is called 'dual governance'.

This change in governance brought many more changes. Earlier, the revenue was paid through crops, but now money has to be paid instead. Zamindar class was created to collect revenue from farmers. The Nazim class was created to collect revenue from the zamindars and deposit it in the treasury of the British company. To meet the economic needs of these three classes, the burden of taxation and oppression on the common people continued to increase. The result was fatal. In 1770 AD (Bangla year 1176), the worst famine in history occurred in Bengal.

It is described in Bankim Chandra Chattopadhyay's novel Anandamath. (Khushi Apa summarises from Anandamath in simple language) In Bangla year 1174, the production of harvest was not good at all. So, in 1175, the price of rice increased. The common people suffered a lot, but the king took the revenue rigidly as usual. After paying the revenue, the destitute subjects could not manage more than one meal. In 1175, there was a lot of rain during the monsoon. People thought that God had shown mercy. Again, the shepherd sang in the field with joy; the farmer's wife again demanded jewelry. But in the month of Ashwin, the deity turned away. In the months of Ashwin and Karthik, there was no rain at all. The paddy fields dried up and turned to straw. The little paddy which was produced was bought by the princes for the sepoys. People did not have anything to eat. If half a meal was received at one end, fasting followed for the next three ends' meals. But Muhammad Reza Khan, the then revenue collector, thought that he would become a Sarfaraz. He increased the revenue by ten percent! Tears began to flood Bengal.

People started begging first. Then who would give alms! Fasting began. People ate up the seeds. Cows, ploughs, yokes, houses, land – everything they had started to be sold. Then people started selling their sons, daughters, wives! A time came when there were no more people to buy; everyone just wanted to sell. People started eating leaves, grass, weeds. Even dogs, rats and cats became their food. Epidemic basanta (smallpox) started. There was no one to take care of, no one to treat. Once the disease entered a house, the people of the house ran away leaving the patient behind. The dead bodies started rotting across houses.

During this famine, one-third of the people of Bengal died of hunger, disease and grief. Yet, revenue collection remained higher than before. This shows how much oppression the British company put on the common people! At that time, many farmers and workers became totally jobless. Many artisans of Dhaka's muslin industry fled to the forests after suffering persecution. Many people left the village and went to the city. As a result, the pressure on the city increased. Many areas were depopulated and turned into forests. The social and economic life of Bengal faced a terrible disaster. Due to lack of food and money, people started stealing, robbing and looting. Law and order broke down everywhere in Bengal. Common people also became rebellious. Farmers and working people gave massive cooperation and support in the fakir-sannyasin rebellion and peasant revolt that were going on at that time.

Ganesh wants to know how that situation changed. Khushi Apa says, 'Then listen from the beginning.' After the Battle of Plassey in 1757, the British East India Company became the actual ruler of India. But this company was only a trading company. They had no experience of governing a country. In the beginning, it was difficult for them to understand the language and customs of this country. The social system here was also not like that of Britain. Therefore, it was not possible to run this part according to British laws and British institutional arrangements. At the time, Bengal was quite prosperous. So, the revenue from Bengal was the biggest capital of the company's business. Initially the company appointed a Nawab to facilitate the governance of the country. The Nawab would govern the country through his own laws and customs, and the East India Company would collect revenue from the Nawab through a representative. That way they did not have to go through the trouble of governing the country, but at the same time, they did not run out of money either. This system was called 'dual rule'.

Gradually, conflict began between the Nawab and the company officials. In the name of trade, the officials of the East India Company started looting and torturing the villages of Bengal. At this time, the Great Famine started. Due to lack of people, two-thirds of Bengal's cultivated land became forest land. After that, the company completely took over the government power. Thus, the dual rule ended. A big change came in the political field of Bengal. The farmers were then given direct land lease for a period of five years. British collectors were appointed to collect revenue from them. But this 'five-year settlement' did not last long. Unable to pay the revenue at a high rate, many peasants fled, many became rebels. The economic condition of rural areas was gradually deteriorating.

In 1773, returned the Zamindari system which had been in place even before the beginning of British rule. Many new systems were introduced in the administration too. Initially the Zamindari system was contractual by the year, but in 1793 Lord Cornwallis announced that the contract would thereafter be perpetual on the condition of regular rent payments. That is, as long as the Zamindars could pay the taxes at the fixed rate on time, they will enjoy the Zamindari from generation to generation. This is known as the Permanent Settlement. However, the zamindars or landlords were also not happy with this arrangement. Because in this system there was a high rate of taxes on the one hand, and on the other hand, there was no provision for remission of rents even in the events of any natural calamity, loss of crops, loss of life or whatever happened. As a result, there was a possibility of any zamindari to be auctioned at any time.

As a result of the Permanent Settlement, new social classes emerged – small and large new zamindars, talukdars, jotedars, new traders and so on. Even then, the dissatisfaction and protest of the landlords, the failure of the judiciary in settling the cases, the deterioration of the law-and-order situation – all these did not pose any better overall situation. In 1799, unrestricted freedom was given to oppress the subjects for collecting taxes to satisfy the zamindars. As a result, they began to impose arbitrary taxes, tortured in the name of justice, confiscated commoners' property and cattle. They even fined the entire village if a farmer escaped without paying taxes. During this time, many intermediary classes between the zamindar and the tenants came into being.

Gradually, the gap between the British rulers and the local zamindars decreased. As a result, the zamindars were in favour of the British during the Sepoy Mutiny, Swadeshi Movement and Nationalist Movement in India.

The British rulers also had some positive intentions behind the Permanent Settlement. They thought that if the permanent ownership of the zamindars over the land was established, the zamindars would focus on the development of agriculture, industry, communication systems etc. for their own sake. On the contrary, that expectation was not fulfilled. The zamindars did not find investment in agriculture profitable. Instead, they put more emphasis on trading food grains, buying land and spending on luxury.

The zamindar class again gave another class the power to manage and control the zamindari in return for a certain sum of money. That class authorized another class; and then this class authorized another one... In this way, money continued to be collected layer by layer. The life of the tenants became unbearable to satisfy the interests of their upper classes. Fifteen

layers of middlemen were found between the Zamindars and tenants. That is, in the pyramid of social class, the landlords were at the top and farmers at the bottom, with many more layers in between.

Among them, no one had any work except those who collected taxes directly from the subjects. They survived only as a parasitic class dependent on the farmers' crops and other productions. That is, the farmers did the work of production and everyone above him only consumed from him. Before the British rule, farmers, weavers and artisans had a high position. But after the British came to power, zamindars, mohajans (moneylenders) and merchants became important in the society. Various peasants' revolts of that time resulted from the miserable life of the tenants. Let us listen to the incident of a peasants' revolt in an area of South Bengal.

In 1792, the peasants of Sugandhia village in Jhalakathi district rebelled against the excessive taxes imposed by the zamindars. They refused to pay taxes. Their leader was Bolaki Shah. The British government sent troops to suppress these rebellious farmers. Bolaki Shah was defeated in a fight with the soldiers and was sent to jail. The rebel farmers of his party, Idir, Khidir, Isaf - three brothers, fled to Udoytara Burir Char village of Pirojpur subdivision. After that, they started a new movement with the farmers of nearby villages centering Tushkhali village. Under their leadership, the farmers there also stopped paying rents to the zamindar. Their slogan was, firingider jomi na, khajnao tai dimu na (The land does not belong to the British/foreigners, so, we won't give taxes to them). People of twenty-three nearby villages used to meet in Tushkhali village every year in the month of Chaitra, at the time of payment of rents. They chanted slogans and protested. There had been repeated clashes between landlords and rebel farmers. The rebels could not be suppressed even after many changes of ownership of zamindari. In 1840, the taxes increased even more than before. Under the leadership of Idir, Khidir and Isaf brothers, the zamindar-peasant conflict continued for about twenty years. After the death of the three brothers, Idir's son Ibrahim came to lead this peasant revolt. For the unyielding nature of the farmers in their struggle against the excessive taxation of the zamindars, the British government finally declared these villages public domain in 1871. These farmers then started paying revenue directly to the government avoiding the stages of the middlemen.

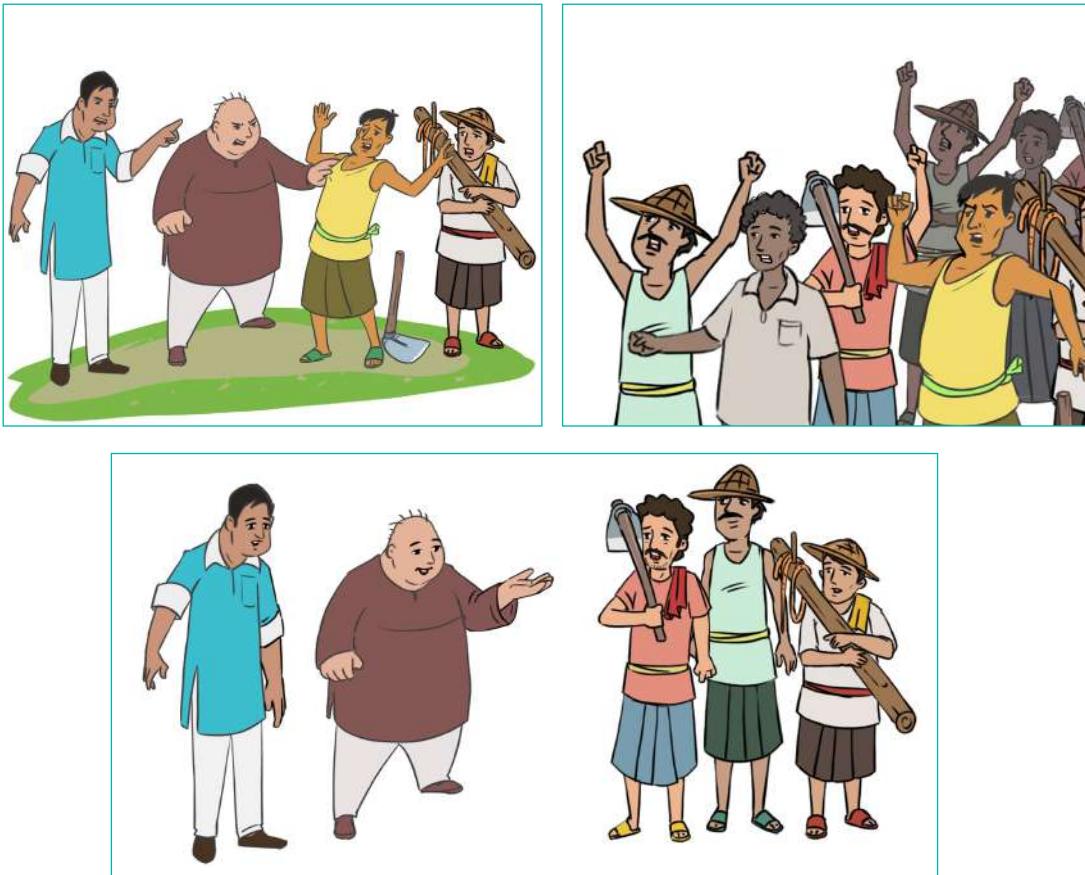
Such farmers' movements also took place in Medinipur, Mymensingh, Sandweep, Mehendiganj, Pabna, Munshiganj and other places. In the eighties of the 19th century, the peasant revolt reached its peak. Districts, subdivisions, police stations were established to collect revenue and suppress rebellious peasants. Police, court, jail etc. systems came into being.

These rebellions and resistance movements made it impossible for the Permanent Settlement system to survive. The landlord class (zamindars) began to lose control over the tenants, and the tenants began to voice their rights. The zamindari of the zamindars used to pass down from generation to generation. As a result, the zamindari began to be divided into small blocks. Due to various reasons, such as family feuds, absenteeism in zamindari, extravagance expenditure etc., the decline of the zamindar class started. As a result, about a hundred years ago, the middle class, jotdar, hauladar, wealthy farmers etc. emerged.

After the Sepoy Mutiny in 1857, the failure of the British company to rule the country was

evident. The governance of India was passed directly to the British government. In 1885, came the ‘Bengal Tenancy Act’. In this law, on one hand, the powers and privileges of the landlords were curtailed. On the other hand, the rights and responsibilities of the tenants and middlemen were clarified by accepting the demands of the tenants to a large extent. Nonetheless, the rights of all classes of farmers were not mentioned.

In 1920, the democratic election system brought a new turn in the political field of India.



According to the constitution, elections require public relations. Therefore, at this time, major political parties established farmers’ branches in their respective organisations. Farmers became active and rights-conscious in contact with the revolutionary activists. Until then, if someone wanted to cut trees, cut ponds, sell or mortgage land, he had to pay salami to the zamindar. When electoral politics was introduced, the communist movement spread in Bengal. People became critical of the legal position of the subordinate peasants. Most of the peasants in Bengal had no land rights. Legislature proposed to give bargadars rights to land. The Bengal Tenancy Act was amended in 1928, but even that did not give special benefits to the farmers. However, in the new system, the zamindar had to be paid salami only on the transfer of land. The custom of zamindar’s permission for other acts related to land was abolished. In 1935 came the Krishak-Praja Party. A.K. Fazlul Huq, the leader of this party,

said that if they came to power, they would completely abolish the Permanent Settlement system. In 1938, Fazlul Haque's cabinet again amended this law. The salami system and the zamindar's priority of purchase were discontinued. The tenants now became the real owners of the land. The share-croppers (borga-chashi) were also given certain rights. In 1946-47, the Tebhaga Movement of the North took place in the North Bengal. In response to this, Hossain Shaheed Suhrawardy, the head of the Bengal government at the time, introduced two bills in the legislature in 1947 for the abolition of zamindari and for the rights of tenants and share-croppers. But due to the partition of the country in that year, the two bills could not be passed into law. Then came the East Bengal Zamindari Acquisition and Tenancy Act of 1950, under which the Zamindari system was completely abolished, ending the Permanent Settlement forever. The tenants then became the owners of the land. They started paying rents directly to the government.

At the end of the story, Khushi Apa asks, 'Do you see any change in the social context here?' 'Yes,' they reply. Neela says, 'Political events are fixing the direction of the society. Here the social context has changed due to the change in governance. The role and the position of the person have also changed.' 'That means the social context has changed due to the change in the political context,' adds Khushi Apa. 'Come on, let's work in groups and find out what has happened here.'

Change in political context	Change of individual's role and position	Change in social context

After the presentation at the end of the task, they realise that the change in the political context also changes the position and role of the individual. It also affects the social context.

Let us sit in groups like them and find out and present the findings to the class.

Harun: Let's investigate the changes in the political and social context of our locality and the position and role of individuals there.

Anwesha: It would be better to collect data by interviewing as many different people as possible.

They form groups and, on the basis of discussion, create an info-table.

Changes in the political and social context of my locality: Position and role of the individual

Name:

Address:

Age:

Duration	Political context	Social context	My position and role

At the end of the work, they present the findings using different means. Someone has made a poster or created multimedia content. Some of them have written reports, some have made comics while someone has created a timescale. A group has made a short video too.

Like them, let us do an inquiry-based task on the topic ‘Change in the Social and Political Context of My Locality: Position and Role of Individuals’.

At the end of the presentation, it has been found that in the last 60 to 70 years, there has been a great change in the political, social, economic and technological fields, communication system, culture (homes, clothes, food habits, taste of arts, and life in retirement), women’s empowerment etc. in Bangladesh. There have been many changes in the positions and roles of people in various fields.

They also observe that the social and political contexts alone do not influence the individual’s position and role, the individual’s position and role also influence the social and political context. Rokeya Sakhawat Hossain, Raja Ram Mohan Roy, Ishwarchandra Vidyasagar, Sheikh Mujibur Rahman and freedom fighters of Bangladesh are some bright examples in this respect.

Changes in the social and political contexts from country to country: Position and role of the individuals

Khushi Apa says, ‘You have done an excellent job about the change of the social and political context of your locality and the position and role of the individuals there. Now we can also do such inquiry-based tasks about other countries of the world.’

Goutam says, ‘Yes, Apa. Just as the individual from his own position has played a role in changing the social and political context, similarly, the change of the social and political context has also changed the position and role of the individual.’ ‘We can do some inquiry-based tasks on the mutual influence of the position and role of individuals at different times in different countries of the world, and the social and political changes,’ proposes Roni.

Based on discussion, they fix some topics for inquiry-based tasks. They complete the tasks by collecting information from books, newspapers, internet etc. Then they present the findings of their inquiry using different means.

Let us choose our own topics and do some inquiry-based tasks on the relationship between changes in the social and political context of different countries, and the position and role of individuals.

# Sustainable Development and Our Roles

## Impact of social change on natural resources

It is raining heavily today. Standing at the school veranda, Roni, Mili and many other friends from the class are having fun by making paper boats and floating those in the rainwater.

Seeing that, Khushi Apa joins them in the boat floating game.

After floating the boats, they all return to classroom. Khushi Apa wishes everyone a happy rainy day.

Anwar says, ‘Apa, today we have had a lot of fun. After a long time, I have floated boats in the rainwater.’

Khushi Apa says, ‘I have also had a lot of fun. I have returned to my childhood days. Just think how many ways nature is pleasing our minds!’

Shihan says, ‘Yes, Apa. Also, we have been using resources from nature in all our work.’

‘You are right, Shihan. We do so as we have used rainwater to float the boats today,’ says Roni.

Anuching Mogini adds, ‘Not only that, the paper we have used is also made from trees. It comes from nature.’

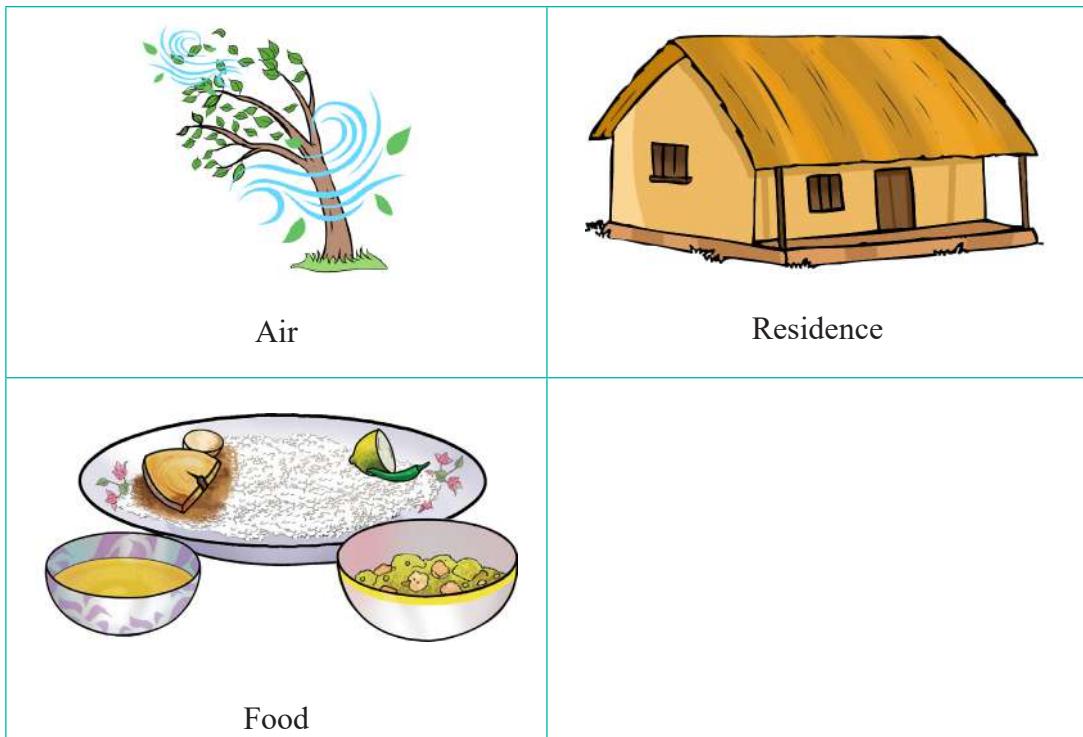
Now Khushi Apa says, ‘Let’s see the pictures of some resources.’



Water



Fuel (Coal)



Khushi Apa now asks, ‘What do we know about the things we see in the picture?’

Mili says, ‘Things shown in these pictures are necessary for our survival.’

Shihan adds, ‘We get all these things from nature. So, these are all natural resources.’

### Exploring ancient and modern use of resources by humans

Salma inquires, ‘Well, Apa, these resources have been used since the beginning of human civilization, right? Did primitive people also use nature like us?’

Khushi Apa says, ‘It’s an interesting question, Roni. Let us find out how humans have used natural resources since ancient times.’

Then Mili says, ‘We can take help from our History and Social Science: An Enquiry-based Reader texts of classes VI and VII, can’t we?’

Roni adds, ‘We can also take help from the internet.’

‘Of course,’ Khushi Apa confirms.

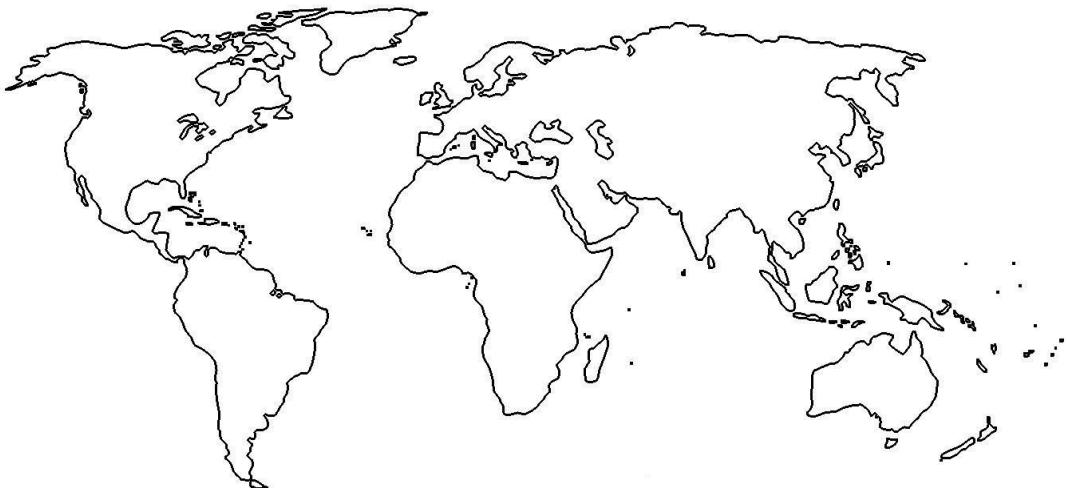
Then they form groups and each group chooses one civilization, and finds out how the people of that civilization used natural resources.

When the task is over, Roni says, ‘Apa, how about showing our findings using different symbols on a map?’

Mili exclaims, ‘Good idea! In fact, we know which civilizations existed in which parts of the world.’

‘This is a very good idea,’ Khushi Apa concludes.

Then they present their collected information on the world map using different symbols.



Let us, like them, find out the use of natural resources by the people of ancient civilizations and then present it using different symbols on the above map.

### Use of natural resources in our lives

When the work is done, Khushi Apa says, ‘We have seen how ancient people used nature for their needs. We too are constantly using nature for our needs, aren’t we?’

Roni answers, ‘Yes, Apa. But I still don’t understand how much we are using it.’

Then Khushi Apa proposes, ‘Okay, then let us do an interesting activity to figure it out. Let us divide every day of ours into 3 parts. Then write down in each part how we are using nature for our needs.’

Mamun says, ‘For example, getting up in the morning we drink water. Of course, this water is a natural resource, isn’t it?’

Roni adds, ‘Not only that, the bedstead we sleep on at night is made of natural resources like wood or iron.’

Khushi Apa asserts, ‘You are absolutely right. Let’s do the task now.’

Time	Use of natural resources
Morning	
Noon	
Night	

### Exploring changes in human use of natural resources over time and environment

When the work is done, Sumon says, ‘Since the beginning of human civilization, we’ve been constantly using natural resources to meet our needs.’

Roni comments, ‘The number of people in the world is increasing day by day and the level of use of natural resources is also increasing, isn’t it?’

‘But we don’t understand how much use of resources is increasing and how it is impacting our natural environment,’ remarks Mili.

Now Khushi Apa says, ‘Then let us find out how changes in human consumption of natural resources have occurred over time. Then we will see what kind of impact it is having on our natural environment. Let us discuss it in groups.’

Then they form groups and complete the task following the steps of inquiry. They find out the impact of the rate of human consumption of resources on natural environment. Then they present the findings to the whole class.

Let us also find out the features of human use of natural resources over time. Let us do it in groups. Then we will find out its impact on the natural environment.

### Effects of changes in natural resources on social life

At the end of the inquiry, Mili asks, ‘Apa, considering the rate at which natural resources are being used day by day, will these resources not end one day?’

Khushi Apa replies, ‘That may surely happen one day.’

Then Anuching says, ‘But, Apa, if we can replenish (or refill) the quantity of resources we use, there is no possibility of their running out, right?’

Khushi Apa consents saying, ‘You are right Anuching, but there are some resources which, if they are used wholly, will take millions of years to replenish. Fossil fuels are such things.’

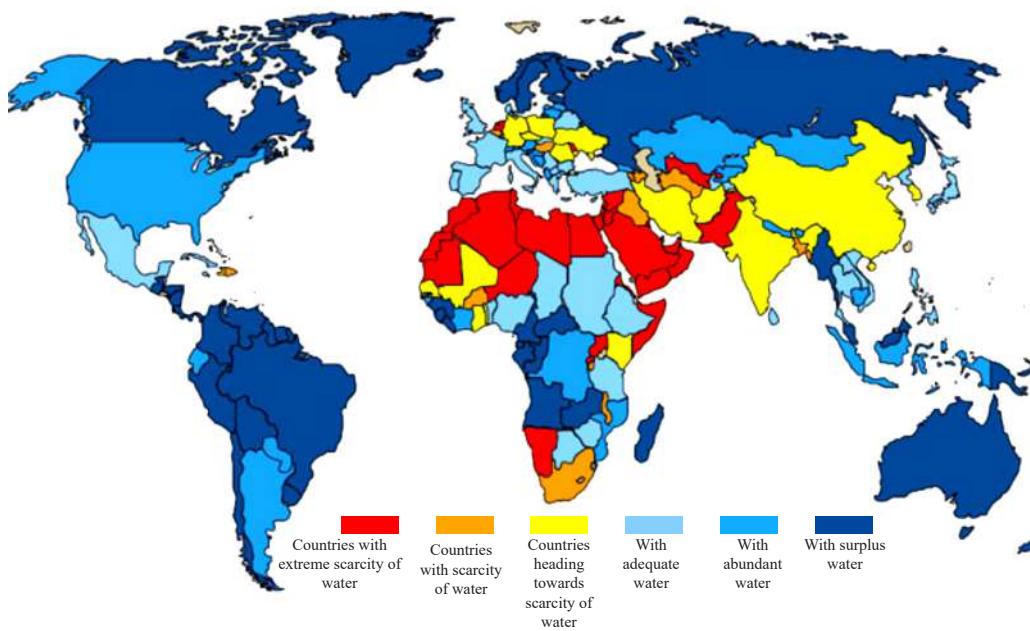
### Fresh surface water resources

Fresh water status of the world and Bangladesh

Kankon says, ‘Water is one of the elements that we need to survive. There is a lot of water in the world, so we will never have water problems!’

Mili adds, ‘Yes, there is enough water, but not much fresh drinking water.’

Khushi Apa says, ‘You all are right. Now let’s do an interesting activity. First, we’ll look at a world map. Then we’ll try to find out where there is an abundance of fresh water in the continents of the world and where there is a shortage. Now let’s fill in the following table by writing the names of the continents with the help of a globe given below.’



Countries with extreme scarcity of water	Countries with scarcity of water	Countries heading towards scarcity of water	With adequate water	With abundant water	With surplus water

Following Khushi Apa's class, let us fill in the table.

### Formation of the delta

After completing the task, Shihan exclaims in surprise, 'Alas! The situation of water resources in Bangladesh is very alarming! It's going to be worse!'

'You are right,' Khushi Apa says, 'We are really in danger.'

'But, Apa, ours is a riverine country. Then why are we in want of water?' Mili wants to know.

Anuching says, 'Apa, in Class VI we learned that Bangladesh is a delta formed by rivers. Therefore, we are supposed to have an abundance of water. Still, why is it heading towards a crisis?'

Khushi Apa adds, 'To find the answer to all your questions, we must first know how the delta is formed. Let's see by doing some tasks how the delta is formed. Then we'll see what problems the delta called Bangladesh is going to face.'

Khushi Apa finally says, 'At first, through an experiment, we will see how deltas are formed.'

## Materials

Sand, water, table/aluminum tray

## Procedure

Let us make a pile of sand on the table/aluminum tray and wet it with water so that the grains of sand stick together. Make the layer of sand high in some places and flat in other places. (Here sand refers to the silty soil.)

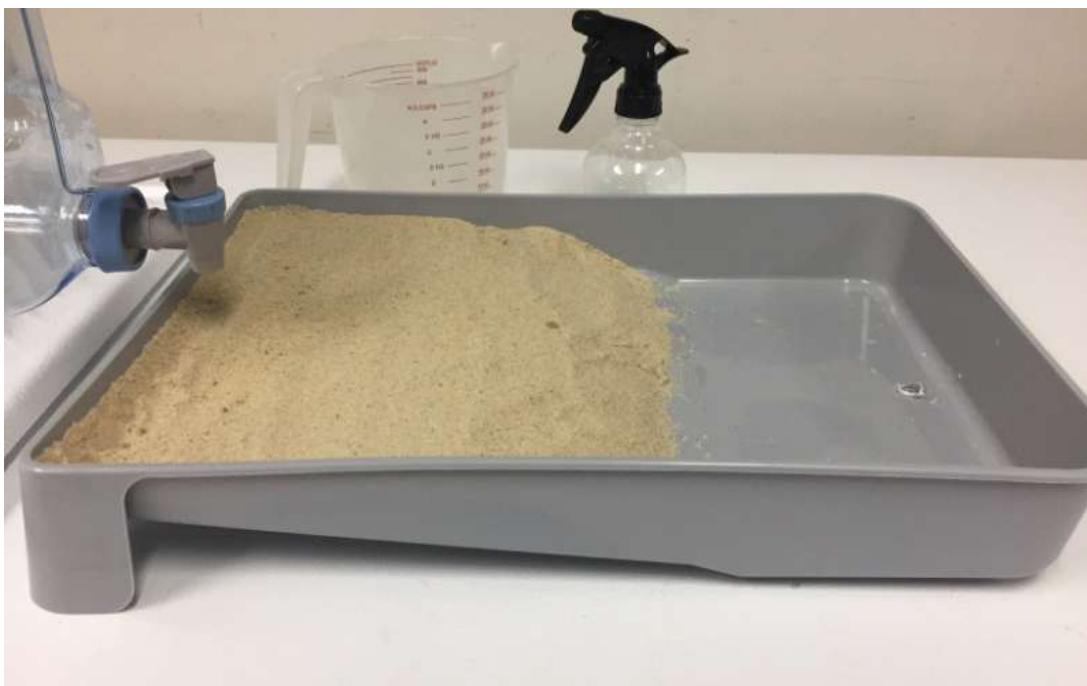
Now pour water over the pile of sand in such a way that the water flows over the table/aluminum tray.

Now notice the erosion of silt (here the piled sand) from the pile and the transport of it by water along the flat edge of the pile.

Now let us repeat the test in the same way. Keep experimenting with less and more water, and observe how the landform is created by sand changes.

Observe the condition of the sand at the point of falling water and at the end of the tray.

Then let us add some pebbles to the sand and let the water flow, and see what changes take place.



Now let us fill in the table below with test results.

Now let us do a delta-forming experiment following the way Khushi Apa's class did.

## Data and observation

Amount of water flow	Picture of the experiment tray
Low water flow in the sand	
High water flow in the sand	
Water flow in the sand with pebbles	

After the experiment, Mili says, ‘Now I understand that the delta called Bangladesh was created with the gradual deposition of silt by the river water.’

Khushi Apa says, ‘Exactly, Mili. The process of its formation continued for a long time. Now let us look at a map of Bangladesh, a delta, and find out the rivers that enter this delta. We will also find out which countries these rivers come through and write down their names.’



Name of the rivers	Countries they come through

When they complete their work, Khushi Apa congratulates everyone and says, ‘You all have correctly found out the rivers that have come to Bangladesh from different countries.’

Shihan adds, ‘I am surprised to think how many countries are using the water of the same river!’

‘You are right,’ Khushi Apa continues ‘What will happen if dams are built across these rivers? Think about it.’

Shafiq comments, ‘Then we may have many problems, because our country is located in the lower part of the delta. If there is a dam in the upstream of the upper part, the rivers of our country will not get adequate water.’

Mili says, ‘But Roni, by building a dam across the Karnaphuli River, a hydroelectric project was created. As a result, the Kaptai Lake was formed.’

Khushi Apa now says, ‘Both of you are right. So let’s complete an inquiry-based task about the dam.’

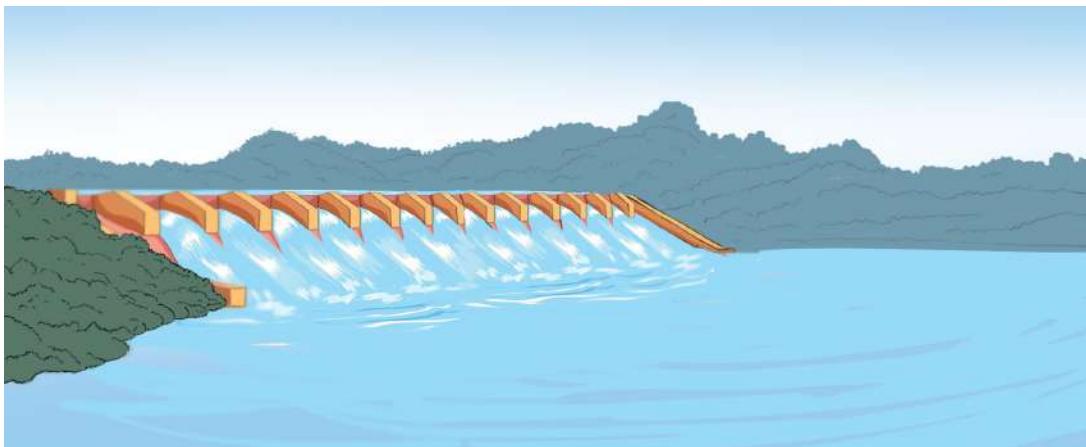
Zamal remarks, ‘It will be great if we all can understand what kind of impact the construction of the dam is having on the river or the lives of the people around it.’

## Things to remember

A dam is a barrier wall that blocks the flow of water. It is mainly used to artificially retain water at a place for irrigation or drinking water in nearby or distant areas and to generate electricity.

Jamal said, it would be great, Then we will be able to understand what kind of impact it is having on the river and the life of the people around it due to the construction of dam.





## Dam

Khushi Apa agrees with Zamal.

Now Mili says, ‘We did inquiry-based tasks in Class Six. So, at first we all need to formulate the problem/inquiry question for which we want to find the solution or answer.’

Khushi Apa says, ‘You are absolutely right, Mili. So let us start our inquiry by following the steps of the inquiry method.’

Let all our friends together do an inquiry-based task on how hydroelectric dams and projects can affect deltas. In order to do that, we will visit and observe any hydropower project area (if there is any) or any dam area near us. We will prepare questions and talk to local people. Thus, we will explore the positive and negative impacts of the project/dam.

After that, they create questions about what they all want to know and with the help of Khushi Apa they visit a dam site near their locality. They talk to the elderly people of the area about the impact of the dam. After that, they collect some more necessary information from the internet. They have also read some books written about various dams. Finally, they analyse the data and write down the findings.

At the end of the inquiry-based task, Roni says, ‘How about presenting our findings in a debate?’

Khushi Apa appreciates Roni by saying, ‘This is a very good idea. Let’s organise a debate competition.’

Mili adds, ‘But there has to be a motion (topic for the debate) and certain rules for the debate. Nothing can be done well without rules and regulations.’

Khushi Apa consents saying, ‘You’re right, Mili. First of all, let us fix some rules for our debate competition.’

## Debate on dam

### Debating rules

- First, we will form six teams of 5-6 members each and organise a debate in three phases. In the first phase, two teams will take part in the debate. Gradually all six teams will participate in the debate.
- We will collect the information from our inquiry, and also collect some information about Farakka Barrage, Tipaimukh Dam, Teesta Barrage and Kaptai Hydroelectric Project from the internet and books. Then we will prepare a written report.
- Then, we will argue on the basis of the establishment of dams and the positive and negative effects of dams. Some related topics can be selected for the debate.
- Each team will get eight minutes to present their initial argument(s).
- Rebuttal [six minutes]
- At the end of each debate, the rest of the group members can offer their ‘opinions’.
- At the end of the debate competition, we will analyse the findings and try to reach a correct decision through discussions.

## Our ocean resources – the blue economy

After the debate competition on dams, Khushi Apa greets everyone and says, ‘We’ve seen through many kinds of activities how important fresh water is as a natural resource. But besides this fresh water, we have a huge sea. Isn’t it?’

Roni says, ‘Yes, Apa, there are many types of resources in our sea as well.’

‘You are right, Roni. You will be surprised to know that in 2050 the world population will be around 9 billion. We have to look to the sea to feed this huge population. The sea has been a source of particular joy for us lately. And the economy based on the sea resources is called the blue-economy,’ says Khushi Apa.

Everyone curiously wants to know, ‘What is that? Did you say, Blue Economy?’

Khushi Apa says, ‘Let’s learn about Bangladesh’s conquest of the sea and about blue economy.’

## Bangladesh's conquest of the sea and the opening of new horizon towards blue economy

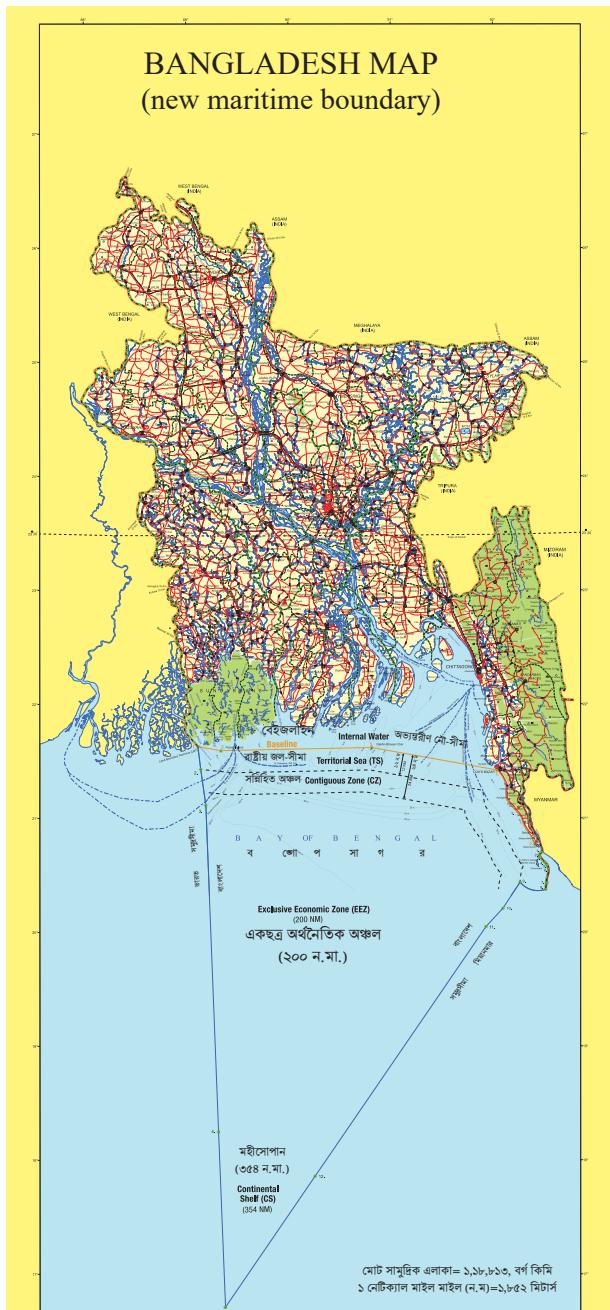
In 1982, the United Nations Convention on the Law of the Sea (UNCLOS) - 1982 was enacted. Eight years before this event, Father of the Nation Bangabandhu Sheikh Mujibur Rahman, considering the immense potential of the Bay of Bengal, passed 'The Territorial Waters and Maritime Zones Act, 1974' within just 3 years of independence of Bangladesh. In that law, the area up to 12 nautical miles south of the baseline of the coast of Bangladesh was claimed as territorial waters and the area up to 200 nautical miles as the economic zone of Bangladesh. However, India and Myanmar objected to this claim of Bangladesh. As a result, Bangladesh's maritime boundary with the two neighbouring countries, India and Myanmar, remained unresolved for 38 years. Later in 2009, Hon'ble Prime Minister Sheikh Hasina, daughter of Father of the Nation Bangabandhu Sheikh Mujibur Rahman, took the initiative to settle the maritime boundary dispute with the neighbouring countries through the International Court. As a result, on March 14, 2012, the International Tribunal for the Law of the Sea settled Bangladesh's maritime boundary dispute with Myanmar. Then on July 7, 2014, the maritime boundary dispute between Bangladesh and India was settled by the Arbitral Tribunal. As a result of these judgments, Bangladesh's rights over the aquatic animal and mineral resources of 1,18,813 square kilometer sea area has been established. Because of this huge victory in the sea, a new horizon of the blue economy of Bangladesh has been unveiled. It should be noted that on behalf of Bangladesh Dr. Dipu Moni, Minister of Foreign Affairs and Rear Admiral (retd) Khurshed Alam, Secretary of the Maritime Affairs Unit, Ministry of Foreign Affairs played significant roles in handling the cases in the international court. In this achievement, all levels of officials and employees of the Ministry of Foreign Affairs have cooperated in all kinds of work including secretarial duties.

Bangladesh has gained the right to enforce fiscal and other regulations related to immigration, pollution, customs and taxation in the adjacent territories. The area up to 200 nautical miles from the baseline is called the 'exclusive economic zone' (ekochchotro arthonoitik anchol). Bangladesh has the right to extract all kinds of animal and mineral resources in this area. The area of 354 nautical miles from the baseline is called the 'continental shelf' (mohisopan). Bangladesh has the sovereign right to extract all kinds of mineral resources in the continental shelf area. As a result, potentials of Bangladesh for tourism, marine fisheries, exploration of natural resources, and trade and energy have increased largely. The total land area of independent Bangladesh is now 1 lakh 48 thousand 460 square kilometres. According to statistics, the area of the maritime border acquired by Bangladesh in the judgment of the international court is almost the same as the existing land area.

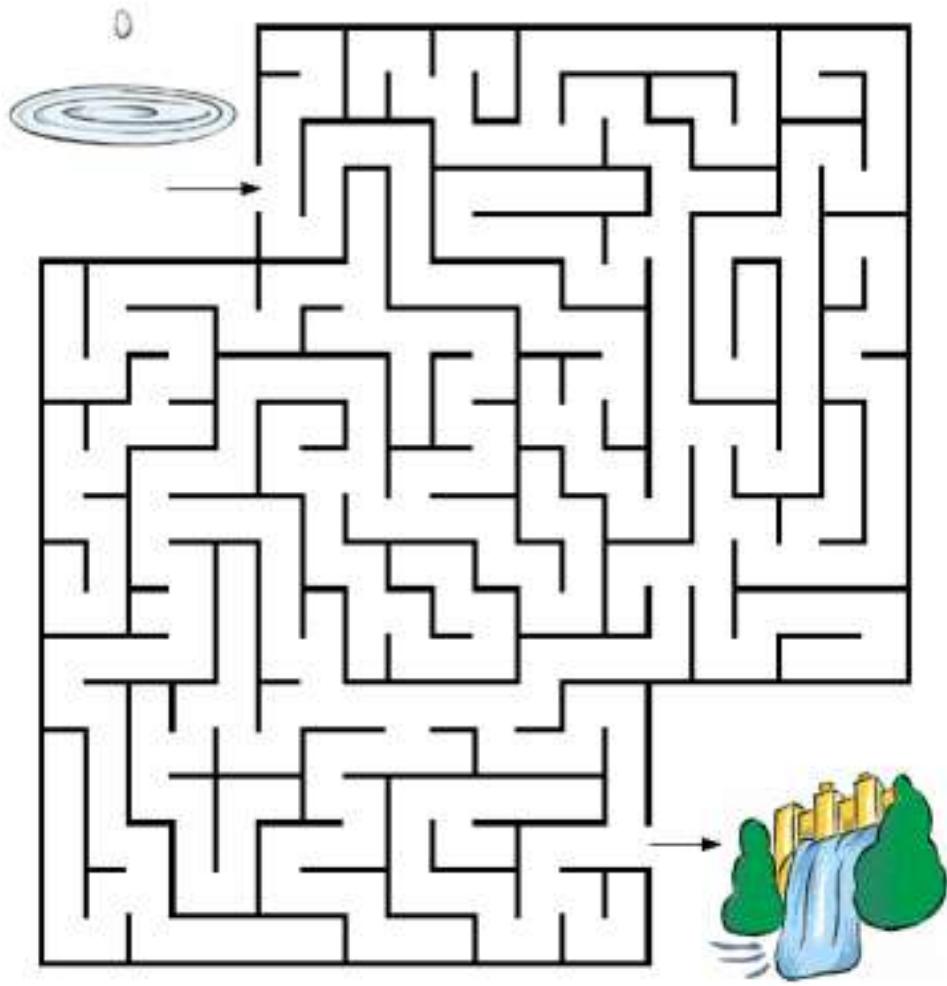
Here everyone cheers and claps. Mili says, 'So, there will be a change in the map of Bangladesh, right?'

'Let's see how the map of Bangladesh will look like with the new maritime boundary. Also, in the table below we can make a list of what rights we have achieved for which areas of our sea,' says Khushi Apa.

Areas	What rights we have achieved



All of them become very happy to see the map with the new maritime boundary of Bangladesh. Khushi Apa tells them, ‘Let’s do something interesting to celebrate this achievement. Let a drop of water approach the dam so that it can cross the dam and move to the other side.’



## Use of groundwater

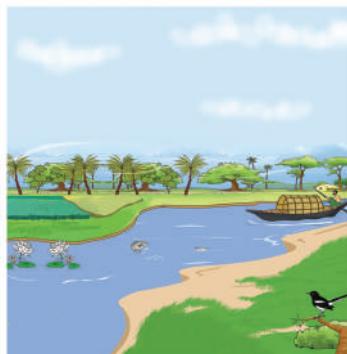
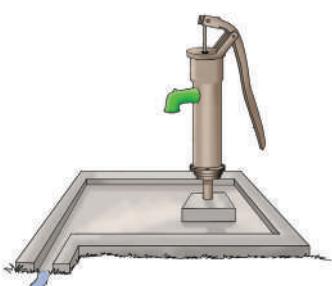
The next day, Khushi Apa comes to class and greets everyone.

Roni says, ‘We have seen the sources of water on the surface of the Earth, but most of the water we drink comes from underground. So, is there any problem with the underground water?’

Mili says, ‘Roni, if we use the resources properly, there shouldn’t be any problem, right?’

Khushi Apa says, ‘You are right, Mili. Moderate use of any resource can increase its durability.’

Let us see some pictures:



### Questions

Where are the sources of water in the pictures shown above?

In how many ways do we usually use this water?

Mahbub says, ‘Apa, we see that all this is groundwater (the water found underground in the cracks and spaces in soil, sand and rock). We usually use it for both drinking and agricultural purposes. So, it is not possible to block it in any way!’

Mili says, ‘Probably not. But if we extract too much of it, we may not get it later.’

Anuching says, ‘There is a great scarcity of drinking water in our village in Bandarban.

We have to bring it from far away streams. Moreover, when there is less rainfall, the streams dry up and we suffer a lot.'

Khushi Apa adds, 'In fact, Anuching, where you live is a hilly area. There the water level is very low under the ground. For this reason, there is a lot of water crisis when there is less rain or during the dry season.'

Here Roni says, 'But my maternal uncle's house is in Satkhira where there are no mountains. Still there is a lot of trouble with drinking water. There the tube-well water is too salty for people to drink.'

Mili says to Roni, 'I think Satkhira is very close to the sea and we already know that the sea level is rising due to climate change. So, maybe, the sea water is mixing with groundwater. For this reason, saline water is coming through the tube-well.'

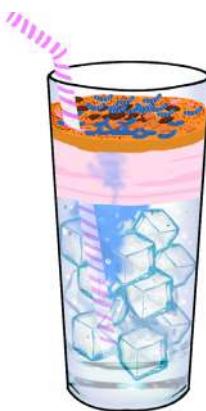
Khushi Apa says, 'Your explanation is pretty correct. Well, let's see with the help of an interesting experiment how the water level remains under the ground. We will also find out what specific problems can result from what specific causes.'

### Experiment of relationship between surface water and groundwater

**Required Materials:** 1. Transparent plastic cups 2. Crushed ice 3. Vanilla ice cream 4. Sprite/Seven Up 1/2 litre (these drinks are also called carbonated water) 5. Mini chocolate chips/Biscuit crumbs 6. Drinking straws 7. Food colour

#### Process:

1. First, we will create an aquifer (a water-bearing layer of permeable rock, sand, or gravel) by filling half of a clear plastic cup with some ice cubes. Here the ice cubes refer to the gravels that hold groundwater.
2. Add carbonated water just to cover the ice cubes. By carbonated water, we mean groundwater here.
3. Then add a layer of ice cream (it should look like a solid layer over the aquifer). Naturally, this layer is made of impenetrable materials like clay and limestone that prevent the movement of water in and out.
4. Add mini chips or biscuit crumbs over the ice cream. By this, we mean the soil layer.
5. Add a few drops of food colour to the clay layer. With this food colour, we will see how contaminated surface water can contaminate groundwater. Let all our friends discuss the possible factors of surface water pollution.
6. Using a straw, dig a 'well' in the center of the aquifer. Slowly suck through

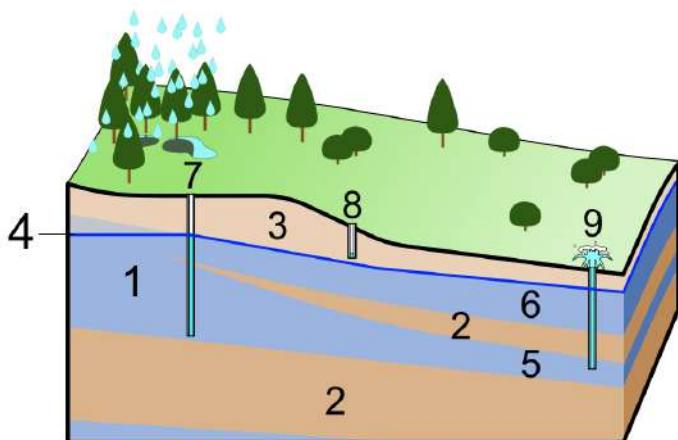


the straw and start pumping the well. Notice the fall of groundwater level. Note the colour of the food as it seeps into the well and eventually into the groundwater. Also notice how the area around the well begins to sink, representing the effect of groundwater depletion.

7. Replenish (Refill) our aquifers by gradually adding more carbonated water, which represents the mixing of rainwater with groundwater.
8. Reservoirs can be recharged using artificial recharge at some places, such as, by injecting into wells or by spreading water over the land surface where it can penetrate the soil. In nature, when it rains heavily, the groundwater table is thus recharged.
9. Now fill in the table below with the help of what we have observed so far. The numbers 1, 2, 3... in the table refer to the groundwater levels below the ground.

After the experiment, Khushi Apa says, ‘Let’s enjoy drinking our ‘edible aquifer’.

Serial	Description of Layers
1	
2	
3	
4	
5	
6	
7	
8	



Let us fill in the table by creating our own aquifer like the above experiment and at the end enjoy drinking it.

After the experiment, Mili says, ‘Apa, we saw that when we were pumping the water from the ground, several changes were seen above and below the ground.’

Khushi Apa replies, ‘Yes Mili, if we compare nature’s elements with those of our experiment, we can easily understand what problems can happen if we extract too much water from underground.’

Shihan says, ‘Apa, the number of people in the world is increasing day by day. At the same time, more and more factories are being built to meet the needs of more people.’ Anuching adds, ‘Yes, and factories use a lot of water which will require more water withdrawals. As a result, water levels will continue to go down and the cost of water extractions may increase.’

Roni further adds, ‘Water availability may decline and there might even be a risk of groundwater contamination.’

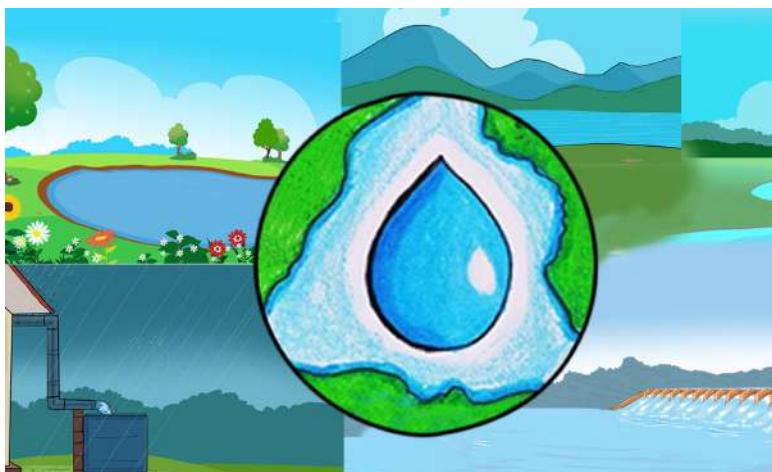
Mili says, ‘The risk of landslides may also increase if additional groundwater extraction continues.’

‘Great! If you all can identify problems like this one, you can surely find out what our responsibilities are. What do you think?’ asks Khushi Apa.

‘Of course, Apa,’ they all utter together.

Then they form groups and decide what programmes could be implemented for sustainable groundwater management in their locality. When the task has been completed, some of them write and some draw pictures to present those to whole class.

Poster made by Mili and her friends about ways to protect groundwater



Let us decide with our friends what steps we can take to protect our groundwater. Then we will try to implement these with the help of the Wildlife Conservation Club.

## Mineral resources – Fossil fuels

Coming to the class, Mili informs that she has had only dry food at home today. It is because there was no gas supply this morning.

Roni says that the situation was the same in their house too.

Anuching asks, ‘We use so much gas in cooking or in factories or vehicles. Where does all the gas come from?’

Mili replies, ‘In Class Six, we knew that natural gas is a resource.’

Shihan says, ‘Yes, and it is a non-renewable resource.’

Roni adds, ‘Yes, and since it is a non-renewable resource, once it runs out, it will not be available again!’

Mili says that in that case it will pose a great threat to all.

Now Khushi Apa enters the class, greets everyone and wants to know what they have been talking about.

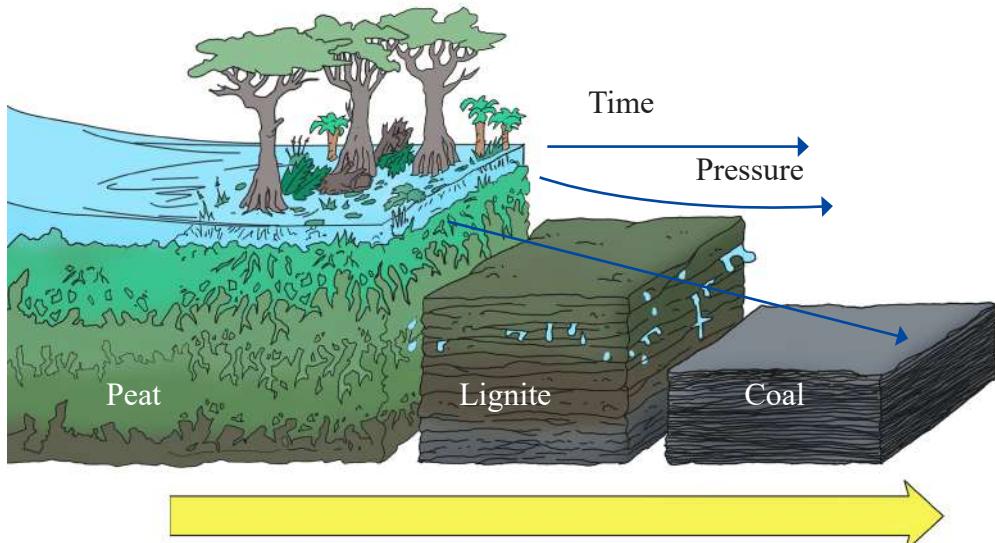
Mili lets her know that they were talking about natural gas. She asks with worries, ‘What will happen when all the natural gas runs out?’

Khushi Apa says, ‘It is really a matter of concern, but every problem has some kind of solution, right?’

‘Yes, Apa,’ Robin says, ‘and we should try to find a solution without worrying.’

‘Sounds good!’ Khushi Apa appreciates it. ‘Let us first see how natural gas or such fossil fuels are formed. We can see a flow-diagram to understand it.’

## How coal forms



1. Billions of years ago, a large part of the Earth was covered by wetlands. When plants in the wetland died due to natural/other unknown causes, they sank down.
2. Decaying vegetation formed a soft layer called peat. Over time, this peat got buried under mud and sand.
3. Gradually, this mud and sand turned into stone and it was transformed to peat-coal.

### Things to Remember

Fossil fuel is a type of fuel that is formed through the decomposition of dead plants and animals underground. It occurs at high heat and pressure over thousands of years in the absence of air. Examples of fossil fuels are coal, natural gas and mineral oil.



After finishing looking at the diagram, Roni says, ‘Well, it takes many years for any fossil fuel to be formed! ’

‘Yes, Roni,’ Khushi Apa says. ‘You are right.’

Anuching says, ‘We know that fossil fuel is a type of mineral resource. Just as there are various types of mineral resources in our country, we can find them in other parts of the world.’

Khushi Apa asks, ‘How can we find that out?’

They all say in chorus, ‘Map...’

Now Khushi Apa says, ‘Let us find out, with the help of the maps of the world and Bangladesh, what kinds of mineral resources are there in the world and in Bangladesh. Then fill in the table with the findings.’

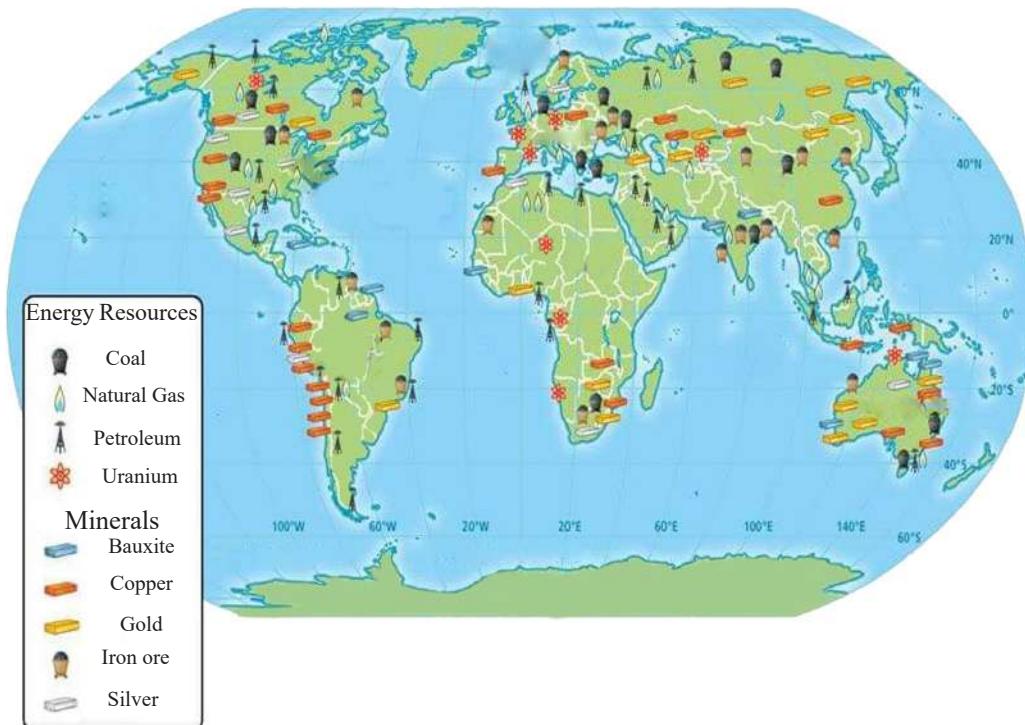




Table to fill in with the data from the world map

Name of mineral resource	Name of continent where it is available

Table to fill in with the data from the map of Bangladesh

Name of mineral resource	Places where available

When the task of filling in the table is finished, Mili says, ‘We have found that there are many types of mineral resources. In addition, we have found many types of mineral resources in Bangladesh. Now we can do a project-based work to find out in what condition these resources are, which resources are used for what purposes, and what environmental problems may arise during the extraction of these resources. Should we do it, Apa?’

Khushi Apa says, ‘Sounds quite good. You did project-based tasks in Class Six. So, you can start doing your work.’

Then they first get divided into groups and each group chooses one mineral resource. Then they create questions on whatever they want to know.

Questions:

When the questions are ready, Safin says to his friends, ‘How can we do the work of collecting information now?’

Roni suggests, ‘The best way for us is to go directly to a mining area. We have many big coal mines in our country, haven’t we?’

Robin appreciates the suggestion.

Shihan says, ‘I have an uncle who works in Baropukuria coal mine. We can take his help.’

Mili says, ‘That’s a nice idea, and we can also take the help of videos and information from the internet. We can also take help from books written on this subject.’

Roni adds, ‘Information must be collected this way because it is a project-based task. Also, there is a step to review existing data in it, right?’

Shihan agrees and says, ‘You are right, Roni. Can’t we publish the findings of our project by creating an electronic or hand-written magazine?’

‘That’s a very good suggestion because we have already learned it in our digital technology class. Moreover, through an e-magazine, we can easily inform many people outside our school about our task,’ says Mili.

After that, with the help of Khushi Apa, they all happily visit a coal mine near their locality in a disciplined manner. After completing the project work, they publish an electronic magazine based on the information they have obtained.

The paper being ready, Khushi Apa says, ‘You have beautifully shown how we can sustain different types of natural resources through their judicious use.’

#### Use of resources and sustainable development

When the work has been completed, Anuching says, ‘Apa, we have just noticed what kind of natural resources the Earth and Bangladesh have. We have also noticed how people for their own needs are increasing the rate of the use of these resources day by day. I am very worried after knowing all this.’

Khushi Apa says, ‘What kind of worry?’

Anuching says, ‘Apa, the number of people is increasing day by day. On the contrary, once these resources are exhausted, these will not be easily available. So, should we stop using these resources?’

Mili says, ‘But if we stop using it, we will also face a lot of difficulties. How can we live without water? We didn’t have gas for just a day; and we suffered so much about cooking and eating.’

Roni says, ‘Then what’s the way!’

Shihan says, ‘If we use these resources carefully, this means if we do not waste them,

surely they will be used less, right?’

‘And we may find other sources – like the solar energy. We can use it for our needs,’ says Roni.

Mili says, ‘We can harness wind power and use rainwater.’

Apa says, ‘So you mean, if we can use the resources fairly and moderately, then some problems can be reduced. Do you think so?’

Everyone says together, ‘That’s right, Apa.’

Apa says again, ‘The way we have been talking about resource management, it is called sustainable management. Moreover, to manage something sustainably, one must first know about it well.’

### Things to remember

Sustainable development means those well-planned developments that meet the needs of the present generation with a special focus on meeting the needs of future generations. This puts a special focus on not to cause scarcity or become a hindrance for the future.



Roni says, ‘The Earth has given us everything we need to live. Now, it is our duty to take responsibility for doing something. This will help our future generations to use all the resources of the earth as we are using these. This will help them live as we are living at present.’

Mili adds, ‘If we fail to do this, human civilization cannot survive on the Earth.’

Khushi Apa says, ‘You are absolutely right. So what can we do now?’

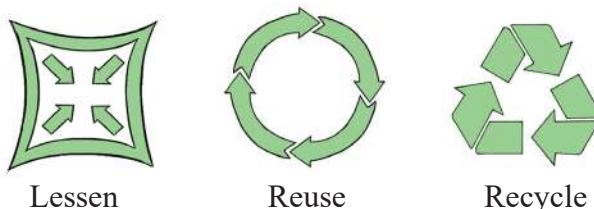
Mili says, ‘Apa, how about trying to implement a list of actions through our Wildlife

Conservation Club and Active Citizens Club to ensure sustainable use of these resources?’

‘It’s a very good proposal,’ says Roni.

Khushi Apa proposes that they should discuss and find out how to make the use of resources sustainable and how to implement it in their families, school or locality.

They then form groups to create a list of sustainable uses of resources that they would implement through activities throughout the year. They make this list for their families, locality and school.



### Sustainable use of resources in our households

1. Keeping water taps turned off when not in use.
2. Turning off the power switches when leaving the house.
3. Collecting and storing rainwater.
4. ....

5. ....

6. ....

### Sustainable use of resources in schools

1. Monitoring where waste is generated in the school and noting down where it can be recycled.

2. Turning off lights in the classrooms and other areas of the school when they are not in use.

3. Urging everyone to put computers in sleep mode to save energy when they are not in use.

4. ....

5. ....

6. ....

### Sustainable use of resources in society

1. Sending a request letter to the Union Parishad/Municipality for separate collection of two types of waste – biodegradable and non-biodegradable – as part of waste management.

2. Sending a request letter to the Union Parishad/Municipality to make the ponds, canals or other water sources that are being spoiled in the locality reusable.

3. Distributing posters to raise awareness for the use of all types of natural resources including water, gas and electricity in the locality.

4. ....

5. ....

6. ....

Finally, they begin to implement the tasks that they have listed for their families and the school. They also take steps to implement the sustainable development activities for the locality. In this case, they have taken the help of retired government officials and elders of the locality.

Khushi Apa becomes very happy to see their work and says, ‘It is you who can change this world one day.’





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 Seven**

**History and Social Science  
Activity Book**

**সমৃদ্ধ বাংলাদেশ গড়ে তোলার জন্য যোগ্যতা অর্জন কর**

– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

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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