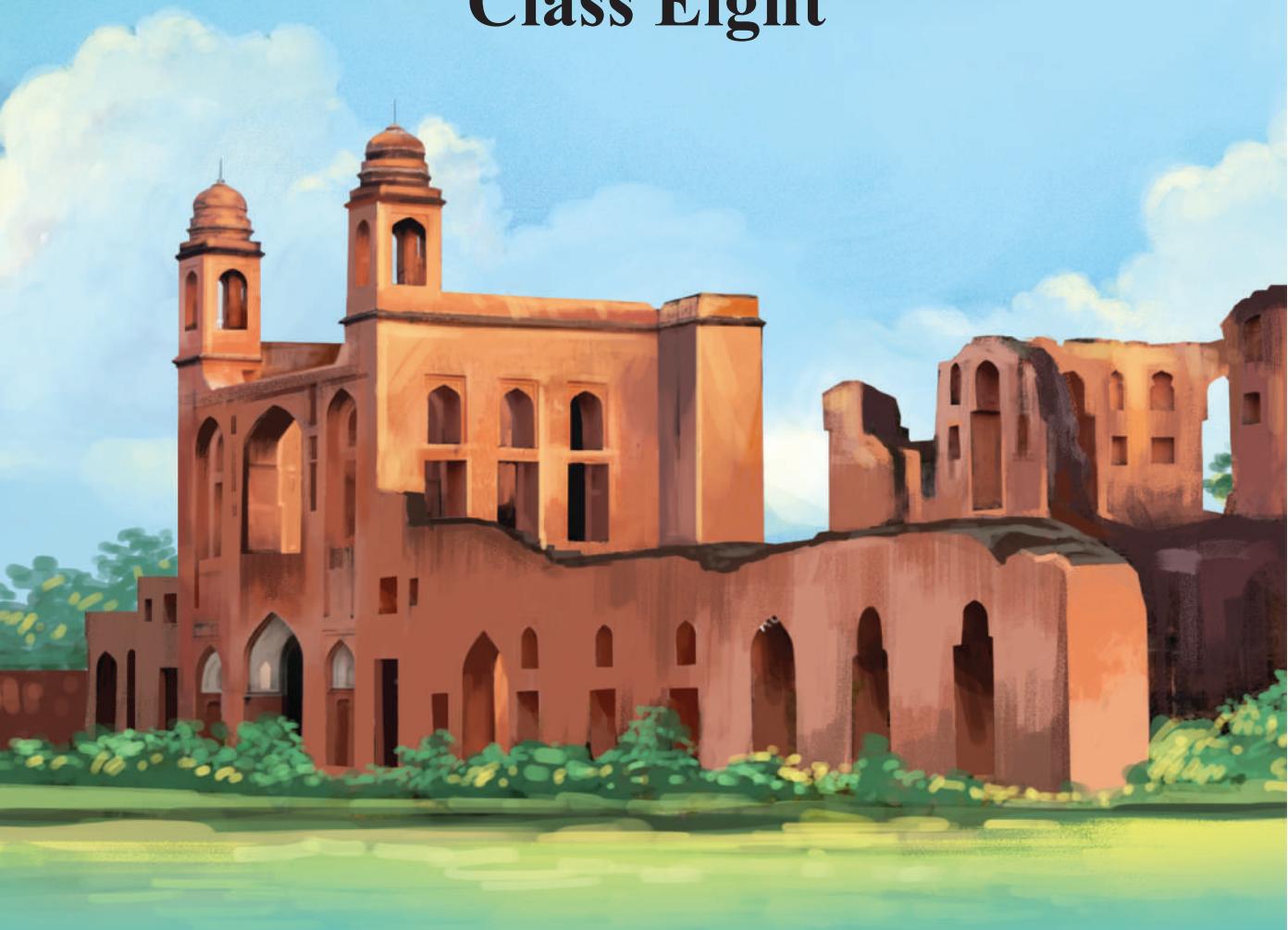


History and Social Science

Class Eight



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH



বঙ্গবন্ধুর স্বদেশ প্রত্যাবর্তন



শেখ হাসিনার স্বদেশ প্রত্যাবর্তন

- ১০ই জানুয়ারি বঙ্গবন্ধুর স্বদেশ প্রত্যাবর্তন দিবস। ১৯৭১ সালের ২৫শে মার্চ মধ্যরাতে পাকিস্তান সেনাবাহিনী নিরীহ, নিরস্ত্র বাঙালিদের উপর হামলা করে এবং নির্বিচারে হত্যায়জ্ঞ চালায়। ২৬শে মার্চ প্রথম প্রহরে বঙ্গবন্ধু স্বাধীনতার ঘোষণা দেওয়ার পর পাকিস্তান সেনাবাহিনী তাঁকে ছেগ্নার করে এবং পশ্চিম পাকিস্তানের কারাগারে বন্দি রাখে। দীর্ঘ নয় মাস যুদ্ধ শেষে বাংলাদেশ স্বাধীন হয়। ১৯৭২ সালের ১০ই জানুয়ারি বঙ্গবন্ধু স্বাধীন বাংলাদেশে প্রত্যাবর্তন করেন। তাঁর স্বদেশ প্রত্যাবর্তনের মধ্য দিয়ে আমাদের বিজয় পূর্ণতা প্রাপ্ত হয়।
- ১৭ই মে মাননীয় প্রধানমন্ত্রী শেখ হাসিনার স্বদেশ প্রত্যাবর্তন দিবস। ১৯৭৫ সালের ১৫ই আগস্ট বঙ্গবন্ধু ও তাঁর পরিবারের অন্যান্য সদস্যকে নির্মমভাবে হত্যা করা হয়। এ সময়ে বঙ্গবন্ধুর দুই কন্যা শেখ হাসিনা ও শেখ রেহানা জার্মানিতে অবস্থান করায় প্রাণে রক্ষা পান। কিন্তু তাঁদের দেশে ফেরার উপর নিষেধাজ্ঞা জারি করে তৎকালীন শাসকগোষ্ঠী। বিদেশে অবস্থানকালেই শেখ হাসিনা বাংলাদেশ আওয়ামী লীগের সভাপতি নির্বাচিত হন এবং জনতার আহ্বানে সাড়া দিয়ে ৬ বছরের নির্বাসিত, দুঃসহ প্রবাস জীবনের সমাপ্তি টেনে পিতার স্বপ্ন বাস্তবায়নের দৃঢ় সংকল্প নিয়ে ১৯৮১ সালের ১৭ই মে বাংলাদেশে প্রত্যাবর্তন করেন।

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History & Social Science

Class Eight

(Experimental Edition)

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Preface

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

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

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

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

In the light of the competency based curriculum, the textbooks have been prepared for all streams (General and Vocational) of learners for grade VI. 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. Please note that we have already revised the textbook based on an interim trial, which involved a logical evaluation by subject experts and the collection and coordination of feedback from teachers and students. We hope that the learning in the revised textbooks will be deeper and more enduring. For spelling, we have followed the Bangla Academy's spelling rules. 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
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Introduction

Congratulations and welcome to the new class in the new year.

This year you have entered the eighth grade with the experience of a new educational system. I hope you enjoyed reading this method in sixth and seventh grade. You must have noticed the differences between the new and old methods. Although there is a lot of talk about this, you will surely understand that knowledge is not limited to reading textbooks and answering certain questions and memorizing certain information. Now you are directly doing many things of education and enlightenment. You get help from teachers, sometimes parents and the elders of the family also help. But you do a lot of lesson planning and supplementary work. You do a lot of work together in a group, and some work alone. In this way, what you know and learn through direct experience is your achievement. You can now ask questions, find the answers yourself. As a result, one does not have to do tedious work like memorizing questions and answers prepared by others. On the other hand, you can make your own reading by thinking, researching, reading books and with the help of teachers. In this way, the experience that comes, the success that comes, together with all the learning becomes a joyful work.

A variety of new lessons in new classes surely come with challenges for you. But we believe you have enough confidence to face the challenge. You also have curiosity, wonder, vitality and the ability to be happy. The senses play a supporting role in this. And the fun is that they are not like money, they are not reduced for using; rather they increase. Because these are the resources of your mind, the more you practice, the more they will shine, the more efficient they will be. Their inspiration will reveal your new abilities. The first call will be for wisdom. You have to use your own mind, think, and think again, you need logic. It is also sharpened without being used up. This is a matter of practice. For this, we want to use the intellect, to give grace to the logic. And the senses should be kept alert, that will increase their efficiency.

Some say there are no tests in the new system. This is completely wrong. Now, just as the study and learning will continue throughout the year, the assessment will also continue throughout the year. In the new system you have to achieve certain qualifications in each subject. But there is no exemption, you must pass it. A lot of things are new and suddenly it can be difficult to understand your current learning style with previous experience. The new method cannot be properly evaluated in the previous table. You don't need to spoil your happiness with external words. Let's conquer the unknown in this way, light a lamp in the dark and walk in wonder and joy. You won't even realize when many things will be known.

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Society through the Lens of Science

In our learning experience, we will identify the natural and social elements of our own locality. We will investigate the changes in these natural and social elements over time using scientific methods. We will explore how these elements create geographical, social, cultural, and political contexts.

Now, let's look at some pictures. Do these pictures seem familiar to us? Let's try to identify which ones represent social elements and which ones represent natural elements.



Water body



Street



River



Tree



House



Shop



Playground



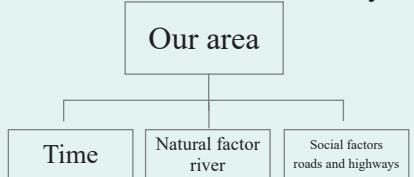
Clothes

Next, we'll create a list of the natural and social elements of our locality.

Natural elements of our locality	Social elements of our locality

Well, have you ever thought which elements have been changed with the course of time? Perhaps, we've heard from the elders in the community or guardians our family that certain natural and social elements of our area have changed. Sometimes, we might even make assumptions ourselves. However, merely assuming or hearing isn't enough for us to draw logical conclusions. So, let's follow a scientific approach to make logical conclusions.

To undertake this investigative task regarding changes in natural and social elements, to carry out this research work, we will seek feedback from local people about changes in natural and social factors. We will follow the 7th grade investigative steps to do this. Now we will ask the respondent about the change through yes or no questions. So we will collect and present information in a new way. keep in mind that the person who provides you with data can also be referred to as informants.

Steps	Brief description of the step	Example
Selecting a topic to conduct research scientifically (Topic)	Will select the topic to do research scientifically	<p>Change of natural and social factors in our locality.</p>  <pre> graph TD A[Our area] --> B[Time] A --> C[Natural factor river] A --> D[Social factors roads and highways] </pre>
Determining specific objectives to conduct research scientifically. (Objectives)	Will set one or more objectives for this step to conduct research scientifically.	<p>1. Determining the change in natural factors happened 20 years ago in our area.</p> <p>2. Determining the change in social factors happened 20 years ago in our area.</p>
Hypothesis	Before conducting research in scientific methods, we create an assumption or hypothesis. However, it's not always necessary to form a hypothesis.	We assume that changes in both the social and natural aspects of our area have taken place.
Selecting the source of the data (Data Source)	Will have to select source from where necessary data are collected for conducting research scientifically. It can be person, book, journal, magazine, museum etc.	Since we need to know the changes of area occurred 20 years back, so we have to find an adult who can tell how was the area like twenty years ago. In such case, male and female respondents of at least thirty years can be selected. At the same time, data can be collected through books, internet or newspapers.
Determining the process of data collection (Methods)	Group discussion/ questionnaire/interview/observation etc. can be adopted as the process of data collection.	We are going to prepare some questions to check whether there are changes in natural or social factors or not. The respondents of which will answer in 'yes' or 'no'.

Time and Budget	We will determine the time and money required for this investigation.	To carry out the task of gathering information, analysis, determining results, discussions, making decisions, and writing reports, we will require 7-8 days. Since the respondent is located in our area, there will be no need for expenses related to travel or any other financial requirement due to transportation or other reasons.
Collecting data (Data Collection)	Will collect data in this step by adopting a process of selecting source and gathering data	We will collect data from twenty to thirty information providers or respondents. We can collect answers from a larger group in lesser time from yes or no questions.
Analysing the data.	Collected data needs to be read. The necessary data that match the objectives of the research need to be selected and organized or after calculation, theses have to be published in the form of graph or chart.	We can present our collected data with numbers. For example, twenty respondents have said 'yes' and ten 'no' regarding the conditions of the roads of twenty years back remaining the same. So, we can present these data through graph or chart.
(Findings/ Results, Discussion and Decision)	The answers found from analysing the data are the results and discussion of the research method. The conclusion is drawn through discussion of these results.	By analysing the obtained information, we can make decisions through discussion. We can verify whether our obtained results align with our assumptions or hypotheses.
Presenting and sharing the results with others. (Sharing Findings)	We can present our results in the graph paper, poster, drama, picture, chart etc. and submit as a magazine or report in the class.	We can submit the results in the form of a report. Again, we can present in the class by making a graph and a chart in the poster paper.



Must take notes of few things while collecting data:

Things to do while collecting information:

1. Must get consent from the respondents.
2. Learners must let the respondents know that the collected answers will only be used for scientific research purpose.
3. Let the respondents know the time required to complete the interview.
4. Know whether he/she can give time or not.
5. In any point of answering the question, if the respondent does not wish to answer, then questioning should be stopped immediately.
6. To ensure that the respondent can share his opinion freely, one should not say anything about whether the answers from the respondent are correct or wrong.

In order to collect data on whether there are changes occurred or not in the natural and social factors, we will have to identify those natural and social factors which may undergo changes. We can take plants, rivers, mountains etc. as natural factors and clothes, language, houses etc. as social factors. A sample questionnaire is given to collect opinion. We can prepare questions like this for gathering opinion from the inhabitants of our area about the factors that have changed



Questionnaire for Collecting Information

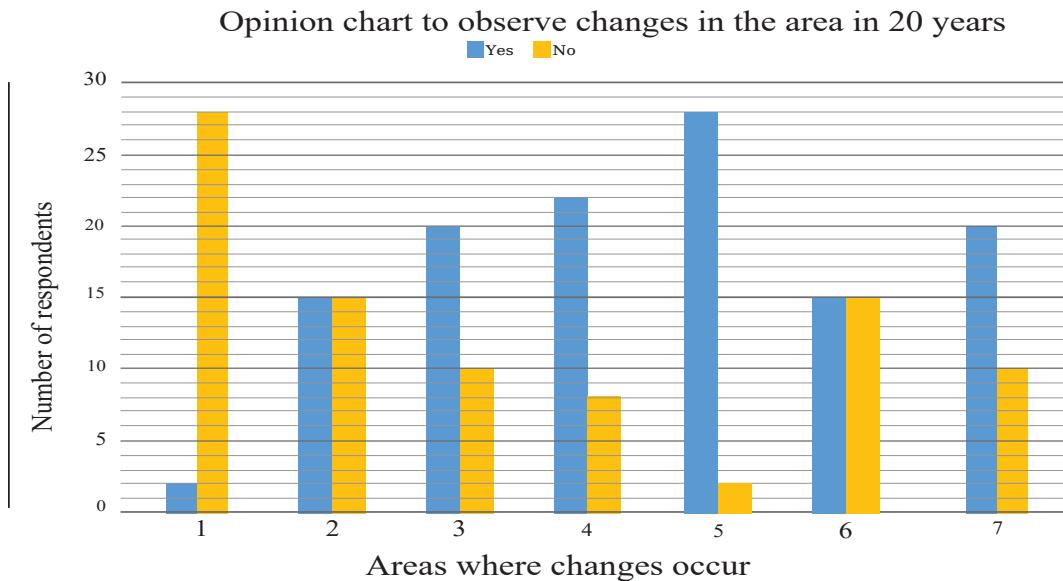
Name of the Respondent:		Age:
Educational Qualification:		Profession:
Serial no.	Put tick mark against your opinion	
1.	Are there any changes in number of plants of this area within twenty years? <input type="checkbox"/> yes <input type="checkbox"/> no	
2.	Are there any changes in number of animals of this area within twenty years? <input type="checkbox"/> yes <input type="checkbox"/> no	
3.	Are there any changes in roads of this area within twenty years? <input type="checkbox"/> yes <input type="checkbox"/> no	
4.	Are there any changes in the nature of houses of this area within twenty years? <input type="checkbox"/> yes <input type="checkbox"/> no	
5.	Are there any changes in transport of this area within twenty years? <input type="checkbox"/> yes <input type="checkbox"/> no	
6.	Are there any changes in dress of this area within twenty years? <input type="checkbox"/> yes <input type="checkbox"/> no	
7.	Are there any changes in utensils of this area within twenty years? <input type="checkbox"/> yes <input type="checkbox"/> no	

We can easily present our collected data with various numbers or letters. This may be called coding. For example, we can code each element like this: plant-1, animals -2. Sample coding is given below. We can present the information collected from thirty information providers through the following table.

The factors that are changed	Coding	Answer is yes	Answer is no
Plants	1	2	28
Animals	2	15	15
Roads	3	20	10
Houses	4	22	8
Transport	5	28	2
Dress	6	15	15
Utensil	7	20	10

Again, we can also present these data through a bar diagram. Let us see how we draw a bar chart.

Hypothesis: The social and natural aspects of the locality have been changed.



Well, the way we have presented the above information with ‘yes’ or ‘no’, can we know from this same information why or how these natural and social factors have changed in our area.? No, to know the reasons, we have to prepare such questions whose answers cannot be given in ‘yes’ or ‘no’. So, in that case, we can follow the research method of class seven to find out the causes. Well, can we see any differences between the research method learned earlier and now? Earlier, the research method we followed did not reveal information with numbers. Now we present our results numerically. Because of the numbers, we were able to present the data through tables and charts. This is the quantitative method. And in seventh grade I learned qualitative method. Moreover, we have investigated four main issues together- area, time, social factors, natural factors.

Topic of Research:

Research in the change of our natural and social factors through scientific method.

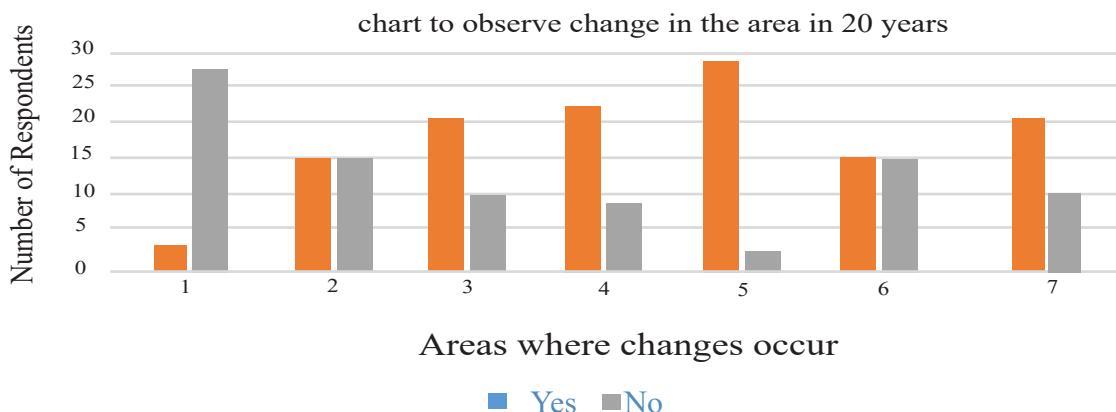
Objective of Research:

- Determining changes in natural factors in our area between past 20 years and present.
- Determining the changes in social factors in our area between past 20 years and present.

Hypothesis: The social and natural aspects of the locality have been changed.

Data Collection Method: Through this scientific research method, we have verified whether or not there has been change in the natural and social factorsof our area in the last 20 years. For this, opinion has been taken from 30 individuals. The age of them is minimum 30 years. It is essential for the respondents to be at least 30 years of age, so that they can say about the changes by remembering the condition of the area 20 years ago. A questionnaire has been made to get the answers from the respondents where they will answer in ‘yes’ or ‘no’. We have taken consent from the respondents before collecting data from them.

Presenting collected data: The collected data from 30 respondents are presented below:



Analysing the Collected Data:

I have selected plants and animals of my area as natural factors. Most of the respondents are on the opinion that the number of plants remains the same. Only two respondents have said that the plants increase or decrease in number. On the other hand, I have selected roads, houses, transport, dress and utensils as social factors. A significant number of respondents have commented that there are changes in the roads, transport and the uses of utensils. Half of the respondents think that there are changes in clothing.

Logical Decision:

While observing whether or not there are changes in natural and social factors of the area in the past 20 years, it is seen that the most of the respondents think that changes do occur. So, it can be concluded that as most of the respondents are educated and conscious, they have been able to notice the changes easily.

Group Activity 1:

We are going to make a group of 5-6. Following the steps of research in the text book, each group will make a table mentioning which of the natural and social factors of our area have undergone changes. Then we will collect information from the opinion of the people of our area regarding these changes. Then, after group analysis, we will present the collected data in the graph paper. Then each one of the groups will submit a report.

Reflection Diary: For class eight, we will create a reflection diary. In this diary, we will jot down our experiences during our investigative task. We will write about what we have learned during our exploration. Moreover, we will describe how we, as a team, conducted the task. What actions could enhance our investigative task further? Who among the team members has contributed to various tasks? We will document various experiences related to teamwork and share them in our reflection diary.

Reflection Diary



We will now present our investigative project orally. We will select 1-2 student from among us to present this work. If needed, we will seek assistance from our History and Social Science teacher.

After the team presentation, we will evaluate the work of our group members.

Peer Evaluation

Serial	Classmate's Name	The opportunity has been given to the members of the group to provide their opinions.	The classmate has provided help in the overall work in the team.	The classmate has spontaneously taken part in the task.	The peer has inspired the team members to do the task.
1.					
2.					
3.					
4.					
5.					
6.					

Now, let us read a report in a newspaper.

Our Newspaper
Disaster Issue
Climate Change and Bangladesh

Own Correspondent

Various changes in the regulators of climate are seen worldwide. The average global temperature has increased than in the past. So, ice in the southern pole is melting and the sea level is also increasing. In such conditions, many countries are in danger. Maldives is the one among many countries more at risk. Some portion of it has already been submerged into the water. Environmentalists assume that more area near the sea-shore may go under the water in the next few years. Bangladesh is also among such threat. The key cause of global increased temperature is the carbon emission. Such carbon is emitted from the black smoke of the mills and factories, and vehicles. The rate of carbon emission is much higher in industrialized nations. The emitted pollutants and chemical elements from those industries play a role in climate change and environment pollution. Although the liability for such act is not much for Bangladesh in this case, environment has been polluted here through urbanization and deforestation. Even it is in lesser extent, but it does play a role in climate change.

Various measures have been taken locally and internationally to deal with this climate change. Some of the notable steps taken regarding this include decisions at International Kyoto conference in 1997, Paris Treaty in 2015 and COP summits. Here, various cooperation and treaties have been signed among nations to deal with the global warming and climate change. In Bangladesh also, there are ongoing effort from the government to protect environment and forests. Significant among these include formulating Climate Act, declaring conserved forests, encouraging social and partnership forestation etc.

Besides this, the tribes and forest dependent communities whose livelihood and culture are related directly to forest land, can be integrated actively with the conservation of forest. In such case, existing policies need to be updated.

If we notice the report, we can see that the climate i.e. the nature changes due to various activities of the human beings. This climate change has created many historical, social, cultural and political context. Contexts can be identified as follows.

Context	Example
Historic	Kyoto conference, Paris and COP conferences
Cultural and Social	Life of the people, cultural activities, urbanization, vehicles, mill-factory
Political	National policies, International cooperation



Group Work 1

We are going to take a logical decision in group by following the scientific process regarding how a change in any social factors has created various contexts like historical, cultural and political. For example, a social component can change the development of roads in the area. The historical, social, cultural and political context of the area should be determined for the development of roads. We will collect information on this from the people of our area. We must note that any one factor will not create all contexts. We will try to find out the maximum number of contexts and then present.

Uniqueness in Unity

In this learning experience, we will determine our own and our classmates' self-identities. We will observe how self-identity is shaped in familial, social, cultural, geographical, and political contexts. Through forming this self-identity, we will explore our uniqueness and diversity.

My Identity

Let's know about an incident of History and Social Science class of class eight of a school similar to ours.

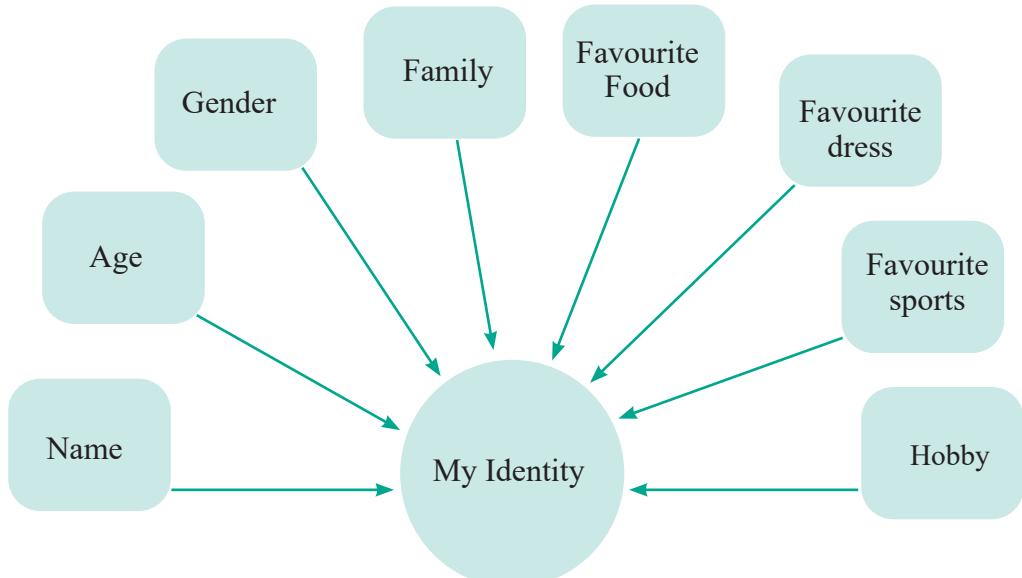
There are arguments and opinions between students of class VIII. The argument started that day; billions of people live in the world, they are not like anyone else. Someone said that the people of a region are different, but the people of a region are quite similar, some of them may be the same. In the next class of history and social science, when the teacher entered the class, Abed, based on the argument of the day, asked whether some of the people living in the world could be the same. Hearing his question, the teacher thought a little. He asked everyone for their opinion on the matter. It turned out that they were talking about two different things. Some say that similarities are never quite the same. Another group says it can sometimes be exactly the same. Instead of directly answering their questions, the teacher asked everyone to do a task. He also said that through this work, they will be able to find the answers to their questions.

The teacher began by asking each student to introduce themselves. Next, the teacher prompted them to identify similarities and differences in their introductions. Then, the teacher asked the students to find out among themselves which aspects they shared and which ones differed in their introductions. The entire class enthusiastically discussed their similarities and differences. Through this exercise, they discovered their uniqueness and diversity.

Now, don't we also wish to do such an activity? We too can explore our uniqueness and diversity. This will help us determine our own identities. For this, let's draw a picture like the one below and write about our self-identity in our notebooks.



Practice Exercise 1: Writing My Self-Identity



Group Work 1

Now, we will explore the similarities and differences in our self-identities and those of our peers. This task will be carried out collectively within our groups. Sitting together, we will discuss and compile a list of similarities and differences between our own self-identity and that of our classmates. Using a format similar to the one below, we will document this list in our notebooks.



Exercise 2: Finding Similarities and Differences in Myself and Classmates' Self-Identities

Name of the Classmate	Things which are similar to my identity	Things which are different from my identity

We have found several similarities and differences in our self-identities with our classmates, haven't we? Now, from each group, let's listen to one or two individuals. If we carefully listen, we'll understand that there are both similarities and differences in the self-identities of all our friends in class. Similarly, in our society, every individual has both commonalities and uniqueness in their self-identity. In this way, we become diverse and unique.

Shaping of My Identity in the Familial, Societal, Cultural, Geographical, and Political contexts

Now, we will gather information from our family members about our family, society, culture, and geographical background. How should we gather information? Exactly, we have to conduct investigation using scientific methods. Before collecting information through research, let's write answers to the following questions. Writing down the answers will make the research task much easier.

Table: Things to Do Before Collecting Information in an Investigation

Question	Answer
What is the subject of my research?	
What is the purpose of my research?	
What is my research hypothesis (if any)?	
Who are the sources of information for my research?	
What is the method of collecting information for my research?	
How much time and budget do I need for my research?	
Have I obtained permission for gathering information for my research?	

We can gather information through interviews with our family members. For this, we need to create a questionnaire. The questionnaire should be formulated with questions related to our family, social, cultural, geographical, and political identities. Below are some topics provided for gathering information. Based on these topics, we will create several questions.

My Family

- Name of the forefathers
- Abode of the forefathers
- Present Address
- Lineage/Tribe/Community
- Language
- Religion
- Custom
- Rituals and norms
- Festival Celebration
- Geographic Location

Figure: Topics for information collection

When we complete the task of formulating questions, we will gather information from our family members. After collecting the information, what should we do next? Yes, you are right,- we will analyse the data and determine the results. Based on the obtained results, we will draw logical conclusions. By analysing the information obtained through interviews, we will complete the following steps.



Exercise 3: My Familial Identity

Guardian	
Name of the forefathers	
Abode of the forefathers	
Present Address	
Lineage/Tribe/Community	

Language	
Religion	
Custom	
Rituals and Norms	

When the table is filled up, we will sit in groups and discuss the table we have created. We will seek similarities and differences as we did before. We will handle the table with care as they will be necessary for our future tasks of learning. Afterward, we will delve deeper into understanding self-identities.

The formation of one's self-identity is constructed upon contemplation of their familial, societal, cultural, political, and geographical perspectives.

- Geographical Identity: Developed based on residing in a particular terrain, mountainous regions, coastal areas, or densely populated areas.
- Political Identity: National or civic identity.
- Cultural Identity: Comprises artistic, clothing, linguistic, and other cultural aspects.
- Familial Identity: Structural framework of the family (collective or individual) and situational identity within the family.
- Social Identity: Occupation or livelihood-based, rooted in societal position.

Now we learn about the self-identity of some of the mystics. Find out their family, social, cultural, geographical and political identity.

Profile: Bengali Philosopher

You must have heard about a Bengali economist Amartya Sen, a Nobel Prize winner. He has been teaching for many years at Cambridge University of UK. A University in that country is a collection of many colleges. At one point of time, he was the Master of Trinity, a highest position of one of the renowned colleges of Cambridge, the Trinity. At that time, when he handed his passport to immigration department at the Heathrow Airport in London after his return from foreign country, the officer asked him by seeing his address written in the passport as master's lodge (meaning master's home) Trinity, "Is master at Trinity your friend?"

Uniqueness in Unity

He didn't imagine even in his dream that an Indian would take the highest position in the top University of his country.



Amartya Sen



St. Gregory School of Dhaka



Library of Shanti Niketan



Photo of a Trinity College

He showed in a book after much discussion that every human being has many identities. For example: while establishing his identity, he wrote that I am an Asian, an Indian and a Bengali at the same time. An economist with an interest in philosophy, a writer, a culturist, a staunch follower of secularism and democracy, a man with sympathies for feminism, raised in a Hindu family tradition but not concerned with rituals in personal life etc. Maybe this list can be extended.

Know the brief life history of Professor Amartya Sen.

Amartya Sen was born in Shanti Niketan in 1933. His father Ashutosh Sen was a Chemistry teacher in the University of Dhaka. His mother Amita Sen was a daughter of Khristimohan Sen Shastri, one of the leading Pandits of Shanti Niketan and close associates of Rabindranath Tagore. Khristimohan was a teacher of Sanskrit language and literature. A well-educated on ancient Vedic Hindu scripture, he was a devoted reader and researcher of a humanist Folk religion which had been practiced in Hindi and several Dehati languages during the Middle Age in Northern and Eastern India. We discussed a bit more about him because he had considerable contribution in developing mindset of Amartya Sen. Due to connection of her father, his mother Amita Sen was very dear to Rabindranath and she was among one of the best artists in the primary period of Rabindra dance. In this regard, Rabindranath himself named one of her son's name.

Amartya Sen's education started at St. Gregory School in Dhaka. They were living in the then aristocratic area, Wari. Later, Amartya moved to Santiniketan with his parents and enrolled in the school Pathabhan there. Later he passed ISC (now HSC) from the college there. Here he came in the presence of many prominent teachers, professors, writers, artists. And there was a vibrant atmosphere of untamed nature, music and culture. This environment created interest in various subjects in him. And it has helped to create a multi-dimensional identity of man. Then he studied Economics in the Presidency College in Kolkata. Here also, he was lucky in having both friends and teachers. With his merit and with the help of his father, he went to England for studying. He obtained graduation and PhD from Cambridge. Then, after returning, he taught in Delhi and Kolkata University. At one point of time, he returned to England. Next, England, especially Cambridge became his place of residence for a longer period. Almost for ten years, he taught Economics and Philosophy in Harvard University of USA. He wrote a historic book by researching in the area of poverty, famine, power and overall Welfare Economics. In 1998, for his contribution in Economics, he received Nobel prize. He also taught Philosophy along with Economics.

Nobel winner literary Nadine Gordimer of South Africa termed Amartya Sen as 'Intellectual of the World.' He can also be called world's conscience. He not only supported us during our liberation war, but also stayed with us in our journey to democracy in removing dictatorship. Amartya Sen came to Bangladesh several time on invitation from Prime Minister Sheikh Hasina. We become relieved by hearing his moral voice in any world or human crisis even in his current age of ninety.

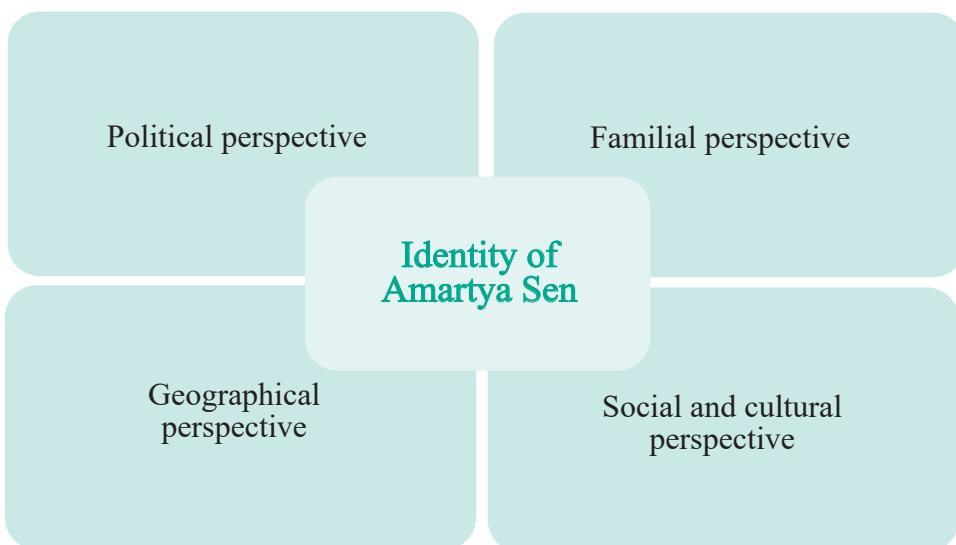
Amartya Sen has stated in his book that when people emphasize greatly on one identity forgetting their multiple identities, become emotional with this, then emotion increases while reasoning reduces in him, and blind faith results in place of a logic. We know

that unrealistic anger may lead to many negative feelings. This creates hatred in place of sympathy. As a result, peace suffers. In many occasions, it is seen that in football match clash erupts among blind supporters of the competitive clubs. At that moment, loyal to the club only gets the top priority among the people's mind. The unprecedented killing of Bengalis by Pakistani army during liberation war shocks us, at the same time we get the confidence when we see the people of different languages and religions come forward to support our fair fight during liberation war. British singer George Harrison and Sitarist Sir Ravishankar organized in USA on August 1971 a concert for Bangladesh. French writer and later a Minister Andrei Marlaux declared to join liberation war directly. And in our liberation war, Muslim, Hindu and Buddhist not only fought together but also sacrificed their lives together. We can understand that all never lose their conscience at the same time together.

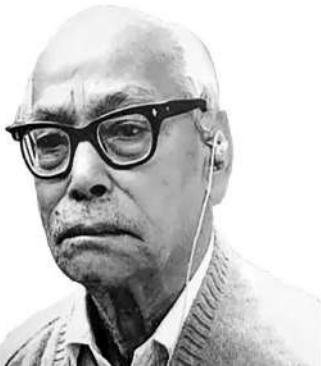


Exercise 4:

Writing the Identity of Amartya Sen Considering Different Perspective



Associations are formed with a noble objective by the people residing in same country, district or city for their own regional identities. We know that people are social beings. We don't feel good without like-minded and known people. Nowadays, people mostly create professional-oriented organization. In this way, lawyers, engineers, doctors, journalists; all have separate associations with their individual professional identities. These not only play role in professional work, but also do the humanistic, social and cultural tasks. Many form clubs to culture sports, drama and other entertainment. It is also seen that the retired professionals unite with a key aim to guarantee secured, good and happy retired life. Association organizes to achieve those aims. In recent times, former students of different educational institutions organize get-together through forming various associations. In it also, we get the evidence of social elements of the human being.



Comrade Moni Singh (1901 – 1990)



Ila Mitra (1925 – 2002)

Based on the situation and through our conscience, we give importance to any identity of ours or take a new identity as Moni Singh and Ila Mitra have taken. Similarly, during liberation war in 1971, in one hand, most Bangladeshi joined the liberation war as Bengali identity, on the other hand, Pakistani occupational force also carried out brutal killing by giving importance to our Bengali identity. In that period of time, among Bengalis, singer Shahid Altaf Mahmud, painter, such as artist freedom fighter Shahabuddin, film maker Zahir Raihan, bureaucrat Tawfiq-E-Elahi Chowdhury Bir Bikram and many more from different fields considered only Bengali as their greater identity by leaving their diverse interest and identity. They took part in the war of freedom and some of them became martyr. And Pakistanis also conducted killing mission against Bengali only by forgetting our other multiple identities. That day, under the leadership of Bangabandhu, the Bengali awakened and established unity in such a way that many people joined the war of freedom by giving up the political affiliation or status of their preferred party that they had so far. It may be said that it was a specific demand of that moment of history from the Bengalis of this country as a Race.



Shahid Altaf Mahmud (1933 – 1971)



Film Maker Zahir Raihan (1935-1972)



Painter Artist Freedom Fighter Shahabuddin (1950 -)

The justification of the demand was so clear that even the other small ethnic groups living in this country were motivated to join the war of liberation. Similarly, even though there are conflicts of interest between Hindu and Muslim, people during that period united together under the umbrella of language and race leaving aside the gap in the religious identity. And such unthinkable event happened mainly due to the instrumental leadership quality of Bangabandhu. And that is why he is the greatest hero in the History.

Then you must have understood that it is not clear if we only say that each one of us has many identities. Based on the situation and reality, many kinds of alternative identities even an individual identity gets priority. At that time, other identities will have to be put on hold temporarily. That is why Amartya Sen has given importance on reasoning and consideration while choosing identity. That is, we should prefer our own diversity and individuality by applying reasoning and consideration.

We might know that Rishi Sunak is an Indian who serves as the Prime Minister of the United Kingdom. In Bangladesh, there is Tulip Siddiq, a female MP from the opposition party in the UK. She is the granddaughter of Bangabandhu, niece of Prime Minister Sheikh Hasina, and the daughter of her younger sister, Sheikh Rehana. In the future, we might also see among us...

In fact, you can see, many people from different countries have played a role for various countries in the world by holding a high position. Say for example, Bangladeshi architect Fazlur Rahman Khan has designed the Sears Tower in the Chicago city of USA, once the tallest building on earth. He is known as father of sky scraper multiple-storied building. Fazlur Rahman Khan was born in a small town in Faridpur district. He went to USA for higher studies after completing his studies in the University of Bangladesh. Later, in connection with the working in one of the largest construction company, he discovered the technique of constructing skyscraper building.

The significance of this discovery is that the high-rise building construction gets protected from possible damage against air flow and earthquake. Later on, the tube method developed by the Architect Khan is used by all to construct high-rise building. This individual of Bangladesh is a prominent legend of the world in Architect and Construction engineering. For six consecutive years, he got the best architecture national honour in USA. The last year of honour was 1971, the year of war of liberation of Bangladesh. Fazlur Rahman Khan founded, in cooperation with few American friends and Bengalis residing there, a welfare appeal fund and Bangladesh defence league to assist in the war of liberation. Despite living in foreign land and being an American, he was a real Bengali and he played role in freedom fighting in many ways.

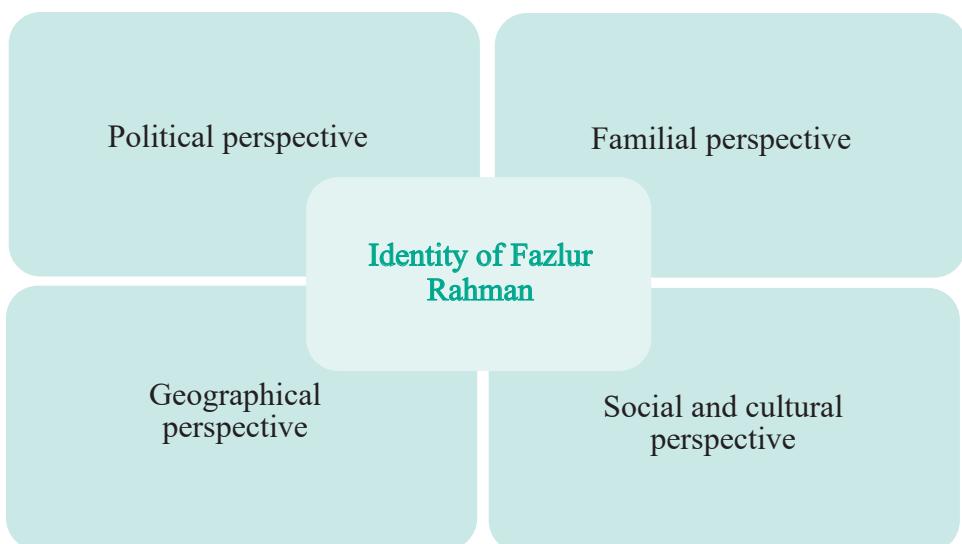


Sears Tower and Architect Dr. Fazlur Rahman Khan (1929 – 1982)

From the then Provisional Bangladesh Government, an appeal was made to all Bengali officers working in Pakistani High Commission around the world to leave the job. He motivated those Bengalis to leave their job and arranged financial aid. After independence, he came to Bangladesh on getting invitation from Bangabandhu. Fazlur Rahman Khan died of heart attack at the age of 53 on 27 March 1983. In 1999, Fazlur Rahman Khan was awarded (after death) the Medal of Freedom, the highest National Honour of Bangladesh. Think, how a people from one country got fame and even become renowned worldwide.



Exercise 5: In Considering Various Perspectives, Write an Introduction to Engineer Fazlur Rahman Khan's Identity.



Now we can understand that a person can take identity of more than one country. The movement of people started a long ago. You have also heard that the origin of human being started mainly from Africa. From there, some spread to other regions of the world. That was the early migration. Migration still exists, but the means and methods have changed.

National Identity

The uncle of Tarek of class Eight went to Canada 15 years ago for higher studies. After completing his study, he got a good job there. He married there and started his family life. Sometimes he visits Bangladesh with full family. They are all citizen of Canada. They can introduce themselves as Canadian even if they are Bengali. However, uncle and aunt are still Bangladeshi citizen as per national identity, at the same time they are Canadian citizen too. Their children are Canadian citizen by birth, they are not Bangladeshi citizen. Although they are Canadian, but they identify themselves as Bengali. Because they carry Bengali culture from their parents, speak in Bangla, and the food, dress and customs etc. are like everyone in our country. That means, despite their national identity is Canadian, they are ethnically Bengali. In Canada, they are introduced as a small ethnic community. In some country, as per the migration law, one has to surrender their citizenship of their birth place to settle there permanently. However, they are Bengali in ethno-ethnic identity. If they wish, they can be a citizen taking Bangladeshi identity, in that case, in Canada, their identity will be expatriate.

Concept on Citizen

The general mass living in an independent country is considered as citizen of that State. The term citizen originates from city. In ancient days, people living in a city are called citizen. Society mainly evolves through urbanization. The nation gradually originates from city. In the process of societal change with developed technologies and improved communication, a larger population unites to take control of the State. A citizen shows loyalty towards its State, and achieve rights to enjoy political and other benefits given by the State.

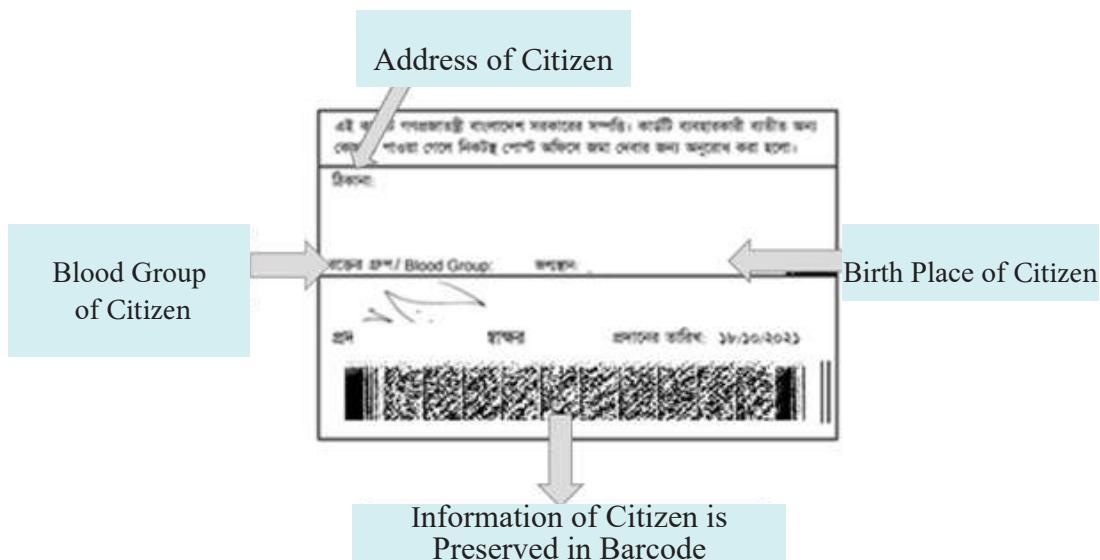
That means, a citizen is the one who lives in that State and shows obedience to law, constitution and other policies of the State. However, by obeying the law and constitution of a state without residing there, a person can still stay as expatriate in other country or can be a citizen of more than one country. A citizen will enjoy all the State-controlled social, economic and political rights, and play a role through its own activities for the welfare of the State. The State will ensure equal rights to all citizens irrespective of gender, religion and caste

Let's now learn about different aspects of the national identity card of the citizens of Bangladesh. We can obtain a national identity card from an adult in our family and match it with the image below. When we turn 18 years old, we will also be able to apply to the government for a national identity card similar to this.

Front Side of the National Identity Card



Back Side of the National Identity Card



The National Identity Card of Bangladesh holds diverse information about a citizen, forming the basis of their national identity. Similarly, as learners, we have an identity within the school. Let us uncover our learner identity by completing the following information.



Exercise 6

Learner's Identity	
Learner's Name	
Learner's Unique ID	
Gender:	
Class:	
Age:	
Father's name:	
Mother's name:	
Address:	
Name of the School:	

Our identity is that we are Bangladeshi, that means, we are the citizen of Bangladesh. National Identity is known as nationality. In this respect we all are the citizen of Bangladesh. But from the context of ethnicity (cultural, in some case race or caste based), there can be a lot of diversity among the people of a country. In that sense, majority of Bangladesh population is Bengali and with this exists many tribes. That is, in case of cultural or ethnic based identity, we are Bengali or Chakma, Santal, Mandi or Garo, Hajong, Khasia, Rakhain etc. As an ethnic identity, these non-Bengali tribes in our country are called in one word, the small ethnic group. In some countries or contexts, this tribe whose population is less than the major population of that country but have different culture is called ethnicity in English. These tribes with some what different cannot be called 'sub', because they can be less in number, but they have also a distinct cultural characteristic. On the other hand, some tribes have started living here coming from various regions and it is quite meaningless to draw a racial division line regarding who are the first among them to begin settlement here. In that respect, we cannot term any particular tribes as aboriginal. The people of this small ethnic group living in Bangladesh are our native as per Bangladeshi identity even they are not Bengali.



Other tribes and Bengali people

People may settle in other country leaving their motherland for many reasons. Some return after few days, and some stays permanently. People in lacs in Bangladesh have chosen overseas life like this. Some live as expatriate, some stay there by changing their citizenship following the migration law of that country. For several generations, many Bengalis have been living in various countries. As per the report of Bangladesh Bank in 2019, More than crore Bangladeshi citizens have been staying in different countries as expatriates.

From the ancient time, people have looked for suitable places to live in harmony with nature. It has been proved through research from the history that mankind evolves from African continent. Approximately sixty thousand years ago, people from here started to spread around the world for migration. For the effort to live better, in the early days of human creation, they changed their birth place or mother land and they are still doing this. Due to staying for thousand years over a several decades, a new dimension is added to these continuous changes with the influence of natural and social context and local culture of that country. As a result, new dimensions are added to their identity. On the other hand, by moving abroad / emigrating, people also spread their language, religion, belief along with their way of life. Resident of those countries also accept such cultural elements gradually. In this way, many diversification results from the identity of people, especially ethnicity.

You can see how a regional geographical context influences the lifestyle of a person and makes it particular if you compare the livelihood of the Bedouins of Arab or Eskimos of the North pole. Their introduction is given in brief.

Geographical Identity

Bedouin: A race living in Arab peninsula from ancient time. They are independent loving moving class of people. They are the primary tribe of the Arabia. They generally live in tent, rear camel, sheep and dumba, move on horses. Their way of life is simple and straight. Rearing animals are their main profession. They are pious Muslim. However, with the course of time, many changes in their life have been occurring. They don't have the scope of farming as they live in desert. Oasis is their natural charming spot. But they are used to tough and simple life.

Eskimo : They are the inhabitant of north pole covered with ice. It is thought that they have a Mongolian appearance in their face and in ancient time they have come to this region from Asian continent. Very few people on earth live in such a harsh natural environment. As per the Red Indian language, the meaning of the word Eskimo is a raw meat eater. They prey on several types of fish, seal and other desert animals using arrows, bows and traps. They collect and make food, clothes (leather), light, oil and weapons. They use boat called kayak made of leather and sledge car pulled by dogs as carrier and transport. Fish and Bolgadeer play a greater role in their economy. They usually live in smaller groups. They follow religion and custom based on their Scripture. They live in tent in summer and ice-made igloo in winter. Remember, night and day in their country, each stay for six months.

Cultural Identity

As one observes, the influx of new words into the language remains continuous. This trend extends to various aspects, such as clothing, cuisine, music, and art. The concept of acceptance and rejection holds significance within culture. Notably, in present times, there is a prevalent usage of English words in everyday conversations. Gradually, words like "table," "chair," "pin," "fan," "fridge," "alarm," "police," etc., have been integrated into Bengali. More recently, terms like "mouse," "click," "Facebook," "Twitter," and others have also become commonplace. Similar evolutions manifest in other domains. However, amidst these changes, it is crucial to remember our own language and cultural heritage. As previously highlighted, we need to recall the importance of acceptance and rejection.

Think about the myriad changes that unfold in people's lives as they embrace and let go of different elements. This transformative journey moulds individuals into remarkable figures such as Amartya Sen, Satyajit Ray, Zainul Abedin, and Jasim Uddin. Dive into your seventh-grade history and social science books; there, you will discover the tale of Mujib—a young boy who emerged from the muddy lands, rivers, canals and agricultural fields, evolving into Bangabandhu (Friend of Bengal) and later, Bishshwaobondhu (A friend of the World).

Family Identity

The name of a student of class Eight is Kazi Farid whose father's name is Kazi Bashir Uddin; name of another one is Shanta Saha and her father's name is Nondalal Saha. Again, there is another one here named Lira Drofo and her mother's name is Dipali Drofo. Two or three words exist in the name of a person. One is one's completely own name which could be two also. Another word that carries the family identity. Family identity related word is with father's name and sometimes with both father and mother's name. In some cases, word is taken from mother's identity. From ancient time, use of a particular word for family identity is common in many countries in multiple ways. In our country, some features of family related words are noteworthy.



In this learning experience, we craft our identities by drawing from the insights gathered in Group Work 1's My Family Identity Table and Exercise 3's Learner's Identity Table. Our self-identity will encompass familial, social, cultural, geographical, and political contexts. Notably, these two tables provide ample information for our exploration. We can collaborate with team members or seek guidance from the teacher to complete the table below, if necessary.

Political context	Family context
<hr/> <hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/> <hr/>
Geographical context	Socio-Cultural context
<hr/> <hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/> <hr/>

IMAGE: My Identity Considering Different Contexts

Once the task concludes, 1-2 new individuals from each group will present their identity in various contexts. Listening to our friends' presentations definitely shows us how similar backgrounds shape our self-identity. Nonetheless, contextual disparities exist. These differences contribute to the diversity and uniqueness of our identities. We came to understand how identity is formed in terms of different backgrounds. Each

of our identities is inherently diverse and unique. Many individuals frequently exhibit discomfort with the differences in our identities. Often, people encounter numerous challenges or barriers stemming from their family, region, language, or tribe. Negative comments and misuse of identities are not uncommon. Yet, every individual's identity is their source of pride. The beauty lies in the diversity within self-identity. Now, let us engage in a group work.



Group Work 3:

Discuss in groups and decide what are the challenges faced by the people of the society in order to maintain the uniqueness and diversity of self-identity. What principles can we follow to meet this challenge?

The Challenge of Maintaining Human Identity

Our Policy for Maintaining Identity

One or two people from each group will present this policy to the entire group. Then, together with all my friends, we will talk about it and create some guidelines for school, family, and society. We will write them down on a poster or paper and hang them in the classroom titled 'Unity and Cooperation.' These principles will guide us for the whole year.

The Spirit of the Liberation War and Bangabandhu: A Pledge to Humanity and Freedom for All

In this learning journey, we will explore the context and reasons behind ongoing liberation wars worldwide. Next, we'll delve into Bangabandhu's role and Bangladesh's liberation war, comparing it with other global liberation movements using diverse resources. Lastly, we will host a 'Freedom Fair' on March 26, Independence Day. At this event, we will showcase the backgrounds and outcomes of Bangladesh's liberation war alongside struggles for freedom in other nations.

In our previous classes, we have gained considerable knowledge about Bangladesh's liberation war. We understand that after nine months of a fierce battle against the Pakistani forces, led by Bangabandhu Sheikh Mujibur Rahman, we achieved our independence. Even though the conflict endured nine months, its origins date back much earlier. You might recall some information from sixth and seventh classes about this, and this learning experience will further expand on those details.

Similar to Bangladesh's liberation war, conflicts are ongoing in various countries worldwide. Some of us might be aware of these ongoing wars, having some understanding of where and why they are happening. Let us delve deeper into these conflicts through group work to enhance our understanding.

Group Work 1

Let us form a new team of 5-6 people to do these learning experience group activities. Sitting in groups, we discuss which countries are currently at war in the world. Take information from various sources like newspapers/books, etc. After that, we discuss in groups why war is taking place in those countries from the table below. We will select 1/2 people from each group to present our group work.

The Current War of Independence	Why is This War Happening?

Let us learn some details about the liberation war of Bangladesh and Bangabandhu Sheikh Mujibur Rahman's sacrifice.

For how many thousands of years has the history of the people in the Bengal region spanned? This is something you must remember, right? Through the study of other chapters, we have already discovered evidence of human presence in the Bengal region dating back around ten thousand years. Since ancient times, people of diverse origins have established settlements across different areas of Bengal. The unique geography of Bengal offered them distinct advantages and disadvantages, shaping various challenges they encountered. The history of the people living in Bengal tells a tale of their resilience, navigating conflicts and harmonies. Alongside natural adversities, the most significant challenge for Bengal's inhabitants was the arrival and dominance of various ruling powers from different parts of the world. These powers sought to establish control and authority. Ultimately, freedom arrived in 1971, marking the end of British colonial rule and the invading forces of Pakistan. Among the many leaders throughout a millennium of history in Bengal, Sheikh Mujibur Rahman stands out as an exceptional figure. Rising from the very soil, water, and tumultuous weather of Bengal, he led the common people towards freedom. He dedicated himself to the welfare of ordinary people, leaving a unique legacy in the history of the region.

The British implemented policies that extracted vast amounts of wealth from Bengal, plunging common people—farmers, laborers, and artisans—into extreme hardship. Consequently, armed protests, rebellions, and fights for freedom emerged against the British and their compliant landlord class. This period bore witness to a multitude of movements such as the Fakir-Sannyasi revolt, the Indigo revolt, Titumir's movement, the anti-British armed revolutionary movement, and the Tanka Movement.

In 1947, British rule came to an end. This transition witnessed the division of the land based on religious majority, resulting in the creation of two distinct nations: India and Pakistan. This partition extended to the eastern region of Bengal, which became a part of Pakistan, despite being located around two thousand two hundred kilometres away. Within these newly formed territories of India, Pakistan, and Bengal, a rich tapestry of languages, religions, and cultures flourished among the populace. Even within the same religious communities, diverse sects existed. Amidst this diversity and the pivotal nature of the circumstances, the division of the country into India and Pakistan was primarily drawn along religious majority, specifically for Hindus and Muslims. However, this division brought unforeseen challenges. The people in East Bengal, a part of Pakistan's administration, fell victim to a form of oppression that was unfamiliar to them. The ruling authorities in Pakistan sought to suppress the language and culture of East Bengal, exploiting political and economic advantages solely for their benefit. Their conduct became increasingly unethical as they engaged in widespread exploitation of the people of East Bengal. Consequently, a deep-seated discontent began to brew among the inhabitants of East Bengal against the power-hungry rulers of Pakistan.

The Spirit of the Liberation War and Bangabandhu

From 1948 onwards, the struggle to preserve language and culture began. It was a fight for liberation from political and economic oppression and subjugation. The people of Bengal fought for their freedom against exploitation and suppression. In this struggle and resistance of the Bengali people, the one who led the forefront and sacrificed his life for their cause was their own leader, the architect of independent and sovereign Bangladesh, the father of the nation, Bangabandhu Sheikh Mujibur Rahman.

Bangabandhu, Liberation War, and the History of the Emergence of Bangladesh

On 16th December 1971, through the surrender of the oppressive Pakistani military forces, the people of Bangladesh achieved a decisive victory against the tyrannical ruling class. This is why the 16th of December is celebrated as our Victory Day. It symbolizes the triumph of ordinary people against power-hungry and exploitative rulers. The victory belongs to every individual in Bangladesh, including the hardworking laborers, farmers, and workers. The path to this victory was not easy. It is backed by a long and significant history of a bloody struggle for independence. Emerging from the depths of Bangladesh's natural environment, struggles, and sacrifices, stands the legacy of a simple man - Bangabandhu Sheikh Mujibur Rahman. His humanitarianism, courage, and self-sacrifice mark the history of this nation.



Bangabandhu Sheikh Mujibur Rahman is expressing love to the people from his residence at Dhanmondi 32. In the background is his daughter, Sheikh Hasina. The picture was taken on March 23, 1971.

Sheikh Mujib was born on March 17, 1920, in Tungipara, Gopalganj district, situated in the eastern part of Bengal Presidency during British rule in India. Gopalganj, now an autonomous district, held significant importance in his upbringing. During his childhood and youth, a notable political atmosphere prevailed throughout British India marked by burgeoning anti-British sentiments. Across the country, diverse regions were actively striving for liberation from British colonial rule. At the tender age of sixteen, Sheikh Mujib became aware that independence had to be achieved. He understood that the British had no right to rule in this country. Bangabandhu regularly listened to the experiences of revolutionary leaders of Swadeshi Movement. Swadeshi Movement, was an anti-British movement that took place from 1903 to 1908. You will learn more about this in detail in class 9 and 10



During the Hindu-Muslim communal riots in Kolkata, Mahatma Gandhi led a protest meeting against it. In this protest gathering, young student leader Sheikh Mujibur Rahman (standing at the back) and Hussain Shaheed Suhrawardy (1947) participated.

Bangabandhu displayed empathy toward people regardless of their religion, community, or language. Prior to 1947, amidst various famines, riots, and pandemics, Sheikh Mujib supported everyone irrespective of their Hindu, Muslim, or Buddhist backgrounds. During riots, he prioritized humanity over personal concerns, aiding people regardless of their backgrounds, emphasizing their shared identity as human beings. He steadfastly

The Spirit of the Liberation War and Bangabandhu

stood by them, shielding common Muslims from extremist Hindus and common Hindus from extremist Muslims. In 1947, as a young student leader, Sheikh Mujib supported Mahatma Gandhi's protest against communalism in Kolkata.

By 1948, it became apparent that the power-hungry leaders of Pakistan, often considered the elite, had begun imposing a fresh wave of oppression on the people of East Bengal. Sheikh Mujib perceived Pakistan's new framework as merely a political tool for oppression and discrimination. He bravely opposed the Pakistani rulers and once again spearheaded protests and movements in the quest to liberate the people of East Pakistan.

The birth of Pakistan as a nation brought the first blow upon the people of East Bengal regarding the issue of language. Urdu-speaking leaders from both West and East Pakistan endeavoured to enforce Urdu as the national language. In defiance of this decision, conscientious political activists, intellectuals, and ordinary students-initiated protests, rallies, and gatherings, marking the inception of the Language Movement. This movement gained momentum, solidifying on March 11, 1948, when the resounding cry for 'Rashtrabhasha Bangla Chai' reverberated throughout Dhaka city. Virtually all educational institutions in the country joined the protests and strikes. Students, politically aware leaders, and the general populace of East Bengal actively engaged in this movement. Pakistani authorities sought to quell the uprising by deploying the police force. Arrests and imprisonments targeted students and individuals participating in rallies and strikes. Prominent figures like Sheikh Mujib, Ali Ahad, Shamsul Haq, Mohammad Toaha, among many others, were detained during these protests.

In 1949, Bangabandhu Sheikh Mujib stood in solidarity with the third and fourth-grade employees of Dhaka University as they sought justice. Consequently, he was expelled from the university and imprisoned. On January 26, 1952, Pakistan's then Prime Minister Khwaja Nazimuddin publicly declared at the Paltan Maidan that 'Urdu would be the only state language.' This declaration ignited a strong reaction among the people of East Bengal, who rallied in support of their language rights. Despite his imprisonment, Bangabandhu Sheikh Mujib maintained communication with the leaders of the Language Movement and the students, providing guidance for the movement. On February 16, 1952, he commenced a hunger strike, vowing not to end it until death. This hunger strike persisted for 11 days, compelling the Pakistani government to release Bangabandhu Sheikh Mujibur Rahman from jail on February 27. Conversely, on February 21, in solidarity with the demand for Bengali as the national language, the Student Action Committee initiated a strike. Throughout this movement, despite the imposition of Section 144, students and the public organized processions, prompting the police to fire indiscriminately. Many, including Salam, Rafiq, Barkat, Jabbar, and Shafiu, lost their lives due to police firing. In a letter sent from jail, Bangabandhu Sheikh Mujib expressed his sorrow and paid tribute to the martyrs of the Language Movement.



In the memory of the language martyrs, a morning rally was organized where Bangabandhu Sheikh Mujibur Rahman, Maulana Abdul Hamid Khan Bhasani, and Tajuddin Ahmed were present. The photo was taken on February 21, 1964.

When reading Bangabandhu Sheikh Mujibur Rahman's writings such as "Unfinished Memoirs," "Prison Diaries," One can find vivid depictions of days filled with protests, conflicts, marches, and outspoken resistance. These writings portray Bangabandhu's personal connection with the students engaged in movements and the working class, highlighting the oppressive regime of the Pakistani rulers. From the plight of hardworking farmers and laborers in Bangladesh to the pursuit of freedom for every individual, Bangabandhu listened to the tales of sorrow and hardship of people across the country. He repeatedly spoke against the tyranny of the ruling authorities, which led to his imprisonment numerous times, starting from 1947 until the significant date of March 26, 1971. Despite false accusations and years spent behind bars, they could not suppress him. The people of Bangladesh learned to resist all forms of injustice, oppression, and brutality inflicted by the Pakistani rulers and oppressors for so long.

The Spirit of the Liberation War and Bangabandhu

Under the leadership of Bangabandhu Sheikh Mujibur Rahman, they learned to organize themselves. Gradually, Bangabandhu emerged as the ultimate symbol of hope and dependence for the liberation-loving people of Bangladesh.



On September 10, 1962, Sheikh Mujibur Rahman voiced his opposition to Ayub Khan's authoritarian military rule, alongside Hossain Shahid Sohrawardhi, who had recently been released from prison.

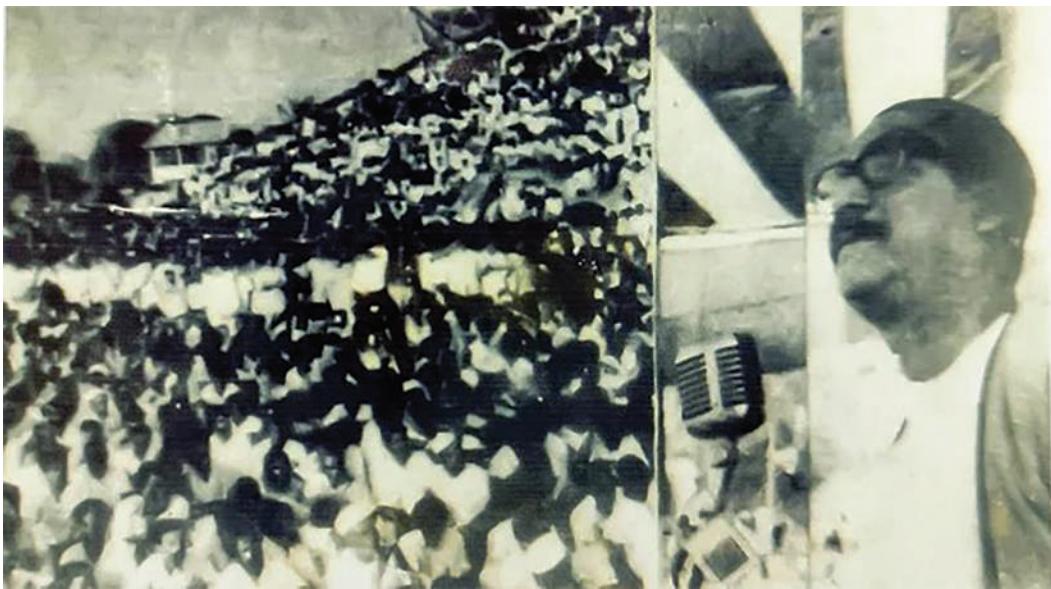
In 1953, Sheikh Mujibur Rahman was elected as the General Secretary of the Awami Muslim League. In 1954, the first general elections were held in East Pakistan. The Awami Muslim League, along with some other parties like the Krishak-Sramik Party and the Nizam-e-Islam, formed a united front and participated in the elections based on a 21-point demand. Their prominent promises within the 21-point demand included making Bengali a state language, advocating for regional autonomy, and emphasizing educational reforms, among others. The united front achieved success in the elections, with Sheikh Mujibur Rahman being elected from the Gopalganj constituency and assuming responsibilities as the Cooperative and Agricultural Minister in the new provincial government on May 15. However, the central Pakistani government did not view the success of the united front favourably. Within just two weeks, the coalition government collapsed. Sheikh Mujibur Rahman was arrested again and remained in jail until December 23 of that year.

From his youth, we have observed Sheikh Mujibur Rahman advocating for humanitarian values in his character. He aspired for the freedom of all people, irrespective of religion or caste. Under his leadership, a fight for liberation was initiated, taking along all the people of East Bengal. In 1955, the Awami Muslim League changed its name to Awami League, eliminating the word 'Muslim' to signify inclusivity. In 1956, under the leadership of Khan Ataur Rahman, Sheikh Mujibur Rahman took office as a minister in the newly formed provincial government. However, even in this role, he did not remain for long. With the goal of further organizing and strengthening the struggle for Bengali liberation, he voluntarily resigned from the cabinet. By the end of 1958, martial law was imposed in Pakistan.

In Pakistan, the Chief of the military forces, Ayub Khan, assumed complete control of the government following the demise of democracy. Sheikh Mujibur Rahman posed as one of the obstacles to the aspiring rulers. He worked towards constructing a society free from oppression and contributed significantly to nation-building. In order to suppress him, the Pakistani government continuously troubled him with false accusations. He was imprisoned consecutively for 14 months on multiple occasions. Even after his release, he was arrested again immediately upon leaving the jail. For several subsequent years, the Pakistani authorities repeatedly imprisoned Sheikh Mujib on various fabricated charges. Upon his release, Sheikh Mujibur Rahman once again joined the movement against autocracy, striving for the liberation of the people of Bengal and persisting in their fight for freedom.

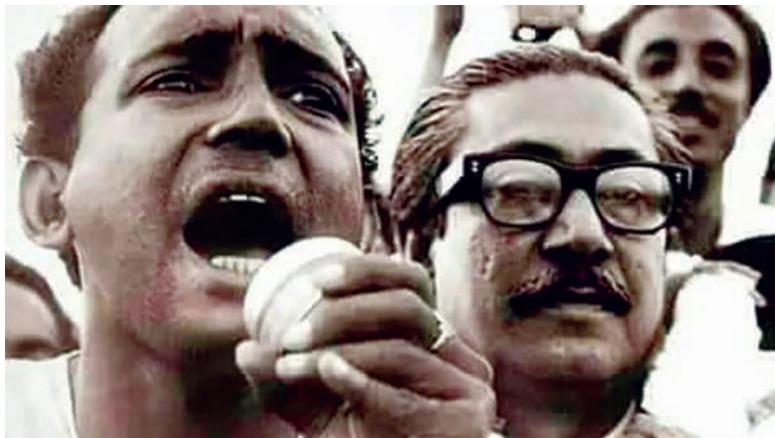
In 1966, in Lahore, Pakistan, Bangabandhu proposed the Six-Point Demand, a framework aimed at the liberation of the Bengali nation—a **charter of freedom** for the people. The concept of freedom for the people was central to the Six-Point Demand, gaining widespread support across the nation. Sheikh Mujib initiated conversations with people, traversing through the rivers and streets of Bengal, connecting with them, and consolidating public support. This overwhelming support from the masses shook the foundations of the Pakistani rulers. In 1966, during the mass connection programs in Sylhet, Mymensingh, and Dhaka, Bangabandhu was arrested several times. When he was arrested again after speaking at a workers' rally in Narayanganj, the common people of Bengal erupted in protests. To demand the release of Bangabandhu and the leaders detained with him, strikes were observed throughout the country.

During this time, the police resorted to brutal and repressive measures. Incidents in Dhaka, Narayanganj, and Tongi led to the deaths of 11 workers due to police firing. Despite these killings and repressive tactics, the liberation-seeking people of Bengal could not be detained or subjugated.



On February 25, 1966, at Lal Dighi Maidan in Chittagong, Bangabandhu delivered an inspiring speech, fully supporting the six-point demand.

In 1968, the Pakistani government accused Bangabandhu of being the main instigator against the state, including 35 Bengali military and civil service officers in the Agartala Conspiracy Case. Bangabandhu was arrested again on these charges. As the allegations were proven false and to demand Bangabandhu's release, a nationwide student movement began. This movement united Bangladesh's farmers, laborers, intellectuals, professionals, and people from all walks of life. The movement expanded into a mass uprising across the country. Under pressure from the public, the Pakistani rulers were compelled to withdraw the Agartala Conspiracy Case and release Bangabandhu along with other accused individuals. In commemoration of Bangabandhu's release, on February 23, 1969, a ceremony was organized by the Central Students' Council, where a grand rally was held, attended by several hundred thousand students and people. It was in this gathering that Sheikh Mujibur Rahman was formally honoured with the title 'Bangabandhu.'



On February 23, 1969, in a ceremony organized by the Central Students' Council, attended by thousands of people, Sheikh Mujibur Rahman was bestowed with the title 'Bangabandhu' in recognition of his contributions.

In December 1969, on the 5th day of the month, during the sixth death anniversary commemoration of Martyr Hossain Shaheed Suhrawardy, a discussion was organized by the Awami League. During that assembly, Bangabandhu declared the renaming of East Bengal as 'Bangladesh'.

He stated- At one time, there were persistent efforts to erase the word 'Bangla' from the heart of this country, even from the pages of the map. Apart from only 'Bay of Bengal,' the existence of the word 'Bangla' couldn't be found alongside any other names. ...From the people's side, I declare that from today onwards, the name of the eastern region of Pakistan will be changed from 'East Pakistan' to only 'Bangladesh' given by the people.

Thus, 'Bangladesh' became our identity. Under the leadership of a visionary soul dedicated to the freedom of common people, Bangabandhu, the history of the emergence of a nation named Bangladesh was crafted.

In the year 1970, during the general elections, Bangabandhu Sheikh Mujibur Rahman's Awami League achieved an overwhelming majority. The Awami League secured 167 out of 169 seats in the National Assembly of the then East Pakistan and 288 out of 300 seats in the Provincial Assembly. The power-hungry ruling elite of Pakistan were bewildered by the people's mandate in Bangladesh. They resorted to various conspiracies to prevent Bangabandhu from assuming power.

The people of Bangladesh protested against the Pakistani rulers' conspiracies and efforts to retain control and dominance. They initiated strikes, rallies, and demonstrations throughout the country to resist the unjust oppression. Bangabandhu understood that freedom for the people of Bengal wouldn't come so easily from the hands of the Pakistani rulers.

Bangabandhu Sheikh Mujibur Rahman addressed a historic mass gathering at the Racecourse Maidan (currently known as Suhrawardy Udyana) in Dhaka on March 7, 1971.

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In his speech, he provided direction towards the liberation of Bangladesh, emphasizing liberation from oppression and the establishment of rights. He prepared the ground for guerrilla warfare against the suppressive Pakistani rulers and declared Bangladesh's intent to attain independence. Standing amidst a sea of people at the Racecourse Maidan, Bangabandhu proclaimed, 'The struggle this time is the struggle for our emancipation. The struggle this time is the struggle for our independence. Joy Bangla!' He assured the people of Bangladesh of their liberation, saying, 'Every household, fortify yourselves. Whatever you possess, it will be used to confront the enemy. Remember, as I have shed blood, I will shed more blood if necessary to free the people of this land, God willing.'



On March 7, 1971, at the Racecourse Maidan (currently Suhrawardy Udyana), in a historic speech, Bangabandhu Sheikh Mujibur Rahman delivered the clarion call for our liberation struggle, proclaiming, "The struggle this time is for our emancipation; the struggle this time is for our independence." This speech, lasting 18 minutes on October 30, 2017, was declared as a UNESCO recognized world heritage or "Documentary Heritage."

Bangabandhu Sheikh Mujibur Rahman rallied for a non-cooperation movement against Pakistan's autocratic ruler, Yahya Khan. While directives flowed from President General Yahya Khan in Pakistan, contrasting commands emerged from Bangabandhu's abode at Dhanmondi 32. The people of Bengal unequivocally embraced Bangabandhu's directives, igniting actions across offices, courts, banks, insurance companies, schools, colleges, transport networks, and industrial factories. Consequently, Yahya Khan's governance began to falter. Under the cover of darkness on March 25, the Pakistani government executed a brutal and inhumane genocide, deploying their merciless military might against the defenceless people of Bangladesh. This appalling act marked one of the cruellest chapters in world history, as they launched assaults on Dhaka University, the Pilkhana Rifle Headquarters, and the Rajarbagh Police Headquarters.

At 12:20 a.m. on March 25, 1971 (26th March in Bangladesh time, first hour), moments before Pakistani forces detained him, Bangabandhu Sheikh Mujibur Rahman proclaimed the independence of Bangladesh. This declaration swiftly spread across various districts through wireless, telephone, and telegram communication channels.

Bangabandhu's Declaration of Independence was as follows:

“This might be my final message. Today marks the independence of Bangladesh. People of Bangladesh, wherever you are and whatever you possess, I urge you to resist the occupying military forces until the very end. I am calling upon you to continue your fight until the last soldier of the invading Pakistani forces is driven out from the land of Bangladesh and our ultimate victory is achieved.”

Bangabandhu Sheikh Mujibur Rahman, Unfinished Memoirs (published June 2012, page 299)

Upon hearing Bangabandhu's declaration, Bengali soldiers stationed in Chittagong, Comilla, and Jessore cantonments immediately took up arms and initiated a resistance movement alongside the people. At 1:30 in the night, Bangabandhu was arrested and taken to Dhaka Cantonment where he was held captive for three days. From there, he was later transported to the Lyallpur Jail in Pakistan.

Although on March 25, 1971, the Pakistani military initiated a brutal massacre against the Bengali people, the spirit for liberation remained unbroken. Responding to Bangabandhu's call, the people of East Bengal engaged in armed struggle. On April 10, 1971, the first government of independent Bangladesh was formed. Bangabandhu Sheikh Mujibur Rahman was elected as the President by the Constituent Assembly. Syed Nazrul Islam became the Deputy President, and Tajuddin Ahmed assumed the role of Prime Minister. Due to Bangabandhu's arrest and transport to West Pakistan, Syed Nazrul Islam temporarily took on the responsibilities of the President. On April 17, this government took their oath in a mango grove in Meherpur district (now Mujibnagar).

For a duration of nine arduous months, the people of Bangladesh faced terrible suffering, oppression, and torture imposed by the Pakistani authorities. Despite these trials, the struggle for Bangladesh's liberation persisted. During this period, the Pakistani military inflicted unspeakable atrocities, resulting in the loss of nearly three million innocent lives, countless women enduring terrible brutality, and widespread destruction of homes, buildings, and villages across Bangladesh. Yet, the courageous freedom fighters of Bangladesh stood strong and resolute. In response to Bangabandhu's call for independence, students, farmers, workers, and individuals from almost every corner of Bangladesh united in this war. Through immense sacrifices and the shedding of blood during the nine-month-long conflict, the Bangladeshi forces emerged victorious

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against the Pakistani military. Their resilience and determination forced the intruding forces to surrender, securing Bangladesh's liberation from the last remnants of Pakistani troops on Bangladeshi soil through their surrender and defeat. This significant victory culminated in Bangladesh's independence on the historic date of December 16, 1971. During the war and even after the defeat, the government of Pakistan indulged in a conspiracy to kill Bangabandhu by convicting him on false charges. But it could not be implemented due to the pressure of international circles, statesmen and diplomats of various countries. They were forced to release Bangabandhu from Pakistan prison. On January 10, 1972, Bangabandhu Sheikh Mujibur Rahman stepped on the soil of independent and sovereign Bangladesh. On January 12, he assumed the responsibility of the Prime Minister of war-torn Bangladesh and devoted himself fully to the work of building the country.

Spirit of the Liberation War

Could you tell now thinking for a while about what the spirit of the Liberation War is? Discuss this with your friends, family members, and teachers. From class six to class eight in, as you explore the context of the Liberation War, the Freedom fight, and Bangabandhu Sheikh Mujibur Rahman, consider the information you have gathered that has deeply touched your heart. Think about it with an open mind. However, until now, what we have learned is that in the Bengali region, in the context of a thousand years of history, the experience of struggling for the independence is the Spirit of Liberation War. The freedom and the determination of these individuals to live autonomously and shape their destinies epitomize the spirit of the liberation struggle. The spirit lies in the freedom of expression through language, societal norms, cultural heritage, and lifestyle, alongside the entitlement to harmoniously coexist, establish one's own nation, and break free from all types of exploitation. Indeed, these encapsulate the spirit of the liberation struggle. It is with this spirit that we aim to construct Bangladesh. Bangabandhu himself endorsed the endeavour to establish Bangladesh with this spirit. Students from schools and colleges actively joined farmers in agricultural endeavours. They contributed to the augmentation of production in factories and industries through their participation. Throughout Bangladesh, students toiled tirelessly day and night in a concerted effort to eliminate illiteracy. This organic surge of the spirit of the liberation struggle manifested in nearly every village, city, locality, and neighbourhood in Bangladesh.



Bangabandhu Sheikh Mujibur Rahman is conversing with an injured freedom fighter.

Place: Dhaka Medical College. Picture taken: in 1972.

Renowned economist and member of the first Planning Commission of Bangladesh, Professor Anisur Rahman, stated that from 1972 to 1975, through various multidimensional projects undertaken to improve the welfare of people in Bangladesh, Bangabandhu Sheikh Mujibur Rahman was inspired by the self-driven spirit of the Liberation War to build the nation with his own hands.

However, in Bengal, the relentless oppression, injustice, and tyranny inflicted upon the people by rulers coming from various parts of the world, particularly the ruthless atrocities of the Pakistani rulers, are known to all of you now. How the ordinary people of Bengal, under the leadership of Bangabandhu, through a prolonged and enduring war, resisted and overthrew powerful oppressive rulers, establishing their rights and achieving the dawn of an independent, sovereign Bangladesh, some of you have researched and explored these aspects.

In many other countries around the world, people have fought against oppressive and power-hungry rulers, warriors, and leaders to attain freedom. As examples, we can mention Bolivia, Colombia, Tunisia, Vietnam, and South Africa. Conversely, there are still many countries where people are currently fighting to liberate themselves from the shackles of subjugation. Throughout the history of the past few thousand years on Earth, in various places and eras, different regimes and powers have risen. However, through the lessons of history, you will come to realize that the imposition of injustice and tyranny upon ordinary people, creating a dominance of power that oppresses and subjugates, eventually breaks under the people's movement against

exploitation, born out of their suffering.

Here's another piece of information for you: in September 1973, during the Non-Aligned Movement Summit held in Algeria, Bangabandhu Sheikh Mujibur Rahman stated in his speech, "The world today is divided into two parts: one where there are oppressors, and the other where there are oppressed. I belong to the camp of the oppressed."

Vietnam War

Vietnam is a sovereign country in Southeast Asia. It is situated on the lush-green banks of the serene Pacific Ocean. Similar to Bangladesh, Vietnam has a history of a blood-soaked struggle. It has a history of struggles and sacrifices for decades of driving away the power-hungry rulers in order to gain independence. At the end of the nineteenth century, Vietnam was under French colonization. Alongside the onset of World War II, Japan's dominance began in Vietnam, adjacent to France. France and Japan, established their control over Vietnam. They divided the country and started their rule.

In resistance to the invasive rulers, Ho Chi Minh, a revolutionary leader in Vietnam, formed an independence movement. It's known as 'Viet Minh.' Participating in this organization, Vietnam's freedom-seeking people initiated guerrilla warfare against Japan. They started this war around 1943. Japan weakened during the Second World War. In 1945, Ho Chi Minh declared Vietnam's independence. The freedom fighters liberated various parts of Vietnam from foreign rule. However, their path to liberation faced obstacles as French forces intervened again. French soldiers occupied the southern part of Vietnam, reinstating their chosen ruler into power. In the south of Vietnam, French dominance regained strength. In 1954, the Viet Minh guerrilla fighters in South Vietnam faced the final blow and defeated the French forces. However, this wasn't the end of the war. In 1954, through an agreement, Vietnam was split into two, with political power in South Vietnam being subject to American influence. The revolutionary people of North Vietnam found support from Russia and China. Primarily due to this reason, South Vietnam became a battleground for the expanding American dominance. A conflict of ideologies arose between Russia (formerly the Soviet Union) and the United States.

Amidst this conflict, the United States of America established a puppet government in South Vietnam to bolster its influence. Sending weapons and troops to South Vietnam aimed to prevent the unification of Vietnam. On one side, there was the struggle for liberation by the people of Vietnam, and on the other side, it was the assertion of power by the United States of America. This conflict began in 1963 and continued for more than a decade. The American soldiers were well-equipped with weapons and advanced warfare strategies. They aimed to decimate the northern part of Vietnam. The assaults by American soldiers led to the deaths of thousands of warriors in Vietnam. The country faced widespread destruction due to bombings. Yet, even after all this, the freedom fighters of Vietnam did not step back from their fight. Despite the killings, injustices, and devastation, they continued guerrilla warfare. The indomitable desire for liberation from oppressive rulers and their love for the country were the primary forces for Vietnam's warriors. And hence, even with the taste of battle, resources, and advanced warfare, the American soldiers were compelled to accept defeat. After a prolonged and destructive war, the people of Vietnam gained freedom from foreign rulers' dominance. They established an independent and unified Vietnamese state, combining the north and the south.

From the beginning of human civilization, two distinct currents have been observed. One faction has surpassed various natural adversities and progressed through agricultural, industrial, and commercial development, striving for their sustained existence. People from all walks of life, irrespective of race, religion, caste, or creed, have collectively managed a beautiful way of life. The other group has imposed dominance over ordinary people using various weapons of warfare. As a result, human life has become precarious, mothers have mourned, and the political tyranny and exploitation have marred societal existence. In the history of Bengal and the Indian subcontinent, similar events have occurred. India gained independence in 1947, and Bangladesh became independent in 1971.

From the above discussion, we have learned many things about Bangabandhu's unimaginable contribution and sacrifice in Bangladesh's liberation war. Let us do another group task now.



Group Work 2

Sitting in groups, we will discuss Bangabandhu and the Liberation War of Bangladesh. We will identify the characteristics of Bangladesh's liberation war through discussion. Then, we will identify the features of the independence war of any one or two countries of the world. For this, we can take information from the Vietnam War given in textbooks. Also, we can take information from various books/magazines/articles. Let us draw out the similarity between Bangladesh's liberation war and other countries' freedom struggle. Then, we present group work. Let us select 1/2 new people for this presentation.

	The Liberation War of Bangladesh	The Liberation War in Other Countries
Underlying Causes of the Warfare		
The Leaders		
The Fighters		

The Spirit of the Liberation War and Bangabandhu

The Allies		
The Adversaries		
The Consequence of the War		

Through our group work, we have come to recognise the parallels between Bangladesh's liberation war and the freedom struggles across the globe. People rally against oppressors and rulers every where, fighting for freedom from exploitation and tyranny. Just as Bangabandhu did, we stand in solidarity with the oppressed. We hold hope that humanity will triumph one day, transcending all differences. Our liberation war has taught us that.



Group Work 3

We are going to do more group work. We have looked deeper into the history and results of independence wars in different countries, continuing from what we discussed in the previous class. Now, we will research a specific country's independence war in detail, focusing on its context and outcomes. Then, we will create presentations in different styles—plays, posters, power point, and more—to show these nations' fights for independence. We will present these at our '**Freedom Fair**' on March 26th.

Ways to Know Social and Cultural History

In this learning experience, we will first learn about our national poet Kazi Nazrul Islam. We will give our opinion on this incident. Then, we will determine the difference of opinion. We will read the history content provided in the textbook. Then, through a game, we will learn how information can change. We will read the writings of some writers and researchers about the 'British-Era Ruling System'. By reading this text, I will determine the differences in opinion among the authors. Next, we will identify two individuals from different social and cultural backgrounds. We will collect the views of two people on the same historical event. We will determine their personal experience's influence on the difference of opinion.

Let us then learn about an incident.

National Poet Kazi Nazrul Islam

Poet Kazi Nazrul Islam was always vocal against exploitation. He took up the pen against the British again and again. His writings contained an appeal to speak out against the British. So he was imprisoned many times in his life. The British branded him as a Mutineer. On the other hand, he is remembered by the people of Bengal as a rebel poet. His songs and poems inspire us even today. Even today we find the strength to stand against any oppression.



Practice Task 1:

We now write our opinion about the rebellious spirit of national poet Kazi Nazrul Islam. We can take help from various sources if needed.

We will present our own views. After listening to the presentation of our classmates, many of us understand that the rebellious spirit of the national poet has made us think. That is why, we have thought from different perspectives and given our opinion.

If we observe closely, the English authorities have labelled the poet as a rebel against the monarchy. However, in Bengal, he is still cherished as a poet of rebellion—a brave figure who stood up against oppression and fought for the oppressed. Hence, the same historical event sparks contrasting opinions or stories based on an individual's social and cultural background.

Now, let us delve deeper into how our socio-cultural perspectives shape our understanding of history.

Ways to Know Social and Cultural History

PahelaBaisakh, 1430 Bengal. Maryam had a great experience of watching the Baisakhi fair in the village field. For the first time in her life she saw clay dolls, toys, puppet dances, juggles, stick games. She saw all the people of all religions of the village enjoying together. Before coming to the fair, Miriam's grandfather took her to a big shop in the market where they bought their household essentials. Maryam heard from her grandfather that after the introduction of the Bengali calendar, the naaki traders organized Halkhata. A new ledger of account is opened in every shop on the first day of Bangabd. After completing all the calculations of the old year, the new journey of accounting begins in the new account. It is customary to eat sweets.



At the Boishakhi Mela ground, many kinds of toys including nagardola, clay toys, chorki, flute, coloured balloons are found. All come to mela with their new dresses on. They buy many types of toys, food and ride nagardola. Looks lovely to see.

Mariam continued telling the story of her experience happily. Michael, Renu, Nilanto and Masud were listening attentively. With a joyous mood to see, know and learn, Nilanto added the story of boat race (Naukabaich). Nilanto said that he had seen the boat race in the river of his village for the first time. Few thousand people on the banks of both sides were celebrating. Six/seven teams were participating in the race. The race was going on with rhythmic songs and dance of the boatmen / sailor. Many questions have come around their head while listening to the wonderful experience of Mariam and Nilanto.

Renu said, "I have heard from my grandmother, a big Boisakhi Mela is organized not only during her time but also much before that. Shops keep halkhata. Boat race are organized."



Boat race is a part of ever continuing culture of Bengal. The race goes on with rhythmic song and dance of the boatmen. Each boat and its paddle are ornamented with various design and colour. Boatmen put a nice dress on. Curious people from the both sides of the river cheer together with the boatmen. Everyone wants to see who reaches the destination first, which boat is the winner!

Well, what is the way to know the history of these?

From the knowledge obtained from researching the way to know the history from class Six and class seven, Michael said to Renu, "We have many books on History in our family library. We can collect information from these books and from grandparents and the elderly from the village in order to know the answers to these questions." But getting answers only are not enough, we have to reach a logical conclusion by asking questions one after another, analysing, scrutinizing, examining and enquiring critically as per the scientific research method on History.



investigative work

Research Work

The class teacher has divided the students into several groups. Then he/she has involved them into wonderful research activities. Let us write an article in group about first of Boishakh, Bangla New Year and the History of Rally /Shobhajatra from the picture below. You can take necessary help to collect data for this task from the written information of National Encyclopaedia ‘Banglapedia’ besides internet and also from the appendix at the end of this book.

What is Socio-Cultural History?

Let us now know about the definition of socio-cultural history. Everything like behaviour, language & communication, beliefs, rules & regulation, customs, food habits and dress code of a human being is unique in the landmass with a different environment. These variations give people a different experience and identity. All activities of the people to survive against various challenges and adversities at different situations on the face of earth is known as culture. Society is one of the key components of a culture. The society and culture of the people have been continuously changing in the process of facing newer situations and barriers with the course of time. We can get a concept of chronological stages of transformation from the History lesson. We can get further information about how people used to live in a land in the past and how was the relationship among themselves. The effort to know through a chronological research about the change and transformation of various components of a society is known as social history. In the same way, when a chronological history of human activities is written, then it becomes a cultural history. Those who try to know and write history, they find out with full focus the sources and factors of the past. By following an appropriate research method based on this information, they try to know the nature of society and culture in the past.

According to you, what is Socio-Cultural History?

Present in front of the class.

How many types of sources of Socio-Cultural History are there?

Let us try to understand what type of source or factor we have to search for a logical decision if we want to know and understand the history of social and cultural life formation and transformation of the ancient Bengal. You will be able to know and learn about the sources or factors of history when you research the history of the socio-cultural life formation and transformation based on the South Asian and Global context. You must have known by now that a thorough analysis has to be done regarding errors

and problems of all sources in order to become a history. Sources have to be questioned repeatedly and verified minutely. After doing the appropriate discussion and analysis on the collected data through a critical research, a logical decision has to be taken.

To remember easily, we can mention two types of factors. One, literary source. Two, archaeological source. By discussion analysis of these sources, we will be able to know mostly about how the inhabitants of the Bengal developed their social and cultural life in the past. The literary sources include manuscripts on palm leaves, Charyapada, various type of poetry collection, law, medical science, agriculture related books, travel guide etc. Among the archaeological sources, the notable is the writing on stone / inscription, copperplate, terracotta, pottery, architecture, sculpture, coins etc.

Let us mention the sources of Socio-Economic History below-

- | | |
|---------------------------------------|-----|
| 1. Manuscripts written on palm leaves | 2. |
| 3. | 4. |
| 5. | 6. |
| 7. | 8. |
| 9. | 10. |

Besides these, the travellers from different corners of the globe left behind various descriptions of their experiences. It is possible to write a Social and Cultural History if we can adopt precautions against errors and limitations of these sources. We will be able to know the narratives of forgotten events and experiences of the people.

Is it the work of Historians to decode the ancient engraved texts?

Remember, the more you access into the ancient period, you will be oriented with various sources. You will see how diverse the sources of history can be. With the course of time, along with the human, the consumption goods, the books and documents in different languages are used as components. In each century, the language has undergone a change, an evolution and a transformation. Many diverse natures of multi-dimensional languages are seen in the ancient period. Decoding those into a readable text is not an easy task. This work is done by ancient scribe, linguistic expert in calligraphy. Deciphering is not the task of historians. The task of the historian is to know how to interpret and analyze the information obtained from deciphered sources. Knowing the art of how to make logical decisions in conjunction with other supporting sources. The historian must know how to search for deciphered written sources, how to extract information from the source. At the same time, a historian needs to have the skills and ability to arrive at impersonal and logical conclusions by examining the acceptability and credibility of that information.

Ways to know the Socio-Cultural History of the Bengal

Let us now search from the literary sources found in Bengal about how to collect information on Socio-Cultural History and verify this information. Let us know first what are the components of literature? How can we gather the information about the past from these?

Is all the information gathered from literary sources or components a History?

Among the literary sources that found in the 1300 years of Bengal or up to CE or Common Era to know the information about society and culture, Shabdapradeep, Ramacharitam, Subhashitaratnakosa, Krishi-Parashara, Kalbibek, Dansagar are especially significant. These books are known as primary source of the history. Primary source is also known as fundamental source. In these, the information about Bengal in the past regarding their geographic condition, agricultural crops, images of a daily life, medical and law related information including revolutionary mindset of the general people are available. We can get most of the outline of the then social and cultural life from this information if verified appropriately. Because, you have known that all information from sources or factors are not true. It is necessary to find out before collecting information from the literary source, who has mentioned the source? For whom this is made? Whose names are mentioned in this source? Is the source trusted or biased? The authenticity and neutrality of the source have to be verified with such questions. Only then, we can draw a logical conclusion based on the acceptable information.

We have to remember while collecting data from the literary source that a poet or a writer is a human being here. Whether or not things like emotions, personal choice, bad feelings come into play in his/her writing. We will have to give an inquisitive look that a writer may take a stand to please the Ruler or do unnecessary praise if he / she does the writing in the time of a certain Ruler or under his mercy. He/she may undermine any other contemporary King or Ruler. Such type of excessive praise or criticism meaning any sort of exaggeration may create barrier in writing history. So, only the logical and accepted part make room in the history excluding exaggerated issues.

Ways to know History from Archaeological Sources or Factors

Now we are going to learn about archaeological factors. The archaeological sources or factors are the important means of writing an ancient history of the people in any corner of the globe. Historians rely also on these to know the social and cultural history of the people residing in Bengal. These are relatively neutral and trusted compare to literary sources. We can get the scope to know about any past events in more details if we use archaeological sources along with literary one. However, in case of writing history

about Bengal, both literary and archaeological sources are somewhat lacking. The factors also have many limitations. In spite of that, the socio-cultural information that are available within the archaeological factors, these are comparatively more reliable and acceptable. A historian also has many questions regarding the use of archaeological sources or factors while writing history. For example, which things or materials can be considered as archaeological sources / factors? Where these types of factors are available? Are the tools and techniques to collect data from these too tough? A historian begins researching with all these questions and takes a logical decision based on the direct and indirect data within the available sources.

Sources / Factors of Socio-Cultural History in the Museum

You have learned about the geographical importance of above-mentioned archaeological sites in class six and its economic importance in class seven. You have also known many information from the research about the currencies of those regions in class seven. Besides this, ruined or abandoned buildings, clay plate, different types of scripts (inscription, deeds of land purchase and sale or transactions or copper script, transcript, iconography, memoirs etc.), ornaments, sculptor, daily consumer goods, industrial goods including many diverse materialistic artefacts are found at the archaeological sites.

These artefacts are preserved in the Bangladesh National Museum. The museum is situated in Dhaka, the capital city of Bangladesh. Everywhere in the world, various artefacts are preserved to know and understand the social and cultural achievements of people in the past. Public can observe all the above-mentioned artefacts by visiting these museums. They can seek and understand their cultural roots. At present, there are more than fifty museums in various parts of Bangladesh. Let us know the names of some famous museums:

Bangladesh National Museum (Dhaka), Lal Bagh Fort Museum (Dhaka), Bangabandhu Sheikh Mujibur Rahman Memorial Museum (Dhaka), Taka Museum (Dhaka), Bangladesh Folk Art Museum (Sonargaon), Genocide Museum (Khulna), Ethnological Museum (Chattogram), Varendra Research Museum (Rajshahi), Mahasthan Museum (Bogura), Paharpur Museum (Naogaon), Mainamati Museum (Cumilla), Upajatiya Sankskritik Museum (Mymensingh and Rangamati), Lalon Museum (Kushtia), Kuthibari of Rabindranath Tagore (Kushtia), Kachharibari of Rabindranath Tagore Memorial Museum (Sirajgonj).

Carbon-14 Technology

The age or time frame of the materials which are found through excavation at different archaeological sites can be determined by using a test known as Carbon-14. That means, things found anywhere are not necessarily the archaeological elements. These are considered as the archaeological materials only when the artefacts found in the archaeological sites are verified scientifically. And you have learned in details about

the Carbon-14 method in the textbook of class six. The application of this method helps in determining ancientness or time period. So, this sort of elements is considered as more reliable source than literary one.

Why the Copperplate is the most important source of ancient time?

Copperplate is very important among the archaeological elements. It can be said that the most reliable source of the ancient period. But extreme reliability does not mean that these sources don't have any limitations. Copperplate is mainly the evidence of the land transactions or the land purchase and sale. These are called copperplates because inscriptions are engraved in copper plates. In spite of being the deed of land transactions, many other things are described on the copper plate. The images of diverse customs, practices, rules & regulations and administrative conditions of social and cultural life are presented here. The status of the land that will be donated, purchased or sold, name of the location, name of the Ruler, plants & trees, religious beliefs at that period, market including various information around social lives are written in the copperplates. You will be surprised to know that almost more than 500 copper plates have been found in local Bengali language. These are preserved in many different places of Bangladesh including Bangladesh National Museum and Bangladesh Archaeology Department. More than hundred collected copper plates are also kept in various museums and organizations in the West Bengal of India. Among these copperplates with a language written in ancient Sanskrit, decoding has been done for more than one thousand five hundred copperplates only.

Theses are published in the research journals from around the globe. Many of these valuable ancient documents are awaiting to be decoded.

Many attractive information on the social and cultural structure and its transformation of the people in the Bengal can be gathered if appropriate measures are taken to get the information from the ancient copperplates. From this, the research work on History will progress a far ahead. You must remember, such ancient sources hold the multi-dimensional socio-culture and religious belief, daily livelihood, context, various images of happiness and sadness, events, rules and regulations of the people of Bengal at different periods. But the King in whose time the copperplates were engraved or issued, there were praise of that King and his dynasty. By following history-based research method, logical decisions have to be made also by filtering the truth from these praises through critical discussion analysis and verification.

Collecting Information from the Pottery and Clay Column

Besides copperplates, many types of potteries exist among the archaeological elements. You will be surprised to know that some potteries made in Bengal were also exported outside Bengal. Some very smooth black coloured potteries found were popular both in and out of Bengal. The clay of the Bengal was the main rawmaterials for making this type of pottery. The standard of cultural life of that period is determined from

these. Along with daily livelihood, these also help in determining the time period of urban civilization. By looking at the structure, design etc of the pottery found at the archaeological sites, we could conceptualize about how many years ago people used these.

Clay columns or terracotta is another important source of the history. The images of clay columns found at archaeological sites are as if that they are the realistic reflection of lives of the people in the past. Different types of images are seen on the columns. Various events in daily lives of the people, animals and plants, daily work routine of the women folk, entertainment of common people at leisure, symbol of culture, God-Goddesses of various religions, eye-catching images of diverse nature along with flowers and leaves are drawn in the columns. In many occasions, the images of King's march for the battle are also presented on the clay columns or terracotta.

Many clay columns have been found in Maynamati-Lalmai of Cumilla and in Somapura Mahabihar of Paharpur. This industry has gone to different level and made it popular due to readily available of clay soil supply in the riverine Bengal. Although columns were used initially to organize the wall, later on these were used to protect the wall from being damaged by rain water.

Potters engraved whatever they see around them on the columns with their creative thinking. So, many works related and eventful things of a human life have been covered in columns. Mythical stories, religious symbols, images of animals and birds, war among people, picture of men fighting against ferocious animal, fishes, lotus and sunflowers, farmers ploughing, collection of various diverse topic including gossiping of youth in their leisure are found on the columns.



Hand drawn images on the clay columns

Let us Learn History by Observing Clay Column

The image of clay columns is given below. Write in your copy and present in the class that you can see in these columns related to daily lives of the people.



Different types of clay column at Archaeological site

How Far the Descriptions or Travel Stories of Traders and Tourists are Acceptable as the Source of History?

There is another source to know the social and cultural life of regional Bengal up to the year 1300 or the common year. And that is, the narratives of tourists during their visit to Bengal at different time period. The narrative of the tourist can be divided into three parts. The illustration of Greek-Roman, illustration of the Chinese and the illustration of the Arabs.

Illustration of the Greek-Roman: The significant names among Greek-Roman are Megasthenes, Ptolemy and Pliny. In their interpretations, more geographical information of the Bengal is found. In 4th century BC, we get the name of the kingdom ‘Gangaridai’ in the book called ‘Indica’ written by Megasthenes which mainly indicates regional Bengal. It was mainly the land portion located at the middle of two streams of the river Ganges. That means, in West of Bengal, the Bhagirathi and mid land portion to the East of Padma river. These land masses in Bangladesh include Kushtia, Faridpur, Gopalganj, Rajbari, Shariatpur, Madaripur, quite a few districts in the South along with Munshigonj and North and South 24 Parganas of the West Bengal, Tamluk, and few districts to the East of Bhagirathi river along with Kolkata.

This land mass, in fact, is known as Bengal Delta or Bengal Ba-Dipa. Many images of the geographical condition of the regional Bengal, status of various sub-regions, prices of goods and products especially clothing, life styles of the traders, and various images of development of Bengal have been presented in the narratives of Ptolemy and Pliny (1st century). You have to remember, at that time period, the names Bangla or Bengal or Bangladesh did not exist. The land encircled by a natural boundary existed where ‘Bangla Language’ developed in course of time, and that land mass became known as ‘Bangla’. In this land mass, people who settled here at different time, had developed socio-culture and politics.

Illustration of the Chinese

The Chinese tourists visited the Bengal region mainly to gather knowledge on various sections and sub-sections of Buddhism. We know from their illustration about business and trade in Bengal, spread of Buddhism culture and different aspects of the human society. We learned about Tamralipti, the oldest international seaport to the West of Bengal from the illustration of Fa-hsien (5th Century). The ruins of this port city can be found in Tamluk district of West Bengal of the present India.

In different occasions many more tourists including Fa-hsien (Fa-hien), Yijing (I-tsing), Xuan Zang(Hiuen Tsang) came to Bengal. Various partial images of social and cultural history of the contemporary Bengal have been revealed in their interpretation. Especially, from the illustration of Xuan Zang, we have found many forms of the branches of lost Buddha culture in Bengal - this statement is not an exaggeration at all. This tourist of the 7th century, travelled almost all the sub-regions of the Bengal and wrote in details about socio-culture, people, religion and even detailed discussion on agricultural activities of each region. Despite many limitations, the illustration of Xuan Zang is a valuable source of the history.

Illustration of the Arabs

Similarly, we can get many information after 9th century up to 13th century from the interpretation of sailors and merchants arrived from Arab land. The commercial details of Bengal are available more in the illustrations of the Arab. Mainly from 8th century, merchants from Arab land established their sole authority on maritime trade. Originally, Arabs used to do trades from Indian ocean and the Bay of Bengal up to South China sea. Some description on seaport centric business and trade, and their social life to the Eastern part of the Bengal is found in the writings of the Arabs. This seaport started its journey in the 9th century. The location of it was some where around the present Chattogram port. However, the notable among Arab sailors and merchants were Sulaiman, Ibne Khordabeh, al Masudi and many more. In their description, information on many other products including Bengal's fine cotton fabrics and aromatic wood were found.

You must have got some knowledge about three types of travel diary in the above. Adequate precautions have also to be taken during collecting information from these travel diaries. It is not enough to collect information from the travel diary only, but logical decision has to be taken in the end through verification, experiment and critical analysis by applying appropriate methods. The tourists arriving from different regions used to stay at certain places for some time. So, they wrote that much which they had seen.

For this reason, one-sided information could be there in their writing. Again, most of the time, tourists coming from other regions used to accept invitation from the Rulers. As a result, the description of the common people was mostly absent in their writing. Facts on social and cultural history can be collected from the travel diary by looking at these things. Almost all tourists wrote that finer cotton fabrics were made in ancient time from the cotton produced in Bengal. These were popular all over the world. In the Middle Age also, this fabric gained immense popularity as Muslin of Bengal.

Ways to Know Social and Cultural History

Ibn Battuta appreciated Bengal a lot in many occasions. According to him, the things bought so cheaply in Bengal were not available in the other parts of the world. But whether or not the people had capacity to buy things at a cheaper price was not mentioned in their writing. There was a circulation of various coins for transactions in Bengal in different period. Gold, silver and copper coins were common in the Middle Age. Copper coins are known as Jital. However, the common people did the transaction through Cowrie. Racial discrimination in the society was severe. At one side of the society, there was a luxurious life of the rich, and at the other end, the struggling people worked day and night for a handful of food.

Then Who are Tourists?

Let us say simply one more time- tourists are those who travel from one end to another end of the globe to know about people of different regions, language & culture, history, livelihood, various beliefs and customs, education etc. While moving around, they observe and study the socio-cultural context of various places, and sometimes they also leave the writing for the next generation to know. If we want, we can also become a tourist.

We have discovered that tourists offer insights into various countries and locations. Yet, it might surprise us that this information can vary between individuals. Hard to believe? Let us grasp this concept through a game and explore it further.

The Game of Changing Information

We form a line with 10/15 people. The teacher will tell a story in the ear of the first person in line so that no one can hear. Thus, the first person will tell the story to the second person.

The person at the end of the line will tell the story they heard out loud. The teacher will write the story told by the last person on the board. Then the teacher will tell the main story. We will match the main story with the story written on the board. We will determine what has changed in the story.

Thus, through this game, we discovered the various sources through which historical information can be changed.

Different Narratives of the Same Historical Event Taking into Account the Social and Cultural Context

Historical events are narrated differently by different writers, researchers, or historians considering different social and cultural contexts. As an example, the writings of some writers and historians about British rule are highlighted below. There are two types of statements. We will identify the similarities and differences between these statements.

Some Views on British Rule

01

Lord Macaulay's speech in 1835 about the English educational system in India

“ We must endeavour to build up a class who can act as interpreters between us and the millions under our rule—Indians in blood and colour but English in tastes, opinions, morals and intellect.” (Collected, Shashi Tharoor, Translated from The Guardian)

02

In 1829, Lord Bentinck, the Governor General of Bengal, introduced the Sati-Burning Act.

Three hundred prominent Hindu social reformers led by Raja Rammohan Roy thanked Lord Bentinck for his decisive action. He said, “Thank you for freeing us forever from the infamy of knowingly killing women that attached to our character” (Collected, Soutik Biswas, BBC)

03

Article published in a British weekly on 2 December 1911

We (the British) not only gave India internal peace and security of life and property but profoundly changed the vital features of the country.

(Collected, Editor, THE ECONOMIC TIMES)

04

British Economist Angus Maddison says,

At the beginning of the 18th century, 23 percent of the world's economy belonged to India, which was equal to that of Europe as a whole. However, it dropped slightly over 3 percent when the British left India.

(Collected, Shashi Tharoor, An Era of Darkness)



Group Work 2

Let us sit in pre-formed groups. After reading the above texts, we discuss in groups what are the ideas of different writers and historians about the British rule based on the information obtained from different sources.

We may collect information from reports, books, magazines, articles etc. given in other textbooks if necessary.

We look for information on:

1. India in the eyes of the British
2. The English in the eyes of Indians

We will examine the differences in opinion obtained in these two contexts by group discussion.

- A. Reasons for differences of opinion.
- B. Influence of opinion on the personal experience of the writer.



Group Work 3

We will assign two persons per team. The social and cultural background of these two people will be different. For example, two people from different professions or two people who grew up in different regions. We will select a historical event from a textbook or other source. After receiving the details of this incident from those two individuals, we will record their view point. We will discern the disparity in viewpoints between the two individuals and explore the possible reasons for this variance. Following that, we will deliberate on the subsequent topics as a collective:

- The impact of personal experience on the variance of viewpoints between two individuals.
- The sway of the social and cultural context of the individual.

Afterwards, we will arrange a seminar entitled ‘Difference of Opinion’. Here, we will present the information of discoveries stemming from the substance of the group discussion.

Diversified Path of Social and Cultural History in Bengal

For all, a search for self-identity is a sense of joy. People want to know themselves. And to know one self, one needs to search one's past.

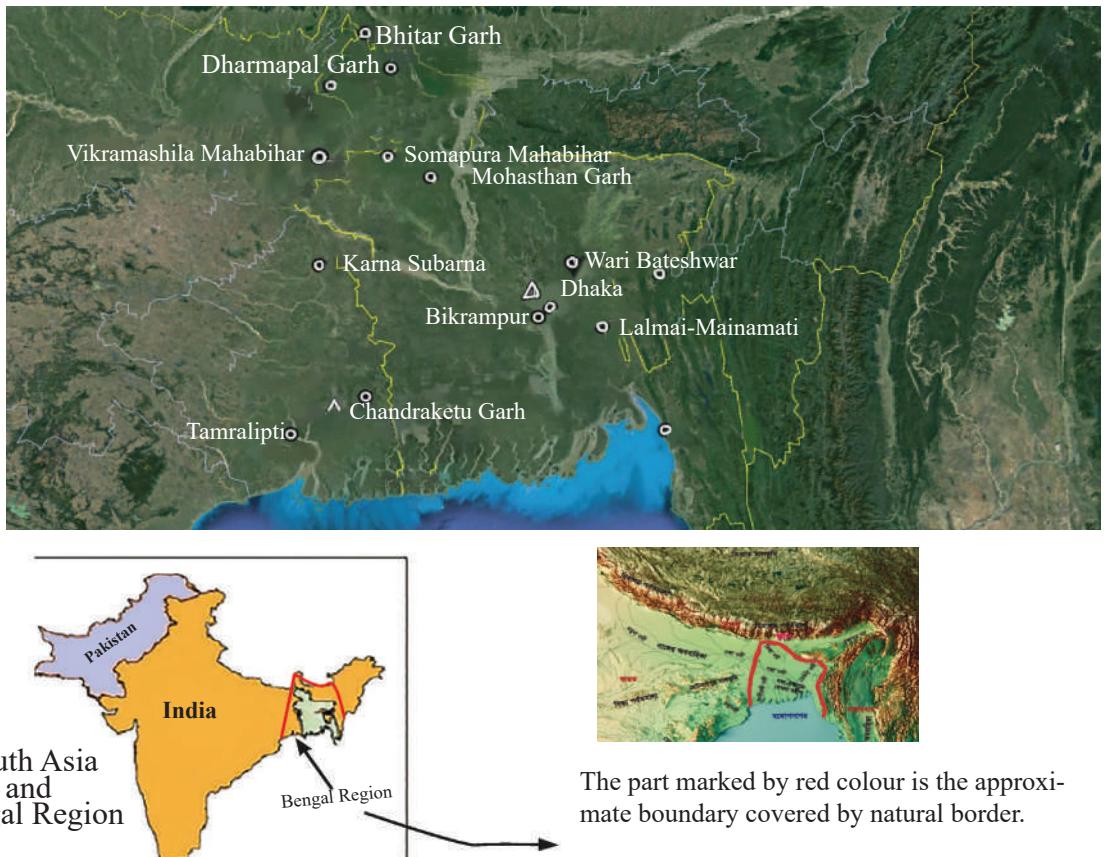
Who am I? Who are my ancestors? What were their professions? How was there social and cultural way of life? From where did they come? With such multiple questions, people want to investigate and find out roots. Through finding roots, people know the skills, qualifications and weaknesses of their ancestors. This knowledge helps in activating human life cycle in the present. Make them strong and visionary. And help take any decisions logically.

Society and culture are designed through the hands of people. It sustains the people. We need to know about the people of the region first in order to know the history of socio-cultural structure of that region and its transformation. In the beginning, we will try to gather knowledge about the incoming people at different time and various stream of people in Bengal based on many archaeological sites and remnants of ancient humans. Then we will find out how these people have progressed gradually towards permanent settlement from hunting and collection based migratory lifestyle. They have formed cities and States. They have brought diversification by integrating the elements of various customs, rituals, practices, food, clothing, daily consumer goods, festivals, entertainment etc. Moreover, they have gathered experience through the network of multiple societal and cultural life styles and their transformation.

Exercise

The Bengal region and Bangladesh have been inhabited since prehistoric times. Mound of Panduraja, Chandraketugarh, Mahasthangarh, Mainamati, Tamralipti, Uari-Bateshwari are particularly notable among the settlements of ancient people that have been found during excavations in different parts of regional Bengal. Among the archaeological sites, Pandu King's mound in the western part of Bengal is a Copper-Stone Age civilization. Tamralipti is the oldest sea port city of Bengal. Mahasthangarh is the oldest urban center in the northern part of Bengal. Mainamati was one of the most important cultural centers in the eastern part of the Bengal region.

Diversified Path of Social and Cultural History in Bengal



Primary Settlement and Identity in the Regional Bengal

Over the ages, people from different parts of the world settle in Bengal. They have sustained their existence by facing various kinds of natural challenges in Bengal. Again, they have paved the way to develop a society and a civilization by accepting immense dominance of the nature. Let us know in brief the physical structure and language oriented primitive identity of these humans based on the research work of two prominent historians Mamtazur Rahman Tarafdar and Suniti Kumar Chattopadhyay.

Population based on Physical Structure

You have heard about Pandu Rajar Dhibi at various context. The most ancient organized human settlement to the West of Bengal is Pandu Rajar Dhibi. Skeleton of primitive human has been found here. This skeleton is approximately three thousand years old from now. As per the knowledge from the anthropological research till now, the most primitive human in Bengal was proto-Australoid. They are probably the first to establish settlement in Bengal by overcoming the natural barriers. The life of these people was hunting and farming oriented. Based on the language they speak, they are known as the people of Austrik language group. This Austrik group has many races and sub races. They are termed as Nishad and at present, those who we know as Santal, Kol,

Vil are all the people of Austrik language. The several other populations which have settled in Bengal based on physical structure, Negroid and Mongoloid are noteworthy among them. There are many races and sub-races also in Negroid and Mongoloid. The aboriginal people named Garo that exist in Bengal are mainly a small part of Mongoloid race or legacy. As a result of settling in Bengal for thousand years, together these people have created a race which is currently known as Bengali.

Population based on Language

A little earlier or later than Austrik language group, the people that come to Bengal are the people of Drabir language group. It is uncertain about the origin of this language group. Many of the linguistics researchers say that Drabirspeakers are,in fact, the aborigine of the Indian sub-continent. Some even think that they came from Mediterranean region. Wherever they originate from, it has been proved in the recent research that the birth of ancient urban civilization of India has resulted through the hands of the people of Drabir Language group. The name of the oldest urban civilization of India is the Harappa civilization. The existence of people speaking the various branches and sub-branches of China-Tibet Language group is found in the Bengal land mass. Researchers claimed that approximately two and half thousand years ago from today, people of Arya language group started entering Bengal.



Exercise

The self-identity of the people of Bengal has developed in the course of a thousand years through unification and integration among many types of people. As a result, we have become unique and diverse. As part of understanding of uniqueness and diversification, let us write a report from the above lesson by finding the names of people based on various language group and physical structure.

History on Formation and Continuous Change in Society and Culture in Bengal

Humans are a social being. Social system originated at the dawn of the history for the need of the people to survive and ensure security. In every society, people follow some particular rules and customs. On the other hand, all the activities of the daily life of the people are the part of a culture. In the course of thousand years, the developed rules & regulations, customs, rituals, religion & culture, behaviour, belief, science & knowledge, literature & music, fashion, clothing, food habit, architecture and sculptor, social institutes and gathered experience of the people all are culture. Society and culture are not a linear establishment. Differences occur while forming a society and a culture based on space and time. Again, many people of smaller social and cultural race live within a greater social and cultural structure in a particular focus area. If we take a look at the social and cultural structure and transformation of the people of Bengal from prehistoric time to present, then we will be surprised to see that the components of social structure and culture have also gone through a greater change with the change and evolution of political and religious culture. The society and culture change and

Diversified Path of Social and Cultural History in Bengal

evolve with the conflict and coordination between old and new. People have enriched themselves in their diversification, abundance and multidimensional experiences through constant break & create, and accept & reject.

Earlier Stage of Socio-Culture Formation: Story from Agriculture Invention up to Urban Revolution (Pre-historic Period to 500 BC)

From the early age when people did not know farming, there was no permanent settlement, even then they used to hunt and collect in groups. Such primitive society was called tribal based society. Weapons used by some people of pre-historic era have been found in some areas of Cumilla district such as Lalmai, Chaklapunji tea garden of Habiganj, Shitakundo of Chattogram, Wari Bateshwar of Norshinghdi district, Bankura, Bardhaman, Birbhum, Purulia and Medinipur district, Assam and Tripura of West Bengal of India. The age of some of these is approximately ten thousand years. We can get evidence of hunting and collection-based society in Bengal from these ancient archaeological materials.



Imaginary image of deer hunting by a female hunter. (drawn on the basis of evidence)

With the invention in the agriculture, the biggest change and expansion result in the social structure. In early age, tribes break and get separated when population increases. But with the invention in the agriculture, they become free from breaking, and develop capacity to lead their life by producing food from farming and by establishing permanent settlement at a certain place. The invention in the agriculture has liberated them from food crisis and created scope to build permanent settlements. It triggers the growth of rural or urban based permanent lifestyle in place of tribal based life styles. By excavating the archaeological sites of Mohasthan Garh and Pandu Rajar Dhibi etc., it was seen that in these places before formation of the cities, agriculture based rural

settlement was initiated. Along with the cultivation, they were also skilled in hunting and catching fish. From the agriculture-based society, urban society like Pandu Rajar Dhibi, Mohasthan Garh, Wari-Bateshwar etc. have developed. People residing in the Bengal territory approximately two and half thousand years ago from today formed states named Gangaridai, Banga and Pundra. After that, other than Banga and Pundra, many smaller geographical and historical units such as Gouro, Radh, Samatata, Horikel etc. had been established. Based on these geographical and historical units or states, the chapter of greater social and cultural lifestyles starts.

From ancient time, in the agriculture dependent areas or villages of the Bengal, the day of harvesting crops was the happiest day. In a clay column at Chandraketu Garh, it is observed that some farmers have been doing agricultural tasks with a half-crescent shaped chisel. In other column, a beautiful day of harvest cutting festival has been presented. Although this picture with people dancing with musical instruments and crop in their hands was painted in the first / second century, a vivid picture of the life of the farmers of Bengal was captured. The culture of permanent settlement in the life of the people of Bengal was formed based on the agriculture. The role of this agriculture in building cultural life of the people of Bengal is ancient and inseparable.



Few men are entering home with a hunted animal. Some women are culturing crop in the yard. Image of agriculture and hunting oriented lifestyle (Imaginary picture)

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The relationship of religious beliefs and rituals with human life and culture is very ancient. Folk religious ideas developed early in history among the people who settled in the Bengal region.



Exercise

We learn about the context of family, social, cultural and political life of the people of Bengal in the early period and their key characteristics. Let us find the answers to the following questions from the above lesson.

- How was the family structure of the people in the early period?
- How were the key festivals related to social and cultural life?

Continuous Change in the Arrival, New Settlements and Socio-Culture of the People Belonging to the Arya Language Group

According to available information, Arya language people started entering Bangla from approximately 500-year BC. There has been a mention in Vedic literature and Mahabharata and Ramayana about the ancient township. As part of their expansion of their empire, Mauryan and Gupta Emperor carried out a series of attack one after another in Banga-Pundra-Radh-Samatata area.



Sample of Gold coins during Gupta period



Gold coin showing image of Gupta emperor Chandra Gupta on horse.



Gold coin showing image of Gupta emperor Shamudra Gupta



Temple during Gupta period

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The place surrounded by wall was a city. In ancient time, it was known as Pundranagar. In this picture, the entrance gates to the fort, the canal around the city with reservoirs and on the right was the Karatoya river. This city was built in Mohasthan at the bank of Karatoya. At present, this capital city is located in Bogra district of independent Bangladesh. First human settlement in this city started before the beginning of Maurya rule. Settlement continues in this city even in 15th century. The features and the nature of settlement of this city have changed at different time. Settlement was here for more than thousand years. Then, the city was abandoned because of attack from the external forces or natural calamities. Gradually, it was buried under the ground. In recent time, archaeologists recovered the ruins of full city by excavating that place. Historians analyzed the remnants found through excavation. A historian writes a history about the life and culture of the people at different time by following the practices and techniques, analyzing the collected data and scientifically conducting the research.



An image of a warrior on a clay column found at Paharpur. The kings of socialist kingdom retained their authority by using these warriors.
Warriors lived in the city.

Continuous Change Socio-Culture, Diversity and Abundance in Regional Identity Formation. (From 600 to 1300 years or up to common era)

From various sources, it was known that an independent State called ‘Banga’ evolved through the hands of some powerful people then in Bengal after 6th century. The capital of this State was in Kotalipara, the present Gopalganj district of Bangladesh. From the Copperplate, it was seen that five independent Kings ruled here simultaneously in 6th/7th century. They are Gopachandra, Samachardev, Dharmaditya, Dbadsadit and Shudhanadit. Another State called Gouro formed after Banga. The independent King of this State was Shashanka. Under these Royal families, the socio-cultural structure gradually strengthened. Urban based cultural structure was becoming obvious. Social foundation was formed with cultural diversity and abundance.

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Bihar was the centre of Buddhist education and religious teaching. Monks and learners along with religion, they studied philosophy, Yoga, Logic, Astrology, Grammar, Phonetics, Medical science, Paintings, Music and Literature. Among the Bihar constructed in Bengal, Somapura Mahavihara (Paharpur of Naogaon district of present Bangladesh), ShalbonVihara (Located at Lalmai-Moinamati of the district Cumilla of Bangladesh), Raktamrittika Mahavihara (located at Musrshidabad in West Bengal of present India) are world renowned.

The name of the 2nd largest Bihar in South Asia is Somapura or Paharpur Buddhist Mahavihara. There were 177 habitable rooms around this huge establishment where Buddhist monks practiced knowledge. With the spacious entrance, many offering piles and smaller temples, a towering temple is situated at the centre. Many clay columns (terracotta), stone and copper made statues are found here through excavation. From the image drawn on these columns, we can get many information about the life of the people of that era. These remnants are considered as extremely valuable source in the history of architecture and sculptor in Bengal.



Picture of Nalanda Mahabharat and Temples located in the Bihar State of the present India.



Picture of central temple of Vikramashila Mahavihara located at place called Antichak in the Bihar State of the present India.



Picture of central temple of Somapura Vihara located in the Naogaon district the present Bangladesh. This Vihara, located at the ancient Bengal, was the second largest Mahavihara in South Asia. These Viharas were the centre of culturing Philosophy, Youga Shashtra, Logic, Grammar, Phonetics, Medical science, Paintings, Music and Literary work etc.

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Historians think that the temple of Somapura Mahavihara was like that.



ShalbanVihara. The ruins of this Vihara have been found in the East of Cumilla of the present Bangladesh.



LoticotVihara or Loticot Murra. The ruins of this Vihara have been found in the East of Cumilla of the present Bangladesh

Sanskrit literature flourished in Bengal under the patronage of Sena Kings in 11th-12th century. Quiet a few numbers of books named Pavanaduta, Gita Gavinda, Saduktikarnamrita were written and compiled. Many information can be gathered from thesees book about the life and culture of the people of Bengal. That is why, these books are considered as very important sources for the history of Bengal. Shahanara Hossain, a prominent historian, let us know about happiness, sadness, poverty and struggle for survival in human life by reading and reviewing a Sanskrit book named ‘Subhasitaratnakosa’ which was compiled lately. The ability of the people of Bengal to survive against any challenges are reflected in the verses.

The earlier example of Bengali literature ‘Charyapada’ was written in between 8th to 13th century. Concept on social life and various culture of Bengal, that is, the eastern part of Indian sub-continent was found in the writing of Charyapada.’ Various examples of poverty, gap between high-low, differences,discrimination, and religious practices through devotion are found.



Image and writing in the Buddhist religious book written and illustrated in palm leaves during Pala era.

Charyapada

Charyapada is a sample of the oldest literature of Bengal. From Charyapada, many information can be gathered about various types of names and the social and cultural life of the people settled in Bengal. We can learn about people named Dom (caste), Sabar, Pulinda, Nishad. These people established their settlements in Bengal many years before the arrival of Arya language group of people. They led their lives by forming a society based on their own rules and customs. A wonderful information we can get about the way of life of Sabars in Charyapada. Sabar people lived relatively on high land or mountains. The girls of Sabar used to decorate by bringing flowers and colourful feathers of the birds collected from the forests.

In the area of paintings also, people of ancient Bengal developed a specialized skill. Examples of paintings were found in many clay columns and in the manuscript with paintings. In the 9th century, artist named Dhiman and Bithpal lived in Bengal. They were renowned personalities in the area of paintings in that period.

A manuscript named “Oshtosahashrika Prajnaparamita” was found written during the period of King Ramapala of Pala dynasty. This is termed as the best example of paintings of ancient Bengal. The customs of ornamentation on various wall, beautification of consumer goods and paintings in home decoration have been going on for a long time in Bengal.



Oshtosahashrika Prajnaparamita book. In ancient period, this type of book was written and illustrated in many Buddhist Vihara and Maha vihara in Bengal and Eastern part of Indian sub-continent.

The Art of Sculptor is one of the brightest aspects of the cultural life of the people of Bengal. It started journey in Bengal in 200 BC and achieved a great development in 900 BC. At the archaeological sites of Bengal, many kinds of stones, igneous rocks and bronze made sculptors are found. Sculptor made of black igneous rock was seen from 9th century. These are called Sculptor of Palriti. Many consider this sculptor to be one of the most important works of art in the world due to his extraordinary artistry.

Dance songs were also associated with the religious and cultural festivals of the primary inhabitants of Bengal. From the different ancient source and behavior, it was evident that the people of Bengal were familiar with dance songs from ancient period. A Doombi woman is mentioned in a poem from Charyapada, the oldest compilation of Bengal. When she dances, she appears like a flower with sixty-four petals reflecting beauty. The clay columns that are found in PaharpurVihara, we can see various festivals and many wonderful images of happiness of the people of ancient Bengal. Singers are singing by playing with sticks, flutes, kasar,kartal. Males used to sing and females danced during wedding ceremony. The story of the life and culture of these primary inhabitants of Bengal since pre-historic time, mainly is the written poetry in later time and presented in clay column.

Diversified Path of Social and Cultural History in Bengal



Exercise

We have learned from the above discussion about the names of various types of people in Bengal and about many types of festivals and celebration related to their social and cultural lives through various sources. We have also known about the two important literary work known as Subhashitaratnakosa and Charyapada. Let us do a comparative discussion by determining similarities and dissimilarities of the lifestyles between those people of Bengal found in books and the lifestyle of the people of present time.

Around the beginning of the 1300CE or the Common Era, the influx of Turkish-Afghan people started in the northwest part of Bengal region. They took control of the area and established a political centre called Lakhnauti. Following this, people from the countries like Turkey, Iran, Persia, Afghanistan, and Arab territories arrived in various parts of Bengal, bringing diverse ideologies, merchants, religious propagators, scholars, mystics, and Sufi practitioners. As newcomers settled permanently in Bengal, new religious beliefs, customs, societal norms, and a different social structure started to evolve. New social and cultural institutions like Khanqahs, mosques, and madrasas were established. The introduction of these new religious and cultural aspects began to spread among the settlers who were the pioneers of these new societal norms in Bengal, influenced by political support and the dedication of Sufis. After the 13th century, Muslims from Arab, Persia, Turkey, Afghanistan, Uzbekistan, Tajikistan, and other regions settled in Bengal. They brought along with them new social beliefs, traditions, and cultural elements from these regions. Alongside them came new teachings, culinary practices, clothing styles, and architectural traditions. Turkish, Mughal rulers, and Afghan settlers observed the architectural and artistic expressions in their respective regions, contributing to the creation of unique architectural and artistic expressions in Bengal. Consequently, Islamic culture found its way into the Bengali region, leaving its external expressions through diverse cultural elements.

In Bengal, under the patronage of the Muslim rulers mentioned above, mosques, shrines, and monasteries were constructed one after another. Among these establishments, Pandua's Adina Mosque, Gaur-Lakhnauti's Small Golden Mosque, and Big Golden Mosque, Rajshahi's Bagha Mosque, and Shat Gombuj Mosque in Bagerhat are notable.

In the Bengal region, the ancient Adina Mosque can be found in the Maldah district of the state of West Bengal, India. This mosque stands as a unique specimen of architecture. Historical records indicate that the mosque was constructed by Sikandar Shah in the year 1373. It is not just a significant site in Bengal but also among the entire subcontinent's mosques. Unfortunately, it is now in a state of near ruin. The adorned walls of the Adina Mosque have captured the attention of all observers.

During the reign of Sultan Nasiruddin Mahmud Shah, a Sufi dervish named Khan Jahan arrived in the beautiful Sundarbans region and cleared dense forests to establish human settlements. Khan Jahan was an architect. He developed numerous cities, educational institutions, mosques, bridges, and markets in areas at present called Jessore, Khulna, and Bagerhat. He constructed the Shat Gombuj Mosque in a unique architectural style. From the sixty pillars or columns of the mosque, people named it so. Remember, the actual domes of this mosque are eighty-one. However, in contrast to Delhi's Tughlaq architecture, Khan Jahan initiated a distinctive architectural trend in Bengal. This architectural style, following his name, is also known as the 'Khan Jahan' style.



One of the famous mosques built in the Sultani Reign is Adina Mosque. At present, the remains of the mosque are found in the Maldah district of the state of West Bengal, India



Shat Gambuj Mosque. During the reign of Sultan Nasiruddin Mahmud Shah, a Sufi dervish named Khan Jahan cleared the dense forests of Sundarbans to establish human settlements. He built the mosque.

The establishment of Mughal rulers' authority started in the Bengal regions during the late 16th century, gradually extending towards the eastern border in the early 17th century.

In addition to mosques and forts, several renowned temples were constructed in the Bengal region during the Mughal rule. Notably, the Jora Bangla Temple in Pabna, Putia's Shiva Temple, and Kantaji's Temple in Dinajpur stand out prominently among them.

These temples exhibit the Navaratna or nine-towered architectural style. The outer wall of Kantaji's Temple is adorned entirely with uniquely beautiful terracotta panels. These panels depict various events from the Ramayana and Mahabharata, portraying the everyday life and culture of the contemporary common people. Besides these temples, numerous others were built in various parts of the Bengal region. Additionally, several architectural structures emerged, following the styles of do-chala and chau-chala commonly found in Bengal villages.



Jora Bangla Temple in Pabna and Kantaji's Temple in Dinajpur

Various aspects of arts and culture, including music, literature, culinary traditions, and attire, thrived significantly alongside architectural advancements. We have known previously that harvesting days held immense importance in ancient agrarian Bengal. During the Mughal reign, a festival known as Punnah marked this season. Essentially, Punnah served as a revenue collection festival for landlords, gathering contributions from farmers and subjects. Regardless of caste, creed, or colour, people enthusiastically participated in numerous cultural festivities, encompassing dance, songs, jatras, fairs, bullfights, cockfights, and more. For the agrarian people of Bengal, the inaugural day of harvesting symbolized an expression of joy deeply entrenched in a thousand-year-old tradition.

During the period from 1300 CE to 1800 CE, the most significant literary works were the Mangalkavya and Mymensingh Gitika. These lyrical poems, crafted in an epic style, were performed accompanied by musical instruments. Initially, the inhabitants of the region produced literature and knowledge in Sanskrit, transitioning later to Prakrit. Prakrit served as the spoken language of the common people, and from this language, the Bengali language gradually evolved.

In the same period, Arabic and Persian languages made their way into Bengal. Alongside the traditional languages of education, Sanskrit and Pali, these languages were also accepted. Over time, Sanskrit, Pali, Arabic, Persian, English, and numerous other languages amalgamated with the spoken language of the Bengali populace, contributing to the evolution of Bengali language and literature.



Exercise

Let's embark on an exploratory task. We aim to uncover the identities of those who migrated and established settlements in the Bengal region from ancient times until 1800 CE. By dividing into groups, let's document their unique social customs and norms, and how the diverse customs and norms among these people were synthesized. Finally, let's present our findings in group presentation.

The constant transformation of society and culture, diversity, and the language-based identity formation

(from 1800 CE to 1971 CE)

European merchants started arriving in Bengal through the waterways in the late 15th century. By the mid-18th century, Portuguese, Dutch, French, and English traders had gained control over the primary aspects of trade and commerce in the region. When the East India Company acquired the authority to govern Bengal, it brought about a significant wave of change in the social and cultural life of the local population. A considerable number of English individuals arrived in Bengal to manage administration, trade, and commerce. Eventually, the British established their rule across the entire Indian subcontinent. This period saw the establishment of numerous new educational institutions in the region, directly supported by the missionaries and the English government. Subsequently, Bengali and English newspapers, magazines, and books on various subjects started being published from Kolkata.

During the beginning of the 19th century, English education was introduced alongside Sanskrit, Arabic, and Persian in the parts of Bengal dominated by the English. Numerous books written in European languages and originating from European countries were translated. Through the endeavours of prominent figures such as Ishwar Chandra Vidyasagar, Raja Ram Mohan Roy, Derozio, Syed Amir Ali, and Begum Rokeya, education was expanded, various social superstitions were eradicated, and a significant social revolution unfolded.

As a result of this revolution, various practices such as the caste system, polygamy, child marriage, and the tradition of Satidaha gradually began to disappear from society. Prominent figures like DanbirHazi Mohammad Mohsin, HaziShariyatullah, and Chittaranjan Das played significant roles in nurturing different essential reforms in social life.

The brightest aspect of cultural life in the Bengali region in the nineteenth century was the emergence of Bengali literature in a new form. Initiating with writings by Ishwar Chandra Vidyasagar, Bankim Chandra Chattopadhyay, Michael Madhusudan Dutt, Mir Mosharraf Hossain, Rabindranath Tagore, compositions of essays, stories, poems, and novels gradually flourished over subsequent periods, enriched further by the writings of Kazi Nazrul Islam, BibhutibhushanBandopadhyay, ManikBandopadhyay, Syed Waliullah, Jibanananda Das, Jasimuddin, Sunil Gangopadhyay, Humayun Ahmed, Jafar Iqbal, and other prominent writers, contributing extensively to the wealth of Bengali literature.

The nineteenth century is noted in Bengali history as a time of awakening regarding people's political rights and cultural consciousness in the region. Similar to the French Revolution, certain pivotal political events began to be understood gradually by the people of the Bengali region. They started to fight against any oppressive rulers, aiming to establish human rights and instil the culture of establishing rights among the youth. Subsequently, through peaceful as well as armed struggles, the end of British rule came in 1947 through the partition of India.

In 1947, alongside the division of India, Bengal was also partitioned into two parts. The western part of Bengal was joined with India, while the eastern part was united with a new state called Pakistan, situated 2200 kilometres away. Without the general public's consensus, the contemporary British, Congress, and Muslim League politicians divided this region based on religious grounds.

The majority Hindu community advocated for Bengal's western part to be with India, while the majority Muslim community advocated for the eastern part of Bengal to be united with Pakistan. However, it was observed that in West Bengal, there is a significant population of Muslims, Buddhists, and small ethnic groups. Similarly, in East Bengal, there are substantial numbers of Hindus, Buddhists, and small ethnic groups. Shortly after Pakistan's formation, differences in cultural aspects between Pakistan and East Bengal's people became evident. The ruling elite of Pakistan desired Urdu to be the state language.

The current students of pre-independence Bengal strongly oppose this proposal made by the rulers and express their discontent through protests. Despite demands for Bengali to be the state language, the people of East Bengal became successful. However, the existing cultural diversity among the various linguistic groups in East Bengal and Pakistan did not lead to the disappearance of cultural differences. From 1956, East Bengal was legally named East Pakistan. Nevertheless, no solution to the crisis was reached. The diverse and historically rich cultural heritage of Bengali Muslims, Hindus, and Buddhists faced repeated obstructions under the Pakistani government's policies.

In 1965, during the Pakistan-India war, the ruling faction in Pakistan prohibited the broadcast of Rabindra Sangeet through radio, television and other various areas. The students, cultural figures, and ordinary people of East Bengal once again expressed their protest against this announcement. Despite the government's opposition, they continued to sing Rabindra Sangeet and expressed their unwavering love for it.

Chhayanaut

During the rule of Pakistani military rulers, a cultural organization named Chhayanaut, was established in an adverse environment. It began its journey in 1961 driven by an earnest desire to celebrate Rabindranath Tagore's birth centenary and based on Rabindra Sangeet. Chhayanaut took a pioneering role in fostering and developing Bengali culture by embracing music as a means of achieving cultural enrichment and advancement. Gradually, this cultural organization transformed into a platform where literary figures, thinkers, artists, filmmakers, scientists, and social reformers converged and interacted. Chhayanaut was a part of the Bengali people's movement against the tyranny of Pakistan's elitist rulers, leading up to the war for independence. Since its establishment, Chhayanaut has tenaciously upheld its role in promoting Bengali culture, focusing on singing, dancing, instrumental music training, and dissemination. Continuously, amidst its cultural activities, Chhayanaut has also been actively involved in providing assistance to various types of disaster-stricken people, offering relief and engaging in diverse forms of humanitarian services, alongside its cultural endeavours.



Chhayanaut's annual event under the banyan tree at Ramna. Chhayanaut tirelessly continues to play a significant role in the promotion of Bengali culture through singing, dancing, instrumental music, training, and dissemination.

In the eastern region of Bengal, alongside the people's political movements, a cultural movement also continued. The struggle for the liberation of the Bengali language and people was not confused or bewildered because leaders emerged from the riverine landscapes and the soil of the Bengal delta, particularly Sheikh Mujibur Rahman, who led the way. Under his leadership, on December 16, 1971, the sovereign, independent state of Bangladesh was established in the eastern part of Bengal.

In the extensive journey of history, the transformation and evolution of religion and culture in the Bengali region hold immense significance. Various forms of culture can be witnessed in distinct parts of the region, termed as folk culture. These folk elements of culture are the essence of Bengal's regional culture. Over different periods, individuals coming from various regions of the world and carrying different religious and cultural beliefs have contributed to, or sometimes contradicted, the flow of this folk culture in Bengal. Through a process of assimilation and rejection, Bengali culture has emerged as a powerful entity. Remember, the people of Bengal have consistently remained active culturally, preserving the ancient cultural customs while embracing new distinctive features.

The way regional Bengalis observe and celebrate religious and cultural festivals also retains a sense of uniqueness. There's a distinctiveness in the celebrations the festival. Irrespective of castes, colours, and creeds, the major cultural festivals observed by people across Bengal are Eid, Eid-e-Milad-un-Nabi, Durga Puja, Saraswati Puja, Dol Utsav, Diwali, Shab-e-Barat, Moharram, Buddha Purnima, Christmas, and Biju. Notably, at present the people of Bangladesh and West Bengal celebrate Pohela Boishakh, the Bengali New Year, with grandeur and enthusiasm. On the day, the commercial establishments hold halkhata. Mangal Shobhajatra, a procession showcasing the cultural traditions is brought out from the Institute of Fine Arts, University of Dhaka. You will be happy to know that on November 30, 2016, UNESCO declared Mangal Shobhajatra as an Intangible Cultural Heritage of Humanity. This procession is not just specific to a particular community but represents the entire population of a country and, indeed, the global community.

Songs or music is an integral part of Bengali culture, representing its rich heritage spanning over thousands of years. Songs from renowned figures like Lalon Fakir, Hasan Raja, Abbasuddin Ahmed, and Shah Abdul Karim resonate through the mouths of Bengalis. The songs of world-renowned poets Rabindranath Tagore and rebel poet Kazi Nazrul Islam have taken Bengali music to unique heights.

The history of Bengal's architecture presents a blend of ancient and modern elements. The structures like the Parliament House of Bangladesh, Curzon Hall, and TSC Auditorium at Dhaka University reflect a substantial influence of Western architectural styles alongside traditional Bengali architectural patterns. The TSC Auditorium building at Dhaka University resembling the wings of a butterfly or 'butterfly canopy' integrates the architectural style of Bengal's traditional homes with a unique fusion of Greek architectural elements, creating an exceptional blend.

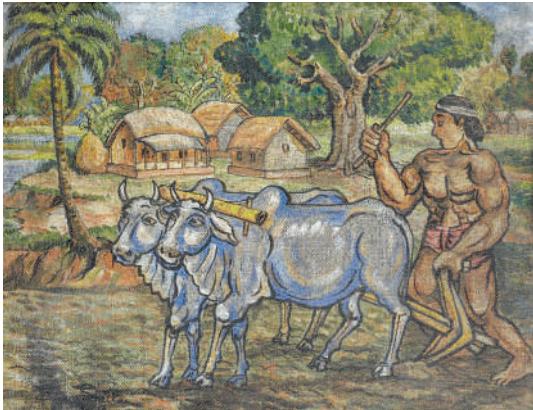


The picture of the TSC Auditorium building at Dhaka University. Resembling the wings of a butterfly or ‘butterfly canopy’ integrates the architectural style of Bengal’s traditional homes with a unique fusion of Greek architectural elements, creating an exceptional blend.

In discussions regarding the cultural life of Bengal, a significant place is occupied by the arts and paintings. You must have heard names of the talented painters like SM Sultan and Joynul Abedin. The artwork of SM Sultan portrays the history of the capability of the people of Bengal, even amidst various adversities during difficult times, and serves as an inspiration to endure. Through Sultan’s artwork, Bengali farmers are depicted as resilient individuals.



Renowned artist Joynul Abedin's famous artwork ‘Sangram’ portrays the sufferings, hardships, and adversities faced by the people of Bengal. It reflects their struggle for survival amidst various tragedies, sorrows, and adversities that have left a profound imprint on their lives.



Another renowned artist from Bengal is S.M. Sultan. S.M. Sultan is a highly acclaimed painter who depicted the rural life of Bengal, particularly focusing on farmers and their activities with exceptional prowess.

Renowned artist Joynul Abedin's notable artworks depict the famine, poverty, and struggle in the lives of Bengalis—capturing their battles against various adversities like famine, natural disasters, external aggressions, and the relentless fight for survival.



Exercise

Report on Exploring Self-Identity

You have gained an understanding of the diverse social and cultural history of the people of Bengal from ancient times until 1971. Determining this socio-cultural trajectory intertwines with political events and the geographical elements of the region, playing both direct and indirect roles. Our sense of identity formation, starting from the family to the larger context of the nation and society, has evolved over ages, incorporating various elements. It involves a blend of diverse individuals from different backgrounds, resulting in the richness of diversity and distinctiveness, which in turn has led to a unique form of self-identity for us. Let's write a report highlighting the transformations that have taken place in history across various epochs, delineating how our society and culture have evolved.

Socialization, Social Control, and Social Change

In this learning experience, we will identify the prevailing norms and values of the society. We will determine which of the prevailing standards and values of the community we want to practice in school. Then, we will learn how and why people learn and practice conventional norms and values in the process of socialisation and social control. We will know how social structures can change prevailing norms and values through social change. Then, we will define some of the traditional norms and values learned in school that we want to practice in society.

We have already learned in detail about customs and values in the sixth and seventh classes. So first, we will do one thing. We form a new team for this learning experience.

Group Work 1

Each team will have 5 to 6 members. Through group discussion we identify some of the prevailing customs and values of our society and make a list.



Practice Task 1:

Prevailing Customs and Values of My Society

After doing Exercise 1, we discuss in groups which norms and values of our society we practice in school.



Practice Task 2:

My School Practices the Norms and Values of the Society

After practice task 1 and practice task 2 are done, 1 or 2 people from each group will present group work.

Alright, let's imagine for a moment. What if we were not raised in any family but instead grew up amidst wild animals in a forest or jungle? What would happen? Isn't that quite astonishing? Let's read a brief summary of Rudyard Kipling's famous story The Jungle Book.



Mowgli who got lost in jungle

The main character's name in the story is Mowgli. He got lost in an Indian jungle almost immediately after birth. Not knowing who his parents were or how they looked, Mowgli was raised in the jungle without their touch. Can you guess by whom? By a pack of wolves! He was brought up by wolves and learned to live like them in the jungle. Mowgli lived as the only human there, facing many dangers meant for humans in the forest. To protect Mowgli from a tiger called Sher Shah, the cheetah named Bagheera, along with some friends, decided to send him to a village. However, Mowgli had grown up in the jungle since childhood. He had known the wolf pack and other animals as his family and friends. Through the pack of wolves, his socialization took place, influencing his behaviour and everything else, which was not entirely compatible with human conduct and society. Mowgli didn't want to leave the jungle as per Bagheera's decision. However, when he came into contact with other humans, his mindset changed. In this case, his peers played an essential role at the same age. Mowgli began to exhibit appropriate external expressions of social behaviour, conduct, emotions, and feelings as he engaged with them. To become a part of society, Mowgli had to learn human behaviour. This is known as "re-socialization."

While it's a fictional story, it serves as a remarkable example to understand socialization in human life. Not only in the story but also in real life, we can learn about various truths in the light of different events. Now, let's delve into two such true incidents.

In 1920, near the village of Godamuri in India, a couple of missionaries followed the words of the local people and went into the jungle to rescue two human children staying with some wolves in a cave. They were named Amala and Kamala. Since their birth, just like Mowgli, they hadn't undergone primary socialization like the wolves. They cried like wolves, moved on all fours, and their behaviour was visibly influenced by the wolves. They ate raw meat. Despite their attempts to cover themselves with clothes, they preferred being naked; they desired to stay wild. When they were rescued, Amala was two years old, and Kamala was eight years old. However, based on their behaviour, it seemed as if they were merely six-month-old human children. Efforts were made to integrate them as members of society by teaching them human behaviour.

Nevertheless, within a few months of their rescue from the jungle, Amala passed away. Kamala died in 1929 at the age of 17. Before her death, she had learned a little about human behaviour. She could eat with her hands and pronounce a few words. The incident of Amala and Kamala proves that inherited characteristics are not actual traits, but children learn behaviour, social norms, and values through the process of socialization.



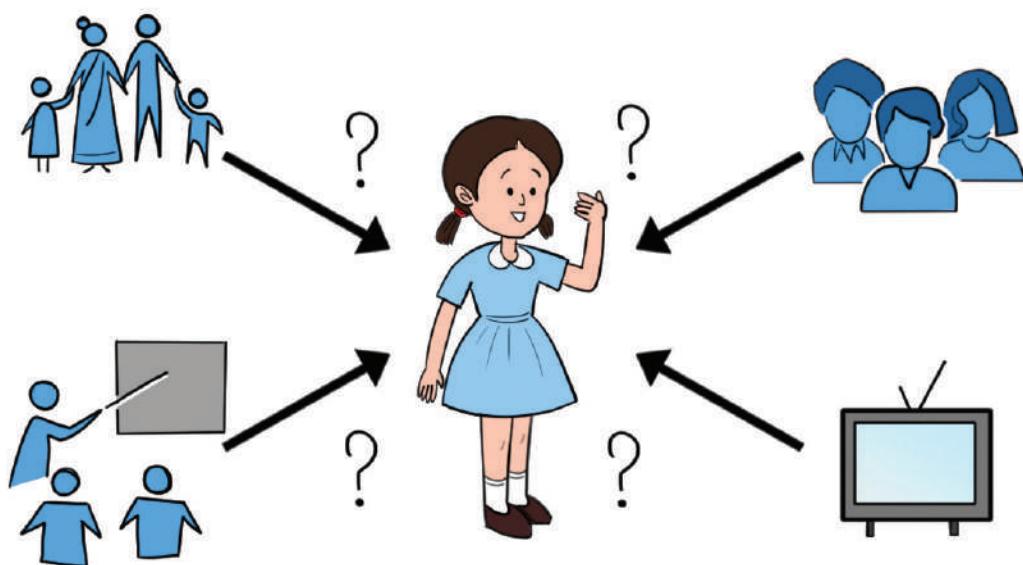
Coming into contact with humans, Kamala became somewhat accustomed to eating like humans.

Socialization

Human beings are the only social animals, a fact we have learned since childhood. However, it's crucial to understand why this statement holds true. A human child doesn't automatically become a social being upon birth. As he grows up, he needs to learn the rules, norms, and values of society to integrate into it. Because an individual cannot fulfil all their desires alone, he must engage in communal living. Thus, a person needs to comprehend their society and culture to behave accordingly.

Socialization is a life-long process through which an individual learns the desired values, customs, behaviours, and skills to successfully become a part of society. Every society has its unique beliefs, rules, values, etc., that all members must follow. Socialization teaches us all the social traits and also helps us understand what kind of behaviour to expect from others. In this process, we shape ourselves as members of society. Society and people accept and understand each other through mutual understanding and mutual learning. The process of socialization continues from childhood to throughout life.

Socialization takes different forms at different stages of life. A child learns differently from an adult. The means of socialization vary by age. Various social institutions such as family, friends, relatives, and schools play crucial roles in different stages of socialization. Not only groups or institutions but various events happening around us like TV, newspapers, magazines, social interactions, and media also play important roles.



The mediums of socialization for an individual

In the process of socialization, the norms and values of society shift from one generation to another. Socialization occurs within a specific cultural sphere; therefore, an individual's expected behaviour differs among different countries or societies. The main reason for the disparity in the behaviour of people residing in Bangladesh and those in other countries is the difference in socialization. Socialization plays a significant role in shaping an individual's personality. Personalities develop through interactions with the surroundings and people. Personality encompasses one's attitudes, character traits, and behavioural patterns. Differences in people's personalities occur due to variations in their interactions.

Media of Socialization

Socialization occurs through various institutions or groups within society, which we refer to as the vehicles or means of socialization. Now, let's become acquainted with the means of socialization and try to understand their contribution to transforming individuals into social beings.

Family: Right after a child's birth, he tries to understand his surroundings through his parents and other family members. That's when he primarily learns basic behaviour. Uttering a few sounds becomes his primary language. Within him, emotions, feelings, and human development begin to evolve. The child is naturally inclined towards imitation. Therefore, the conduct of the child's family and relatives around them is crucial. Moreover, the reactions of parents and others to the child's behaviour or actions also affect the child. Through this interaction, the child's understanding of human values and the development of other social and moral qualities within them take place.

Educational Institution: An educational institution functions as the second primary medium for socialization. A school extends the small social world of a child, who might be confined within the family. Besides interacting with other children coming from different social statuses, they also get introduced to various social situations. Even though they are children, understanding the differences in social positions becomes crucial, akin to individuals. In the classroom, students from different social backgrounds sing national songs, engage in collective activities, and play together. Through these, values like discipline, patriotism, compliance, camaraderie, among others, are nurtured among them.

In the classroom, teachers don't just impart knowledge to students through textbooks. Students themselves imbibe various subjects from their environment or situations. For instance, encouraging all students during annual sports competitions fosters their physical and mental development through sports. Through sports, their capabilities for running, jumping, and such activities ensure discipline, cooperation, and adherence to rules. Simultaneously, students' moral values and leadership qualities also develop.

Same Age Companions: After the family, playmates, classmates, or peers of the same age become companions, sharing laughter and tears, joys and sorrows, forming a bond of camaraderie among themselves. They express their thoughts openly, establishing

connections with each other. When we refer to a 'peer group,' we understand a social circle consisting of individuals of similar ages who share common social status and interests. Naturally, children learn to develop relationships within their peer groups during this period. By nurturing their thoughts and feelings, children integrate themselves as equals within society. As they are all of the same age and engage regularly, mutual trust or dependence is noticed among them due to consistent interaction.

Media: People across the globe spend a part of their daily lives utilizing various forms of media. Previously, popular media were newspapers, radio, and television. Presently, social media platforms like YouTube, Twitter, or Facebook have gained popularity. These modern media play a crucial role in socialization. The accessibility of the internet has boosted their popularity. These new media significantly impact our thoughts, values, and behaviour universally. We are being shaped as global citizens. These influences aren't always positive; we observe various negative impacts.

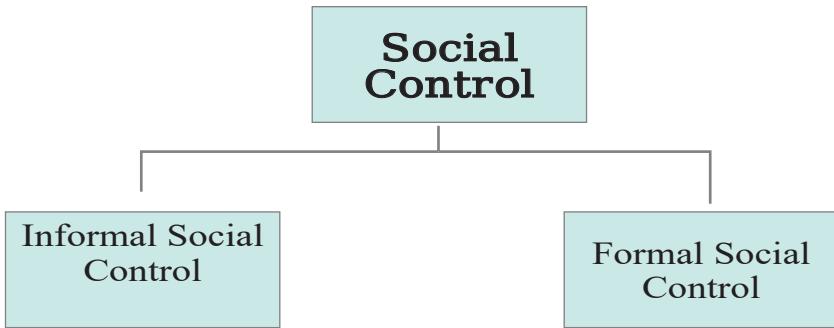
Workplace: We know that socialization remains integral throughout our lives. After formal education, one might assume that socialization or educational learning is no longer necessary. The impact of successful socialization can be seen in one's career, showcasing their skills and intelligence. However, entering a workplace brings forth various challenges. Initially, beginning a new job is not just about understanding the work expected by the employer but also about developing comprehension through interactions with colleagues. In the workplace, socialization occurs through the adaptation to new protocols and values. An individual's behaviour is influenced by their surrounding environment or colleagues, guiding gradual personal transformation.

Social Control

The attempt to control the thoughts, attitudes, and behaviour of individuals living in society is known as social control. As a result, members of society are compelled to adhere to prevalent values, norms, and the laws of the state. Social control encourages people to exhibit similar behaviour, thereby maintaining discipline in society and fostering a sense of unity among us.

Just as we adhere to the customs, values, and ethics of society, we hope that others will do the same. Without any specific thought or consideration, we abide by countless social norms, rules, and laws every day because individuals, groups, and institutions expect us to follow them. If we do so, society will recognize us as 'good people', and we will benefit in various ways. For good deeds, society is controlled and guided through rewards, while for 'bad' deeds, it is controlled and regulated through punishments.

Social control is divided into two categories by considering the variations in institutions and organizations designated to regulate human behaviour-



Informal Social Control:

In society, when one does not abide by the customs, norms, and values, he is considered to defy informal social control by family, peers, or acquaintances of similar age. If someone doesn't follow established rules and conduct, both familiar and unfamiliar individuals might react with mockery, ridicule, or sarcasm towards them. Hence, none of us desire to invite criticism through our behaviour. Avoiding deviant behaviour is believed to be an effective measure against this.

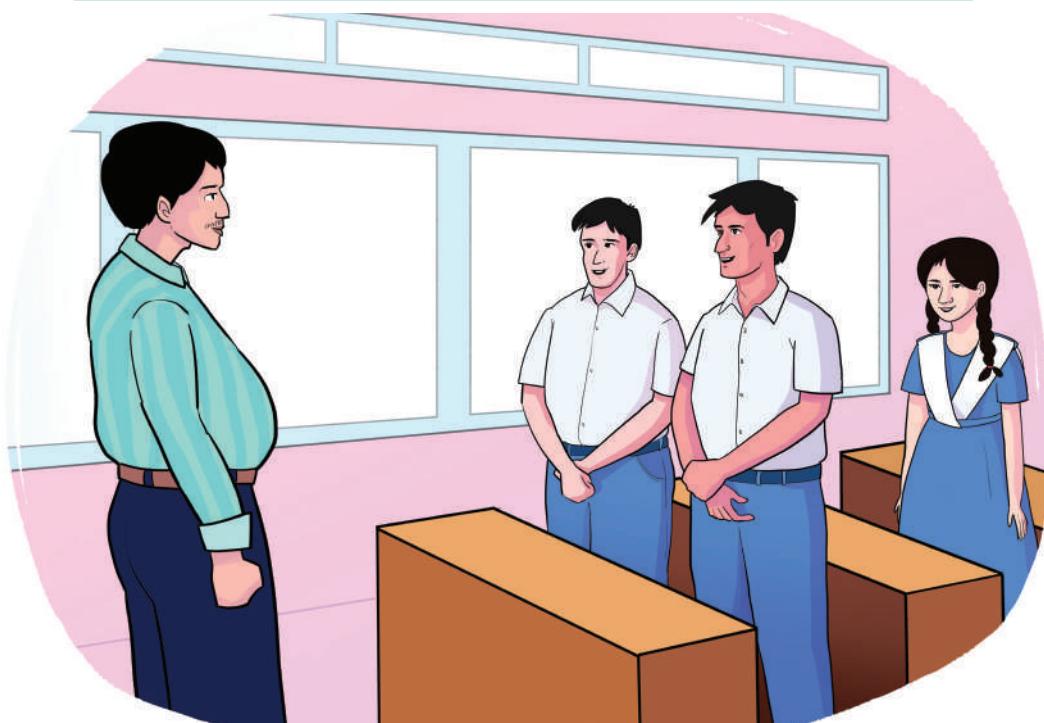
Such social control mechanisms are more effective in rural societies. This is because social relationships in rural areas are more close-knit and profound compared to urban settings. Therefore, if someone behaves defiantly in the village, family members and neighbours engage in discussions with them. As a result, the individual can comprehend their mistake and rectify their actions. In the village, institutions such as Salish and Gram Panchayat hold more significance in social control compared to modern establishments like the police or the judiciary.

Formal Social Control

Formal social control is enforced by institutional figures like police officers, judges, school administrators, or employers. When informal control proves ineffective, formal institutions intervene to regulate society. In every society or country, some individuals disregard institutional rules and laws, leading to behaviour classified as a crime. If an individual commits a crime, society, according to the existing laws, administers various punishments, which can take the form of monetary fines, imprisonment, or dismissal. These punishment methods, on the one hand, uphold peace and order in society by deterring criminals from future transgressions and sending a message to all citizens. It also urges them to abstain from criminal acts.



Family plays a role in various social control.



Educational institutions play a significant role on rugulating our conduct.

Countries are divided into various units to maintain social order. Take Bangladesh, for instance, which is divided into divisions, districts, upazilas, unions/municipalities, and wards. Within each unit, state institutions work to uphold peace and order in society. The primary goal of these state efforts is to ensure harmony and order by regulating and preventing deviant, unwanted, and anti-social behaviours within society.

The Branches of Government:

The government operates through three key departments:

1. Legislative Branch: Responsible for creating and modifying laws.
2. Executive Branch: Enforces these laws within the state or jurisdiction.
3. Judicial Branch: Prosecuting individuals who violate the laws.

However, the executive branch carries out numerous governmental responsibilities.. Those will be explored in detail in another chapter.

Social Change

Society is not static; it is in constant flux. The contemporary 'associational society' has evolved gradually from the former 'communal society.' Members of the 'communal system shared deep and genuine relationships and solidarity. People exhibited similar behaviours, thoughts, and values, prioritising the community's welfare over individual desires. These communities function like families. When someone in a family has a problem, it can affect everyone in the community. This makes everyone come together to help the community be better.

The traits of the 'communal society' have transformed into the modern 'Associational Society.' The characteristics of this society are different from that of a communal society. This society's focus on personal lives often fails to benefit the larger societal good. Social change occurs for various reasons. Cultural change is one of the causes of social change. As time changes, cultural elements (technology, values, etc.) also change, resulting in changes in social systems.

Transformation may not always be positive; negative changes in aspects of culture are also likely to cause problems or degradation of society. Again, population size is an essential factor in social change. As a result of innovations in medical science, maternal and child mortality rates have decreased, while the average life expectancy of people has increased. Social change depends on population variation. New ideas also play a role in changing society.

Social Change in Bangladesh

Changes in the social structure can be seen in Bangladesh as well. We observe significant changes in the family, an essential component of the social system. Once upon a time, joint family was predominant in our country. But a joint family is slowly changing into a single family. Along with that, men's and women's opinions are gaining importance in making family decisions. Earlier, men looked after the economic side of the family; now, women are involved in various professions along with men.

Most of the workers in our garment industry are women; they support their families with the earnings they earn. Apart from this, women are progressing in all fields, from office court to business. This change in family structure as a social institution is a part of social change.

Another essential element of social structure is economic institutions, which are undergoing significant changes in our country. In the last few decades, Bangladesh's agricultural economy has transformed into an industrial one. For example, in 1990, the contribution of agriculture to the Gross Domestic Product or GDP decreased from 33 percent to about 13 percent, while the share of industry in GDP increased from 21 percent to about 30 percent.

On the one hand, various groups or institutions based on agriculture have gradually shrunk; on the other hand, the size of the city has increased, and new groups and institutions have been formed here. As a result, human interaction is changing. Moreover, day by day, direct and indirect contact with foreign countries has affected our food habits, clothing, education and other activities.

Meena's elder sister, Tarabu, had her marriage arranged by their parents. The prospective groom, the son of a city-based shopkeeper's brother, alongside the shopkeeper and his nephew, aimed to demand dowry for the marriage. Unaware of the laws prohibiting dowry, the village folks planned to initially ask for a bicycle and later a motorcycle post-marriage.

Mithu, Meena's pet bird, became aware of this plan and informed Meena and Raju. Sensing the gravity of the situation, they shared this information with Tarabu and their parents. Seeking guidance, they approached the village elder, Matabbar. He affirmed that both giving and receiving dowry were criminal acts. In solidarity, the villagers collectively decided not to allow any girl from their village to marry a boy who demanded dowry. Consequently, the city-based suitor returned without marrying as he insisted on dowry.



Meena's Cartoon Dowry

We can understand how Meena and the villagers worked together to stop the dowry system. Even though this is a story, it shows how some people can change old customs by working together.

Social Movement

A social movement is a collective effort where a group of people work together to change how things are in a society, state, or country. These movements started because people were unhappy with unfair or unequal things in society. So, a social action is when people come together in an organised way to improve society and bring more order.

For example, in the past, social movements led by people like King Rammohan Roy in British India stopped the practice of sati (widow burning), and Ishwar Chandra Vidyasagar's efforts helped introduce widow remarriage. They also brought changes like improving women's education and repealing laws like the Permanent Settlement Act. Nowadays, social movements are happening around the world. They focus on democracy, good governance, human rights, empowering women, and protecting the environment.

Now, let us look at some important social movements from different times that have caused big changes globally and played a significant role in changing society.

Martin Luther King's Anti-Apartheid Movement

Martin Luther King Jr., the renowned American advocate for human rights, dedicated his life to combating racism and advocating for equal rights for Black people. After finishing university, he became a pastor at the King Baptist Church in 1955 and actively engaged in the black rights movement. The historic Montgomery bus boycott erupted that year over segregated bus seating. Black individuals were restricted from sitting in the front. Also, the black individuals had to surrender their reserved seats if any white individuals got on the bus. Rosa Parks, a Black woman, defied this rule. She broke the law then, so she got arrested and had to pay a ten-dollar fine. In response, Luther King and other black clergy initiated a bus service boycott, enduring 381 days of hardships until the Supreme Court deemed the discriminatory bus seat allocation unconstitutional, ensuring equal rights for all bus passengers. This non-violent movement spread nationwide. It drew support from various black leaders, and protests erupted across the entire America. In 1963, King announced a movement against discriminatory laws, advocating for equal economic and social benefits for Black Americans and an end to child labour.



The peaceful protest assembly in Alabama faced harsh repression from the police, resulting in the arrest of Martin Luther King and numerous others. This event got significant global attention. King decided to initiate the Freedom March nationwide. The march towards Washington started from different parts of the country. On August 27, 1963, over two and a half million individuals gathered at the Lincoln Memorial. Addressing the massive crowd, King delivered his historic "I Have a Dream" speech, highlighting the devastating impact of apartheid on the nation and expressing optimism for America's future. He envisioned a United States where equality prevailed among all citizens, portraying it as the true essence of the American dream.

Martin Luther King

He expressed elements of his dream this way: "Friends, even amidst today's challenges, I continue to dream. My dream is deeply tied to the American ideal. I envision a day when this nation will embrace the long-held belief we Americans assume - that all individuals are inherently equal. I dream that one day in the Red Hills of Georgia the children of former slaves and former slave owners will be able to sit at a table of brotherhood. I dream that one day, Mississippi will put an end to its unfair and oppressive system, transforming into a haven of liberty and fairness. I envision a future where my four children will thrive in a nation where their worth is measured by their character, not the color of their skin."

This dream is alive within me today. I envision a time in Alabama, where the governor's words are not just prohibitions, but bridges. A time where despite the challenges faced by the Black community, boys and girls will join hands as brothers and sisters. This dream is alive within me today." This impactful speech influenced the passing of the Civil Rights Act in 1964 and the Voting Rights Act in 1965, recognising Black Americans' rights. He received The Times' 'Man of the Year' award in 1964 and won the Nobel Peace Prize in the same year at the age of 35 for his unwavering dedication to the human rights movement.

We need to know noteworthy aspects of Martin Luther King's legacy. First, he drew inspiration for his non-violent movement from Mahatma Gandhi. The second one is tragic. He was assassinated in 1968.

If we ponder for a moment, we will notice that we acquire traditional customs and values through schools, families, educational institutions, and similar avenues. Conversely, alterations in the society's economic, social, or political landscape, or due to social movements, can lead to changes in these traditional customs and values. Hence, the existing customs and values exert an influence on the social structure, just as the social structure governs these customs and values.

We have studied the customs and values of diverse societies, countries, or states during different periods in school. Let us now compile a list of some of these customs and values. We will gather within the groups we established at the start of this learning journey to do this.



Group Work 2

Now, we discuss as a group and complete the list below. For this, we can take information from different classes of textbooks, books of purity, etc. in the school library.

About the prevailing customs and values, we learned from school:

-
-
-
-
-
-

Now, we discuss in groups which norms and values are not prevalent in our society. Which customs and values should be present in our society? In groups, we discuss how to practise these norms and values in families, schools, and various institutions. Then, we will introduce 1/2 people from each team. After the presentation of all groups, we set some norms and values based on everyone's opinion.

We create a guideline on how and by what means these customs and values can be practised. As per these guidelines, we will practice norms and values throughout the year through active civic clubs.



Exercise: Guideline

Prescribed Customs and Values	Where to Practise	How to Practise

If we observe, we will see that as society's conventional values are practised in the school, the school also plays a role in forming new customs and values and changing the traditional traditions and values.

Context Changes and Role of an Individual

So many changes are constantly happening around us. These changes are sometimes in natural structures and political and social systems. These changes are affecting individual and social life. We also change our positions and roles as we adapt to these changes. Through this learning experience, we will explore the material picture of how the changing social and political context of our region, country, and globally affects the position and role of the individual over time.

Exploring Changes in the Social and Political Context of the Area Over Time

We see many things change in our area with time. Let us now investigate one such matter.

We will explore the different types of changes in our area over the last 10/20 years, why these changes happened, and the people involved in these changes. To do the work, we will make a team of 5/6 people based on the area and make a table like the one below.

Search for Changes in My Area		
The Area has changed in the Past 20 Years	Why are These Changes Necessary	Individuals Associated with These Changes



investigative work

Sample Questions

1. How was the family structure of the area 20 years ago?
 2. How is the family structure in the area now?
 3. If there has been a change, what are the reasons for the change?
 4. How was the type of development work in the area 20 years ago?
 5. How is the development of the area now?
 6. If there has been a change, what are the reasons for the change?
-
.....
.....
.....

We will present the following chart by filling the information from the elders of the area.

Social change in the area	Political changes in the area	People involved in change

Exploring the Influence of Individual Position and Role on Changes in Global, Social and Political Contexts over Time

We inquired about the changes in the social and political context of our area. Surely this kind of change is happening worldwide. Now we will use our previous experience to explore the changes in the social and political context on a global scale and the changes in the position and roles of individuals in those places as a result of these changes.

- To do the task, we will first read the history and social science books very well, the changing context and the role of the individual and the diversified path of social and cultural history in the world context.
- Then we will explore the change in the social context in groups with the help of the two learning experiences and other sources; we will also discover the changes in the political context and the position and role of the people at that time.
- We will analyse the information obtained from the search as shown in the table below.

Change of context	Position and role of the individual
Social	
Political	

We have presented the results obtained from our research in many ways; this time we will present our analysed data and experience by organizing a debate meeting. The subject of debate may be-

1. Only changes in the social context affect the individual's position and role (for/against).
2. Only changes in the political context affect the individual's position and role (for/against).



Practice work

Let us form smaller groups and list the possible transformations in women's roles resulting from empowerment, using the following instances as illustrations:

Everyone has read a poem by rural poet Jasim Uddin as a child. The first two lines are memorable

‘রাখাল ছেলে! রাখাল ছেলে! বারেক ফিরে চাও,
বাঁকা গাঁয়ের পথটি বেয়ে কোথায় চলে যাও?’

Before discussing the poem's theme, let us answer a question. Have you noticed the numerous changes in village life lately? Take a moment to observe the fields or the neighbourhood, and you will witness several transformations. The traditional method of ploughing with cows has dwindled. Instead, tillers and tractors dominate most fields, ensuring faster and cost-effective cultivation. Human and animal labour are no longer as pivotal. The introduction of machinery is progressively prevalent in rice cutting and threshing, liberating people from toiling under the scorching sun. The Combined-Harvester machine streamlines this process. Agriculture has witnessed a surge in machinery usage, coupled with increased reliance on irrigation, fertilisers, and pesticides. With diminished farm labour, individuals gradually transition to alternative occupations like rickshaw driving, construction, and hawking. The land produces three harvests each year, expanding the variety of crops available. Bangladesh ranks among the world's top countries in cultivating various fruits, vegetables, fish, and eggs. A substantial effort is directed towards these products' supply chain management and marketing. It can be said that the rural population no longer solely engages in traditional agriculture or paddy cultivation; their endeavours have diversified, reflecting a shift in work patterns.

Do you remember that Jasim Uddin's poetry was mentioned a while ago? Those shepherd boys are now disappearing. In how cows are raised on farms, there is no more grazing in the fields. No one makes a living by playing flute and grazing cows. Teenagers like you are now studying. However, many are still forced to work. Unfortunately, there are still about three million child labourers in Bangladesh. However, the government is taking steps to bring them into education.

Just think how many changes have come in our rural society since independence. Divided into groups, you will conduct research, collect information from various sources and create a picture of the differences between the agrarian society of the past and the current rural society.

You know that our country's Prime Minister- the head of the government - is a woman. You have seen in the seventh-grade book that the Speaker of the National Assembly is also a woman. The Minister of Education is a woman. Besides, the deputy leader of the parliament is also a woman.

Some of you must have noticed that a woman was elected as the vice chairman of the Upazila Parishad. In addition, women were elected as members of the Union Parishad. Similarly, women's participation in city corporations is increasing.

It is seen that as the social structure changes, so does the political structure. Through the participation and empowerment of women, changes are taking place in the political arena as well as in the society. This is, however, an example of change.



Practice work

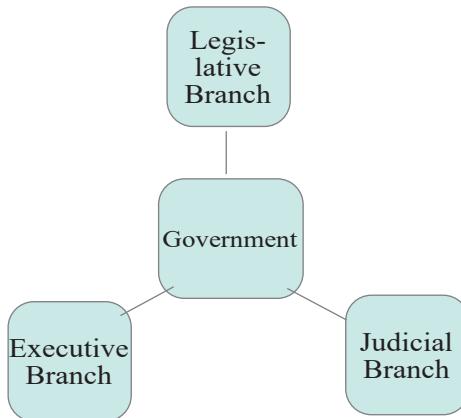
Now with the help of our teacher, we can find more reasons for the changes in these two sectors. We know that if you talk to the older members of the family, you will get lots of old information.

A picture of the changes that have taken place in the social and political arena in the last thirty/forty years:

Sector	Previous Situation	Current Situation
Particiapiation of Women		
Types of Representantion		
Role		
Contribution		
Recognition from the State/ Society		
Acceptability		

Concept of State

According to the scientist Prof. Garner, the state is a society consisting of many people living in a certain territory, which is free from the control of external forces. This state will have a well-organized government with its rules and regulations followed by the people.

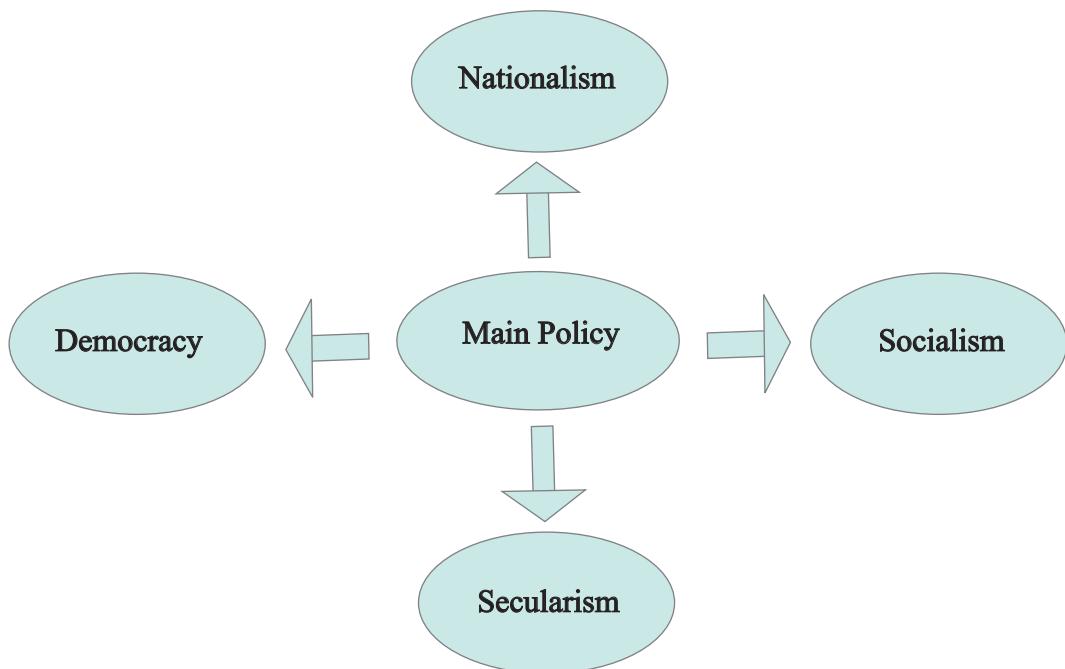


You learned about it previously

Let us delve into Bangladesh's state policy this time.

The Constitution, established in 1972 by the Constituent Assembly, laid out four fundamental principles: Nationalism, Democracy, Secularism, and Socialism. Here's a breakdown:

1. Nationalism- National unity is formed on Bengali language, history-tradition, culture and Bengali ethnic identity. Therefore, it is said in the constitution, the united and determined Bengali nation bound by the same language and culture and the united and determined struggle to achieve the independence and sovereignty of Bangladesh will be the foundation of Bengali nationalism.
2. Socialism: The main aim is to ensure equal opportunities and establish economic and social justice, creating an exploitation-free and egalitarian society.
3. Democracy: Encouraging citizen participation in all state activities is the cornerstone of a democratic state, ensuring human rights, freedoms, and dignity.
4. Secularism: The state adopts secularism, allowing individuals to freely practice their religion without interference freely, ensuring religious freedom for all.



Types of Constitution

A constitution is like a mirror of a state. A state needs to have some principles to run. These principles can be changed or amended in the constitution of any state. And in some states, it is irreversible. Some states have policies in written form. Some states have unwritten form.



Practice work

Collaborate in groups to explore and document the rights and responsibilities of citizens based on Bangladesh's constitutional principles. Feel free to gather information from books, the internet, or interviews if needed.

Rights	Duties
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.

Exploratory Reading

Diversified Path of Social and Cultural History on a Global Scale

This chapter aims to derive logical conclusions by investigating the historical evolution and transformation of human social and cultural life within a global context.

Our exploration has touched upon the diverse paths of socio-cultural history within the Bengal region. Across time and space, people have shaped societies and cultures marked by diversity and differences. Over millennia, social norms, customs, and cultural rituals have introduced new elements while losing many along the way. Consequently, the formation of societies has undergone various changes and evolutions, fostering diversity and multiplicity. As the social and cultural context shifts over time, it influences the roles and positions of individuals within society.

Before delving into the primary lesson, let us discuss individuals' diverse roles and positions across different times and types of societies based on our collective experiences and prior lessons. This discussion phase will involve dividing into several groups.

Finally, the conclusion of our discussion will be documented in the table provided.

People's Way of Life during the Hunting and Gathering Era	Modern Living pattern of an Individual in a City in 2024

Society and Cultural Life in Ancient Egyptian Civilisation

The Egyptian civilisation is one of the oldest in the annals of world history, emerging some five millennia ago along the Nile's banks in the northeast of the African continent. The social structure of this ancient city-based society exemplified the richness of Egyptian social systems.

In Egyptian society, people were divided into three classes. At the top tier resided the pharaohs or rulers, noble elites, priests, and affluent landholders. The second echelon comprised individuals pursuing independent professions, such as merchants, craftsmen, and artisans. The foundation of civilisation, the peasantry, constituted the third class. Most Egyptian farmers lacked land ownership and toiled as serfs on the estates of wealthy landholders.

The privileged classes - kings, priests, and elites - enjoyed the societal benefits. The apex of the social system was occupied by the pharaohs, ruling with control over social order alongside the priests. Conquests to different regions often led to the capture of defeated peoples, who were subsequently enslaved and employed across various labour fields or traded in markets.

War prisoners were sold in markets, and Egypt used different ways to make people slaves. Rich folks lived in grand palaces in the best parts of cities. Meanwhile, poor farmers and slaves lived in mud houses in really poor areas. Even though farmers had more money than slaves, both groups were treated badly and had low social status.

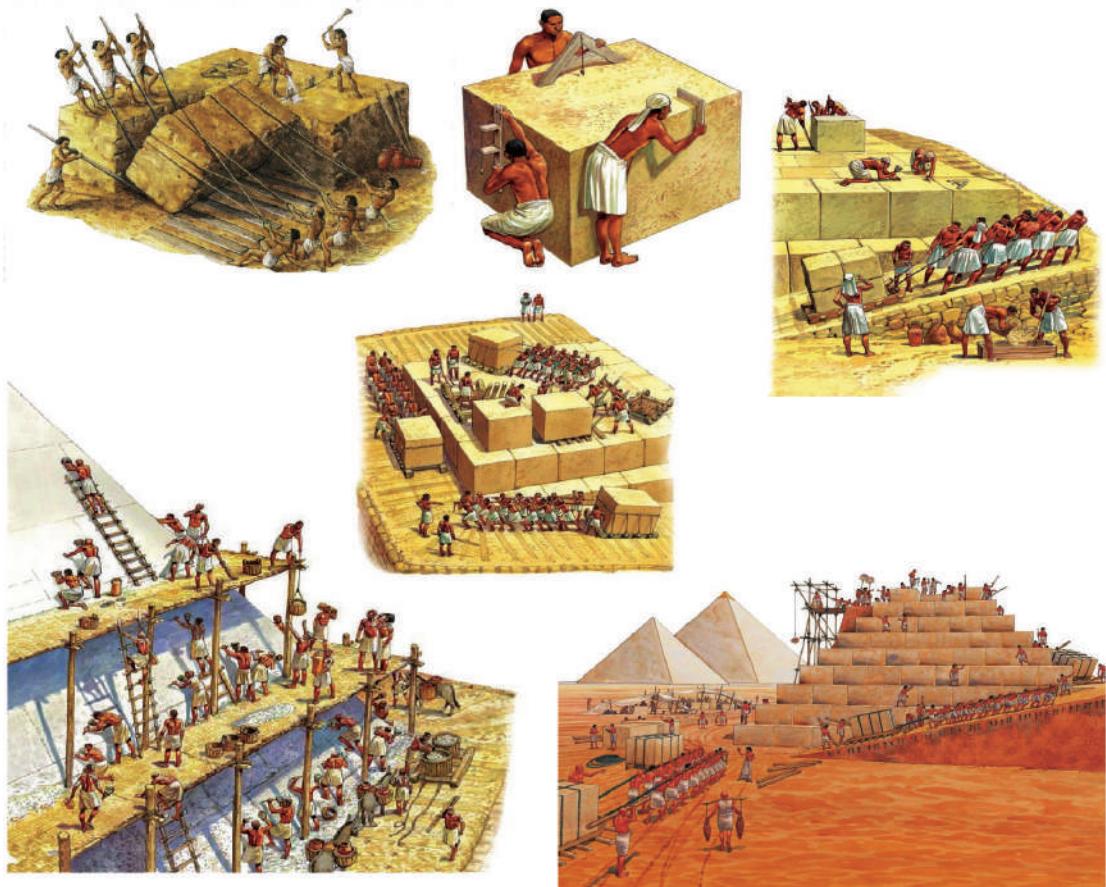


“Women’s role in ancient Egypt’s throne succession goes back in history. They held key roles in state affairs too. Queen Nefertiti, wife of King Akhenaten, was an influential figure. Together, they transformed Egyptian society. The first image shows Nefertiti’s sculpture, while the second depicts an artist’s vision of her appearance.”

The cultural contributions of ancient Egyptians were diverse and remarkable. Religion had a substantial influence over their societal and cultural realms. Worship extended to various natural elements (e.g., sun, moon, storms, floods, wind) and animals (e.g., lions, tigers, snakes, hawks, crocodiles, cats). Among the pantheon, the sun god 'Aman Re' held prominence.

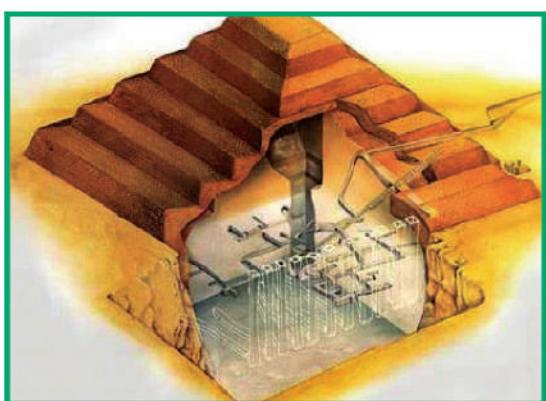
The rulers of Egypt, known as Pharaohs, fostered the belief that they were divine descendants destined to regain their exalted status in the afterlife. After death, the pharaohs' bodies were mummified in a special way so that they would not rot. Mummification processes preserved their bodies in elaborate structures like pyramids, showcasing advanced architectural and anatomical knowledge.

Different Steps in Building a Pyramid

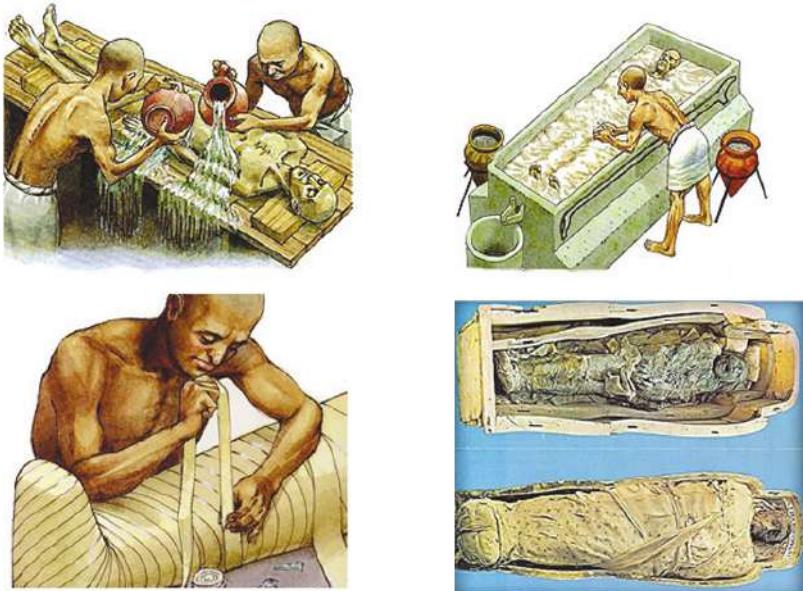


Different stages of pyramid construction:

Stones were meticulously measured, cut, and shaped to precisely fit the pyramid's structure. They carefully put each stone on top of another, one by one. Ropes were used to hoist the stone pieces upwards, requiring substantial labour. It is estimated that constructing a large pyramid demanded around 25,000 to 30,000 workers who were housed and provided food close to the construction area. This picture is drawn from imagination and shows the various steps in this building process.



What the Pyramids Looked Like on the Inside



Corpses underwent mummification and were placed in coffins through several stages. The coffins varied in materials, decorations, and rituals based on the social class and influence of the deceased. Afterwards, the coffin was positioned inside a box, often crafted from stone, known as a sarcophagus. This box was then placed within the burial chamber.

The Egyptian civilisation achieved remarkable advancements in literature, science, philosophy, and art, fundamentally rooted in agriculture. They focused on astronomical practices, correlating celestial constellations with natural phenomena like floods and droughts. Addressing agricultural and religious necessities, they devised the lunar calendar, known as Chandrapanjika, based on moon observations, comprising 354 days a year. Around 4200 BCE, they established the solar calendar, featuring a 365-day year. Pioneering a 30-day, 12-month year structure, they introduced the 'leap year' concept every four years, aligning it with the Nile's flooding, thus adding 366 days to the count. Additionally, their innovations extended to creating sundials for time measurement.

Egyptians made significant mathematical contributions, inventing addition, subtraction, and multiplication methods. Their architectural marvels fused geometric calculations and designs, reflecting the essence of a collective struggle for life and civilisation at a specific time and place in history.

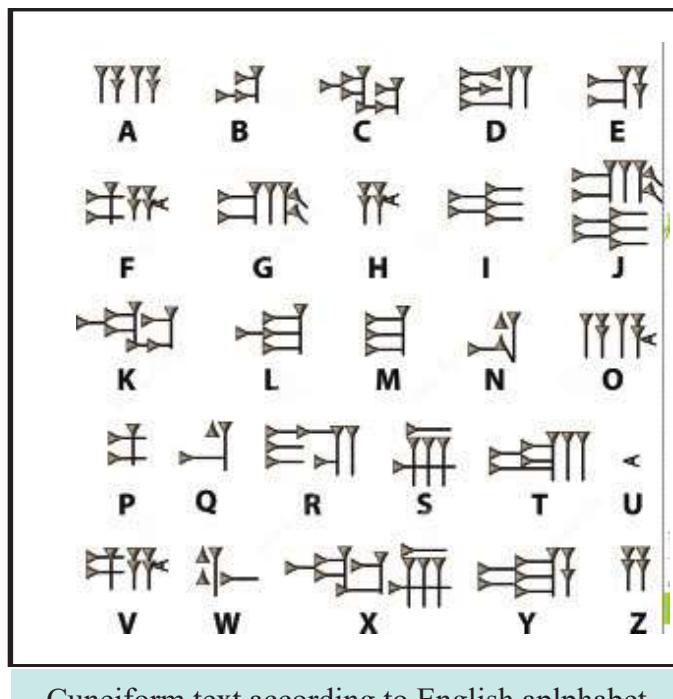
Among their paramount contributions stands the invention of writing, marking the genesis of writing in human history. Initially pictorial, their script comprised drawings representing objects and small dots denoting numbers, known as hieroglyphics—a term coined by the Greeks, meaning sacred carving. Gradually, they evolved from pictorial scripts to letter-based writing systems. They also innovated writing materials, introducing papyrus crafted from reed plants. Thinly cut papyrus stems were dyed and sun-dried to create suitable writing surfaces, and black ink was developed for inscription.

Society and Culture in Ancient Mesopotamian Civilisation

From approximately 4000 BCE, a series of urban civilisations arose in the region between the Tigris and Euphrates rivers in present-day Iraq. The Sumerians, Babylonians, Assyrians, Phoenicians, and Chaldean civilisations are notable among these. In history, the collective name of these civilisations is Mesopotamian civilisation. These urban civilisations developed at different times in different geographical locations on the earth's surface and also had a class-based society like the Egyptian civilisation. The king was omnipotent. Priests or clerics further strengthened this power of the kings. They introduced the king as the representative of God. The social status of other classes of people was much lower. Slavery was prevalent in the society. Serfs and slaves were the lowest class.

In the Sumerian and Babylonian civilisations that developed in Mesopotamia, women could own property and had the right to trade independently. On the other hand, women did not have that right in the Assyrian civilisation that developed in the same region. In the Chaldean civilisation, girls' rights were also minimal.

Sumerian civilisation is said to be the forerunner of Mesopotamian civilization. They have made significant contributions to history. Around 3000 BCE, the Sumerians invented a writing system called cuneiform. Letters were engraved on a soft clay plate with the tip of a thin stick. Later it was preserved by sun drying or burning. The Sumerians were literary lovers. Around 2000 BCE they composed an epic called 'Gilgamesh'. The Gilgamesh poem contains many references to the Great Flood and cosmology that later appear in various scriptures.

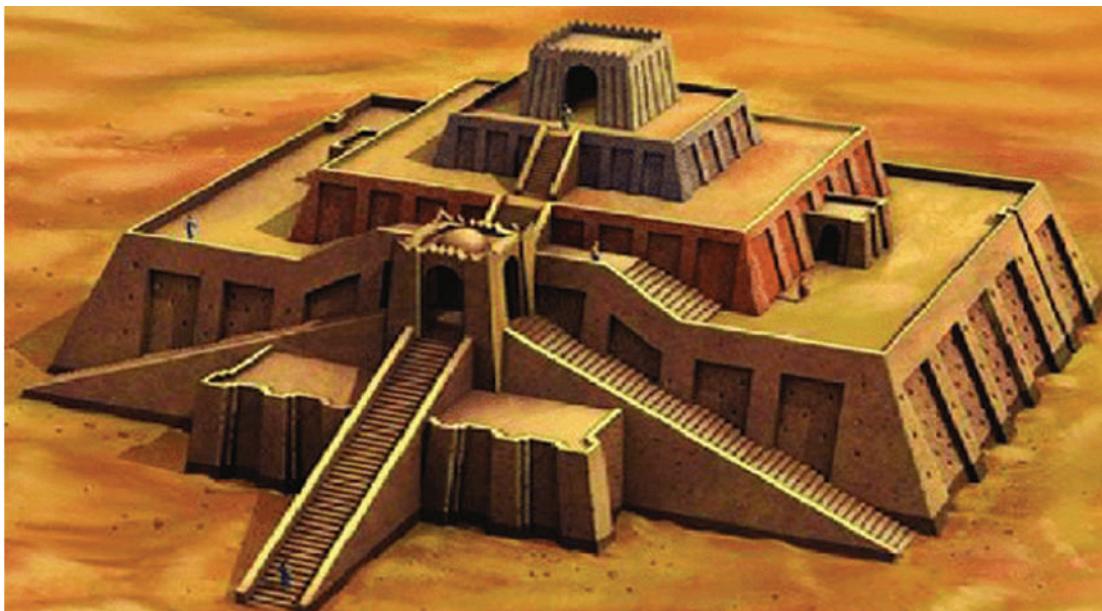


Sumerian civilisation introduced the first wheeled vehicles. The contribution of Sumerians was also significant in the field of architecture. One of the most outstanding achievements of Sumerian architecture was the ziggurat.



The use of wheels in the vehicle, illustrated in a picture discovered in Ur

For video: <https://www.khanacademy.org/humanities/history/ancient-medieval/ancient/v/stanford-of-ur-c-2600-2400-b-c-e>



Every Sumerian city center had a temple dedicated to a city deity. These temples were called ziggurat. How did the ziggurat in Ur look like at that time? Two imaginary images of that temple. copyright: Jean Claudegolvin (<http://jeanclaudegolvin.com/en/project/middle-east/>)

Diversified Path of Social and Cultural History on a Global Scale

Historically, the Sumerian and Babylonian civilisations, like the Egyptians, made significant advances in mathematics, astronomy, and medicine.

The Sumerians were the first to introduce the ‘7 days a week’ rule and ‘24-hour days’. Babylonians made essential contributions to civilisation in the field of law. Hammurabi, a Babylonian warrior and organiser, compiled and enacted a universally accepted statutory law that replaced local customs and traditions. Hammurabi’s code of laws covered almost all types of criminal matters, including marriage, business, family, property, agriculture, and slave trading. The criminal provisions of Hammurabi’s law were retributive.

Society and Culture in Ancient Greece:

Many of the world’s civilisations emerged near rivers. Greek civilisation stands out remarkably in this regard. Unlike rivers, the sea played a more significant role in shaping the development of Greek civilisation. Characterised by mountains and islands amidst seas, Greek civilisation bloomed around 1200 BCE in a relatively desolate region of small islands, maturing by 600 BCE. Comprising numerous small cities, Athens was the capital and a hallmark of democracy’s birthplace.

Like Egypt and Mesopotamia, Greece had a class-based social structure. The privileged upper class included rulers, priests, and merchants, while local peasants and slaves held lower positions. This society was distinctly divided into the elite and exploited classes, where The aristocracy owned all the wealth and administrative privileges.

The slaves and the workers were exploited and oppressed by them. The economy relied on agriculture and trade. Wheat and barley were their main agricultural products. Due to the majority of the land being infertile, food had to be brought in from external sources. That is why farmers faced extreme poverty due to barren land. Most of the wealth belonged to wealthy leaders and traders.



A recent photograph of the main city center or Acropolis of Athens, one of the key city-states of the period.
(Source: history&kids.co)



Athenian Acropolis: The Parthenon Temple of goddess Athena (Source:history4kids.co)

Greek civilisation thrived on maritime activities. The Greeks specialised in ship building for communication among islands and cities. They were almost unbeatable in naval battles. They used their warships to attack the neighbouring kingdoms. The Greek city-states were also often at war. Here are depictions of Greek war vessels and artistic representations of fictional battles between the Persians and Greeks. These pictures will give you an idea of the Greek ship building skills, weapons, and armour.

Diversified Path of Social and Cultural History on a Global Scale

To grasp the complete history of Greek civilisation, it is crucial to recognise their profound involvement and connection with the sea. As an island-centric society, the Greeks innovated a variety of ships and naval strategies for both inter-island communication and warfare. Their mastery extended to using these vessels for commercial purposes, too. These ships, termed as Triremes, were constructed and operated with exceptional expertise. Accounts from various written sources reveal that these ships were given diverse names, often derived from gods and goddesses, locations, animals, objects, and abstract concepts such as Freedom, Dignity, and Bravery.



Exercise

Compare and contrast the wooden ships of our country with the vessel in ancient Greece.

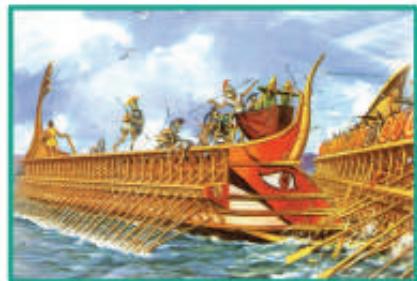


Commercial Cargo Ship

Greek religious life revolved around numerous gods and goddesses, with Zeus at the forefront, ruling over thunder, rain, and the sky. Various stories and legends have been written about the gods and goddesses of ancient Greece. According to Greek mythology, 12 gods and goddesses lived on Mount Olympus. They controlled the sky, lightning, sea, storm, birth and death, art-literature-philosophy-poetry, agriculture, warfare, technology and engineering, entertainment, fertility of the land, trade and commerce, sports, politics, etc. everything.



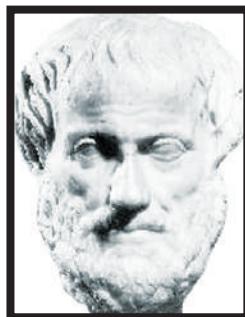
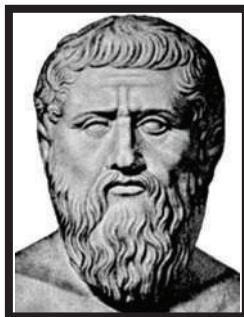
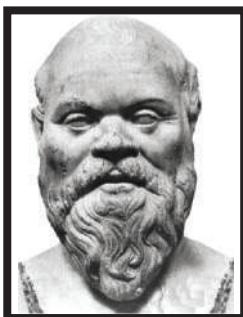
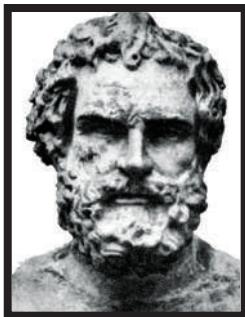
Naval battle



A fleet of Warships



A fleet made up of large ships and small boats for war



At that time, knowledge and science were practised in different city-states of Greece. Many Greek thinkers influenced mathematics, philosophy, science, astronomy, and medicine. They are memorable. Photographs of sculptures of four such thinkers are given. From Left to Right: Thales (623-545BCE); Socrates (470 -399 BCE); Plato (427-347BCE); Aristotle (384-322BCE).

Let us complete the table by discussing within your group the positions and roles held by individuals of various professions within the social systems of ancient Egypt, Mesopotamia, and Greek civilisation.

	The Positions of Individuals from Various Professions	Role
Ancient Egyptian Society		
Greek Civilisation		
Mesopotamian Civilisation		

Different Periods	Different Societies	Poilitical Situation
5th Century		
7th Century		
10th Century		

Renaissance: The Era of Reawakening

Renaissance is a French word. It signifies a rebirth or revival. It marks one of history's pivotal periods. Its influence shapes contemporary society, driving people towards rational and scientific decision-making. In 1493, Turkish rulers captured Constantinople, which prompted scholars, artists, and thinkers to seek refuge in Italy. At the same time, artists and thinkers in Italy had new thoughts. They mixed ideas from Constantinople and Italy, making a Renaissance. This started new ways of thinking about art, books, ideas, how society works, and culture. This is known as the Renaissance in history.

Once Christianity spread across Europe, religion controlled European society, culture, and government for nearly a thousand years. This led to a slowdown in the development of arts, literature, and philosophy. Europe lost contact with the science, philosophy and other knowledge of the Golden Age of Ancient Greece. Humanist writers like Boccaccio and Petrarch challenged religious influence by the fifteenth century, revitalising new thought processes.

The reconnection with ancient Greek knowledge occurred through translations from Greek to Arabic and subsequently to Latin. Many Muslim and Jewish scholars got involved in this work. At one time, the tide of knowledge and science came to the Muslim empire that spread from Arabia to North Africa and Persia to Central Asia. During that time, scholars sought and translated ancient Greek texts. This rekindled connection synchronised with Italy's burgeoning pursuit of knowledge, catalysing the Italian Renaissance and heralding revolutionary changes in art and literature.

Italy's educational centres shifted focus to worldly knowledge, science, and philosophy, departing from religious-centred teachings. Influential scientists, writers, thinkers, and artists emerged during this era, propelling human civilisation towards progress and enlightenment. Copernicus and Galileo were two pioneer Renaissance scientists. Since ancient times, people have considered the Earth the centre of the universe. The old scriptures also said the same thing. The Renaissance scientists shattered this notion and unveiled the historical truth of Earth orbiting the sun. Leonardo da Vinci and Michelangelo are two eminent painters of the Renaissance age. Leonardo da Vinci is considered one of the best and most significant artists ever.



The famous Renaissance painter Leonardo da Vinci is on the left in the above picture. On the right is the famous painting of Monalisa by da Vinci.

Another significant event of the Renaissance Age is the rise of nation-states. The rise of nation-states started in the fifteenth century, empowered by influential European monarchs who facilitated trade expansion. European sailors from Spain, Portugal, England, etc., driven by their maritime expertise, initiated trade connections with South Asia and India. Portuguese navigator Vasco da Gama discovered a sea route from Europe to India via Africa's southern coast in 1498. Also, Italian navigator Columbus' 1492 voyage, funded by Queen Isabella of Spain, took him to America. Till then, people of Europe and Asia were utterly unaware of the existence of America. The vast waters of the Atlantic Ocean stood in the way. Following Columbus's route, the Spaniards took the initiative to establish an empire in certain parts of America. Afterwards, Portuguese and English sailors and traders, one after the other, raided the new continent and attempted to claim it for themselves. These voyages pushed European powers to create

Diversified Path of Social and Cultural History on a Global Scale

colonial rule in the Americas. As a result, Native American populations were displaced and controlled by the Europeans as the colonisers sought land and resources.

Because of their new found navigational discoveries, European colonial rule extended across the Americas, Southeast Asia, and Africa, including the Indian subcontinent. The colonial expansion by European powers primarily aimed to dominate varied mineral resources and uncharted territories across Asia, Africa, and the Americas. These geographical discoveries and ensuing colonies facilitated social and cultural exchanges among people from diverse countries and continents. Western knowledge, science, education, philosophy, and architecture were disseminated into America, Africa, and Asia, impacting local customs, beliefs, and rituals.

Industrial Revolution:

The Industrial Revolution is one of the most significant historical events that significantly impacted people's lives. It was initiated in mid-eighteenth-century England, and this period introduced the extensive use of machinery in agriculture and industry, replacing manual labour. While humans traditionally performed tasks, the invention of the steam engine marked a shift towards mechanisation. Large factories emerged, revolutionising production. Also, farming improved by using things like fertilisers, machines for planting seeds, and new ways to breed plants and animals. This helped make more food to feed more people as the population grew. England, with colonies in Asia and Africa, sourced raw materials from these regions for its burgeoning industries, using the colonies as markets for its manufactured goods. Although commencing in England, the Industrial Revolution progressively spread across Europe and other global regions, fostering the development of modern cities.

Boats, ships, railways, automobiles, etc., are also equipped with first steam-powered engines, then oil and electric-powered engines, accelerating the pace of civilisation's progress.

Human civilisation swiftly gravitated towards a technology-driven lifestyle, intertwining machines and technology with daily life across agriculture, industry, entertainment, transportation, and construction. The ripple effects of the Industrial Revolution extended to the Indian subcontinent, influencing regions like Bengal and Bangladesh.

Fourth Industrial Revolution

The revolution that began with the invention of the steam engine went a step further. The third industrial revolution was initiated in the late 19th century. The main contribution of this revolution was the use of computers and the internet. The fourth Industrial Revolution era is also known as the age of digital technology or information technology. Human civilisation has entered the fourth industrial revolution era by introducing information technology and artificial intelligence. The fourth industrial revolution started in the last decade of the previous century. That revolution ushered in radical transformations across various facets of human civilisation, introducing virtual reality, artificial intelligence, driverless cars, drones, nanotechnology, and quantum computing.

Advances in artificial intelligence help us explore genetic engineering and expedition to the far-off parts of space. With the integration of all the past historical experiences, this revolution directs us to move forward. Because of the advancement of science

and technology, people find unity even in diversity. The stories of various societies, cultures, and individual lifestyles spread in different parts of the world and are being filmed and recorded in multiple formats, including audio and video, and spreading every where through the Internet. As a result, people are learning about different lands, social customs, cultures, and traditions and nurturing their own society and culture. Here, societies embrace and sometimes adopt elements from other civilisations.

All these diversities are being connected, and there is a universal unity in a global context. The experience of the formation and transformation of society and culture of people living in different parts of the world is now becoming accessible for all people to know. Socio-cultural influence and dynamism are increased. Experts say that the world as a whole is now a global village.

During the war of liberation, the changes in the social and political context in the area and the impact on the position and role of the people in the area

We learned through this learning experience that any kind of change in social/political context at any given time affects the position and role of people in that area. Now we will use that idea to find out what changes happened in the social and political context of my area during the liberation war and what was the position and role of the people in the area then.

- First, we will create a query for the search. Below is a sample. Like this, we will sit in groups and discuss and finalize our questionnaire.

Questionnaire

1. During the war of liberation, were there any changes in the profession of people in our area? Why then?
2. During the war of liberation, were there any changes in the infrastructure in our area? What kind of changes and why?
3. Were there any political changes for the management of our area during the liberation war? How did this change affect people?
- 4.
- 5.

After that, we will collect information from my family and the elderly people of the area by using the questionnaire and prepare a report/poster as a group and present it.

Let us protect nature and human bonds

Human civilisation and nature have been inseparable since the beginning of creation. From time immemorial, we have been using natural resources to live healthily, sometimes directly and sometimes in modified form. We have been continuously using nature for daily needs. We get all the ingredients for our survival from nature. However, is this constant use of nature's elements causing any change in the environment around us? So if it is, can it cause any danger for us? We cannot stop using natural resources to avoid this danger. There is no way to survive by destroying. We can find ways to use resources that do not harm nature. Finding the ways is not easy at all. For this, we will look at nature more closely; we need to know the interaction between nature and man. We will try to see and understand nature better by doing the following tasks. We will know about the relationship between nature and people.

- First, we will write some sentences about the pictures we are looking at in the table below. The sentences will be: What is it? Where or how is this? How to relate this to us? And what problems can we face if it is lost or damaged?

Image	Sentence
	
	



Let us protect nature and human bonds

- Doing the above task made it possible to understand a little about man's close relationship with everything in nature. Now, with the teacher's help, we will directly visit a place with plants and animals around us. We will fill the table below with the information obtained from these observations.

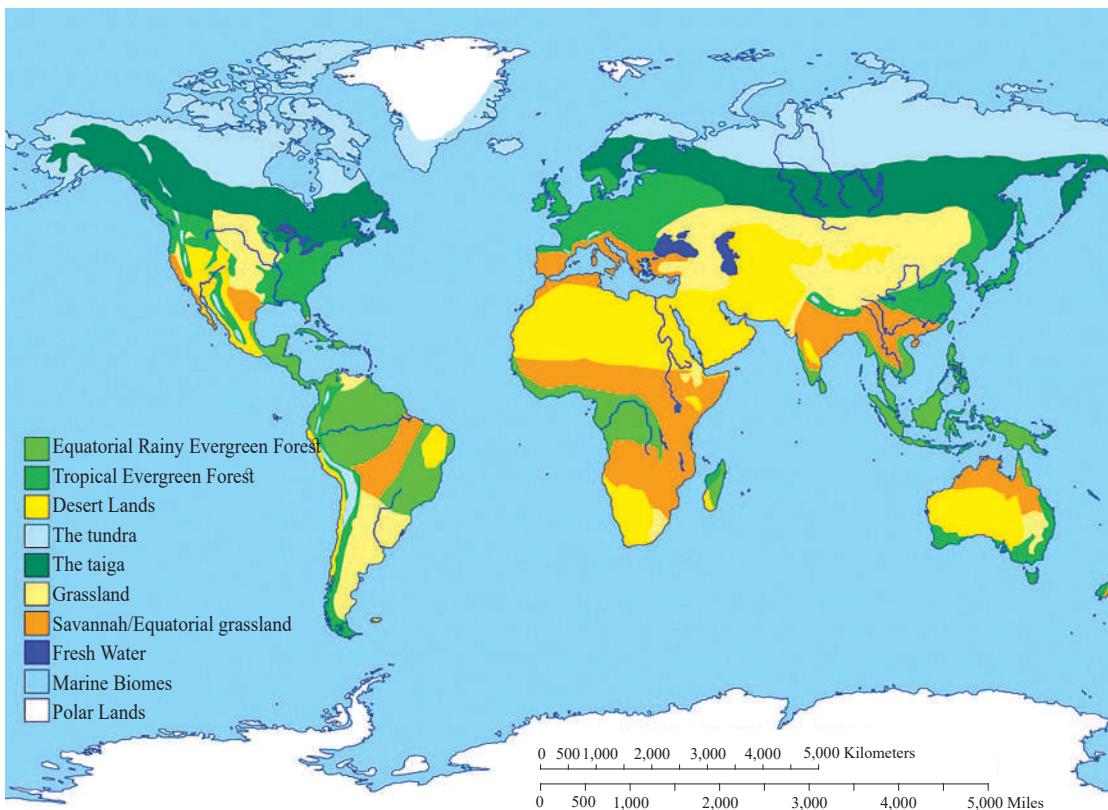
Effects of Human Activities on the Observed Habitat

The Name of the Location and Image	The Relationship with Human	Identifying the Problems	Things to do in Preserving

- At the end of observation, we will exchange our results with our friends and teacher.

Investigating and Making Models of Different Types of Biomes

- Through our previous tasks, we have seen different habitats nearby. I have learned a little about our relationship with all these habitats. There are many such habitats all over the world. The biome is the habitat where the climate, flora and fauna differ. What is the environment like in these places where other living organisms gather? How are plants and animals organised there? If the balance in these areas changes or is not the same, it is essential to understand how it might affect our lives. If we know this, we can think about using nature without destroying it. By investigating these issues, we will discover the interaction of man and nature with the living areas.
- To do this work, we will first look at a map of the world, then find the places shown on the map with the help of a globe or world map and write them in the table in our book.



Let us protect nature and human bonds

- Now we will come to know about these biome relationships a little better. To get deeper into any subject, one must research the subject. That is why we are divided into groups; each group will explore one biome at a time. In this research work we will follow the steps of scientific research method. We will first create a questionnaire for the search. We can create the questionnaire as below, and we can also do it in another way with its help.

Research on biomes

1. Where is the biome located?
 2. What type of climate exists there?
 3. What types of flora and fauna are found?
 4. What possibilities has this biome created for the Earth?
 5. What problems can arise if the climate and other assemblages of that biome change?
 - 6.

- The information we need for this research work, we can take from the research section at the end of our book or we can also take the help of the internet.

- After the research work is completed, we will present the results obtained from the research of our respective groups in the form of biome model and finally write a report according to the report writing rules and submit it to the teacher.



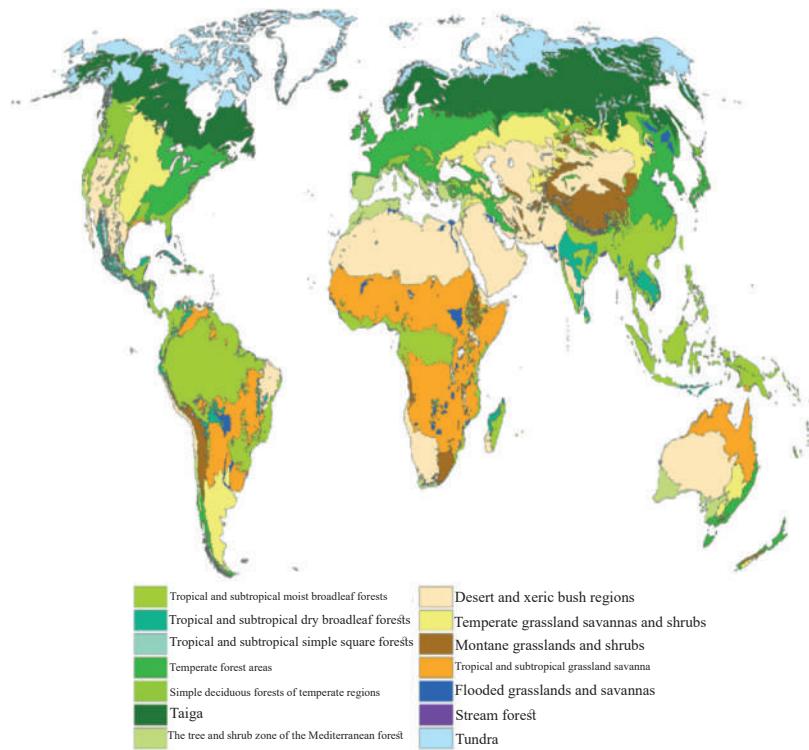
Biome Model

Globally exploring changes in Bangladesh's existing natural resources (forests) and risks resulting from it:

We have seen how dependent we are on the environment around us, and forests play a major role in maintaining the balance of this environment. Just as we need nature to survive, so nature needs forests to survive. But in recent times, it is seen that the amount of forest land is decreasing significantly in the whole world including Bangladesh. This time we will know where the forest is decreasing or what its current condition is. For this, first we need to know where in the world there are forests and what they are known by. Through the following several activities, we find out where the different forests of the world, including Bangladesh, are located and what kind of changes have occurred in those forests over time.

- First, with the help of a world map or a globe, we will find out in which countries there are the famous forests of the world, and they belong to which continent; then we will fill in the table below.

Let us protect nature and human bonds



- We learned about the many forests of this world, saw the variety of their names. Now we will know the condition of these forests. For this, we will compare the changes in the state of forests in 2000 and 2020 with the help of the world map.

Forest Lands of Bangladesh:

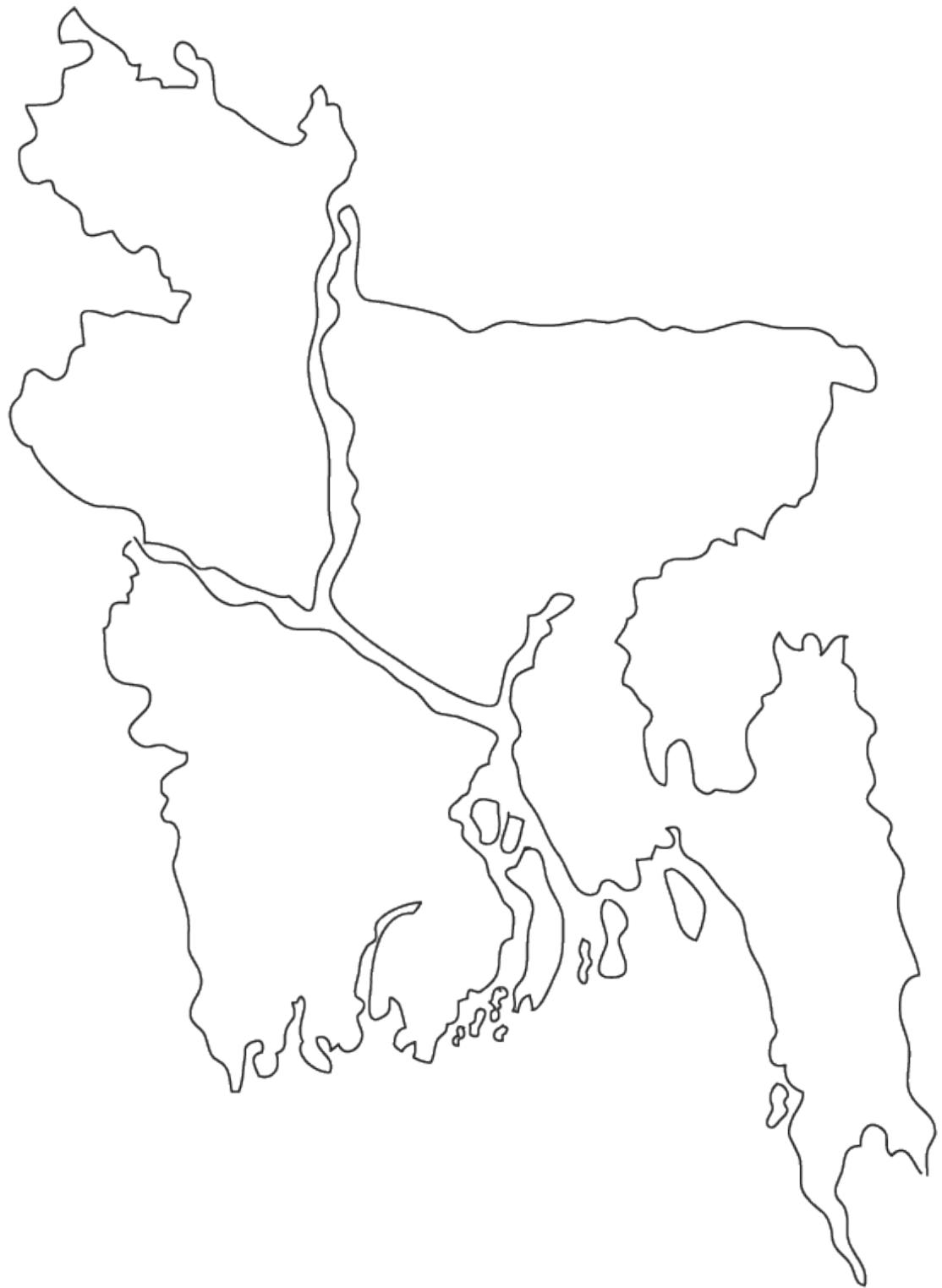
- Now we will keep our eyes on the forest areas of our beloved motherland. Through investigation, we will find out the current status of forest resources, a way to save the nature of Bangladesh. Only then we can think about saving our beloved motherland Bangladesh. In this way, the whole world's nature will be saved from destruction when the people of the whole world look back to their motherland.



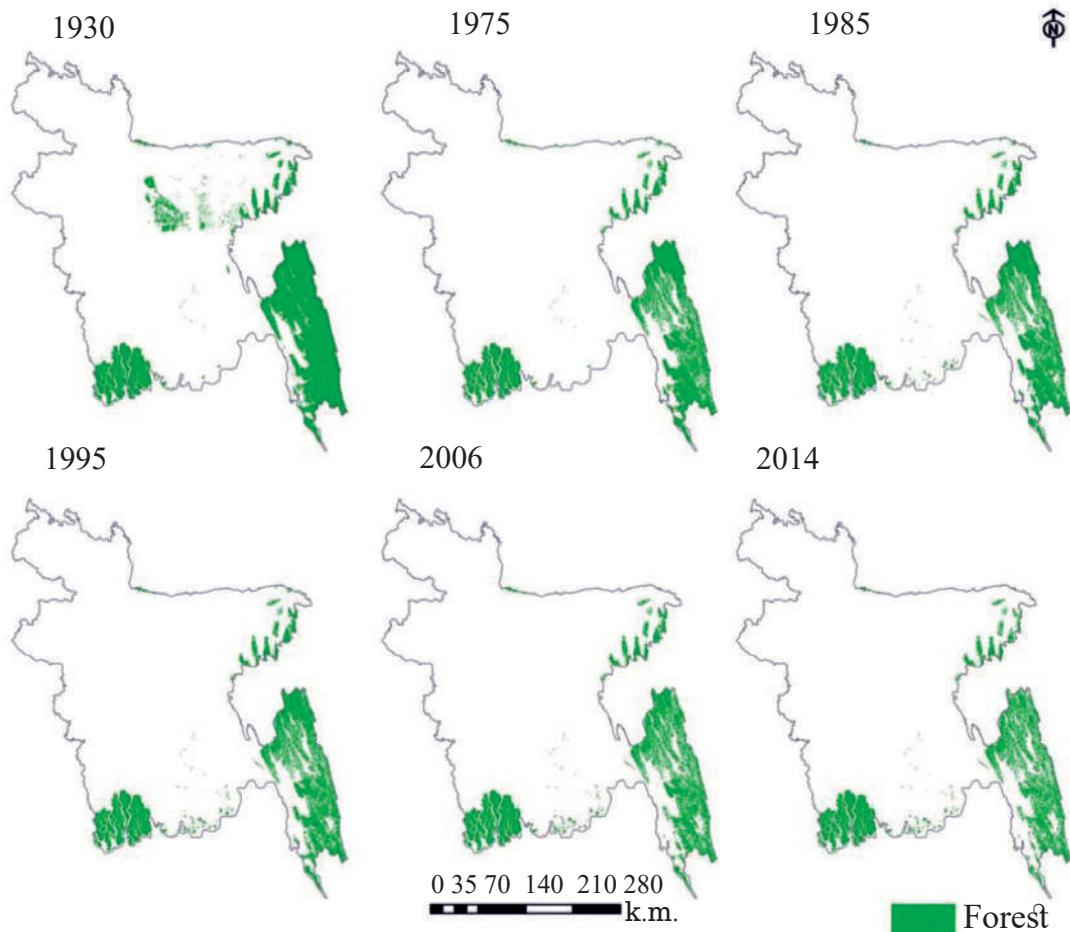
Exercise

First we will see the location of major forest covered areas of Bangladesh with the help of map of Bangladesh and then we will identify the location of forest areas using different colours on a blank map of Bangladesh.

Let us protect nature and human bonds



- This time we will see the pattern of change over time of the forests which we have known the names and locations



- We saw above the forest land of Bangladesh decreasing day by day. You already know that the result is not good. But as a result of this, we need to know more deeply if we want to know exactly what kind of danger we can fall into or to determine the level of danger. And for this, now we will research in a scientific way.
- We will do this research as a team. And the subject of this will be_
 - What are the changes in the forests of Bangladesh?
 - What are the reasons for the change?
 - What could be the result of the change?
 - What role can be taken in sustainable preservation of nature?

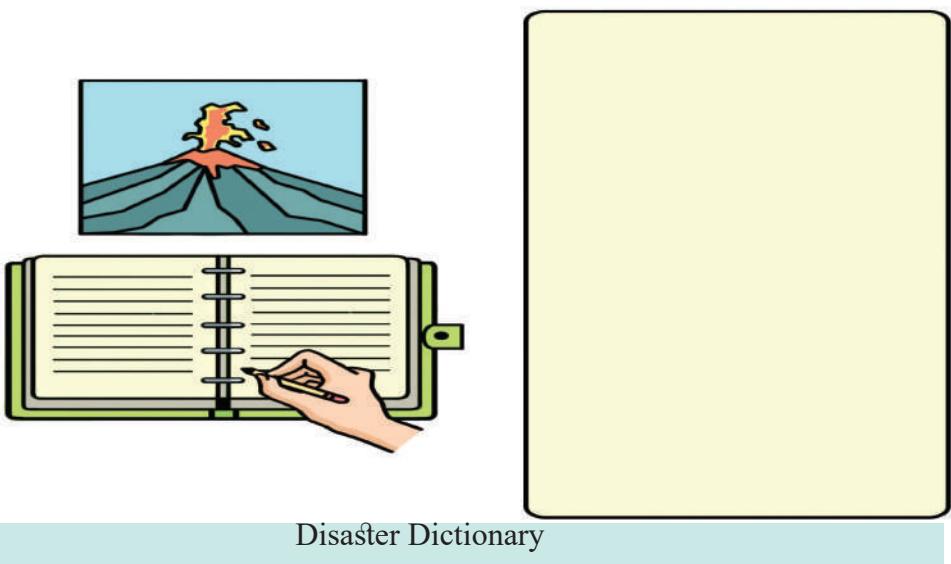
Let us protect nature and human bonds

- Information on this research work we will get in the research text section or the help of internet can also be taken.
- While doing the research, we will keep the indicators given in the table below in mind.
- The results of the research will be presented through posters or plays

Name and location of forests	What have been changed now	Reasons for change	What kind of effects can all these changes have in our life/ results	What steps can be taken for sustainable development

Natural disasters and our plans

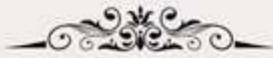
- Through our previous work, we have realized that in spite of being a small part of nature, man is destroying the nature continuously, and the natural balance is also being destroyed. A growing number of natural disasters remind us how dire the consequences are. Now we can do a research a little about some natural calamities happening in the world and in Bangladesh through the following works.
- First, let's try to remember the topography dictionary we made in sixth grade. If someone has forgotten, they can collect old books and look at them. Now we will each make a dictionary like the sixth grade. But that would be our dictionary on disaster. To do the task we would each make a diary, then write a picture and a few lines about each disaster we learned about.



Once our dictionary is created we will also exchange it with our friends.

Then we will be divided into groups, and through project-based work, will find out what natural disasters occur in our area, what problems we are to face due to these disasters and what sustainable management can be done to prevent them. We can get the information needed for this search from our family or people in the area.

We will produce a paper with our findings. The title of our paper will be— Our Paper: Disaster Numbers:



Our Newspaper

Disaster Number

Playing an Effective Role in the Goal of Sustainable Development

We know how dependent we are on nature for survival. Through many works, we also learned how close the relationship between nature and people is. But we are only taking from nature, and not thinking of giving anything back. If we do not use nature properly, and if it continues like this, then one day the power of nature to give us will be exhausted. So we will plan to meet our needs by keeping nature in order. And its name is sustainable development. It is through the development of this method that we can

strengthen our bond. So we should also practice sustainable development in our own sphere, right? We will implement these works through our active civic club and nature preservation club. But we are still small so we will take the support of local people in our work.

Let's then finalize a list of what we can do as a team

- 1.
- 2.
- 3.
- 4.
- 5.

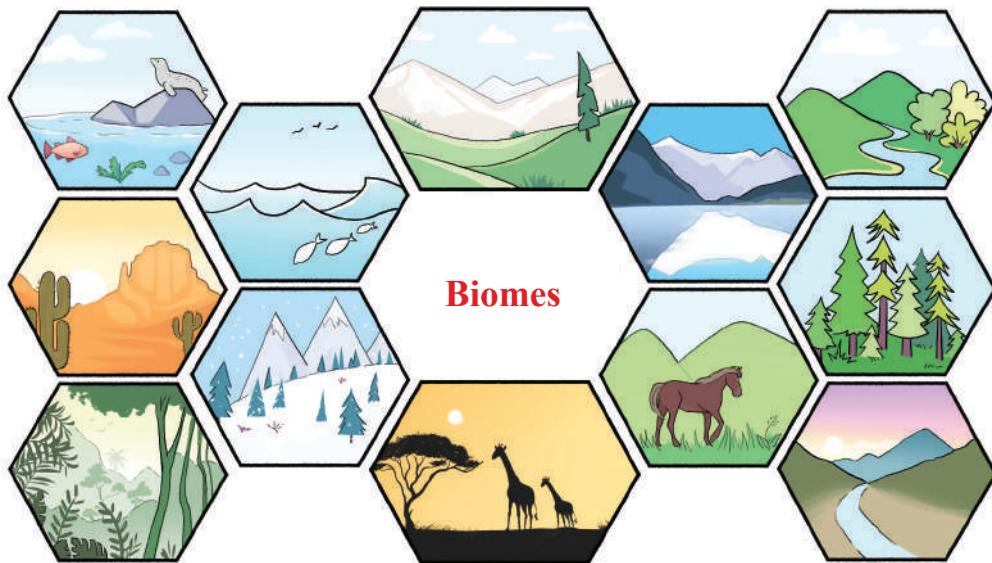
Sustainable use of resources in the area

1. As a part of waste management, initiatives can be taken to send request letters to Union Parishads/Municipalities for separate collection of these two types of waste, biodegradable and non-biodegradable.
2. To send request letters to the Union Parishad/Municipality and take initiatives for implementation to make the ponds, canals or other water sources which are being wasted in the area reusable.
3. Adopting sustainable management in the use of all kinds of natural resources including water, gas, electricity in the area and in your own residence
4. To make the local people aware of keeping the drains clean.
5. Adoption and implementation of social forestry programs.

Finally, we have to remember that a lot of challenges due to climate related disasters are waiting for Bangladesh. And all these challenges can be faced only when we are able to sustainably manage resources and deal with disasters. And we will succeed in this task through future citizens like you, who will build a safe and prosperous delta resilient to climate change.

Let us protect nature and human bonds: Exploratory part

Tundra Biome



Our home this Earth is a unique planet where various types of organisms have been introduced in different environments. From vast oceans to towering mountains, plants and animals all over the world are complementing each other in a wonderful harmony with their environment. A biome is a distinct geographical area consisting of plants and animals with special characteristics of climate and soil in a region of the world. Biome can also be called habitat or territory in Bengali. A biome is considered in terms of climate, topography, soil, etc. in a larger scale than the habitat of animals or plants. These diverse biomes maintain ecosystems and play an important role in sustaining diverse species. In this part we will come to know the fascinating world of biomes and realize the beauty and importance of its existence.

1. Tundra: The tundra biome is a region where temperatures are very low, winters are long and the life cycle of organisms is short. The soil here is cold and relatively less fertile, with very few small plants growing. Rainfall is scanty, but strong winds often blow. The uninhabited tundra region is also called polar desert because of its characteristics. The tundra biome lies below the ice-covered Arctic region, extending to Siberia in North America, Europe, and Asia. About half of Alaska and Canada belong to the tundra biome.

A layer of permanently frozen soil known as permafrost is found in the Arctic Tundra region. The animals living here have a thick layer of sebum under their skin and their skin colour is usually snow white which helps them in adaptation. Hardy animal species such as polar bears, reindeer, arctic foxes, sea lions, various types of seals can survive

in this harsh environment. Migratory birds that migrate south in winter can also be seen in this tundra region. Although the tundra region appears to be treeless at first glance, it is home to short-lived summer climates with flowering and fast-growing hairy-stemmed plants such as cotton, lichens, emapola, berries, etc. This biome is rich in biodiversity with diverse flora and fauna assemblages. However, the environment is changing in this region as a result of increasing temperature due to climate change all over the world. Scientists believe that the ice in the tundra region may melt significantly in the next few days. It will disrupt the propagation and normal life of plants and animals here. Many species may become extinct due to lack of suitable environment. Again, the water produced from the melting ice will increase the sea level. This can lead to various problems in coastal plain countries like ours, such as low-lying land subsidence, expansion of saline areas and disruption of agriculture, resulting in a reduction in food production. In a densely populated country like ours, there is also the possibility of a large number of people becoming climate-refugees if parts of the coastal areas submerge.

2. Taiga Biome: Taiga is a Russian word, meaning simple square forest or pine forest. The taiga is the vast plain forest region of North America and Eurasia, especially Canada and Russia, located south of the tundra region in the Northern Hemisphere. To the south of where the tundra biome ends is the beginning of taiga biome, which extends north of the Tropic of Cancer between 50 and 70 degrees north latitude. It is spread over countries such as Russia, Canada, United States of America (mainly Alaska region), Sweden, Finland, Norway, Estonia, British United Kingdom (mainly Scottish Highland region), Iceland, Kazakhstan (north), Mongolia (north), Japan (Hokkaido island) etc. It is known as Boreal Forest or Snow Forest in English. The main plant species in this biome are pine, birch, larch, alder, willow, poplar, oak, maple, screw, fir etc. The main animal species of taiga biome are brown bear, black bear, Siberian tiger, wolf, fallow deer, red fox, vulture, weasel, various species of birds etc. The special feature of the simple forest or pine forest of this biome is that the leaves of such trees are leaf-shaped and upright. Because their branches do not spread, they go straight up, so they are simple square trees. As a result, the snow or ice falling on it easily falls to the ground in winter. Snowfall or rain can be observed throughout the year in this biome. Usually, the average height of the snow that falls here continuously during the winter months of the year is 50 to 100 cm. During the two to three month permanent summer season, there is an average of 75 cm rain in this biome. Like the tundra, the taiga biome is also facing climate change and human aggression.

3. Equatorial and Tropical Rainforest: This biome is a fresh and vibrant ecosystem with abundant rainfall and dense vegetation. At one time, this forest covered about 14 percent of the entire land area of the world, but now it has reduced to about 6 percent. Equatorial evergreen forests extending up to 10 degrees latitude to the north or south of the equator are home to diverse plant and animal species.

This biome is spread over Central and South America, West and Central Africa, Southeast Asia, the Indo-Malaysian region, the New Guinea archipelago, and Australia. An important example of an equatorial evergreen forest is the Amazon rainforest, which plays an important role in oxygen production. This is why it is known as the “Lungs of the Earth”. It is contributing to global atmospheric carbon sequestration and climate regulation. It is also home to numerous species of flora and fauna, many of which are believed to be undiscovered yet. Plants in equatorial and tropical evergreen

Let us protect nature and human bonds

forests grow rapidly, and since the vegetation is so dense, there is a kind of competition between them for sunlight. In some areas of such forests, sunlight does not reach the ground due to dense vegetation. The soil of this forest is moist and humid most of the time due to rain. The average temperature here is 20 degrees Celsius and the day-night temperature difference is very little. The annual average rainfall in this region is more than 200 cm. However, as the distance from the equator increases, the amount of rainfall decreases. The leaves of the trees here are quite large and broad and remain green throughout the year. That is why this forest is called evergreen forest. There are mainly three types of plants found in this biome. Namely - trees, creeping or climbing plants and parasitic or parasitic plants.

Significant diversity in tree species can be observed in such forests. Major trees include rosewood, rubber, ebony, mahogany, chapalas, gorjan etc. Creeping or climbing plants include ferns, lianas. Parasitic and climbing plants include orchids, moss, lichens, algae, etc. Plants in this biome grow rapidly due to excess rainfall and warmth, so animals do not need to travel elsewhere for food. Animals living in this forest land include deer, hanuman, kotimundis. Animals like chimpanzees, bison, elephants, leopards, gorillas can easily move through the thick woods of this forest. Animals active at night in this forest include opossums, armadillos, jaguars, owls, etc. A significant number of diverse bird assemblages can be seen in this forest. Among the birds, hawks, swifts, curassows, tinamous, hummingbirds, bats, moth-eaten peacocks, various species of roosters, long-billed toucans, long-tailed teals, barbets, bill birds etc. are notable. The primary production of the equatorial evergreen biome is the highest, accounting for about 40 percent of the total primary production (production of food through the process of photosynthesis using sunlight) of all plants on Earth. However, this forest is also a victim of indiscriminate tree killing all over the world. In many countries, these forests have been destroyed and converted into agricultural land. As a result of which forest productivity has decreased, wild animals, birds have lost their habitats. It has increased a lot of agricultural land for us, but it has created various environmental risks. Deforestation in hilly areas has increased the incidence of natural disasters such as soil erosion and landslides. Besides, biodiversity is also facing risk due to forest destruction. However, many states are working to deal with the destruction of forest land by taking multifaceted initiatives in this regard.

4. Desert: In contrast to the fresh and vibrant environment of evergreen forests, deserts are arid biomes known for the lowest rainfall and the greatest variation in day-night temperatures. Annual rainfall in this type of biome is not more than 20-25 cm. The air here is very dry as the water vapour is lost in the process of ascent from the equatorial region and flows towards the desert region. And since there is less water vapour, the sun's rays fall directly on the land, increasing the temperature very quickly during the day. Again, due to the low humidity in the air and the absence of clouds in the sky, the earth's surface quickly loses heat and cools down at night. Deserts turn into a unique landform consisting of vast sand dunes. Once upon a time these deserts had large rocks which were broken down by expansion and reduction due to the heat of the day and the cool weather of the night to form sand. No permanent or temporary water bodies or watercourses are seen here.

Despite the seemingly extreme nature of desert biomes, there are uniquely adapted plants and animals. But desert biomes have relatively less plant or animal diversity than other biomes. Plants that grow in deserts are mainly xerophytic species that can survive

in dry climates. Stiff grasses, thorny and long-rooted shrubs such as cactus, palm, etc. are familiar desert plants. During the short wet season, flowers of some grassy plants are seen to bloom. The animals are relatively small in size and are mostly nocturnal. Desert insects include scorpions, spiders and other insects. Several reptiles have adapted to this environment, such as lizards, gila monsters, rattlesnakes, etc. Mammals include camels, kangaroos, white-tailed deer, mountain sheep, rabbits, rats, foxes, and badgers. Specially notable among birds are cactus-woodpeckers, ravens, burrowing owls, turkeys, vultures, swifts, swallows. The largest desert in the world is the Sahara which is located in the continent of Africa. It is noteworthy that desert plants and animals are unique examples of biodiversity on Earth. Their presence is essential for the balance of nature. Through various human activities and due to climate change, humans have to take initiative so that the reproduction and normal life of these organisms is not disrupted.



Expansion of animals with different characteristics in the biomes of terrestrial and marine parts of the world

5. Grasslands: The grassland biome is covered with large areas of grass or lawn and a few trees. Grasslands exist in both tropical and temperate regions. They contain many diverse ecosystems. Grassland biomes can be divided into two groups, namely (a) Tropical Grassland or Savanna and (b) Temperate Grassland.

(a) Savanna grasslands extend from 10 to 20 degrees latitude in both hemispheres. The temperature is above 20 degree centigrade throughout the year. Average annual rainfall is 25-75 cm. 80-90 percent of the rainfall is formed during summer. A wide range of savanna grasslands includes tropical grasslands and tropical shrublands. Savanna

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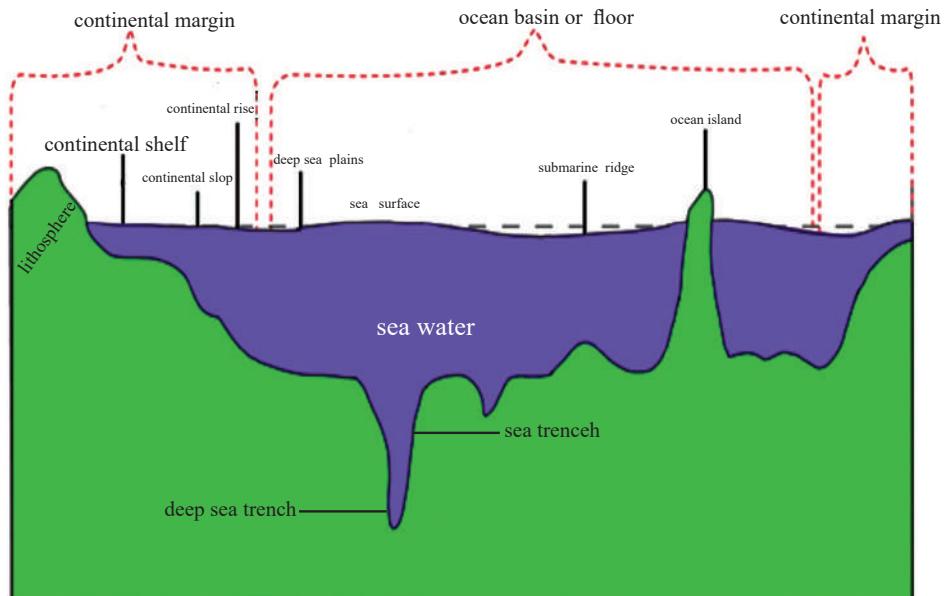
grasslands are found in East Africa and Southern Saharan, South Africa, South America, Australia, the island of Madagascar, Central and North America. Three seasons are observed in the savanna grassland region, namely: dry winter, dry summer and wet summer. Here, it grows a variety of bright green or silvery grasses in wet summers that turn brownish-grey and fall in dry winters or dry summers. A few scattered trees can be seen in these grasslands. During the dry season, the leaves of the trees fall off or turn grey. The ground level of the savannah grassland is mainly grasses and sedges with a height from 80 cm to 3.5 meters. However, grass up to 5 meters in height can be found in the grasslands of Africa. Major grass species include Paspalum, Panicum, Schimisia etc. Besides, some plants like bushes and thorns, pine, eucalyptus are also seen. All classes of people have a special curiosity about the animals of the savanna biome. Africa's savanna grasslands are home to the largest number of herbivorous mammals. These include buffalo, zebra, giraffe, lion, cheetah, elephant, antelope, hippopotamus, gazelle etc. Kangaroos live in the Australian savannah. Savanna grasslands are a sanctuary for many species of birds. Toucans, parrots, finches, doves, magpies, tias, ostriches, and emu are among these birds. Invertebrates include flies, locusts, wees, ants, wasps, grasshoppers, etc.

(b) Temperate grasslands do not have large trees like savanna grasslands. These grasslands are mainly found in continental areas where there is less rainfall due to the influence of western winds. These grasslands are scattered throughout the world. Eurasian steppe, South American pampas, North American prairie, Canterbury of New Zealand are notable grassland biomes of the world. The average summer temperature in this biome is 20-23°C and the average winter temperature is around 5°C. The average annual rainfall here is 250 to 650 cm. Turf, trifolium, stipae, and thorny grasses such as xerophytes grow in the Eurasian steppe. Animals include saiga antelope, Mongolian gazelles, wild horses, eagles, hawks, rodents. North American prairie grasslands include Bluestem, Switch, Needle, June, and Buffalo grasses. Animals include bison, rodents, wolves, foxes, eagles, hawks. Grasses such as Breeza, Paspalum, Lunium etc. are found in the pampas grasslands of South America. Pompa deer, visca rodents, bucks, ducks are notable among the animals here. Antelopes, hyenas, foxes, leopards, zebras, goats, sheep etc. roam in the grasslands of Africa. In the grasslands of Australia there are kangaroos, wallaroos, sheep, emu.

The grassland biome is essential for agriculture and livestock grazing. Again a unique assemblage of biodiversity has occurred in these biomes. However, the natural balance of these biomes is being severely destroyed due to the reckless activities of humans. People have converted many places into agricultural land by burning grasslands. Over the years, the burning of grasslands for agriculture or other purposes has reduced the grasslands and endangered the flora and fauna of those areas.

6. Marine Biomes: As you know, the planet Earth has more water than land. The marine biome, consisting of vast oceans and seas, occupies 70 percent of the Earth's surface. It is a complex and diverse ecosystem, harbouring a variety of mysterious marine life,

such as exotic fish, whales, coral reefs and countless other creatures. Since ocean water is salty, organisms in marine biomes have to adapt to the salty environment. This biome is not so much influenced by regional climate patterns but the oceans can control or influence the climate patterns of different regions. Apart from the Earth's oceans, other seas and gulfs also belong to this biome.



Physical structure of the sea and adjacent land areas, islands

Characteristics of marine biomes are observed in terrestrial saltwater lakes, such as the Caspian Sea, the Dead Sea between Jordan and Israel, Lake Urmia in Iran, etc. Marine biomes can be divided vertically into three layers. Namely: the euphotic zone which has enough sunlight up to a depth of about 200 meters, next is the layer known as dysphotic zone that receives less sunlight, and the last layer is aphotic zone where sunlight does not reach. Species and expansion of organisms are determined by variation in sunlight availability. However, in the upper euphotic layer where there is sufficient sunlight, about 90 percent of marine organisms live. Marine biomes can be divided into three main categories based on their location, namely: oceanic biome, coral reef biome and estuarine biome. These biomes have differences and diversity in the environment, flora, fauna or micro-organisms present. To facilitate the understanding of the marine biome, we will look at the structure of the ocean from the diagram.

Salt-tolerant plants in the ocean biome are called halophytes. Sea salt-tolerant plants are annuals or perennials. There are different types of flowers including grasses and shrubs. On the basis of their biological characteristics, the plants of the marine biome can be divided into five main groups: sea-grass, kelp, sargassum, phytoplankton and red algae. Interestingly, though the marine flora is much more diverse and numerous,

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but it is fatal to 99 percent of the plants that grow here. And only 1 percent of plants survive by adapting to salty environments.

The fauna of the ocean biome is so diverse that all six major animal classes are found here. The only exception is probably the amphibians, a portion of which does not live directly in the salty water of the sea but rather lives in relatively less brackish water. Invertebrates include sponges, snails, mussels, various insects, and jellyfish. Reptile species include sea turtles, sea snakes, and saltwater crocodiles. There are also more than 20,000 different species of fish. Mammals include blue whales, seals, sea otters, polar bears, dolphins, sea lions, etc. Dumbo Octopus, Vampire Squids, Anglerfish, Zombie Worms etc. are some of the scary creatures in the marine biome. About 350 different species of birds are important components of the ocean biome, although they do not spend much time in the sea. The plants and animals of marine biomes are specialized for adaptation to the hostile environment of the sea. For example, many plants have special strong roots by which they can attach to rocks or solid objects and are not dislodged by strong currents. Animals can also survive under wide variations in light, heat, food and water pressure. Therefore, marine biomes are unique in all aspects and the organisms here are valuable resources of the world.

Marine biomes play an important role in maintaining oxygen balance on Earth, regulating climate and as a source of food and resources for mankind. However, recent studies have shown that only 13 percent of the world's oceans are in their natural state of balance, with the rest severely damaged by human-made factors such as plastic pollution, overfishing and climate change. The biggest risk in this regard is the impact of climate change. Besides, chemical pollution, noise pollution etc. are causing great damage to the marine biome. Several fish species are already in danger of extinction, such as albacore tuna, Atlantic cod, halibut, salmon, oysters, etc. Since this ocean is involved in our survival and around 800 million people around the world depend on the ocean for income and livelihood through fishing, therefore, it is important to take and implement appropriate initiatives at the national and international level to protect the biodiversity of our marine biome.

However, apart from the mentioned biomes, freshwater biomes can be mentioned. Freshwater biomes are scattered across different regions of the world, resulting in different climates from place to place in these biomes. Ponds, canals, pools, and rivers are primarily part of the freshwater biome. A wide variety of plants and animals can also be found in the freshwater biome. However, the freshwater biome is the most important source of freshwater for humans and animals. Besides, this biome is rich in freshwater fishes which act as the most important source of animal meat for many countries like Bangladesh.

The mentioned biomes are proof of the diversity and balance of life on Earth. We need to understand that the world is not only for humans and humans can never survive alone. Because man collects all the elements of his survival from the living and inanimate environment around him. Other creatures and humans are partners in each other's prosperity and beautiful and fulfilling lives. The biomes that exist on Earth basically illustrate the interdependence among humans, other organisms and nature. Any change in the natural environment of biomes, whether natural or man-made, affects the social life of people. Again, if humans make changes in their social life to meet their various needs, such as food habits, industrialization and infrastructure creation, land use, etc., it has a direct impact on nature. And so it is our responsibility to understand these precious biomes and existing ecosystems and protect them accordingly. It is only by

ensuring sustainable development with the concerted participation of all rather than individual efforts that we can keep our dear earth habitable for all living beings today and for the future.

Marine Resources and the Potential of Blue Economy of Bangladesh

Marine resources refer to the vast store of biological and inorganic resources in the world's seas, oceans and its coastal areas. We got a basic idea about these resources while reading about ocean biomes. It goes without saying that these resources play a major role in sustaining human existence on earth and meeting its various needs. The role of the ocean and its resources is immense in food security, economic activity, and climate control and biodiversity protection. In this part we will mainly try to understand the importance of marine resources, its types, the types and potential of marine resources in Bangladesh and the obstacles to its sustainable management.

As we know, 70% of the Earth's surface oceans are home to a rich and diverse marine resource. These resources can be mainly divided into living (organic) and non-living (inorganic).

Living Marine Resources:

(a) Fisheries: The Sea is a very important source of seafood including fish. Oceans provide food and livelihoods for millions of people around the world. This natural resource fisheries sector plays an important role in the blue economy of Bangladesh. A thriving fisheries industry has developed in our country depending on fish collected from both these sources, coastal and inland water bodies. The marine fisheries sector is a source of employment and income for a large number of people which is also contributing to food security and export earnings.

(b) Aquaculture: Aquaculture, also known as fish farming, is connected with the cultivation of fish, shellfish and aquatic plants in controlled aquatic environments. It is an important source of seafood and helps meet the increasing demand for protein. A significant aspect of the Bangladeshi economy is fish farming. Aquaculture has developed significantly in the country by retaining sea water in ponds, enclosures and agricultural land in coastal areas and cultivating different types of fish, crabs and prawns. Aquaculture is contributing to meeting domestic demand, increasing export earnings and reducing pressure on natural fish stocks.

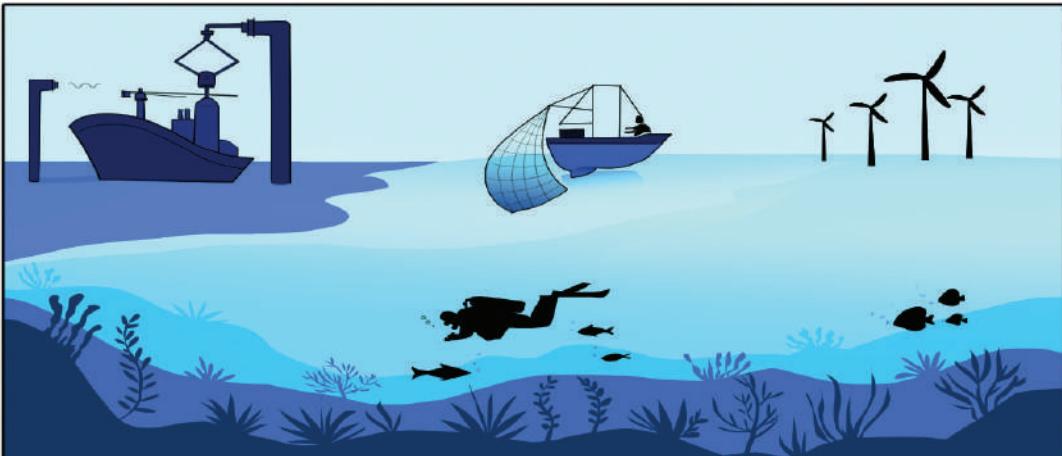
(c) Marine Biodiversity: The oceans are rich in a wide variety of marine flora and fauna. It includes a vast array of mammals, reptiles, birds and invertebrates. These species contribute to ecosystem functioning, nutrient flow, and recreational activities such as tourism and diving. Besides, various marine plants and algae also have nutritional value. Scientists are working on this.

Inanimate Marine Resources:

(a) Minerals and fuels: The seabed contains valuable minerals, including manganese nodules, cobalt-rich crust and hydrothermal vent deposits. Deep seas far from the coast are important sources of oil, natural gas and renewable energy (such as wind and tidal energy). Renewable energy, particularly offshore wind, wave and tidal energy, is another promising sector of the blue economy. The possibility of harnessing wind or ocean wave energy is being explored to diversify the country's energy sector sources and reduce dependence on fossil fuels. The exclusive economic zone of Bangladesh up to 200 nautical miles (1 nautical mile = 1,852 meters) from our coastal area and seashore. It has sole ownership of Bangladesh. Natural gas, oil etc. are being explored

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here. However, exploration and extraction of such fuels requires huge investment.



Patterns of human dependence on marine resources

(b) Sand and Gravel: Coastal areas accumulate a large amount of sand and gravel. They are very important in the construction industry, such as building materials and for seabed preservation. The long beaches from Cox's Bazar to Teknaf in Bangladesh have black coloured mineral sands which are mainly heavy minerals. These black coloured sands contain valuable heavy minerals like zircon, ilmenite, magnetite, garnet, rutile, leuconics, kyanite, monazite. These minerals have potential for industrial use and export to foreign countries.

(c) Tourism: The coastal line of Bangladesh bordering the Bay of Bengal is about 710 km long. Therefore, tourism and entertainment are considered as new economic sectors along this long coastline. Coastal areas with tourism potential include Chittagong, the world's longest natural sandy beach at Cox's Bazar and its adjoining areas, and St. Martin's Island, which attracts both domestic and international tourists. Sundarbans is the only mangrove forest in the southwest of the country which is part of UNESCO World Heritage. It protects us from dangers like cyclones and storms. It is also an attractive place for tourists. Kuakata Beach, located in Kalapara Upazila of Patuakhali District in the southwestern part of the Sundarbans, is becoming popular with local and foreign tourists. Maritime transport and logistics, maritime services, shipbuilding and coastal industrial activities also comprise Bangladesh's blue economy. Ports and terminals facilitate international trade, while the shipbuilding industry contributes to employment and export earnings.

Sustainable management of marine resources can ensure their long-term supply.
However, the obstacles in this sustainable management are:

1. Overfishing and Depletion: Overfishing, illegal fishing and the use of destructive fishing techniques are depleting fish stocks as well as disrupting their reproduction. This is threatening the balance and biodiversity of marine ecosystems. Regulation, regular monitoring and, where necessary, appropriate legislation and enforcement are essential for sustainable management of marine fisheries.

2. Habitat Destruction and Pollution: Activities like bottom fishing, coastal development and chemical and plastic pollution are destroying the habitats of marine fish and other flora and fauna, altering ecosystems and disrupting their normal reproduction and development. Protecting endangered habitats, implementing marine spatial planning and reducing all forms of pollution are essential to maintain the balance of marine ecosystems.

3. Climate Change: Climate change is having a major impact on the oceans. These include rising ocean temperatures, increasing acidity, and rising sea levels. These changes are harming marine biodiversity. Species distribution and numbers are changing. It can disrupt the normal processes of the environment. Mitigating the effects of climate change requires taking and implementing measures to reduce greenhouse gas emissions and protect the balance of marine ecosystems.

4. Ocean Management and International Cooperation: Management of ocean resources requires international cooperation, as the oceans are connected to many countries and are a common resource. It cannot be managed by any single country. Moreover, it may lead to conflict or dispute over resources between states. Effective governance frameworks such as international agreements and regional cooperation can therefore work to prevent overfishing or illegal fishing, pollution and smuggling, and protect marine biodiversity.

Various efforts are being made for sustainable management and preservation of marine resources. These include the designation of marine protected areas, sustainable fisheries and aquaculture, integrated coastal zone management, initiatives to reduce marine pollution, and identifying and mitigating the impacts of climate change. The significant potential of Bangladesh's marine resources and blue economy in terms of economic growth, poverty reduction and sustainable development goes without saying. The needs of a large population in a densely populated country like ours cannot be met by land resources alone. Bangladesh has taken various initiatives for sustainable development. Governments are implementing policies and regulations to ensure sustainable fisheries, protect vulnerable marine ecosystems and promote sustainable aquaculture. Efforts are being made to reduce pollution by using advanced technologies in waste management and enforcing strict regulations on waste discharge. Integrated Coastal Zone Management Plans are being developed to address coastal erosion and degradation, ensure sustainable land use and protect coastal ecosystems. Altogether, Bangladesh's marine resources and blue economy have created significant opportunities for economic development, livelihoods and environmental protection.

Forest Resources of Bangladesh and its Sustainable Management:

Forests are one of the world's most important natural resources, providing essential nutrients for humans and the environment. Forests are essential for maintaining ecosystem balance, protecting biodiversity, mitigating the effects of climate change, and providing a variety of products and services. In this section we will learn about the importance of forests as natural resources and the challenges associated with sustainable management of forests. According to the 2022 data of Food and Agriculture Organization of the United Nations (FAO), about 31 percent of the earth's land area is covered by forests and these forests are very diverse in terms of flora, fauna and ecosystems. Forests play an important role in maintaining ecological balance and keeping the planet functioning. The significant importance of forests is discussed below:

1. Preservation of Biodiversity: Forests are spacious home to a wide variety of animal and plant species. Many of these species are endangered today. There are many species that are endemic to certain regions. Forests contribute to biodiversity protection and ecosystem balance. They serve as habitat, food source and shelter for numerous organisms. Without forests, it would not be possible to sustain the existing biodiversity on earth.

2. Carbon sequestration and climate regulation: Forests play a very important role in the carbon cycle of the atmosphere. Forest vegetation absorbs carbon dioxide through photosynthesis and stores carbon in trees and soil. They act as carbon sinks, reduce greenhouse gas concentrations in the atmosphere, and regulate local and regional climates. Forests are of utmost importance in mitigating climate change.

3. Supply of wood and non-wood products: Forests are a significant source of wood, which is used as raw material for construction materials, furniture and industry. In addition, forests provide a wide range of non-timber products such as fruits, nuts, herbs, fibres, resins and natural dyes. The economic, cultural and medicinal value of these products is immense.

4. Protection of wetlands and regulation of water supply and quality: Forests play an important role in water management by controlling water flow, preventing soil erosion, maintaining water quality and replenishing groundwater sources. Forests act as natural filters for water. In addition, forests retain sediments and various pollutants and ensure a reliable water supply system for people and the environment.

A carbon sink is something that can absorb and retain more carbon dioxide than it releases into the atmosphere. Forests, oceans and soils act as important carbon sinks for the Earth.

5. Recreational and cultural value: Forests provide opportunities for pure recreational activities for people, such as hiking, camping, wildlife watching and nature tourism. Forests hold cultural and spiritual significance for many communities, serving as a backdrop for traditional rituals and cultural traditions. Apart from these, forests protect us from natural calamities. You must know about the terrible storm Sidr that hit the south-western part of the country in 2007. The Sundarbans at that time saved the lives and wealth of the people of that region to a great extent. Without the Sundarbans, the damage would have been more extensive. This is how forests have been protecting us from natural calamities at different times.

Like the rest of the world, the forest resources of Bangladesh are very important to meet the various needs of the country's economy, environment and people. Despite being a small country, Bangladesh has diverse forest ecosystems that provide various benefits and services to people and contribute to environmental balance. The total forest area of Bangladesh, including tea and rubber plantations, is about 2.6 million hectares, which is 17.4 percent of the country's total area. The diverse forests of Bangladesh can be broadly divided into three categories:

1. Tropical evergreen and semi-evergreen forests: These forests are found in the mountainous regions of the country, especially in the Chittagong Hill Tracts and in the eastern and south-eastern parts of Bangladesh. They are densely vegetated, including a variety of trees, shrubs and vines. Among the notable trees of this forest are teak, gorjan, mahogany, gamari, jarul, chapalish, shimul, karai etc. Various species of bamboos are found in this forest, such as Muli, Mitinga, Bhulu, Orah. Once upon a time, the Karnaphuli paper mill in Chandraghona was established based on bamboo extracted from the forests of the Chittagong Hill Tracts. In addition to naturally growing trees in this forest, rubber trees are being cultivated commercially. However, considering the environmental results and economic aspects of this rubber cultivation, it is still not so successful. These forests are home to numerous species of wildlife, including elephants, deer, pigs, porcupines and various types of monkeys. However, increasing human encroachment in these forests and artificial afforestation have threatened the habitat and breeding of animals day by day.

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Forest areas of Bangladesh (Shalban, Evergreen forest, Mangrove forest)

2. Mangrove Forests: Sundarbans is the largest mangrove forest in the world and part of UNESCO World Heritage (522nd World Heritage Site). This brackish water forest is a significant feature of the forest resources of Bangladesh. It is located in the southwestern part of the country and is famous for its unique biodiversity and ecological importance. This forest is spread over the southern part of Khulna, Satkhira, Bagerhat, Patuakhali and Baraguna districts. As this forest is on the seashore, it is inundated daily by tidal water and the soil is wet and muddy. The beautiful trees of this forest have special respiratory roots that rise above the ground and help the plant to take oxygen. Such respiratory organ is called pneumatophore in English. Sundari, Gewa, Garan, Pasur, Golpata, Keora, Dhundul, Bain etc. are the notable trees of this forest. From this forest, wood suitable for furniture, house construction, vehicle making, house canopies and fencing along with gol leaves are available as raw materials for making pencils, diashlai, newsprints. Fish, honey, wax, snails and oysters are found in this forest flooded with salt water. At present, about 120 species of fish are found in the Sundarbans. In addition, there are crabs, shrimps, turtles, crocodiles, dolphins, sharks, otters here. Animals include the famous Royal Bengal Tiger, Chitra Deer, Pig, Monkey, Wild Cat, Tiger, Snake, and Python. Among the birds, the movement of Heron, Pankauri, Dhanesh, Red Crow, Conch Chil, Kingfisher, Dove etc. is seen.

3. Shal forests: Shal forests are found in the central and north-eastern regions of Bangladesh, especially Madhupur of Tangail, Gazipur, Mymensingh, Sherpur, Netrakona and Sylhet regions. They are so named because the presence of shal trees is the most in these forests. It is mainly a tropical deciduous forest. A small part of this forest is also found in Dinajpur, Rangpur and Naogaon districts. Among the wood producing trees in this forest are gajari, kadai, monkata, teak, hijal, haritaki etc. Apart from this, trees such as Amalki, Bel, Jam, Tamarind, Jackfruit, Bairagilata, Bahera, Dhritara etc. are seen. This forest was once famous for animals like leopard, bear, and deer but now they are not seen. However, animals such as hanuman, monkeys, foxes, snakes and several birds are still seen in this forest.

We know that any country needs 25% forest of its total area to live in balance with nature and meet their needs. But the amount of forest land is constantly decreasing all over the world including Bangladesh. The main reasons behind this are-

1. Deforestation and illegal cutting of trees: Deforestation through population growth, expansion of agricultural land and illegal cutting of trees is the biggest threat to the country's forests. This results in deforestation, loss of wildlife habitat, soil erosion and degradation of valuable ecosystems.

2. Encroachment and Land Conversion: Forest areas are often encroached for agriculture, settlement and infrastructure development. This conversion of forest land disrupts the expansion and natural balance of forest ecosystems.

3. Wildlife hunting and its illegal trade: Uncontrolled hunting and illegal wildlife

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trade pose a threat to endangered species including tigers, elephants and monkeys. These activities disrupt ecosystems and hamper protection efforts.

To address the aforementioned challenges and ensure sustainable management of forest resources, the Government of Bangladesh has implemented and continues to implement various initiatives:

1. Identifying Protected Areas: The government has established various protected forests including national parks, wildlife sanctuaries and nature reserves to protect biodiversity and protect important plant and animal habitats.

2. Community-based forest preservation and management: The involvement of local communities and indigenous groups in forest protection and management has been proven effective at various times. This collaborative initiative has created opportunities for local community participation in related decision-making processes, sustainable use of resources and forest restoration, and has created opportunities for sustainable management of forest resources.

3. Reforestation and afforestation: Efforts are underway to restore degraded forest areas and expand afforestation programs. These initiatives include planting trees, raising awareness and providing incentives to local communities for their active participation.

4. Strengthening Law Enforcement: The government has taken steps to strengthen law enforcement agencies to take action against illegal cutting of trees, wildlife hunting and illegal trade of wildlife. These include strict enforcement of regulations and penalties, increased surveillance and increased awareness of the importance of forest preservation.

Sustainable Forest Management:

Sustainable forest management refers to the rational and responsible use of forest resources through selective harvesting at the right time, controlled harvesting and ecosystem-based management. Its aim is to preserve biodiversity and ensure ecosystem balance. The main point is that the forest resources should be used in such a way that the productivity and sustainability of the forest does not decrease in the future, but the forest resources can be more enriched by overcoming the degradation. Economic, social and ecological value of forests is maintained and enhanced through sustainable forest management. There are national laws, policies, strategies, international agreements and conventions for sustainable forest management and use. The Government of Bangladesh has taken initiatives to develop the country's forest management under the Future Plan (2021-2041) and the Eighth Five-Year Plan (2021-2025). Alternative employment arrangements for forest dependent people to reduce pressure on forests, restoration of encroached forests, conservation of wildlife and endangered species, local community led forest guarding, supply of alternative fuel to fuelwood, implementation of better land use policies, enhanced

communication with stakeholders to combat forest degradation and above all, raising public awareness is an important part of sustainable forest management. It is important to recognize the rights of local and indigenous communities who depend on forests for livelihood and cultural practices.

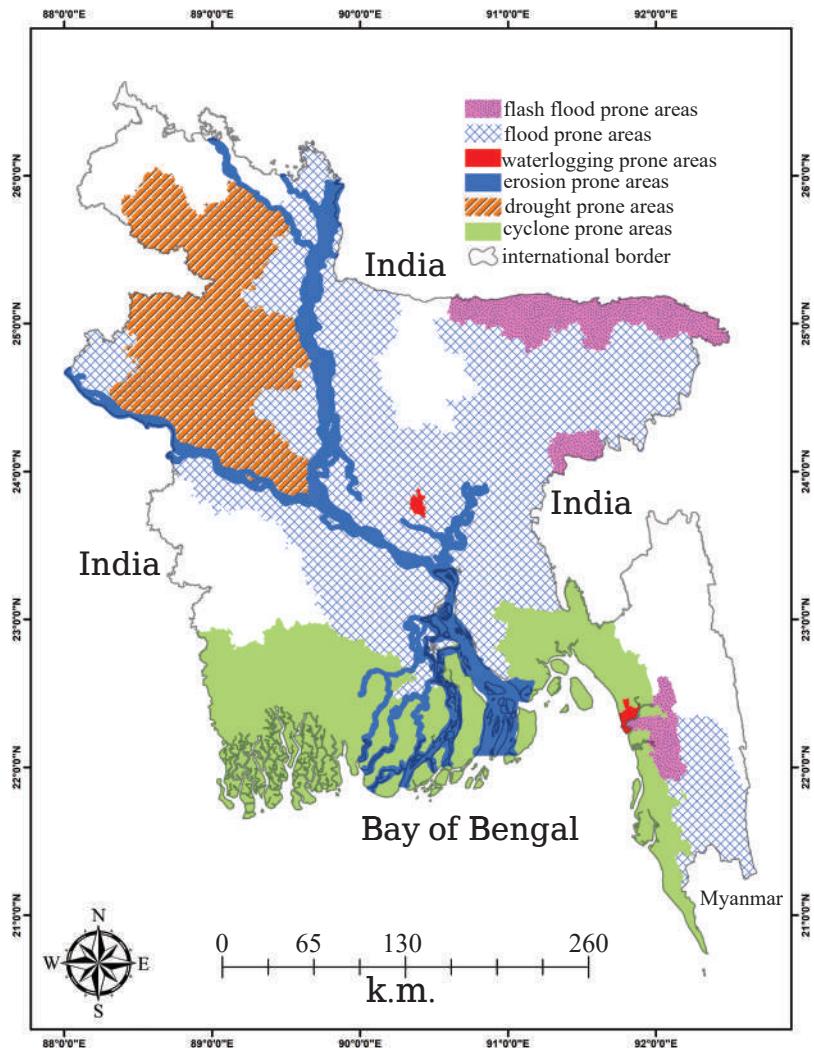
Disasters and Sustainable Development:

Disaster refers to extreme or catastrophic situations caused by natural causes and human activities. Such incidents cause significant damage to human life, infrastructure and the environment. Disasters are often sudden and unexpected, caused by natural forces beyond human control, such as floods, droughts, hurricanes, tsunamis, etc. Again, such incidents can occur as a result of human error, carelessness or unplanned actions, such as flooding, social anarchy, unplanned construction or development, war, etc. Many times natural disasters can also be accelerated due to human error or ill-advised activities, such as unplanned cutting of mountains or damming of rivers or lifting of sand can lead to landslides, river bursts, floods.

Any disaster can result in serious socio-economic and environmental adversities, which require immediate action and long-term initiatives to address. The amount of damage caused by a disaster and the severity of the situation depends largely on the capacity of the affected society. Capacity is the overall ability of a disaster-affected population to respond positively during or after a disaster. Sustainable development is closely related to the capacity of a community. Bangladesh is a country highly vulnerable to natural disasters due to its geographical location, topography and climate. Being a delta of the Ganga-Brahmaputra-Meghna river system and bordering the Bay of Bengal, Bangladesh faces various natural disasters throughout the year. Natural disasters in Bangladesh include floods, cyclones, downpours, river bursts, thundering, landslides, droughts, etc. Events like disasters have a significant negative impact on the people, infrastructure and economy of a country. We know about floods and cyclones. However, a constant problem of this riverine country is river erosion.

Erosion: Erosion is a chronic natural disaster in Bangladesh, especially along the banks of drought-prone rivers. The river's strong current during the monsoons erodes its banks rapidly, causing agricultural land, settlements and infrastructure to wash away into the river. Erosion of rivers depopulates the communities in those areas and thereby threatens their normal life and livelihood. The communities affected by river erosion are in many cases landless. And if this happens again and again, it becomes difficult for the state to rehabilitate the victims. In our country, river erosion is there at about 1200 km on the banks of the Padma-Brahmaputra-Meghna. Besides, due to the increase in the water flow of other rivers including Jamuna during the monsoon season, every year many people lose their lands and houses due to the erosion of the river and become destitute. As a result, people in those areas face obstacles to get out of the vicious cycle of poverty.

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Bangladesh is a major natural disaster prone area

Thundering: People are killed by thundering in many countries of the world, but the death rate in Bangladesh is constantly increasing. According to a statistic, 363 people died due to thunder in Bangladesh in 2021. Again, thundering is increasing at the rate of 15 percent every year in the country. Deforestation and cutting off long trees, increase in temperature and changes in other climate regulators are the main reasons for increase of thunder. And dense population, economic activities in open areas during thundering season, not following weather forecast, lack of awareness etc. are considered to be the significant reasons for increase in thundering deaths in Bangladesh. In recent years, the number of deaths due to thunder has been observed in the Hawr area of the north-eastern part of the country. Bangladesh government declared thundering as a natural disaster in 2016 and took various measures to

reduce the loss of life and property due to it.

Flooding: In recent years, the cities or towns of Bangladesh are facing problems like flooding during monsoons. Especially the residents of Dhaka and Chittagong cities are mostly affected by this problem. This is due to our unplanned infrastructure development, faulty waste management, plastic pollution, filling and encroachment of canals and other water bodies etc. So there is no room for doubt that this problem is caused by us. The normal flow of water is obstructed due to the dumping of plastic bottles, polythene and garbage in the pipes and natural drains of the city and the narrowing of the drains at many places has worsened the problem. As a result, even a little rain causes flooding. We need, first of all, civic awareness and responsible behaviour to solve this problem. Apart from this, it is possible to mitigate this problem by taking into consideration the geographical features of planned urbanization and infrastructure construction and ensuring overall sustainable development.

Landslides: Disasters like landslides occur due to various geological, geographical and man-made reasons. The incidence of landslides has increased in recent years in Chittagong, Rangamati, Khagrachari, Bandarban areas of Bangladesh. The soil of the hills in these areas has an abundance of sand particles. As a result, during heavy rainfall, when the upper part of the soil becomes heavy by holding water, it leaves the lower layer and descends with great velocity. And the people living at the foot of the mountain are buried under it and lose their lives and property. In recent times, the number of deaths has increased in the hilly areas mentioned in this disaster. Man-made factors are also responsible for the increase in the intensity of this disaster, such as: indiscriminate cutting of hills and settlement, creation of roads and agricultural land, increasing soil erosion and loosening of the upper layer due to deforestation. In addition, changes in rainfall patterns due to climate change, such as more rainfall in a short period of time, are thought to increase disasters such as landslides.

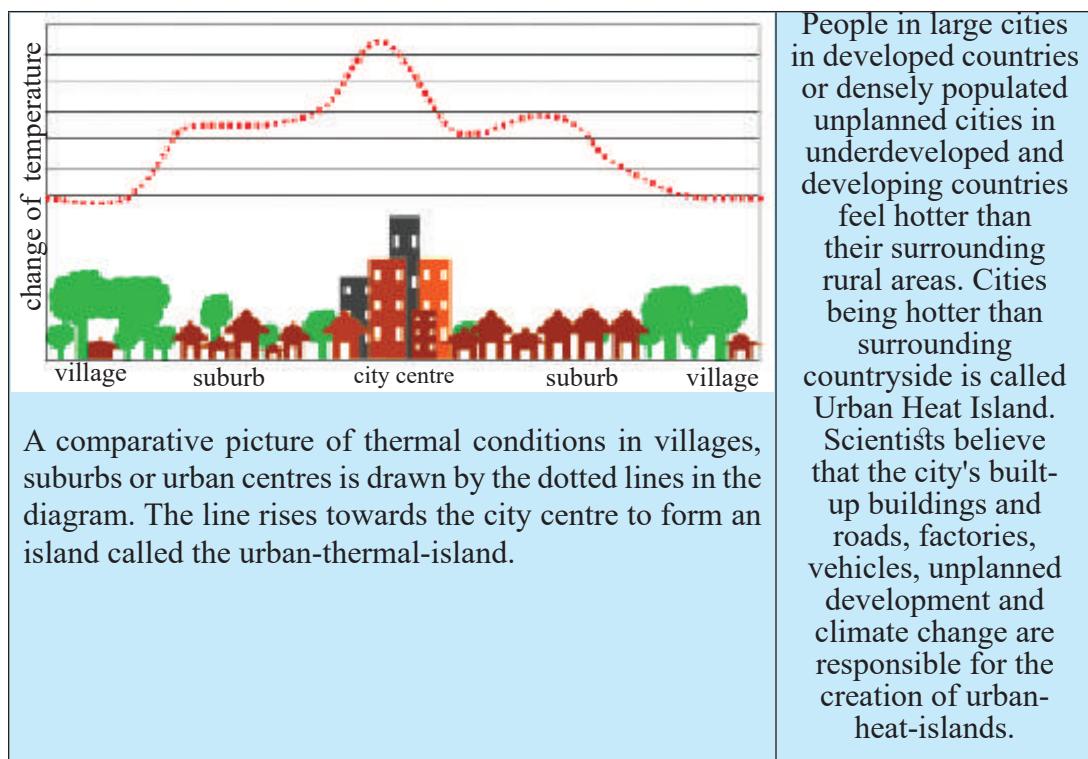
Drought: Drought is an abnormal decrease in rainfall over a long period of time. Drought results in water scarcity, crop damage and loss of water sources. Drought can have severe impacts on agriculture, food security and livelihoods. Drought is broadly divided into two categories namely drought based on dryness of weather and drought due to lack of soil moisture for agricultural purposes. Northern part of our country, especially Barendra region is known as drought prone area. Rangpur, Dinajpur, Pabna, Rajshahi, Natore, Naogaon, Jaipurhat, Bogra districts of this region are included in drought prone areas. Changes in rainfall due to climate change and damming of upstream rivers to control water flow during the dry season are thought to increase the possibility of droughts in the region.

Earthquake: A sudden release of energy from the Earth's crust causes the ground to shake, causing earthquakes. This results in collapse of buildings, landslides and widespread devastation. An earthquake under the sea can cause a tsunami. Bangladesh is geologically located in an area where two plates meet called the Dauki Fault. Bangladesh is at risk of earthquake due to this fault in the wide area from Sylhet to Cox's Bazar. In the event of an earthquake, the damage in Bangladesh is likely to be extensive. The reasons behind this are unplanned buildings, indifference in making earthquake resistant buildings, lack of awareness and preparation about earthquakes.

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Therefore, it is important that we should have the necessary preparations at the national and individual levels to deal with earthquake-related disasters.

Apart from the above-mentioned disasters, the problems like spreading of saltiness, summer storms or tornadoes, river and water pollution, excessive air pollution in big cities, soil pollution, heat-island formation and burning in big cities, lowering of ground water table, arsenic pollution etc. are bringing dire messages to people day by day.



It goes without saying that preparedness during natural disasters and quick response to the needs of the victims when they occur are of the utmost importance. For this the following activities are implemented at the Bangladesh Government and Community level:

1. Early Warning System: The government has developed an extensive network of weather monitoring and early warning systems to provide timely information about cyclones, floods and other disaster strikes. These measures help to evacuate vulnerable populations and reduce casualties.

2. Disaster Response and Relief: A coordinated response by the government, various agencies and the public is continuous there. They conduct search and rescue operations, emergency medical care, distribution of relief supplies and temporary shelter for displaced persons. The Government has formulated Standing Orders

(SOD) for the time of disaster so that various institutions can carry out their duties in a proper and coordinated manner.

3. Disaster Management and Preparedness: The National Policy and Strategy of the Government lays emphasis on disaster management and preparedness. It involves capacity building, training programs and awareness campaigns to enhance the capacity of people and institutions.

4. Public awareness and education: Disaster preparedness and response activities can be accelerated if people are made aware of potential hazards, safety measures and rescue procedures, including public awareness campaigns, school programs and community drills.

5. Sustainable Infrastructure: Building sustainable infrastructure that can withstand natural calamities is essential. These include incorporating building codes and prescribed standards, strengthening critical infrastructure and implementing sound land-use planning.

6. Environment Protection: Protecting and conserving natural ecosystems such as mangroves, wetlands and forests can help mitigate the effects of natural disasters. These ecosystems provide natural buffering, storm mitigation, erosion prevention and other ecosystem services. The way the Sundarbans mitigated our losses during cyclones like Sidr and Aila highlights the importance of the environment and forests.

7. Community-based approach: Community-based disaster management initiatives include early warning systems, evacuation plans and local level preparedness. These initiatives empower people in disaster-affected areas to take an active role in preparedness, response and recovery.

The basis of sustainable development is the implementation of an organizational development policy that strives to meet the needs of the present while achieving the ability to meet the needs of future generations. Economic development, socio-cultural development, political development and environmental protection for future generations are the three main components of sustainable development. Sustainable development was first institutionalized in 1992 at the Earth Summit in Rio de Janeiro, Brazil. Disaster risk reduction is an integral part of social and economic development and essential for sustainable development. Again, if sustainable development can be ensured through social and economic development, the ability of people to deal with disasters and post-disaster rehabilitation will increase. Sustainable development ensures environmental management, land use planning, protection of essential needs and services, inter-communication and cooperation and financial capacity to reduce disaster risk. Ensuring the availability of these items enables disaster anticipation, preparedness, disaster response and post-disaster recovery.

Principles of Wealth Production and Equality

In this learning experience we will list some products that are used in daily life. Then from all these products we will determine which are necessary, very necessary and less necessary. We will know the current and one-year-ago market price of necessary and very necessary products or products by visiting a nearby market. We will solve the process of production, distribution, consumption and storage of these products or products in the light of the central problem of economy.

Group Work-1

Now let us form a new team with 5-6 people. In group discussion we make a list of some products that are useful in daily life. Fill in the table below by determining which of them are most necessary, necessary and less necessary.

Product or Product Selection Table

Very Essential Products	Essential Products	A relatively minor requirement that will continue to be met later

We conduct a survey on prices or values of essential and important products in the above tables. We will visit a nearby market and collect information about the price or value of products. We discuss in groups and create a survey form. Below is a sample survey form.

Survey Form		
Place	Name of the market/shop	
Name of products	Prices of the products	
	Current price	Price before one year
1.		
2.		
3.		
4.		
5.		

We then determine, from the data on the survey form, which values have increased the most. When the group work is finished, 1-2 from each group present our group work.

We will work on how the problem of commodity price rise can be solved in light of the central problem of economy. But before that we need to know about the central problem of economics and the way to solve it. For this we read the following section.

Central Problem of Economy

We want to have many things in our life. Many times we don't get or buy those things or goods even if we want them. Let us find out what aspirations we have in life. We are short of which items. Can we get all the products together? What products do we desire the most? Which products are rare i.e. not easily available?



Practice Task 1

SL	There is aspiration or a sense of want- the name of the product	Is it very necessary? (Yes/No)	Is it a rare commodity? (Yes/No)
1.			
2.			
3.			
4.			

If we pay attention, we will see that there is no end to our desire to obtain goods or products. Constantly in our life there is a need to get goods, products or services. So our lack is infinite. But our resources are limited or finite. Therefore, we can identify scarcity of resources (which is less in quantity) or inadequacy of resources rather than want or scarcity. The proper use or management of these infinite scarcity and limited resources is the work of economics.

By looking at the pictures of the following products, we select ourselves which ones are very necessary for our life, which ones are necessary and which ones are less necessary or not. While selecting these items we will consider why we are rating these items as very necessary, necessary and less necessary.



Practice Task 2

SL.	Entrepreneur's role in solving the central problem

Before that we read Rupak's story and find answers to some questions.

Rupak can draw beautiful pictures. His drawings are popular to many. Many people ask him to draw pictures on cards, t-shirts or mugs at various festivals. Some of them even pay him.

Many people who are known advised Rupak to make and sell cards on Pahela Baisakh this year. In consultation with the family, Rupak decided to make and sell cards on the Pahela Baishakh. So before creating the card, he made a list of who can buy the card. Hearing about his plan, about 100 people including friends, acquaintances and local residents showed interest in buying cards from him.

The paper and coloured pencils that Rupak needs to make cards have already been used up. So he decided to go to the market and buy paper and coloured pencils. He took this money.

Rupak saw that it is not possible to make cards for 100 people with 1,000 taka. So, he has to make some decisions. He decided through the central problem of economy.

We also try to solve the problem of Rupak.



Practice Task 3

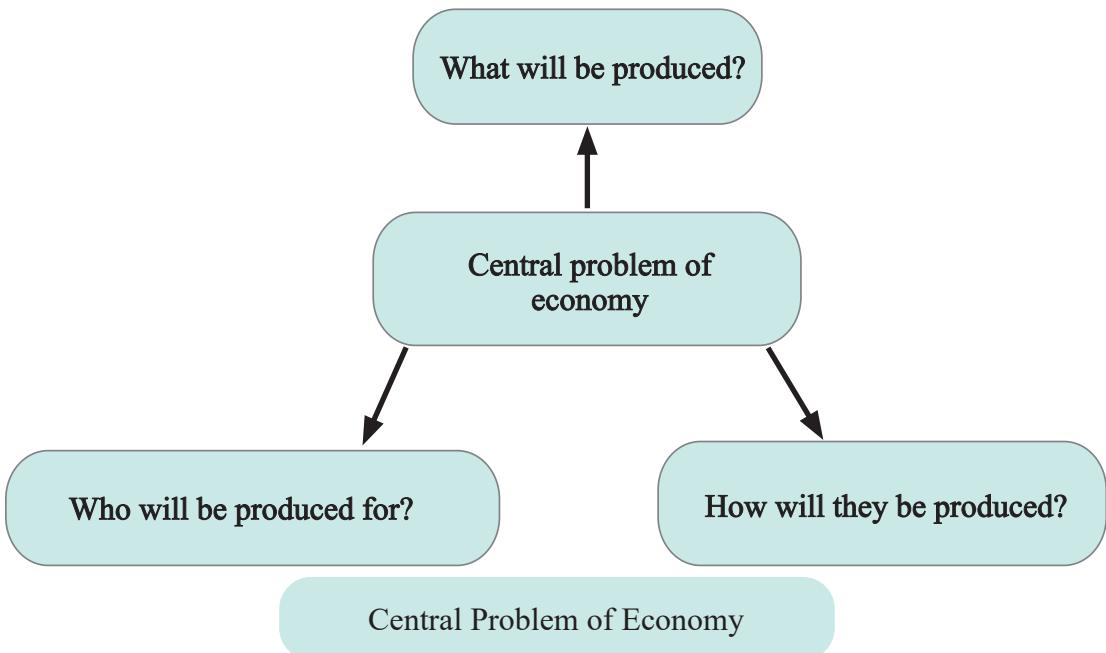
What to produce and how much?	
How to produce?	
For whom to produce?	

Let us now elaborate on the central problem of economy. Then we will get the answer to this question.

Central Problem of an Economy

A producer (or businessman or entrepreneur or country or economy) cannot produce all the required goods and services simultaneously. Just as a consumer cannot meet all his needs at once, an entrepreneur cannot produce all the goods and services at once. As the resources of a country or economy are limited or insufficient, we cannot produce all goods/goods/services at our will. Then we have to think:

- ✓ What products will be produced and in what quantities?
(What to produce & how much?)
- ✓ How will it be produced? (How to produce?)
- ✓ Who will be produced for? (For whom to produce?)



Lack of resources or availability is the root cause of the Central problem. We will try to know the central problem in details.

1.What to produce?

Every economy or society has to decide about how much goods or services to produce from many possible alternatives. Based on priorities, a country's economy decides which goods to produce first and in what quantities.

Let us assume that our basic needs are food, clothing, shelter, education and health. Are we going to meet the demand of fundamental needs first or produce luxury goods / weapons? As we have limited resources, we cannot fulfil all the basic needs together. Then we will have to determine on the basis of priority which product to produce and in what quantity. Such as, our Government has to judge in which sector more budget / resources need to be allocated. Because of limited budget or lack of resources, the Government cannot allocate or spend more in all sectors even if it wants to. That is why, various alternative decisions have to be made.

2.How to produce goods?

A producer or an organizer or a country has to decide what to produce? After this decision, they have to think about how or in what process these goods will have to be produced? In such case, the producer has to choose whether to produce with more labor and less capital or less labor and more capital. When we visited an agriculture farm, we saw that compare to machinery i.e. capital, the use of labour was more.

Whereas, when we visited garment industries, we saw that how more use capital than labour is ensured at different stages of production with modern machineries. In such case, an owner has to choose what kinds of materials he/she will use and in what quantity.

However, more use of labor in the process of production is generally seen in those countries where a huge number of labour, that means, where labour-intensive economy is available. On the other hand, countries with abundance of capital use a smaller number of labour but a more capital or capital machineries in the production.

3.For Whom to produce?

For whom to produce? Simply we can say, who are going to enjoy the produced goods or services or among whom these will be distributed? What amount will the owners of the means of production will enjoy? Who will get more or who will get less? Should the economy meet the basic needs of everyone or not?

In this way, every economy faces the challenge regarding how and to whom the produced goods will be distributed and in what quantity. The central problem of any country / economy is an inadequate distribution of resources and the management of fair distribution of final goods and services. As we cannot fulfil all our needs / expectations in our personal lives, similarly, the economy of a country also cannot produce all goods and services simultaneously because of scarcity of resources. As a result, problem arises which we identify as a central problem of an economy.


Group Work 2

Let us now sit in group like before. Earlier, we identified some products whose market price was high. Do you remember? Let us consider the production process of these goods for the local people in light of central problem. Before that, we will know about the factors / materials of production from the learning experience of the lesson ‘About Resources’ of class even. We will determine the potential quantity, means and consumers regarding how much of our specific high-value product or products need to be produced, how (materials / equipment) and for whom (who are the consumers) to produce. Remember, it is essential to determine the consumer’s income and producer’s materials for production to select a potential consumer. A sample answer is given.


Practice Task 3:

Goods (Goods whose prices increase more) (What to produce)	How much/many	How to produce	Whom to produce
Rice	The number of family members of the area is from 5 to 6 on an average. Each family needs approximately 3 kg of rice each day. Approximately, 300 kg of rice will be required for almost 100 families in this area.	Farmer will buy seeds, fertilizers, insecticides etc. through land and money. He will recruit labour. He will sell these to the local market. He will be able to increase the quantity of materials for production if farmers are given the monetary help. As a result, production increases.	People of that area


Group Work 3

We have identified the production processes and consumers of our designated products. Now we discuss their distribution and conservation process and complete the table below. A sample answer is shown for our convenience.

Goods	Distribution process	Saving
Rice	In order to distribute rice to all the families in the area, the purchasing power of the families has to be determined. The price of rice will be determined based on this purchasing power. Then it has to be delivered to the consumer through the local market.	Provision of storehouses for year-round storage of rice and protection against insect attacks are necessary.

Upon discussion in groups, we identify and write down what inequality can arise in society as a result of rising commodity prices.

Discrimination created in the society due to increase in price.

Let us know about different types of Economic systems.

1. Capital or Capitalistic Economy

In this financial system, the ownership, consumption and distribution etc. of the means of production depends on the owner or entrepreneur. That means, the created market through consumers and producers is based on system. Government does not interfere here in any way. What and in what quantity to produce depends on what goods are in demand in the market. If the demand of a certain product in the market is very high and the sellers get good price in return, then the production of that product is more under this financial market system. That is why, this system is often called market economy.

How to produce products? The market economy solves this as follows:

Producer / Investor calculates to see which process produces the lowest cost of production. They use to produce by following that process. For example, there is a possibility to get cheap labour from a country that is poor and overpopulated. As a result, less capital and modern machineries are used in this production process. Because, high production are being achieved at a less cost by paying the labour low wages.

Again, in countries/places where the cost of labor is high or workers are paid high wages, the production process uses more capital or modern machinery and technology, and less labor is used.

That means, in the market economy, the producers enjoy freedom in both areas regarding what and how to produce.

At present, there is no such country with pure/flawless market economy or capitalist economy. Because for the benefit of the consumers, every country has to intervene in the market quite often or keep some institutions for ensuring public welfare. So, a pure market economy is truly very difficult to find in reality.

However, market economy exists in the countries like USA, UK, Australia, Germany, Japan etc. which is called capitalism.

In market economy, the key aim of a producer is to achieve the highest profit at a minimum cost. For this reason, the less the production cost, more the profit. To reduce production costs, the producer/machinery owner is seen to pay as low price as possible. For example, the contribution a worker offers to production in a day or creates value by participating in the production process is paid a very small amount as wages.

In market economy, consumers enjoy freedom in buying various types of goods or products. That means, a consumer can buy goods and services from the market as per his/her choice and capacity. In market economy, skills are achieved in production. A kind of competition also exists in the market because of presence of various types of entrepreneurs. For this reason, competition arises among the producers to produce quality goods. So, some benefits are attained through market economy. In the end, consumers are often benefitted.

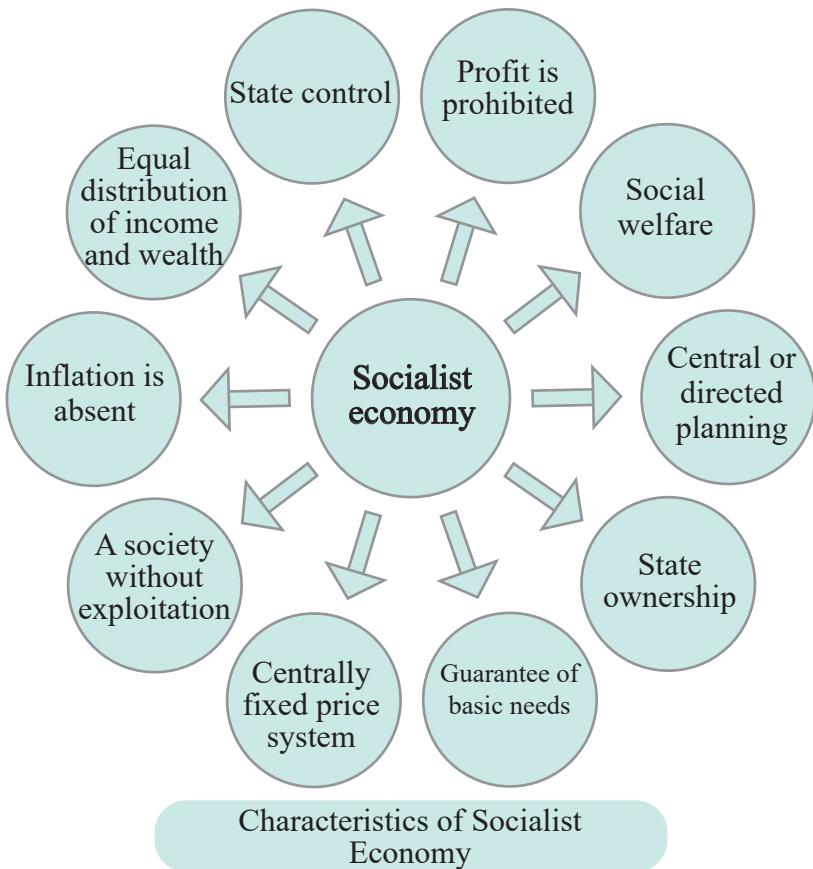
2. Socialist Economic System

The mode of production and distribution of the products will all be decided by the Centre/State. It is also called a planned or an instructional finance.

In the socialist economy, the ownership of land, labour, capital, factories, public transport, power plants, other service providers, Banks-Insurance, Financial institutions, hospitals etc. is all in the hands of the State to ensure that social inequalities do not become out of control. As per the State's plan, decisions are made based on the quantity of goods and what the society needs. In this case, an individual or an entrepreneur or a consumer does not have any kind of opinion or freedom. As per the decision of the State, all behave rationally and with control. In this financial system, Social welfare is given the top priority so that oppression-free social system is developed. Here, the possibility of inflation is almost nil or absent. The decision of the Government is final in the matter of pricing system. No consumer or trader/entrepreneur has the scope to control prices.

In a capitalist or market economy, the extent of enjoyment of a consumer depends on his/her personal income. But in a socialist economy, since no personal income is generated from the ownership of materials or resources, the amount of consumption and the kinds of goods and services an individual consumes depends on central decisions. Currently, North Korea is the highest centralized socialist economy. Partial socialism is practiced in China and Cuba.

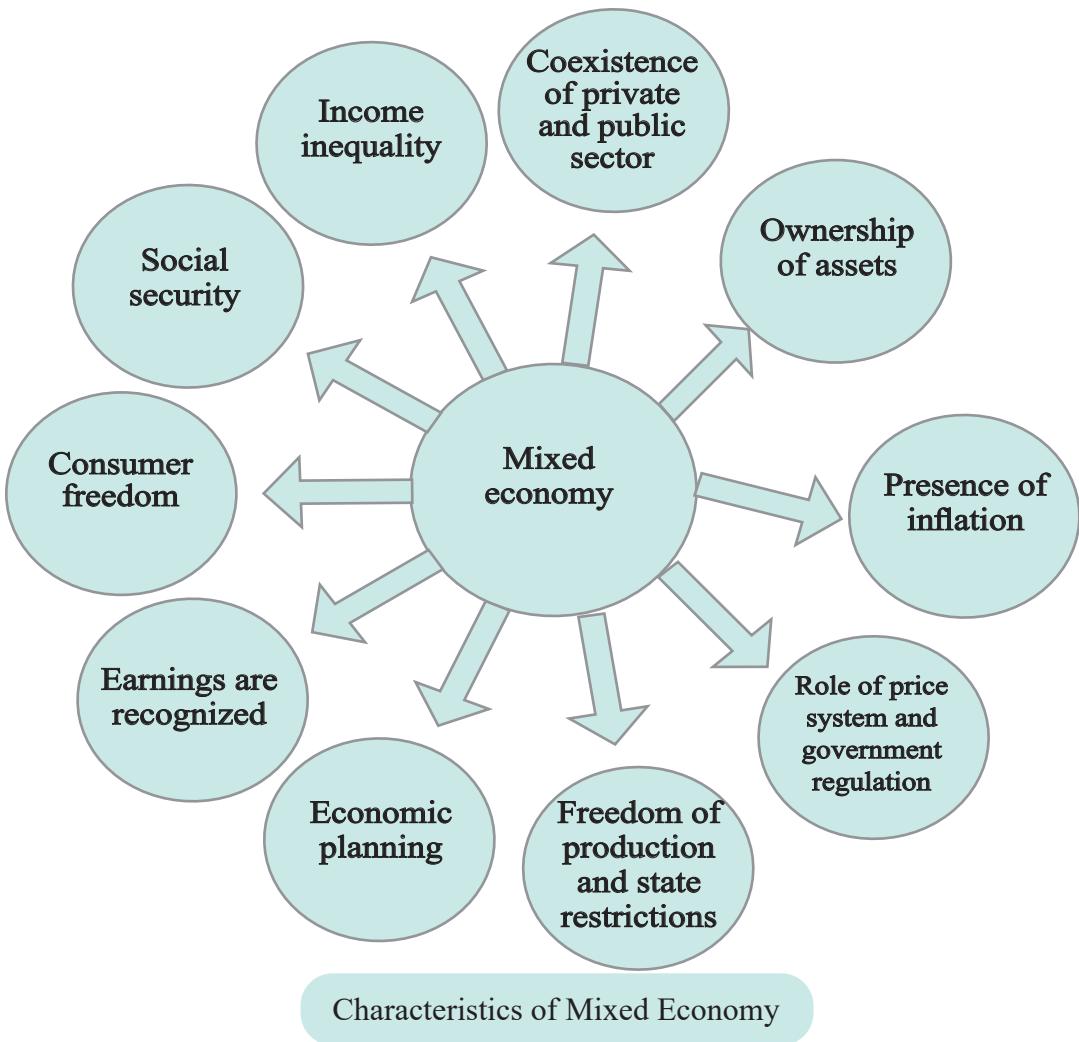
The distributive principle in theoretical socialist economics is, "Everyone shall contribute according to his/her merit and what he/she receives according to his / her need". But in reality, in this economy, everyone gets what he deserves according to his/ her contribution to production. In this economy, the revenue and resources are distributed through ration card so that no one in the society is deprived of resource distribution.



Each individual in a society will get work based on his / her qualification and he/she will get actual wages according to the type of work or contribution.

3.Mixed Economy

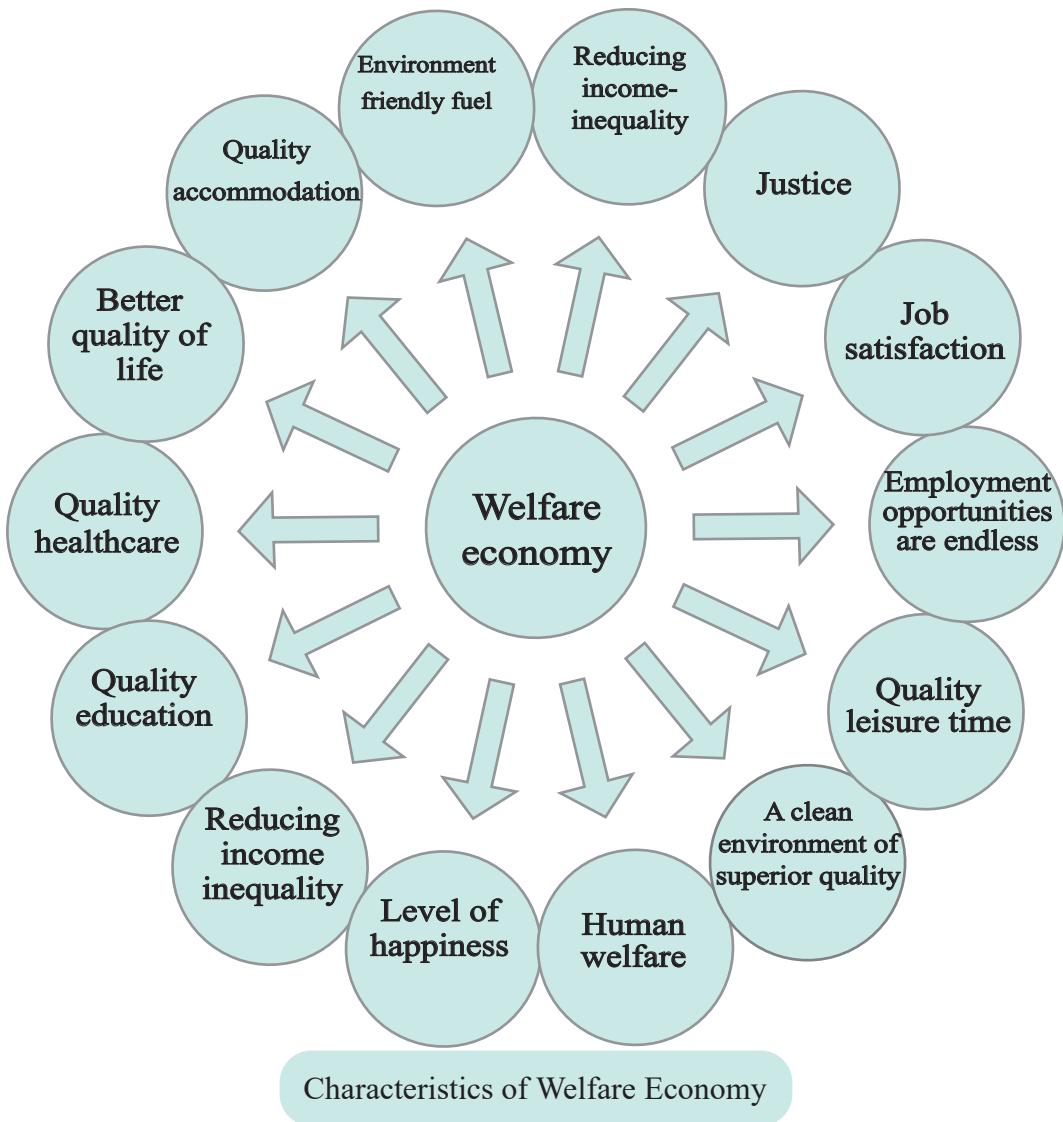
In the world today, we can see a blending of two types of economic system; capitalist and socialist. That means, along with market economy, planning and monitoring from the Government also exist. An economy in which both private and state ownership exists and economic activities are done by private enterprises through market mechanisms and state central planning is called a mixed economy.



4. Welfare Economy

Some countries also solve their major problems of economy through welfare economy. The core/theme of welfare economy is the human welfare and the supply of quality basic needs by the State so that citizens can meet their demands from the market through lawful income. The state system creates unlimited employment scope to citizens. The key attraction of this financial system is that the distribution of wealth and income is very equitable. The share of wealth is done in such a way so that no one is deprived of his human perception of life. In this case, quality education, health care and housing for all are guaranteed. Income disparity

is not seen as much here. By applying the progressive tax on the rich, these are distributed to other essential sectors of the State.



Welfare financial system refers to such a type of finance where the government plays a major role in ensuring the economic and social welfare of its citizens. In this financial system, there is a coexistence of private sector along with the Government in running economic activities. The principle of this financial system is equal opportunity for all and equitable distribution of wealth. It is the responsibility of all to fulfil the needs of those in the society who cannot meet the minimum requirements of a happy life.

Examples of various measures of the Government in a welfare state are social safety nets, unemployment allowances, and a provision of work to the disadvantaged.

In general, the welfare economy avoids production systems that harm the environment. Scandinavian (Sweden, Norway, Denmark, Finland, Iceland, etc.) countries guarantee energy systems suitable for their environment. They do not use any fuel system that causes environmental pollution. They ensure better lifestyles for their citizens. People have confidence in the rule of law in this financial system. Because, citizens have freedom of speech here and everyone is respectful to law.

Financial System of Bangladesh

The characteristic of our country's economy is mixed financial system. The economy of Bangladesh has a combination of market economy and socialist economy. There also exists features of welfare financial system in Bangladesh. The ownership of resources is jointly enjoyed by the individual and the state. The private investment is about 35% of Gross Domestic Product (GDP) at present. A major part of our economy depends on the private sector. The investment from the Government is generally spent on the power sector, infrastructure development sector, public educational institutes and establishment, production and maintenance of state-owned industries. In summary, the economy of Bangladesh has developed through an individual initiative and a State's cooperation.

We know that in 1971, Bangladesh won the liberation war by defeating the barbaric West Pakistani occupation forces after nine months long blood-stained war and the blood of three million martyrs. The Father of the Nation, Bangabandhu Sheikh Mujibur Rahman, the greatest Bengali of all time, wanted to develop an economy of independent Bengal through an equitable social system. Bangabandhu said, "I want to transform Bangladesh into the Switzerland of Asia."

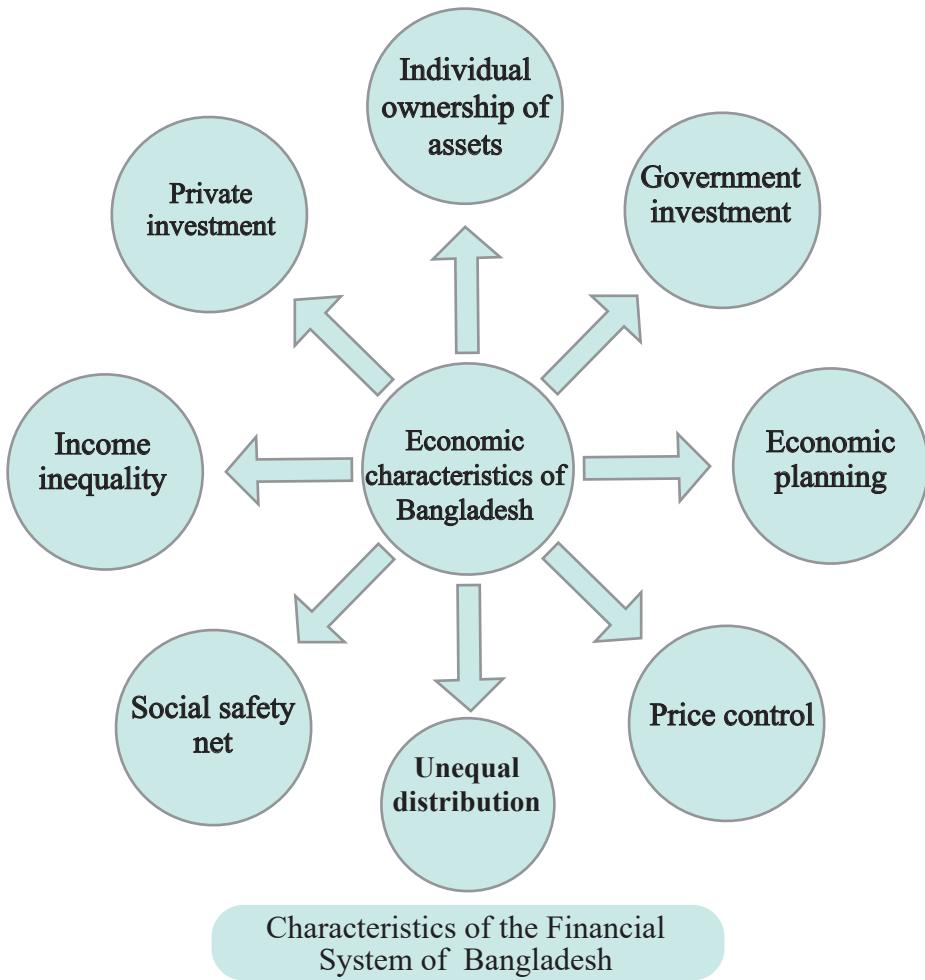
We know that Switzerland is a country of welfare economy where the State guarantees the highest welfare of its citizens. The State fulfills the basic needs of its citizens. There is almost no discrimination between the rich and the poor. Bangabandhu wanted to develop Bangladesh into such a country. In his language, he wanted to build Sonar Bengali where discrimination decreases among people.

On January 10, Bangabandhu returned home and gave a speech at Suhrawardy Udyana, where he focused on the freedom of Bengalis.

We know that the word 'Freedom' has multiple meaning. In his speech, there was also a reflection of hope of cultural and economic freedom besides political freedom.

We know that Bangabandhu began the economy of this country with an empty treasury. The roads, culverts, railways, airports and seaports of the war-torn nation were almost destroyed. He took initiatives to rehabilitate one crore refugees back to the country. Bangabandhu had the opportunity to take the responsibility of an independent government for only three and a half years. In these three and a half years, the per capita income of Bangladesh increased from 93 dollars in 1972 to 273 dollars in 1975 which was higher than the per capita income of Pakistan and India at that time.

In the financial year 2021-22, public investment is 7.53% of GDP and private investment is 24.52% of GDP i.e. total investment is 32.05% of GDP. Current GDP per capita in Bangladesh is \$2687 (in FY 2021-22).



His economic philosophy in building a nation was to improve the standard of living of the general masses. The welfare of the people was his devoted wisdom. He mentioned about forming a non-discriminatory society which was added in the fundamental principles of the constitution of Bangladesh. He pledged to build a golden Bengal of peace, progress and prosperity.

The evidence is here regarding his efforts of how to build a stronger base of the country's economy through an appropriate planning. As a part of planning, various Five-Year Plans and Context Plans 2021-2041 etc. have been formulated.

In Bangladesh, the price is determined automatically. That means, the pricing system has developed on the basis of demand and supply. The business class often increases prices or controls prices by creating various artificial crisis in order to gain more

profit. Government tries to influence the market when purchasing power of ordinary consumers goes beyond capacity. In many occasions, the government fixes the prices of various products. It is often seen that there is an attempt to control the price through the import and marketing of products or goods through the government agencies, that means, along with the market system, the government control is also observed keeping the benefit / welfare of the buyers in mind.

Economic growth, per capita income and other indicators have increased significantly in Bangladesh over the past few decades, especially after accessing a free market economy. But still, such economic growth cannot raise the standard of living of all people to the desired level. The present government has taken many pro-poor welfare measures to improve the quality of life and income of the helpless and distress people, such as: old-age allowance, helpless and distress allowance, widow allowance etc. have developed public welfare social safety-net through programs like cluster villages, housing schemes and freedom fighter allowance. The scope of the people to purchase other goods and services from the market reduces because of low wages or income. People with low incomes cannot meet the basic needs of their children and do not get the opportunity to access quality education. Moreover, the role of the market in the mixed economy is gradually increasing. The cost of quality education is rising due to such unequal competition. In achieving qualifications for employability, discrimination results among the children of the rich and the poor. However, the current government has taken various initiatives including distributing books for free to

all students at school level to remove discrimination. It is expected that the outcome of these efforts will be available soon.

We know that the quality education turns people into a skilled workforce. Similarly, those who cannot get the quality education are deprived of employment opportunities. As a result, their wages or incomes are less. Social justice can be guaranteed if the better health care services and the access to standard services are ensured.

It is expected that the quality or same level of education for all will be introduced. There will be a participation from all in the development of the State. The fruits of development will be shared with all parts/regions of a country equally. There will not be a huge difference between the rich and the poor. We will consider such a society where all will have the right to live with dignity.

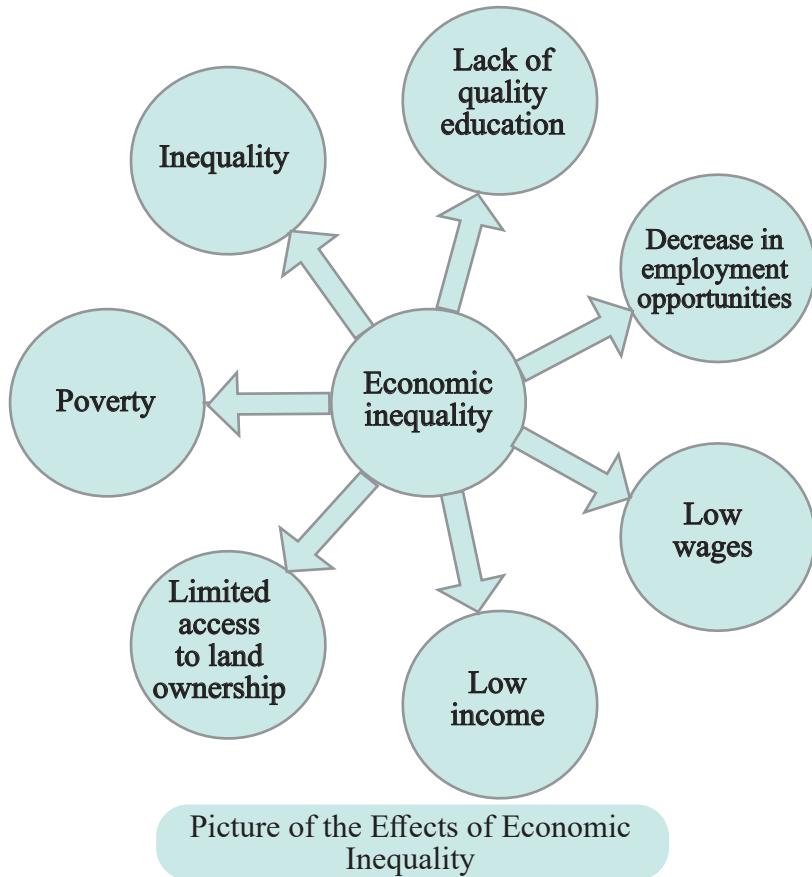
Now we will see how poverty and discrimination result from an economic inequality?

By 2030, we need to establish a non-discriminatory, hunger-free economic and social structure for sustainable development. A society where there will be no poverty. And if there is no poverty, it is easy to develop a hunger-free society where a good healthcare is stated. There is a mention about the quality education and the removal of gender gap from our society.

But people are still the victim of an economic discrimination everywhere in our society. For example, employers do not want to recruit women workers despite they have the similar education and skills, or even if they are hired, the salary, in most cases, is much less than that of their male colleagues. In terms of the programme on sustainable development running worldwide at the moment, Bangladesh is a way ahead.

You will know in details about this through the image below.

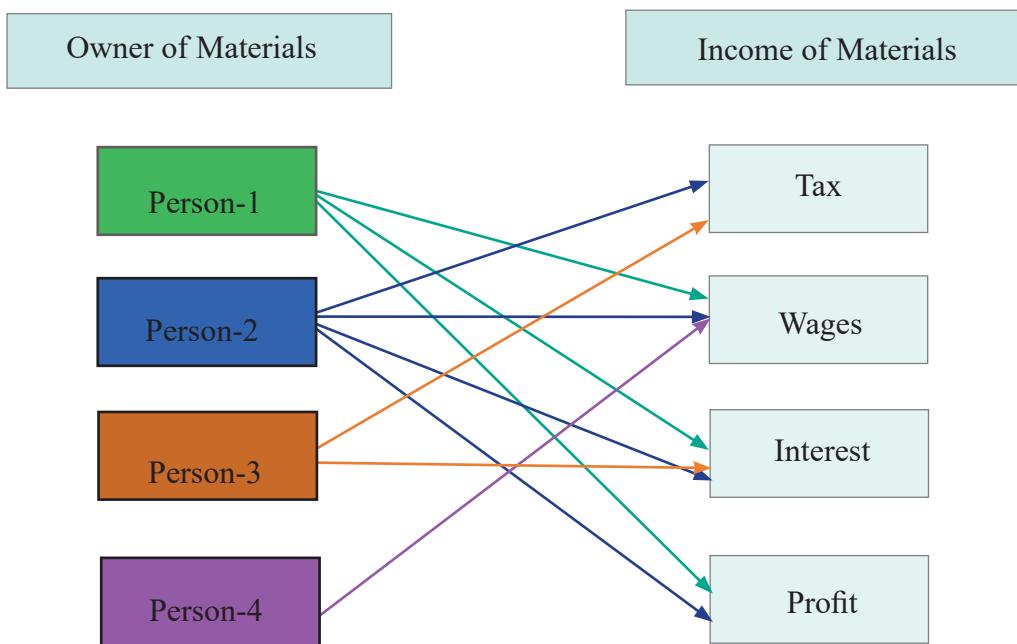
The overall development of a country is not possible when there exists a huge economic gap. Even if there is some development, there will be no sustainable development.



What we can see from the above image? The employment opportunities of people reduce due to lack of access to quality or standard education. As a result, they cannot establish themselves as skilled human resources, and are thrown away from a good employment opportunity. Or the jobs they get have low wages. As a result, their income is also very low. As a result, people with lower income have got limited or in most cases, no access to property or land ownership. Many, especially those living in rural areas with nominal wages, become landless at some point of time. Later, only the higher income group get the opportunity to own or buy a new land. As a result, land is gradually transferred from the hands of those involved in agriculture to the hands of the people with higher income.

Based on the above discussion

Principles of Economic Inequality and Equality



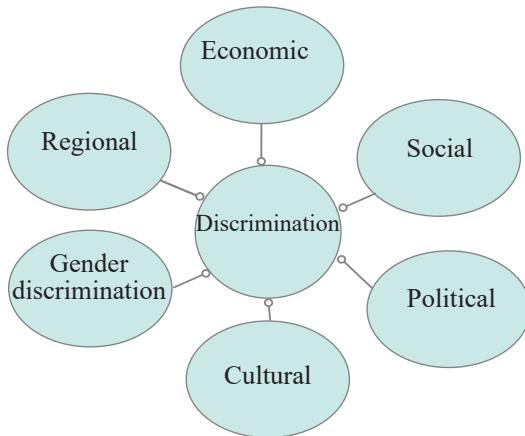
Let us find from the image below which person has more factors of production and more income.

We must have understood that the more the person has the factors of production, the more income he/she has.

That means, the higher the ownership of the material, the more will be his/her income. On the other hand, those who have limited supply of production materials will have less income as well. In a market economy, an individual or an individual or an institution/firm engaged in economic activities will consume on the basis of his income. That is, consumption or expenditure will depend on his/her income. In a market economy, the higher the income, the more purchasing power the person acquires, and can purchase goods and services from the market.

And those who have low ownership of materials i.e. those with an insignificant or very few materials, have little or in most cases, no income. Because his/her income is low due to lesser wages. A person is deprived of the scope of acquiring other resources due to low income. Small income reduces his / her purchasing power. People with a higher monthly salaried profession income have more opportunities to get products or goods or services. Due to this income inequality we can see discrimination in various sectors.

Let us look at these gaps.



Different Types of Discrimination

To remove discrimination, every person should be given equal opportunity to receive products or goods or services. Regardless of caste, colour, religion, race, gender, profession or region, everyone should have the scope to get quality and standard services. State policies should be formulated in such a way so that all people have equal opportunities. We can call it the principle of social equality



Group Work 4:

Now let us think in group about how to remove the inequality in a society due to an increase in commodity prices. Now, we will work in groups to build a model for guaranteeing an equality in the economy of Bangladesh. We will make this in the light of four types of financial systems. Let us decide in groups how to present the model. This can be poster paper/power point/ used cock-sheets or a model made out of paper. In this way, each team will make a model and submit it. We will highlight the following points through the model.

- How to control inflation?
- What discriminations are created due to increase in commodity price?
- How can the discrimination caused by the increase in commodity prices be removed?
- How can the principle of social equality be ensured in this process?





“যে জাতি স্বাধীনতাকে ভালোবাসে
সে জাতিকে বন্দুক-কামান দিয়ে দাবায়ে রাখা যায় না।”

-বঙবন্ধু

Academic Year 2024

Class Eight

History and Social Science



শিক্ষাই দেশকে দারিদ্র্যমুক্ত করতে পারে
– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

পরিশ্রম উন্নতির চাবিকাঠি

তথ্য, সেবা ও সামাজিক সমস্যা প্রতিকারের জন্য ‘৩৩৩’ কলসেন্টারে ফোন করুন

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টার
১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



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