

Art and Culture

Class Six



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH



১৯৭২ সালের ১২ই জানুয়ারি মুক্ত স্বাধীন বাংলাদেশের প্রধানমন্ত্রী হিসেবে
শপথ গ্রহণ করছেন বঙ্গবন্ধু শেখ মুজিবুর রহমান

১৯৭২ সালের ১২ই জানুয়ারি স্বাধীন বাংলাদেশের প্রধানমন্ত্রী হিসেবে শপথ গ্রহণ করেন বঙ্গবন্ধু শেখ মুজিবুর রহমান। মাত্র সাড়ে তিন বছরের শাসনামলে তিনি যুদ্ধবিধ্বস্ত বাংলাদেশকে শক্ত ভিত্তির উপর স্থাপন করেন। মুক্তিযুদ্ধের সময় ভারতে আশ্রয় নেওয়া এক কোটি বাঙালি শরণার্থীর পুনর্বাসন, স্বাধীন হওয়ার তিন মাসের মধ্যে ভারতীয় সশস্ত্র বাহিনীকে ফেরত পাঠানো, মাত্র দশ মাসের মধ্যে নতুন রাষ্ট্রের জন্য সংবিধান প্রণয়ন এ সবই বঙ্গবন্ধুর কৃতিত্ব।

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

Art and Culture

Class Six

(Experimental Version)

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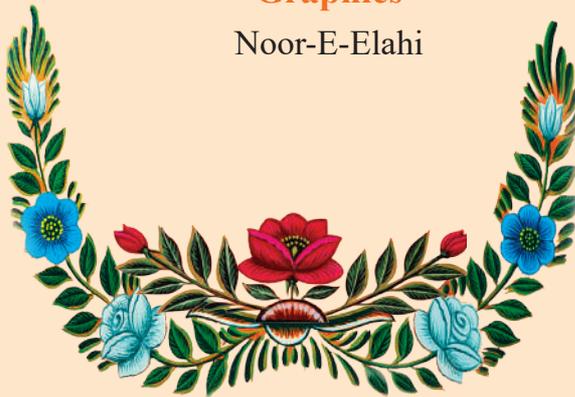
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Preface

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

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

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

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

In the light of the competency based curriculum, the textbooks have been prepared for all streams (General, Madrasah and Vocational) of learners for grade six. The authentic experience driven contents of this textbook were developed in such a way that teaching learning becomes comprehensible and full of merriment. This will connect textbooks with various life related phenomenon and events that are constantly taking place around us. This is to be mentioned here that this textbook has already been refined through a logical evaluation by the writers and the subject specialists after collecting opinion from the teachers and students via an interim tryout. We hope that learning will be profound and life-long now.

Issues like gender, ethnicity, religion, caste, the disadvantaged and students with special needs have been taken into special consideration while developing the textbook. I would like to thank all who have put their best efforts in writing, editing, illustrating and publishing the textbook.

If any one finds any errors or inconsistencies in this experimental version and has any suggestions for improving its quality, we kindly ask them to let us know.

Chairman

Professor Md. Farhadul Islam

National Curriculum and Textbook Board, Bangladesh

Introduction to the Subject

When we express beautiful thoughts in our minds in a creative way, it becomes an art. Our culture is about our way of life, food, customs, rituals, and clothes. Every country and nation in the world has its own culture. Our world is so beautiful and varied because of the various culture.

The subject 'Art and Culture' will help us be respectful towards other cultures besides loving our own country and culture. We can also express our feelings freely through drawing, crafting, writing, and using voice and body language.

The experiences in the book have been arranged centring season and national social incidents. We have started the lesson through a joyful ride. The first experience has been named 'Anandadhara'. Since it is the winter season at the beginning of the academic year, the next experience is the aspect of the winter nature'. This continuity of seasons has been maintained throughout the year. At the same time, the experience is organized around national days.

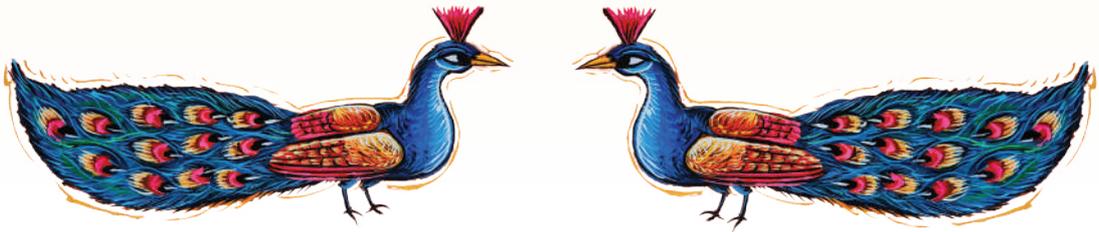
Rickshaw art is a popular art form in Bangladesh today because of the long practice of rickshaw artists. The decorative style of this art is emphasized on the cover of the book 'Art and Culture',

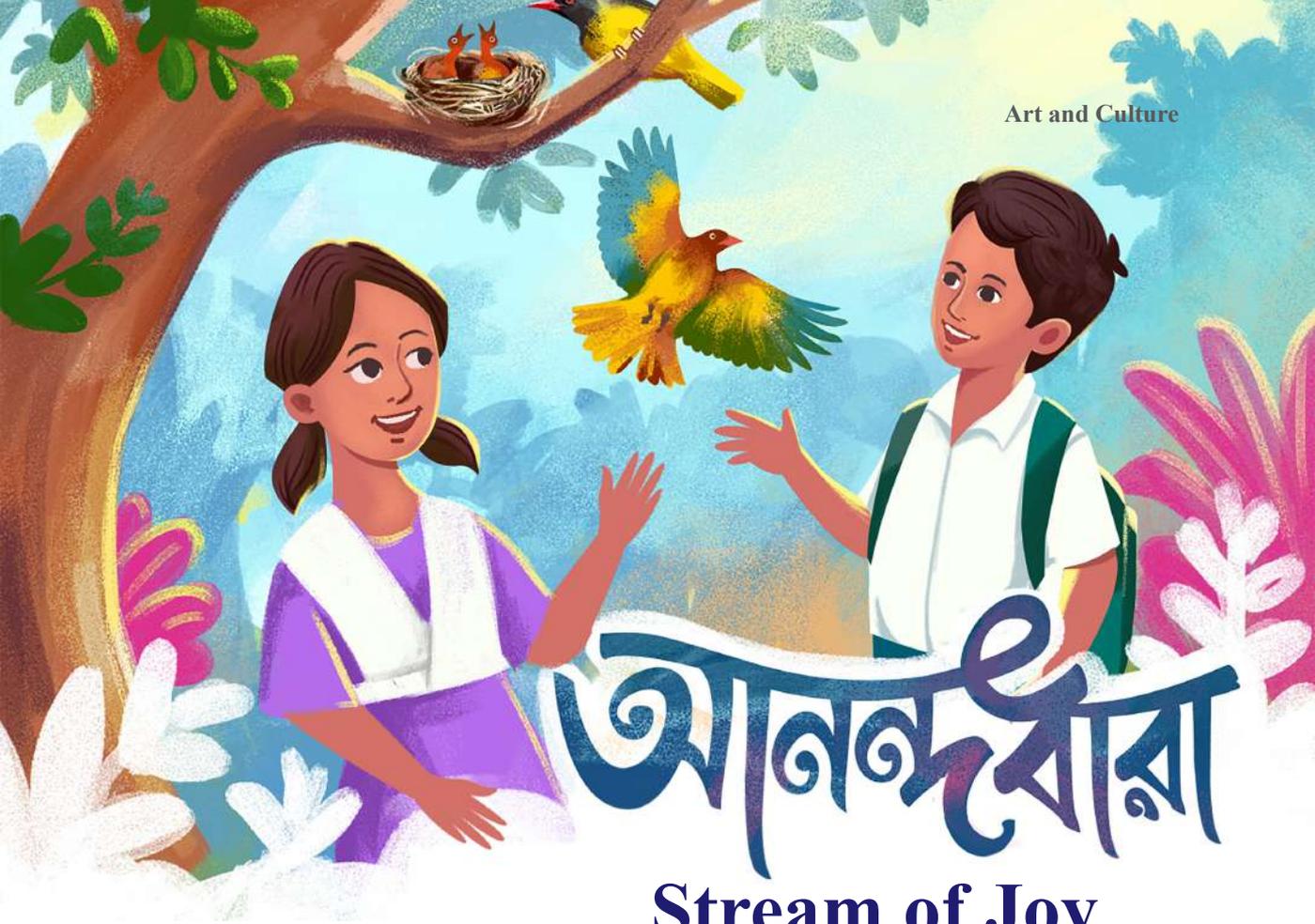
We will be able to express our creativity as we desire in the field in which we are most comfortable. It can be arts and crafts, music, dance, recitation, acting and writing. Besides, we will learn how to enjoy art. By practicing it, as we can be skilled in the art, we can also reflect artistic values in our daily life. In addition, through this subject, we will learn and cherish the history from the great Language Movement to the glorified Liberation War, a history of our pride and self-sacrifice.



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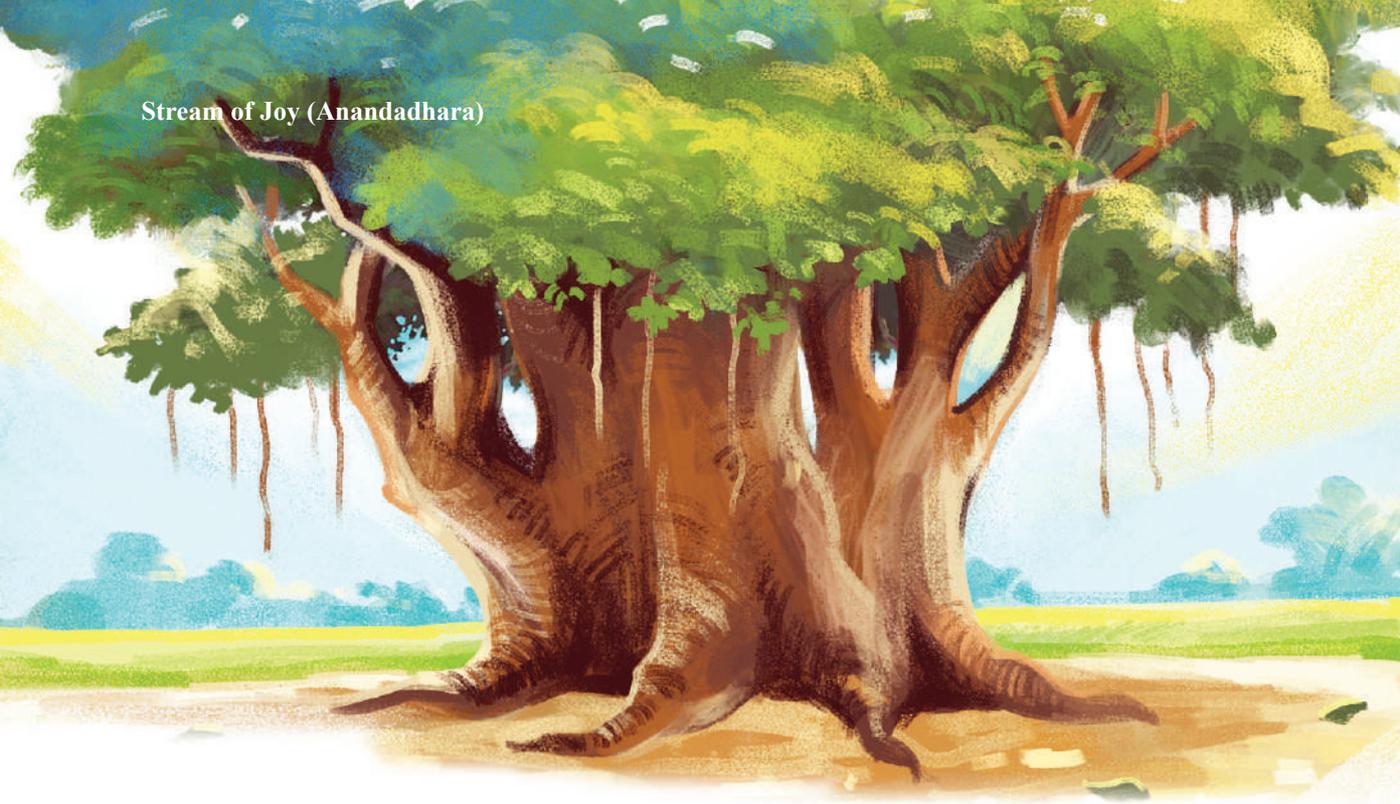
আনন্দধারা

Stream of Joy

How beautiful our earth is! There is a lot of joy around us. The world poet (Bishwakabi) Rabindranath Tagore has written, আনন্দধারা বহিছে ভুবনে. We will start the lesson on nature with joy. If we look around us, we will see various natural elements, such as the sky, water, air, soil, the sun, the moon, the stars, the rivers, the hills, the canals, the beels, trees, flowers, fruits, animals, birds etc. All these elements are the primary sources of our creative work.

One of the elements of nature is the tree. Do you know that trees have feelings? We come to know about this from a Bangalee scientist Jagadish Chandra Basu. Trees are our best friends. They teach us how to help others by undergoing hardship. We also learn from the trees that we can't be rootless. It's the roots that keep a tree alive. Our roots are our own culture. We will strengthen our roots by practising our culture. We will present our culture to the world with creativity.

There are many kinds of trees in nature around us. Every tree's branches, roots, stems, leaves, flowers, fruit are unique in sizes, shapes, and colours are unique. For example, there are differences between a mango tree and a jackfruit tree. Likewise, there are differences between Shimul and Palash, Ashwatha and Bot. When the wind blows through the trees, they sway and rustle. There are differences in that sound and swing too. This time we will gain experience about trees as a part of nature.



Ways to gain experience in this chapter

We will choose a tree of our choice. We will get real experience and deep feelings about all aspects of our favourite tree like branches, roots, stems, leaves, flowers, fruit, size, shape and colour by seeing, hearing, touching, or smelling and perceiving it with the help of our five sense organs.

Do we know that there are many art forms, such as arts and crafts, dance, music, instrumental music, recitation, acting, literature etc. Each form has its own style and rules. We have got fundamental ideas and deep feelings about our favourite tree. These feelings mixed up with our imagination can be easily expressed in any art form of our choice. We can also discuss about this with our classmates.



What we can do in this chapter

- We will make a list of our favourite trees.
- We can express our thoughts about the trees in many ways. We can paint the tree or colour the leaves as we decide. We can cut papers of different colours to make a collage of the tree of my choice by sticking it on the paper with glue. We can make a design by colouring the tree leaves and imprinting them to create a design.
- We can give different shapes by matching them with various natural elements, including leaves, flowers, roots, stalks, soil and sand.
- One of us can sing his favourite song about trees. We can also show the swing of the trees by dancing or acting. Someone can write as his wish. Someone can express his feelings about the tree by telling his favourite rhyme or poem.



Bondhukhata

Now we will design a diary/notebook creating a cover with colourful papers. In this diary, we will draw and write. As per our need, we will preserve clippings from newspapers, leaves, flowers, etc. by sticking them using glue. Here, we will write about our participation in dancing and singing on different occasions. It will be our constant friend. The name of our diary will be Bondhukhata.

The world-famous artist Leonardo da Vinci had many sketchbooks where he used to write everything upside down. The writings used to be read by placing them in front of a mirror. We will learn more about the artist Leonardo da Vinci later. We can also do a lot of fun activities like this in our Bondhukhata.

After expressing our feelings on the subject 'Anandadhara' using any branch of art, we, along with the teachers, get to know the feelings and opinions of our classmates. We can also express our feelings and thoughts about the performances of other classmates.

Stream of Joy (Anandadhara)

I will write what I have done in this chapter and my feelings about doing that work.



The Winter Face

শীত
ঋতুর
রূপে



শীতের হাওয়ার লাগল নাচন, আম্লকির এই ডালে ডালে-
পাতাগুলি শিরশিরিয়ে, ঝরিয়ে দিলো তালে তালে

রবীন্দ্রনাথ ঠাকুর

Winter is the song of falling leaves. The trees we saw were filled with many green leaves, which gradually turned yellow and fell off with the onset of winter. It dries up and becomes grey. It is a feature of winter in nature. During this time, nature is wrapped by a blanket of fog. Dew drops fallen on the grass. The first sunshine of the morning spreads light. Besides, it touches nature to warm it up. At this time, we also embrace everyone to spread love as the sun's warmth does.

During this season, birds from winter countries flock to various regions of our country, flying thousands of miles. They are called migratory birds. Our hearts and souls soothe seeing the size, shape, colour, different types of melodies and postures of migratory birds. We also learn to keep them alive with love from the nature of winter. Have you ever tried different cakes and date juice? Have you ever walked on the dry leaves that fall during winter? A rhythmic sound is created when we walk on the dry leaves.

The Winter Face (Sheet Prokitir Rup)

Looking at the branches of the leafless trees this season, it seems like an artist has painted nature with thousands of zigzag lines. A story of light and shade is made when the fog-covered moon sometimes peeks out behind the crooked lines. Now we will try to feel the nature of winter by touching the tree we have seen in ‘Anandadhara’.

Ways to gain experience in this chapter

- We will try to understand the difference between the tree's conditions in winter and its previous condition. We can create a new list with these differences.
- We will experience walking on the dry leaves. If we want, we can record the rhythmic sound of the dry leaves on our mobile phones with the help of the adults.

We have got deeper feelings and fundamental ideas about winter by seeing the nature and the tree we love during this season. We will try to match the new list or whatever we recorded in Bondhukhata to our imagination to express these feelings easily in an art form. We will also discuss this expression of thoughts with our classmates.

What we can do in this chapter

- We will make a collage by drawing the tree/ writing about it/ cutting dry leaves/ small branches/colourful paper. We can present the beauty of the winter by sticking the collage in our Bondhukhata.
- We can make another collage of winter trees/ nature/ birds by sticking the multi-colored fallen leaves and dry twigs on the paper. Moreover, we can create designs of our choice by cutting the leaves of different colours and sticking them on the paper with glue.



Art and Culture

- We can also make shapes of different things the way we like by combining materials like dry leaves, flowers, roots, twigs, soil and sand.
- One of us can sing our favourite song about winter. Some of us can dance or act on themes like feelings in winter, trees of winter, birds of winter, nature of winter etc. Some of us can also write about winter, tell a favourite poem or rhyme about winter.

After expressing our feelings about the Shit Prokiritir Rup (the winter face) in any art form, we will know about our classmates' and teachers' feelings and opinions. We will also express our feelings and views about our classmates' performances beautifully.



The Winter Face (Sheet Prokitir Rup)

I will write what I have done in this chapter and my feelings about doing that work.







The Palash and the Colourful Language

The language of pictures is one of the ancient languages of the world. Following the path of the language of images, man discovered the alphabet for writing their language. Again, the language of some people remained from mouth to mouth. Thus language became the vehicle of civilization and culture. The language of our soul is Bangla, one of the vehicles of our culture.

Many ethnic groups across the world are constantly struggling to preserve their languages and cultures. In the history of the world, we are the nation that has sacrificed lives to protect its mother tongue. The month to protect our language in our history was the month of Palash; that day was the day of the spring. In 1952, the day was 21 February, and in the Bangla calendar, it was the 8th Falgun 1358. At the end of winter, with the arrival of spring, there were new green leaves on the trees on that day. Nature adorned itself with the colours of Palash, Shimul, and Krishnachura. On that fiery day, a group of young people broke the barricades of the Pakistani ruler and came down the streets of Dhaka to protect their mother tongue, Bangla. Then Salam, Barkat, Rafiq, Jabbar and many others laid down their lives being shot by the Pakistani army. We achieved our mother language Bangla at the cost of their lives and they became our language martyrs.

The Shahid Minar was built to show respect and love for the language martyrs. The day became “Martyr’s Day”. Abdul Gaffar Chowdhury wrote the timeless song-

আমার ভাইয়ের রক্তে রাঙানো একুশে ফেব্রুয়ারি
আমি কি ভুলিতে পারি।

The song was first composed by Abdul Latif and later by Altaf Mahmood. The United Nations has declared 21 February as ‘International Mother Language Day to honour this great sacrifice for language. It is a matter of great pride for our nation and honour for people of all languages worldwide.

Ways to gain experience in this chapter

- At first, we will visit the Shahidminar in our area/school premises in a group. Alternatively, we can do it differently.
- We will find out how our favourite tree that we had seen in winter has become in spring. We will write down the changes of the tree that we identify in our friend’s book.

We will now collect leaves and flowers and plan how to make a bouquet in groups. We will record all these plans for celebrating Martyr’s Day in Bondhukhata, including the Provatferi song/drama scene/costumes. We will also plan how we will participate in the Provatferi with bouquets and show respect to the language martyrs on Martyr’s Day.



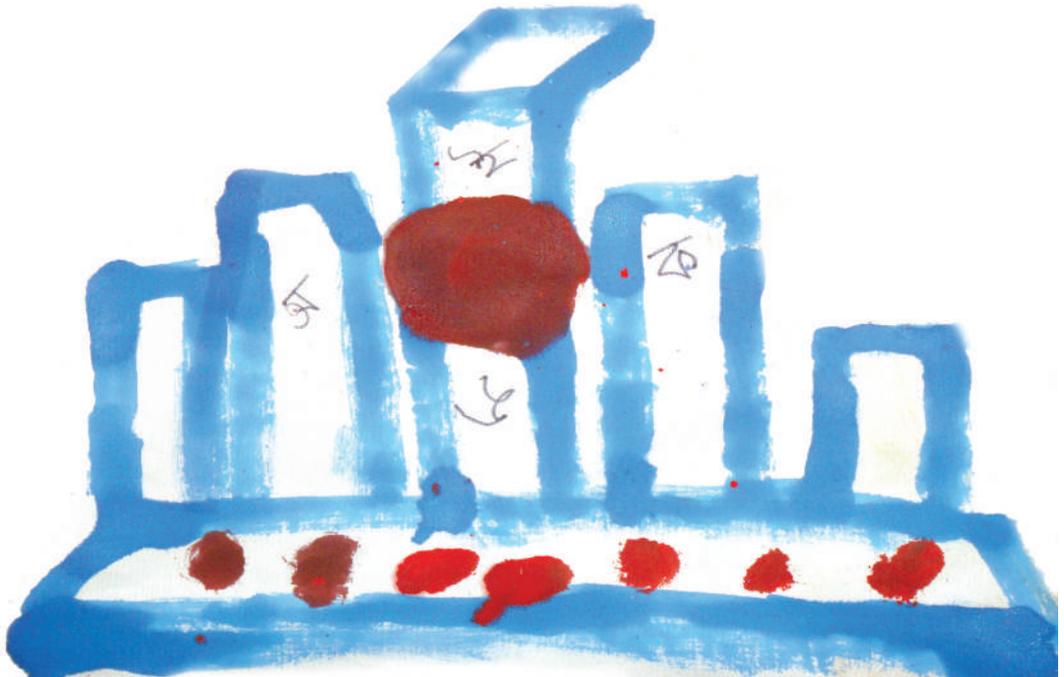
The Palash and the Colourful Language (Palasher Ronge Rangano Bhasha)

What we will do in this chapter

- We will make a bouquet with the collected flowers and leaves according to the plan. We will use various materials to present it nicely, including colours and colourful papers.
- We will work in small groups to present songs/play scenes/rhymes/poems/costumes on the occasion of Martyr's Day creatively and nicely.

Then we will all sing the song for the morning procession (Prabhatferi) of 21 February আমার ভায়ের রক্তে রাজানো একুশে ফেব্রুয়ারি and go to the Shahid Minar barefooted. Then we all will pay tribute to the language martyrs with bouquets at the Shahid Minar on our school premises.

We, too, will pay tribute to the martyrs of the language movement through our play scenes/ rhymes/ poems. We will show our infinite love to all the mother tongues in the world, including the languages of all ethnic groups in our country



I will write what I have done in this chapter and my feelings about doing that work.



A large area of the page is filled with horizontal orange lines, providing a space for writing. The lines are evenly spaced and extend across the width of the page.



Swadhinota Tumi

স্বাধীনতা তুমি

বাগানের ঘর, কোকিলের গান,

বয়েসী বটের ঝিলিমিলি পাতা,

যেমন ইচ্ছে লেখার আমার কবিতার খাতা।

- শামসুর রাহমান

It seems, to imply independence, the poet is talking about the Bondhukhata, where we can write and draw whatever we desire. Some of us like to draw, some like to sing, some like dancing or acting, whereas others like writing.

We feel bad if anyone interferes with these choices. We think we have lost all our rights. In the same way, once the Pakistanis wanted to snatch away our right of language, our right to practice our culture, and the right to live independently. Then Bangabandhu Sheikh Mujibur Rahman, the undisputed leader of the Bengali, the father of the nation, and the best Bengali born in thousands of years led the nation to independence.

Swadhinota Tumi

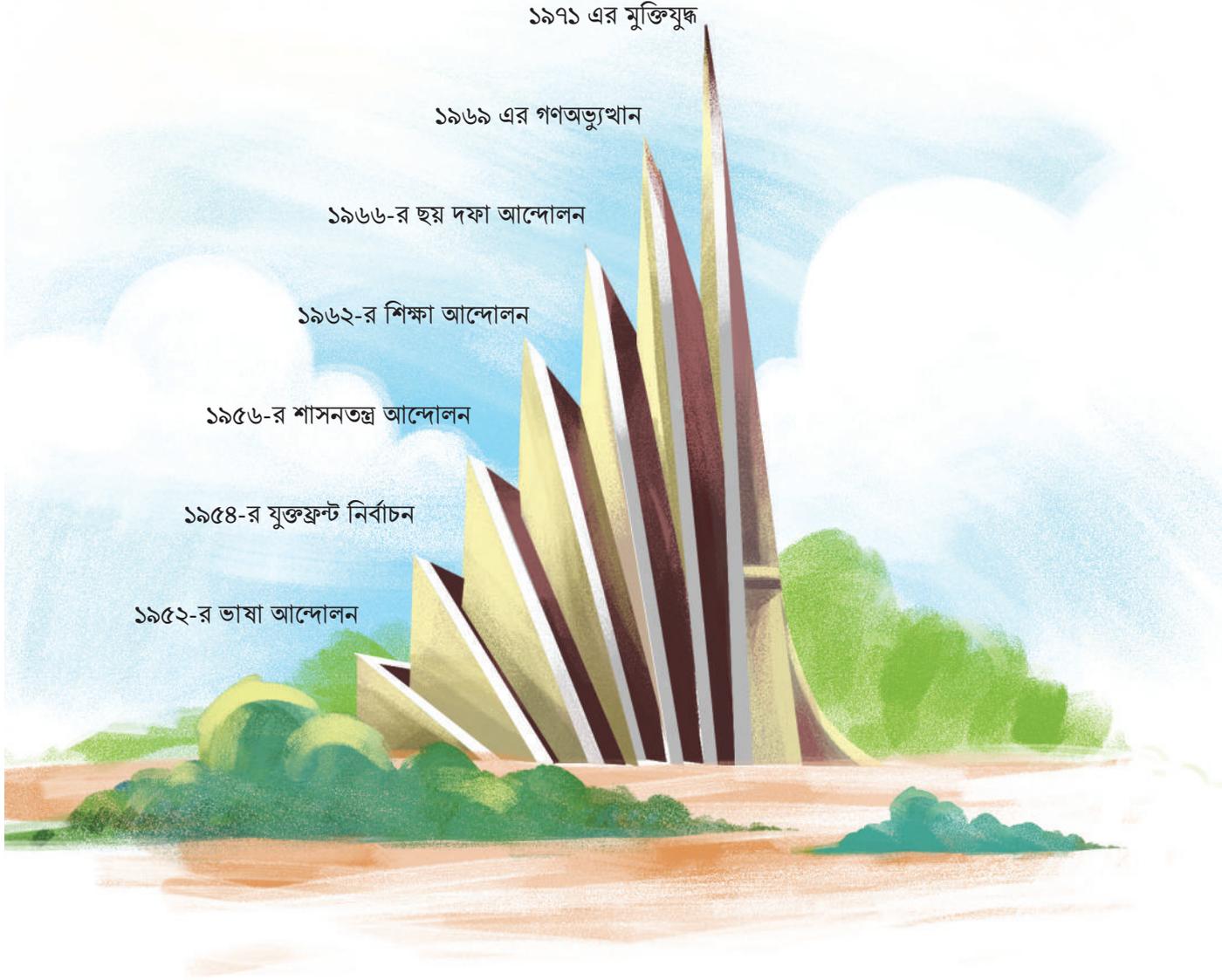


He delivered his historic speech on 7 March 1971 at the then Racecourse Maidan-

এবারের সংগ্রাম আমাদের মুক্তির সংগ্রাম, এবারের সংগ্রাম স্বাধীনতার সংগ্রাম

Then on the night of 25 March, the brutal Pakistani army swooped down on the unarmed Bengalis. They killed countless innocent people. It was the most brutal genocide in human history. Bangabandhu Sheikh Mujibur Rahman declared independence, and the great Liberation War began. Three million (thirty lakh) people were martyred in the nine-month-long bloody struggle for independence. Thousands of women were tortured. In return, we got our new country, new flag, new map and the rights to live independently. The 'National Mausoleum' has been built in memory of those brave heroes called the 'Shurja Sontan' (sun-children), whose sacrifice has given us independence. The architecture of our "National Mausoleum" is Syed Mainul Hossain.





We will at first learn about the “National Mausoleum”. The monument consists of seven triangle-shaped walls. The walls are arranged from small to large. These seven walls indicate seven consecutive stages of our struggle for the independence. They are the Language Movement in 1952, the United Front Election in 1954, the Constitution Movement in 1956, the Education Movement in 1962, the Six-Point Movement in 1966, the Mass Uprising in 1969, and the Liberation War in 1971.



To continue our armed battle for liberation, the whole country was divided into 11 sectors. This time all classmates will be equally divided into 11 groups. We will name our teams according to the 11 sectors in the Liberation War.

Then we will identify 11 sectors of the Liberation War by drawing or collecting a map of Bangladesh. By doing this, we will know under what sector our present area belonged during the Liberation War.

Then we will plan how to publish the information collected by the eleven teams through drawing, creating, dancing, singing, acting, reciting, writing etc.

How we can get experience in this chapter-

- Each team will talk to the freedom fighters around them. We will try to know the history of the Liberation War from family members and elders of the neighbourhood. They will record these interviews on mobile or write them down.
- Moreover, we will try to know the history of the Liberation War by collecting books and newspapers on liberation from our school library or other sources.

What we can do in this chapter

- Each group can make a list of data-information regarding the Liberation War and record it in Bandhukhata
- Each group can draw and paint a picture of the thoughts about the history of the Liberation War. We can cut out different coloured papers, magazines or images and glue them on the paper to make collage pictures of their choice.
- We can express the history of the liberation war by writing songs, dances, rhymes, poems or stories.
- If groups desire, we can build the structure of the national mausoleum with soil, wood etc. We can also make or present anything else related to the Independence Day.

We will exhibit all our artwork in our classroom made by our groups to commemorate the great Independence Day on 26 March. Each group will show respect and honour to all the heroic martyrs through music, dance, and self-made drama on independence according to their plans on the great Independence Day.

I will write what I have done in this chapter and my feelings about doing that work.

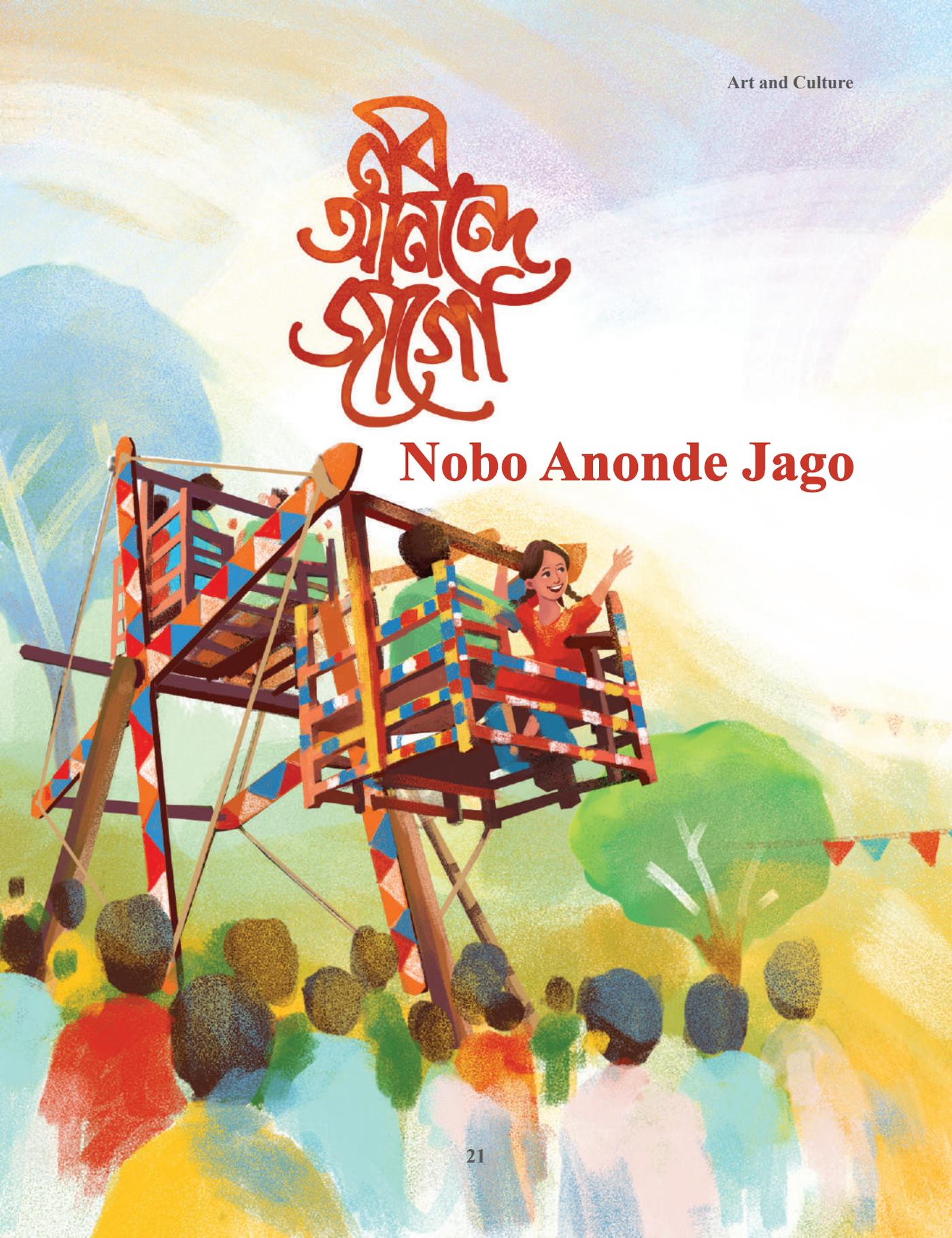


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ନିଉ ଆନନ୍ଦେ ଜାଗୋ

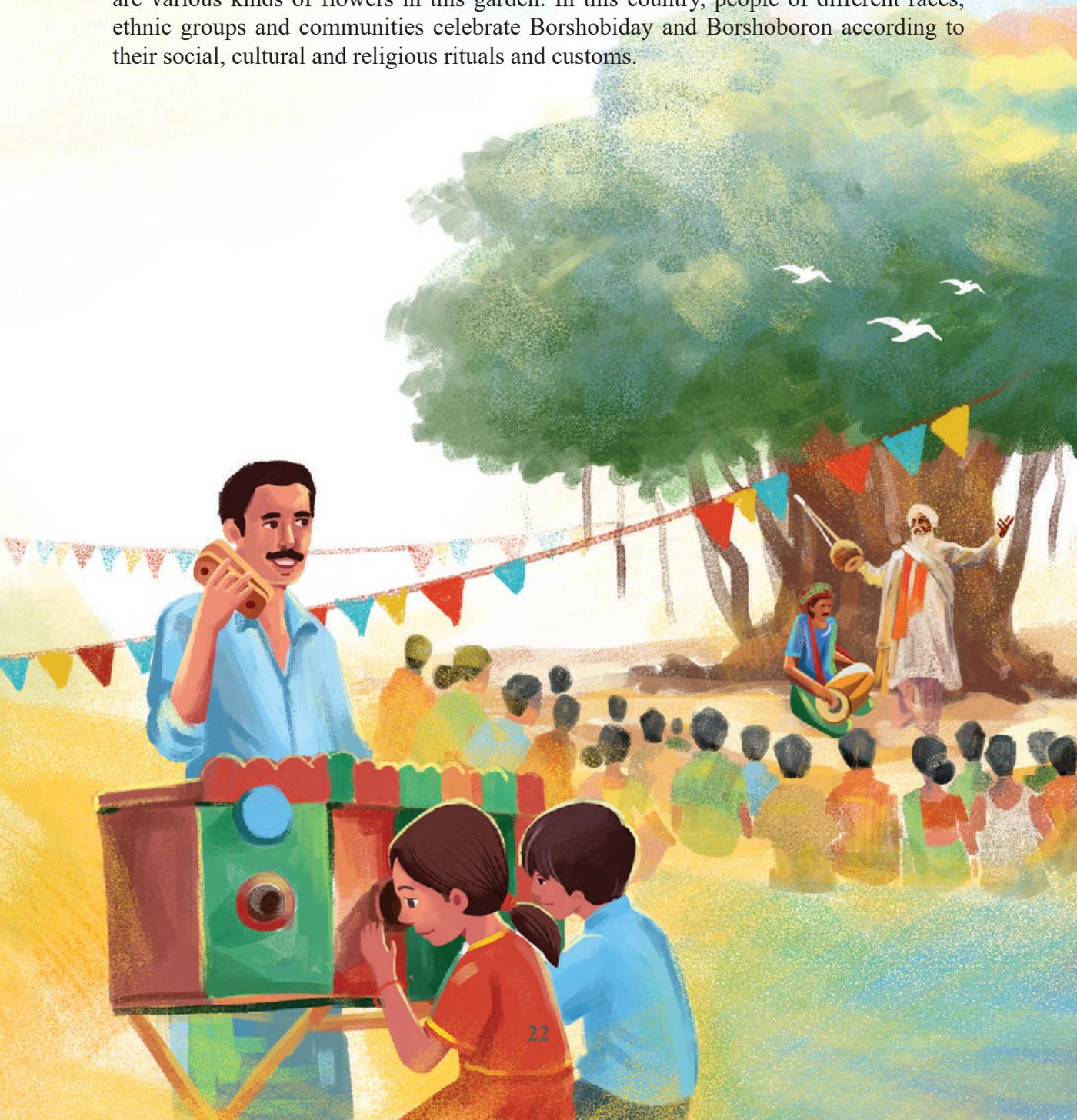
Nobo Anonde Jago



Nobo Anonde Jago

On the last day of the month of Chaitra, we bid farewell to the old year at sunset. This ceremony is called Chaitrasankranti or Borshobiday. Through Halkhata, we welcome the New Year with the dawn of the first day of Boishakh, known as Borshoboron. Borshobiday and Borshoboron are the celebrations of our hearts.

Many nationalities and communities live in a garden called Bangladesh. All of them are various kinds of flowers in this garden. In this country, people of different races, ethnic groups and communities celebrate Borshobiday and Borshoboron according to their social, cultural and religious rituals and customs.



Baishakhi Mela is held in the towns and villages on the first day of Baishakh. On the occasion of these fairs, folk artists make many types of folk art materials such as clay dolls, pots, jute shika (hanging rope shelf), a variety of toys, Shital Pati and many more. Sweets, Sandesh, Moa, Muri, Murki, Batasa, Naru etc., make the Baishakhi Mela joyful. Also, jatrapala (traditional play), circus, baul songs, folk dramas, puppet dances and musical programs are arranged. All of these are an invaluable part of our culture. So it is essential for our country and nation to preserve these because this folk art is the root of our national culture.

Borshoboron teaches us to stay in touch with our country and culture and wake up with new joy.

Our first season Summer begins with the months of Boishakh and Jyastha. When nature is worn-out due to the intense heat of summer, the strong wind of Kalbaishakhhi cools nature with its touch. Nature gets back its new life. This time we will arrange 'Hridotshob' in our classroom by combining the warmth of summer and the Baishakhi festivals.

Ways to gain experience in this chapter

- For organising this festival, all the friends of the class will be divided into several groups. This time we will make a list of customs, events, and food centred on Pahela Baishakh. We will save the list in our Bondhukhata. While making a list, we will take the help of our mom, dad, grandparents and elders of the neighbourhood.
- We will talk with the elders of different ethnic groups and communities living in the area, along with folk artists. We will write down or record this conversation. From all these discussions, we will learn about our historical events or folklore, folk songs, plays, traditional plays (jatrapala), folk rhymes and culture.
- We will learn about the traditional Borshobiday and Borshoboron celebration of different regions by looking at other magazines, books, pictures and videos. We will also list various national events and preserve in the Bondhukhata.
- We will also look at the previous tree and its condition in the summer.

Nobo Anonde Jago

Now we will match the collected data with drawings, crafting, dancing, singing, acting, recitation, writing etc. We will plan decoration, display and presentation for 'Hridotshob'.

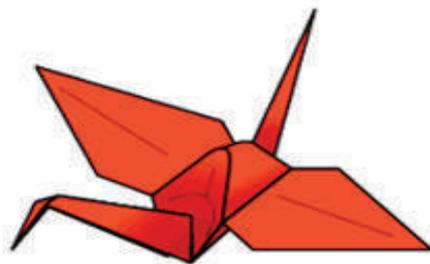
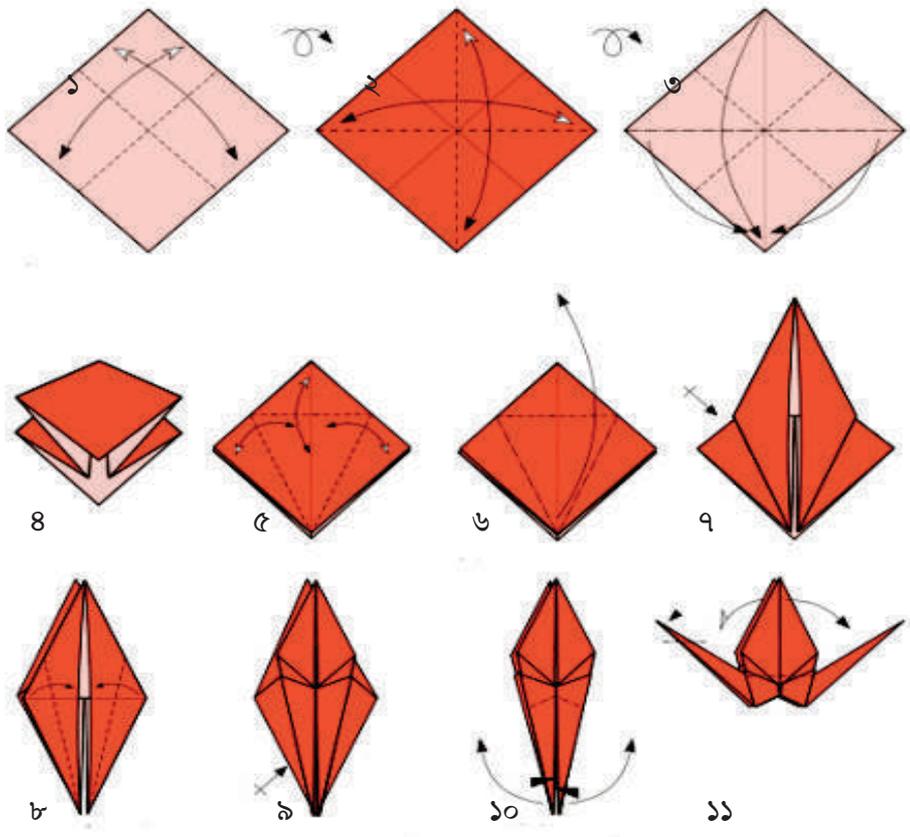
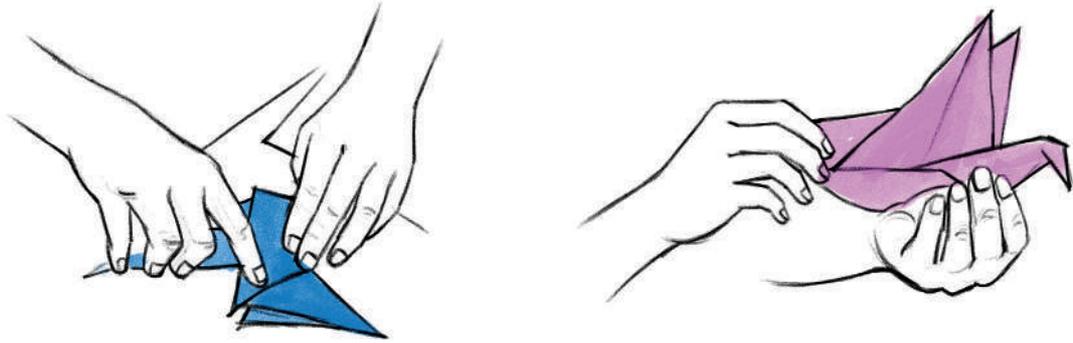
What we can do in this chapter

- We can cut paper, attach and colour them to make different masks to decorate the classroom. We can also make interesting shapes by folding the papers. Besides, we can make frills by cutting and designing pieces of paper and decorate the classroom.
- Some of us can also draw pictures about Borshobiday, Borshoboron or Summer Season. Those interested in acting can also act in a folk play.
- Those interested in creative writing, singing, dancing, reciting rhymes or poems, or writing essays can participate according to their choices.

Now on the particular day of 'Hridotshob', we will present our drawings and creative writings in our decorated classrooms. Besides, we will perform plays, songs, dances, rhymes, and poems written by us. Through "Hridotshab", as we will love our own culture, we will also respect that of the others.



let's make birds with paper-

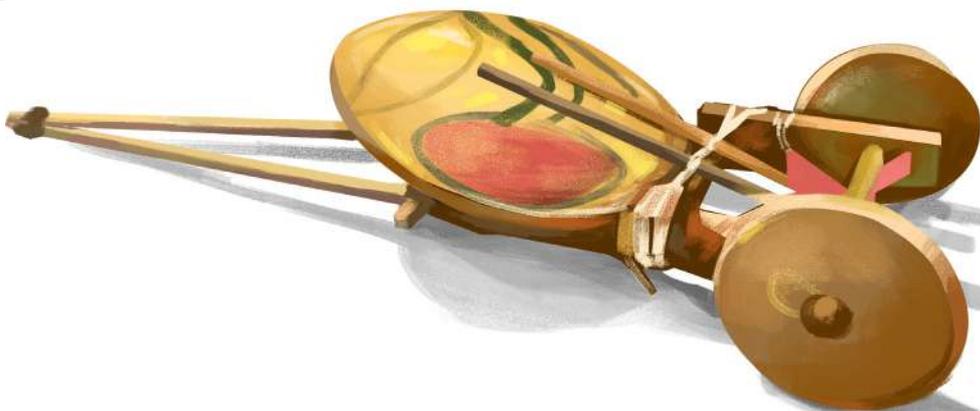


I will write what I have done in this chapter and my feelings about that work.



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A series of horizontal orange lines for writing, spanning the width of the page.



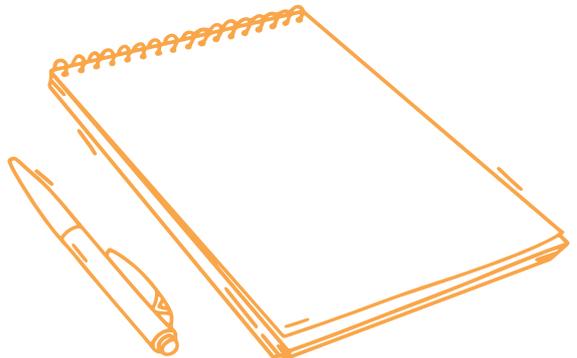
Assessment by the Guardian

Put a tick beside the box in the light of your experience with the student.

- The learner has done the work as per teacher’s instructions.
- The learner has tried to learn this lesson by talking with the family members.
- The learner has done everything spontaneously.
- The learner had done the work neatly.
- The learner has practised.....in this lesson.
- The topic the learner has prepared to present/demonstrate before the class after having mastery----

Comments and signature of the guardian:

Date:





আমার আত্মীয় Soulmate

বাবুই পাখিরে ডাকি, বলিছে চড়াই,
“কুড়ে ঘরে থেকে কর শিল্পের বড়াই,
আমি থাকি মহাসুখে অট্টালিকা পরে
তুমি কত কষ্ট পাও রোদ, বৃষ্টি, বাড়ে।”
বাবুই হাসিয়া কহে, “সন্দেহ কি তায়?
কষ্ট পাই, তবু থাকি নিজের বাসায়।
পাকা হোক, তবু ভাই পরের বাসা,
নিজ হাতে গড়া মোর কাঁচা ঘর খাসা।”

—রজনীকান্ত সেন।

Soulmate (Atmar Atmiyo)

Our world is full of colourful birds. Some are blue, red, and yellow, and some are of mixed colours. There are also differences in their sizes and shapes. Moreover, the voice of each bird is also different. Some birds have a sweet melody; some birds have a harsh voice. What can I say about the posture of the birds! Some birds have majestic poses, whereas others' postures are mischievous. It is like an exhibition of our nature's shape, size, colour, tone, and melody.



We know that our national bird is the Doyel (magpie-robin). But do we know which bird is called the weaver bird? Babui is known as the weaver bird for its artistry in building nests.

“Babui” is a very well-known bird in our country. Many people call it “Bawei” also.

Their skilful nests can be seen swaying on the branches and leaves of palms, dates, coconut, or betel trees. Babui is very musical, so they are also called singing birds. Their flying to and fro, living together in groups, eating bites and feeding the babies—observing this we can realise, houses made by us and relationship with only our family is the relationship with our soul.

Ways to gain experience in this chapter

- We can experience how birds build their nest and feed their babies by going to nature, seeing and touching them.
- We can find nests of the Babui in nature to know about them.
- We can share our thoughts about our own family members, favourite places in the house, pets, trees or any of our favourite things with friends.
- We can learn about the elements of art and practice them to express one's thoughts, merging them with our imaginations.
- We can watch a video on the above issues if possible.

This time we can match this experience of watching the Babui bird with our family members. Everyone we live with is our family. Each family is a safe shelter for its members. As the nest built by the Babui bird is the best according to it, so are our houses. No matter whether small or large, that's the best for us.

Now Let's do a fun thing-

- We will draw a tree using different lines and shapes. A tree has roots, stems, branches, leaves, flowers, fruits, etc. Similarly, we will place our parents, siblings and other family members at different branches.
- Our pets are also a part of our family, our soulmates. We can include our pets in this family tree if we want.



Soulmate (Atmar Atmiyo)



Let's draw family tree as our wish.

Our art family

The branches of expression of human aesthetic and creative activities are collectively called arts. One of the two main branches of art is the visual arts, which includes painting, sculpture, pottery, photography, film, architecture, etc. Another performing arts, which includes music, dance, acting etc. Apart from these, there are many other branches of arts which we will know more of later. The branches of arts are like the various birds of our nature. Although the birds of nature have different characteristics, they all belong to the species of birds. Similarly, though the types and materials of the branches of arts are different, they belong to each other's soul and belong to the family of arts. Just as the bird's nest is well made, each branch of arts is properly arranged with its own elements. As birds develop the beauty of nature, so the branches of art awaken the aesthetic sense of man. As the different species of bird make Bird Family, different branches of art make Art Family. This is a family story.



Soulmate (Atmar Atmiyo)

Let us draw Art Family as our wish –

But at first, we will know what lines and shapes are.

The main elements of drawing are line, size, shape, colour, range, shade and texture. Now we will know about lines, size and shape. In the next step, we will also learn about other drawing elements.

Line: The motion path of a point is called line. Straight lines can be drawn in many ways, like- vertically, horizontally, diagonally. Crooked lines can also be of different types, like - waved, grooved, circular or twisted like round shaped



Shape: Shapes are made by enclosing lines. For example, connecting one end of a line to the other creates shapes. That means, shape is an aspect closed by external line or boundary. Generally, shapes in the pictures are drawn in length and breadth, they don't have depth. Usually, shapes are of two types - natural and geometric.

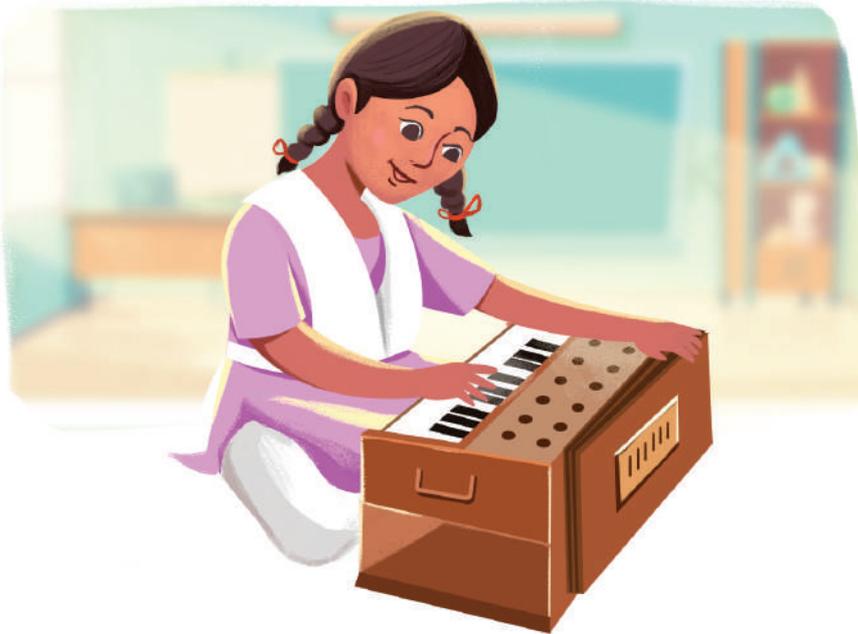


Form: Form is the three-dimensional. When we describe an object by its length, breadth and width/depth that is called form. Like shapes, forms are also of two types - natural and geometric. Later we will learn more about shape and form.



Let's come back to the Babui bird issue. At the lesson's beginning, we learned that Babui is admired for its melodious call or voice and its extraordinary skill of building a nest. Do we know why the voice of the Babui sounds so melodious? Not just the call of birds but other such sounds in nature draw our attention. They include the sound of swaying cropping fields by the wind, leaves in the trees, flowing water in the river and many more! However, not all of them are melodies; melodies are created through sounds. Music is the combination of three things: songs, instruments and dance. We can notice two things in any music. One is the note (স্বর), and the other is the rhythmic cycle (তাল).

Note: That comes from any human voice, animal, bird or is created by hitting anything is called sound. On the other hand, any acceptable melodious sound is called the note of the music. The main notes of the music are seven- sa, re, ga, ma, pa, dha, ni, sa. Melodies are created through many notes.



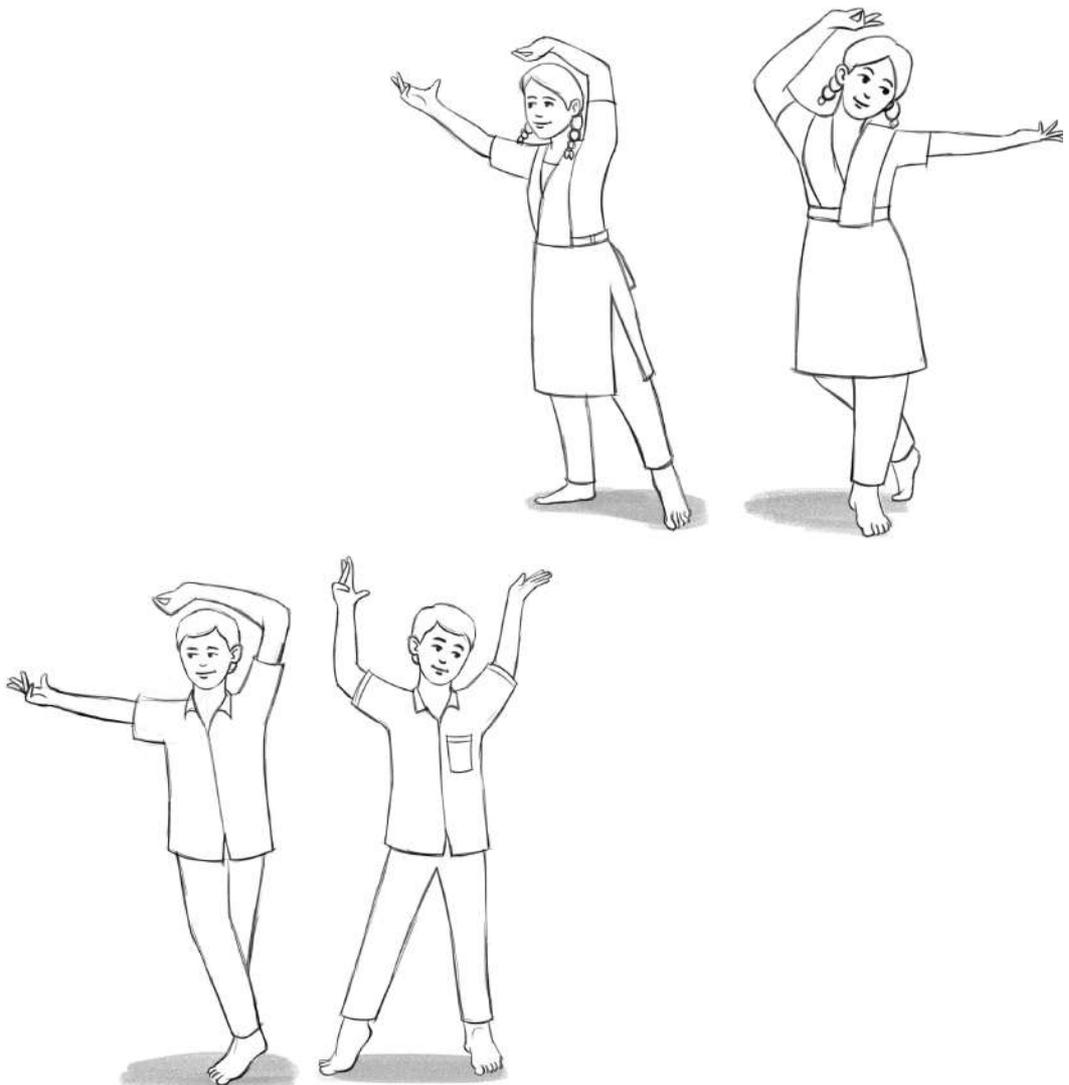
Soulmate (Atmar Atmiyo)

Music, dance and acting are interrelated. You can call them soul mates to each other. Just as dance is related to music, so is dance to acting.

By dance, we mean various rhythmic poses. This time we will learn about some elements of dance.

The essential elements of dance are movement, facial expression, gestures, dresses and costumes.

Movement: The movement of arms, legs and body or the rhythmic changes of position from one place to another is called movement.

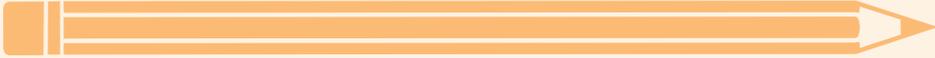


What we can do in this chapter

- We can sing the rhyme we read at the beginning with a melody if we like. Besides, we can present the conversations between the sparrow and the weaver (babui) through different body movements and gestures.
- We can imitate the gestures and voices of various animals around us through acting.
- Now we will make a plan of a different activity. What if we act with a finger-shaped puppet? We can call this activity “the world of five fingers”.
- For this to do, all the friends in the class will be divided into small groups as needed.
- Then each group will write an idea for a play in our Bondhukhata by combining the experiences we have got directly from nature through the sounds of animals and birds and the movement of gestures with our imagination.
- We will also plan who will play the role of what animal in each group. We will start the practice by imitating the movement and voice of the animals in the story.
- Now each team member will create the animal’s size and shape determined by the size of the fingers of his hand!
- We can easily do this by cutting papers, attaching them with glue, or sewing cloth. Each member of the team will help each other to create sizes and shapes.
- Now we will do a puppet show using our fingers in our classroom on any particular day by arranging the tables like a stage.



I will write what I have learnt about my favourite art form through drawing, singing and dancing in Atmar Atmio (Soul mate).



A large area of the page is filled with horizontal orange lines, providing a space for writing.



The Arrival of Rainy Season through Raindrops

আমি বর্ষা আসিলাম
গ্রীষ্মের প্রদাহ শেষ করি
মায়ার কাজল চোখে
মমতায় বর্মপট ভরি

—সুফিয়া কামাল

The rain comes in the nature with its dancing rhythm as if wearing an anklet. The downpour of the monsoon rejuvenates the lifeless nature of summer. New leaves grow on the trees. You must have observed the enchanting beauty of green nature. Let's look at the tree we have seen before; let's touch it in this monsoon. We will try to see and feel the nature around us through that tree. This time we will look at what changes may occur in nature during rainy season. We will know about the flowers and fruits of the rainy season. Do you know how the canals, beels, rivers and ponds look like when they are filled with water?

Ways to gain experience in this chapter

- We can understand the rhythmic cycle/taal, speed/tempo, facial expression and gestures of music by seeing, hearing and feeling the clouds, rain and the sky in nature.
- We will learn the colours and range as the drawing elements by looking at the nature of the monsoon.

With the arrival of monsoon, nature becomes lively, as if the ripples of water are echoing around. A beautiful symphony is created in the nature during the rain. The rain drips; sometimes it falls slowly, sometimes at a moderate speed, and sometimes it rains fast or flows tremendously. Nature around vibrates with the lightning and trembling sound in the sky. Rabindranath says

বাদল-মেঘে মাদল বাজে
গুরুগুরু গগন-মাঝে।



The madol (drum/tambour) is a dhol or drum (Mridanga) like an instrument. Tunes of the rain and the rhythms of the mridanga like sky wrap the nature as if there were the interplay of rhythmic cycle (taal), beats (matra), speed (loy) and rhythms.

Now we will learn about some more elements of music.

Rhythmic cycle (taal): The word rhythmic cycle originates from tali (clapping), such as Kaharba, Dadra etc.

Beats (matra): The unit measuring speed is called beats or matra, for example, ekmatra (one beat), dui matra (double beats), tin matra (three beats) etc. The gaps between every two beats are the same.

Speed (loy): The tempo in the music is speed or loy. There are three types of loy – 1) delayed speed, 2) moderate speed 3) fast speed.

Rhythm: Rhythm is the combination of systematic beats.



Do you know how the sky looks during rainy season? Sometimes dark clouds cover the sky, whereas a flash of light occasionally peeps through it. The sky is, as if, the reflection of our face. Different feelings like joy, pain, laughter, and tears appear on our faces; the same thing happens to the sky. This time we will learn about different dance elements in terms of posture.

Rosh (facial expression) and Mudra (gesture) are two elements of dance.

Rosh: The expression of feelings through facial expressions is called Rosh in dance.

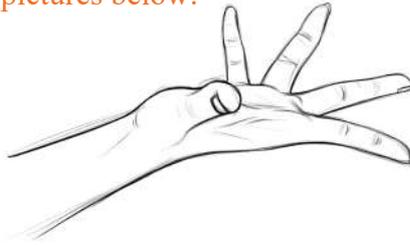
We can get some ideas of Rosh (facial expression) from the pictures below:



The Arrival of Rainy Season through Raindrops (Bristi Dharay Borsha Ashe)

Mudra: Mudra means to show or explain something meaningful with the help of fingers.

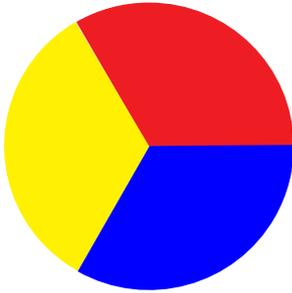
We can get some ideas of Mudra from the pictures below:



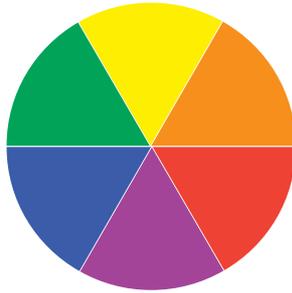
The dark blue cloud overcasts the rainy sky. The raindrops continually fall like diagonal lines. Do you know that blue is a primary colour? The other two basic colours are red and yellow. Earlier in Palasher Rong Rongin Bhasha, we have seen nature painted with red flowers. We will see the bright blue sky and the golden yellow hue of the ripen paddy field spread throughout the horizon in autumn immediately after the dark blue sky of rainy season. The colour is also called Barna. All the colours together form a colour circle. Do you know who invented the colour circle? It was scientist Newton. This time we will know more about the essential elements of drawing- colours shades,space.

Colour and space are two more elements of drawing.

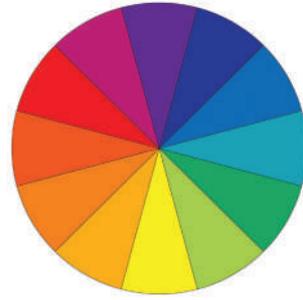
Colour: The origin of colour is light. Color is the feelings our eyes create when light reflects on an object. There are two types of colour - primary colour and secondary colour. Red, blue, and yellow are the three primary colours. The colour created by matching two or more primary colours is a secondary colour.



Primary colour wheel



Secondary colour wheel



Tertiary colour wheel

Space: The surface on which we draw anything is called space. For example, paper, canvas, board, wall etc. Additionally, the distances in between the boundaries of shape are also called space. Space is of two types- positive space and negative space.



Space - Positive/Negative

The Arrival of Rainy Season through Raindrops (Bristi Dharay Borsha Ashe)

With the onset of monsoon in riverine Bangladesh, the rivers overflow the banks and cause floods. The crop fields are flooded. Crops are damaged. Every year many houses and crop fields are washed away by the rivers. Sometimes the rivers carry new silt. Farmers sow new dreams in the new soil. Music shows are arranged as per the traditions of regions. The bride of the village goes for a boat ride. These are typical pictures of Bangladesh depicted by the artist's brush, musicians' tunes, and narratives of the poets and writers for ages. Listening to the sound of the rain, we can sing any song from our hearts. We can try to show the lively nature of rain through gestures. We can also draw any picture of the monsoon as we desire.

Rain Celebration

Many literary works have been created on the beauty of monsoon. The rebel poet Kazi Nazrul Islam has compared the monsoon with an agile girl, "Chanchala Meye". Rabindranath has written more rain songs than those based on other seasons. We know that rainy season consists of the 3rd and 4th months of the Bangala year-Ashar and Shraban. The rain (Barsha Utshob) is celebrated with varied festivities also known as Barshamongol. Barsha Utshob or Barshamongol is marked with this season's songs, poems, dances, plays, and drawings.

What we can do in this chapter

- We can sing rain songs and recite poems.
- We can express our feelings like joy, pain, laughter, tears, and various emotions through songs and dances.
- We can draw pictures by seeing nature.
- We can celebrate the World Environment Day and the National Tree Plantation Program differently by gifting plants to our close friends.

We have already known there is a deep friendship between the trees and the environment. Trees maintain the balance of the environment. So the more we plant trees, the more we can save the environment. To keep the close friendship between trees and environment alive, the World Environment Day is celebrated on 5 June every year in our country and the National Tree Plantation Program starts.

Let's have a fun game with the tree. We will also participate in this tree plantation campaign to save the environment. We name this game Sobujer Swapno Pakhay.

What else we will do in this chapter

- As part of the Sobujer Swapno Pakhay game, we will gift trees to our friends, and while doing this, we will write one of our dreams on a piece of paper and give it to our friend along with the tree.
- To do this work, we will first collect a flower, fruit or herb sapling. We can collect that sapling from nature, sow the seeds, grafting on a selected tree, or buy it from a nursery.
- We will make a tub for the tree with unused items, including plastic bottles/pots or unused clay pots. We will decorate the tub to our liking. Now we fill the tub with soil suitable for the tree and plant the sapling
- We will make a bag by designing with a cloth or thick cardboard to carry the tree's sapling.



The Arrival of Rainy Season through Raindrops (Bristi Dharay Borsha Ashe)



- Now it's time to write about our dream. We will write about our dream on a beautiful piece of paper and put it inside the tree bag.



- Then we will organise the program “Shabujer Shapna Pakhay” in the classroom on a specific day. We will decorate the classroom with the theme of monsoon. Then we will start the desired dream tree exchange part. At first, all the classmates will get into several groups of equal members. We will name each group after different flowers of the rainy season. Then we will decide through a lottery who are the persons to exchange the dream tree and the written dream within the team



- We will look after the tree with utmost care and compassion because it's not just a sapling; it's a friend's dream which will grow little by little every day with the growth of the sapling. We will make arrangements to water and fertilise the sapling keeping it in a safe and suitable place.
- We will record in the Bondhukhata how the tree's new leaves grow, how flowers bloom, and how the bees/ grasshoppers/ birds fly around or sit on it. Even if we have any remarkable story about the tree, we will write that in the Bondhukhata chronologically or draw pictures about that.



We will exhibit the continual growth of the tree through drawing of pictures, videos/ photographs taken by the mobile handset in the event of Victory Day—"Bijoyer Aloy Sundor Agami" and in the annual exhibition.

The Arrival of Rainy Season through Raindrops (Bristi Dharay Borsha Ashe)

Let's write and practice what we have learnt about our favourite art forms of drawing, singing and dancing.



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Assessment by the Guardian

Name of the student:

Roll Number:

Date:

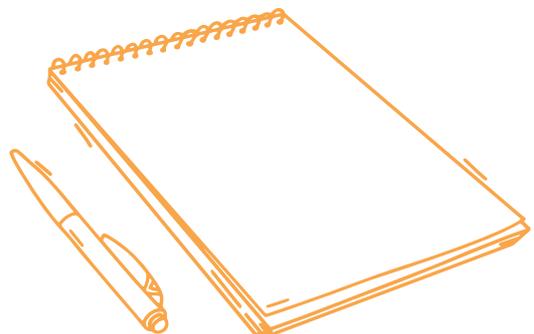
Teacher will fill up: After completing the work instructed in TG, put a tick mark on the statement which is applicable

Put a tick beside the box in the light of your experience with the student

- The learner has done the work as per teacher's instructions
- The learner has tried to learn this lesson by talking with the family members.
- The learner has done everything spontaneously.
- The learner had done the work neatly.
- The learner has practised.....in this lesson.
- The topic the learner has prepared to present/demonstrate before the class after having mastery----

Comments and signature of the guardian:

Date:





Shudhite Hoibe Reen

Shudhite Hoibe Reen

“I will sacrifice my life, if it is necessary, to eradicate all forms of injustice, unfairness and exploitation from the country.”

— Bangabandhu Sheikh Mujibur Rahman

The torch of the newly independent Bangladesh has been extinguished in an instant. Darkness surrounded the entire nation. The old vulture clawed the national flag. The darkest chapter in human history has been written in the most heinous conspiracy of the defeated enemies of freedom. Father of the Nation Bangabandhu Sheikh Mujibur Rahman and his family members were brutally martyred on the night of 15th August 1975 by those defeated enemies of independence. Even Bangabandhu’s beloved 10-year-old child Sheikh Russell was not spared from the bullets of the assassins that day. Bangabandhu’s daughter Sheikh Hasina and Sheikh Rehana escaped death because they were abroad. A pitch darkness engulfed the freedom seeking people of the world including independent Bangladesh on that day. The words of the world leaders revealed what irreparable damage has been done to the humanity of the world.

The oppressed people of the world have lost a great leader of theirs in the death of Sheikh Mujib. And I have lost a truly big-hearted friend.

— Fidel Castro

The speciality of Mujib’s characters was his uncompromising fighting leadership with a generous heart.

— Yasser Arafat

The assassination of Bangabandhu, not only turned Bangladesh into a guardianless nation, but the world also has lost a great son

— James Lamond

He became a world leader beyond the borders of the country through steel-hard leadership. Just as this fertile land of the country is made of silty soil, in the same way, through fearless courage, boundless patriotism, indomitable life force and strong leadership, the little boy of Tungipara became the source of inspiration for the freedom seekers of the world. He became a symbol of world humanity for his heart-filled love he had for the people of the country. The great architect of Bangladesh's independence gradually became the forerunner of the liberation of the oppressed people of the world. So he said

The world is divided into two camps

– the exploiters and the exploited.

I am for the exploited.

- Bangabandhu Sheikh Mujibur Rahman

By killing the Father of the Nation Bangabandhu Sheikh Mujibur Rahman, the great hero of the liberation of the exploited people, the assassins tried to erase the name of Bangabandhu from the minds of the liberating people forever. But we know a glorious person never dies.

যদি রাত পোহালে শোনা যেত
বঙ্গবন্ধু মরে নাই!
যদি রাত পোহালে শোনা যেত
বঙ্গবন্ধু মরে নাই!
যদি রাজপথে আবার মিছিল হতো
বঙ্গবন্ধুর মুক্তি চাই,
মুক্তি চাই, মুক্তি চাই।
তবে বিশ্ব পেত এক মহান নেতা।
আমরা পেতাম ফিরে জাতির পিতা।

This timeless song about Bangabandhu was composed by Hasan Matiur Rahman, the song was composed by Malay Kumar Ganguly, and was first performed by him, then the song was sung by respected artist Sabina Yasmin.

Through the words of this song, the thoughts of all of us have been revealed. Bangabandhu can never be erased from the minds of the freedom seekers of Bengal. Therefore, we observe the 15th of August every year as the National Mourning Day to take a firm oath to follow the path shown by Bangabandhu by honoring the memory of the martyrs.

Shudhite Hoibe Reen

This time we will know a little about the color of mourning in the month of mourning-

We have learned about primary colors and mixed colors earlier. Through the color wheel, we have seen what colors are made with certain other colors. We did not see any presence of black or white in the color wheel. So what is black and white in reality? Let's know about it-

White: The presence of light is white. All the colors of sunlight combine to make white. The white color we get for painting is actually white pigment. White color symbolizes peace and purity.

Black: The absence of light is black. But black dyes are used like white color for painting. Black color is a symbol of mourning.

How we can experience-

- We can draw pictures based on learning about the various incidents of Bangabandhu Sheikh Mujibur Rahman's childhood and youth from the text books of grade six - Bengali, English, History and Social Science.
- From the family members we get to know more about 15th August National Mourning Day and Bangabandhu.

What we will do—

- We shall know the colours of mourning and learn how to use them.
- We can draw pictures as we wish on Bangabandhu and the National Mourning Day of 15th August.
- Can draw our pictures about Bangabandhu and 15th August National Mourning Day.
- listen to different songs of mourning day and understand the speed (loy), beats (matra), rhythmic cycle (taal), and rhythms.
- if anyone wants, can practice songs, poems written about Bangabandhu and perform both individually or in groups.
- we will plan an activity around the National Day of Mourning on 15th August at school.



- Preparing and wearing badges: to commemorate the National Mourning day of 15th of August we can make badges by cutting black paper or cloth in geometric shapes. We shall wear these badges and also put them on our family members, schoolmate and our teachers.



Shudhite Hoibe Reen

- can organize exhibitions and presentations on Bangabandhu in the classroom. For this we can try to express the essence of Bangabandhu and 15th August National Mourning Day in a simple manner through group performance.
- can write a story based on Bangabandhu's childhood and adolescence in Bandhukhata.



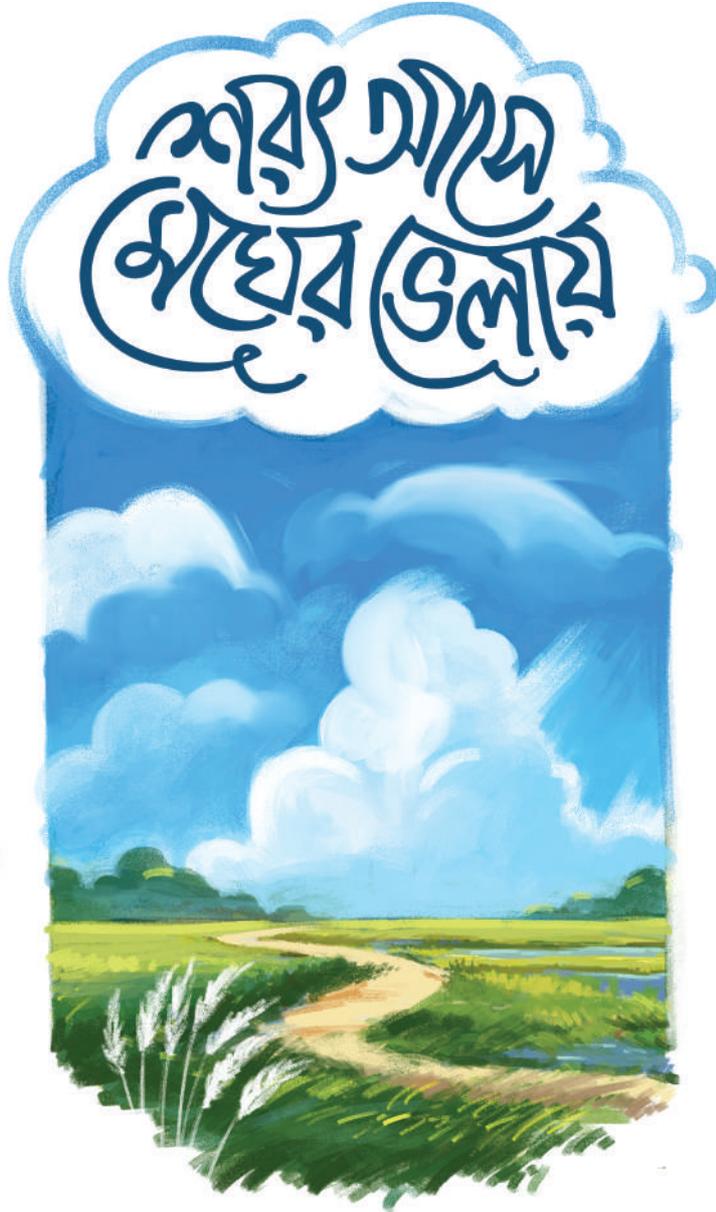
Academic Year 2024

The Father of the Nation has sacrificed his life in order to bring smile in the faces of the people by creating the Sonar Bangla of his dream. Carrying the ideals of the Father of the Nation, we will take a firm oath to build a golden Bangladesh. In this way, we will honor the memory of the architect of independent Bangladesh, the greatest Bangali for a thousand years, Bangabandhu Sheikh Mujibur Rahman and his family members.

I will write and practice what I have learnt about our favourite art forms of drawing, singing and dancing.



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The Arrival of Autumn in the Chariot of Clouds

সাদা মেঘের ভেলায় ভেসে
শরৎ আসে আমার দেশে।
নীল সাদা জামা গায়ে,
লুকোচুরি খেলা খেলে,
মেঘবাদল আর রৌদ্রছায়ে।

The Arrival of Autumn in the Chariot of Clouds (Sharat Ashe Megher Velay)

Have you noticed that the sky has become bright blue in the meantime? Flocks of clouds are floating in. During this time, we can understand the advent of autumn by soaking our feet in the morning dew on the grass. Let's take a look at the Bangla calendar. As we know, autumn consists of -Bhadra and Ashwin. Autumn lasts from mid-August to mid-October.

We have already learnt that blue is a primary colour. How often do the white clouds in the blue sky change shapes! Sometimes they look like horses, sometimes trees, sometimes elephants, and sometimes they look like human figures. See if you find anything that you like in the scattered clouds of the sky.

If we take a closer look at the sky, we will see that the sky changes its look every few days. Different colours play in the sky. This colour is reflected in nature. The effect of this can be seen in the appearance of the Beautiful Bangla (Rupashi Bangla).

The way we can get experience in this chapter-

- By observing and feeling the nature of Autumn, we can get an idea of the elements of drawing: light-shade and texture.
- We can learn how to express different feelings, including joy, sorrow, laughter, and crying, by finding resemblance with the nature of autumn.

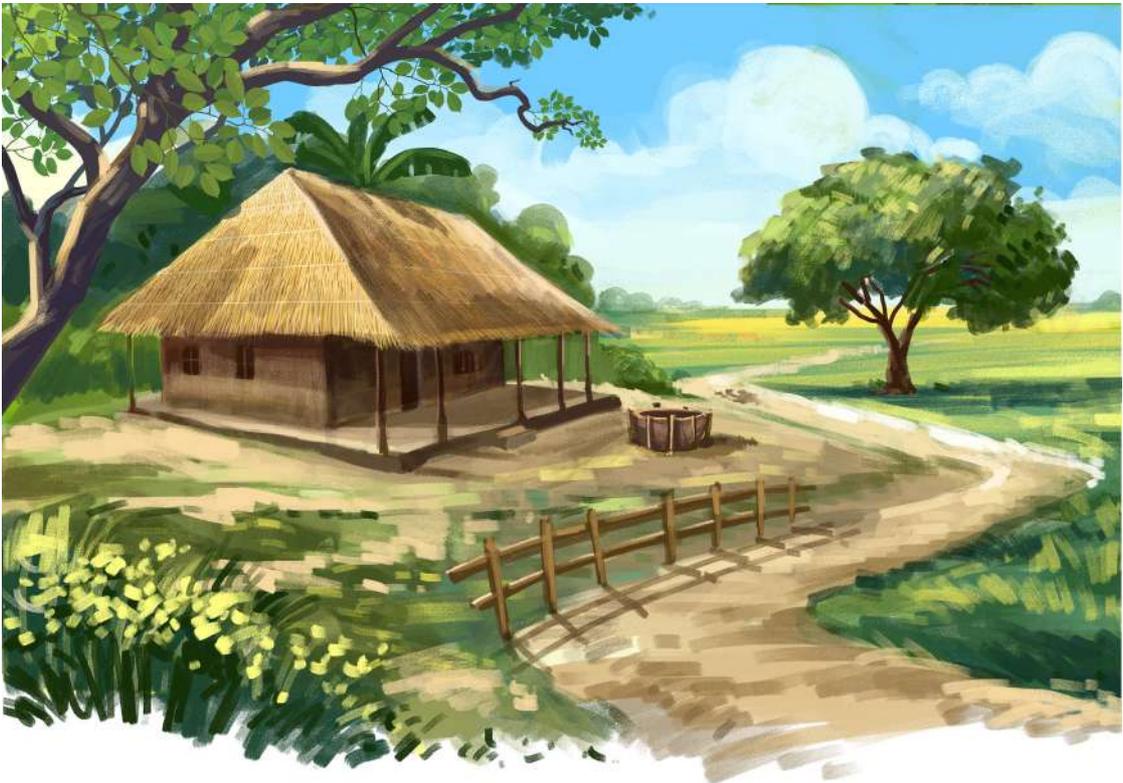
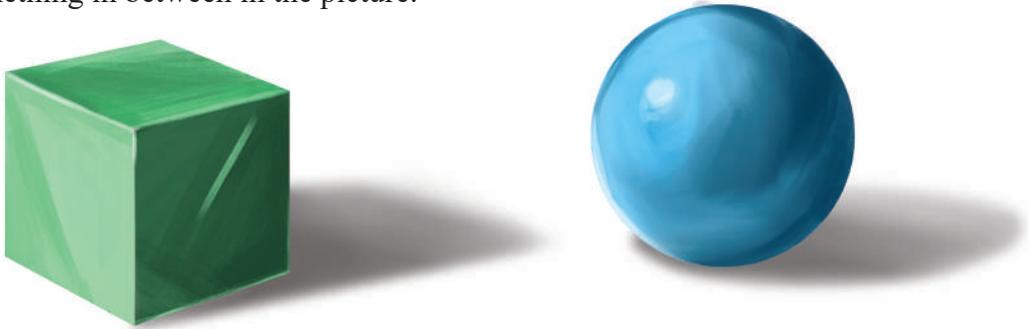
Autumn is a symbol of purity and tenderness. As the dark clouds of the monsoon vanish, autumn sky becomes bright and sunny. The interplay of light and shadow continues throughout autumn. The soft white clouds weave a fairy tale story in the smooth blue sky of autumn. Now we will know about more elements of drawing-



Value and texture are two more elements of drawing.

Value: The variation of light and darkness in the image is called value. Light and darkness are expressed by making colours from lighter to darker. In the pictures, light tones express light and dark tones express darkness.

Moreover, the gray colour is made by mixing white and black colours to express something in between in the picture.



The Arrival of Autumn in the Chariot of Clouds (Sharat Ashe Megher Velay)

Texture: The surface quality of an object that can be seen and felt is called texture.

Texture can be mainly divided into four types, such as rough, smooth, soft and hard.



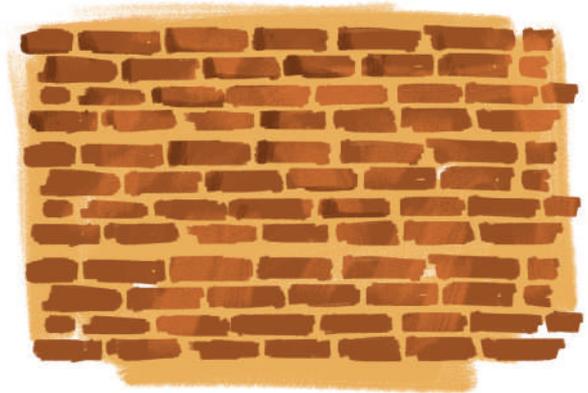
Rough



Smooth



Soft



Hard

In this time, flocks of herons fly in the sky. Red and white water lilies can be seen in the canal. New zest comes to Kashbon (catkin fields) on both sides of the river. It swings in the soft breeze, as if a beautiful dance move. Sailing boats ply on the river in rows. Melodies of the fishermen and boatmen come from faraway. In the previous lesson, we learned about scale. Now we will know how the scale and the notes work together.



১ মাত্রা

সা । রে । গা । মা । পা । ধা । নি

২ মাত্রা

সা সা । রে রে । গা গা । মা মা । পা পা । ধা ধা । নি নি

৩ মাত্রা

সা সা সা । রে রে রে । গা গা গা । মা মা মা । পা পা পা । ধা ধা ধা । নি নি নি

৪ মাত্রা

সা সা সা সা । রে রে রে রে । গা গা গা গা । মা মা মা মা । পা পা পা পা । ধা ধা ধা ধা । নি নি নি নি

What we can do in this chapter

- We will write about or draw the colours of the autumn sky, floating clouds, catkin and catkin fields, blooming water lily (shapla), and herons in the Bondhukhata.
- We will express the floating clouds, flying birds, swinging trees through the movements of our hands.
- We will prepare to act out in the poetic drama given in the book.
- We will act in poetic drama.

The Arrival of Autumn in the Chariot of Clouds (Sharat Ashe Megher Velay)

We can think of something new by combining our thoughts and the experience we got seeing the diversity of the autumn. Do you remember what we did before? We made finger puppets. This time, we will make puppets using both hands. Tell me how will it be if we prepare something through the movement of our hands? Hmm, of course, it will be something fun. What do you think?

রাফি

স্কুলে যায় রাফি রোজ সকালে

হেসে খেলে সদলবলে।

আজ ঘুম ভেঙেছে তার বেলা করে

দ্যাখে, আগেই সবাই গেছে চলে।

তাই তো চলছে একা একা

সাথে নেই কোনো বন্ধু সখা।

হাঁটছে রাফি আপন মনে, তাকায় সে নদীর পানে।

ছুটছে মাঝি গুন টেনে, ভাটিয়ালি গানের তানে।

রাফি : ও মাঝি ভাই যাচ্ছ কোথায়?

মাঝি : উত্তরের ঐ শ্যামল গাঁয়, নাইওর নিয়ে চললাম হেথায়।

রাফি : যাও, তবে চলছ যেথায়।

হঠাৎ একদল বকপাখি করছে এমন ডাকাডাকি

কাছে গিয়ে বলে রাফি দুই আঙুলে বাজিয়ে তুড়ি

রাফি : করছ কেন এত হড়োহড়ি?

বক : ওমা তুমি বলছ এ কী!!

মন দিয়ে শোনো কথাটি,

আমরা নিজেদের মধ্যে কথা বলি, মাছ ধরি আর সাঁতার কাটি।

রাফি : ফিরে যাবে কখন ঘরে?

বক : বেলা যখন যাবে পড়ে।

খোকা : তুমি এখন যাওগো ফিরে।

রাফি, নদীর ধারে দাঁড়াল আসি

অমনি কাশবন উঠল হাসি।

সেজেছে সে সাদা ফুলে, একটু বাতাসেই উঠছে ঢলে।

কাশবন : দূরে কেন তুমি কাছে এসো,

একটুখানি ছায়ায় বসো।

হবে তুমি আমার বন্ধে

মনখানি দুলিয়ে নাও আমার ছন্দে।

রাফি, একটুখানি বসল ছায়।

হঠাৎ চোখ যায় আকাশের গায়,

নীল আকাশের এক কোণ জুড়ে

একখানা সাদা মেঘ আসল উড়ে।

রাফি : ও মেঘ, একটু খানি দাঁড়াবে ভাই?

চলছ কোথায়? জানতে চাই।

কথা শুনে দাঁড়াল সে, একটু পেছনে আসল ভেসে।

ফিক করে দিলো হেসে। ঝামঝামিয়ে বৃষ্টি হয়ে ঝরল শেষে।

ভিজিয়ে দিয়ে উড়ে চলল পাখির বেশে।

রাফিও চলল স্কুলের দিকে

পায়ে পায়ে সরে সরে রোদ-ছায়ার ফাঁকে ফাঁকে।



The Arrival of Autumn in the Chariot of Clouds (Sharat Ashe Megher Velay)

Costume and make-up

Costumes, make-up, stage decoration etc., are some of the essential elements of acting that play important roles in beautifying character and creating environment



Academic Year 2024 Let's do something with the short poetic drama above. What if we become the characters ourselves

- This time we will divide into some small groups. Then we will read the drama a few times. Let's see how many characters are there?
- We will rehearse our performance being the characters. But we have to keep in mind that we will do it through our hand puppets or by hand movements.
- This time we will take our old sock or a big piece of cloth. Alternatively, we can use any paper or both of our hands. Now in that sock / cloth / paper or empty hand, we will create different characters using multi coloured threads/ pieces of paper / ropes / buttons / tree leaves / twigs / flowers / waste items etc. Now we will speak, make sounds and act by changing the tone of voice according to the characters.



Now, I will write about my feelings in this chapter



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Assessment by Guardian

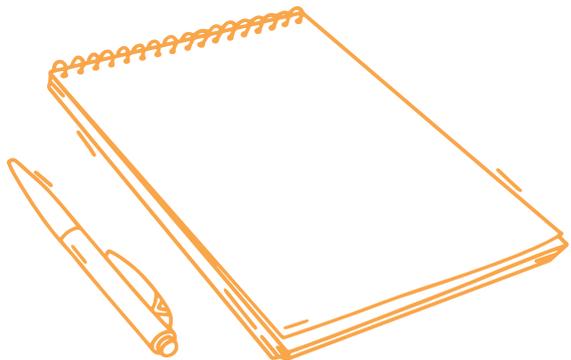
Put a tick beside the box in the light of your experience with the student-

- The learner has done the work as per teacher's instructions.
- The learner has tried to learn about this lesson by talking with the family members.
- The learner has done everything spontaneously.
- The learner had done the work neatly.
- The learner has practised.....in this lesson.

- The topic the learner has prepared to present/demonstrate before the class after having mastery----

Comments and signature of the guardian:

Date:





The Golden Touch in Late Autumn

Hemonto (Autumn) means a dewy, charming morning. Hemonto has two months- Kartik and Agrahayan, yet it is very short. The beginning is marked by the bright warmth of autumn; the end touches the chill of winter. We see Hemonto as described in a poem by Palli Kabi Jashim Uddin.

আশ্বিন গেল, কার্তিক মাসে পাকিল খেতের ধান,
সারা মাঠ ভরি গাহিছে কে যেন হল্দি-কোটার গান।
ধানে ধান লাগি বাজিছে বাজনা, গন্ধ উড়িছে বায়,
কলমীলতায় দোলন লেগেছে, হেসে কুল নাহি পায়।
আজো এই গাঁও অঝোরে চাহিয়া ওই গাঁওটির পানে,
মাঝে মাঠখানি চাদর বিছায়ে হলুদ বরণ ধানে।

During autumn or Hemanta, the landscape of our villages abound in paddy fields. The welcoming wind of winter blows over the ripe paddy fields. Our minds are brimmed with the smell of paddy. Do you know who produces this harvest? Our farmers work a lot for this. For this to work, they undergo a series of process including-making the land as required, sowing the saplings, watering, fertilizing, weeding the soil, etc. Working thus, the farmers grow the green saplings. Gradually, the saplings turn yellow when they are ripe. Then, it looks like a yellow bed cover spreading on the fields.

The Golden Touch in Late Autumn (Hemanto Ranga Shona Ronge)



Various birds flock in the golden paddy field. Farmers use scarecrows that look like humans in the fields so that the animals and birds cannot harm the crop. They are made with bamboo, old cloth, straw and earthen pot. Many of you have seen it, haven't you?



Ways to gain experience in this chapter

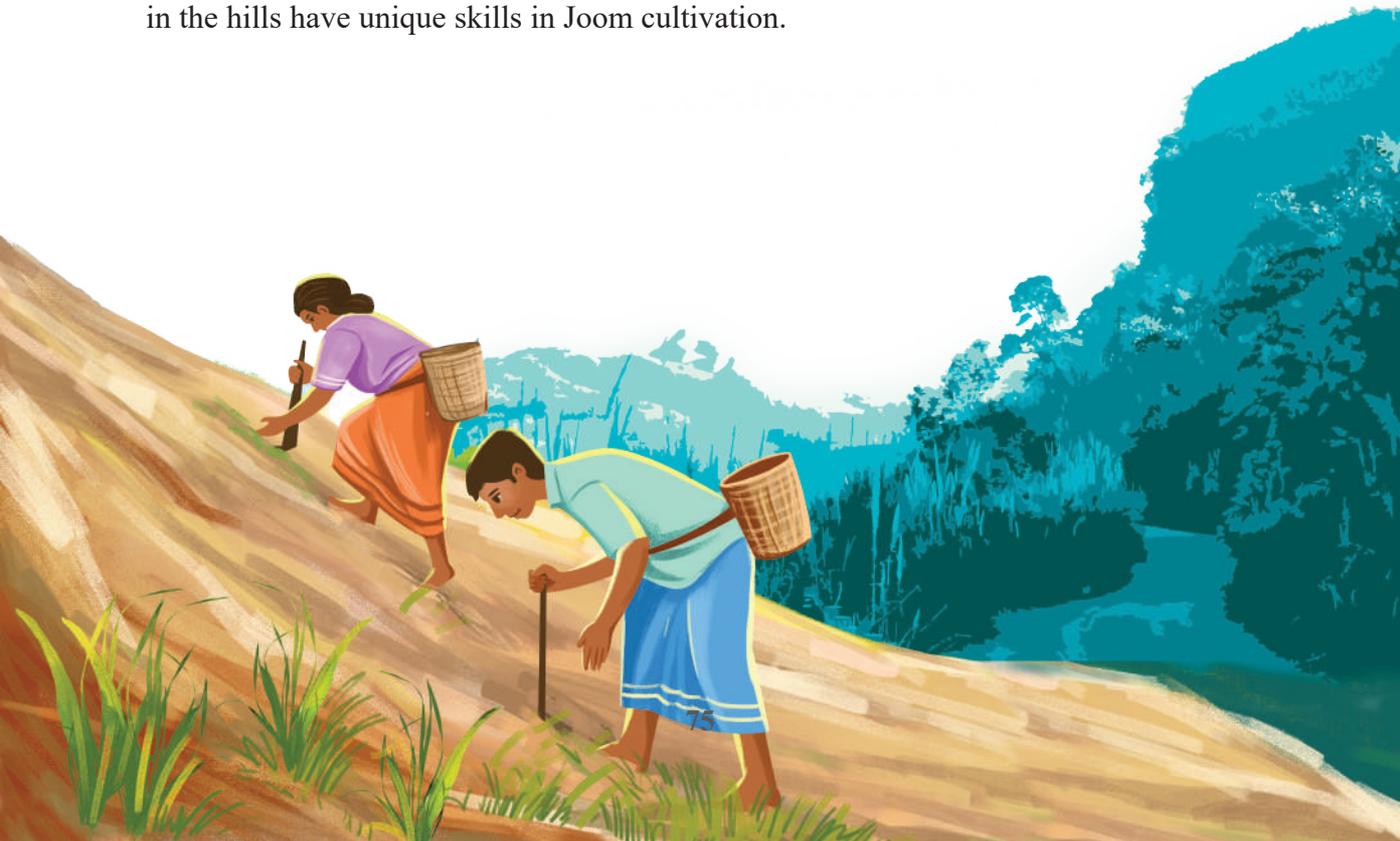
- We can gain experience of autumn through seeing, listening, and touching
- We can watch pictures or videos or listen to audio music or poems to gain experience.
- Looking at the nature of autumn, we can learn about the colour “yellow” as the element of drawing pictures.

Our main food is rice, which we get from paddy. The colour of ripe paddy is yellow. We see it golden due to the variation of the sunlight.

The "yellow" colour of ripe paddy is one of our primary three colours. Red, blue and yellow are the primary colours. We have learnt about the red colour from "Palasher Ronge Rangano Bhasha", the blue colour from "Bristi Dharay Borsha Ashe" and "Sharat Ashe Megher Velay" and yellow from this lesson.

Farmers spend busy time carrying Aman paddy to their own places. After cutting the paddy with scythes and making bundles, they shoulder the harvest to their yard. Sometimes they use bullock carts or vehicles for this purpose as well. Then begins thrashing, sifting, and boiling the new paddy.

Like the flat land, the hills have various types of cultivation. We call this Joom cultivation. It requires particular kinds of skills. The ethnic groups of Bangladesh living in the hills have unique skills in Joom cultivation.



What we can do in this chapter

- Now we can make collages of the farmers in our Bondhukhata by cutting papers/ making drawing /using leaves of the trees/twigs.
- We can make figures of farmers with the leaves/twigs/soil/waste materials.
- This time, we will not paint the pictures/designs we make in our Bondhukhata. Instead, we will use different kinds of grains to fill them. The subject of the pictures must be autumn. Now let's make a list of what we have got in autumn.
- We will choose the subject of drawing from that list. For example- figures of farmers, tools used in cultivation like Kaste (scythe), Mathal (farmer's hat), plough, Kaktaruya (scarecrow), Kula (husker), Dala (big bamboo containers) etc.



We require things for our household chores like kula (husker), chaluni (separator), jharu (broom) etc. Similarly, farmers need dala (large bamboo pot), kula (husker), chaluni (separator), jhata (broom), chatai (local mattress) etc. for thrashing, husking, boiling and drying the new paddy. Do we know that these are made of bamboo and cane? These are also called handcrafts or bamboo and cane art.



An art by Shilpacharya Zainul Abedin 'ফসল মাড়াই' ১৯৬৩'(Fashal Marrai' 1963)

Many artists have portrayed the typical picture of Hemanta, where farmers carry the ripe paddy for husking and drying after reaping their harvest.

Though we use machines for rice husking nowadays, once this was done by dheki. Dheki can still be seen in some parts of Bangladesh. A rhythmic sound is created while using this. The rise and fall of Dheki make a sound and rhythm. We get some elements of music from there. They create rhythms of joy in our hearts and tunes in our vocals, inspiring folk music. 'ও ধান ভানিরে ঢেঁকিতে পার দিয়া'

Now I will write about my feelings of this chapter



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Beautiful Future in the Light of Victory

It was the year 1971. Autumn was bidding farewell. The Mukti Bahini was advancing towards victory with great vigour. Meanwhile, the Pakistani army chose a new heinous way of conspiracy realising their defeat. They chose a destructive path so that Bangalis could never hold their heads high and their dreams never could come true. They made a list of teachers, doctors, engineers, journalists, writers, litterateurs, and artists along with many important and well-established persons and killed them ruthlessly. An irreparable loss was inflicted on Bangladesh on 14 December. In honour of the memory of all those martyred intellectuals, a memorial has been built at Rayerbazar in Dhaka. 14 December is celebrated in our country as ‘Shaheed Buddhijibi Dibosh (Martyred Intellectuals Day).



What we can do in memory of the martyred intellectuals –

- After knowing about Martyred Intellectuals Day or work of any martyred intellectual, we will be prepared for a presentation.



জয় বাংলা বাংলার জয়
জয় বাংলা বাংলার জয়
হবে হবে হবে নিশ্চয়
কোটি প্রাণ একসাথে জেগেছে অন্ধরাতে
নতুন সূর্য ওঠার এই তো সময়

-গাজী মাজহারুল আনোয়ার

We achieved our long cherished victory through the sacrifices of ordinary people, intellectuals, children, teenagers, and women in the nine-month-long struggle. On 16 December 1971, the Pakistani force surrendered at the Dhaka Racecourse Maidan. We celebrate this day with great pride and joy as our great Victory Day. Every year on this day, we pledge to build a beautiful new future.

Beautiful Future in the Light of Victory (Bijoyer Aloy Sundor Agami)



Two posters by Artist Nitun Kundu and Artist Pranesh Mondal in 1971

Over time, we have arrived at the end of the year. Throughout the year, we have gone through different experiences. It's time to compile all the activities we participated in light of those experiences. At this stage, we will organise an exhibition on the upcoming Victory Day. We will name this exhibition "Aji Bangladesher Hridoy Hote".

We will compile all our activities that were done throughout the year for organizing an exhibition and divide them into two categories - one about visual arts and the other about performing arts. We will make a plan with the teacher's help by considering all the works we have done so far and the different aspects and ways of the exhibition.

Here is a list of possible items we can keep in the visual arts exhibition:

- Bondhukhata
- Experiential work done besides the activities of the Bondhukhata, such as, any large collage, map, posters, or something we found or shapes made of clay or any natural element.
- The letter or the dream and that tree that was gifted by a friend in Sobujer Swapno Pakha.
- Any collected picture or object based on any particular lesson.

Beautiful Future in the Light of Victory (Bijoyer Aloy Sundor Agami)

On the other hand, here is a list of possible items we can keep in the performing arts exhibition:

- One of the notable songs among the various experiences and practices we have gone through throughout the year, such as patriotic songs, nature songs, folk songs etc.
- Any mentionable poem recitation based on any lesson.
- Any mentionable dance performance based on any lesson.
- The puppet show or Putulnach - 'Panch Anguler Bhuban'.
- The poetic drama written in the lesson Sharat Ashe Megher Velay.
- Collected video images or movies based on any specific lesson.





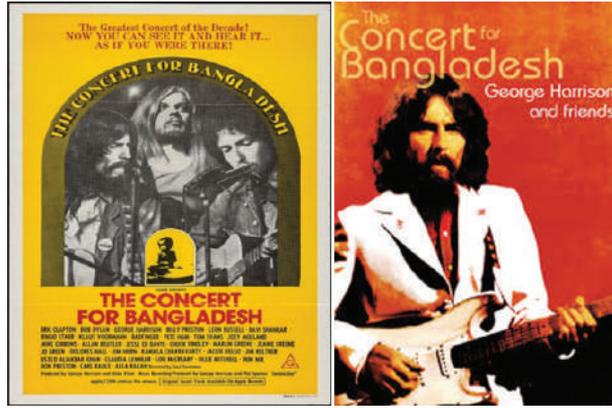
We can organise the exhibition inside or outside the classroom. At first, we will submit everything like artwork and presentation, including the Bondhukhata, to the teacher and let them know about the exhibition. Next, we will organise an exhibition with the work selected by the teacher and with the teacher’s cooperation.

We will practise the experience and skills gained from Art and Culture in everyday life.

I will write about my feelings in this chapter.



A large rectangular area with a light orange background and horizontal lines, intended for writing.



দ্য কনসার্ট ফর বাংলাদেশ

- মুক্তিযুদ্ধের সময় বাংলাদেশের শরণার্থীদের জন্য আন্তর্জাতিক সচেতনতা সৃষ্টি এবং ত্রাণ সাহায্যার্থে ১৯৭১ সালের ১ আগস্ট, রবিবার অপরাহ্নে 'দ্য কনসার্ট ফর বাংলাদেশ' অনুষ্ঠিত হয়। এর মাধ্যমেই মূলত বিশ্বব্যাপী বাংলাদেশের যুদ্ধকালীন সংকটের বার্তা পৌঁছে যায়।
- আমেরিকার নিউইয়র্ক সিটির ম্যাডিসন স্কোয়ার গার্ডেনে প্রায় ৪০ হাজার দর্শকের উপস্থিতিতে এই কনসার্ট অনুষ্ঠিত হয়। এ কনসার্টের মূল পরিকল্পনাকারী ছিলেন বিখ্যাত ভারতীয় সংগীতজ্ঞ পণ্ডিত রবিশঙ্কর এবং ব্রিটিশ সংগীত শিল্পী জর্জ হ্যারিসন। অনুষ্ঠানে বিশ্ববিখ্যাত সংগীত শিল্পীদের এক বিশাল দল অংশ নিয়েছিলেন, যাদের মধ্যে বব ডিলান, এরিক ক্ল্যাপটন, জোয়ান বায়েস, বিলি প্রেস্টন, লিয়ন রাসেল, ব্যাডফিঙ্গার এবং রিঙ্গো স্টার ছিলেন উল্লেখযোগ্য। রবিশঙ্কর ও বিখ্যাত সরোদবাদক ওস্তাদ আলী আকবর খান যন্ত্রসংগীতের মাধ্যমে অনুষ্ঠান শুরু করেন। তাঁদের সাথে তবলায় ছিলেন ওস্তাদ আল্লা রাখা খান।
- এই কনসার্ট থেকে প্রাপ্ত অর্থ সাহায্যের পরিমাণ ছিল প্রায় আড়াই কোটি মার্কিন ডলার যা ইউনিসেফের মাধ্যমে শরণার্থীদের সাহায্যার্থে ব্যয় করা হয়েছিল।

Academic Year 2024

Class Six

Art and Culture



সমৃদ্ধ বাংলাদেশ গড়ে তোলার জন্য যোগ্যতা অর্জন করো

– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

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

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



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