

History and Social Science

Class Seven



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH



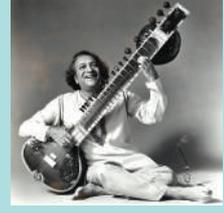
ইন্দিরা গান্ধী
ভারতের প্রধানমন্ত্রী



জেনারেল স্যাম মানেকশ
ভারতীয় সেনাবাহিনী প্রধান



এডওয়ার্ড কেনেডি
আমেরিকান সিনেটর



পণ্ডিত রবিশঙ্কর
ভারতীয় সেতারবাদক ও সঙ্গীতশিল্পী



উইলি ব্রান্ট
চ্যাম্বেলর
জার্মান ফেডারেল রিপাবলিক



আলেক্স কোসিজিন
রাশিয়ার প্রধানমন্ত্রী



মার্শাল টিটো
যুগোস্লাভিয়ার প্রেসিডেন্ট



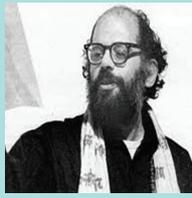
আঁদ্রে মালরৌ
ফরাসি লেখক ও রাজনীতিবিদ



জে.এফ.আর. জ্যাকব
ভারতীয় সেনাবাহিনীর
লেফটেন্যান্ট জেনারেল



সিডনি শনবার্গ
আমেরিকান সাংবাদিক



এলোন পিসবার্গ
আমেরিকান কবি



সায়মন ডিং
ব্রিটিশ সাংবাদিক



উইলিয়াম এ এস অর্ডারল্যাড
অস্ট্রেলিয়ান, বীর প্রতীক খেতাব প্রাপ্ত
মুক্তিযোদ্ধাদের প্রশিক্ষক

১৯৭১ সালে মুক্তিযুদ্ধে সহায়তাকারী কয়েকজন বিদেশি বন্ধু

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

History and Social Science

Class Seven

Experimental version

Writers

Abul Momen
Professor Dr. Aksadul Alam
Professor Dr. S.C. Majumder
Dr. Debasish Kumar Kundu
Dr. Sumera Ahsan
Muhammad Rakibul Hasan Khan
Jarín Akther
Dr. Mir Abu Saleh Shamsuddin
Md. Habibullah
Siddique Belal
Uma Bhattacharjee
Muhommod Nijam
Banhi Bepari
Sanjida Ara

Editors

Abul Momen
Professor Dr. Aksadul Alam

Translated by

Abu Ula Muhd. Hasinul Islam
Ahmed Karim Hasnain
Tipu Sultan
Md. Habibur Rahman
Md. Kamal Hossain Sharif



National Curriculum and Textbook Board, Bangladesh

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

[All rights reserved by National Curriculum and Textbook Board, Bangladesh]

First Published: December, 2022
Reprint: , 2023

Art direction

Monjur Ahmed

Illustration

Pramathesh Das Pulak
Tamanna Tasnim Supti
Rehnuma Proshoon
Yusuf Ali Noton

Cover

Rasel Rana

Graphics

Noor-E-Elahi
K.M. Yusuf Ali

For Free Distribution by the Government of the People's Republic of Bangladesh

Printed by:

Preface

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

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

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

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

In the light of the competency based curriculum, the textbooks have been prepared for all streams (General, Madrasah and Vocational) of learners for Class Seven. 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.

Professor Md. Farhadul Islam

Chairman

National Curriculum and Textbook Board, Bangladesh

Introduction

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

Together with all these assets each of you have –

Perpetual vitality

Limitless curiosity

Immense ability to enjoy, and

A natural tendency to wonder.

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

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

The reality is, when you succeed in something, you can understand how much joy it brings. Therefore, learning in the new way will be a joyful journey, an expedition. In Rabindranath's songs, we find a joyous melody of a journey. Education is the joyous song of an expedition that continues while you walk along humming a melody.

You have just enrolled in Class Seven. You have gained experience from lessons in Class Six. Many of the lessons in the new class will be new, with many things unknown. This journey will be like an expedition for the unknown and new things. You will know, learn and do a lot while overcoming the challenges on the way. You will get endless joy as well.

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

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

Index

How to Make Logical Decisions	1 - 19
Ways to know Economic History	20 - 31
Similarities and Differences between people	32 - 48
The Bengal Region and Independent Bangladesh: In Search for Economic History	49 - 64
Emergence of Independent Bangladesh in the Bengal Region over the Course of a Millennium and Bangabandhu Sheikh Mujibur Rahman	65 - 74
Foreign Friends of Liberation War	75 - 92
Socio-political Structures and Customs	93 - 118
Individual's Stand and Role in a Changing Context	119 - 131
Sustainable Development and Our Role	132 - 158
About Wealth	159 - 175

How to Make Logical Decisions



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

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

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



The story of my first fallen-out tooth

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

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

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

We learned in sixth grade that we need permission from the informant/respondent when collecting information. Let’s read the following rules:

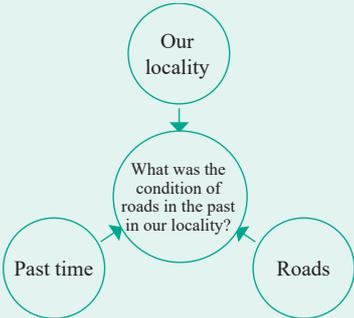
Getting permission from the respondent

1. The respondent must be informed about how long it may take.
2. The subject of the questions must be stated.
3. The respondent should be informed that no pressure would be put on them/him/her to give an answer to the questions.
4. The respondent should be informed that s/he is free to not answer any question.
5. The respondent should be informed that all his/her personal information (name, age, etc.) will remain confidential.
6. She should be informed that the obtained information will only be used for this purpose.

At this stage, We will thoroughly understand the trends of change in our own locality. Then we will search for the customs regarding fallen teeth.

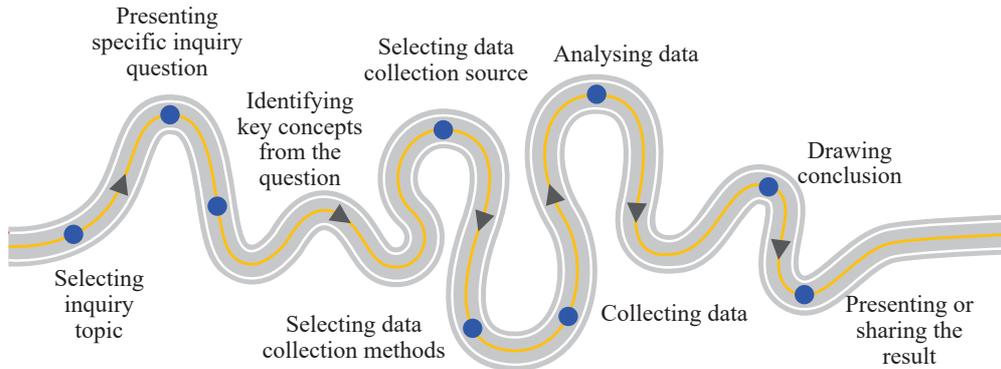


The steps of inquiry at a glance

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

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

Bellow is an outline of the search. This is how to proceed step by step.



Investigating amusing customs related to fallen-out teeth

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



Inquiry-based task 1

Topic: Customs about falling of teeth

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

The key topics in the question:

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

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

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

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

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

Communicating the result/conclusion:

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

Data collection table

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



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

Evaluating the group work of other friends

We may try to understand our friends' presentations with attention. The table below includes the expectations or ideal tasks for the inquirer. Considering the relevant things, write briefly in the following table how we can develop the inquiry process. Also, include the dos and don'ts of the process with an explanation, and the reasons behind it. Write in brief and short phrases in the table below. We will not forget to appreciate our friends' work. We usually call it feedback. You can provide feedback for each step of the inquiry process comparing them with the ideals. For this, you can use phrases like 'successfully completed,' 'partially completed' and 'needs more help. We will write one of these 3 opinions comparing their work to ideal work.

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

Evaluating the performance of own group members

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

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

Personal notions and its verification: reaching a logical conclusion

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



Hypothesis (or an assumption):

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



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

Personal Notion or Presupposition	Logical Conclusion



Students of Khushi Apa’s class now verify their various assumptions or personal beliefs through investigation whenever possible. You can do it too. Let’s do the task of verifying a prediction. For this, we will first make a prediction. For example, most people in our society live in nuclear families. We will all work together on this investigation. We will find out how many single and joint families there are among our own families and 4-5 families around us. We will keep in mind that the same family does not come multiple times in the census of our families and those of my classmates. Then, we will analyze the number we get and make a logical decision based on the results. We will write our obtained logical decision in the following table.

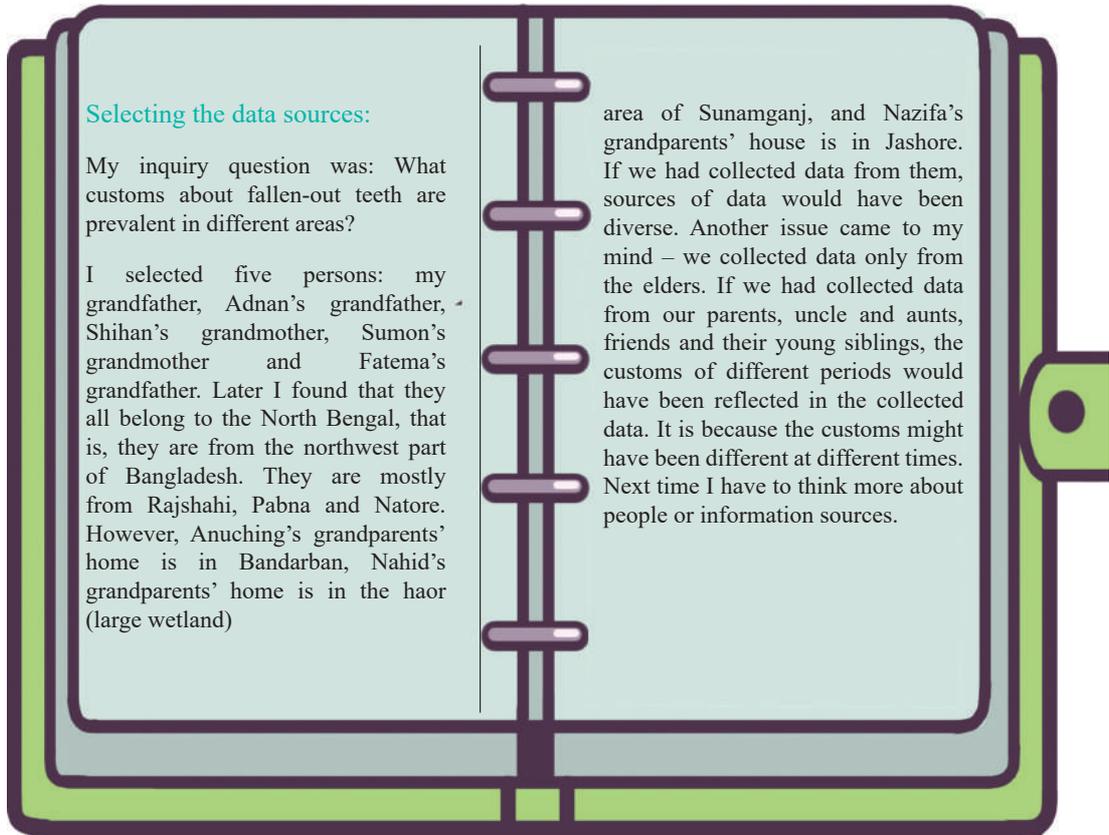
Topics	Hypothesis (or an assumption)	Description of inquiry-based task	After-thoughts/logical conclusions
Family types of our classmates	Most of the students belong to the nuclear family.	We collected information from everyone in the class about their family members.	Most of the students live in nuclear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

Analysis of or reflection on the steps of inquiry

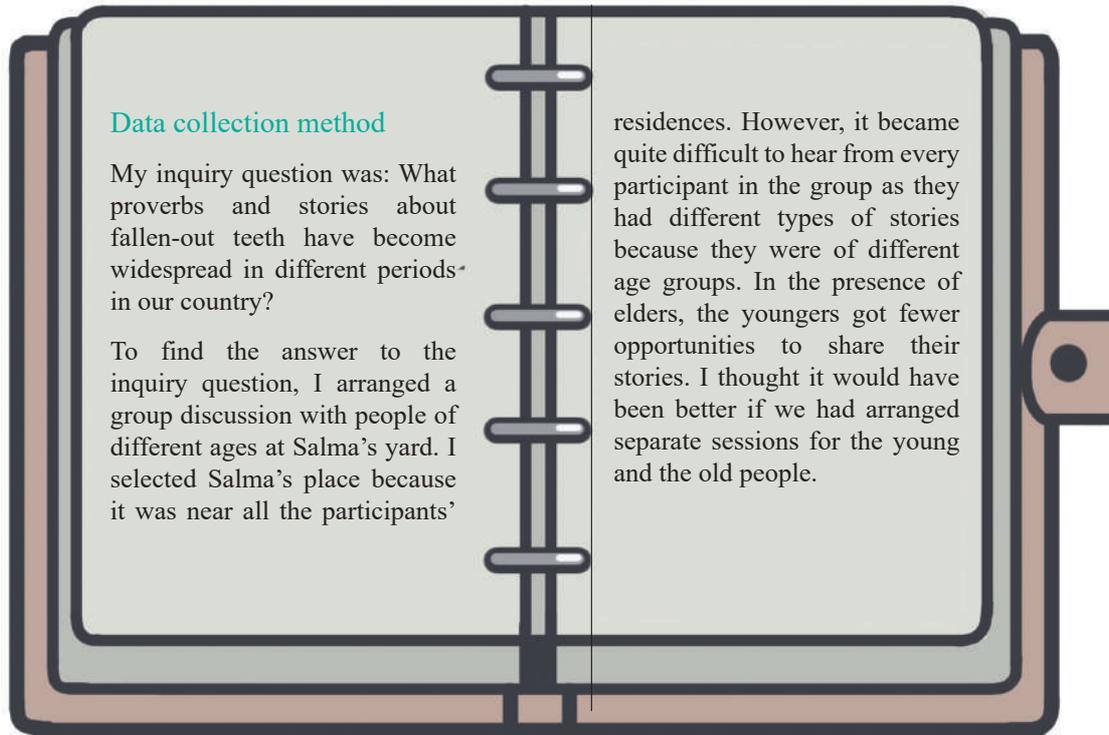


Neela and Ganesh have brought their self-made reflection diaries to the class. Reflection means thinking about your own works and analysing them well. Neela and Ganesh show to everyone what they have written in their diaries. If you want, you may also prepare a reflection diary of your own. They have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

Two pages of neela's Diary



Two pages of Ganesh's Diary



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

Anai asks, "What do the children of other countries except our country do with their teeth?" Khushi Apa says, "Why don't you look for yourselves? Look for relatives, friends in foreign countries or the internet, books, and magazines."



Inquiry-based task 2

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

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

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

Key ideas in the inquiry question:

- Data source:
- Data collection methods and strategies:

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

Everyone followed the steps of investigation to find the answers to the questions. This time they presented their information in various ways.

What are these prevalent rules and regulations in a society?



Let us think
Form pairs with friends
Share our thoughts with others

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

- What traditional activities follow the falling of teeth in different areas? What are they called? Do they have any specific names?
- What are the issues, other than the fallen-out teeth, for which such rules and regulations are prevalent in society? If they exist, what are they?
- Why and how are these rules and regulations created in a locality?
- Do these rules and regulations change over time?

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



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

Exploration of various prevalent customs

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



Inquiry-based task 3

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

Some inquiry questions (examples):

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

Steps to be followed to find the answer to the question i.e. investigate

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

Do the prevalent customs of the society change over time?

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



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



Inquiry-based task 4

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

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

Some inquiry questions (examples):

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

Key ideas in the inquiry questions: -

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

Mili's Dream

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

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



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

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

These types of complaints against one another continue for some time. Khushi Apa says, 'Let us examine every incident one by one.' Apa adds, 'Can you tell me what Roni has done?' Everyone replies with a loud scream, 'He tells lies the whole day.' 'So what?' replies Khushi Apa. Hearing the reply of Khushi Apa, everyone becomes shocked. They say, 'Telling lies is a very bad thing.' Apa asks, 'Who told you that telling lies is a very bad thing? And when did s/he tell you this?' Hearing the questions of Khushi Apa, everyone thinks that she probably has gone mad. What sort of questions are these? However, everyone becomes thoughtful about her questions. In fact, why do we not like lies? Why do we think lying is bad?

Mili wakes up with palpitations in her heart. Then she sighs in relief and mumbles,

‘Thank God! It was a dream. What a strange dream I had!’

Next day Mili tells her friends and Khushi Apa about that interesting dream. Khushi Apa says, ‘Like the Khushi Apa who appeared in the dream, I have some questions to ask you.’ Many times important questions come to mind from jumbled stories like mili’s dream. You can find more topics for investigation from this.



Open discussion:

- Why do we consider telling a lie to be bad?
- How, when and from whom did we learn that telling a lie is bad?
- What are some other things that we all generally like or dislike?
- What can we call them?

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



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

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

Investigating the changeability of social values

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



Inquiry-based task 5

Topic:

Some inquiry questions (examples):

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

Let us evaluate the work of friends' group

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

Evaluation of the work of the members of own group

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

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

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

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

Practicing social norms and values in our life

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

A picture of such a tree is shown below:



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

Let us think

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

Ways to Know Economic History

In a school in a city in Mofussil, there are three students - Abid, Ilin, and Renu. In the casual conversation outside the class, Ilin shows his friends some old coins that his father had collected. Everyone is amazed. They have never seen such coins before. What could be the value of such low-priced coins? One anna, one paisa, five paisa, ten paisa, fifty paisa, etc. There is a year written on each coin. The students' curiosity is growing. They have many questions in their minds.

What metal are the coins made of? Why does the value of the coins vary? Do the symbols and pictures on the coins have any history? When did the people of Bengal learn to use coins?



1856



1910



1973



1974



1975



2012

There were different types of coins in use in Bengal and Bangladesh at different times. You can see pictures of some such coins above.

The students are looking for answers to these questions. Khushi Apa enters the class. Seeing the coins, she says that they are metal coins from British Bengal and Bangladesh. Metal coins have been in use in independent Bangladesh since January 4, 1973. Apa also identifies some coins from the time of British Bengal.

B.N. Mukherjee, a historian, has written many books on coins. Showing some pictures from those books, Khushi Apa says that these are ancient coins found in various parts of Bengal. They are made of various metals - copper, silver, gold, etc. They have different names - cast copper coins, stamped silver coins, gold coins of Shashanka, Gupta imitation coins, Harikela coins, etc.

These coins were issued by kings and emperors in succession. There was no letter or writing on the first coins. There were some symbols. The coins were also uneven. Not very smooth. Gradually, the shape, size, nature, weight, etc. of the coins were determined. The value of the coins increased. The kings and emperors expressed and propagated their power and sovereignty by issuing coins. Coins became indispensable for economic activities.

In ancient times, people used to do their daily work by exchanging goods. They used to receive one product in exchange for another product through a mutual exchange process. But as human economic activities increased, the practice of exchanging goods or any material decreased. There was a need for an easily portable and exchangeable medium. The origin of coinage was mainly like this.

In the beginning, stones, shells and beads were used as currency. Then came various types of metal coins such as copper, silver and gold. The first metal coinage was used in Greece around the 6th century BCE. Paper currency was first used in China around the 7th century CE. Then with the growth of the economy, there have been various differences in the type and nature of paper currency.

Abid, Ilin, Chitrani Chakma, and many others have been listening to Khushi Apa's words with deep attention and fascination. In their imagination, the world of history has become bigger now. Chitrani, who lives in the hilly area, often tells stories of how people survive in the big hills and the adverse environment of the hills. She tells them about the famous jhum cultivation of their area. Abid from Sylhet tells them stories of green tea gardens surrounded by small hills. The big hills standing on the horizon, the waterfalls coming down from the hills, Chitrani Chakma and Abid tell many stories about the landslides in the rainy season. They have heard many times about the people and places that are washed away by floods caused by these landslides.

Ilin has visited many places in Barisal with his father. She has seen how countless rivers flow through the plains. She has seen fishermen catching fish in small boats, and crops being irrigated by river water. The students think about various types of econom-

ic activities. The diversity and differences of language, religion, culture and politics in different regions are based on such economic activities in history.

The students are now eager to know how the various natural diversity of Bengal has determined the nature and type of economic activities here through research. They are also interested to know about the use of natural resources and nature due to the increase in the size of human economic activities. Khushi Apa encourages everyone. She says that the scope of history is very large. Though all the past events that happened in human life are connected by one thread, there are differences in perspective and understanding of them. Almost all the events in the history of mankind have social, cultural and political elements in them. But the most influential elements in history are geography and economics.

You have learned how geography plays a significant role in historical investigation in grade six. In this investigation, you will learn that human history spread across the world due to economic activities. They led a nomadic life. They built settlements on new continents. Like different parts of the world, a class of elites also built colonies in India and Bengal. They seized wealth. They created a world of unequal distribution of wealth. This elite class travelled and spread across different parts of the world to expand their name, fame and wealth. They seized. This is the colonial system. They also claimed the credit for creating society, civilization and culture. At one stage of seizing trade, commerce and wealth, this elite class of people gave birth to politics and the state system.

Simple Lesson: What is economic history?

Land characteristics, soil fertility, climate, abundance of water and abundance of flora and fauna have greatly influenced the development of human settlements since prehistoric times. Since time immemorial, humans have sought to find the most suitable habitats for survival. People have developed their settlements, agriculture and industries using this land.

Human settlements developed due to favorable geographical environment and favorable opportunities for conducting economic activities. Economics has been directly or indirectly connected with all events since the beginning of human history. Economic history is basically a branch of history that looks at history from an economic perspective along with reconstructing past economic activities. Economic history deals with various aspects of human past economic activities, such as agriculture, industry and commerce, and experiences of change and transformation. In addition, the discussion of how economics plays a key role in important political changes is also the subject of economic history.

Activity

Let's do it ourselves

We see various elements around us every day such as houses, rivers, water bodies, fields, farms, factories, markets etc. These are deeply connected with human economic activities. Let's fill in the table below to determine how these elements are related to economics-

Element	How It Is Related to Economic Systems
River	Rivers provide fish. Money can be earned by selling fish in the market.
Farm	
Market	
Crop fields	
Road	
Factory	
Hill	
Woods/Jungle	

Abid, Ilin and Chitralli Chakma have many questions about how changes in economic conditions and successive transitions have influenced human history. Khushi Apa says that in the next class, students will explore what economic history is, what the sources of this history are, the characteristics of sources, their differences, and how history can be known from sources. Students will also learn about the problem of era division in economic history.

Periodization in Economic History

How to Divide the Eras in Economic History?

The economic life of man has started since the time of advent. Primitive people lived in caves, their economy was based on hunting or gathering. Then came the Palaeolithic or Old Stone Age, the Middle Stone Age and finally the Neolithic or New Stone Age. Humans have spread across the globe and developed different strategies and technologies to survive in different environmental realities.

They gradually built permanent habitats. After the era of the tribal economy, professional work developed. A food-gathering economy transformed into a production economy.

Humans caused the agricultural revolution and invented the wheel. They caused the urban revolution by surplus production. Then food production, industrial production, and global trade started. Some people also started competing to grab food and resources because of their power and competence. This is how the economic life of man has progressed and changed in various ways with the change of environment and time.



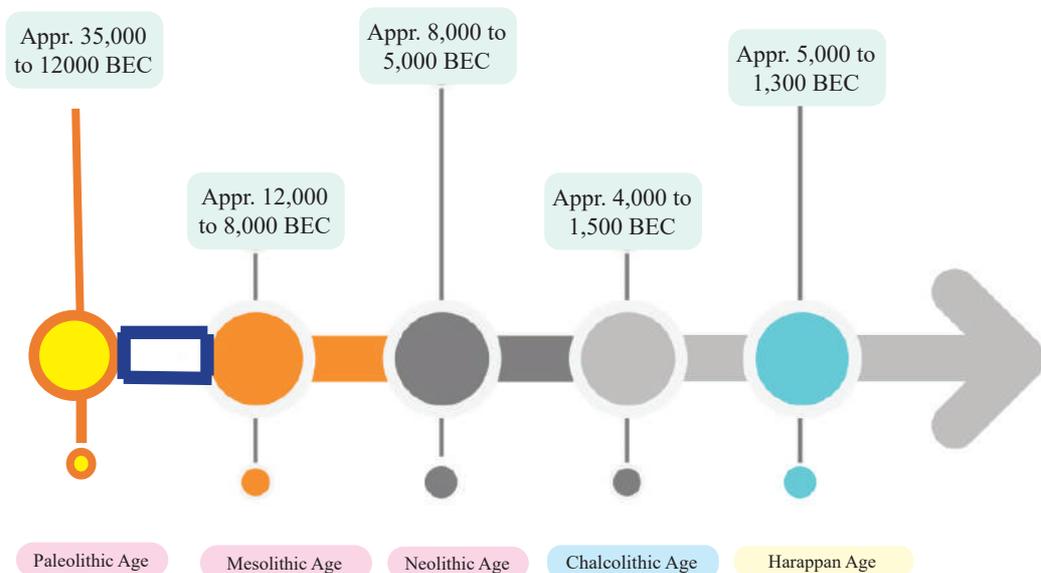
Age of group hunting and foraging economy. Fragments of human life in the Paleolithic or Old Stone Age. Agriculture had not yet been invented. The age before the invention of agriculture is therefore called the age of hunting and gathering in economics.

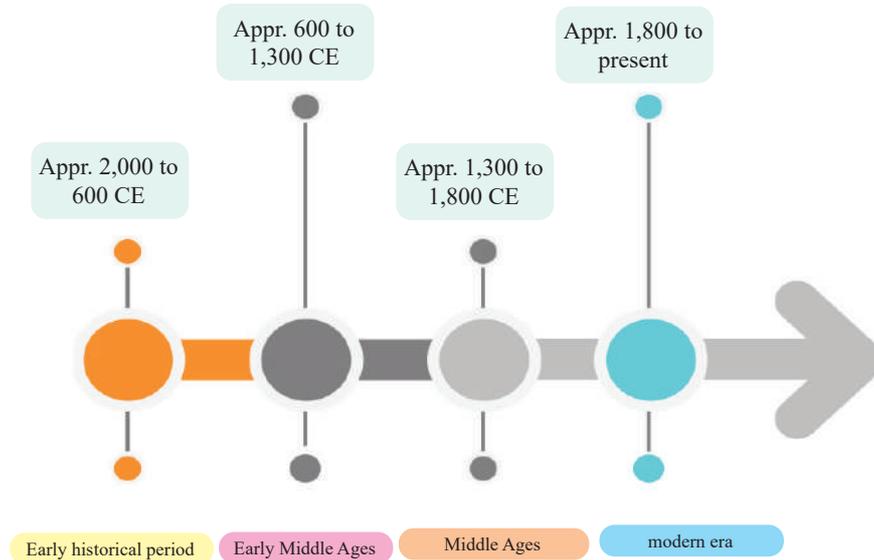
You can see various examples of Old, Middle and New Stone Age tools and lifestyles in the above pictures. New classes began to emerge as a result of surplus production in the New Stone Age, such as merchant class, artisan class, business class etc.

All of them were able to play an important role in the economy. Then humans entered the Copper, Iron and Bronze Ages. These ages start from about 4000 BCE. In Egypt and its surrounding areas, significant traces of the economic civilization that developed during these periods can be seen. Sumerian civilization developed a monetary trade and market economy.

At the beginning of the historical period, the economy was largely global. A succession of campaigns by renowned warriors and rulers such as Alexander and Julius Caesar gave rise to multinational trade. Trade links between Asian countries and Europe were established. Historical sources attest to the introduction of gold and silver coins during this period. The beginning of economic thought happened during this time. Hesiod, Kautilya, Aristotle, Xenophon, Aristophanes etc. added various discussions related to economics in their books.

Chronology of prehistory and history of Indian subcontinent, Bengal region and Bangladesh





One interesting thing to note is that the economic history of the ancient land of India was multifaceted. Agriculture, industry, trade and commerce were all based on a favourable natural environment. In ancient times, India extended commercial and cultural links and contacts with the countries and islands of Southeast Asia. India had regular trade relations with Europe, China and the Arabian Peninsula. The monetary economy was introduced in India long ago.

Economy of the Bengal Region: At a glance

Due to the diverse natural environment in the eastern part of India, a water-dependent economic life and system was developed. The geographers later referred to this landmass, which was bounded by the natural boundary of the Bay of Bengal, as the 'Bengal region'. The economy of this Bengal region has been completely self-reliant, and still is. Due to the river, forest and mountain, this regional landmass of Bengal has preserved its existence in isolation for a long time in history. The economy of this landmass has thus been built entirely by its own rules, remained bound by its own geographical realities for a long time, and gradually became connected to the world market economy after falling into the hands of powerful and wealthy people from faraway lands.

Let's Find Out How to Learn Economic History

You all know that there is no way to learn history without sources. If you are asked, how did people live in the past? What were their clothes, food, technology, and livelihood? You might be able to imagine something based on your present experience. Your imagination might portray some aspects of human activities in the past, but that cannot be called history.

History requires sources. And sources alone are not enough. You have to question the sources, verify and select them, and examine and evaluate them critically and systematically. In various historical texts written at different times and in various travel accounts of different people, information can be found about the economic situation of a place or a country.

Such information-based history contains many myths or fiction that are popular among people. According to these fictions, it cannot be assumed at all that there was a 'golden age' in any region or country in the past or that the prices of goods were very cheap. It is necessary to analyze various types of sources and research on how the economic situation of ordinary people was before making such a conclusion. Besides the main sources, other auxiliary sources have to be combined and scientifically and objectively analyzed and interpreted to make a logical conclusion about the past. This method and skill of learning and understanding history and economic history is the main duty of historians.

Various Sources or Elements of Different Histories

Various types of elements can be analyzed to know different types of histories. History can be of different types. For example, environmental history, social history, cultural history, economic history, political history etc. It is not that a historian has only to rely mainly on economic sources to reconstruct economic history. There is a direct connection between economic history and other historical subjects.

For the lack of any written sources, in order to know the economic history of prehistoric times we have to rely mainly on stone tools and archaeological sites obtained by excavating any archaeological site - such as graves, dwellings, bones, pottery, stone tools and other metals such as copper, iron tools and weapons.

We find written sources in history from the time when Sumerian civilization invented cuneiform writing and Egyptian civilization invented hieroglyphic writing. A law book has been found in the Mesopotamian civilization that has brought much information on the history of that era to light. Some ideas about the economic life of all civilizations of Mesopotamia are also found in these sources. For knowing the history of ancient

India, various things used by people such as coins, various literary instruments, land deeds issued by emperors or kings (stone inscriptions, copper plates etc.), books written in praise of kings or any aristocrats of that time society, travelogues etc. are used as sources.

A distinguished scholar and economist of ancient India named Kautilya wrote a book called 'Arthashastra' which is still used in the world of knowledge and science. Let's give an example from the history of the Bengal region. Around 1200 CE, a book called 'Krishi Parasara' was written in the geographical area of Bengal-Bihar. The book contains a detailed discussion of agriculture in eastern India. The book describes when and how to sow crops and irrigate them and it also describes festivals after harvesting crops.

The book has been worked on by Dr. Riasuke Furui, a Japanese historian specializing in the ancient history of the Bengal region. He has verified and selected information from this book. He has also provided a lot of information about the various limitations of the book. This is the real norm of writing history. Historical information should not be obtained directly from any kind of old source or book. Scientific research methods must be used. One must be aware of the limitations of the source. It is necessary to examine extensively who wrote the source, and when and why they wrote it. Only then can logical conclusions be drawn.



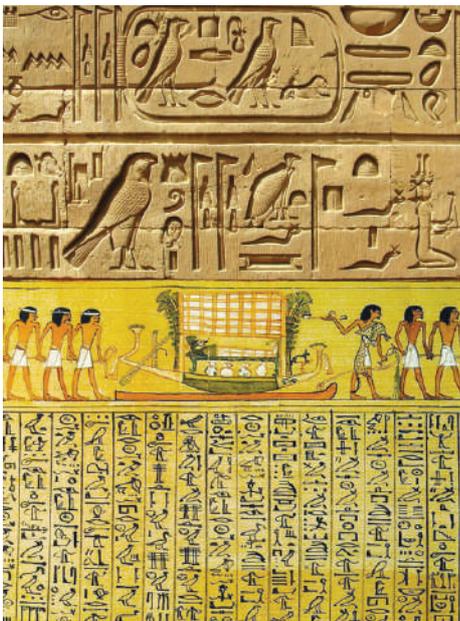
Arthashastra script written on palm leaves



Copper plate engraving

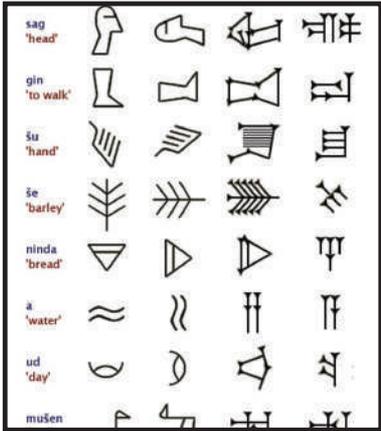


Punthi written in old Bengali script



A		EAGLE	V/E/Y		REED	S/Z		CLOTH
A		ARM	J		COBRA	SH		POOL
B		FOOT	K/C		BASKET	T		LOAF
C/K		BASKET	L		LION	TH		ROPE
D		HAND	M		OWL	U/W		CHICK
E/V		2 STROKES	N		WATER	V/F		VIPER
F/V		VIPER	Q/U/W		LASSO	W		CHICK
G		JAR	P		DOOR	X		BASKET/ CLOTH
H		HOUSE	Q		SLOPE	Y		2 REEDS
H		FLAX	R		MOUTH	Z/S		DOOR BOLT

Hieroglyphic script written on papyrus The meanings of some hieroglyphic scripts are provide inEnglish



Fully developed cuneiform script



Inscriptions carved on the walls of mountain caves



Different types of silver and copper coins have been found in various archaeological sites in Bengal. You can see some stamped silver and copper coins in the picture. Apart from silver and copper, various types of valuable and cheap metals were used to make coins in ancient times. These coins had various symbols such as birds, boats/ships, fish, sun, etc. We will also learn about their exchange medium in various chapters of economic history.

From 1800 CE onwards, sources have increased in the Indian subcontinent. In particular, there is a tendency to preserve government documents, news and periodicals. At the same time, many objects used by people in ancient times are being preserved in museums. A proper scrutiny and interpretation of these sources is necessary to write a history.

Why Should We Learn History and Economic History?

History is a subject that determines the future in the light of the past. If one wants to understand the present, one must understand the past. And in this regard, critical research-based historical studies can help.

Suppose a group of people are facing various natural and man-made challenges in a particular area of the world. Sometimes through friendship, sometimes by fighting against lies and abuses, and sometimes by discovering new technological or other inventions, they have gained various experiences of survival. These experiences obtained at different times in different regions have created separate presents for people. If a person's ability and skill in their past work are not remembered, then that person has no present and no future to dream. That person's survival becomes meaningless.

Like history, it is also necessary to know and comprehend economic history. Economic history is a science-based description of how all people living in a particular region together mixed and matched their economic lives in the past. Remember, history finds all our collective memories. It brings experience to the fore. This experience can help ensure people's economic security and protect lives and nature. If people in the past endangered nature in order to live or do economic activities, and if it is known from the study of past history, in the future they can abstain from doing those activities.

Similarities and differences between people

Bedey Girl

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let us see the lifestyle of the Bedeys

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

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



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

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

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

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



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

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

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

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

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

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

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

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

Roni: Women earn; then what do men do?

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

Fatema: This custom of your marriage is quite amusing! What else happens in a marriage?

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

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

Robin: What are they saying?

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

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

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

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

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

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

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

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

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

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

Characteristics of the Bedey community

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

Khushi Apa: Tell me why you liked it.

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

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

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

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

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

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

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

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

The list looks like the following:

What we have seen	Characteristics
A group of twenty-five families	One group of people
They call themselves 'Bedey'	Sense of identity
They see one's problem as everybody's problem and solve it together	Sense of unity

They speak in a separate language among themselves. Also, everyone can speak Bangla.	

You certainly find more diversity among people. The Bedes are like us Bengalees, but they live in different regions and belong to many different communities. They have many differences in language, food, clothing, religion, beliefs, and customs. Despite this, they are the citizens of this country and they love our country just like we do. We have many similarities and differences with them as well.

Exercise

The students discussed the characteristics of some ethnic groups. Khushi Aap also gave them some information. Based on these, they will divide into several groups and write down the characteristics of any five ethnic groups and present their own views on it with images.

Community

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

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

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

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

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

My community

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

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

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

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

New identity

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

Sharifa

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

Anai asks her, ‘Where do you hail from?’ Sharifa says, ‘My home is nearby but now I live far away.’ Anai nods and says, ‘I understand. Just like my family came here from another place, your family also moved from here to another place.’ But Sharifa says, ‘No, my family is here. I left them and started living with strangers. Now those strangers are my family.’ The more questions they ask, the more obscure Sharifa’s identity becomes. When the situation is so messy, Sharifa starts speaking about herself.

The Story of Sharifa

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

One day I met someone whom everyone called a girl but she thought of herself as a boy. I thought 'this person is also like me.' She told me "We are not women or men, we are the third gender. That person took me to a place where there were more people like us. And their 'Guru Mom' kept a watch on all of them. Going there, I did not feel alone. I did not feel that I was different from others. I began to stay with those people. There the rules and customs were different from those of our home. Still, we lived like a family sharing all the joys and sorrows among us. We live like a family, sharing everyone's happiness and sorrow. We also feel bad for the people at home. So, we go home from time to time.

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

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



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



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



Linima Shammi
Beautician and development worker



Bipul Barman
Works in a buying house in Dhaka

New question

They have known until now that people are either men or women. They have never heard or thought of the diversity that can exist here. Everyone, even her family members, shunned Sharifa because she was different. The students become so sad hearing Sharifa's life story that they do not even want to ask her any more questions.

Ganesh, Roni, Anwasha, Omera and Neela speak among themselves on their way home:

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

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

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

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

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

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

Boys' things - girls' things

Khushi Apa now said, "Today we will list our 10 favorite toys. It can be the favorite toy of our childhood and of now.

Khushi Apa also said, "The male students will also list the 10 favorite toys of their own sister/relative sister/female classmate. Similarly, female students will list 10 favorite toys of their own brother/relative brother/male classmate".

Everyone made list with great interest. After listing, Khushi Apa asked, "Can you find any similarities or differences in the toys?"

Raju said, "Yes apa, me and my sister both like to play ludoo."

Sanjeeda said, "Apa, there are several differences between my toys and my brother's toys. My brother is four years old. He plays with cars. Mom says I used to play with dolls when I was his age."

Khushi appa said, "Well, have you ever thought that when you were little you should have played with the same kind of toys? What's the reason behind the difference between your choice of toys?"

Ratul said, "Right, Apa, at that time I didn't know what toy to play with. I saw my family bought balls for my younger brother and pots for my younger sister. So they played with them as their own toys."

Khushi Apa said, “Physical characteristics of boys and girls are different. This difference is their sex identity. And when the people around boys and girls distinguish between their jobs, responsibilities, and roles, that is their gender identity.”



Khushi Apa then said, “We can get food for thought with a few questions.” They all discussed the following questions together.

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

Sex diversity and the concept of ‘gender’

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

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

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

Khushi Apa: You’re right!

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

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

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

Shihan: Then whom have people like Sharifa Apa harmed?

Professional community

Rupa says, ‘Do you smell any stench?’ Roni says, ‘The smell is coming from the back side of the school.’ Francis informs that there is a big dustbin next to the market. He has to come to school along that way. When he was on the way to school, he almost vomited from the bad smell. He has heard people saying that the cleaners have not come for two days. If they don’t come for two more days, no one will be able to enter the market.

Neela says, ‘My uncle was once very ill and got admitted to hospital. Then I had a similar experience because the cleaning staff was late and so the operation was also delayed.’ Mamun says, ‘Do the cleaners operate?’ Neela says, ‘No. But the operation theater has to be cleaned before the operation.’ Mamun says, ‘O yes! When we hear about hospitals, it seems that doctors and nurses are very important people there.

If they do not come, people will not get medical care. At the same time, the cleaners also make important contributions to the patients’ service in the hospital.’ Anuching says, ‘If the cleaners stop working, every place on earth where there are people will be filled with filth.’ People keep their residences and workplaces clean in rural areas. But gradually there will also be a need for cleaners there.



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

Anai asks, ‘Apa, can we call the cleaners a community too?’ Khushi Apa replies, ‘Of course, we can.’

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

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

Mutual cooperation

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

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

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

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

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

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

‘Of course, we can,’ says Khushi Apa.

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

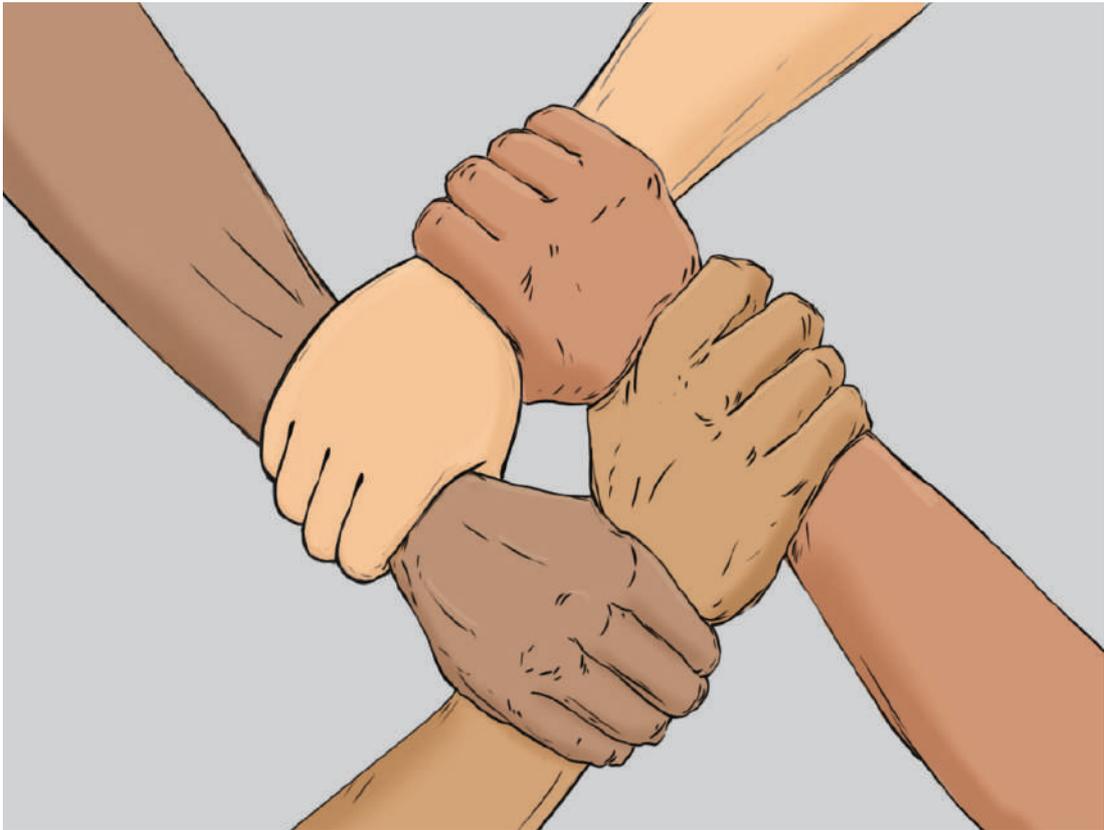
Rupa says, ‘We give the things that become extra and unnecessary to those who need them.’

Mahbub says, ‘My parents help many people.’

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

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

Let us brainstorm and make a list of what we need to do for those we are getting help from. We will do this throughout the year through Active Citizens Club and apply it to our behaviour. We will select some tasks from the list for completing in groups and some other tasks to do individually. In consultation with members of the Active Citizens Club, they prepare a list of possible activities to support various community members:



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

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

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

The Bengal Region and Independent Bangladesh: In Search of Economic History

The history of human habitation on Earth is not known exactly. The Bengal region is no exception. However, we have evidence of the people who lived in the Bengal region ten thousand years ago. Do you remember the use of stone tools? In today's chapter, we will learn about the economic life of the people of Bangladesh and the Bengal region. To know the history of a specific region's people, it is essential to have knowledge about all kinds of work related to those people. If you look carefully, you can see that almost every person around us is engaged in some kind of economic activity. The economy has a deep impact on most human work.

According to historians like Irfan Habib and many others' research, the discussion about production, exchange, distribution, and consumption of any product is called economics. Agriculture, industry, and business-commerce are the three main components that make up human economic life. Economic history entails a chronological discussion of the vast human experiences of thousands of years forming and transforming their economic life in a particular region.

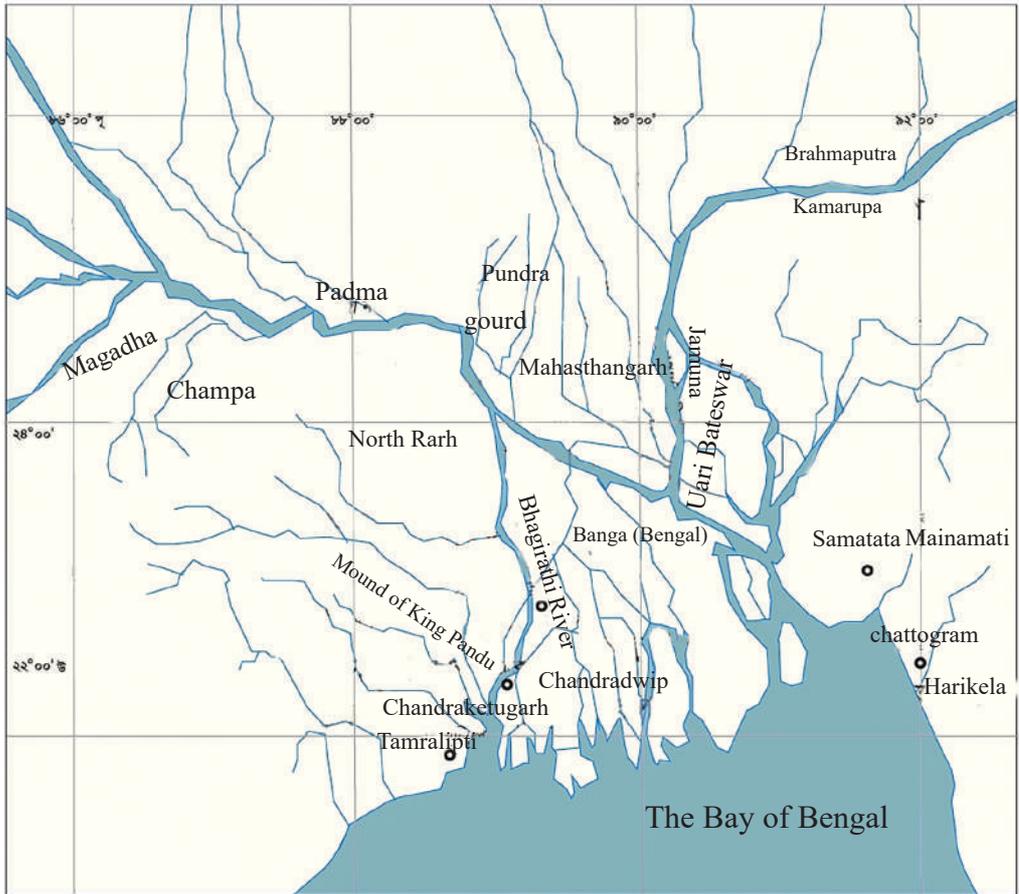
Exercise

There are so many people around us! How diverse their professions are! Some do agriculture, some do jobs, some drive rickshaws, some make clothes, some cook food, and some sell groceries in shops. All these are human economic activities. Let's fill in the following table by writing down some more familiar names of such professions and describing what kind of work they do.

Profession	Description of Work

You all know that humans did not know agriculture a thousand years ago. They did not know how to use coins or currency. They did not know how to build houses. There were no big markets like today. People used to live together in small groups or clans. They used to collect fish from rivers, hunt various animals from forests and collect fruits from trees for their livelihoods. This hunting and collection also fall within human economic activities.

Bangla Reagon and Bangladesh till 1300 CE



The approximate boundary of the Bengal region surrounded by natural boundaries is shown in red ink.

The Bengal region and Bangladesh (Ancient Era). Let's see the prominent settlements, ports and civic centres in the Bengal region up to 1300 CE. Independent Bangladesh emerged to the east of this Bengal region.

Therefore, we can say that the history of human economic life is as ancient as human history. And through learning this economic history, it is possible to describe human beings' fight for survival on Earth, creating their permanent habitat in the course of nomadic life, and building civilizations.

In today's chapter, we will explore how humans in the Bengal region have developed agriculture, industry and business-commerce from hunting and collection-based economies since prehistoric times. We will also learn how they have progressed steadily to a balanced economic system in the course of overcoming many natural and man-made obstacles.

Independent and sovereign Bangladesh was born in 1971 on the east side of the Bengal region. Within 50 years of gaining independence, Bangladesh has already created an example of economic progress in the world.

The influence of geography in economic history!

In this discussion of the formation and transformation of the economic life of the Bengal region and the people of Bangladesh, we must remember -

- Bengal was a land surrounded by water and jungle. Different types of people have settled here since ancient times. In the midst of various natural disasters like storms, typhoons, floods etc., people have tried to build economic life through agriculture, industry and trade.
- The land of Bengal was very fertile. Numerous rivers spread throughout its territory. This free flow of water was helpful in irrigation of cultivated land. A large amount of grain was produced here. Due to the convenience of rivers and seas, people from different parts of the world got the opportunity to come here for trade. Industry developed along with the development

Agricultural Economy

You have read about the influence of geography in the history of the Bengal region in the sixth grade. We have come to know about the mound of King Pandu there. Do you remember? From the evidence found through archaeological excavations, it can be said without doubt that an agricultural culture developed in the mound of King Pandu about 3500 years ago. The ruins of a granary were found in another archaeological site near this mound called Mahishadal. An experiment called carbon-14 was carried out on some grains of rice found in the barn. According to the test, these grains of rice found in the barn are three and a half thousand years old.

From these indications, it can be easily assumed that three and a half or four thousand

years ago, the people of Bengal knew the process of producing rice and used barns to store it. Another such granary is also mentioned in the Mahasthangarh inscription. You guessed it right; we are talking about the Mahasthan Brahmi script of the 3rd century BCE. It is also known from this script, the oldest found in the Bengal region, that food grains like rice, sesame and mustard were produced in the Bengal region at that time.

Narrative of the Chinese traveler Suan Zhang (Hiuen Tsang) and from the poem 'Ramcharitam' written in the 11th century, it is known that sugarcane was produced in large quantities in the north-east of the Bengal region at that time. Sugarcane or Ikshu was a very important agricultural product of the ancient Bengal region.

Historians now have many sources of information about agriculture in the ancient Bengal region. An important element in this is the copper plate inscriptions. When the kings or rulers of the Bengal region donated some land to someone, they issued a copper plate inscription as a document of the donation.

Among the names of agricultural products which are found in the copper reigns of the seventh to the eleventh century - mango, mahua, betel nut, betel nut, coconut, banana, pomegranate, dates, cotton etc. are particularly noteworthy. Cotton was one of the major cash crops of Bengal. Textiles were woven mainly by producing yarn from cotton.

Not only the names of the agricultural products but also information about the types of agricultural land, measurement methods and prices are available in the copper plate inscriptions. There are reports of the clearing of forests or jungles to establish new villages and reclamation of land for cultivation. Moreover, four types of revenue are also known from these land grant documents. These are-

- Division
- Use
- Tax
- Hiranya.

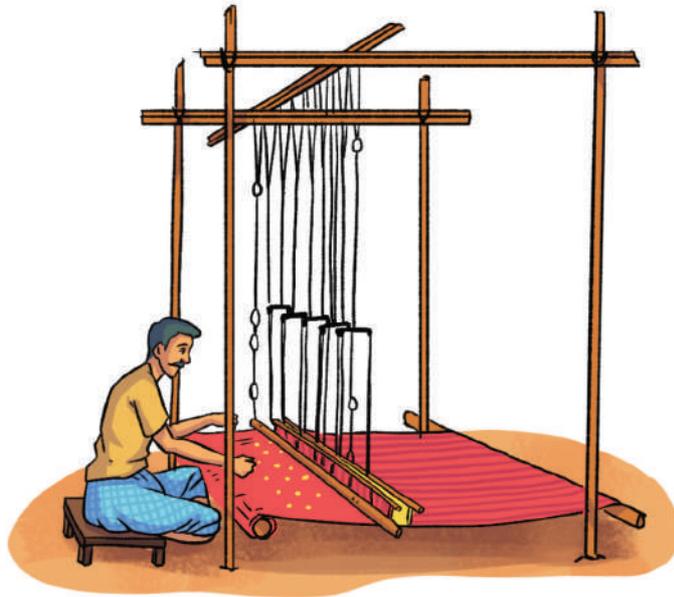
Important information about agriculture in the Bengal region from the thirteenth to the seventeenth-eighteenth centuries is also available from various writings of foreign travellers and merchants. In the fourteenth century, a traveller named Ibn Battuta came to Bengal. Ibn Battuta's travelogue mentions the abundance of paddy and rice in the Bengal region. Ibn Battuta writes that they were also very cheap compared to other places. But he did not say whether people had purchasing power despite these cheap prices. Rather, in his description, it seems that the condition of the common people in the eastern part of India, namely Bengal, was quite bad. Because Ibn Battuta saw slaves being bought and sold in the market, and he himself bought them. Apart from

paddy and rice, the names of other products known from the writings of Ibn Battuta are chicken, pigeon, sheep, cow, buffalo, ghee, sugar, sesame, oil, carpus cloth, rose water etc.

Another important cash-generating agricultural product of the Bengal region was jute. Jute production and use of jute products in Bengal is known from various literary works written in the 14th century. Till the middle of the 20th century, jute was grown in large quantities in Bengal. The abundance of water and humid climate in riverine Bengal helped enormously in this massive production of jute. This jute was once called golden fibre. With the history of the emergence of Bangladesh, this golden fibre is involved in various ways for various reasons, which you will know in detail in the next grade.

Agriculture and animal husbandry have been deeply intertwined since ancient times. Cows and buffaloes have been used in agriculture since ancient times. Another profitable ancient occupation of agriculture is fishing. Fish has always been a favourite food for the people of the Bengal region full of numerous rivers, canals and reservoirs. A proverb 'Mache-bhate Bengali' is still in the mouths of Bengali people.

Industrial Economy



Artisans engaged in the manufacture of woven cloth. From 300 BCE onwards, European, Chinese, and Arab writers, travellers and merchants in every period of history have praised Bengal's fine textiles and the skill of weavers. Following the trend of ancient times, ready-made garments made in the Bengal region and especially in independent Bangladesh still occupy a special place in the market of Western countries.

Industry comes after agriculture in the development of civilization. If a particular product is produced and sold in the market with a commercial purpose in mind, we call it an industrial product. You will be surprised to know that several thousand years ago, some industrial products were developed in the Bengal region whose fame spread from China and Southeast Asia in the east to Arabia and the Mediterranean region of Europe in the west!

Among the most ancient and famous industrial products of Bengal, textile was the foremost. A treatise called 'Artha Shastra', written about twenty-three hundred years ago, praises the fine cotton fabrics produced in Bengal and Pundra. Many types of cloth were made in Banga and Pundra at that time. A Greek sailor's book 'Periplus' written in the first century CE mentions the high-quality muslin cloth of Bengal. The fame of fine and high-quality silk fabrics woven from silk threads spread to China, Arabia and the Mediterranean region of Europe. There was also a great demand for Bengal's fine cotton, silk and muslin fabrics in the markets of those countries.

The 9th-century Arab merchant Sulaiman wrote in one of his books that Bengal had a special kind of cloth which is rare in the whole world. This fabric was so fine and smooth that an entire garment could be passed through one ring. From the writings of the Chinese ambassadors who came to Bengal in the fourteenth-fifteenth centuries, the names of several types of high-quality textiles can be found. From the writings of European merchants and writers, even in the seventeenth century there was a great interest among the people in the textiles made in the Bengal region.

Let's take a look at a different kind of industry this time. The topography of Bengal had a great influence on the development of this industry. Because of innumerable rivers, canals and swamps, the people of Bengal had very little access to land transport. Since ancient times, various types of boats have become the main means of transportation of people and goods in the Bengal region.

The naval industry arose and developed out of necessity. The naval craftsmen of Bengal were skilled in making boats of various shapes suitable for navigation within the country and at sea. The hulls (galui) of the boats were shaped like lions, geese, birds or fishes. They were also given beautiful names according to their shape and working style. Kosha, Dinghi, Chip, Bajra, Mayurpankhi, Pansi, Patam, Sampan, Saudagri, Ilsha - these are the names of different types of boats.

Seals with images of ships and horses have been found at the Chandraketurgarh archaeological site in western Bengal. These seals bear evidence of sea trade between Bengal and other parts of the world two thousand years ago. Boats were also used in warfare, as is known from several copper plate inscriptions of the Pala king Dharmapala in the 8th century and later from mangalkavyas (written in 15th-18th century). Each

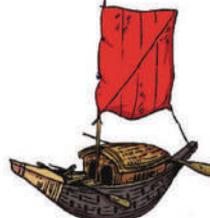
boat was three hundred yards long and two hundred yards wide. There were hundreds of stands and benches on both sides to drive those boats.



ডিজি (মাছ ধরা,
খেয়া পারাপার,
পরিবহন)



মাছ ধরা নৌকা



পালকি
(পরিবহন)



চারপাই
(পরিবহন)



গোসটি
(ব্যক্তিগত পরিবহন)



ঘাসটি
(ব্যক্তিগত পরিবহন)



চাঁদপুর
(মাছধরা)



পদি
(বাণিজ্য)



রপ্তানী



পাতাম



নায়রী



সাম্পান



লম্বাপদি



বাচারি



ডিজি



কোন্দা (তালের নাও)



ঘাসি



ইলশা



সওদাগরী



গয়না



কোষা



পানসি

In the region of Bengal, which is full of numerous canals, rivers and swamps, people have been using boats for transportation and transportation of goods since ancient times. The naval industry has developed. Various types of boats have been made.

An ancient site where different kinds of beads were made from clay, glass and stone two and a half thousand years ago can be found in the two villages of Wari-Bateshwar in Narsingdi district of present-day Bangladesh. This ancient industrial area is said to have developed trade contacts with the Mediterranean region. The beads found in the Wari-Bateshwar archaeological site are considered to be a shining example of the industrial economy of the Bengal region.



Different types of beads/beads discovered at Wari-Bateshwar. Wari-Bateshwar was originally an industrial area. Two and a half thousand years ago, different kinds of beads were made here with clay, glass and stone. They were exported from here.

-Historian Enamul Haque
(International Center for Bengali Art Practice)

For thousands of years, Bengali skilled artisans have spread fame in the country and abroad by creating various types of industrial products. Various artefacts of different periods made of iron, copper, silver and gold have been found in different parts of Bengal. They are very important in understanding the continuous progress in the history of the industrial economy.

Conch, bronze and woodwork are some of the bright aspects of the history of the industrial economy of the Bengal region. Many fancy products of daily use were made with conch and bronze. Those who cut wood and made beautiful art were called woodworkers. Wooden couches, low seats, bowls, poles, clamps, doors and other things were made following beautiful designs and patterns. You will find many of these artefacts in museums.

Trade and Commerce

A simple meaning of business is to give someone a product and receive another product of equal value. More simply this practice is called exchange practice. In the early days of history, when people did not invent currency or money, there was still an exchange system. At that time, people used to buy another product from someone else in exchange for one product they produced. Currency or money was invented at one time to simplify this exchange system. As a result, trade and commerce became easier.

History of money and coin



Coins issued by Shashanka, the ruler of Gauda

The first mention of coins in the Bengal region is found in the Mahasthan Brahmi script. There are two types of coins named 'Gandak' and 'Kakini' mentioned in this script of the 3rd century BCE. It is believed that Gandak and Kakini were in vogue in the north-western part of regional Bengal at that time. Many people are of the opinion that Gandak

refers to the unit of the cowries. One Gandak refers to one 'ganda' or four cowries. The Gupta rulers of North India occupied the Bengal region in the 3rd/4th century. A large number of gold, silver and copper coins issued by the Gupta rulers have been found in different parts of the Bengal region. In the 6th and 7th centuries, the independent kings of Bengal and Gauda Samacharadeva, Dharmaditya and Shashanka issued coins in their respective territories.

In the Pala and Sen eras, cowry was mostly in vogue as a currency. It is also known that gold and silver powder were used as exchange mediums.

A large number of coins called Harikela coins have been found in the south-eastern part of Bengal. Since 1300, coins have been issued regularly in the Bengal region. Coins issued from North India were also circulated here. British rulers issued coins from the second half of the eighteenth century.



The place where the currency is issued or printed is called a 'takshal'. The rulers established takshals in their occupied territories and issued these coins. Paper notes as the first medium of exchange were printed in Bengal in 1861. Currently the currency of Bangladesh is called Taka.

A lot of food grains were always produced in the fertile silty soil of the riverine Bengal region. There were plenty of animals, medicinal plants, fragrant wood and spices found in the forests here. This abundance of resources has contributed to the development of trade and commerce. On one hand, there was abundance of wealth. On the other hand, numerous river channels have facilitated the transportation of goods through waterways within Bengal. The open sea of the south connects Bengal with the waterways of maritime trade in the Mediterranean region, Arabia, Africa and Southeast Asia.

A round seal of a steatite stone has been found at the mound of King Pandu, the oldest archaeological site in Bengal. There are many engraved marks on the seal. Many people think of the symbols as logographs. These logographs are similar to the logographs of the island of Crete in the Mediterranean region about 3,500 years ago. They have not been deciphered so far. However, these logographs prove that the merchants of the Bengal region must have had trade contacts with the merchants of the Mediterranean region.

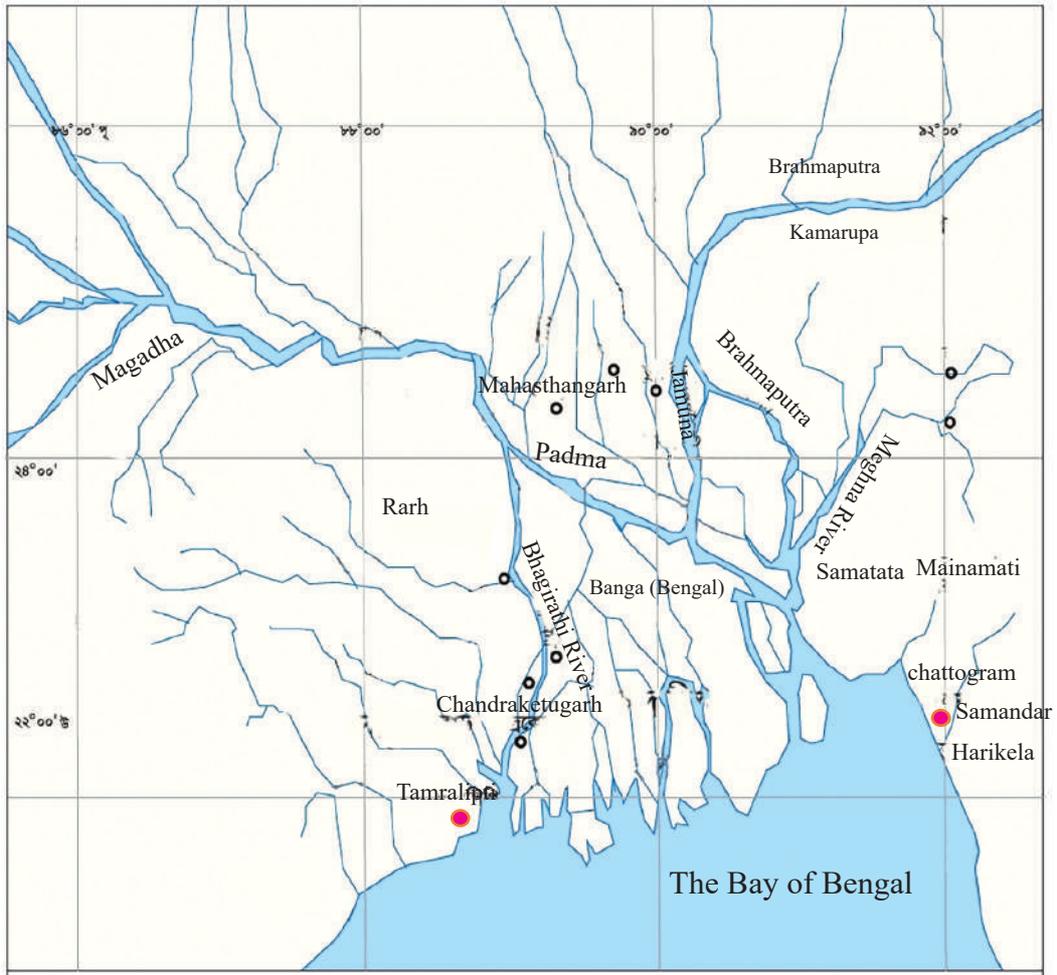
There is irrefutable evidence of Bengal's trade relations with the Mediterranean region 2,000 years ago in the writings of Greek and Latin writers, merchants and sailors. In the first century, i.e., 2,000 years ago, the book 'Periplus', written by a Greek sailor, mentions the names of some agricultural trade products exported from the Bengal region. These are bay leaves, aromatic oils, and fine cotton clothes.

Several Notable Naval Ports of the Bengal Region

In ancient times, the role of several naval ports and seaports was extensive in the expansion of trade and commerce in the Bengal region. Among these, the names of Chandraketurgh Tamralipti and Samandar are particularly noteworthy. Historian Dr. Enamul Haque has shown in his research that Tamralipti had maritime contact with almost the whole world.

The remains of Tamralipti can now be found in Tamluk district of West Bengal province of India. The port of Tamralipti is mentioned in ancient Indian literature, Sinhalese texts and writings of the Greeks and Chinese. Located on the banks of the Rupnarayan River, this port was active from the 3rd century BCE to the 8th century CE. It was the oldest important port and urban centre of Bengal. Historian Dr. Enamul Haque has said that the port gradually lost its importance from the 8th century due to excessive silt accumulation in the river.

Bangla Region till 1300 CE and
the Location of Tamralipti, Samandar and Chandraketurgh



Sea Trade in Ancient Period on the above Map

Tamralipti was a trading port situated to the west of Bengal. At the same time that the port started to become inactive, a port called Samandar emerged near Chittagong in present-day Bangladesh to the east of regional Bengal. Samandar became an important seaport of regional Bengal shortly before 1000 CE. Arab merchants traded along the port, followed by Portuguese, Dutch, French and English merchants. In various sources, the port is also called Sudkawan.

Along with sea ports, some inland naval ports played an important role in the trade and commerce of the Bengal region in ancient times. Among the inland ports, Wari-Bateshwar on the banks of the Brahmaputra river and Devparvat on the banks of the Khiroda river are particularly notable. Of these, Devparvat was situated at the present Lalmai Mainamati region of Cumilla district.

India and Bengal were partitioned in 1947. India was divided into two countries - India and Pakistan. Bengal was divided into two - East Bengal and West Bengal. This division had a great impact on the economic life of the people of Bengal. The eastern part of the Bengal region, which bears the name East Pakistan (East Bengal), was annexed to the state of Pakistan. It was a relatively backward region. At that time there were no jute, iron, steel, salt, paper or chemical factories in East Bengal. From the 1950s onwards, a few factories were established, but most of them were owned by non-Bengalis.

The people of the eastern part of Bengal were discriminated against in the field of agriculture as well. Although a lot of money was earned by exporting the produce of the farmers of Bengal, due to the discriminatory policy of the government of Pakistan, they were deprived of the fair price of their produce. As a result, the disparity in terms of per capita income also increased between the people of the two parts of Pakistan.

The people of the eastern part of Bengal continued to be exploited by the ruling class of West Pakistan despite contributing more to the economy. As a result of this discriminatory behaviour of the government of Pakistan, grievances formed in the common people of the eastern part of Bengal. The desire for economic emancipation of the people of Bengal served as an important driving force behind the birth of independent and sovereign Bangladesh from East Pakistan under the leadership of Bangabandhu Sheikh Mujibur Rahman in 1971.

Exercise

In 1971, the state of Pakistan broke up and independent Bangladesh emerged in the eastern part of Bengal. Let's write a report in light of the above lesson on how the discriminatory policy of the Pakistani rulers in the economic field has played a role in the emergence of Bangladesh-

In Search of the Economic History of Independent Bangladesh: 1971 – 2021

In the course of thousands of years, in the eastern part of the region called Bengal that you have learned, a state called independent sovereign Bangladesh was established on December 16, 1971. Bangladesh celebrated its golden jubilee in 2021 to mark the 50th anniversary of its independence. Let's know some important facts about the economic life and transformation experience of the people of independent Bangladesh in the last fifty years.

Bangabandhu Sheikh Mujibur Rahman set foot on Bangladesh soil on January 10,

1972, and focused on the work of building this country devastated by war. In the long war of nine months, Bangladesh's agriculture, industry, trade and commerce, factories, roads, infrastructure- everything was destroyed. Economic life was in dire straits. Bangabandhu took various initiatives to free the people of Bangladesh from this disaster and bring prosperity to their economic life. Bangabandhu wanted to build a happy and prosperous Bangladesh. To achieve this goal, he worked day and night and went a long way. Before he could implement this plan, in the early hours of August 15, the defeated forces of the Liberation War conspired with their domestic and international allies to kill Bangabandhu Sheikh Mujib, his family members, and some of his colleagues.

After Bangabandhu Sheikh Mujibur Rahman's death, independent Bangladesh fell out of the way of realizing Bangabandhu's dream. Activities against the spirit of the Liberation War became prominent. In the field of education, Pakistanisation began. Bangabandhu's dream of economic emancipation of the people was blocked from realizing it. Military grasped in Bangladesh for a long time. These chaotic situations acted as an obstacle to achieving prosperity in the economic life of the people of Bangladesh.

Bangladesh on the Way to Achieve Economic Freedom

Despite many obstacles in the political arena, the Bangladesh Awami League government under the leadership of Sheikh Hasina, daughter of Bangabandhu Sheikh Mujibur Rahman, is adopting and implementing some policies in the economic field due to which today Bangladesh has been able to enter the list of the five fastest growing economies of the whole world.

Bangabandhu Sheikh Mujibur Rahman wanted to build a poverty-free developed Bangladesh by implementing some reforms and policies in the economic sector. Under the leadership of Honorable Prime Minister Sheikh Hasina, the government has undertaken the project “One House One Farm” to alleviate poverty and ensure food security in line with Bangabandhu’s dream. She has undertaken many steps including the expansion of education, the distribution of electricity to every household, the development of advanced communication systems, the empowerment of women, the establishment of community clinics, and many other steps for the betterment of the poor people. These have made a significant improvement in the overall standard of living of the people here. Even in 2000, the poverty rate in Bangladesh was 48.9%, which has started to decrease due to the steps taken by the current government under the leadership of Sheikh Hasina, and it has come down to 20.5% by 2020.

In 1980, the GDP size of Bangladesh was 18.14 billion US dollars. In 2021, the size is 409 billion US dollars. Gross Domestic Product (GDP) is the value of all goods and services produced within a country throughout the year. The rate at which this production increases in the next year compared to the previous year is the GDP growth.

GDP is the main indicator of the economic development of a country. Bangladesh has now surpassed India and Pakistan in terms of economic, social, energy, human resources, health, women's development standards and many other indicators. You can learn more about this from the data of the Bangladesh Bureau of Statistics.

The role of transport, communication systems and infrastructure development are essential for the economic development of a country. Since 2009, after the Awami League government led by Sheikh Hasina came to power, a comprehensive and detailed plan has been taken for the whole of Bangladesh, including Dhaka, to improve the transport and communication system. As a result, the newly established division of Mymensingh and the port city of Chittagong have been connected to Dhaka by constructing a four-lane highway.

In June 2022, Prime Minister Sheikh Hasina inaugurated the Padma Bridge, the most challenging and largest infrastructure in the history of Bangladesh, with a grand ceremony. The two-level bridge has a four-lane road at the top level and a railway at the lower level. As soon as the Padma Bridge road was opened, a large part of the southern part of Bangladesh was directly connected to Dhaka through the expressway. As a result of the opening of the second-level railway, a direct railway connection was also established with the southern part of Bangladesh. The immense confidence and enthusiasm expressed by the country's public in the success of Padma Bridge and economic progress is unprecedented in history.



The Padma Bridge and Metro Rail are a step to usher in a new era in the infrastructural development of Bangladesh

Under Bangladesh Road Transport Corporation, many connecting roads, along with rapid bus transit lanes and expressways, are being built to reduce traffic congestion in Dhaka city. Bangabandhu's daughter Sheikh Hasina's government has taken a plan to build Dhaka metro rail and many flyovers, many of which have already been implemented, the rest are on the way to implementation to facilitate the movement of citizens living inside Dhaka.

Among the recently implemented projects in the field of communication and transport in Bangladesh, the Thanchi to Alikadam road built at a height of 760 meters above sea level and the marine drive from Cox's Bazar to Teknaf are particularly noteworthy. These two roads have facilitated movement and transportation in the remote mountainous and coastal areas of Bangladesh. The Bangabandhu Tunnel on the Karnaphuli River is an exemplary addition to the history of Bangladesh's communication system.

In the modern era, all human activities are linked to communication and information technology. In 2009, the Awami League government under the leadership of Sheikh Hasina announced a vision to build a 'Digital Bangladesh' to connect the people of Bangladesh with information technology and take them on the path of development. To realize this vision, technology products have been made available to the people and broadband internet has been made cheap. As a result of this, we see that during the Corona epidemic in 2020, the people of Bangladesh have been able to receive education and medical services and run offices, courts and businesses by maintaining social distance.

Like other sectors of the economy, independent Bangladesh has made significant progress in the field of industry. At present, the main industry in Bangladesh is readymade garments. In 1984, Bangladesh exported readymade garments worth \$31 million. In just a few decades, the industry developed tremendously. In 2021-22, readymade garments exports amounted to \$43 billion, which was more than 82% of Bangladesh's total export earnings. In addition to the garment industry, industries such as medicine, shipbreaking, cement etc. are contributing significantly to the economy of Bangladesh. Bangabandhu Sheikh Mujibur Rahman's daughter Sheikh Hasina is working day and night to realize Bangabandhu's dream of economic liberation of the people.

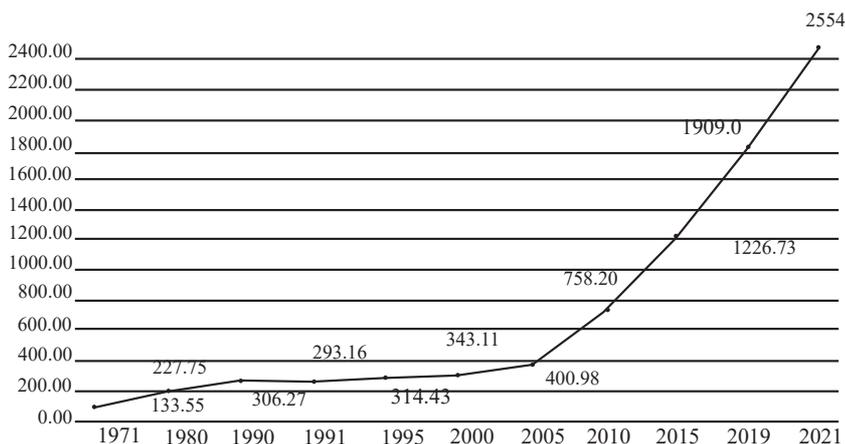
The need for coal, fuel, gas, petroleum and electric power is essential for the operation of modern technology products, factories and vehicles. The government has signed a contract with Russia to set up a nuclear power plant to meet the energy demand without

importing coal, oil, etc. from outside. The construction of this power plant has started at Rooppur in Pabna district since 2017. With the full commissioning of Rampal, Payra and Matarbari power plants, Bangladesh will reach the final stage of achieving the goal of hundred percent electrification.

For the last decade or so, the Awami League government of Prime Minister Sheikh Hasina has been able to maintain a GDP growth rate above 7%. Not only that, in terms of the per capita income of the people of Bangladesh, there has been a breakthrough development in the last decade. Below is a diagram, by which if analyzed, you can understand the per capita income of Bangladesh from 1971 to 2021.

GDP: Per capitale income (1971-2021)

GDP: Per capitale income in USA \$



Exercise

Let's make posters or wall magazines

Khushi Apa divides all the students of the class into several groups. Each group will make a poster or wall magazine. Each poster or wallpaper will contain any five illustrations or examples of the overall development of the economy of Bangladesh between 2010 and 2021 with descriptions and images. Now hang the posters and wall magazines in the classroom or anywhere in the school.

Emergence of Independent Bangladesh in the Bengal Region over the Course of a Millennium and Bangabandhu Sheikh Mujibur Rahman

The year has begun with a misty winter morning.

Students like Ilin, Michael, Fatema and Nilanta are in Class 7 this year.

They are absorbed in the history of how people in the Bengal region developed an independent country out of their tribal life. Khushi Apa discussed these contents of history with them in lucid language when they were in Class 6. Yet they have various thoughts and queries. However, they are happy to think that they will certainly get the answers to their thoughts and queries through investigation in Class 7 and learn in detail some new information related to history.

Life and Struggle of the People of the Bengal Region over the Course of a Millennium

The land of the Bengal region was always fertile. There are plenty of food items in the forests of this region while the rivers and other water bodies are full of fisheries. The diversity seen in the body structure, language and culture of the people of the Bengal region is due to the arrival of people from many different ethnicities and language groups from ancient times. They came and settled here permanently due to the abundance of food. Overcoming natural adversity, they utilized the potential of nature. Different dynasties, soldiers, warriors and some ambitious aristocrats from different parts of the world invaded Bengal at different ages for the availability of food and other resources.

Sometimes they plundered and left; sometimes they settled permanently and tried to impose their own religion, language and culture. Therefore, in the life of the ordinary people of Bengal, there was an abundance of food on one hand while there were various natural and man-made adversities on the other.

The land of the Bengal region has always been diverse with rare features. The region is surrounded by mountains on three sides. Rivers originating from those mountainous regions have entered Bengal and are divided into numerous branches and sub-branches. They have entwined the entire region in a web-like tangle. The forests and rivers provide an easy supply of food. At the same time, there exist ferocious animals.

Storms and floods are the daily companions of the people of this region. They had to make their habitats and prepare their agricultural land by levelling both the high and the low water bodies and by clearing jungles and forests. Although the food supply was easy here, people's life was full of struggles.

The Bengal region is located in the eastern part of the Indian subcontinent. It was in the eastern part of the Bengal region where the ancient 'Banga' janapada developed. It gradually came to be known as 'Bangal,' then as 'Bangala,' and from the 18th century onwards, as 'Bengal'. When you grow up and investigate more extensively, you will realize how this 'Bengal' or 'Bangla' was later divided into 'East Bengal' and 'West Bengal' and how the independent and sovereign Bangladesh was formed in the eastern part of Bengal through fighting against the Pakistani regime and the Pakistani invading forces under the leadership of Bangabandhu Sheikh Mujibur Rahman.



Bangabandhu Sheikh Mujibur Rahman used to travel through the waterways of riverine Bengal to reach the common people. He had deep connections with the water, muddy soil, green forests, and rain of Bengal and with the hopes and aspirations of common people.

Emergence of an Independent Country Called Bangladesh in the Bengal Region

The Harappan civilization developed in northwest India about 5,000 years ago. Is there any such civilization known in the Bengal region? Just as there were individual experiences of building civilizations in Ancient India or South Asia, so too the people of the Bengal region built their civilization in their own way. You must have remembered Pandu Rajar Dhibi. Besides this, urban civilizations were developed in many places

like Pundranagara, Tamralipti and Samatata. Later, Deva, Chandra, Pala and Sena dynasties began to rule different parts of the Bengal region at different times. During these periods, several powerful dynasties dominated the North India. Among them were Mauryas, Kushans, Guptas and some other dynasties.

This power-centered politics of northern India is very important in the ancient history of the Bengal region lying in the eastern part of India. All these so-called aristocratic rulers, in their attempts to expand their power to the east, repeatedly invaded and occupied the Bengal region.

From ancient times to 1800 AD or CE, rulers of different languages, religions, and caste identities fought one war after another. By taking control of different parts of India, the Sultanate and the Mughals established a power ring. The eastern part of India and a large part of the Bengal region were also within this power zone.

Subsequently, different opportunistic people belonging to different nations including the Portuguese, Dutch, French and English continued to occupy this region in the same process with the help of European traders. In continuation of their expansion of power and possession of wealth, the Pakistani ruling group started the exploitation of the people of the eastern part of the Bengal region in 1947. All these rules and exploitations ended with the establishment of Bangladesh in 1971.

Change of the Power of Kings/Dynasties in the Bengal Region

After the 6th and the 7th centuries, different parts of the Bengal region were ruled by a group of rulers from the Deva, Pala and Chandra dynasties. These rulers were busy spreading their name, fame and glory. They were Buddhists by religion. They constantly took recourse to wars to show their power. They did almost nothing for the common people. In the Bengal region, no integrated political identity called 'Bangla' had yet developed. However, it is known from contemporary sources that there existed two separate units named 'Banga' and 'Bangal'.

Letters of the Bangla alphabet in 12th-century script

Inscribed in the 12th century, the Deopara Prashasti is an important scriptural source of ancient Bengal. The inscription contains some eulogistic verses that shed light on the history of the Sena dynasty, particularly on Vijayasena. Umapatidhara, a famous Sanskrit poet of the Sena period and a minister of Lakshmanasena, composed this eulogy. Rakhaldas Bandyopadhyay who researched the characters of this manuscript has clearly shown that the initial forms of about 22 letters of the Bangla alphabet were discovered in this script. For this reason, the Deopara Prashasti is called the predecessor of the modern Bangla alphabet.

Exercise

Let us trace the ancient forms of the Bangla alphabet:



This is the picture of a part of Deopara Prashasti. How many letters can you identify from this picture? Let us write them down and compare them with those identified by others.

The Sena kings served as feudatories under the Pala kings for a long time. Taking advantage of the weakness of the Pala rule, the Sena kings seized power. Laksmanasena and his two sons, Biswarupasena and Keshavasena, were able to retain the Sena rule in Bikrampur. This capital can be found in present-day Munshiganj district of Bangladesh. According to various sources, a powerful king named Danuj Ray arose in the eastern part of Bengal including Sonargaon-Bikrampur after the Senas. Around 1280, when Sultan Ghiyasuddin Balban of Delhi came towards Sonagaon, Danuj Ray was the ruler of this region, and in league with him, Ghiyasuddin Balban captured and later killed Tughral Khan, the rebel ruler of Lakhnauti, the western part of Bengal. Bikrampur was one of the capitals of ancient Bengal. At present the capital can be found in Munshiganj district of Bangladesh.

In later times, the political destiny and the wealth of the people of Bengal were controlled by a few. Historical sources of the 12th to 14th centuries have identified the warriors who came to the Bengal region as 'Turuskas', 'Yavans', 'Tajiks' etc. Thus many new languages, religions, cultures, and dynasties appeared as challenges in the lives of the people who settled in the Bengal region. Because they were different from the language, religion, and culture of the ordinary people.

Towards the beginning of the 13th century, Ikhtiyaruddin Muhammad Bakhtiyar Khalji, a Turko-Afghan warrior, occupied several parts of the northern and western borders of the Bengal region. These parts are now located inside the borders of present-day Bihar and West Bengal of India.

After Bakhtiyar Khalji's rule, Ali Mardan Khalji, Shiran Khalji, Iwaz Khalji and so on started ruling in several parts of Bengal. They built several mosques. The language, religion and culture of the Muslims had no similarity with those of the original inhabitants who settled in the Bengal region. Gradually the Khaljis focused on expanding their power to the eastern part of Bengal.

After the Turko-Afghans, Shamsuddin Iliyas Shah who came from Persia (Iran) occupied a major part of the Bengal region. That is why Shams-e-Siraj Afif, a historian of Delhi, gave him the title of 'Shah-e-Bangala' (Shah of Bengal). It is understood that the king of this land was referred to as 'Bangala' or 'Bangalian' due to the wide expansion of the Bangla language in those days. However, kings or sultans like Fakhruddin Mubarak Shah, Ghiyasuddin Azam Shah, Raja Ganasha, Alauddin Husain Shah and Nusrat Shah who ruled different parts of the Bengal region were not Bangla-speaking rulers. At the same time, no one could single-handedly rule the entire territory of the Bengal region.

Common people did not have the ability to fight collectively against the forces who came from faraway lands to the eastern part of the Indian subcontinent or the Bengal region. However, the so-called elite class that occupied the power could never have much influence on the lives of the common people living in different parts of the Bengal region. Interestingly, there were conflicts between the Delhi-centred Muslim sultans and kings of north India and the Muslim rulers of Bengal. The Sultan of Delhi often waged wars to suppress or subjugate the Sultan of Bengal or any other ruler. After seizing the royal power of Bengal, the Sultan of Delhi used to bestow the power to some other person whom he considered loyal. It was seen that the new ruler used to rebel against the Sultan of Delhi within a few days. That is why the Bengal region was referred to by many historians as 'Bulgakpur' or 'city of rebellion' in various writings.

Many historians claim that the Muslim rulers of the Bengal region were able to establish an 'Independent Sultanate' for about 200 years competing with the Muslim rulers of Delhi. However, this power was never established in the entire geographical area of the Bengal region. Because the political boundaries of Bengal have changed constantly.

Turk, Afghan, Persian, Tajik and Mughal elites began to rule the Bengal region after occupying it. East India or the Bengal region was being ruled as a part of North India. Interestingly, even though the ruling power was in the hands of Muslim kings or sultans, the majority of the subjects of Bengal were a mixture of Hinduism, Buddhism, Shaivism and folk religions.

From the 11th century, Pirs, Sufis and dervishes settled in different parts of the Bengal region and started preaching religion. They established khanqahs in remote areas of Bengal and preached Islam according to their own sects among the relatively backward people. Gradually their preaching began to attract the people of the Bengal region. Many of the common people started converting to Islam. At the initial stage, this process of conversion was slow. Gradually people started accepting Islam in the Bengal region during the period of Mughal rulers. The number of Muslims increased rapidly, especially in the eastern part of the Bengal region. In the first census conducted in India in 1872, it was seen that the number of Muslims was more in India's eastern part that constituted Bengal. Again, compared to the western part, more than 50% of the people in the eastern part of Bengal were Muslims.

Towards the end of the 16th century, parts of the Bengal region began to be occupied by the Mughal rulers. Small but powerful individuals of Bengal resisted against the Mughals, sometimes unitedly and sometimes individually. These resistances are known in history as the Resistance of the Baro-Bhuiyans (twelve territorial landholders). Isa Khan and Musa Khan were in the leading positions among the Baro-Bhuiyans. Even in the battle of the Baro-Bhuiyans against the Mughals, there was almost no involvement of the common people of the Bengal region.

Common People Offended over the British Rule

The history of the arrival of and the exploitation by the English rulers in the Bengal region is not much different from the exploitation this region experienced in the past. They dominated the Bengal region mainly for the sake of money and power. However, the most notable events of this period were the protests and resistance movements of the common people against the ruling class.

The British rulers adopted some policies out of their greed for extra tax and profit, which resulted in various crises in the life of all professionals including the farmers and labourers of the Bengal region. Coming from a distant land, the English rulers forced the poor peasants to cultivate indigo and other agricultural products. At the same time, they applied various oppressive policies on them. As a result, there occurred various types of rebellion. In addition to the Indigo Rebellion, various other movements like Titu Mir Movement, Tonk, Nankar, Faraizi, Swadeshi, Santal Rebellion and Noncooperation Movement gradually formed up. The common people and the peasants started participating in these movements in large numbers.

The Swadeshi Movement took place at the very beginning of the 20th century. People living in the Bengal region were united in favour of using indigenous products. Needless to say, this event sharpened the political consciousness of common people. During the Swadeshi Movement, Bengal was partitioned for the first time in 1905 (This event

is known in history as ‘Bangabhanga’ or the ‘Partition of Bengal’). Later in 1911 the partition of Bengal was annulled and in 1947 Bengal was partitioned for the second time.

Women of the Bengal region also joined the revolutions and resistance movements. Revolutionary woman Pritilata Waddedar was martyred after joining the movement to oust the English rulers.



Martyred revolutionary Pritilata in the anti-British movement



Ela Mitra, the revolutionary leader of the peasant movement during the Pakistan period

In continuation of the anti-British movements, many others, including revolutionary Ela Mitra, were tortured in various ways during the Pakistan period also. These kinds of movement, as was seen in the Bengal region, continued in the whole of India. The English rulers were forced to leave the subcontinent in 1947 in the face of protest and resistance from the common people. The people of Bengal were also freed from the grip of the Pakistani exploiters.

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

The Partition of Bengal, and Bangladesh on the Way to Independence under the Leadership of Bangabandhu

In the 18th and 19th centuries, various political events took place around Kolkata located in the eastern part of the Indian subcontinent. The people of Bengal started getting more and more involved in the anti-British movements. No single acceptable leader had yet been seen in the territory of Bengal for the overall liberation of all the people, irrespective of caste, creed and colour. In the early part of the 20th century, Bangabandhu Sheikh Mujibur Rahman (1920-1975) emerged as such a humanitarian and visionary leader. He conducted a systematic movement for the liberation of the people of Bengal and successfully led the emergence of independent Bangladesh.

At that time, the British were in power and Indian National Congress, Muslim League and other parties were active in Indian politics. The movement to establish an undivided Bengal was also going on. In order to explore the history of the emergence of Bangladesh, it is necessary to thoroughly analyze the history of ‘Bangabhanga’ or the Partition of Bengal which took place twice in 1905 and 1947.

In 1947 the two parts of Bengal were merged with the two countries on the strange logic of religious majority. The politics of dividing the Bengal region into East and West, joining its eastern part with Pakistan and its western part with India, came to the fore.

He was a non-communal personality at heart and believed in the freedom of all people in practising their own religions and cultures. Though Bangabandhu supported the politics of dividing the Bengal region into East and West and merging its eastern part with Pakistan, he never wanted to divide people on the basis of religion. You will find proof of this in the book ‘The Unfinished Memoirs’ written by Bangabandhu Sheikh Mujibur Rahman. He gave the highest priority to the feelings of love and affection for all people.

With the experience of watching Huseyn Shaheed Suhrawardy, A K Fazlul Haque and Maulana Bhasani from close quarters, Bangabandhu continued his movement to free the people of Bengal. He did not accept the exploitation, oppression and dominance of the Muslim rulers of Pakistan over the common people of the eastern part of Bengal.

Exercise

Let’s make posters and display them

Let’s create some beautiful posters by writing the main works that Bangabandhu Sheikh Mujibur Rahman did throughout his life, such as freeing the poor and the oppressed, living together regardless of religion and caste, protecting the non-communal mindset, and ensuring the independence of Bangladesh. We will make beautiful posters by writing the main works in large letters. For this task, we can use the internet-based mujib100.gov.bd website for information gathering. After that, let’s arrange all the posters side by side and organize an exhibition.

Bangabandhu led the movement for the liberation of people during the British and Pakistan periods. He was jailed again and again while protesting exploitation and communalism. He risked his life to establish an independent and sovereign Bangladesh by freeing the common people from the shackles of Pakistani rulers. Bangabandhu Sheikh Mujibur Rahman was a humanitarian leader who emerged from a life tinted with soil, mud and water and from amid the mass people of Bengal.

Bangabandhu successfully and effectively led many political movements in the liberation drive of all the oppression and torture done in the name of rule and exploitation on the people of the Bengal region for thousands of years. Such as the language movement of 1948 and 1952, the anti-Ayub movement of 1958, the education movement of 1962, the 6-point movement of 1966, the mass uprising of 1969, and the non-cooperation movement in early 1971. These movements culminated in victory on December 16, 1971, the embodiment of which is independent and sovereign Bangladesh.



Bangabandhu Sheikh Mujibur Rahman standing and delivering a speech to the common people during the election campaign of 1970.

After being released from Pakistani prison in 1972, Bangabandhu returned to independent Bangladesh and declared war against the bribe-takers and the corrupt people among the Bengalis. The way Bangabandhu moved ahead with only human identity leaving behind all discriminations based on race, religion and caste is exemplary in history. After crossing a long path of struggle and sacrifice, Bangabandhu got the mandate of the people in the elections of 1970. In a speech given at the Racecourse ground

on March 7,1970, Bangabandhu said, ‘The struggle this time is the struggle for our emancipation. The struggle this time is the struggle for our independence.’

On the night of March 25,1971, the Pakistani occupation forces carried out the worst massacre in the history of the world against the unarmed Bengali people. The nation of Bangladesh emerged in 1971 in exchange for the sacrifice of 3 million people. Bangladesh became independent on December 16,1971.

The people of Bengal have always been peace-loving, non-communal and religion-tolerant. The tendency to live together in harmony and to remain side by side in the face of adversity has been the driving force behind the history of Bengal. Geographical diversity has created individuality in people’s behaviour, food habits, thoughts, culture and politics. The abundance of water and rain has made irrigation and agriculture easier on the one hand, and difficult on the other. As the area is full of food and resources, people from far and wide have settled here permanently. Their language-religion-culture has been combined with the original inhabitants here.

Bangabandhu Sheikh Mujibur Rahman is recognized by all as ‘The Greatest Bengali in a Thousand Years’. You have to remember that he did not fight only for the liberation of Bangalis. Even he did not fight for the people of any particular religion, caste or sect. Rising far above language, religion, caste, race and tribe, relying on the religion of humanity, and taking the labourers and toiling people with him, he fought for the emancipation of all the people of this land. That is why ‘Bangabandhu’ has also been honoured with the ‘Bishwabandhu’ (Friend of the World) title as a humanitarian and non-sectarian leader. On May23,1973, while conferring the Joliot Curie Medal of Peace award on Bangabandhu, the Secretary General of the World Peace Council bestowed the title ‘Bishwabandhu’ on Bangabandhu.

Let us write a report on Bangabandhu Sheikh Mujibur Rahman in the light of the above text. In the report, let us try to investigate the following qualities of Bangabandhu:

Exercise

Let us write a report on Bangabandhu Sheikh Mujibur Rahman in the light of the above text. In the report, let us try to investigate the following qualities of Bangabandhu:

- The non-communal spirit of Bangabandhu
- Growing up amid the clay, rivers and green forests of Bengal, his establishment of an independent sovereign state called Bangladesh for the common people
- The ‘Bishwabandhu’ title

Foreign Friends of Liberation War

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

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

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

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

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



Simon Dring (British Journalist)



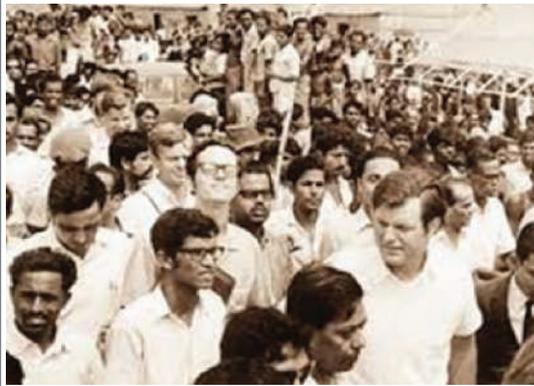
Indira Gandhi (Prime Minister of India during Liberation War)



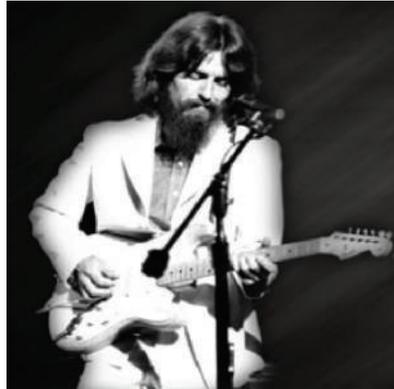
Mother Teresa (Nobel Laureate)



Leonid Brezhnev (Leader of Soviet Union during Liberation War)



USA Senator Edward Kennedy in a refugee camp



British singer George Harrison



Famous sitar specialist Pandit Ravi Shankar



William S. Orderland Australian citizens who participated in the liberation war

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

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

Simon Dring: A Friend of Bangladesh

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

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

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

Avoiding the prying eyes of military personnel, Simon hid in the hotel for over 32 hours. His purpose was clear; he wanted to inform the world about the cruel incidents caused by the Pakistanis. The curfew was lifted after 27 hours; Simon then took the road avoiding the sight of patrolling military. He took pictures of genocide, destruction, and collected related news from Dhaka University areas, the Rajarbag Police Line, and some parts of Old Dhaka.

He had completed his part of the job; now he had to leave the blockaded country as soon as possible because he wanted to inform the world about the incident. Using various tricks, even hiding his notes in torn pieces of paper and photo negatives in socks, Simon somehow got on a plane and left the blockaded country to reach Bangkok.

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

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

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

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

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

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

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

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

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

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

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

More war fronts

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

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

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

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

‘BBC and Akashvani,’ replies Mili.

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

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

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

Anuching adds, ‘I heard that Soviet Union played a big role in liberation war.’ However,

Nandini makes Khushi Apa surprised by saying something that she has learned from her father. She says, ‘This is called diplomatic war.’

Apa replies, ‘You are absolutely right. With the cooperation of many countries and many people, we were able to gain independence within nine months in the liberation war. Both diplomacy and politics played an important role here.’

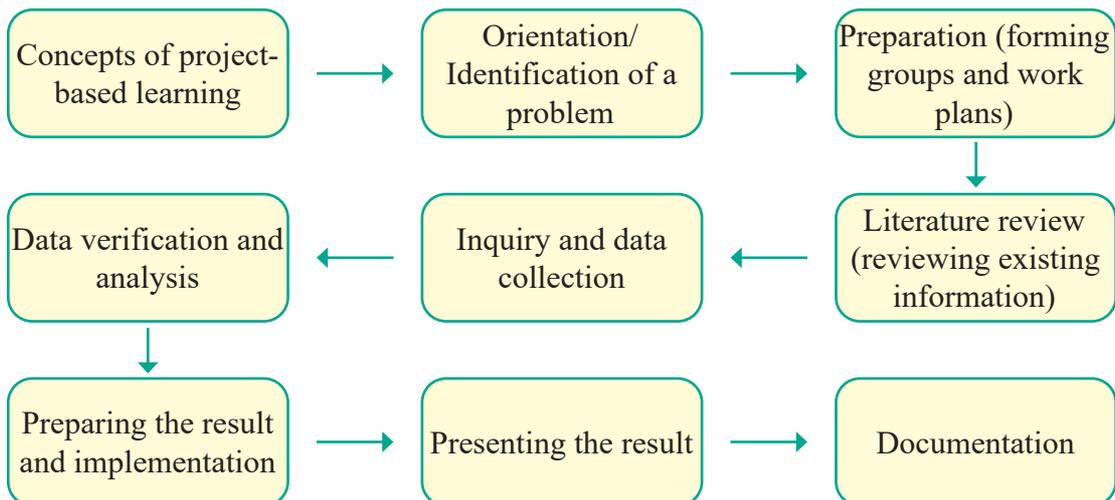
Then, Harun raises a tricky question. He says, ‘I heard that China and United States opposed us. But why?’

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

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

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

Let’s learn about the steps of a project-based task



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

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

Anai and her team's list

1. The role of foreign journalists in the liberation war. (Mass media)
2. The role of foreign newspapers, radios, and televisions in the liberation war. (Mass media)
3. The role of India who took the most burden of refugees, and other countries in the world in dealing with the refugee problem. (Humanitarian aid)
4. The relation between the Expatriate Government (prabasi sarker) and the Government of India. (Politics)
5. The role of UN and other world organisations. (Diplomacy)
6. The role of the Soviet Union and other allies. (Diplomacy)
7. Artists and writers' initiatives. (Cultural sector)

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

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

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

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

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

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

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

Group-based work rules

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

Review of existing data (Literature Review)

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

Formation of book reading club

Mili says, ‘Apa, We can take help from various books from our library to collect the existing information.’

In search of data

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

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

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

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

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

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

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

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

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

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

Regional and global context of Liberation War

You know our liberation war was fought in 1971. At that time, the people of Bangladesh fought against Pakistan for independence. You know a lot about that history. Such a war would have been very difficult for us to win alone. The situation remained in our favour because we received help and support from various countries. It is true that some countries were also against us.

India, the natural ally: the flood of refugees

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

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

Political connections

You know that before he was arrested at his home on March 25 at midnight, Bangabandhu ordered the general secretary of Awami League, Tajuddin Ahmad, to take the initiative to advance the struggle for independence. Tajuddin first went into hiding for a few days and then entered India with some party leaders. Almost immediately after the Pakistani attack, at the initiative of Indian Prime Minister Mrs. Indira Gandhi, a resolution was accepted in the Lok Sabha of that country in favour of Bangladesh on March 31. It said: ‘This Parliament cannot remain indifferent to the terrible deaths that are happening so close to our borders.

This Parliament wishes to convey to them with conviction that their (the people of Bangladesh) struggle and sacrifice will receive the full sympathy and support of the people of India.’ Moreover, Shri Samar Sen, India’s permanent representative to the United Nations, stated in a letter to U Thant, the then Secretary General of the United Nations. It said: ‘The exploitation and humiliating behavior of the West Pakistani soldiers on the people of Bangladesh has reached such a level that it is no longer possible to remain silent considering it as internal affairs of Pakistan. In consideration of international human rights, intervention here has become an obligation.’ In this situation, it was not long before Tajuddin and his companions managed to get in touch with Indira Gandhi, the Prime Minister of India, to get assurances of help from her.

The things Tajuddin sought were all-out cooperation in the liberation struggle, assistance in the formation of a government in exile, training of freedom fighters and appropriate arms support, and all kinds of humanitarian assistance to the refugees. With the assurance of full cooperation from the Prime Minister of India, Tajuddin returned to Kolkata from Delhi and took the initiative to form a government in exile. India also supported this. You know that the

government was formed at Baidyanathtala in Meherpur, then Mujibnagar, Kushtia, on 10 April 1971. However, the government office was in Kolkata.

Swadhin Bangla Betar Kendra was also established in Kolkata via Chattogram and Agartala. Among the major political parties in India during this period, the National Congress was the majority party in the Lok Sabha. So, the party formed the government led by Indira Gandhi. However, several other parties were active in the Lok Sabha – Communist Party of India (CPI), Communist Party of India (Marxist), Bharatiya Janata Dal, etc. Indira Gandhi took a strong political position on the Bangladesh issue with a unanimous opinion. This helped Bangladesh in her activities as well.

Military cooperation

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

All-out cooperation

From the experiences of the Rohingya refugees in Bangladesh, it is not difficult to understand that nearly one crore refugees created not only economic pressure but also many other kinds of pressures on the local society. Although the United Nations and its various organisations, various international aid organisations, and some developed countries were providing assistance to the refugees, the main pressure had to be taken by the government and the people of India.

In fact, India's cooperation in the liberation war was all-out. Various departments of their government, political parties, and social organisations extended all possible support, starting from the construction of refugee camps to distribution of relief, and medical arrangements. Their people also paid extra taxes for the refugees. The artists and writers of Kolkata formed the 'Mukti Sangrami Shilpi Sanstha' with our artists and writers. Its president was fiction writer Tarashankar Banerjee.

Many people took various initiatives in all India arena as well. Among them, the humanitarian leader Jai Prakash Narayan organised an international conference with the participation of important people from different countries. The Gandhi Peace Foundation in New Delhi arranged it on September 21. A proposal to form an international organisation of the allies of Bangladesh was accepted at this conference. All sections of society joined the work for our freedom that day including Calcutta University, various women's organisations and sports organisations, etc. Such initiatives continued throughout the year.

Regional politics at that time

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

Pakistan was the realisation of the Muslim League’s demand for an independent Muslim state under the leadership of Muhammad Ali Jinnah. As a result, its rulers wanted to make Pakistan an Islamic republic. On the other hand, under the leadership of Pandit Jawaharlal Nehru, the Indian government wanted to make India a secular democratic state that would be home to people of all religions and opinions. It can be said that the ideals of the two countries were different since independence. Moreover, after being a part of the subcontinent for a long time, Pakistan suddenly broke away and started a politics of opposing Hindus and India to create their own distinct identity. You may be surprised to hear that they also spread propaganda that our language movement was a manipulation and conspiracy of Hindus and Indian spies.

Apart from this, as a neighbour of India and Pakistan, China also had some influence on the politics of this region. Once China and India were very friendly, but later there was a border dispute between the two countries, which led them to a war in 1962. Since then, relations between these two major countries had deteriorated. China at one point extended its friendly hands to Pakistan, instead of India.

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

World politics at that time

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

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

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

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

Neutral third group

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

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

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

Liberation war in the reality of world politics

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

Our government-in-exile also continued its efforts to increase allies in the international arena. The all-out efforts of the then Prime Minister of India, Mrs. Indira Gandhi in our struggle for independence were incomparable. Within the country, she was successful in forming the unity of all political and social forces. Moreover, she continued to visit all the influential countries of the world including the United States, the Soviet Union, and tried to get them to agree to humanitarian aid, support for the emergence of Bangladesh and cessation of arms support to Pakistan.

Besides, she continued to try to get support to stop Bangabandhu's trial in Pakistani prison. Thus, due to her efforts and for the brutal inhumane killings by Pakistan in Bangladesh, many countries participated in humanitarian aid work for the refugees and maintained a neutral position on the Bangladesh issue. For this, the position of the world powers in our liberation war was largely in favour of Bangladesh. The government of Bangladesh appointed Justice Abu Sayeed Chowdhury as the traveling emissary of the government to work for the support of the United Nations and the West.

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

The Soviet Union, our ally

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

On 9 August 1971, the Soviet Union signed the Bilateral Treaty of peace, friendship, and cooperation with India to inform the adversary that if Pakistan attacked India, they would not remain silent, but would come to the aid of the friendly nation. Pakistan launched airstrikes on India in December and war broke out between the two countries. Then, it was widely assumed that the United States would send its most powerful warship, the Seventh Fleet, to the Bay of Bengal to help Pakistan.

People also assumed that China would attack India from the side of the Himalayas. However, as the war did not last long due to Soviet warnings and assistance and the activities of the Indo-Bangladesh alliance, neither of them could take any military action on Pakistan's behalf. Rather, after the war began, on December 6, first Bhutan and then India recognised independent Bangladesh on the same day. That is, recognition of our independence started coming before the victory.

Liberation war and the world society

On that night of March 25, before the start of Operation Searchlight, General Yahya Khan, the then President of Pakistan, and senior government officials and senior politicians were in Dhaka. They were holding talks with the Bengali leader Bangabandhu who had won the election. The discussion was on the transfer of power and the formation of the government.

However, the report of a Pakistani journalist named Anthony Mascarenhas caused a bigger surprise and more impact in the media. Governor Tikka Khan invited a group of Pakistani journalists to Dhaka in April to dispel the negative view about Operation Searchlight. Also, he wanted to prove to the journalists that life was normal in East Pakistan. During the visit, military officers themselves talked about their indiscriminate killings. Moreover, Mascarenhas understood the real story by visiting different places. While the others returned to Karachi and printed fake news following the wishes of the Pakistani government, Mascarenhas could not. His conscience did not allow such an act. He initially refrained from writing news citing his illness.

Then he went to London saying he would see his ailing sister. There he met Harold Evans, the editor of The Sunday Times, an influential London newspaper, and told him everything. This gentleman took Mascarenhas into confidence because he had already heard about the incidents. The editor took some time because Mascarenhas and his family would be in danger if the news were published. Going back home, Mascarenhas sent his family to London. However, since Pakistani citizens were prohibited from traveling abroad more than once a year, he had to reach Peshawar and cross the impassable border on foot to reach Afghanistan.

Then he reached London by plane from there. After this, his explosive news of 9 thousand words was published. The title was in one word - 'Genocide'. Editor Evans also wrote a short article - 'Stop the Carnage'. This report of Mascarenhas greatly influenced the powerful leaders and people of the world as if it determined the course of the liberation war.

It turned out that in this way some other journalists were also able to send secret news outside Bangladesh. Bangladeshi journalists from inside the country also sent news abroad during the nine months. Among them, Shahid Nizamuddin Ahmed and Syed Nazmul Haque worked in foreign media houses. The two of them and many others were martyred as intellectuals by the Al-Badars (collabourators) on 14 December. However, the pictures and news sent by local and foreign journalists shook the world's conscience. As a result, from the beginning, the support of the common people around the world began to build up in our favour.

It was seen that the representatives of the United States and the United Kingdom came to visit the refugee camps in groups and sympathised with the sufferings of the people of Bangladesh. Thus, many expressed solidarity with our liberation struggle. Among them, US Senators Edward Kennedy, William Saxby, Gallagher, and British MP John Stonehouse should be especially mentioned.

Meanwhile, the former Minister of Culture of France, eminent writer Andre Malraux expressed his desire to participate in the liberation war of Bangladesh. US citizens besieged the port of

Baltimore as they would not allow arms to be loaded on ships for Pakistan. Their protests could not be ignored that day.

News, features and articles related to the Liberation War of Bangladesh were published in all the famous magazines and periodicals of the world. The world-famous magazines Time and Newsweek had cover stories on the Liberation War of Bangladesh several times, and once the portrait of Bangabandhu was printed on the cover.

At that time, the names of some journalists reverberated in people's mouths – Simon Dring, Clare Hollingworth, Peter Hazelhurst, Sydney Schanberg, Anthony Mascarenhas, Julian Francis, Mark Tally, William Crawley, Indian photographer Raghu Rai, Kishore Parekh, and others.

Most of the newspapers around the world, including the first-rate British newspapers The Daily Telegraph, The Guardian, The Economist, The Statesman, The Times, The Financial Times, etc., and other newspapers like The Washington Post, and The New York Times were in favour of Bangladesh. This played a major role in shaping the world's opinion.

Contribution of artists and writers

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

Even today people remember the music of Pandit Ravi Shankar, Ustad Ali Akbar Khan, and Pandit Alla Rakha. Fifty thousand people enjoyed this concert live. Meanwhile, artists, writers and intellectuals across India played a major role in creating public opinion in favour of Bangladesh through various events. Expatriate Bangladeshis in different countries also worked collectively for the support of our independence.

Many international humanitarian initiatives were also taken. The extreme suffering and death of countless children in refugee camps inspired children from the developed world to save their tiffin money and donate to the relief fund for Bangladesh. Many international organisations including Oxfam, Save the Children, UNICEF worked tirelessly to help the refugees. At that time, many non-government organisations were also formed in favour of Bangladesh. Many organisations including Friends of Bangladesh, Americans for Democracy Action and Bangladesh Defense League were formed in the United States. In England, organisations like Operation Omega, Action Bangladesh, National Union of Students, etc. worked for Bangladesh.

Testimony of the Sixty

'The Testimony of Sixty' was published by the sixty eminent intellectuals of the world. This is the statement of sixty renowned people who witnessed the terrible humanitarian disaster that took place in East Pakistan at that time. Among them were Mother Teresa, US Senator Edward

Kennedy, famous journalist Clare Hollingworth, John Pilzer, and others. Mother Teresa wrote in her testimony – ‘I have been working among refugees for five to six months. I have seen these children and adults die. That is why I can tell the world with certainty how dire this situation is and how urgently help is needed.’

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

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

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

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

Inquiry and data collection

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

Fascinated, Anwasha says, ‘Really, how many countries, how many people, how many organisations stood by us that day!’

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

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

They decide on the inquiry questions through discussion.

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

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

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

- Khushi Apa supervises and checks if the project is going on according to the plan of each team. She provides all necessary institutional support for the collection of data. However, she never imposes any opinion; rather, she simply offers the groups necessary advice. When it is necessary, she provides technical support (such as recorders, cameras for collecting data, etc.) and administrative assistance (such as giving a letter on behalf of the headmaster if special permission is required to enter a place).

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

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

Data verification and analysis

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

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

Preparation and presentation of the findings

– At this stage, Khushi Apa asks, ‘How can you communicate the findings about the liberation war that you have found through this task to others?’

– Everyone discusses in their groups and comes out with different creative and innovative means. For example, photo books, documentaries, wall magazines, posters, leaflets, photography or painting exhibitions, books, plays, etc. can be used. In this case, Khushi Apa allows them to plan completely on their own, only making them aware of potential challenges and issues. Keeping to her advice, the groups implement their plans. Then, on a national day, they share those with students from other classes.

– This time Khushi Apa Says, ‘You can present your findings in front of teachers, students, parents and members of the community at your school during the celebration of any national day. These days include the 7th March, 17th March – the birthday of Father of the Nation Bangabandhu Sheikh Mujibur Rahman and National Children’s Day, 25th March – Genocide Day, 26th March – Independence Day, 14th April – Pahela Baisakh (Bengali New Year), 15th August – National Mourning Day, 14th December – Martyred Intellectuals Day, and 16th December – Victory Day. We will arrange for institutional or national archiving of these information about the liberation war for further research.’

– Also, you can demonstrate your interest, understanding, and skills by organising liberation war-based book exhibitions, year-long liberation war-based book reading competitions, liberation war-based film exhibitions (such as Stop Genocide, Liberation War, Nine Months to Freedom etc.), liberation war-based painting exhibition, liberation war-based photo exhibitions, liberation war-based dramatization of plays, liberation war poetry recitation, etc.

– According to the necessary suggestions and feedback from the concerned teachers, the friends organize their project presentation event. School teachers, thana education officers, guardians, local elders/freedom fighters are present as guests.

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

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

Documentation

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

Socio-political Structures and Customs

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

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

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

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

Chhinnapatra (Torn Letters)

Rabindranath Tagore

..... She might be 12 or 13 but she looked 14 or 15 because of her being a little plump. In a boy-like haircut, her face looked quite charming. What a smart, witty and clear simple look her face had! ... She had turned into a new species of girl showing a boy's complete self-unconsciousness mixed with a girl's charm. ... Finally, when the time for departure came, I saw that a hair-trimmed, bright-simple-faced girl wearing a bracelet in round hands was being taken into a boat. I guessed that the poor creature was going from her father's house to her husband's. When the boat started moving, the girls who stood



on the river bank kept watching the departing boat. One or two of them started wiping their noses and eyes slowly with their anchal (the end part of a saree). A little girl, with very tightly tied hair, was seen sitting in the lap of an old woman. Putting her arms around the neck of the

woman and her head on her shoulder, the girl was silently sobbing. Perhaps, the girl departing in the boat was her elder sister. Perhaps, the departing girl used to join her while she used to play with dolls. Perhaps, she used to punish her occasionally when she got into mischief.

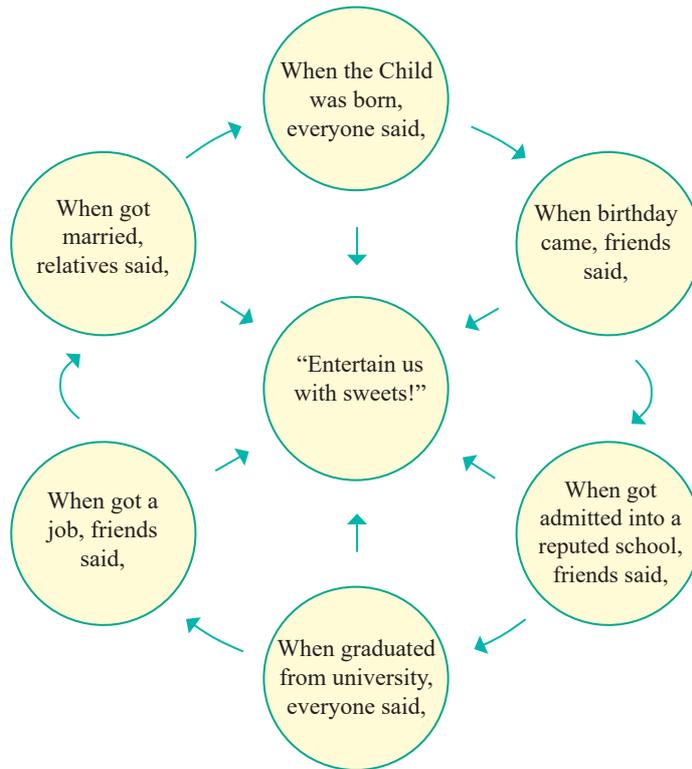
The morning sun, the riverbank and everything all around seemed to be full of deep sadness! ... It seemed that the whole world is so beautiful but is full of deep pain. ... There is a little more pathos in any departure by a boat that goes down the river. It is quite similar to death; it is, as if, floating from the bank of a river with the water-flow. Those who stand on the bank go back wiping their eyes, and the person who was floating away actually disappeared....'

At the end of reading the story, Mili says, 'It is a similar incident of going to the in-laws' home by Neela's elder sister!' Saba says, 'Some more girls are crying too.' Then Rafiq says, 'Well, everyone is suffering so much. Then, why is the girl allowed to go to her in-laws' home? And why do girls have to go to their in-laws' home after marriage?' Neela says, 'I also asked the same question when my sister went to her in-laws' home. Everyone said that this is the norm. After marriage, girls go away from their father's home to their in-laws' home.' Omera says, 'Not all the girls go to their in-laws' homes.

Girls of the Garo and the Bedey communities do not have to go to their husband's homes after marriage. Rather, in their societies, husbands come to their wives' homes.' Now Bushra asks, 'Then, why are the systems different for different communities?' Khushi Apa says, 'Great! The discussion sounds intense. You have asked some fascinating questions. Well, before looking for answers to these questions, let us work with another picture.'

Also, you should know that many people in the city these days don't have to go to their in-laws anymore. Moreover, there are laws against child marriage and even girls have taken the initiative to prevent child marriage. Local administration, local intellectuals, educational institutions, religious institutions, and media are creating awareness among the public against child marriage and giving the idea that it is a crime.

“Entertain us with sweets!”



Khushi Apa asks, ‘Have you ever seen any incident like the one shown in this picture?’ Fatema says, ‘A baby was born in the house next to ours. Everyone in the neighbourhood was fed sweets sent from the baby’s house.’ Ganesh says, ‘My parents gave sweets to everyone after the publication of my elder sister’s exam results.’ Ayesha says, ‘My younger maternal uncle brought sweets to our home after getting a job.’

Khushi Apa says, ‘These are different incidents but there is something common among them.’ Anwasha says, ‘Yes, Apa, all is good news.’ Khushi Apa says, ‘It is a custom in our society to share sweets with others when something good happens. Now let’s do something funny.’ Khushi Apa shows them the following pictures and asks, ‘What do we see in the picture?’



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

Aysha: Offering flowers to Shaheed Minar on February 21.

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

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

Francis: Keeping the first fallen tooth under the pillow.

Salma: Cutting cakes on birthdays.

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

Khushi Apa says: Wow, we know about many social norms and customs of the country and abroad! Now let’s do something interesting with them. Using the chart below, let us talk with our family members, relatives and neighbours to make a list of the social norms they follow. Where did they come to know about these norms? What happens if the norms are not obeyed? Let’s find out the answers to these questions. A social norm is mentioned in the chart as an example.

List all the norms you find and find out the answers to the questions. If necessary, add more rows to the list to include as many social norms as possible.

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

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

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

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

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

Now Khushi Apa says,

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

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

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

Characteristics of social norms

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

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

Roles of social norms in society

1. They determine how people should behave in a society.
2. They play a role in ensuring that everything works properly in a society.
3. It plays a role in achieving the main purpose of human society: to live in peace and harmony with all.
4. Create opportunities to practice social values.
5. They help create a sense of success in people by determining the criteria for success as per the views of the society.

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

Khushi Apa says, ‘You have asked a very smart question. I feel very happy when students ask such attractive questions.’ Then she smiles mysteriously and says, ‘We will find the answer to this question today following the below table.’

Let us also fill in the table.

What can happen if the rules are not followed in the family	What can happen if the rules are not followed in school

Everyone completed the table and presented their work as a group. After a very nice presentation by all, Khushi Apa gave some reasons for following the traditional customs.

Why do people adhere to conventional social norms?

1. Norms benefit the people of the society in various ways. Beneficial norms help people learn how to behave with different people in different environments. These give clear ideas about both good and bad behaviours. These help maintain order in leading the daily life in society.
2. People generally prefer living together with family, neighbours, relatives, friends and acquaintances. So, they respect everyone's likes and dislikes. As most of the people in the society follow the social norms, even if someone has a different opinion about the norms, he/she accepts others' opinion.
3. People generally believe that the actions or thoughts of the majority of people are correct. It is impossible for any human being to know what the preferred behaviour of most of the people is. People make mistakes by taking the behaviour of people around them for the behaviour of the majority of people. As a result, taking the behaviour of the surrounding people as the preferred behaviour of the majority of people, they follow the behaviours or norms of the people surrounding them.
4. People generally like to remain in groups. Wherever the front part of a group goes, the rear part also goes there without being able to see from behind where the front part is going. In the same way, the people of the society also imitate the norms followed by their forefathers without analysing those norms. They do so for the reason that not everyone is subject to making mistakes.
5. Dissidents (people who think differently) generally consider themselves a minority in the society. They think others have outnumbered them or the others are a majority. Finally, they change their own norms and accept the norms of others.
6. People make assumptions about what norms and regulations most people like. Though his/her assumptions are often wrong, he/she follows the rules based on that assumption.
7. The young generation is influenced by the norms followed by popular and influential people in media.
8. Through various social institutions, society exerts pressure in different ways on people to conform to its norms.

Values

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



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

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

Serial	Title of the picture	What came to mind seeing the picture
1.	Let us keep the surroundings clean – let us stay well together (This is an example)	If all perform their social work together, all can live well together. (This is an example)
2.		
3.		
4.		

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

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

Khushi Apa again asks, ‘Well, how do we come to know that these are the characteristics of good people?’

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

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

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

Serial	Examples of good deeds recognised by society	Principle
1	Helping aged people cross the road	Philanthropy/benevolence
2	Listening to others’ opinions respectfully even if the opinions are difficult to accept	Tolerance

3	Not to take things of other people without permission	
4		
5		

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

Values

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

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

African proverbs

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

Some Chinese proverbs

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

We have such proverbs in our country also:

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

They discuss in groups the meaning of the proverbs and the values they uphold. Some proverbs talk about mutual cooperation, some about the value of punctuality. Mili says,

‘Very funny! If we know the proverbs of different countries, we can also know a lot about the values of that society.’

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

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

Let us, like them, collect the proverbs of different countries from different sources, and then present them finding out the values they uphold. After the presentation Khushi Apa says, ‘I am very happy that we have found many important values. We have identified several values that are considered important in our society. Some of them are -

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

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

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

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

Serial	Social norms	Values
1	Social norms are the ideals of how people in a society should behave in a given situation.	Values are principles that help people in a society understand what behaviours or actions are valuable or good and what behaviours are bad.
2	Norms are the guidelines for specific behaviours in a given situation.	Values are general principles of behaviour.
3	Norms are socially expected behaviours.	Values are principles or beliefs held by a person.
4	Different societies have different norms.	Different persons believe in different values.
5	Examples: Exchanging greetings when meeting someone, respecting the elders, covering the mouth when sneezing and coughing, expressing apology when bumping into someone, etc.	Examples: Honesty, courage, kindness, respect, tolerance etc.

Let us look for norms and values

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

First Day at School

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

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

Rules and norms	Values

Let us do the same task as them.

Election and values



Ganesh is very upset today. Khushi Apa asked him, “What happened to you today?” Ganesh said, “One of my neighbor’s kittens died.” Saba asked, “How?” Ganesh said, “The kitten was born just yesterday. It was sitting under a car with its mother. The driver of the car was unaware and drove over the kitten. This news made everyone very

sad. Millie said that many animals around us are dying due to a lack of awareness. It is necessary to take responsibility for the conservation of these animals. For this, we need to form a new committee.

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

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

List of Committee Members for Nature Conservation Club

President:
 Vice President:
 General Secretary:
 Treasurer:
 Secretary:
 Secretary:
 Secretary:
 Member 1:
 Member 2:
 Member 3:

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

Election Code of Conduct

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

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



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



Finally, the election day has arrived. The Election Commission has already ordered to

stop campaigning on this day. They have also produced ballot papers with candidates' election symbols.

Election of Nature Conservation Club		
Name of the candidate	Symbol	Place to stamp the voting seal
A		
B		
C		

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

When the voting is over, the votes are counted with the help of volunteers. The moment the name of each of the winning candidates is announced, everyone shouts in joy. After the names of all the winning candidates are announced, the winners are congratulated. The teachers praise them for arranging a joyful election. Even those who did not forget to congratulate the winners.

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

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

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



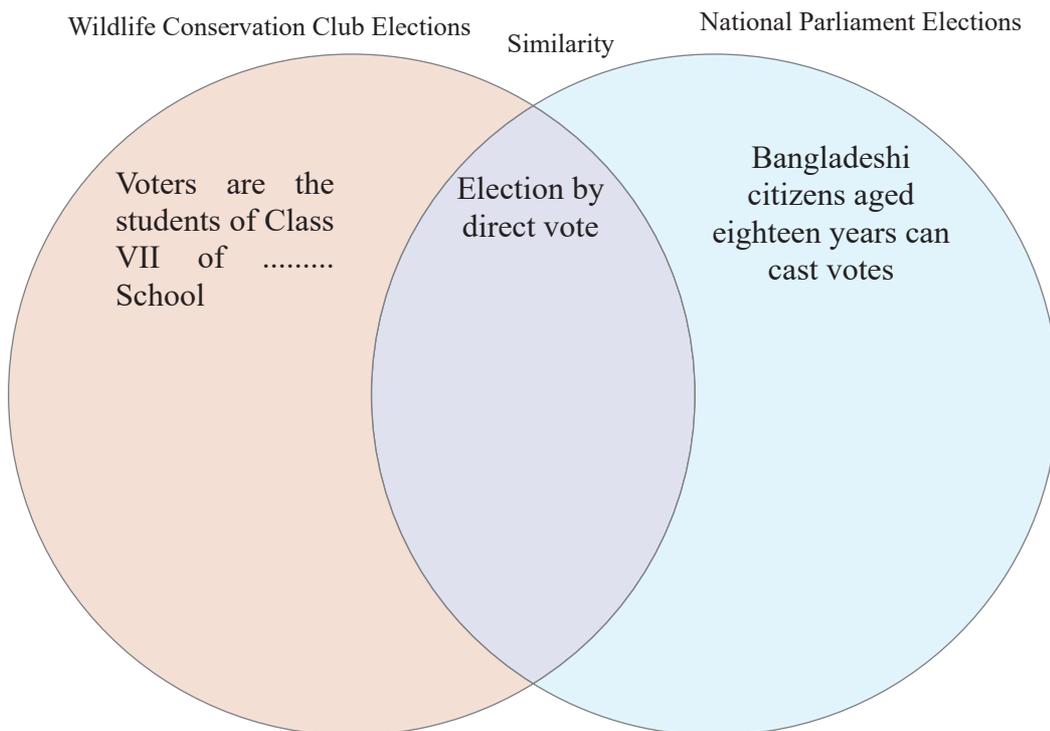
Khushi Apa says, ‘The election of the members of the legislature of Bangladesh is done in the same way we have elected the committee of the Nature Conservation Club. The legislature (or legislative body) of Bangladesh is called Sangsad (The Parliament). However, there are some differences between our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

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

Mahbub says, ‘We will form the club committee through election and manage the activities of the club. However, what happens through the national election?’ In response, Khushi Apa says, ‘The Members of the Parliament or the legislature are elected in this way.’ The Legislature or Parliament is formed consisting of 300 elected members.

Anwasha proposes, ‘Let us first perform an inquiry-based task with the help of textbooks, various other books, internet, teachers and other people who know a lot about this subject. Then let us use the similarity-dissimilarity chart to bring out the similarities and differences between the election of our club and the national elections.’

Khushi Apa draws the following diagram on the board. She says, ‘We will write about our election on the left side and about the national election on the right side of the chart. In the middle, we will place the issues that are the same in both the elections. Such a diagram is called a ‘Ven diagram’.’



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

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

Law on ‘street animals’ passed in the Shadow Parliament

Anuching says, ‘I saw the news that there are some foxes in Naogaon’s Paharpur museum area. The fox is now an endangered species. Fazlul Karim Arju, the custodian of the museum, along with his colleagues, feeds the foxes every day. He takes care of the baby foxes.’ Fatema is about to agree to Anuching’s opinion, when Goutam says, ‘It is difficult to find out a fox!’ Shihan says, ‘A fox may or may not be found but many helpless dogs will be found on streets.’

There is no arrangement to provide them with food, shelter and medical care. We can work for them.’ Hachcha says, ‘There is a cat in our area. It steals and eats food from everyone’s house. That’s why sometimes people beat it. That day, one of our neighbours was saying, “I will kill the cat if I can catch it.” Can we save that cat?’ Salma proposes, ‘Through Nature Conservation Club, we can help street cats and dogs.’ Sumon says, ‘The inhabitants of a house next to us had gone to a tour keeping a bird in a cage. When they came back, they found that bird dead. We can also protect such caged birds.’ Ganesh says, ‘Street cats and dogs eat dirty things and spread germs. They can also bite if they get such a chance. We should rather work to save the caged birds.’ Some students also agree to Ganesh’s words.

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

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

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

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

along with utmost precautions should be taken.

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

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

The Concept of the Constitution

Khushi Apa also said, “It would be better if there were some rules for running the club, wouldn't it?”

Rajib said, “Yes apa, it is better to have these rules in writing.

Khushi Apa said, “Then let's fix some rules for the club with everyone's participation.”

Rules to be observed for the management of the club

Khushi Apa Said, “What may happen if these rules are not there?”

Francis said, ‘The club cannot be managed properly without these rules.’”

Khushi Apa said, “That’s right. We fought a war in 1971 to gain independence from the oppression of the Western rulers. We have achieved an independent country in exchange for millions of lives and blood. So, it is necessary to have some rules and regulations for the management of this country, isn’t it?”

Omera said, “Yes, Khushi Apa. The basic rules and duties of our state management are written in the constitution.”

Khushi Apa said, “You’re right, Omera.” The purpose, ideals, and objectives of the state can be known through the constitution. After independence, on January 11, 1972, Bangabandhu Sheikh Mujibur Rahman, as the then Prime Minister, issued a temporary constitution order. Later, from the Victory Day on December 16 of that year, the Constitution of Bangladesh became effective.”

Values in organizations

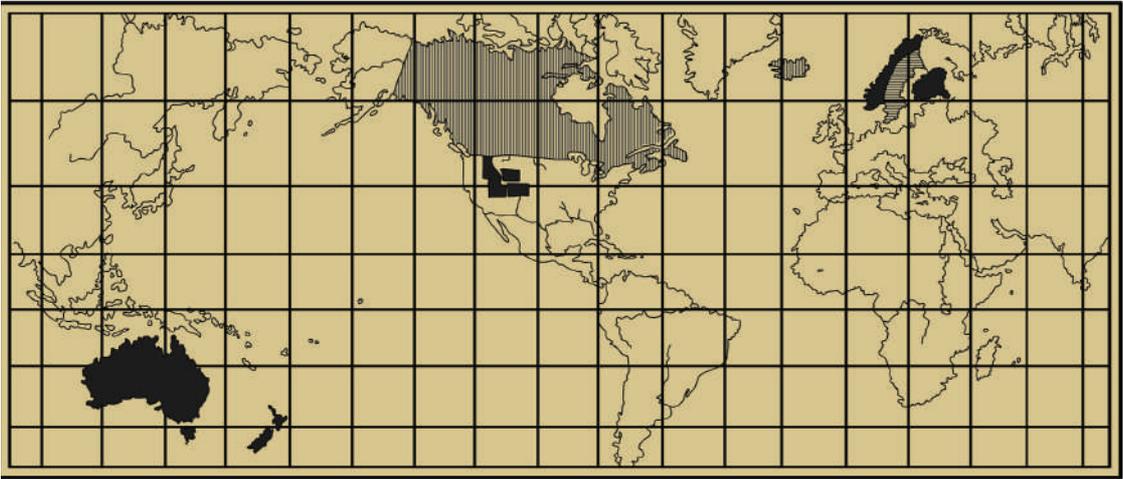
Khushi Apa wanted to know how the experience of election and shadow parliament was. They said, “We liked it very much! Great fun!! Well, when we elected, formed the government, and passed the bill in the shadow parliament, did the values and customs work there? Let’s find out.” They found out and made a list.

Norms and Values in socio-Political institutions

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

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

Salma says, ‘But Apa, we saw on television that the members of the reserved seats for women speak in the parliament session. In our shadow-parliament, there was no member of the reserved seats for women!’ Khushi Apa retorts, ‘What would happen if there were totally no women in the parliament?’ They all say that it would not be good at all. ‘Why?’ asks Khushi Apa. They say, ‘Only men will have the opportunity to participate, women will not. It is unfair. Both the male and the female have equal rights in everything.’



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

Once in Australia, only the white people could cast their votes according to law. ‘Why was such a strange law made there?’ they ask in surprise. Khushi Apa says, ‘You have asked a very good question. Well, can you remember who make the law and how they make the law?’

Siam speaks up, ‘Laws are made in the legislature (legislative body)! It is based on the opinion of the members of the legislative body!’

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

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



Ram Mohan Roy

He was not a king in the conventional sense. He earned this title. He was born in 1772 in an aristocratic Brahmin family in Hooghly district, India. Though he learned Sanskrit at first, he later learned Persian and Arabic out of self-interest. He mastered these two languages so well that many people used to cut jokes by calling him ‘Maulvi Ram Mohan’ (a Maulvi is an expert in, or a teacher of, Islamic law). He also read hindu, christian and muslim scriptures.

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

an Englishman. He worked for the introduction of modern education in the country. Rabindranath Tagore said about him, Rammohan Roy laid the foundation of modern Bengali society.

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

Though Ram Mohan was born in a devout Brahmin family, a personal experience played a role in creating this anti-conventional rebelliousness in his thinking. His elder brother Jag Mohan Roy's wife was Alakmani Devi. Ram Mohan respected this baudi (elder brother's wife) like a mother. When his elder brother Jag Mohan died prematurely, arrangements were made due to social pressure for baudi Alakmani to be burnt to death on her husband's pyre. She herself did not want to be sati or chaste in this way. On hearing the news, Ram Mohan rushed to save his baudi. But before he arrived, it was all over. But the incident made a deep impression on him.

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

Conservative Hindu pandits or scholars in scriptures started campaigning against him to initiate social resistance. However, Ram Mohan was a brave man with a generous heart. Fortunately, Lord William Bentinck came to India at that time as the Governor General. He highly respected Ram Mohan for his learning, intelligence, courage and honesty. The Hindu society was divided into two groups over the initiative to stop the practice of satidaha. Although many kings and princes were against the initiative, some pandits were in favour of Ram Mohan. As a result, he won despite extensive protest by the conservative society. A law was passed banning the practice of satidaha on December 4, 1829. It took a few more years to implement this law. But finally, such an inhuman practice completely came to an end.

There are many other reasons why Raja Ram Mohan Roy is considered a pioneer in the subcontinent. During his stay in England, he made many recommendations, in line with the Reform Bill in England, for the rights of the common people of India. Many of the English members of the legislature supported him. He believed in spreading scientific modern education in this country through the learning of English. He also played a

leading role in organising modern education for women. He believed in the freedom and empowerment of women and also worked for their right to inherit property. Besides, Raja Ram Mohan Roy is one of the founders of Bangla prose.

Such incidents did not happen only in Bengal. Many people in other countries have laid down their lives to change the status of women. One such person was Joan of Arc. At that time, women were not allowed to go to war in Europe. Joan of Arc, dressed as a man, led the war and played a role in putting Prince Charles on the throne. That was in 1429. But unfortunately, a few days later, she was caught by another group. They handed her over to the enemy army and sentenced her to death.

Exercise

After reading the biographies of Rammohan Roy and Joan of Arc, they write in their own words the process of how social norms changed using the chart below.

How do social norms change?

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

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

1. It is possible to ensure equal rights for all only by changing the law.
2. Seeking opinions from all people is meaningless; only the intelligent ones should be heard
- 3.
- 4.

After the debate, Khushi Apa calls the students who did not participate in the debate to an open discussion. In that discussion, they freely discuss the changes in social norms, values, laws and government.

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

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

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

At the end of the discussion, they decide to form different groups to perform an inquiry-based task on social norms, values and socio-political institutions. For this, they have to analyse contemporary events and past history of both the country and abroad.

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

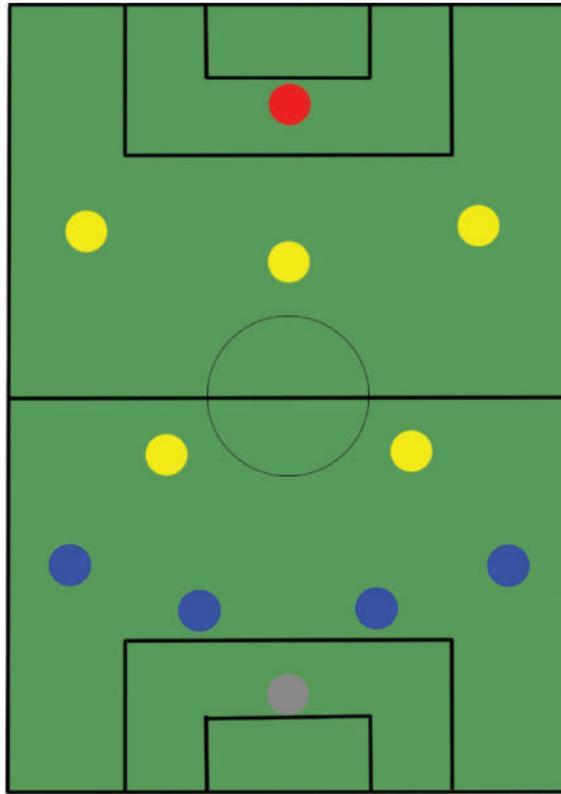
Individual's Stand and Role in a Changing Context

Position-based role

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



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



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

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

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

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

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

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

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

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

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

Ichchha puran (Wish-fulfilment)

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

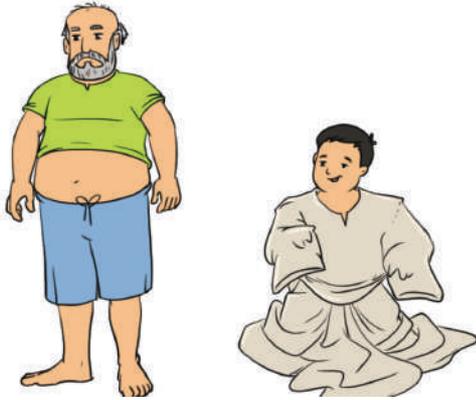
The next morning Subal wakes up to find hair growing on his bald head. He has also regained his fallen teeth. There is no beard or moustache on the face. He has become as young as Sushil. The condition of Sushil has turned just the opposite. He is now a man with a shiny bald head and a thick moustache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

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

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

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

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



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

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

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

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

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

- What kinds of change occurred to Subalchandra and Sushilchandra?
- How were their behaviours when they were parents?
- What were they like when they were boys?
- Why were people annoyed with them?

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

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

Our positions/status and roles change over time

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

They made a table like this through discussion to conduct the interview. We will take permission from the informant/respondent while conducting the interview. If necessary, we can read the permission rules given in Chapter 1 - 'How to Make Logical Decisions' before the interview.

My position and role at different ages	
Name:	Occupation:
Age:	Sex:
What I used to do when I was at school	What I do now

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

Let us do the same investigative work as they did.

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

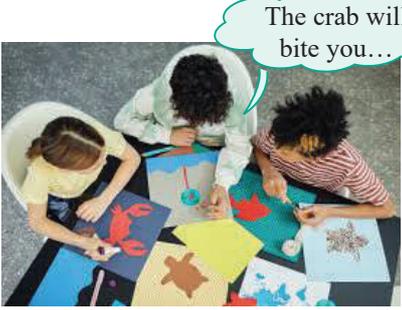
‘At home, we play multiple roles as boys and girls, brothers and sisters, and when we come to school, we play the roles of students and friends.’ ‘Great!’ Khushi Apa happily appreciates. She adds,

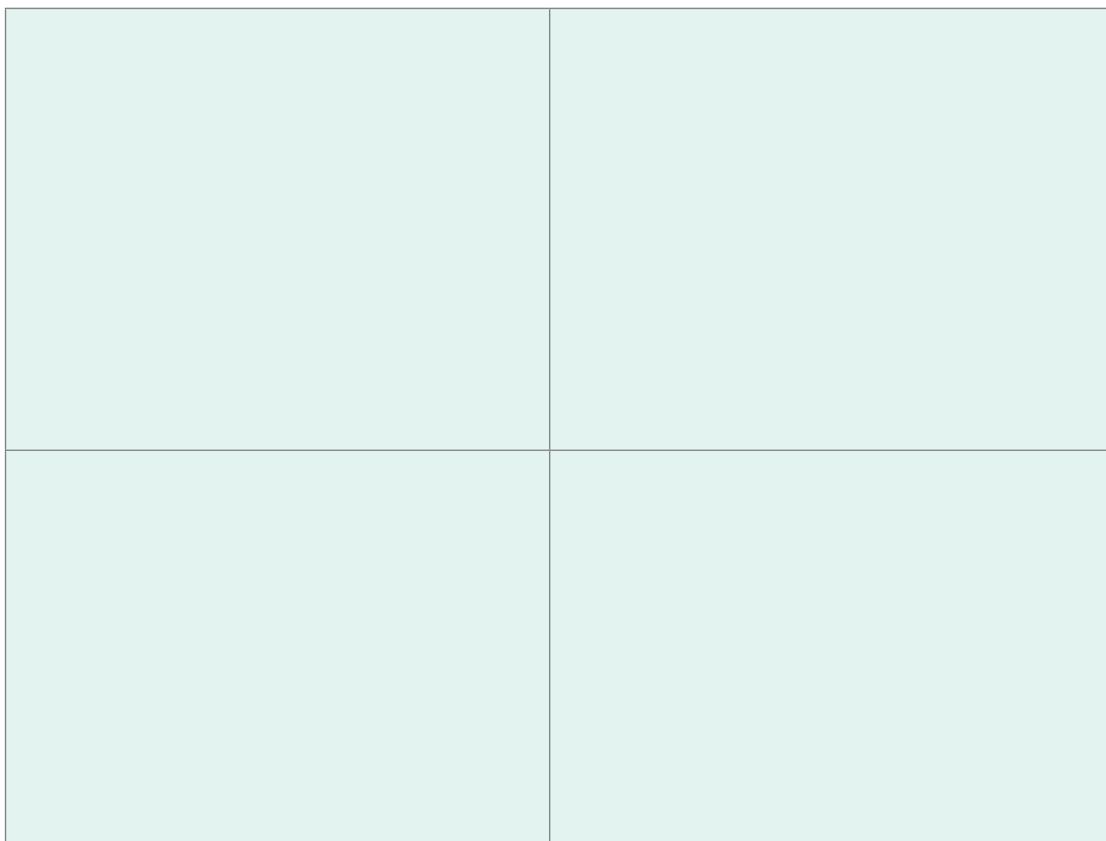
The environment and circumstances through which we interact or communicate with people in different places is called ‘social context’

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

My position and role in different social contexts

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

<p style="text-align: center;">When I am at home</p> <p>(house keeping, sleeping, photos of playing with younger brother and sister, writing in the speech bubble)</p> 	<p style="text-align: center;">When I am in school</p> <p>(talking with raising hands, photos of project work using paper, pencil and scissor, writing in the speech bubble)</p> 
<p style="text-align: center;">When I am in the playground</p>	<p style="text-align: center;">When I am at addas with friends</p>



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

Different social positions and roles

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

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

A person's status can be of two types:

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

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

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

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

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

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

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

From Kalsindur to the Himalayas



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

Bangladeshi girls won the SAFF Women's Football Championship 2022 by defeating the hosts Nepal by 3-0. Our girls scored a total of twenty-three goals and conceded only one in this season of SAAF Women's Football Championship. All the awards of SAFF's sixth season have been grabbed by the Bangladesh team.

Eight players of this team are from an obscure village called Kalsindur in Mymensingh. Kalsindur is now a known name across the country, thanks to the football girls. These girls, who have become superstars from village girls, have taken their own status as well as that of the country to a unique height in the world.

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

When the Bangmata Begum Fazilatunnesa Mujib Gold Cup tournament started in the district in 2012, Kalsindur Government Primary School participated. They became runners up at the national level. Then they started afresh to become champions. Mofizuddin informs that the beginning was very challenging. The guardians of the village were conservative. They could not even think of letting girls play football. He had to work very hard to convince the parents. After that, when they entered the field with the girls, many people made fun of them.

A lot of criticism and nonsense comments were directed to the girls. During the practice, there was a crowd of curious people around the field. Many of them laughed at Mofizuddin. Many also came forward to help. However, he wanted to respond to all sarcastic comments not on the face, but on the field. Besides studying, the girls began to practice on the field even on holidays. Teacher Mofizuddin's efforts did not go in vain. In 2013, Kalsindur Government Primary School won the Bangmata Begum Fazilatunnesa Mujib Gold Cup Tournament. They have won this medal more than once after that. Then players like Sanjida, and Maria came to the notice of local administrators and sportspersons. The facilities for them gradually increased.

Bangladesh won the AFC Under-14 Regional Championship in 2014. Maria Manda and Shamsunnahar Jr. made important contributions there. Seeing the success of the girls of Kalsindur School, other girl students also became interested in football. Day by day, the number of members of Kalsindur school team was increasing. Minati Rani Sheel, the head teacher of the school, said that the main problem in the beginning was shyness about clothes. Girls used to play in salwar-kameez first.

It took a long time to remove the fear of public embarrassment and bring girls to the field in sportswear. Sanjida's father Liaqat Ali said that he allowed her to play football because of her interest and teachers' convincing words. The villagers did not take it easy at first. Various threats were given to the players. Some were even tortured. Later, when the name of the village of Kalsindur spread abroad due to women's progress in football, the problem was reduced a lot, and at same time, respect and recognition have been achieved. A few girls of a remote village have changed the entire condition of the village.

Their fame has won the village electricity and paved roads. Now their primary school has concrete buildings. Kalsindur School and College has been nationalised, thanks to the football girls. Concrete buildings have also been erected there. Girls from poor families have brought prosperity to their families. Because of them, the village has been enlightened; the whole nation has held its head high. Prime Minister Sheikh Hasina has given these girls a monetary donation along with reception. The stories of these girls have been included in the textbooks of Class XI of the Higher Secondary level. In the textbook, there is a special lesson titled 'The Unbeaten Girls'. A story of success of the

female footballers from poor families in the foothills of Garo Pahar has been described in this lesson. Let us see some pictures with caption

Women in government

It is a matter of great joy for us that today women are playing a competent role in the management of the government of Bangladesh. On the contrary, just 100 years ago most of the women in our country lived only in the inner apartments of houses. Although still many women in Bangladesh are deprived of many of their rights, with the passage of time the status of women is changing and their social status is gradually rising. Today we will introduce some of these women leaders who are working tirelessly for the development of Bangladesh.



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

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



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

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

Khushi Apa said, "Let's divide into groups. Let's collect information about the position and role of women 100 years ago and the position and role of women today. For this, we can collect information by asking family or local elders or from various books/novels/magazines. Then we will discuss in groups and fill in the table."

Women about 100 years ago	Women at present

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

Let us do the task step by step like them.

Sustainable Development and Our Roles

Impact of social change on natural resources

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

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

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

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

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

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

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

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

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



Sea (Natural Resources)



Fuel (Natural Resources)

 <p>Air (Natural Resources)</p>	 <p>House (Transformation of Natural Resources)</p>
 <p>Food (Transformation of Natural Resources)</p>	 <p>Water (Transformation of Natural Resources)</p>

Picture: Natural Resources

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

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

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

Exploring ancient and modern use of resources by humans

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

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

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

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

‘Of course,’ Khushi Apa confirms.

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

Use of natural resources in our lives

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

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

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

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

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

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

Time	Use of natural resources
Morning	
Noon	
Night	

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

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

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

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

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

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

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

Effects of changes in natural resources on social life

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

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

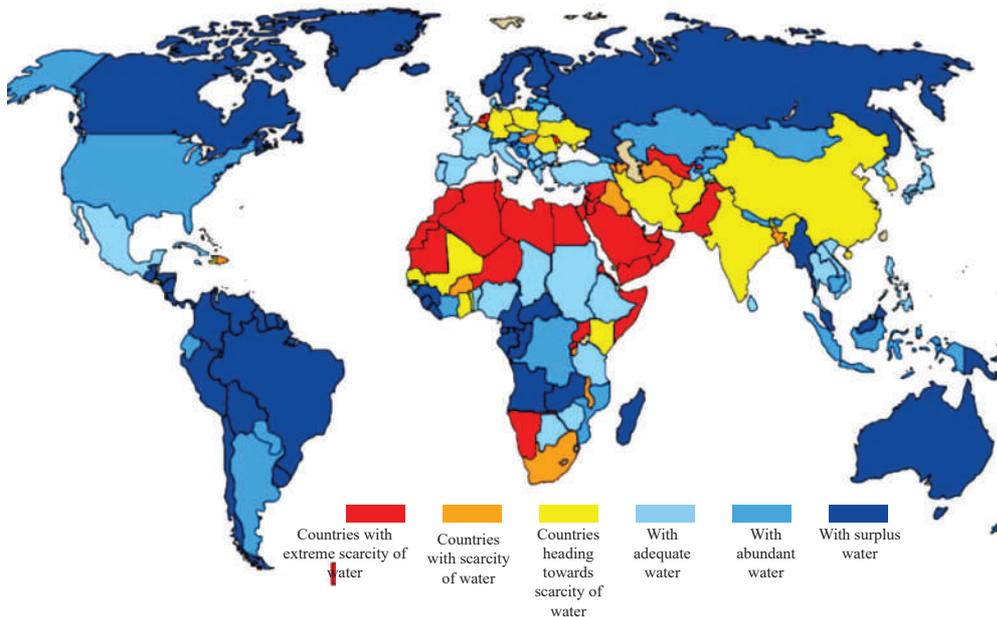
Then Anuching says, ‘But, Apa, if we can replenish (or refill) the quantity of resources we use, there is no possibility of their running out, right?’ Khushi Apa consents saying, ‘You are right Anuching, but there are some resources which, if they are used wholly, will take millions of years to replenish. Fossil fuels are such things.’

Fresh surface water resources

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

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

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



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

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

Formation of the delta

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

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

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

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

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

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

Materials, Sand, water, table/aluminum tray

Procedure

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

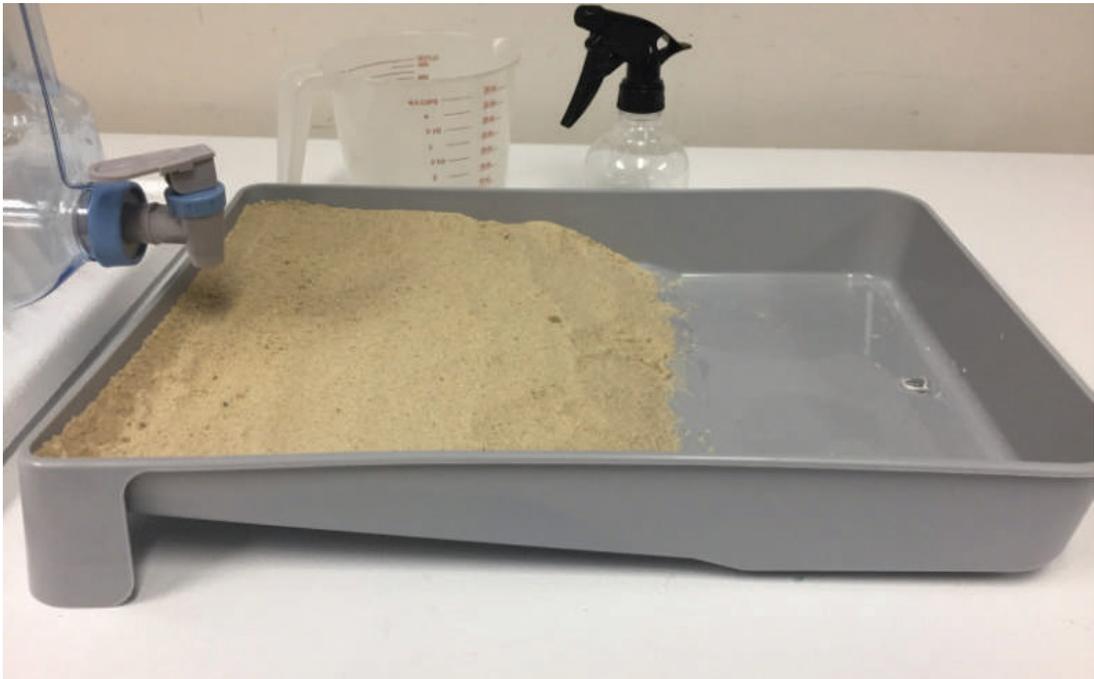
Now pour water over the pile of sand in such a way that the water flows over the table/aluminum tray.

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

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

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

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



Now let us fill in the table next page with test results.

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

Data and observation

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

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

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



Name of the rivers	Countries they come through

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

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

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

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

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

Khushi Apa now says, ‘Both of you are right. So let’s complete an inquiry-based task about the dam.’

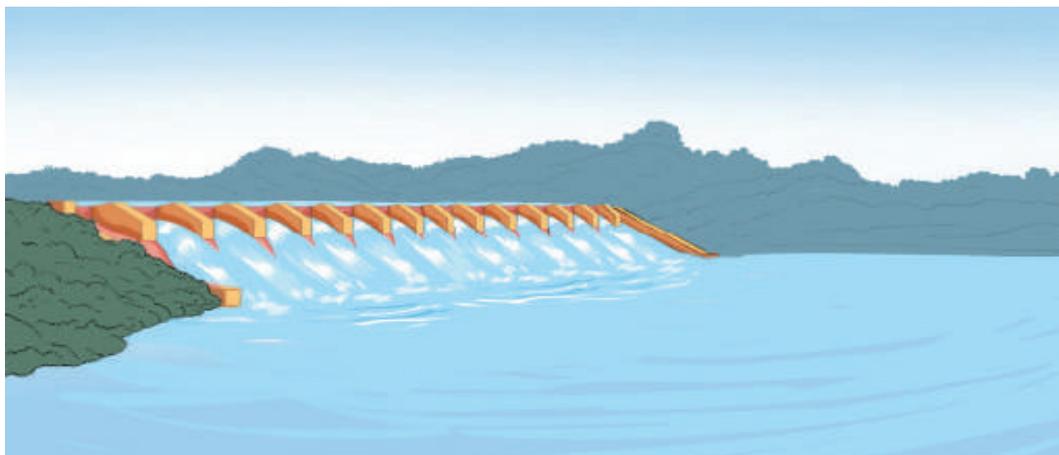
Things to remember

A dam is a barrier wall that blocks the flow of water. It is mainly used to artificially retain water at a place for irrigation or drinking water in nearby or distant areas and to generate electricity.

Jamal said, it would be great, Then we will be able to understand what kind of impact it is having on the river and the life of the people around it due to the construction of dam.



Kaptai Dam location on Bangladesh map



Dam

Khushi Apa agrees with Zamal.

Now Mili says, ‘We did inquiry-based tasks in Class Six. So, at first we all need to formulate the problem/inquiry question for which we want to find the solution or answer.’

Khushi Apa says, ‘You are absolutely right, Mili. So let us start our inquiry by following the steps of the inquiry method.’

Let all our friends together do an inquiry-based task on how hydroelectric dams and projects can affect deltas. In order to do that, we will visit and observe any hydropower project area (if there is any) or any dam area near us. We will prepare questions and talk to local people. Thus, we will explore the positive and negative impacts of the project/dam.

After that, they create questions about what they all want to know and with the help of Khushi Apa they visit a dam site near their locality. They talk to the elderly people of the area about the impact of the dam. After that, they collect some more necessary information from the internet. They have also read some books written about various dams. Finally, they analyse the data and write down the findings.

At the end of the inquiry-based task, Roni says, ‘How about presenting our findings in a debate?’ Khushi Apa appreciates Roni by saying, ‘This is a very good idea. Let’s organise a debate competition.’

Our ocean resources – the blue economy

After the debate competition on dams, Khushi Apa greets everyone and says, ‘We’ve seen through many kinds of activities how important fresh water is as a natural resource. But besides this fresh water, we have a huge sea. Isn’t it?’

Roni says, ‘Yes, Apa, there are many types of resources in our sea as well.’

‘You are right, Roni. You will be surprised to know that in 2050 the world population will be around 9 billion. We have to look to the sea to feed this huge population. The sea has been a source of particular joy for us lately. And the economy based on the sea resources

is called the blue-economy,’ says Khushi Apa. In 1994, Belgian professor Gunter Pauli first proposed the green economy as a sustainable and environmentally friendly model to strengthen the economy of a country.

Everyone curiously wants to know, ‘What is that? Did you say, Blue Economy?’

Khushi Apa says, ‘Let’s learn about Bangladesh’s conquest of the sea and about blue economy.’

Bangladesh’s conquest of the sea and the opening of new horizon towards blue economy

In 1982, the United Nations Convention on the Law of the Sea (UNCLOS) - 1982 was enacted. Eight years before this event, Father of the Nation Bangabandhu Sheikh Mujibur Rahman, considering the immense potential of the Bay of Bengal, passed ‘The Territorial Waters and Maritime Zones Act, 1974’ within just 3 years of independence of Bangladesh. In that law, the area up to 12 nautical miles south of the baseline of the coast of Bangladesh was claimed as territorial waters and the area up to 200 nautical miles as the economic zone of Bangladesh.

However, India and Myanmar objected to this claim of Bangladesh. As a result, Bangladesh’s maritime boundary with the two neighbouring countries, India and Myanmar, remained unresolved for 38 years. Later in 2009, Hon’ble Prime Minister Sheikh Hasina, daughter of Father of the Nation Bangabandhu Sheikh Mujibur Rahman, took the initiative to settle the maritime boundary dispute with the neighbouring countries through the International Court.

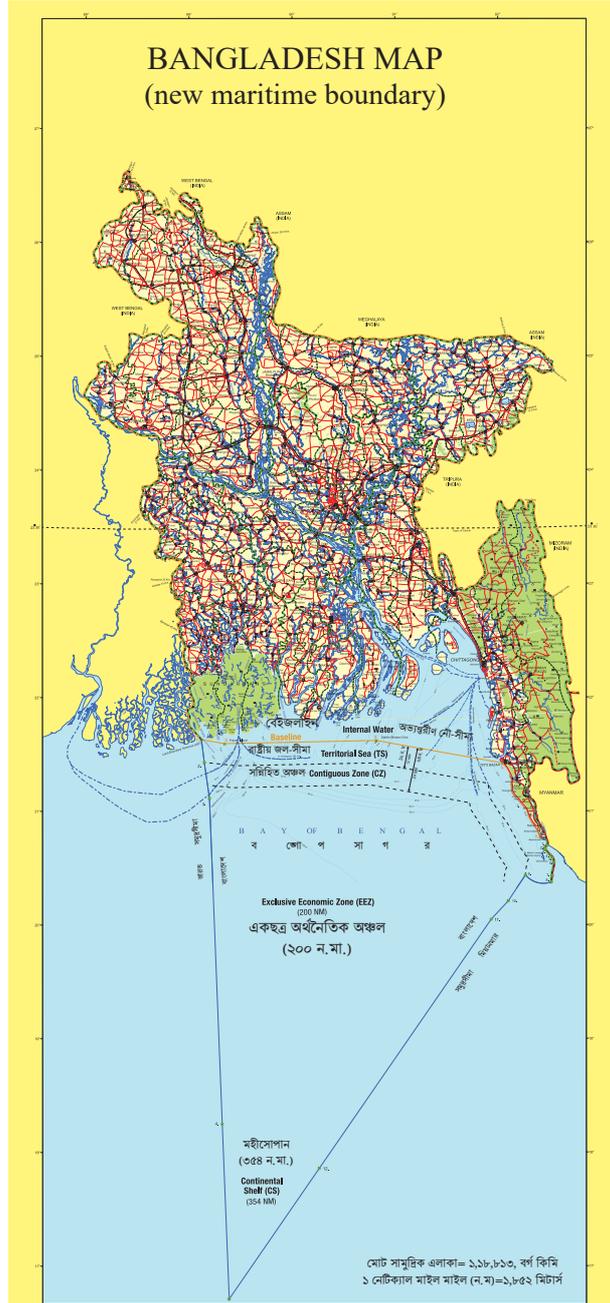
As a result, on March 14, 2012, the International Tribunal for the Law of the Sea settled Bangladesh’s maritime boundary dispute with Myanmar. Then on July 7, 2014, the maritime boundary dispute between Bangladesh and India was settled by the Arbitral Tribunal. As a result of these judgments, Bangladesh’s rights over the aquatic animal and mineral resources of 1,18,813 square kilometer sea area has been established. Because of this huge victory in the sea, a new horizon of the blue economy of Bangladesh has been unveiled.

It should be noted that on behalf of Bangladesh Dr. Dipu Moni, Minister of Foreign Affairs and Rear Admiral (retd) Khurshed Alam, Secretary of the Maritime Affairs Unit, Ministry of Foreign Affairs played significant roles as a agent and deputy agent in handling the cases in the international court. In this achievement, all levels of officials and employees of the Ministry of Foreign Affairs have cooperated in all kinds of work including secretarial duties.

Bangladesh has gained the right to enforce fiscal and other regulations related to immigration, pollution, customs and taxation in the adjacent territories. The area up to 200 nautical miles from the baseline is called the ‘exclusive economic zone’ (ekocchotro arthonoitik anchol). Bangladesh has the right to extract all kinds of animal and mineral resources in this area. The area of 354 nautical miles from the baseline is called the ‘continental shelf’ (mohisopan). Bangladesh has the sovereign right to extract all kinds of mineral resources in the continental shelf area. As a result, potentials of Bangladesh for tourism, marine fisheries, exploration of natural resources, and trade and energy have increased largely. The total land area of independent Bangladesh is now 1 lakh 48 thousand 460 square kilometres. According to statistics, the area of the maritime border acquired by Bangladesh in the judgment of the international court is almost the same as the existing land area.

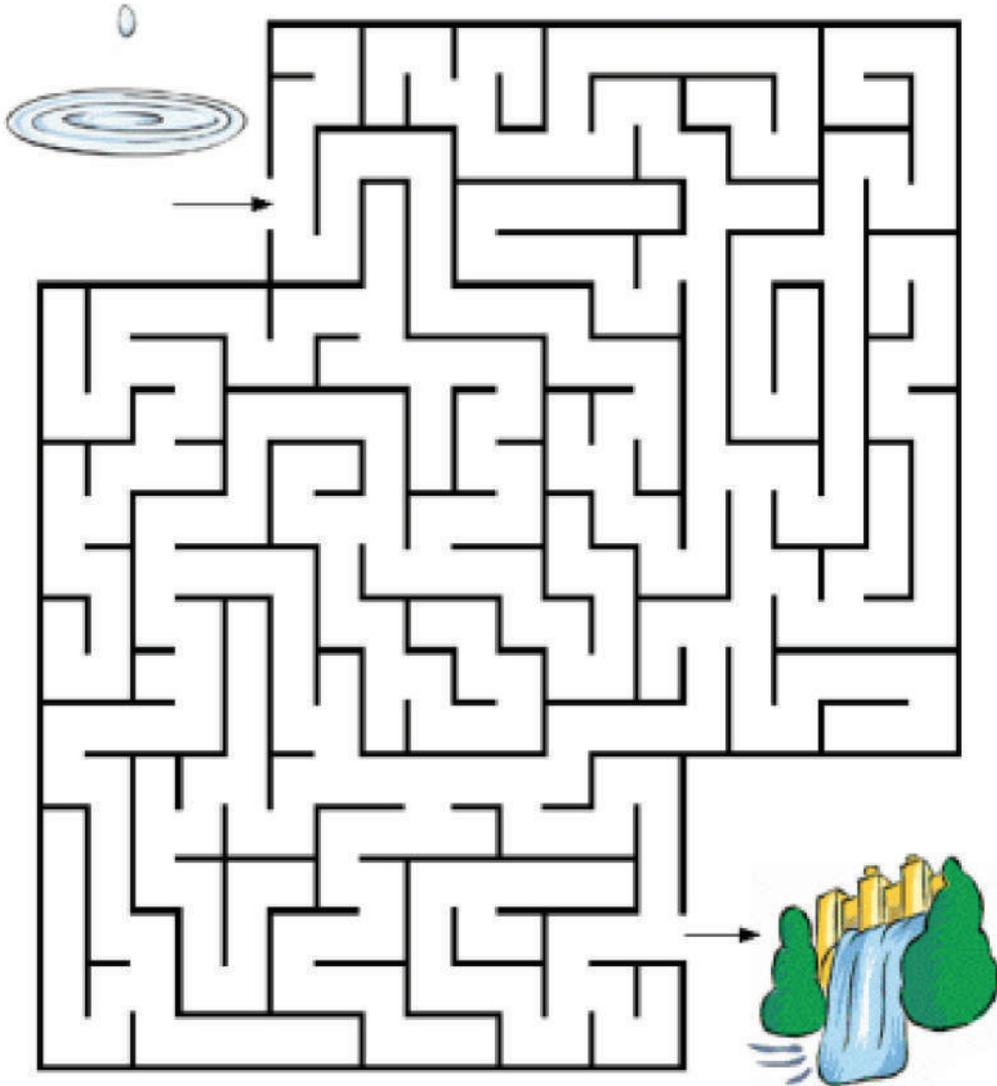
Here everyone cheers and claps. Mili says, ‘So, there will be a change in the map of Bangladesh, right?’

‘Let’s see how the map of Bangladesh will look like with the new maritime boundary. Also, in the table below we can make a list of what rights we have achieved for which areas of our sea,’ says Khushi Apa.



Amazing Fun

Help the water get to the dam



Use of groundwater

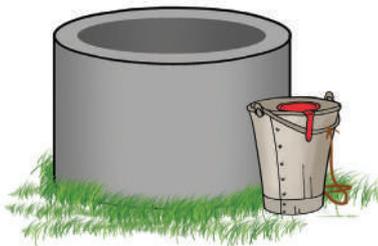
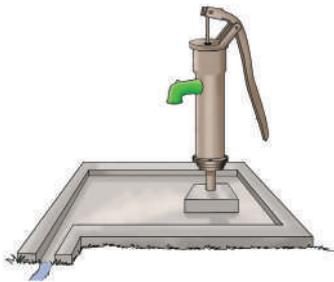
The next day, Khushi Apa comes to class and greets everyone.

Roni says, ‘We have seen the sources of water on the surface of the Earth, but most of the water we drink comes from underground. So, is there any problem with the underground water?’

Mili says, ‘Roni, if we use the resources properly, there shouldn’t be any problem, right?’

Khushi Apa says, ‘You are right, Mili. Moderate use of any resource can increase its durability.’

Let us see some pictures:



Questions

Where are the sources of water in the pictures shown above?

In how many ways do we usually use this water?

Mahbub says, ‘Apa, we see that all this is groundwater (the water found underground in the cracks and spaces in soil, sand and rock). We usually use it for both drinking and agricultural purposes. So, it is not possible to block it in any way!’

Mili says, ‘Probably not. But if we extract too much of it, we may not get it later.’

Anuching says, ‘There is a great scarcity of drinking water in our village in Bandarban. We have to bring it from far away streams. Moreover, when there is less rainfall, the streams dry up and we suffer a lot.’

Khushi Apa adds, ‘In fact, Anuching, where you live is a hilly area. There the water level is very low under the ground. For this reason, there is a lot of water crisis when there is less rain or during the dry season.’

Here Roni says, ‘But my maternal uncle’s house is in Satkhira where there are no mountains. Still there is a lot of trouble with drinking water. There the tube-well water is too salty for people to drink.’

Mili says to Roni, ‘I think Satkhira is very close to the sea and we already know that the sea level is rising due to climate change. So, maybe, the sea water is mixing with groundwater. For this reason, saline water is coming through the tube-well.’

Khushi Apa says, ‘Your explanation is pretty correct.’

Shihan says, ‘Apa, the number of people in the world is increasing day by day. At the same time, more and more factories are being built to meet the needs of more people.’

Anuching adds, ‘Yes, and factories use a lot of water which will require more water withdrawals. As a result, water levels will continue to go down and the cost of water extractions may increase.’

Roni further adds, ‘Water availability may decline and there might even be a risk of groundwater contamination.’

Mili says, ‘The risk of landslides may also increase if additional groundwater extraction continues.’

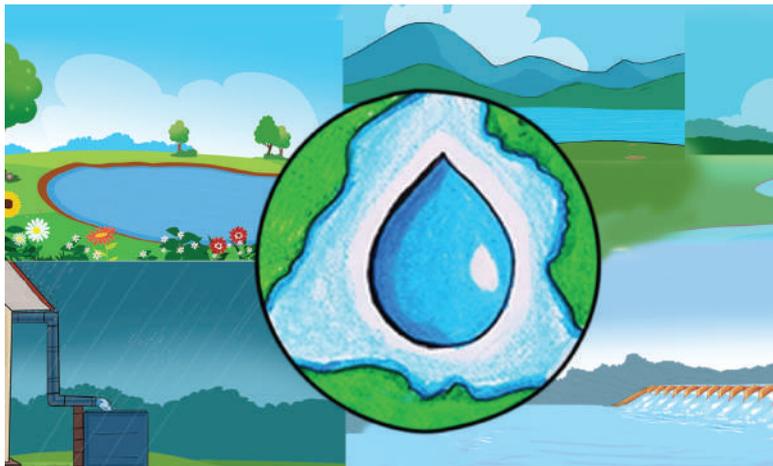
‘Great! If you all can identify problems like this one, you can surely find out what our responsibilities are. What do you think?’ asks Khushi Apa.

‘Of course, Apa,’ they all utter together.

Then they form groups and decide what programmes could be implemented for sustainable groundwater management in their locality. When the task has been

completed, some of them write and some draw pictures to present those to whole class.

Poster made by Mili and her friends about ways to protect groundwater



Let us decide with our friends what steps we can take to protect our groundwater. Then we will try to implement these with the help of the Wildlife Conservation Club.

Mineral resources – Fossil fuels

Salma came to the class and said that she had to install a new cylinder as the cylinder ran out of gas at home. She was a little late to come to school because the cooking was a little late.

Roni said that there was no such problem as there was line gas in their house.

Anuching asks, ‘We use so much gas in cooking or in factories or vehicles. Where does all the gas come from?’

Mili replies, ‘In Class Six, we knew that natural gas is a resource.’

Shihan says, ‘Yes, and it is a non-renewable resource.’

Roni adds, ‘Yes, and since it is a non-renewable resource, once it runs out, it will not be available again!’

Mili says that in that case it will pose a great threat to all.

Now Khushi Apa enters the class, greets everyone and wants to know what they have been talking about.

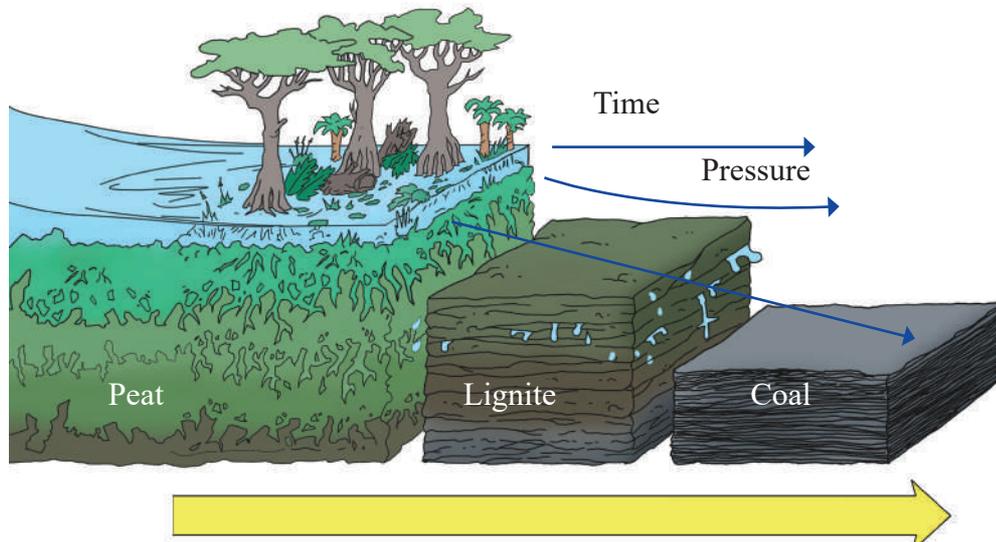
Mili lets her know that they were talking about natural gas. She asks with worries, ‘What will happen when all the natural gas runs out?’

Khushi Apa says, ‘It is really a matter of concern, but every problem has some kind of solution, right?’

‘Yes, Apa,’ Robin says, ‘and we should try to find a solution without worrying.’

‘Sounds good!’ Khushi Apa appreciates it. ‘Let us first see how natural gas or such fossil fuels are formed. We can see a flow-diagram to understand it.’

How coal forms



1. Billions of years ago, a large part of the Earth was covered by wetlands. When plants in the wetland died due to natural/other unknown causes, they sank down.
2. Decaying vegetation formed a soft layer called peat. Over time, this peat got buried under mud and sand.
3. Gradually, this mud and sand turned into stone and it was transformed to peat-coal.

Things to Remember

Fossil fuel is a type of fuel that is formed through the decomposition of dead plants and animals underground. It occurs at high heat and pressure over thousands of years in the absence of air. Examples of fossil fuels are coal, natural gas and mineral oil.



After finishing looking at the diagram, Roni says, ‘Well, it takes many years for any fossil fuel to be formed!’

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

Anuching says, ‘We know that fossil fuel is a type of mineral resource. Just as there are various types of mineral resources in our country, we can find them in other parts of the world.’

Khushi Apa asks, ‘How can we find that out?’

They all say in chorus, ‘Map...’

Now Khushi Apa says, ‘Let us find out, with the help of the maps of the world and Bangladesh, what kinds of mineral resources are there in the world and in Bangladesh. Then fill in the table with the findings.’



Table to fill in with the data from the world map

Name of mineral resource	Name of continent where it is available

Table to fill in with the data from the map of Bangladesh

Name of mineral resource	Places where available

When the task of filling in the table is finished, Mili says, ‘We have found that there are many types of mineral resources. In addition, we have found many types of mineral resources in Bangladesh. Now we can do a project-based work to find out in what condition these resources are, which resources are used for what purposes, and what environmental problems may arise during the extraction of these resources. Should we do it, Apa?’

Khushi Apa says, ‘Sounds quite good. You did project-based tasks in Class Six. So, you can start doing your work.’

Then they first get divided into groups and each group chooses one mineral resource. Then they create questions on whatever they want to know.

Questions:

When the questions are ready, Safin says to his friends, ‘How can we do the work of collecting information now?’

Roni suggests, ‘The best way for us is to go directly to a mining area. We have many big coal mines in our country, haven’t we?’

Robin appreciates the suggestion.

Shihan says, ‘I have an uncle who works in Baropukuria coal mine. We can take his help.’

Mili says, ‘That’s a nice idea, and we can also take the help of videos and information from the internet. We can also take help from books written on this subject.’

Roni adds, ‘Information must be collected this way because it is a project-based task. Also, there is a step to review existing data in it, right?’

Shihan agrees and says, ‘You are right, Roni. Can’t we publish the findings of our project by creating an electronic or hand-written magazine?’

‘That’s a very good suggestion because we have already learned it in our digital technology class. Moreover, through an e-magazine, we can easily inform many people outside our school about our task,’ says Mili.

After that, with the help of Khushi Apa, they all happily visit a coal mine near their locality in a disciplined manner. After completing the project work, they publish an electronic magazine based on the information they have obtained.

The paper being ready, Khushi Apa says, ‘You have beautifully shown how we can sustain different types of natural resources through their judicious use.’

Use of resources and sustainable development

When the work has been completed, Anuching says, ‘Apa, we have just noticed what kind of natural resources the Earth and Bangladesh have. We have also noticed how people for their own needs are increasing the rate of the use of these resources day by day. I am very worried after knowing all this.’

Khushi Apa says, ‘What kind of worry?’

Anuching says, ‘Apa, the number of people is increasing day by day. On the contrary, once these resources are exhausted, these will not be easily available. So, should we stop using these resources?’

Mili says, ‘But if we stop using it, we will also face a lot of difficulties. How can we live without water? We didn’t have gas for just a day; and we suffered so much about cooking and eating.’

Roni says, ‘Then what’s the way!’

Shihan says, ‘If we use these resources carefully, this means if we do not waste them, surely they will be used less, right?’

‘And we may find other sources – like the solar energy. We can use it for our needs,’ says Roni.

Mili says, ‘We can harness wind power and use rainwater.’

Apa says, ‘So you mean, if we can use the resources fairly and moderately, then some problems can be reduced. Do you think so?’

Everyone says together, ‘That’s right, Apa.’

Apa says again, ‘The way we have been talking about resource management, it is called sustainable management. Moreover, to manage something sustainably, one must first know about it well.’

Things to remember

Sustainable development means those well-planned developments that meet the needs of the present generation with a special focus on meeting the needs of future generations. This puts a special focus on not to cause scarcity or become a hindrance for the future.



Roni says, ‘The Earth has given us everything we need to live. Now, it is our duty to take responsibility for doing something. This will help our future generations to use all the resources of the earth as we are using these. This will help them live as we are living at present.’

Mili adds, ‘If we fail to do this, human civilization cannot survive on the Earth.’

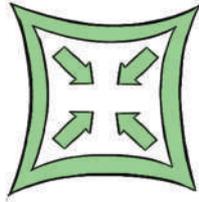
Khushi Apa says, ‘You are absolutely right. So what can we do now?’

Mili says, ‘Apa, how about trying to implement a list of actions through our Wildlife Conservation Club and Active Citizens Club to ensure sustainable use of these resources?’

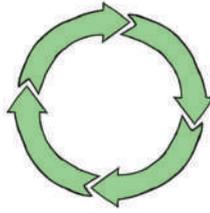
‘It’s a very good proposal,’ says Roni.

Khushi Apa proposes that they should discuss and find out how to make the use of resources sustainable and how to implement it in their families, school or locality.

They then form groups to create a list of sustainable uses of resources that they would implement through activities throughout the year. They make this list for their families, locality and school.



Lessen



Reuse



Recycle



Sustainable use of resources in our households

1. Keeping water taps turned off when not in use.
2. Turning off the power switches when leaving the house.
3. Collecting and storing rainwater.
4.
5.
6.

Sustainable use of resources in schools

1. Monitoring where waste is generated in the school and noting down where it can be recycled.
2. Turning off lights in the classrooms and other areas of the school when they are not in use.
3. Urging everyone to put computers in sleep mode to save energy when they are not in use.
4.
5.
6.

Sustainable use of resources in society

1. Sending a request letter to the Union Parishad/Municipality for separate collection of two types of waste – biodegradable and non-biodegradable – as part of waste management.
2. Sending a request letter to the Union Parishad/Municipality to make the ponds, canals or other water sources that are being spoiled in the locality reusable.
3. Distributing posters to raise awareness for the use of all types of natural resources including water, gas and electricity in the locality.
4.
5.
6.

Finally, they begin to implement the tasks that they have listed for their families and the school. They also take steps to implement the sustainable development activities for the locality. In this case, they have taken the help of retired government officials and elders of the locality.

Khushi Apa becomes very happy to see their work and says, ‘It is you who can change this world one day.’

About Wealth



Supti and Zahid are playing in the playground. At this time, Tama comes almost crying and says that a part of her school uniform has slightly been torn while playing. Zahid consoles her and says, ‘Don’t cry. My father is a tailor. He’s indeed a very good tailor. He’ll sew your clothes. I can also sew.’ Supti says, ‘Well, clothes are made of yarn. Why don’t we buy clothes instead of yarn?’ Zahid says, ‘My father buys yarn and sews clothes with it. But who buys the yarn that is used for making clothes?’ Supti says, ‘In the next class, we’ll ask Khushi Apa about this.’

After Khushi Apa enters the class, Supti says, ‘Apa, dresses are made of cloth while clothes are made of yarn. Why do we buy clothes then instead of yarn?’ Khushi Apa replies, ‘Because not all of us have the machine to make fabric from yarn. Not all of us even know how to make it. Fabrics are usually made in factories using looms.’ Then Khushi Apa asks, ‘Do you know about the material from which yarn is made?’ Zahid says, ‘I heard from my father that yarn is made from cotton.’ Khushi Apa says, ‘You are right, Zahid. Now, let’s all of us look at some pictures.’



Neera says, ‘Apa, these are the things we use in our daily life. We regard these things as different goods or products, don’t we, Apa?’ Khushi Apa replies, ‘You’re right. We use some of these products directly. Again, we don’t use some of them directly. Let’s fill in a table with the names of the images given above. In one column, let’s write the names which we use directly and, in another column, write the names which we do not use directly.’

Serial no.	Products we use directly	Products we do not use directly

Supti says, ‘Apa, we’ve learned in Class 6 that if anything is sold, it is a product but if we use anything, it is goods.’ Khushi Apa says, ‘That’s right. The goods or products that we use directly are called final goods or products. Those which are not directly used but are sent for the production of final products are called secondary goods or products. Some other goods that are used in the production of secondary goods are termed primary goods or products. Now, let’s make a list of some goods or products we use in our daily life and write down which of them are the final, intermediate and primary goods or products.’

Serial no.	Primary product	Secondary product	Final product
1.	Cotton	Yarn	Clothes
2.			
3.			
4.			

Khushi Apa says, ‘Have you noticed that we get all the primary goods/products from nature? Secondary goods are obtained by transforming primary goods. Secondary goods can also be termed transformed goods. Now let’s approach the Inquiry-based Reader and read the section which deals with the primary, secondary and final goods.’

Khushi Apa then says to the entire class, ‘Let’s find the answers to the following questions.’

Question	Answer
What kind of clothes do we wear in winter?	
Why do we wear such clothes in winter?	
Why winter clothes are not available or less available in the market during the summer?	

Khushi Apa says, ‘Anything is produced only when it can create utility or satisfaction. So, the production of sweaters is more in winter because its utility is more at that time.’ Supti says, ‘The production of ice cream is more during summer because it is more useful then.’ Khushi Apa says, ‘That’s right. Now, let’s read the part that deals with production in the Inquiry-based Reader.’

Khushi Apa then says, ‘Now, let’s form 3 or 4 groups. We shall make a list of goods/products we use and figure out when they are the most useful. One is done for your understanding:

Serial no.	Product	The time when it has high utility
1.	Umbrella	During summer and monsoon
2.		
3.		
4.		

Entering the class, Khushi Apa says, ‘You have learned about production, products and goods in the last few classes. Do you know how clothes are made in garment factories?’ Labanya answers, ‘Yes madam, there is a garment factory near my house. I saw many garment workers working there to make clothes. A lot of clothes are made there.’ Khushi Apa says, ‘Labanya, do you find any similarity between the garment factory you saw and that shown in this picture? Let all of us see the picture.’



Worker in a Garment industry

Seeing the picture, Labanya says that it is very similar. Then Khushi Apa says to everyone, ‘Let’s form 3 to 4 groups. Then look at the picture and find the answers to the following questions.’

Question	Answer
1. What does it take to produce clothes?	
2. Who is making the clothes?	
3. Where are the clothes being produced?	
4. What are the workers paid for producing clothes?	
5. When will the manufactured garment be called a product?	
6. What is the person in charge of the production and overall management of clothing called?	

Khushi Apa says, ‘We’ve got a lot of production-related information from the answers we searched for. Let’s see whether these things have appeared in our writings. Production of goods requires factories or buildings and money which are called capital. Land is required for constructing buildings. Workers are needed to produce goods. An owner or organizer is also needed to build an organization and to produce goods using land, capital and labour. These are called the means of production.’ Khushi Apa continues, ‘Let’s read the Inquiry-based Reader to know about the means of production, land, labour, capital and organization.’

Snigdha said, Apa, if we think about what materials are used to produce a loaf of bread. Then I will see that there must be a factory to produce bread. We can call this factory or building as a capital.

Sathi said, then the raw material for making bread is wheat from which flour is obtained. This wheat is available from nature or from land through cultivation. don't you?

Khushi Apa said, absolutely right. Khushi Apa said, workers are also needed to make bread. We get labour from workers. Organization is also needed. An organizer is needed to run the organization. The organizer may also be called the producer or owner. It takes a producer or organizer to make bread. He makes bread using land, capital and labour as other inputs of production.

After that Khushi Apa says, ‘Now, let’s determine the different means of production and write their names in the blank spaces of the following diagram.’

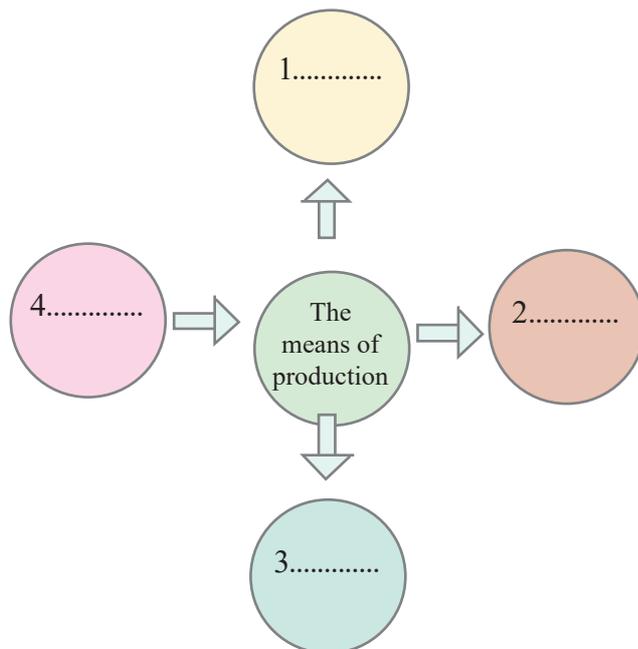


Diagram of the means of production

Khushi Apa then says, ‘Let’s form different groups. Each group should select an organization that produces products and then discuss in the group what the land, capital and labour of that organization may be. At the end of the group discussion, each group will present the findings. Then, we should fill in the table with the information received from the group presentation regarding the organization, land, capital and labour.’

Dear students, one is done for your convenience:

Organization	Land	Capital	Labour
1. Biscuit factory	An acre of land	Money, biscuit-making equipment, flour, sugar, eggs etc.	Factory workers/ labourers
2.			
3.			
4.			

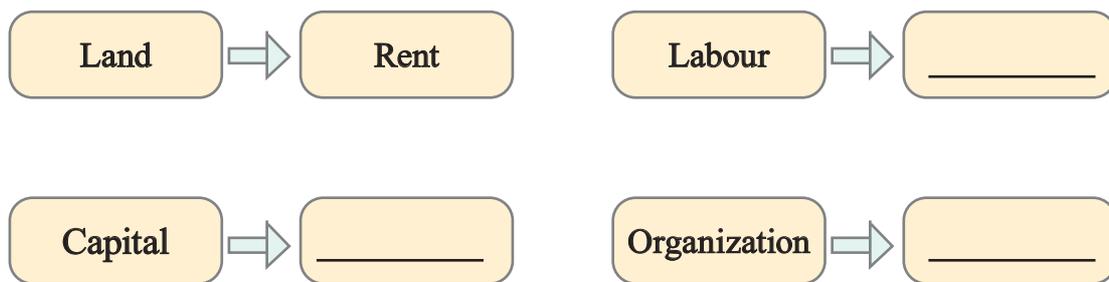
Khushi Apa says, ‘We’ve already known about the means of production. Now, let’s find answers to the questions regarding the persons who supply the means of production and what they get in return. We’ll get the information from someone we know or by asking questions to a businessman or factory owner.’

Means of production	Who are the suppliers?	What they receive in return?
Land		
Labour		
Capital		
Organization		

The next day, Khushi Apa thanks everyone in the class and says, ‘You all have written excellent answers. Now, let’s find out in economic terms who own these means of production

and what they get in return. The person who rents out land, building or factory receives rent. The money that a worker or physical worker or mental labourer gets in return for hard work is called wage. The person who provides capital gets interest and those who are organizers or owners or entrepreneurs get profit.

Khushi Apa says, ‘Let’s fill in the blank below. One is filled in for your convenience.’



Income derived from the means of production

Khushi Apa said that the remuneration paid by the organization owner or employer to the laborer in return for labor is considered as wages. However, not all types of remuneration are called wages. Wages are the money paid to agricultural workers or industrial workers for manual labor used only in production. And for those officials or office employees who are not directly engaged in the production work of the organization and give mental or intellectual labor, the remuneration given in exchange for labor is called salary. For example, office assistants, accountants, managers, or supervisors are paid in return for their mental labor called salary.

Khushi Apa also said that the wage that the worker gets as money is the nominal wage. And if the worker gets other facilities in addition to financial wages such as house rent, insurance cost provided by the organization, transportation cost, etc., these are considered as real wages.

Khushi Apa said that the money paid by the organizer or owner for the land or factory building is rent. In a word, land income is rent. Khushi Apa also said that the interest earned by the owner of the capital by lending his saved money to others is interest.

Khushi Apa says, “So, we understand that an entrepreneur or an owner does business by combining other means of production ie produces a product. He earns by selling the products in the market. What remains after deducting wages, taxes, and interest from that income is considered as profit. Profit is the income of the entrepreneur or owner.”

Khushi Apa then says, ‘Let’s read the section related to wage, rent, interest and profit given in the Inquiry-based Reader to get more information.’

After that, Khushi Apa shows the picture of uncle Karim, a farmer, and says, ‘Uncle Karim earns from cultivating land but he cannot take the entire income because from that income he pays wages, rent and interest every month. As a result, after deducting

the money spent on wages, rent and interest from his total income, the amount of money that he finds left in hand is his profit. Below are the income and expenses of uncle Karim. Let's sit in groups and figure out the amount of profit from uncle Karim's agricultural land.'



The land rent is 3000 Taka per month

One day laborer who is paid 3000 Taka per month as wages

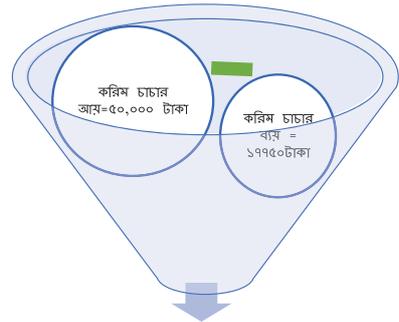
7750 Taka against capital borrowed from a bank at 5% interest per month to cultivate the land.

Other materials cost Taka 4000

Karim Uncle earned 50,000 Taka this month by selling agricultural produce.
How much is his profit?

Khushi Apa says, 'Let's fill in the table below and calculate uncle Karim's profit.'

Monthly income	Monthly expenses		
Tk. 50,000	Rent		
	Wages		
	Repayment with interest		
	Cost of other materials		
	Total expenses	Tk. 17,750	



How much is Karim uncle's profit= ?

Coming to the class, Khushi Apa shows two pictures to the students and says, ‘Here, you’ll get the descriptions of the income and the expenses of two persons. Let’s know about these two persons.’



Entrepreneur



Share-cropper

Ayesha Sultana has a huge piece of land where she has built a biscuit factory with her savings. For doing this, she constructed a 5-story building, bought some machinery and employed workers. She works hard to manage the factory herself and has hired some workers to help her. Her total expenditure is Tk. 5 lakh. Biscuits made in her factory have a high demand in the market. So, she earns Tk. 10 lakh per month by selling the products.

Ramzan Mia does not have any land. He works on other people’s land but is often unable to work due to illness. He lives in a 2-room tin shed house on rent. His monthly expenditure is Tk. 8,000 and income is Tk. 7000. As his income is less than his expenditure, he borrows from this or that person every month.

Khushi Apa says, ‘Let’s sit in groups and write down the means of Ayesha Begum and Ramzan Mia’s production in the table below.’

Means of Ayesha Begum’s production	Means of Ramzan Mia’s production

Khushi Apa says, ‘Then we can see that Ayesha Begum’s income is higher due to her higher means of production. Ramazan Mia’s income is low due to his low means of production. This is how the income earned by an individual is distributed among the various means of production. We can take a look at the cyclical flow of income in the Economy section of the Inquiry-based Reader to learn more about this.’

Khushi Apa also says that the income of a particular class of people in society is high due to the high amount of their means of production, and the income of another class of people in society is low due to the low amount of their means of production. This causes income disparity in society.

The amount of the means of production is high, so the income is high

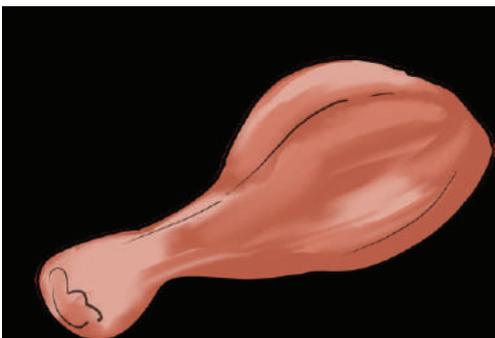


The amount of the means of production is low, so the income is low

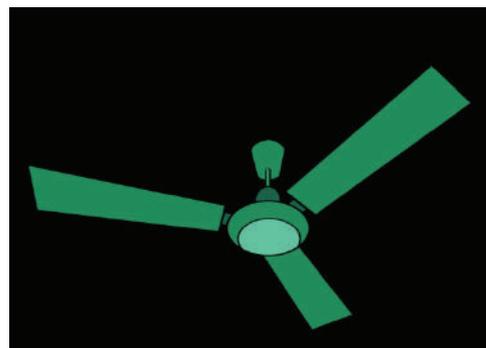
Means of production and income disparity

Khushi Apa asks the students to use the technique shown in class and to prepare homework by writing down the results of the comparison between two familiar persons’ means of production and their monthly income.

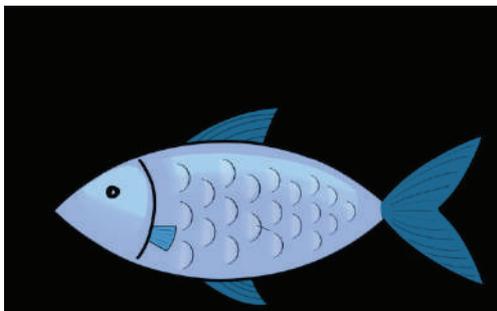
Khushi Apa shows the pictures to the students and says, ‘Let’s make a list of perishable and non-perishable products.’



Meat



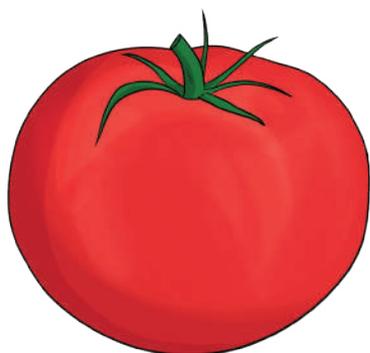
Fan



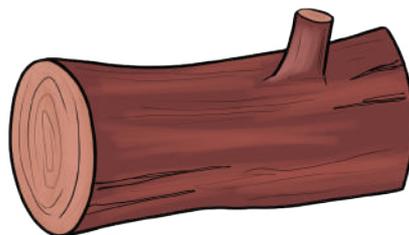
Fish



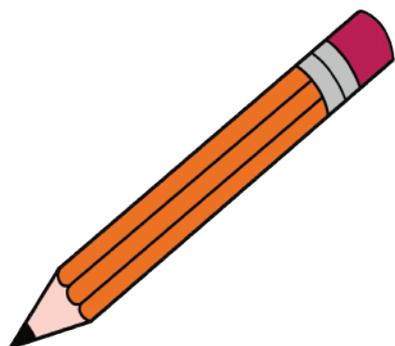
T-Shirt



Tomato



Wood



Pencil



Notebook

Perishable products	Non-perishable products

Khushi Apa says, ‘Perishable products have to be consumed immediately after production. Otherwise, they do not remain suitable for consumption. Therefore, they are specially preserved by traders or owners. Agricultural products like fruits and vegetables are such products. Non-perishable products also have a fixed expiry date. So, they also need to be preserved. Otherwise, they may become unusable after a certain period of time. Examples of such products include clothes, cosmetics, furniture etc.

Khushi Apa says, ‘Now we’ll collect information about the preservation of perishable and non-perishable products. We can collect this information by asking any grocer or trader available close to our home. So, we’ll perform this task as our homework.’

Ways of preservation of Perishable products

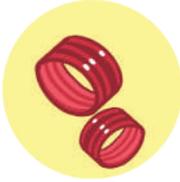
Perishable products	Duration of preservation	Ways of preservation

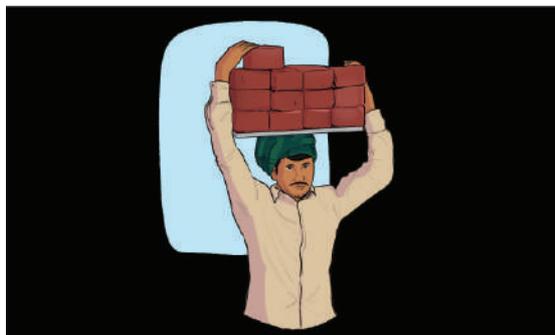
Ways of preservation of Non-Perishable products

Non-perishable products	Duration of preservation	Ways of preservation

Khushi Apa says, ‘Some of us went to the shop and some went to the market. Can we tell for whom these products are produced?’ Shanta says, ‘Those who need these products will buy them.’ Khushi Apa says, ‘You are absolutely right, Shanta. That means the products will be bought by the person who has a demand for these products or is in lack of them. By using the products, that person’s needs will be fulfilled or the lack will be removed. As a result, satisfaction will be created by using or enjoying the products. This is called product utility. The person who consumes goods or products or services is called a consumer.’

Khushi Apa says, ‘Now let’s form different groups. Through group discussion, first determine who the consumers of the following products may be and then write them in right column.’

Product	Customer
 <p>chocolate</p>	
 <p>Bangles</p>	
 <p>Glasses</p>	
 <p>Clothes</p>	
 <p>Notepad</p>	
 <p>Fishing equipment</p>	



Male Construction worker



Female Construction worker

Entering the class today, Khushi Apa notices that Rosy is somewhat depressed. When asked the reason for her sadness, she says, "I know a construction worker. Her name is Alekha. I was talking with her yesterday about her monthly income. She said that many builders pay less than the prescribed amount. Because they think a female construction worker can't work as hard as a man can. Alekha Apu lamented that she does a better job than many male construction workers. She can break a lot of bricks in a relatively short amount of time. But because she is a woman, she is not able to earn as much money as a man. Khushi Apa says, "Rosy, we can try to resolve this disparity in income between men and women through the principle of economic equality."

"Equality means to be equal," Shaheen says, Isn't it, Khushi Apa? "You're right, Shaheen," she replies. Let's find a solution ourselves. What can be done to ensure that Alekha gets the same wages as men? Rakim says, "We can go and convince the builders." Farhad says it's hard to approach and explain to everybody. Can we use mike?

Sumaiya says, "No, will everyone be able to hear the miking? And even if they hear, will they obey?" "Can't we set a certain amount of money for all construction workers, irrespective of men and women, for breaking a certain number of bricks? Then there will be no more discrimination." "You're right, Rayhan, says Khushi Apa. "The principle of equality means there are equal opportunities in the production, distribution, consumption and preservation of wealth for all, regardless of gender, religion, caste, and sect."

The next day Khushi Apa said, "We have already learned about products, types of products, primary products, secondary/intermediate products, and final products. Besides, we got the idea about production materials, ownership of materials, and income from production materials. Along with that we also learned about product storage and consumption.

Now we will all gather information about how a production process is actually done or performed with our acquired knowledge. For this, the students will visit any convenient agricultural farm, fish farm, or industrial factory.

Neera said, “Apa, we have to make a questionnaire to ask the agricultural farm owner or entrepreneur. By collecting data on farm or factory production inputs, income, storage, and consumption of products, should we present data based on the principle of equity? Khushi Apa said, “You are absolutely right, Neera. We will collect, analyze, and present data following a research methodology.

Now Khushi Apa asked the students to write down all the questions together. A student took over the task of writing. Other students helped him to formulate different types of questions.

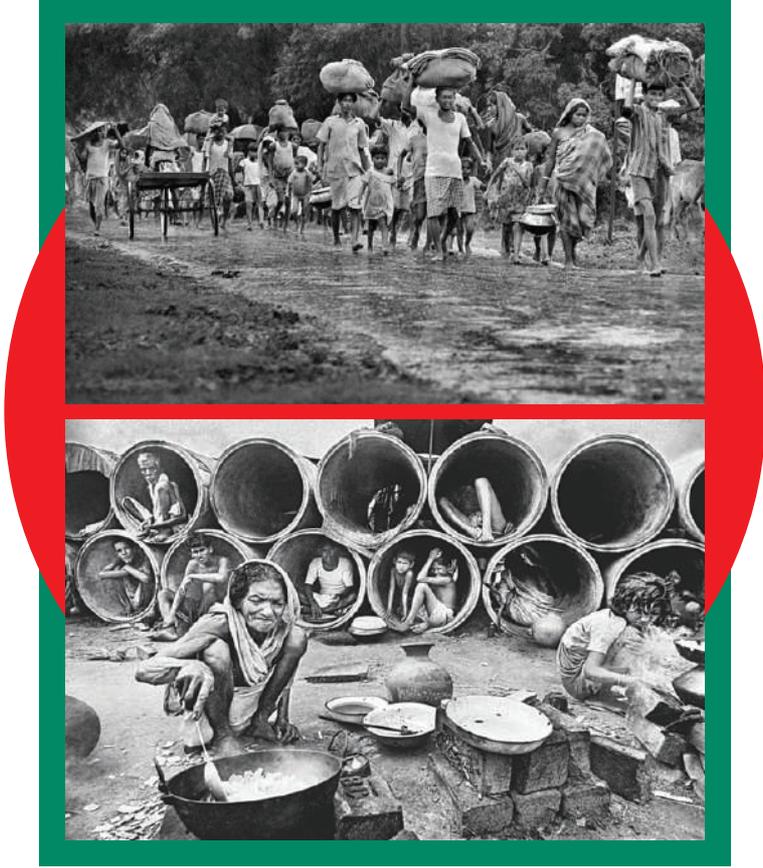
Questionnaire

At the very beginning, students should get to know the farmer and exchange greetings. While exchanging greetings, they will ensure that the aim of their visit is to gain practical knowledge through academic activities. They will also ensure that no information regarding the farm will be used for any other purpose.

Sample Questions:

1. How do you determine the price of the product?
2. What is the number of male and female workers?
3. Do female/male workers have any impact on your organization's profit growth? If yes, how?





শরণার্থী: ১৯৭১

১৯৭১ সালে মুক্তিযুদ্ধ চলাকালে পাকিস্তানের সেনাবাহিনী এবং তাদের স্থানীয় দোসরদের নৃশংসতার হাত থেকে রক্ষা পেতে এদেশের মানুষ বিভিন্ন পথে শরণার্থী হিসেবে ভারতে আশ্রয় নেয়। ভারত সরকার মুক্তিযুদ্ধ চলাকালীন প্রায় ১০ মিলিয়ন (এক কোটি) শরণার্থীকে আশ্রয়, খাদ্য ও চিকিৎসা সহায়তা প্রদান করে।

Academic Year 2024

Class Seven

History and Social Science



সমৃদ্ধ বাংলাদেশ গড়ে তোলার জন্য যোগ্যতা অর্জন করো
– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

একতাই বল

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

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



Ministry of Education

For Free Distribution by the Government of the People's Republic of Bangladesh