

# **Report on**

**Status of conflict sensitivity and human rights education  
In curriculum of high schools  
Under National Curriculum and Textbook Board (NCTB),  
Bangladesh**

## **Study team:**

**Serajud Dahar Khan  
Dunya Khandokar  
Sohrab Uddin  
Sahanaj Parveen Dristi**

## **Submitted to:**

**NETZ Bangladesh**

## **Submitted by:**

**INTERACRION**

## **Report prepared by:**

**Serajud Dahar Khan**

## Table of Contents

<b>A.</b>	<b>BACKGROUND AND INTRODUCTION TO THE ASSIGNMENT</b>	<b>4-5</b>
<b>B.</b>	<b>CORE THEMES AND SPIRIT OF THE UDHRs propelled THIS STUDY</b>	<b>6-9</b>
<b>C.</b>	<b>REVIW AND REMARKS ON TEXTBOOKS PRESCRIBED BY NCTB</b>	<b>10-66</b>
	Bangla	11
	Bangladesh and Global Studies for 6, 7, 6, 8	30
	Civics and citizenship for classes XI & X	44
	Islam and ethical education	49
	Hindu religion and ethical education	51
	English	53
<b>D.</b>	<b>FILED STUDY: FINDINGS AND ANLYSYS</b>	<b>62-82</b>
	1. FGDs with teachers	
	2. KIIs with teachers	
	3. FGDs with Students of classes 6 and 7	
	4. FGDs with students of classes 8,9,10	
	5. KIIs with Educational Personnel	
	6. FGDs with project staffs	
<b>E.</b>	<b>OVERALL COMMENTS AND OBSERVATIONS</b>	<b>84-85</b>
<b>F.</b>	<b>RECOMMENDATIONS (will be finalized after feedback on the draft)</b>	<b>86-88</b>
	<b>Annexures</b>	<b>89-105</b>
	1. Field study schedule	
	2. Checklists questionnaire	
	3. UDHRs in Bangla	
	4. UDHRs in English	

**Acronyms (to be put later on)**

## **A. BACKGROUND AND INTRODUCTION TO THE ASSIGNMENT**

In order to promote a human rights-sensitive society, Bangladesh needs to nurture its schools' students through a rights based curriculum and humanly teaching learning process. In pursuit of that, 'NETZ Partnership for Development and Justice' is implementing a project titled "Promotion of Social Partnership for Empowerment of Marginalized Communities (PROSPECT)" in order to strengthen the Human Rights Defenders (HRDs) at high school level, and public authorities to protect and promote rights of marginalized communities. To accomplish a successful advocacy for realizing an inclusive and rights sensitive curriculum of NCTB, an evidence-based study was required. Hence, this study was needed to identify the present status and gaps in marinating conflict sensitivity and human rights education in NCTB curriculum as well as in teaching methods and lesson plans. This study findings and recommendations will support in conducting further advocacy for a comprehensive high schools' curriculum which will accommodate human sensitive and rights education to foster attitudes and practice of tolerance, respect, solidarity, empathy, and responsibility among youths as future leaders.

### **1. Objectives of the study:** Major objectives of the study were:

1. To identify the present status of human rights issues in the current curriculum of NCTB for high school students;
2. To explore the main gaps in the current curriculum;
3. To analyze whether the current curriculum has elements to amplify conflict sensitive good practices among peers.
4. To examine the teaching methods and lesson plans that are applied by teachers to support students to better learn about human rights;

### **2. Field Study: Geographical Coverage and audiences**

The primary data has been collected through FGDs and KIIs with the students, teachers, education personnel, and with the project staffs working in three districts: Rajshahi, Dinajpur, and Thakurgaon.

### **3. Duration and Timeline**

The study started on 6 march 2022 and is supposed to be accomplished by 15 may 2022, if everything goes well. The study team spent 6 days in the field study from 2<sup>nd</sup> April to 7<sup>th</sup> April 2022. The final report will be submitted to NETZ by 15 may, 2022, if it goes smoothly without interruption of Eid holidays and other reasons.

### **4. Tasks and Process**

1. Reviewed secondary documents of the project in brief
2. Discussion was held with the relevant staffs of NETZ for better clarification of the deliverables of the assignment, and for determining the interview sampling and audiences
3. Reviewed textbooks of classes 6,7,8,9,10 to identify status, gaps, sensitivity and insensitivity or contradiction to HRs and conflict sensitivity

4. Developed DCI (Data Collection Instruments) including methodology, plan of work etc. and adjusted feedbacks from NETZ on those. Sampling was defined and determined in consultation with NETZ.
5. Visited project areas (Thakurgaon, Dinajpur and Rajshahi) to collect primary data and qualitative information from students, teachers, educational personnel and project staff of PROSPECT
6. Write and share draft report of the study with NETZ, and prepare the final report in English incorporating feedback from NETZ
7. Present study findings at different meetings/seminars/workshops (at national level)

**5. Methodology:** The methodology included:

- Review of curriculum/textbooks of class VI to X (Bengali, English, Social Science and Religions)
- Key informant interviews/In-depth interviews and focus group discussions with relevant stakeholders including students, teachers, local education authorities, project staffs etc.
- Informal discussions with all stakeholders related to the study

**6. Expected Outputs and Deliverables**

- A comprehensive report incorporating recommendations for programmatic interventions both for the government and non-government actors of Bangladesh. The report was supposed to have a length of approximately 50 pages (excluding Annexures).

**7. Team of Consultants**

1. Serajud Dahar Khan, Team leader
2. Duniya Khondokar, Research Associate
3. Sohrab Uddin, Research Associate

## **B. CORE THEMES AND SPIRIT OF THE UDHRs PROPELLED THIS STUDY (please see annexures for detail articles of HRs)**

**“The power of the Universal Declaration of Human Rights is the power of ideas to change the world.”**

### **Universal Declaration of Human Rights: United Nations**

#### **Note**

Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948.

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries **to publicize the text of the Declaration and “to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions,** without distinction based on the political status of countries or territories”.

#### **Foreword**

The Universal Declaration of Human Rights remains as relevant today as it was on the day in 1948 that it was proclaimed and adopted by the United Nations General Assembly. The extraordinary vision and resolve of the drafters produced a document that, for the first time, articulated the rights and freedoms to which every human being is equally and inalienably entitled. Now available in more than 360 languages, the Declaration is the most translated document in the world — a testament to its global nature and reach. It has become a yardstick by which we measure right and wrong. It provides a foundation for a just and decent future for all, and has given people everywhere a powerful tool in the fight against oppression, impunity and affronts to human dignity.

The commitment of the United Nations to human rights stems from the Organization’s Founding Charter. The international community has a duty to uphold and defend these rights. Let us ensure that those people who most need their rights protected are made aware that this Declaration exists — and that it exists for them. Let us each do our part to make these universal rights a living reality for every man, woman and child, everywhere.

*BAN Ki-moon*  
*Secretary-General*

**Forward of the illustrated booklet published by UNHCHR**

**UNITED NATIONS**

## **U n i v e r s a l D e c l a r a t i o n o f H u m a n R i g h t s**

In perhaps the most resonant and beautiful words of any international agreement, “**all human beings are born free and equal in dignity and rights**”. The commitments made by all States in the Universal Declaration of Human Rights are in themselves a mighty achievement, discrediting the tyranny, discrimination and contempt for human beings that have marked human history.

The Universal Declaration promises to all the economic, social, political, cultural and civic rights that underpin a life free from want and fear. They are not a reward for good behavior. They are not country-specific, or particular to a certain era or social group. They are the inalienable entitlements of all people, at all times, and in all places — people of every color, from every race and ethnic group; whether or not they are disabled; citizens or migrants; no matter their sex, their class, their caste, their creed, their age or sexual orientation.

### **Introduction**

Human rights abuses did not end when the Universal Declaration was adopted. But since then, countless people have gained greater freedom. Violations have been prevented; independence and autonomy have been attained. Many people – though not all – have been able to secure freedom from torture, unjustified imprisonment, summary execution, enforced disappearance, persecution and unjust discrimination, as well as fair access to education, economic opportunities, and adequate resources and health-care. They have obtained justice for wrongs, and national and international protection for their rights, through the strong architecture of the international human rights legal system.

The power of the Universal Declaration is the power of ideas to change the world. It inspires us to continue working to ensure that all people can gain freedom, equality and dignity. One vital aspect of this task is to empower people to demand what should be guaranteed: their human rights. This booklet constitutes a modest but significant contribution to that work.

*Zeid Ra’ad Al Hussein*

*UN High Commissioner for Human Rights*

**(Remarks on UDHR by the research team:**

**The phrase Man, Brotherhood, Mankind used in the UDHR are not politically correct at the present era. Those may be replaced by Human beings, Fraternity, Humankind respectively).**

# Universal Declaration of Human rights (UDHRs)

## Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and United Nations Universal Declaration of Human Rights 1948 all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Now, therefore, *The General Assembly Proclaims this Universal Declaration of Human Rights* as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

#### Article-26 of UDHRs, 1948

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.



## C. REVIEW AND REMARKS ON TEXTBOOKS PRESCRIBED BY NCTB

### Introduction to the textbooks

The *preface* expressed the main purpose of all textbooks published and prescribed by NCTB:

“The main aim and purpose of all textbooks developed by NCTB for secondary education is to make the students fit for entry into higher education by flourishing their latent talents and prospect with a view to building the nation with the spirit of language movement and liberation war held in 1971. To make the learners skilled and competent citizens of the country based on the economic, social, cultural, and environmental settings is also an important issue of secondary education.

The textbooks of secondary level have been written and compiled according to the revised curriculum of 2012 in accordance with the aims and objectives of National Education policy 2010. Contents and presentations of the textbooks have been selected according to the moral and humanistic values of Bengali tradition and culture and the spirit of Liberation War 1971 ensuring equal dignity for all irrespective of caste and creed of different religions, and sex”.

**The back cover** of each book contains the following messages which reflect the sense of responsibility of the state towards society, and women and children. The messages are:

“For any information, services and to solve social problems call ‘333’ call center”

“In event of any violence against women or children, call the National Helpline Center at toll free number 09 to prevent such incidents”.

### Defining Curriculum

**Curriculum** is a standards-based sequence of planned experiences where students practice and achieve proficiency in content and applied learning skills. Curriculum is the central guide for all educators as to what is essential for teaching and learning, so that every student has access to rigorous academic experiences.

### Note:

The research Team thoroughly read and reviewed all the proses/articles/writings/plays and poems published in the books. But made remarks and commented only on those which addressed, uphold or violated human rights, child rights, gender, transgender, women rights and empowerment, PWDs and Ethnic minorities or Minor Nationalities (in terms of number of population), and conflict sensitivity. The other writings we did not made any remarks or passed any comments, have addressed the sense of morality, love to nature, poor people and animals, and uphold the pride of honesty, ethics, and folk arts, craft works etc.

## BANGLA

### Class VI

### চারুপাঠ (Charupaath)

Last edition: 2021

**Charupaath**, is a textbook for class Six (XI), has been developed to help students attain competency in all four language skills, i.e. listening, speaking, reading and writing. Apart from growing the skills of listening, speaking, reading and writing the book titled Charupaath aims to incite in the students an interest and understanding of the beauty and strength inherent in Bengali Literature. Also, through the reading of stories, poems, articles students will be curious about the various aspects of life, nature and the world. We also believe that they will gravitate towards reading and also understand, enjoy and internalize the contents better.

There are 8 proses/stories/writings/articles/literary compositions, and 9 poetries in this book.

#### Findings/comments/remarks/suggestions

**1. Name of the prose/story/essay/article:** ‘সত্যতার পুরস্কার’ (*Satatar Purashkar* meaning reward of honesty)-Written by Dr. Muhammad Shahidullah

**Page 1:**

#### Findings and Comments with recommendations:

The first story ‘সত্যতার পুরস্কার’ (*Satataer Purashkar*—reward of honesty) presented in the book has been written by Dr. Muhammad Shahidullah. It is based on a Hadith. The story uphold the spirit of **morale values**. The main lesson of the story is: Allah take test of human being and reward the honest person. However, in the beginning it coined a word *Ondho* which is not PWD-sensitive. Now a days it is termed as ‘visually impaired’, in Bangla *Dristi protibandhi*. But as it was written by late Dr. Shahidullah, it could not be replaced by PWD-friendly terminology.

**2. Name of the story:** ‘মিনু’ (Minu) written by Bonoful

**Page 7:**

#### Findings and Comments with recommendations:

The story reflected the painful daily life of a 10-year old orphan-maid- Minu. She is both visually impaired and speech-impaired, and as a result she is exploited by her Master. She needs to work

restlessly starting before sunshine to sunset. This story is supposed to work as stimulant for the students to be humanely ones.

In the first para, the word *chakrani* is used which seems humiliating someone. In the modern era, the word has been replaced by domestic help. The words *boba and kala* also been used in the text, which are also PWD-insensitive. However, as the writer is no more, it may not be possible to replace those words used in the story. But to mention, it is a powerful story to create empathy in the mindset of students to the little child Minu.

**3. Name of the story: 'তোলপার' (Tolpaar) - by Showkat Osman**

**Page: 23-26**

**Findings and Comments with recommendations:**

The story is based on the torture of Pakistani army and their collaborators, and it also reflected a mother and her child's empathy and service to the humanity. This story will stimulate students to be kind, cooperative for the helpless people, and to be humanly ones.

**4. Name of the story: 'মাদার তেরেসা' (Mother Teresa)-by Sanjida Khatun**

**Page: 3-38**

**Findings and Comments with recommendations:**

The story reflects the urge for humanity and portrayed the work and life of Mother Teresa. This story will stimulate the students to be kind and humanly ones. They will serve for the humankind irrespective of cast, religion, color and ethnicity.

**5. Name of the story: 'কত দিকে কত কারিগর' (So many crafts persons everywhere)-written by Syed Shamsul Haq**

**Page: 48-50**

**Findings and Comments with recommendations:**

The writer portrayed the fine-tuned crafting skill of the unknown rural craft persons. Students are expected to be empathetic and proud of the rural crafts persons through reading this story. Their horizon of vision of them will also be humanistic through reading this piece of story.



**6. Name of the poem: জন্মভূমি (Birth land/Motherland) written by Rabindranath Tagore**

**Page: 54**

**Findings and Comments with recommendations:**

This poem express the deep love for the home land and Birthplace. Students are expected to be patriotic reading this poem.

**7. Name of the poem: মানুষ জাতি (Human race) written by Satyandranath Dutt**

**Page: 63**

**Findings and Comments with recommendations:**

The highly humanistic poem uphold the spirit of humanity. The world and the society created discrimination among different races, sects, creeds, colors and religions, and gender. This unique piece of poems disregarded every types of discrimination and exploitation, and this has placed 'human' on top of everything- nation, religion, creed, cast, color and gender. The poem is a great reflection of UDHRs. As a proof citing a few lines from the poem:

“কালো আর ধলো বাইণ্ডে কেবল  
ভিতণ্ডে সবারই সমান রাঙা...”

“বামুন, শূদ্র, বৃহৎ, ক্ষুদ্র  
কৃত্রিম ভেদ ধূলায় লোটে।”

**8. Name of the poem: আসমানি (Asmani) written by Jashimuddin**

**Page: 71**

**Findings and Comments with recommendations:**

The poem 'Asmani' draws a very pathetic picture of a little poorest girl- Asmani. This poem will sensitize the students to be empathetic towards poor people especially who are living in the rural Bangladesh. This will also raise the sense of social responsibility in the mindset of the students. It is a very touchy poem towards humanity.

**9. Name of the poem: মুজিব (Mujib) written by Rokunuzzaman**

**Page: 77**

**Findings and Comments with recommendations:**

This is a good and readers friendly composition on Bangabandhu Shaikh Mujibur Rahman. Students will love the country and learn to respect the national leader reading this poem/rhyme. But unfortunately this poem reflects only the Bengali nation. No doubt each nation of Bangladesh (for example, Ethnic minority) also loves Mujib. They have been ignored. The Last lines are as follows:

“আমরা বাঙালি যতদিন বেঁচে রইব এ বাংলায়  
স্বাধীন বাংলা ডাকবে : মুজিব আয় আয় ঘরে আয়!”

**Suggestion:**

- This poem could capture some verses/lines reflecting the love of other nations/ethnic minorities as well. Or
- The poem on Bangabandhu written by Annadashankar could be put here replacing this one.

**Class VII**

**সপ্তবর্ষ (Saptaborna)**

**Last edition: 2021**

সপ্তবর্ষ (Saptaborna), is a textbook for class XII, has been developed to help students attain competency in all four language skills, i.e. listening, speaking, reading and writing. Apart from growing the skills of listening, speaking, reading and writing the book titled Saptaborna aims to incite in the students an interest and understanding of the beauty and strength inherent in Bengali Literature. Also, through the reading of stories, poems, articles students will be curious about the various aspects of life, nature and the world. We also believe that they will gravitate towards reading and also understand, enjoy and internalize the contents better.

There are 10 proses/stories/writings/articles/literary compositions, and 10 poetries in this book.

**1. Name of the story/writing/article/play:** লখার একুশে (Lakhar Ekushey- The ekushey of Lakha) written by AbuBakar Siddique

**Page 79-10**

**Findings and Comments with recommendations:**

The story highlighted the spirit and impact of the language movement 1952. Ekushey February, now internationally declared as ‘International Language and mother tongue day’, has created huge impact on the people of Bangladesh. This story uphold the rights of freedom, liberty and of mother tongue of a nationality.

**2. Name of the story:** মরু-ভাস্কর (Moru Vaskar- The Sun of the Desert) written by Habibullah Bahar

**Findings and Comments with recommendations:**

The prose portrait the noble characteristics of the Prophet Muhammad (SM), which are aligned with some important clause of the declaration of human rights. Muhammad propagated against the spirit of indiscrimination, uphold the spirit of equity, and he demonstrated the dignity for the slaves as well. He was liberal to other religions. He contributed to establish the equal status and dignity for women as the writer portrait him in this prose. Reading this prose, students will attain the spirit of freedom, morality, equality of men and women, love to children and domestic helps.

**Recommendation:**

- Prose on the life of the prophets of other religions should be put in the book.

**3. Name of the story: পাখি (Pakhi, The Bird) written by Lila Majumder**

**Page: 24-26**

**Findings and Comments with recommendations:**

The story portraits a highly sensible adolescent girl and a boy. The girl is slightly physically challenged. Their relative take good care of her. And she take cares of a bird who is also physically challenged. Reading this story students will be sensible as well to the physically challenged persons.

**4. Name of the story: পিতৃপুরুষের গল্প (Pitripurusher golpo, the story of paternal ancestors) written by Harun Habib**

**Page: 32-36**

**Findings and Comments with recommendations:**

The well-articulated story narrates the history of liberation War, Mass Killing 25<sup>th</sup> March 1971, Language Movement, Shaheed Minar (Martyrs' Monument) in the form of conversation between a freedom fighter and his nephew. Unfortunately it tells about the glorious contribution of Men only, and ignored the contribution of the women folk of the country who took part in the Liberation War 71. The title of the story also reflects the story of paternal ancestors - পিতৃপুরুষের গল্প.

**Recommendations:**

1. The name of the story could be পূর্বসূরীদের গল্প (Story of Ancestors or Predecessors), and it should reflect the prideful contribution of the womenfolk as well.

**5. Name of the story:** রোকেয়া সাখাওয়াত হোসেন-Written by Selina Hossain

**Page: 44-46**

**Findings and Comments with recommendations:**

This prose portrayed the brief life and works of Rokeya, the pioneer of women empowerment movement. She fought for the liberation of women, and wrote a number of books reflecting that spirit in order to stimulate womenfolk of the country. The students will feel deep respect to that great lady, who devoted her life for the education and freedom of women. Reading this, students will also be inspired to cooperate girls to carry forward their education towards a human life.

**Recommendations:** The struggles Rokeya faced to march forward could be captured a bit detail and vividly.

**6. Name of the story:** সেই ছেলেটি (That Boy)-Written by Mamunur Rashid

**Page: 50-52**

**Findings and Comments with recommendations:**

This is a play and it reflected a hopeful situation for partially physically challenged special boy. The play created such a sensible environment where classmates and teacher demonstrated practical cooperation to a partially challenged student who wants to study with other classmates. Reading this play, students will be empathetic to fellow mates and others who are special children in the society.

**7. Name of the story:** বাংলাদেশের ক্ষুদ্র জাতিসত্তা (Ethnic Minority/a group of small nationality of Bangladesh)-Written by A. K. Sheram

**Page: 55-58**

**Findings and Comments with recommendations:**

An ethnic minority is a group of people who differ in race or color or in national, religious, or cultural origin from the dominant group — often the majority population (here Bengali) — of the country in which they live. Bangladesh is a country of cultural and ethnic diversity, with **over 54** indigenous peoples speaking at least 35 languages, along with the majority Bengali



population. The vast majority of Bangladeshis are **ethnolinguistically Bengalis**, an Indo-Aryan people.

বাংলাদেশের ক্ষুদ্র জাতিসত্তা (Ethnic Minority, a group of small nationality of Bangladesh) is an well written text placed in this book. The writer himself is a part of one of those nationality (Monipuri). It portrayed the life-style, norms, tradition and culture of 6 nationality- Chakma, Garo, Marma, Tripuri and Monipuri. Reading this article students will be able to understand that there are number of nationalities (not only Bengali) in Bangladesh. They will also perceive the beauty of diversity, and beauty of diversified nationality in our country. They will demonstrate respect to other small nationality. They will be enriched and appreciate the importance of broader nationality.

#### **Recommendations:**

The list of all minor nationalities could be placed somewhere, may be in the Path Porcihity (introduction to the text), placed after the main text.

(There are approximately two million people from **27** officially recognized ethnic minority groups in Bangladesh. They constitute approximately 1.25 percent of Bangladesh's population).

**8. Name of the Poem:** কুলি-মজুর (*Kuli-mojur* meaning porter-laborer,) written by Kazi Nazrul Islam

**Page: 67**

#### **Findings and Comments with recommendations:**

The poem uphold the contribution of porters and laborers, and tried to stimulate the students to pay honor and dignity to kuli majur (and broadly to all workers in the world), and be sensible and good behaving with them. This piece of highly humanitarian poetry highlighted the rights of all human being, and uphold the spirit of humanity. This one of the best selection in this book in order to sensitize students for the sake of all walks of people and towards humanity.

**9. Name of the Poem:** শোনো একটি মুজিবরের থেকে (**The voice of not one, but million Mujibors singing**) written by Gouriproshonno Majumder

**Page: 76**

#### **Findings and Comments:**

This unique piece was written on Bangabandhu during liberation war 1971, and this uphold the spirit of liberty and freedom for Bangladesh, which is aligned with the HDR.

**10. Name of the Poem:** সাম্য (The Equity) written by Sufiya Kamal

**Findings and Comments with recommendations:**

This is a short piece of poetry reflected the need of unity and combined participation for upholding the rights of human being and the equality and equity both for men and women. Dignity of labor of all classes of human being has also been honored here. Reading this poem, students will get the message that intense love and cooperativeness to be created among all human being, irrespective of religions, colors, castes, classes in order to build a peaceful world.

**Class VIII**  
**সাহিত্য কণিকা (Sahittya Kanika)**  
**Last edition: 2021**

**The Purpose of the book is same as other books for class 6 and 7**

There are 11 proses/stories/writings/articles/literary compositions, and 13 poetries in this book.

**1. Name of the story/writings:** ‘এবারের সংগ্রাম স্বাধীনতার সংগ্রাম’ (Struggling this time for the Struggle for Liberation); an speech by Shaikh Mujibur Rahman

**Page: 31-37**

**Findings and Comments with recommendations:**

The world famous speech has been recognized as the international memory of the world by UNESCO. This speech boldly protested the torture on the people of the then East Pakistan by the Military Junta of West Pakistan. It uphold the struggle and spirit of liberty of a nation to form their own sovereign country- Bangladesh. This speech honored the spirit of nondiscrimination between Hindu and Muslim, Bengali and non-Bengali as well. All these are the reflection of the UDHR.

**2. Name of the story/writing/article:** ‘বাংলা নববর্ষ’ (Bangla New year) Written by Shamsuuzzaman Khan

**Page: 68-69**

**Findings and Comments with recommendations:**

This writings elaborated the history of Bangla new-year and its various cultural aspects. Reading this, students will know how the consistent celebration of Bangla Nababarsho contributed to the development of Bengali Nationality and liberation war of Bangladesh.

**3. Name of the poem:** ‘মানবধর্ম’ (Religion of Humanity) Written by Lalan Shah

**Page: 68-69**

**Findings and Comments with recommendations:**

Reading this unique and sensitizing song/poem, students will be able to perceive that identity of any person is ‘human’. This identity supersede all other identity. It is above all identity- religion, caste, and race. No discrimination should be executed among human.

**4. Name of the poem:** দুই বিঘা জমি (Two Bigha's of land) - Written by Rabindranath Tagore

**Page: 88-90**

**Findings and Comments with recommendations:**

This touchy piece of poetry portrayed a very sensitive issue of land grabbing, and torture on a poor landowner by a Jamindar. Reading this, students will be empathetic to the poor and tortured people. They will be aware of the cruelty of the exploiters. This reflects the HRD of right to own property, and nobody should be discharged from her/his. And no one shall be arbitrarily deprived of his property.

**5. Name of the poem:** নারী (The women)-Written by Kazi najrul Islam

**Page: 100**

**Findings and Comments with recommendations:**

In this poem the poet uphold the spirit of equity, and the contribution of women in every respect. Reading this sensible poem, students will be sensitized to the power and contribution of womenfolk in the development of whole world. They will be respectful, and will be aware of the equal rights and empowerment of women.

**6. Name of the poem:** রূপাই (Rupai, the name of rural youth)- Written by Jashimuddin

**Page: 117**

**Findings and Comments with recommendations:**

This poem portrayed the beauty and strength of a rural youth whose color is black. The poet with his sweet pen uphold the pride of black Rupai. This will sensitize readers to enlighten and open their eyes to see and assess the black and white equally.

**8. Name of the poem:** প্রার্থী (Prarthi- The claimant) - Written by Sukanta Bhattacharya

**Page: 130**

**Findings and Comments with recommendations:**

The poet prays to the Sun for the sunlight for the poor, cloth less and shelter less people. It expressed empathy toward deprived children. Reading this touchy poem, students will be sympathetic and cooperative to the poor, exploited and and deprived, poor, cloth less and shelter less people, and children.

**Class IX-X**  
**বাংলা সাহিত্য**  
**(Bangla Shahittya (Bengali literature))**  
**Last edition: 2021**

**The Purpose of the book is same as other books for class 6, 7 and 8.**

There are 31 proses/stories/writings/articles/literary compositions, and 32 poetries published in this book.

**1. Name of the story/writing/article:** ‘সুভা’ (Shuva, name of a girl) Written by Rabindranath Tagore.

**Page: 12-15**

**Findings and Comments with recommendations:**

The story depicted the pathetic life of a speech-impaired girl. The mind and inexpressible feeling, emotion and subtle latent sufferings of Suva has been written with an empathetic language. Reading this, students will be empathetic to PWDs.

**2. Name of the story/writing/article:** ‘দেনাপাওনা’ (Dena-paona meaning give and take) Written by Rabindranath Tagore.

**Page: 21-26**

**Findings and Comments with recommendations:**

The story portrayed an unbearable mental torture with a poor girl and his father for dowry. This story highlighted the spirit of HRD- right to be freed of torture and devaluation. Reading this, students will be empathetic to this kind of girl, and will be aware of not taking dowry.

**3. Name of the story/writing/article:** ‘অভাগীর স্বর্গ’ (Ovagir Shorgo’, the Paradise of Ovagi) Written by Sharatchandra Chattapaddhay.

**Page: 35-43**

**Findings and Comments with recommendations:**

This highly sensitive story illustrated the cruelty of upper-class and torture to the lower-class. This reflected the inhuman *jatived protha* (discrimination among different castes), and cruelty, exploitation, torture, humiliation of Jamindari administration over the poorest and lower-class

society, which goes against the HDR. Reading this sensitive and stimulating story, students will be highly humanitarian, sensible, and become against the so called tradition of discrimination of class and cast system.

**4. Name of the story/writing/article:** ‘নিরীহ বাঙালি’ (Niriho Bangali, meaning Naieve Benglalees)- Rokeya Shakhawat Hossain

**Page: 44-47**

**Findings and Comments with recommendations:**

This literary writing titled *Niriho Banglai* has visualized the nature of Bangali with great wit and humor. Besides, in a subtle way and with strong logic the writer urged men to offer honor to the women folk, and to help in domestic work. However, one sentence, she has placed here which is, in the present context, conflict sensitive-

“যে লক্ষীছাড়া দিব্যাঙ্গাদিগকে রন্ধন করিতে বলে, তাহার ত্রিবিধ দণ্ড হওয়া উচিত। যথা : তাহাকে (১) তুষানলে দগ্ধ কর, অতঃপর (২) জবেহ কর, (৩) তারপর ফাঁসি দাও!” (পৃষ্ঠা ৪৬)

**5. Name of the story/writing/article:** ‘মানুষ মুহম্মদ (সঃ)’ (Muhammad, human being)- Mohammad Wazed Ali

**Page: 73-77**

**Findings and Comments with recommendations:**

This literary article narrated the highly appreciable human qualities of Muhammad(SM), the Prophet of Islam. Reading this well written narratives, students will be enlightened and stimulated to lead an ordinary life, learn to sacrifice and devote own life for the welfare of others, and will love all kind of human being irrespective of creed, caste, religion.

**6. Name of the story/writing/article:** ‘নিমগাছ’ (Nimgaas, a medicinal plant; also called **nim or margosa**)- written by Bonoful

**Page: 80-81**

**Findings and Comments with recommendations:**

Neemgas, is a symbolic short story and literary and touchy composition. This story expressed the slimily between a Neem plant and a women inside a house. It highlighted the sacrifice, humanity, family and societal importance of women.

**7. Name of the story/writing/article:** ‘উপেক্ষিত শক্তির উদ্বোধন’ (Uprising of ignored strength and potentials)- written by Kazi Nazrul Islam

**Page: 83-84**

**Findings and Comments with recommendations:**

This, inspirational literary composition/disquisition, uphold the spirit of equity and democracy. It highlighted the power and potentials of oppressed people. Reading this stimulating piece of writing, students will be enlightened regarding the dignity and power of so-called poor and low cast people. They will also be spirited to uphold and establish the dignity of any class of people irrespective of race, caste, gender, religion, and nationality.

**8. Name of the story/writing/article:** ‘শিক্ষা ও মনুষ্যত্ব’ (Education and Humanity)- written by Motaher Hossain Choudhury

**Page: 83-84**

**Findings and Comments with recommendations:**

In this literary article, the writer identified the relation between education, humanity and human values. Reading this article, students will be inspired to be enlightened through education in order to achieve humanity and human-values. The following statement amplified the importance and role of education, and humanity to reach freedom, which are the major elements of HRs.

“অন্নবস্ত্রের প্রাচুর্যের চেয়েও মুক্তি বড়, এই বোধটি মনুষ্যত্বের পরিচায়ক। চিন্তার স্বাধীনতা, বুদ্ধির স্বাধীনতা, আত্মপ্রকাশের স্বাধীনতা যেখানে নেই, সেখানে মুক্তি নেই।” (পৃষ্ঠা-৮৭-৮৮)

**9. Name of the story/writing/article:** ‘মমতাদি’ (Momotadi, a domestic help)- written by Manik Bandopadhyay

**Page: 104-110**

**Findings and Comments with recommendations:**

This literary sensible composition/story portrayed a friendly relation between a housemaid and the owners. Students will learn to be sensitive about the dignity of labor and demonstrate humanity to all class of people.

**10. Name of the story/writing/article:** ‘রহমানের মা’ (Mother of Rahman, a freedom fighter) Wtten by Ranesh Dasgupta

**Page: 112-113**

**Findings and Comments with recommendations:**

This piece of story uphold the spirit of patriotism and liberation war 71, and portrayed the spirit of an outspoken courageous mother of a martyred in 1971- Rahman. It expressed the sense of self-respect and power of women as well.

**11. Name of the story/writing/article:** ‘পয়লা বৈশাখ’ (Pohela Boishakh,) Wtten by Kabir Choudhury

**Page: 116-118**

**Findings and Comments with recommendations:**

This article highlighted the spirit of Bangla New Year’s festivity and the spirit of nationality which are aligned with the articles of UDHR- Everyone has the right freely to participate in the cultural life of the community, enjoying the national identity. Bangla New Year’s festivity and celebration overcome the narrow-minded attitude of religions and other nationality of Bangladesh.

**12. Name of the story/writing/article:** ‘বনমানুষ’ (Bonomanush, The anthropoid ape) Wtten by Abu Ishak

**Page: 121-125**

**Findings and Comments with recommendations:**

This literary composition/ story portrayed a fearful situation of the picture of communal riot of Kolkata. Reading this, narration, students will be sensitized of not being a communal person. They will be inspired to be a person free of narrow-mindedness identity of religion.

**13. Name of the story/writing/article:** ‘স্বাধীনতা আমার স্বাধীনতা’ (Liberation, my independence)- Written by Momatajuddin Ahmed

**Page: 135-142**

**Findings and Comments with recommendations:**

This, well represented play highlighted the spirit of liberty and freedom. Reading this play, students will be inspired to love their motherland, and to sacrifice their life for freedom humanity and liberty of people.



**14. Name of the story/writing/article:** ‘আমাদের সংস্কৃতি’ (Our Culture)- Written by Anisuzzaman

**Page:** 152-154

**Findings and Comments with recommendations:**

This article/disquisition tried to discover the roots and nature of our rich culture. Reading this article, students will be enlightened and sensitized about the tradition, heritage, feeling of humanity, and non-communal spirit of our culture.

**15. Name of the story/writing/article:** ‘রক্তে ভেজা একুশ’ (The bloodbath Ekush)- Written by Salina Hossain)

**Page:** 171-175

**Findings and Comments with recommendations:**

This is a very touchy story of the Language movement 52, where men and women, boys and girls, child and young, different classes of people played bravos role, and they were tortured and fired by Pakistani armed forces/ law enforcement force. This fact based story reflected the spirit of freedom of language and nationality.

**16. Name of the story/writing/article:** ‘তথ্য প্রযুক্তি’ (Information and Technology)- Written by Muhammad Zafar Iqbal

**Page:** 183-185

**Findings and Comments with recommendations:**

This article narrated briefly the benefit and purpose of the digital computer and Information technology. Student will be able to capture the basic principles of how a Computer works for digital information processing and displaying to the users. This article will inspire students to be enlightened toward scientific advancement in technology and its benefit. UDHRs urges for the rights of use of scientific development so far: “Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits”.

**17. Name of the poetry:** ‘বঙ্গবাণী’ (Bongobani, meaning The Bangla language) - Written by Abdul Hakim

**Page:** 195-196

**Findings and Comments with recommendations:**

This sensible piece of poetry written before about 400 years amplified the dignity and love to the motherland and mother tongue. Reading this poem, students will uphold the spirit of motherland language and nationality as well. The following verse is used widely quote:

‘যে সব বঙ্গেতে জন্মে হিংসে বঙ্গবাণী ।  
সে সব কাহার জন্ম নির্ণয় না জানি । ।  
দেশী ভাষা বিদ্যা যার মনে ন জুয়ায় ।  
নিজ দেশ ত্যাগী কেন বিদেশে ন যায় । ।”

**18. Name of the poetry:** ‘কপোতাক্ষ নদ’ (The river Kapatakkha) - Written by Mikel Madhusudan Dutt

**Page:** 198

**Findings and Comments with recommendations:**

This piece of sonnet reflected the love to the mother land and mother tongue by the poet while he was in England. Readers will be stimulated to their motherland and mother tongue.

**19. Name of the poetry:** ‘জুতা-আবিকার’ (The creation of shoe) - Written by Rabindranath Tagore

**Page:** 208-211

**Findings and Comments with recommendations:**

This significant poem uphold the intellectual ability of an illiterate show maker. To solve a problem we usually search for a wise and highly educated or intellectual person. But an ordinary person also can easily give an idea to solve any problem. No one is ignorable in this world- this learning will inspire student to pay honor to every class and profession of people.

**20. Name of the poetry:** ‘অন্ধ-বধূ’ (Andha-Bodhu, a blind bride) - Written by Jatindramohan Bagchi

**Page:** 213-214

**Findings and Comments with recommendations:**

This highly PWD-sensitive piece of poetry in the form of a prologue, uphold the intellectual ability of a visually impaired bride. She can feel, perceive and understand every single beauty and reflection of the nature. Despite being a visually impaired woman, she expresses the beauty of life and nature vividly. Reading this sensible poem, students’ mind will be melted, will be empathetic and respectful to the PWDs.

**21. Name of the poetry:** 'মানুষ' (Manush, the Human) - Written by Kazi Najrul Islam

**Page:** 230

**Findings and Comments with recommendations:**

This unparalleled piece of literary composition has been composed upholding the spirit of equality and equity, and highlighted and placed 'human' above all. Reading this touchy poem, students will be sensitized that the prime identity of a person is 'human' - not their religion, class, cast, creed, race or nationality, and they should not be judged on whether they are rich and poor.

**22. Name of the poetry:** 'উমর ফারুক' (Umar Faruk, the name of a Khalifa of Islam) - Written by Kazi Najrul Islam

**Page:** 233-236

**Findings and Comments with recommendations:**

This is equally sensible piece of literary composition, has been composed upholding the spirit of equality and equity, and highlighted and placed 'human' above all. It also cited an example of proper judgment according to their rule of law. Reading this touchy poem, students will be sensitized that the prime identity of a person is 'human' - not their religion, class, cast, creed, race or nationality, and they should not be judged on whether they are rich and poor.

**23. Name of the poetry:** 'আমার দেশ' (My Country/Our land) - Written by Sufia Kamal

**Page:** 250-251

**Findings and Comments with recommendations:**

This encouraging and enthusiastic poem highlighted the open-mindedness, unity, fraternity, cooperation and respect to each other of the people of Bangladesh. Reading this poem, students will be sensitized to be united, developing bondage and cooperating each other in any situation. All these are the reflection of UDHRs.

**24. Name of the poetry:** 'আশা' (Asha meaning The Hope) - Written by Sikander Abu Zafar

**Page:** 254-25

**Findings and Comments with recommendations:**

This piece of poetry highlighted the empathy and honour towards mass people-poor and hardworking. This poem highlighted the spirit of humanity and love to the life of poor people.

Reading this poem, students will be sensitized to those people, and will be inspired to lead a simple life and demonstrate solidarity towards simple mass people.

**25. Name of the poetry:** ‘মে-দিনের কবিতা’ (Songs of May-Day) - Written by Suvash Mukhapaddhya

**Page:** 264

**Findings and Comments with recommendations:**

This piece of inspirational poetry called people for the struggle for freedom from exploitation, torture, inhumane behavior, dishonoring action against the exploiter. This piece of verses also calls people to be united to boost up the struggle to put strenuous effort to be freed from century-long exploitation and imprisonment. Students will be inspired to put their effort for the freedom of oppressed people which is also the mandate of HRs.

**26. Name of the poetry:** ‘রানার’ (Runner, the postman) - Written by Sukanta Bhattacharya

**Page:** 270-271

**Findings and Comments with recommendations:**

This is an outstanding empathetic verse composed reflecting the restless-leisure less life of a postman (Runner), who starts his work before sunrise and finish at mid night or even after that. He distributes letters full of love and pain to the people came from their friends, relatives and lovers. But he don't have time to take rest for himself. This scenario reflected the violation of one special articles of UDHR which guaranty leisure for everybody. Reading this poem, sensitive and friendly poem, students will be sensitized to this sort of people in the country who are sacrificing their life for other.

**27. Name of the poetry:** ‘তোমাকে পাওয়ার জন্যে, হে স্বাধীনতা’ () - Written by ShamsurRahman

**Page:** 275

**Findings and Comments with recommendations:**

This another wonderful piece of poetical composition, which uphold the spirit and demand for freedom and liberty, and reflected the torture on Bangladeshi mass people by Pakistani Junta. They hold genocide/ mass killing, slaughtered huge number of people. They wanted to abolish the name of Bengali nationality from the globe. These are in against the rights declared and guaranteed in UDHR.

**28. Name of the poetry:** ‘আমার পরিচয়’ (Aamar Porichoy- My identity)- Written by Syed Shamsul Haq

**Page:** 282

**Findings and Comments with recommendations:**

This is another touchy piece of literary poetical composition, uphold the spirit of freedom, nationality, heritage and struggle for liberation, which comply with a number of promise of HRs. Reading this, student will be enlightened about the history heritage, struggle for liberation and so many historical facts held in Bangladesh.

**29. Name of the poetry:** ‘বোশেখ’ (‘Boshekh’-The first month of Bangla calendar)- Written by Al Mahmood

**Page:** 282

**Findings and Comments with recommendations:**

This poetry is metaphorically written and reflected and urged for the uprooting of torture and exploitation from the land. Every person should be free of torture is one of HR mandate/promise.

**30. Name of the poetry:** ‘চুনিয়া আমার আর্কেডিয়া’ (Chunia is my Arcadia))- Written by Al Mahmood

**Page:** 291-292

**Findings and Comments with recommendations:**

This is a symbolic poem where Chunya is the name of an imaginary Adibashi village. That village did not experience any violence, bloodshed, torture, lack of peacefulness. They experienced only love and respect to each other. They all are happy there. They believe all human being are equal, which reflects the prime conclusion and mandate of HR declaration. This poem uphold the love and harmony of Ethnic Minority people.

**31. Name of the poetry:** ‘স্বাধীনতা, এ শব্দটি কীভাবে আমাদের হলে’ (Independence, how this very phrase become of ours) - Written by Nirmalendu Goon

**Page:** 295-296

**Findings and Comments with recommendations:**

This poetry is one of appealing piece of poetry, and it uphold the spirit of a great leader Bagabandhu Sheikh Mujib who fought for the freedom of our country. It declares freedom and liberty which is the core mandate of HRs.

**32. Name of the poetry:** 'সাহসী জননী বাংলা' (Bravous Mothe Bangla)- Written by Kamal Choudhury

**Page:** 301

**Findings and Comments with recommendations:**

This piece of poetry amplified the courage and struggle of the people of Bangladesh, our motherland. It has highlighted the fight of the freedom fighters and mass people against the torture of Pakistani Junta. According to HRs, no one should be tortured, every nation and every people have the right to protect themselves from the torture, to enjoy the freedom.

**32. Name of the poetry:** 'মিসিল' (Misil) - Written by Rudra Muhammad Shahidullah

**Page:** 305

**Findings and Comments with recommendations:**

This is an inspirational piece of poem which calls for the advancement of people and advanced political workers to march forward for the realization of rights, which was the promise of liberation war and which is also aligned with the UDHRs- all human being have the right to enjoy their rights.

## Social Studies

বাংলাদেশ ও বিশ্বপরিচয়

**Class 6, 7, 8**

### Overall introduction to

বাংলাদেশ ও বিশ্বপরিচয়

**(Bangladesh and Global studies)**

বাংলাদেশ ও বিশ্বপরিচয়, is the textbooks for class Six, Seven and Eight, has accumulated a number of topics from various subjects like social science, history, civics, economics, and geography. Reading this series of books developed by NCTB for class 6, 7, 8, students will be oriented with the concept of society and environment, history and tradition and heritage, culture, socio-economic-political status and international issues and organizations. It is expected that students will be endowed with good eyesight to be a good citizens bearing values and sound knowledge of the history and heritage of Bangladesh; will get the opportunity to develop themselves to be a responsible citizens of the country. Apart from those, they will be able to enrich their world of knowledge, and be enlightened about the global issues and international organizations. Also, they will be inspired and equipped with the life skills needed to solve various problems of the society and the state. We also believe that they will gravitate towards reading and also understand, enjoy and internalize the contents better, if the teachers are well equipped with the subject matters.

### Class VI (Six)

বাংলাদেশ ও বিশ্বপরিচয়

**(Bangladesh and Global Studies)**

**Last edition: 2021**

There are total 13 chapters in this book, and each chapter contains a number of lessons. The chapters are: Chapter-1: History of Bangladesh; Chapter-2: Bangladesh and world civilization; Chapter-3: Bangladesh under the global geographical sphere; Chapter-4: Introduction to Demography/population of Bangladesh; Chapter-5: The society of Bangladesh; Chapter-6: The Culture of Bangladesh; Chapter-7: The Economics of Bangladesh; Chapter-8: Bangladesh and its Citizens; Chapter-9: The Environment of Bangladesh; Chapter-10: Child rights in Bangladesh; Chapter- 11: Growing-up of the children in Bangladesh and its obstacles; Chapter-12: Bangladesh and Regional Cooperation; and Chapter-13: Sustainable development Goal

## Findings/comments/remarks/suggestions

### 1. Name of the chapter-1: বাংলাদেশের ইতিহাস (১ম অধ্যায়) (Chapter-1: History of Bangladesh)

Page: 1-12

#### Findings and Comments with recommendations:

This chapter discusses with the history of liberation war and inhuman torture of Pakistani Military Junta during that wartime; also reflected on the heritage and culture of glorious old aged/ancient Bangla. It reflected the contribution of empire of Pals' kingdom in uplifting political, economic, sculpture and arts. The first king Gopal abolish the hundred years of quarrel, war among small kingdoms, disharmony, violence and anarchy. During the regime of Pals, communal harmony in the state policy and coexistence of different religions, especially Brahmins and Buddhists were a significant expression and practice.

Different lessons of this textbook highlighted about the communal harmony; till now it exists in the country. Reading this important texts, students will be stimulated to maintain religious and communal harmony in their life and practice. They will also be prideful of own country- the Independent Bangladesh. This reflect the right to nationality enshrined in HRs.

However, it has not mentioned any role and contribution of women and the people of ethnic minority/nationality in the liberation war of Bangladesh.

**Rec:** In the next edition, the book should reflect the role of women and the people of ethnic minority/nationality in the liberation war of Bangladesh.

### 2. Name of the chapter: 'বাংলাদেশ ও বিশ্বসভ্যতা' (২য় অধ্যায়) (Bangladesh and world civilization-chapter two)

Page: 13-22

#### Findings and Comments with recommendations:

This chapter portrayed different cultures, heritages and civilizations, which have dealt with the civilizations of different nationality, territory- Indian urban civilization, Mesopotamian civilization, Chinese civilization and Persian civilization. Reading all these, students will be enlightened about the world civilization and be sensitized to all cultures and civilization, and be respectful to those. They are expected to be get rid of narrowness of undermining other Casts, Creeds, Religions, Cultures, Heritages, and Nationalities.

### 3. Chapter-3: 'Bangladesh under the global geographical sphere' discusses about where



**Findings and Comments with recommendations:**

Bangladesh situated in the world map and under which continent out of 7. It also discusses about the climate economics, religions and related other issues. It mentioned the names of Tensing and Hilary with their portrait. But it did not put the portrait of Nishat Mazumdar and Wasfia Najrin.

Recommendation: in the next edition, it should put the portrait of Nishat Majumder and Wasfia Nazjin, MA Muhit and Musa Ibrahim.

**4. Chapter-4: ‘Introduction to Demography/population of Bangladesh’ (Page 32-39)** deals with the population and demography of Bangladesh, and about the causes and impact of overpopulation in the country.

**5. Chapter-5: ‘The society of Bangladesh’ (page 40-47)** deals with the concept of society and its evolution and stages from the ancient society (Hunting and food collection, horticulture, Livestock, agro based, industry based etc.) to till date. It also explains the nature and forms of the society in Bangladesh, and the comparison of the mode of production between the agricultural and modern society. It also discussed about the information and technology which align with one of the HRs (to enjoy the arts and to share in scientific advancement and its benefits)

**6. Chapter-6: The Culture of Bangladesh**  
**Page 48-54**

**Findings and Comments:**

Lesson 3 and 4 of this chapter amplified the diversified cultures of Bangladesh, and uphold the spirit of humanity (Page 50). That is love to other human beings, communal harmony, harmony among human beings are reflected in the songs of Lalou, Rabindranath and Kazi Nazrul. The lesson 5 of this chapter highlighted the cultures of minor nationalities like Garo, Santal, Monipuri, ethnic minority of north Bengal, and Tripuri.

The following verses presented in the page 50 under lesson 3&4 of this chapter also uphold the spirit of humanity; and entrusted on the spirit of supremacy of human being over any other identity:

“সবার উপরে মানুষ সত্য  
তাহার উপরে নাই”- চণ্ডীদাস

“নানা বরন গাভীরে ভাই, একই বরন দুধ

জগৎ ভরমিয়া দেকি, একই মায়ের পুত্র।”- অজ্ঞাতনামা

“মোরা একই বৃত্তে দুটি কুসুম হিন্দু-মুসলমান।  
এসলিম তার নয়নমণি, হিন্দু তাহার প্রাণ।”- নজরুল

## **7. Chapter-7: The Economics of Bangladesh**

**Page 55-65**

### **Findings and Comments with recommendations:**

This chapter discusses the financial livelihood, different sectors of financial improvement in Bangladesh, and the potentials of financial upliftment. Lesson 5 (page 60) narrated the contribution of garments sector in the financial upliftment and foreign currency. But it missed to mention the major contribution of womenfolk in this sector. They have been contributing a lot in both in rural and urban, and agro and industrial sectors as well.

**Recommendation:** In the next edition it should highlight the major contribution of womenfolk in this sector which contributed in the financial upliftment and foreign currency of Bangladesh

## **8. Chapter-8: Bangladesh and its Citizens**

**Page 66-74**

### **Findings and Comments with recommendations:**

Lesson 3 of this chapter deals with the concept of citizenship and their rights along with the role of citizens to contribute to the development of the country. It especially highlighted the rights of citizens to political and social benefit from the state. These are aligned with one of the important rights endowed in the HRs declaration.

However, it has not presented any articles of UDHRs in line with this. There is a scope of reflecting selective articles of UDHRs related to the right to nationality, social security, etc. in this chapter. Reading this chapter, students will be equipped with the role of citizens to the state and will be aware of their political and social rights.

**Rec:** In the next edition, the book should reflect the selective articles of HRs (article-21 and 22) in this chapter.

**9. Chapter-9: The Environment of Bangladesh** discusses different environmental issues of the country. Problems of environment, and its remedies etc.

**10. Name of the chapter: ‘বাংলাদেশে শিশু অধিকার’ (১০ম অধ্যায়) (Child rights in Bangladesh-chapter 10)**

**Page: 81-85**

**Findings and Comments with recommendations:**

This chapter narrated and explained clearly in simple language about the child rights declared by United Nations, and presented some important rights for the children (food, security, health, justice, social services and rights as a citizen) in the lesson 2. Right to be treated indiscriminately is also stated in the lesson 1. Reading this lesson, students will be sensible to all children irrespective of religion, nationality (including ethnic minority), sex (boys and girls). They will understand and internalize their rights, and will try to achieve those in their practical life. They will be empathetic to all children who are deprived of their due rights.

However, in the lesson 2, it missed an important point stated in the article 25 of UDHRs: Motherhood and childhood are entitled to special care and assistance. *All children, whether born in or out of wedlock, shall enjoy the same social protection.*

**11. Chapter- 11: Growing-up of the children in Bangladesh and its obstacles’**

**Page 86-94**

**Findings and Comments with recommendations:**

This chapter discusses the process of socialization and its impact in the life of children, Media of socialization of children, child labor and its impact on the life of children, etc. It also mentioned that torture on children and child trafficking is the violation of HRs. Students will be aware of the different ways of child rights violation and how to protect themselves from all those.

**Chapter-12: Bangladesh and Regional Cooperation** (Page 95-99) reflected on the different organizations and bodies established for mutual cooperation and harmony among the member state in Asia and South East Asia, for example, SAARC and ASIAN. Forms and function of EU, G7, and OIC, NAM are also in the text.

**Chapter-13: Sustainable development Goal (page 100-104)**

This chapter is on Sustainable Development Goals (SDG) which has been declared by UN in 2015 and will be targeted up to 2030. It describes the 17 major goals of SDGs, and many of them are aligned with HR declaration.

Rec: This chapter may mention the fact that many of the goals are aligned with HRs

## Class VII (Seven)

### বাংলাদেশ ও বিশ্বপরিচয় (Bangladesh and Global Studies)

Last edition: 2021

There are total 13 chapters in this book. Each chapter contains a number of lessons. The chapters are: chapter-1: Liberation War of Bangladesh; chapter-2: Culture of Bangladesh and its diversity; chapter-3: Children's growth in the family; chapter-4: Economics of Bangladesh; chapter-5: Bangladesh and its citizens; chapter-6: Election system of Bangladesh; chapter-7: Climate of Bangladesh; chapter-8: Introduction to the demography and population of Bangladesh; chapter-9: Rights of the old aged people and women of Bangladesh; chapter-10: Social problems of Bangladesh; chapter-11: Some countries in Asia; chapter-12: Bangladesh and International cooperation; and chapter-13: Sustainable development goals (SDGs)

#### 1. Name of the chapter-1: The Liberation War of Bangladesh

Page: 1-16

##### Findings and Comments with recommendations:

This chapter deals with the history of liberation war including language movement from 1947-71. Reading this, students will be stimulated to maintain religious harmony. However, it has not mentioned any role and contribution of women or ethnic minor people in the liberation war.

**Rec:** In the next edition, the book should reflect the role of women and ethnic minority in Liberation War 1971 and Language Movement 1948-52.

#### 2. Name of the chapter-5: 'বাংলাদেশের সংস্কৃতি ও সাংস্কৃতিক বৈচিত্র্য' (৫ম অধ্যায়) (Culture of Bangladesh and cultural diversity)

Page: 17-26

##### Findings and Comments with recommendations:

This chapter highlighted the cultural and ethnic diversity of Bangladesh, and side by side the religious unity and communal harmony have been highlighted in different lessons. Various cultures of different ethnic minorities reflected in the chapter. This is aligned with articles of UDHRs. Article-2. **Stated:**

“Everyone is entitled to all the rights and freedoms, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs”.

**Rec:** In the next edition, the book should mention the name and introduction to all nationalities including 40 ethnic minorities.

**3. Chapter-3: ‘The Growing up of children in the family’** especially discusses the role of family in bringing up the children with the love, affection, enduing them with the spirit of social values (empathy, mutual cooperation and respect), harmony, indiscrimination among caste, creed, religions, nationality and sex. These are the promises and expectation of HRs as well.

#### **4. Chapter-4: ‘Economics of Bangladesh’ (Page 35 to 44)**

**Lesson 1 and 2 (page 35 to 39) of this chapter** discusses about the traditional and informal and formal economics functions and initiatives of rural and urban Bangladesh, industries of Bangladesh (Large, small and medium industries), cottage industries, Agro based processing products, Contribution of theses in the development of financial growth of Bangladesh.

To mention, it missed to cite contribution of womenfolk and children in all these economic activities; though it mentioned the contribution of industries especially the garment sectors in employment and changing the lives of women folks.

**Rec:** This chapter especially these lessons (page 35-39) should cite clearly with example or data the contribution of womenfolk (and children) in all these economic activities and in the growth of national economy.

#### **5. Name of the chapter-5: ‘বাংলাদেশ ও বাংলাদেশের নাগরিক (৫ম অধ্যায়)’ (Bangladesh and the citizens of Bangladesh- chapter 5)**

**Page: 45-52**

#### **Findings and Comments with recommendations:**

Lesson 1 and 4 of this chapter deals with the rights and quality of citizens of Bangladesh. Quality of good citizens and rights of citizens have similarities with HRs. Lesson 4 also presented citizens’ 16 basic rights which comply with HRs. This lesson also presented the needs of communal harmony.

However, it has not presented any articles of UDHRs. There is a scope of reflecting some selective articles of UDHRs in this chapter. Reading this chapter, students will be equipped with the role of citizens to uphold the rights of citizen.

**Rec:** In the next edition, in this chapter and particular lessons, the book may reflect the selective articles of HRs related to these fundamental rights. **A separate chapter may be inserted in simple language reflecting the spirit and clarifying some major articles from UDHRs in this book.**

**8. Chapter-8: Election system of Bangladesh: (54-61)** presented the election system and its procedure in Bangladesh. The role and function of Election commission and the rules and regulation in enjoying the right to vote and casting vote, and process of being a candidate are also explained in this chapter. It describes the right to voting and democratic practice as well.

**Chapter-7: Climate of Bangladesh (62-72)** discusses about the nature of climate in Bangladesh, Cause and effect and impact of global warming especially in Bangladesh (tidal bore, cyclone, tornado, flood, river erosion, cold wave, *Kalbaishakhi* (Bengali: কালবৈশাখী **nor'westers**), Thunder, Draught etc.

**Rec:** This chapter can reflect some special impact on the lives of womenfolk and children, and old aged people in this regard.

**Chapter-8: Introduction to the demography and population of Bangladesh (73 to 85)** discusses about the causes of population growth and its impact on the natural resources and life of citizens and the country as well. It also reflected some point for remedies that on how to control the growth of population.

**9. Name of the chapter-9: 'বাংলাদেশের প্রবীণ ব্যক্তি ও নারী অধিকার' (Chapter-9: Rights of the old-aged people and women of Bangladesh**

**Page: 86-95**

**Findings and Comments with recommendations:**

This chapter deals with the rights and problems of senior citizens and women. The steps taken for the women and old people also been presented here. United Nations also announced some principles for the protection of rights of old aged people or senior citizens. But the lessons in this chapter missed to mention that these rights are also enshrined in the article 25 of HRs declaration. And declared an special day as the Probin Dibosh (Senior Citizens day)

**Recommendation:**

This section should mention that these are also the reflection of the article 25 of HRs declaration.

**Article 25 states: Right of social service:** Everyone has the right to a standard of living adequate

for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. Motherhood and childhood are entitled to special care and assistance. All children shall enjoy the same social protection.

**10. Name of the chapter:** 'বাংলাদেশের সামাজিক সমস্যা (১০ম অধ্যায়)' (Chapter 10: Social problems)

**Page: 96-102**

#### **Findings and Comments with recommendations:**

Lesson 1 to 4 of this chapter deals with Dowry and Child marriage and its bad implications in the life of girls and women, and even in the society as well. It clearly mentioned that dowry is illegal and prohibited by law; it's a punishable offence. At the same time, the practice of child marriage is still on the way. In the eye of law, taking dowry and enforcing to getting married without free and full consent of a person is punishable. In Bangladesh a big percent of under aged girls (under 18) are bound to get marry without their consents, which is a reflection of violation of women rights declared in the article 17 of UDHRs.

Reading this chapter, students will be aware of implications especially about punishment of taking dowry and child marriage, and will be act to protect dowry and child marriage.

#### **Recommendation:**

1. The text should mention that child marriage is the violation of women rights and declaration of HRs as well. Some relevant articles of HRs may be mentioned here in relation to these issues. Article: 17 of UDHR: **Men and women of full age**, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. **Marriage shall be entered into only with the free and full consent of the intending spouses.**
2. The lesson on child marriage (page 10-101) needs to discuss about the implications of child marriage at individual and family level. To mention, it discussed clearly about the causes and implications of and how to protect Dowry.

#### **11. Name of the chapter-11: Some countries in Asia**

(Page: 103-110).

It described the features and resources, and forms of government of different states and nations under Asia- India, China, Japan and Korea. As one of the states under Asia Bangladesh has a good relation and cooperation in many sectors. All these are simply described in this chapter.

**12. Chapter-12: Bangladesh and International Cooperation** especially outline the evolution and major functions of United Nations, and how it has been contributing in providing different kinds of support to its member states and establishing peace and justice in the globe. It also described the role and sacrifice of the members of Bangladesh Peace Mission.

### **13. Sustainable development Goal (page 100-104)**

This chapter is on Sustainable Development Goals (SDG) which has been declared by UN in 2015 and will be targeted up to 2030. It elaborated briefly in simple language the 17 major goals of SDGs, many of which are aligned with HR declaration.

**Rec:** This chapter may mention the fact that many of the goals are aligned with HRs

**Overall Recommendation:** A separate chapter may be inserted in this book in simple language reflecting the spirit of and clarifying some major articles from UDHRs.

## **Class VIII**

### **বাংলাদেশ ও বিশ্বপরিচয় (Bangladesh and Global Studies)**

**Last edition: 2021**

There are total 14 chapters in this book. Each chapter contains a number of lessons. The chapters are: chapter-1: Colonial Age and the liberation war of Bengal; chapter-2: The Liberation war of Bangladesh; chapter-3: Cultural change of Bangladesh and its development; chapter-4: Archeological Heritage of Colonial Ages; chapter-5: Socialization and Development; chapter-6: Economics of Bangladesh; chapter-7: Bangladesh: The State and Government system; chapter-8: Encountering Climate and Disaster in Bangladesh; chapter-9: Population and Development of Bangladesh; chapter-10: Social Problems of Bangladesh; chapter-11: Different ethnic community of Bangladesh; chapter-12: Natural resources of Bangladesh; chapter-13: Bangladesh and different International and Regional Organizations; chapter-14: SDGs

### **1. Chapter-1: Colonial Age and the liberation war of Bengal (page 1 -12)**

This Chapter articulated the concept of colonialism and British colonial ages (1757- 1947), and its socio-economic and political impact in the lives of Bengal. It also discussed different struggles by Bengalese for freedom and independence in different times and against different colonial regimes and kingdoms. This has also presented the rule of the East India Company and British rule as well.



Reading this chapter and its different lessons, students will be proud of their own country- the Bengal and now independent Bangladesh. They will be enlightened about the historical, cultural and resourcefulness along with their past glorious struggle for freedom.

## **2. Chapter-2: The Liberation war of Bangladesh (page 13-33)**

This chapter highlighted the background and role of different sectors and their heroic role in the liberation war. It portrayed the heinous activities of anti-liberation force. It discussed about the historical Speech of 7<sup>th</sup> March delivered by Bangabandhu which inspired the mass people of Bangladesh to prepare themselves for the war of liberation. It also reflected the proclamation of independence on the eve of 26 March by Bangabandhu. This chapter mentioned about the activities of associations of women, and the highlighted the role of Bangladesh Mahila Samity which made a rally and submit a memorandum to the British Prime Minister.

## **3. Chapter-3: Cultural change of Bangladesh and its development;**

### **Findings and Comments with recommendations:**

This chapter discusses about the cultural change and evolution, elements of cultural evolution. It captured the role of womenfolk in the economic sectors and their empowerment, equal rights, and freedom. It reflected the unity of Hindu and Muslim in the regime of Sultans. Reading this chapter students will be aware of process, elements and the role of technology (scientific advancement) to the cultural change and its development in Bangladesh. Notably, UDHR has declared the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

## **4. Chapter-4: Archeological Heritage of Colonial Ages (46-51)**

This chapter presented the archeological history and heritages of Bengal during the colonial era. Curzon hall, Panam nagar, Sarderbari (Lokoshilpa Jadughar has been established here), National Museum, Kuthibari of Rabindranath at Shilaidah, Kushtia. Reading this chapter, Students will be enlightened about our heritages. Students will be enlightened and interested to feel proud of the heritage of the country.

## **5. Chapter-5: Socialization and Development (52-60)**

This chapter discussed the concept of Socialization and its process and influences of different elements on socialization. They will be aware of different elements and take the good elements in their practical lives.

**6. Chapter-6: Economics of Bangladesh (Page 61-70)** - This an important chapter discusses the contribution of different sectors (formal and informal) contributing in the development of the economy and in developing the country. It explained different economic terms like GDP, GNP,

Per capita income (PCI), HDI, and contribution different sectors and subsectors in the growth of GDP.

**7. Name of the chapter:** 'বাংলাদেশ: রাষ্ট্র ও সরকার ব্যবস্থা (৭ম অধ্যায়)' (Chapter 7: Bangladesh: state and its government system)

**Page: 71-84**

**Findings and Comments with recommendations:**

In the lesson-3: Fundamental Principle stated four principles as basic ones: nationalism, socialism, democracy and secularism. It spelled out that with the exercise and establishment of the spirit of democracy will ensure the liberty, freedom and basic human rights. This is also enshrined in HRs declaration. However, the lesson on democracy (page 14) have the need and scope to elaborate a little more, especially, what is meant by basic human rights.

**Rec:** The lesson on democracy (page 14) to be elaborated a little more, especially, about what is meant by basic human rights. The lesson should also mention that these rights are aligned with some articles of UDHR (article-19)

**Chapter-8: Encountering Climate and Disaster in Bangladesh (Page 85-101)**

This chapter discusses about the global warming, its causes and impact on the climate change and its implications for the globe especially for Bangladesh. It also discusses different types of disasters, for example, Earthquake, Tsunami, Landslides, Fires and wild fires, and measures to be taken for reducing the risks and impact on the lives of people. The nature, intensity, vulnerability and consequences of various types of *disasters* also been explained in this chapter. The role of womenfolk in the prevention and post disaster activities are highlighted in lesson 7 of this chapter (page 93).

Students will be aware of global warming, climate change, and their role in "Disaster management, which is the complete set of policies, procedures and practices that are undertaken before a disaster occurs, when it occurs and after it occurs. They will be aware of their role in keeping the environment safe for the people.

**Chapter-9: Population and Development of Bangladesh (102-106)**

This chapter reflected on the demographic and population policy along with population problems of Bangladesh, and it discusses about the causes of population growth and its impact on the natural resources and life of citizens and the country as well. It also has reflected some steps taken by Government agencies and non-governmental steps on how to control the growth of population. How to capitalize population growth also been discussed in this chapter.

Students will be aware of population problems and act as an ambassador regarding the campaign on this issue.

#### **Chapter-10: Social Problems of Bangladesh (107-113)**

This chapter focuses on the juvenile crimes as one of the major issues of social problems in Bangladesh. In relation to this it reflected on the problems of drug addiction and how to prevent this disastrous problems. It presented the laws against drug control and punishment for the drug users and sellers. Bangladesh signed on 3 conventions to control drug addiction declared by United Nations.

Reading this lessons, student will be aware of juvenile crimes and its implications, drug addiction and its effect on the lives of drug addicted persons, and will be cautious to restrain themselves from all these criminal and social offenses, which is also harmful for themselves as well.

#### **Chapter-11: Different ethnic community of Bangladesh (page 114-126)**

This chapter portrayed the identity of different ethnic groups and small nationalities (small in size in terms of population) for example, Chakma, Marma, Garo, Santal, and Rakhains. This chapter reflected on their cultures, social lives, economic activities, religious lives and their transformations in the modern age. This is also one of the promises of UDHR that right to nationality.

It mentioned the names of some other nationalities or ethnic minorities: Tripuri, Mro, Tanchangya, Bom, Pangkhua, Chack, Khang, Khumi, Lusai live in the hill tracts; others are: Hajong, Koch, Khasi, Monipuri, Oraons, Mohali, Munda, Malpahari, Malo, Dalu, Hodi, Patra, Rajbongshi, Barman, Banai, Paan, Mahato, Kole.

Students will be aware of the existence of a number of ethnic groups and will be enlightened to know that they also have their own independent identity as nation/nationality like Bengali. They are expected to be respectful to all those nationalities. The only difference is Bengalese are major in members in terms of nationality.

**Rec:** It should mention the name of all 54 (it mentioned only 31) ethnic minority groups living in the country out of which only 35 are recognized by the state. And if possible should give a brief introduction to them. There are approximately two million people from **27** officially recognized ethnic minority groups in Bangladesh. They constitute approximately 1.25 percent of Bangladesh's population.

However, it is alleged that they are subjected to various human rights violations particularly with regards to rights to land, livelihood, language and culture.

**Chapter-12: Natural resources of Bangladesh (page 127-136)**

This chapter presented the richness of natural resources and its use in Bangladesh: Soil, Rivers, Mineral resources, and forest resources, fisheries, animal resources, Water resources (river, sea) and diversity of wild lives, etc.

**13. Name of the chapter-13: ‘বাংলাদেশ এবং বিভিন্ন আন্তর্জাতিক ও আঞ্চলিক সহযোগী সংস্থা (২য় অধ্যায়)’ (Bangladesh and different International and regional organizations for mutual cooperation)**

**Page: 137-143**

**Findings and Comments with recommendations:**

In the class 6 and 7, students have learnt about some regional organizations. In this chapter it discusses about some international organizations, bodies: UNICEF, UNESCO, UNDP, FAO, WHO and UNFPA. Regarding UNESCO, it amplified its role in establishing cooperation and harmony among different nationalities, justice, and peace and rule of law, and to Heighten and intensify all nations to uphold the spirit of humanity. It contributes in promoting education, science, cultures, heritage and language, which are also the pledges of UDHR (article 26 and 27).

Students will be illuminated about the function of international organizations, for example, lesson on UNICEF will educate them to know about the function of UNICEF in supporting child rights, and lesson on UNESCO will enlightened them about their role in promoting education, culture, heritage, language, communication. They will also realize the importance of culture, heritage, language and communication.

**Chapter-14: SDGs (Page 144-152)**

This chapter is on Sustainable Development Goals (SDG) which has been declared by UN in 2015 and will be targeted up to 2030. It elaborated briefly, in simple language, the 17 major goals of SDGs, many of which are aligned with HR declaration.

**Rec:** This chapter may mention the fact that many of the goals are aligned with HRs

**Overall Recommendation:** A separate chapter may be inserted in this book in simple language reflecting the spirit of and clarifying some major articles from UDHRs.

## Class 1X and X

### পৌরনীতি ও নাগরিকতা

(Civics and citizenship)

Last edition: 2021

There are total 11 chapters in this book. Each chapter contains a number of lessons.

#### 1. Name of the chapter-1: পৌরনীতি ও নাগরিকতা (১ম অধ্যায়) (Chapter 1: Civics and Citizenship)

Page: 1-11

##### Findings and Comments with recommendations:

This chapter deals with civics, citizenship, family, society, government, and relations of all those with government and state. Political rights and the rights of voting has been mentioned in this chapter. It has also explained the concept of state and its necessity. It has also dealt with the concept of government and relation between state and government. However, it may mention the HRs articles relating to these rights. Reading this chapter, students will be aware of their voting rights and basic role as a citizen for the state.

#### 2. Name of the chapter-2: নাগরিক ও নাগরিকতা (২য় অধ্যায়) (Chapter 2: Citizen and Citizenship)

Page: 12-21

##### Findings and Comments with recommendations:

This chapter deals with the concept of citizen and citizenship, process of getting a citizenship, double citizenship, attributes and characteristics of a good citizen, rights, duty and responsibility of a citizen. The scope and limit of citizens' rights, concept of ethical and legal rights (political, social and economic rights) also explained. It has also narrated about the Information Act, 2009 which includes the process of getting any information and process of providing information to a citizen. Those concepts have been discussed clearly and simply. Reading this chapter, students will be inspired to be a good citizen, and will be aware of their rights, how to maintain the rights of others and democratic values.

**Recommendation:** in the page 15 of this chapter, it has discussed the classification of citizens' rights. In this regard, it may point out some of the articles of UDHRs which aligns with these rights. For example, right to use law, right to education, right to family formation, voting right, and right to information are aligned with UDHRs; this may be mentioned clearly in the text while discussing legal rights endorsed by the state.

#### 3. Name of the chapter-3: আইন, স্বাধীনতা ও সাম্য (৩য় অধ্যায়) (Chapter 3: Law, liberty and equity)

**Findings and Comments with recommendations:**

This chapter deals with the concept of Law, its characteristics, and origin of law; liberty and equity, meaning of liberty and its limit in enjoying it, different kind of liberty for the citizens, how to exercise liberty and its scope, relation between liberty and equity also discussed vividly in this chapter.

This chapter (page 23, 25 and 26) clearly mentioned: “All are equal in the eye of law”, “Law is Universal, and it will be applicable for all indiscriminating religion, caste, creed, color, man and woman, rich and poor”, It also clearly mentioned”, “law protects individual citizens’ rights”, “Rule of law is inevitable in order to establish equity, liberty and fundamental rights”, “right to protection of own life, entitlement and enjoyment of assets, and choice of legal occupation”. All these important rights and entitlements are align with the fundamental rights and HRs as well.

The lesson on equity (page 27) deals with the concept of right for all to be equal irrespective of religion, caste, nationality, color, man and women. This also enshrined in the HRs declarations. It states that all are equal in the eye of law. All Students will be enlightened regarding all the above issues and concept, and will be inspired to exercise all those learning, for example, abiding by the rule of law etc., in their personal, social and national life.

**Recommendation:** In this regard, it may point out some of the articles of UDHRs which aligns with these rights. This may be mentioned clearly in the text while discussing legal rights endorsed by the state.

**4. Name of the chapter-4: রাষ্ট্র ও সরকার ব্যবস্থা (৪র্থ অধ্যায়) (Chapter 4: State and Forms of government)**

**Findings and Comments with recommendations:**

This chapter narrated about state and different forms of states and government systems. It is expected that the students will be aware of their position and status in the state, and the relation with government and citizens. They will be motivated to practice democratic values as well.

In page 33 it describes about the necessity of democratic behavior, justice, financial equity, rule of law, tolerance to others opinion and others’ rights. Article 21 of UDHRs states the right to democracy – “everyone has the right to take part in the government of his country, directly or through freely chosen representatives. Everyone has the right of equal access to public service in his country”.

**Recommendation:** In this regard, it may point out some of the articles of UDHRs which aligns with these rights. This may be mentioned clearly in the text while discussing forms of state and government.

## **5. Name of the chapter-5: সংবিধান (৫ম অধ্যায়) (Chapter 5: Constitution)**

**Page: 46-55**

### **Findings and Comments with recommendations:**

This chapter narrated about the concept and importance of a constitution, and the main contents, and subject matters of the different chapters of constitution of Bangladesh. This chapter cited the fundamental rights of the citizens: freedom of expression, right to life, freedom of movement, freedom of thoughts and conscience, freedom practicing own religion, and right to hold property.

**Recommendation:** In this regard, it may point out the correlation between our constitution and UDHRs.

## **6. Name of the chapter-6: বাংলাদেশের সরকার ব্যবস্থা (৬ষ্ঠ অধ্যায়) (Chapter 6: Government system of Bangladesh)**

**Page: 56-70**

### **Findings and Comments with recommendations:**

This chapter narrated about the forms and characteristics of the Government of Bangladesh. It includes about the role and responsibility and power of president and the prime minister, different division, administrative structure and forms of parliament and the role and function of the Court (Supreme Court, High court division and other parts of it). The major role of the court is to uphold the right of the citizens, ensure justice, fundamental rights justice, punishing the criminals, protection of weaker ones from the torture of strong and powerful sectors. All these are also enshrined in the UDHR.

**Recommendation:** In this regard, this section/chapter may point out some of the articles of UDHRs which aligns with these rights.

## **7. Name of the chapter-7: গণতন্ত্রে রাজনৈতিক দল ও নির্বাচন (৭ম অধ্যায়) (Chapter 7: Political parties and Election in Democracy)**

**Page: 71-78**

### **Findings and Comments with recommendations:**

This chapter discusses about the concept of democratic parties, relation between political parties and democracy, the Election commission and its major function, relation between democracy and election, etc.

All these are also enshrined in the UDHR, especially the article 21: on Democracy and political rights of the people.



**8. Name of the chapter-8:** বাংলাদেশের স্থানীয় সরকার ব্যবস্থা (৮ম অধ্যায়) (Chapter 8: Local Government System of Bangladesh)

**Page: 77-95**

**Findings and Comments with recommendations:**

This chapter discusses about the concept of local government and its role in providing services, support to and availing rights by the citizens. Through this system grassroots people can take part in the state function in many ways. This also divulged about the recognition and rights of Ethnic Minority. These rights are also enshrined in HRs in a couple of articles.

I reflected the issue of women empowerment. But mistakenly it mentioned in the lesson on 'Women Empowerment' (Page 93) that UDHR has been adopted realizing the importance of women empowerment. It may mislead the students and teachers as well that UDHR was endorsed mainly to promote women rights and empowerment. No doubt, rights of women and their empowerment is implied in the articles of UDHR.

However, reading this chapter, students will be aware of the women empowerment and their role in helping local government and the citizens as well.

**9. Name of the chapter-9:** নাগরিক সমস্যা এবং আমাদের করণীয় (৯ম অধ্যায়) (Chapter 9: Problems of the citizens and our role)

**Page: 96-112**

**Findings and Comments with recommendations:**

This chapter discusses many different issues related to the problems of citizens of Bangladesh. Eradication of illiteracy, promotional activities for education, food security, Torture and violence against women, and terrorism, violence and its remedies. Students are expected to be aware of the impact of terrorism and violence, and will be inspired to be non-violent in their practical life.

**10. Name of the chapter-10:** জাতীয় চেতনা ও স্বাধীন বাংলাদেশের অভ্যুদয় (১০ম অধ্যায়) (Chapter 10: National Spirit and the evolution of Independent Bangladesh)

**Page: 113-135**

**Findings and Comments with recommendations:**

This chapter presented the about the background, history and the Liberation war and emergence of Independent Bangladesh.

Student will learn about the Bengali language movement, Liberation war of Bangladesh, the spirit of Liberation war held in in 1971, and will be enlightened about ideals and values of communal harmony among all citizens irrespective of religion, nationality (ethnic minority), cast and creed.

**11. Name of the chapter-11: বাংলাদেশ ও আন্তর্জাতিক সংগঠন (১০ম অধ্যায়) (Chapter 11: Bangladesh and International organizations)**

**Page: 136-151**

**Findings and Comments with recommendations:**

This chapter elaborated about different international bodies and their role and functions. Major organizations have been formed and still functioning are: United Nations, OIC, Commonwealth, and SAARC etc. These bodies and organizations have been formed in order to maintain peace, mutual cooperation and keeping the harmony among all states in the world. United Nations endorsed a number of declarations, treaties, conventions, and covenant for the benefits of all member states and for the humankind as well. Reading this chapter, students will understand the role of all those organization for the world peace. They will also be enlightened regarding the relation Bangladesh with other international organizations.

ইসলাম ও নৈতিক শিক্ষা  
(Islam and ethical education)

Last edition: 2021

Class VIII

There are total 5 chapters in this book. 1<sup>st</sup> chapter deals with Akaid, 2<sup>nd</sup> chapter deals with Ibadat, 3<sup>rd</sup> chapter is on Quran and hadith education, 4<sup>th</sup> chapter is on Akhlakh, and 5<sup>th</sup> chapter is on life stories of Ideal personality. Each chapter contains a number of lessons. There are 10, 10, 15, 16, and 7 lessons respectively.

**1. Name of the chapter-1: ‘আকাইদ’** (Chapter-1: Akaid meaning faith on Allah. The meaning of Aqaid is **belief or faith**. Aqida is the first step of Iman. To belief or faith in the fundamental aspects is called Aqaid. It means putting, trust in Allah, prophets and messengers, angels, Akhirat and Taqdir, heavenly books, etc.

This chapter highlighted the importance of faith on Allah, and through this faith and practice of good works enshrined in Quran as the books of the heaven, students are expected to become morally strong.

**2. Name of the chapter-2: ‘ইবাদত’** (Chapter-2: Ibadat, meaning maintaining the orders of Allah, the great! Ibadah (Arabic: عِبَادَة, 'ibādah, also spelled ibada) is an Arabic word meaning **service or servitude**. In Islam, ibadah is usually translated as "worship", and ibadat—the plural form of ibadah—refers to Islamic jurisprudence (fiqh) of Muslim religious rituals.

This chapter highlighted the importance of maintaining the orders of Allah, the great! And through this practice students will become morally strong and will be sensitive and proactive to the spirit of global fraternity among Muslims, liberalism (meaning Generosity; openhandedness, nobility; liberality), and equality and equity.

- Lesson 4 (page 31-33) of this chapter manifested the core spirit of Zakat (As one of the pillars of Islam, zakat is a form of obligatory charity that has the potential to ease the suffering of millions. With the literal meaning of the word being '**to cleanse**,' Muslims believe that paying zakat purifies, increases and blesses the remainder of their wealth). Reading this lesson, students are expected to be oriented with the norms of Zakat and will be spirited to contribute for the poor people and humanity.
- Lesson 7 (page 38-40) of this chapter manifested the core spirit of Hajj (hajj). In Islam, **the pilgrimage to the holy city of Mecca in Saudi Arabia**, which every adult wealthy and financially capable Muslim must make at least once in his or her lifetime. The hajj is the fifth of the fundamental Muslim practices and institutions known as the Five Pillars of Islam. This lesson articulated the brotherhood and unity among the Muslims. This lesson will educate students the necessity and gracefulness of equality among the different caste

and tribes, colors and nationality among Muslims.

Students are expected to learn to pay honor to all Muslims without distinction of any kind, such as race, color, sex, language, political or other opinion, national or social origin, property, birth or other status. However, the spirit of global fraternity among all human beings is missing here.

- Lesson 10 (page 44-45) impart learning on Qurbani (the sacrifice). Reading this lesson, students are expected to become helpful-minded to the poor, and the spirit of sacrifice will be committed in their mind.

### **3. Name of the chapter:** ‘কুরআন ও হাদিস শিক্ষা’ (Chapter-3: Qur’an and Hadith education)

This chapter amplified the moral lessons from the Qur’an and Hadith. So students are expected to be morally boost up and will lead a humanitarian life. They will uphold the spirit of liberty and freedom of all other religions and other faith-based human beings.

### **4. Name of the chapter:** ‘আখলাক’ (Chapter-4: Akhlakh, meaning human nature and character)

- Lesson 3 (87-89) of this chapter uphold the spirit of global fraternity. It attempted to amplify the spirit of brotherhood in the light of Islamic values. Students are expected to be liberal to all Muslims and will try to maintain the spirit of Muslim brotherhood reading this text.

**Recommendations:** It has the scope of reflecting global fraternity; not only to Muslims, but among all human being.

- Lesson 4 (89-91) of this chapter reflected on the dignity of womenfolk in the society. It presented that Islam has highlighted the dignity of women. Reading this lesson, students will be sensitized to pay proper honor and dignity to women.
- Lesson 7 (94-95) of this chapter articulated the spirit of tolerance and honoring others’ opinion and values. It narrated the importance of tolerance and honoring others’ opinion and values in establishing a humanely and peaceful society and establishing the global stability. They are expected to be tolerant. (To be tolerant means that you accept other people’s opinions and preferences, even when they live in a way that you don’t agree with. Tolerance also means that you don’t put your opinions above those of others, even when you are sure that you are right).
- All these aligns with the UDHR as it states: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference. This lesson also highlighted the necessity and importance of mutual respect, understanding, harmony, co-existence with others in establishing the global stability.

হিন্দুধর্ম ও নৈতিক শিক্ষা  
(Hindu religion and ethical education)  
Last edition: 2020

Class VIII

There are total 8 chapters in this book. 1<sup>st</sup> chapter deals with '*Isswarer swarup*' (true nature or condition of the holly Lord; nature; disposition; form; identity; reality of the God), 2<sup>nd</sup> on *Dharmagranth* (The Book of Religion), 3<sup>rd</sup> chapter deals with the core disposition, characteristics and spirit of Hindu religion and faith, 4<sup>th</sup> chapter is on Daily Works and rituals and Yoga, 5<sup>th</sup> on *Dev-Devi* (God and Goddess and worship), 6<sup>th</sup> chapter is on Religious Episodes and moral lesson, and 7<sup>th</sup> chapter is on life stories of Ideal personality, 8<sup>th</sup> on Hindu religion and education on ethical values. Each chapter contains a number of lessons.

It is expected that reading all these chapters and lessons, students will be enlightened with the spirit of morality, (honesty, liberalism, dutifulness, courage, perseverance, tolerance), feeling of dignity to women, non-violence mentality, non-communalism, democratic values, equity and fraternity. And they will exercise all these quality in their practical life. This chapters and lessons reflected nothing against the UDHRs, gender and ethnic minorities.

**1. Name of the chapter-1:** 'ঈশ্বরের স্বরূপ' (Chapter-1: '*Isswarer swarup*' (true nature or condition of the holly Lord; nature; disposition; form; identity; reality of the God).

This chapter highlighted the true nature or condition of the holly Lord. Students are expected to be enlightened about and faithful to the holly Lord.

**2. Name of the chapter-2:** 'ধর্মগ্রন্থ' (Chapter-2: '*Dharmagranth* (The Book of Religion)

This chapter presented 6 lessons, and dealt with 4 *dharmagranthas* of Hindu Religion. Students are expected to practice the moral lessons of these religious books in their practical life.

**3. Name of the chapter-3:** 'হিন্দুধর্মেও স্বরূপ ও বিশ্বাস' (core disposition, characteristics and spirit of Hindu religion and faith)

This chapter presented core disposition, characteristics and spirit of Hindu Religion and Faith. They are: Not be Jealous, be truthful, do not steal, and be pure and sanctitudes, and being self-restrained, moderate and self-disciplined. These have been amplified as the core element of being humanitarian. After internalizing these teachings, students are expected to be human sensitive, and will uphold the humanity in their life.

**Lesson 3** of this chapter reflected on the Caste system, and it clearly stated that "বর্ণপ্রথা পেশাগত, জন্মগত নয়" (The cast system was propagated based on the trait, attribute and nature of the work,

not by birth). But after the years of misuse it turns in to a reverse meaning. So the original code of conduct doesn't conflict with the core values of indiscrimination of human rights declaration among human being. Students will be aware of nondiscrimination among the human beings.

**4. Name of the chapter-6: 'ধর্মীয় উপাখ্যান ও নৈতিক শিক্ষা' (Chapter-6: Religious Episodes/stories and moral education)**

This chapter presented 7 lessons, which mainly included patriotism and its importance in social and nation life, perseverance. It also pictured the perseverance and courageous patriotism of two personalities from the religious book. Through these lessons and stories, it attempted to impart morale quality to the students. The stories mainly reflected the spirit of perseverance and patriotism, and reading this chapter, students are expected to practice perseverance and demonstrate patriotism in their personal, social and national life.

**5. Name of the chapter-7: 'আদর্শ জীবনচরিত' (Chapter-7: stories of Ideal personalities)**

This chapter presented stories of five ideal personalities. Those life stories amplified the attribute and high quality. They didn't have any greed, desire, attachment to the world or worldly matters. Their only thought was to do good to others, service to human being and animals, eradication of poverty, eliminating of the culture of discrimination among caste and creed and nationality. In this regard we may cite example from the international speech by Swami Vivekananda, in 1893: ..... বিবাদ নয়, সহায়তা; বিনাশ নয়, পরস্পরের ভাব গ্রহণ; মতবিরোধ নয়, সমন্বয় ও শান্তি।” (Cohesion, instead of Collision; Acceptance instead of aggression, Peace and harmony instead of difference of opinion. This upholds the spirit of communal harmony, cooperation and peace. Students will be inspired to human service, and equality from this lesson.

Sri Harichand Thakur's 3 sayings are relevant here: “নারীকে মাতৃজ্ঞান করবে, সকল ধর্মে উদার থাকবে, জাতিভেদ করবে না” (Honour women as mother, be liberal to all religions, Don't discriminate among nationality and caste and creed). All these will inspire students towards the spirit of non-discrimination, elimination discrimination among religions, which aligns with HRs.

**6. Name of the chapter-8: 'হিন্দুধর্ম ও নৈতিক জীবনচরিত' (Chapter-8: Hindu Religion and moral Values)**

This chapter interpreted the concept of moral values: humanity, moral courage, justice, good company, restraint (The act of controlling by restraining someone or something), and being non-violent. These are aligned with the HRs declaration. Students will learn those, and to be motivated to implement those virtues in their family, social and national life. A set of examples have been presented in the texts through few stories in order to help students to be enlightened and inspired.

**English Textbooks**  
**For Classes Six, Seven, Eight and Nine-Ten of**  
**Secondary Education of Bangladesh**

**Introduction to the textbooks on English**

The *preface* expressed the main purpose of all textbooks published and prescribed by NCTB:

The main aim and purpose of all textbooks developed and prescribed by NCTB for secondary education is to make the students fit for entry into higher education by flourishing their latent talents and prospect with a view to building the nation with the spirit of language movement and liberation war held in 1971. To make the learners skilled and competent citizens of the country based on the economic, social, cultural, and environmental settings is also an important issue of secondary education. The textbooks of secondary level have been written and compiled according to the revised curriculum of 2012 in accordance with the aims and objectives of National Education policy 2010. Contents and presentations of the textbooks have been selected according to the moral and humanistic values of Bengali tradition and culture and the spirit of Liberation War 1971 ensuring equal dignity for all irrespective of caste and creed of different religions, and sex.

In the era of globalization, English is the most powerful tools for pursuing higher studies, using technology, inter-personal inter-cultural communication, and job markets at home and abroad. The curriculum makes it explicit that language learning will be graded and contents will reflect real life situations as the ultimate purpose of language learning is to communicate. The English for today textbooks have been developed to help students attain competency in all four language skills, i.e. listening, speaking, reading and writing. The contents and illustrations of this textbooks have been developed in order to suit the learners' age and cognitive level.

The textbook has been revised and re-edited by prominent educationists to make it learner friendly in 2017 and 2020.

## **Class X**

### **English for Today**

**Last edition: 2021**

**(Prescribed by the national Curriculum and Textbook Board as a textbook for classes Nine and ten from the academic year 2013).**

There are 14 Units which contain proses/stories/writings/articles/literary compositions, and poetries in this book.

**The Units are:** 1-Father of the Nation; 2- Past times; 3- Events and festivals; 4- Are We Aware? ; 5- Nature and Environment; 6- Our Neighbors; 7- People Who Stand Out; 8- World Heritage; 9- Unconventional Jobs; 10-Dreams; 11- Renewable energy; 12- Roots; 13- Media and Modes of E-Communication; 14- Pleasures and Purpose.

We thoroughly read and reviewed all the proses/articles/writings/plays and poems published in the books. But made remarks and commented only on those which addressed, uphold or violated human rights, child rights, gender, transgender, women rights and empowerment, PWDs and Ethnic minorities or Minor Nationalities (in terms of number of population), and conflict sensitivity. The other writings we did not made any remarks or passed any comments, have addressed the sense of morality, love to nature, poor people and animals, and uphold the pride of honesty, ethics, and folk arts, craft works etc.

#### **Unit-1: Father of the Nation**

**Page 1-16**

#### **Findings/comments/remarks/suggestions:**

This Unit focuses on the struggling situation Bangabandhu's family in 1971, the tale of Bangabandhu's home coming, his role and historical speech in Bangla in UN, and his bold, friendly and cooperative relationship with the world leaders and different countries. Reading the lessons on Bangabandhu, students will be enlightened about the attributes, boldness and contributions of Bangabandhu for independence, and his role in heightening and uplifting the country in the UN and rest of the world. They will be proud of the father of the nation- Bangabandhu. Patriotism will also be implanted in their mind and practice.

Most of the pledges and rights endowed in the UDHR has been reflected in this unit in the form of factual stories; though the articles and statements of HRs or contents have not been categorically mentioned in the lessons. Through highlighting the courageous leadership of Bangabandhu, the spirit of liberty, freedom, right to democracy and sovereign state and nationality, dignity and voice of the citizens and right to political participation, sovereignty, and



right to leadership have been firmly embedded in the lessons articulated in this unit. Shaikh Mujib, as the Head of the State, delivered the historical speech in UN in Bangla, and promoted the spirit of global fraternity, mutual respect and dignity, national sovereignty, regional integrity, and non-interference into internal issues of other countries, co-existence and cooperation, dignity of people and each state. He explained absolute pledge to the UN Charters. He added how the people of Bangladesh made the highest sacrifices to achieve the same. He placed the Humankind on top of everything. All these promises and facts are aligned with the essence of most articles of the HRs.

In the exercise section, it created no scope for the students to be deeply dig into the subject matter, enlightened about the UDHR.

## **Unit-1: Past Times**

**Page 17-31**

### **Findings/comments/remarks/suggestions:**

This Unit presented some tasks and hobbies for the students on how to utilize their pastimes (an activity that someone does regularly for enjoyment rather than work; a hobby). In addition to their academic study what they should do has been discussed in the form of conversations between two friends. How they can do some interesting works and gain learning in order for developing their life and wellbeing have been presented here. These will contribute to develop their human quality as well. Lesson 3 pictured that the traditional childhood pastimes of climbing trees, playing conkers, etc. are in decline which is a matter of concerns. It could portrayed and discuss some outdoor games for girls for example climbing trees, etc.

However, Article 24 of UDHR says: Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Comment: Here one issue is observed that the success cases and pictures have been presented in line with the society's stereotype view. The lesson 2 highlighted Usain bolt and Michael Phelps as athletes, and missed any female athletes (Page 23). Nevertheless, the lesson 1 portrayed examples of yoga and other gymnastics have been exposed for females.

### **Rec:**

The lesson needs to highlight about the success and of pride of female athletes in this lesson 2. This lesion could discuss some outdoor games for girls for example climbing trees, etc.

## Unit 3- Event and Festival

Page 32-43

### Findings/comments/remarks/suggestions:

The lessons discuss about the importance and impact of Mothers' Day, cultural activities, May Day, International Mother Language day, *Pahela Boishakh* (the first month in Bangla Calendar) in the life of Bangladesh and other nationalities in the world. The lessons of this Unit reflected on a number of articles of UDHR: article 24: Right to rest and holiday for the labor, article 27: Right to celebrating own culture, and article: 5: No torture and inhuman treatment, and more. Reading all these lessons, students will be enlightened about the dignity of women, labors, festivals and pride for own language, and values of honoring others' language as well.

Though not explicitly mention in the lessons, but theme of the lessons are aligned with following article of UDHR:

[Article 27 of UDHR states: Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Article 26: Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

Article 24: Right to rest and holiday: Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 5: No torture and inhuman treatment: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. ]

## Unit 4- Are We Aware

Page 44-57

### Findings/comments/remarks/suggestions:

The lessons of this unit focuses on the population issues, overcrowded passengers in ferry boats and rails or busses. The situation of our food and shelter also reflected in one lesson-3. It also discussed the problems and issue of Homemakers (Housewives) and early marriage, etc. Reading this lessons, student will be are of problems of over population and early marriage, and they will be motivated to protect early marriage in their living areas, they also develop their human quality to help people in need, especially to protect early marriage. They will be equipped with life skills through solve the exercises given in page 55-57, and earn human quality to help others in need.

Article 16 states: Men and women of full age, ... .....have the right to marry and to found a family. Marriage shall be entered into only with the free and full consent of the intending spouses.

Page 51 to 52 of this Unit deals with crisis of on the overpopulation, - one of the causes of scarcity of our food and shelter, and the destruction of nature, woods and natural beauties to feed huge number of mouths. Page 53 and 54 discussed about the core problems for the girls being the victims of early marriage. This lesson also demonstrated how an early marriages can be protected in a practical situation.

## **Unit 5- Nature and Environment**

**Page: 58-72**

### **Findings/comments/remarks/suggestions:**

In this Unit, story of Meherjan has been presented who is one of the victims of river erosion, the harsh reality for the population dwelling along the river banks. Through this story, life and livelihood of marginalized people has been highlighted so that students can be aware and sensitive towards them. The millions of victims of natural disasters are being violated of their human rights. This chapter also discusses about air, water and soil pollution which is resulted from climate change. The impact and consequences man made climate changes and natural disasters, and how to prevent loss of lives and assets have been discussed in this plot so that students can aware and can take those measures in response to the natural disasters and protect the globe from climate changes, can save lives and contribute to save the planet.

## **Unit 6- Our Neighbors**

**Page: 73-92**

### **Findings/comments/remarks/suggestions:**

This Unit represented the nature of the neighboring countries like Nepal, Srilanka, Maldives and India. India represent the unity in diversity.

## **Unit 7- People Who Stand Out**

**Page: 93-110**

### **Findings/comments/remarks/suggestions:**

This unit has discussed about the various humanely men and women who served for the humanity and sacrificed their whole lives towards fulfilling human rights. It portrayed the insightful and struggling lives of various world famous and extraordinary human beings or people

and their contributions for the technology, arts, culture and on top of all for humanity. Lesson 4 and 5 deals with Love for humanity, citing example from the great Mother Teresa, which is very important to develop the students' mindset for implanting love for others. Mother Teresa taught us how to extend our hand towards those who need our love and support irrespective of creed, caste and religion. The glorious and sacrificing life and contributions of extraordinary people like Mother Teresa, Steve Jobs, Zainul Abedin, and Parthapratim Majumder have been portrayed in the lessons of this unit to inspire the students to be compassionate and devote their lives for humanity and arts and culture.

The greatest proclamation of UDHR- "All human beings are born free and equal in dignity and rights"- this HR articles has been reflected in the works of them especially with the works of Mother Teresa.

## **Unit 8- World heritage**

**Page: 111 to 121**

### **Findings/comments/remarks/suggestions:**

It highlighted the different historical places of cultural and natural heritage of the world: The Shat Gambuj Masjid, The Sampura Mahavihar, The Statue of Liberty, and Lake Baika. Students will be enlightened about and feel pride of all these arts, sculpture, and natural and cultural heritage- the place and sights that we inherited from the past and pass onto the future generation of the entire world. The Shat Gambuj Masjid and The Sampura Mahavihar will be their place of special pride and interest. This may be considered as the reflection of **Article 27 of UDHR**: Everyone has the right freely to participate in the cultural life of the community, **to enjoy the arts and to share in scientific advancement and its benefits.**

## **Unit 9- Unconventional Jobs**

**Page: 111 to 121**

### **Findings/comments/remarks/suggestions:**

This units presented and articulated examples of some conventional and unconventional jobs for example, jobs that people as usually do, entrepreneurship (e.g. nursery), weird jobs- cool, fun, exciting, strange, and floral career etc. It is expected that students will be inspired of pursuing all those unconventional job in their employment life depending of their own choice of careers. This will also help them to lead a life with freedom of choice and liberty with dignity.

## **Unit 10- Dreams**

**Page: 131-140**

**Findings/comments/remarks/suggestions:**

This unit cited and highlighted examples of some glorified men and women, who possessed dreams in their life for the sac of their country people, and they carry forward their every single plan to pursue their dreams come true, whether they succeeded or not. For example, the lesson 3 glorified the life of Pritilata Waddeder, who sacrificed her life in the Chottogram Arms resistance movement under the leadership of Master da Surja Sen. All through her life she dreamt of two things: a society without gender discrimination and free her country from British colonial rule. Her dream finally came true. Lesson 4 glorified Zahir Raihan, the most talented filmmaker of Bangladesh, dreamt of a democratic society, a society that would ensure freedom of speech. He made a legendary film *jibon theke neya* to inspire people to fight against tyranny of Pakistani Junta and ruler to free the then East Pakistan from their cruel hand.

Students will feel proud of them, and to be stimulated to dream to be a glorious person like them to do something significant something positive for the country, and to contribute for the people of their country. They are expected to be motivated to fight against injustice and poverty.

**Article 1, 27, 21, 29** are reflected in these lessons.

**Unit 11- Renewable Energy**

**Page: 141- 150**

**Findings/comments/remarks/suggestions:**

This lessons of this unit exposed the harmfulness of non-renewable fuel (Hydrocarbon or fossil fuel), use of oil, coal, gas and wood for fuel, and elaborated about the necessity of renewable energy and its sources (wind and solar energy). It cautioned, referring Mr. APJ Abdul Kalam, the era of wood and biomass has almost come to an end; the age of oil and natural gas would soon be over in next few decades. It emphasized to look and massive use of green and renewable energy, solar energy at the present situation of the warming glob.

Reading all these lessons on renewable energy students will be conscious of using those in their daily lives and ultimately contribute to the reduction of global warming and its impact on climate change.

**Unit 12- Roots**

**Page: 151-163**

**Findings/comments/remarks/suggestions:**

Lessons articulated in this unit elaborated the roots of our roots, where we born, where was our predecessors birthplace, what they did etc.

Reading this Unit and its lessons students will be able to feel proud of their original roots, and will be endowed with the deeply rooted history of their predecessor. They will be able to relate their strong relation with original past history and their predecessors invisible roots implanted in our mind. They will be motivated not to forget their original roots; rather they will recall their past flashing through their parents and grandfather and mother, and even before them and give importance to their roots. They will internalize that our families, our land of birth, relatives, our original culture, traditions, or surroundings of our roots.

## **Unit 12- Media and Modes of e Communication**

**Page: 164-173**

### **Findings/comments/remarks/suggestions:**

This unit elaborated and explained the role and impact of Internet Media and different modes of e-Communication playing a vital contribution in eLearning throughout the world. It described the mode and use of social media (for example Facebook) in the life of modern people. It discussed about the benefit and use of internet, the future vision of e-Campus and highlighted the role Dr. Badrul H Khan, a Bangladeshi expert in e communication and who is one of the Gurus and celebrated theorists in the field of e Campus and eLearning. However, it did not expose the negative impact of misuse of the internet and social media which was needed. To mention, article 27 of HRs promised the rights to use and get the benefit the scientific advancement and technology.

**Suggestions:** In the next edition, it should expose the negative impact of misuse of the internet and social media so that students get aware of all those.

## **Unit 13- Pleasure and Purpose**

**Page: 174-192**

### **Findings/comments/remarks/suggestions:**

This unit displayed a number of emotional, touchy and sensational poems which will illuminate students mind towards love and affection for mothers and children, and for poor people. The poems are: Books, Two Mothers remembered, The sands of Dee (This was translated in Bengali by a poet of Bangladesh), Time, You Old Gypsy Man and Stopping by Wood on Snowy Evening.

Lesson 6, 7, 8 presented a story named 'The Purple jar'. The story is about a young girl, Rosamond, who needs new pair of shoes but is attracted to a Purple Jar which she sees displayed in a shop window.

Lesson 9 is 'A Pound of flesh', a very insightful story. Antonio, an anti-Semitic merchant, takes a loan from the Jew Shylock to help his friend to court Portia. Antonio can't repay the loan, and

without mercy, Shylock demands a pound of his flesh according to Bond and agreement. The heiress Portia, now the wife of Antonio's friend, dresses as a lawyer and saves Antonio. This story amplified the values of friendship, love and intelligence.

### **The purple Jar**

The story is about a young girl, Rosamond, who needs new pair of shoes but is attracted to a purple jar which she sees displayed in a shop window. When her mother gives her the choice of spending her money on shoes or the jar, she chooses the purple jar. "You might be disappointed", her mother cautions, adding that Rosemond will not be able to buy new shoes until the next month. When the girl gets home, she discovers that the jar was not purple but clear and filled with a dark liquid. She cries: "I didn't want this black stuff!" Adding to her disappointment, her father refuses to take her out in public because she looks slovenly without good shoes.

All these poems and stories will give students an emotional uplift, providing them with positive affect, carefreeness, vitality, and life satisfaction.

## **SECTION D: FILED STUDY: FINDINGS AND ANALYSIS**

### **Purpose and Objectives of field study:**

Major focus of the whole assignment was to review, analyze and identify to what extent the texts addressed the issues, theme and contents related to Human Rights (HRs) endowed in the UN declaration of human rights (1948) in the secondary level textbooks of Bangladesh published and prescribed by NCTB.

(Notable, this assignment was not supposed to assess the PROSPECT project result or impact at all, though the study team visited the high schools and have had discussion with the students and teachers, and the project staff, where the project has been working for last two years).

The main purpose of the filed study was to assess and identify to what extent the students of classes 6 to 10 have understood and perceived and developed their attitudes on the issues, themes and contents of UDHRs (Human Rights), Gender, Equity and equality between women and men, third gender, Ethnic Minority and PWDs. To what extent and how the textbooks and teachers' teaching learning process added value to the learning, attitudes, and in developing perception of students on those issues. It also attempted to identify the practice of conflict sensitivity and inclusiveness in the teaching learning process at the secondary level classes in high schools.

**Perception and practice of respondents in real life situation-** Attempts also were made to identify how the teachers and education officers have perceived and internalized the issues of human rights, and to what extent and how the teachers usually help students understand and internalize the spirit and elements of HRs and deal with conflict sensitivity in the class management and in imparting their lessons. To what extent the messages of texts have been transferred to the students through the learning processes (self-learning by the students and transfer of knowledge through teachers) also been assessed. Though the scope of research was, as mentioned in the TOR, was to assess the level and degree of translation and realization of learning by the students and teachers on the spirit and elements of UDHRs and conflict sensitivity, the study team added other issues like gender, ethnic minority, PWDs and third gender in order to broaden the scope of the whole study.

In the field study, the consultants have had interaction with 3 types of stakeholders (Students, teachers, education personnel- education officers or teachers' trainers to assess how they have been equipped with the UDHRs and conflict sensitive issues. To what extent they have been sensitized through NCTB textbooks, class teaching process, and training provided to teachers by the Government and private training institutions, and other institutions contributing to the teachers' training. Major thrust of the field study was on the level of understanding on the study related contents of NCTB textbooks and class teaching atmosphere, and learning process. In addition to the major respondents groups (students, teachers, education personnel), researchers have had informal and or in-depth discussions with Field Facilitators and Project Coordinators of



3 organizations implementing PROSPECT (MKP- Thakurgaon, Disco-Rajshahi and Palliser-Dinajpur).

### **1. FGD with teachers for classes 6,7, 8, 9,10**

#### **Introduction to the respondents**

The study team accomplished 3 FGDs with teachers of classes 6,7,8,9,10 in 3 different schools situated at Tenure-Rajshahi, Nagpur and Thakurgaon (name of the schools: Abu Bakar Siddique School and College, Tanore, Rajshahi, Krishnapur High School, Dinajpur and Purbo Arajipara, High School in Thakurgaon,) with organizational support of partner organizations. Total 28+ teachers participated in 3 FGDs and expressed their attitudes and knowledge regarding the HRs and other issues mentioned above. It was a diversified representations considering cast, religion and ethnicity. Number of female teachers were less than their male counterpart. They have been teaching in high school ranging from 11 years to 39 years.

#### **1. Sources of receiving training on pedagogy and subject matters**

Few has attended and completed Bachelors in Education (B Ed). Most of them attended for B Ed courses in private and Open University. Most of Those were for 3 months; and maximum 9 months (weekly one day sessions) duration.

#### **2. Impression of teachers on teachers' training**

One year national course on B Ed was really good as they assessed. A few of them were trained up under those institutions. The training of Open University was also marked as good but the trainers and teachers could not meet the timeline and duration appropriately. However the trainers of OU tried to maintain the quality of pertaining lessons. Contents of the course were also useful for the teachers. To conclude the quality of Private institutions was not up to the mark. This was also endorsed by the District education officer of Tenure. Mention-worthy, some private institutions provide only the certificate in exchange of money. District education officer of Tenure informed the study team that none of the private training institute in Rajshahi is registered and accredited by the Government. There is only one institute under Rajshahi division is registered which is situated at in long distance from Rajshahi, that is in Joypurhut.

On the other hand, some of the teachers trained up in private institution praised the training for teachers, and they could tell a few pedagogical aspects. However, the HRs were not discussed in those institutions, but discussed gender issues (equal rights between women and men) in short. It needs detailing. To end, it should be mentioned that teachers marked 75% to the Government training Institutions.

#### **3. Conceptualization of the issues of UDHRs and Fundamental rights**

About 10 % of respondent teachers could be able to tell a few words on HRs at shallow level. They told what they meant by Human rights in general (not about the UDHRs). One teacher from

Rajshahi tried to explain what the HRs convention for is, and she said that it is a convention for Women Rights. Other teachers seemed blank and expressed no idea about that. Teacher shared that they knew about Gender issue through of NGO's. About differently able people they just could tell who the people are.

#### **4. Relating HRs and Fundamental rights with the contents of textbooks.**

Unfortunately, no one could able to explain it properly. Teachers were asked to provide specific examples of HRs and fundamental rights from the stories, articles, poems etc. of textbooks they have been teaching and went through. They could not able to clarify or cite examples from the books they were supposed to study and teach, at the first attempt. After explanation from the study team regarding HRs, they said they didn't see any conflict or disagreement between Convention of HRs and textbooks. *They said the book of Bangla form 9-10 there have some chapters where form student going to learn about humanity and moral values. Also form 'Bangladesh and Bissho Porichoy (Bangladesh and Global Studies)', Islam dhormo and noytik shikkha (Islam and ethical education) both the students and teachers may have been gaining insights on the main spirit of HR issues.*

**They suggested a separate chapters to elaborate the concept and articles on HRs a bit detail.**

#### **5. Assessment of the attitude, conceptual understanding and knowledge regarding Gender Equity and Third Gender**

They could able to say about the idea of gender equality and its impotence in order to see the society a humanly one. They explained that gender equity means the equality of men and women's rights and dignity.

All are known about third Gender and they also feel society and community people need to change their attitude about this community. Bangladesh Government has been providing special opportunity for them, and to encourage them to attend the mainstream education. But the three schools the team visited and employed FGDs, the study team found no student who is from Third Gender. Though they all reported there are children from the third gender in their community.

It is a matter of concern that no children are studying in the schools the team visited.

#### **6. Relating Gender issues from the contents of textbooks**

They were asked whether any writ ups, poems, prose or articles of the textbooks were sensitive or insensitive or violated the spirit of HRs, Gender equity, dignity of third gender, they couldn't give adequate number examples. They could able to cite a very poor examples from textbooks. They mentioned the name of the poem '*Manush*' by the poet **Kazi Nazrul Islam**, and another one form Physical Exercise book. They said in that book there is a small chapter on sex education, and this is really a time demanding topic, they think. But they also think that teacher need a good training in order for facilitating the topics like IT and sex education.

## **7. Assessment of their understanding, perception and attitude regarding Persons With Disabilities (PWDs)**

They study team made an attempt to assess the teachers' perception regarding issue of PWDs. They expressed their positive attitude and sympathy to them. They opined like students that PWDs should get the same opportunity to study in the schools like others. They are sensitive with them. Unfortunately, there were a few PWDs in their schools in the past, but at present they don't have any differently able students. They couldn't cite any example from the textbooks they read and teach regarding the sensitivity and rights of PWDs.

### **Impression of the study team:**

It is evident that either they do not read those books carefully or they could not able to grasps the stories and articles on PWDs presented in their textbooks. Mention worthy, there are number of stories, poems, and articles in the Bangla and literature, and in the Bangladesh and global studies. This also unfortunate that students could able to cite a few examples from their textbooks, but the teachers could not. This may be an issue of separate study to explore the root causes. One of the deteriorating situations of quality education also may be endowed with this issue of teacher sincerity and teaching quality. The District education officer at tanore also expressed his deep concern regarding teachers' regularity, sincerity and quality with devotion.

## **8. Assessment of their understanding, perception and attitude regarding the dignity and rights of Ethnic Minorities**

The teachers attended the FGD seems acquainted with ethnic minority people. Teachers can explain the definition of Indigenes community. And they all stated that this community is the ancient citizen of Bangladesh. But unfortunately they are facing discrimination which is not acceptable and right. Rajshahi have a big % of Indigenes students and few in Dinajpur as well. Teachers are happy to support them to help them reach their education rights, and they are trying to achieve it.

## **9. Relating the dignity and rights of ethnic minorities from the contents of textbooks they have read**

They were asked whether any writ ups, poems, prose or articles of their textbooks were sensitive or insensitive or violated the rights Ethnic minorities, they could able to mention the text of *Bangladesh o Bissho porichoy* books (Bangladesh and Global Studies). They could not mention any texts and books regarding the rights of ethnic minority.

Suggestion: Rights of Ethnic minority should be discussed in the textbooks.

#### **10. Assessment of their understanding, perception and attitude regarding the rights of Child in Bangladesh**

Teachers also have same reflection like students about child rights. Child rights issue has been explained a bit in the textbooks named '*Bangladesh o Bissho Porichoy*' (Bangladesh and Global Studies). They know that is Child labor is prohibited and Bangladesh Government has a Law against child labor. In Rajshahi many of the students from Indigenous community can't come to school regularly because in a particular season, they do work as a child labor to pick potato from agro-field. And in return, they get a minimum wages. They save the wages for their education expenditure. It is matter of disgrace that they need to earn money for their own education.

#### **11. Arrangement in the classrooms to make it inclusive and teachers' initiative to make the class non-violent and conflict sensitive**

Teachers claimed that they try their best to make the class's climate inclusive and nonviolent and conflict sensitive. If anything happens they mitigate that inclusively. This statement also aligned with the statement of students regarding this issue. Teacher always try to create a healthy relation between all students.

It is revealed that the class environment don't discriminate among gender, religion, cast, and nationalities, and teachers take initiative for making the class inclusive and nonviolent. In the text book on Islam religion, there is a chapter to talk about peace.

#### **12. Assessment of their understanding, perception and attitude regarding some terminologies used in the society: boba, kala, kana, andha, chakor, chakrani, mohila, upajati etc**

They also assessed these words are not suitable, and those sound bad and negative, and it hurt them. So it needs to be changed and we need to coin honoring words replacing those.

#### **13. Assessment of their understanding, perception and attitude regarding the sitting arrangement of boys and girls, PWDs, Transgender, Advashi**

They encourage students to sit together. No discrimination is there in sitting arrangement. Think everyone should sit together without any sense discrimination. And in practice, they all sit together. Need not to mention, only girls and boys sit separately.

## **2. KII with teachers for classes 6,7, 8, 9,10**

### **Introduction to the respondents**

The study team accomplished 6 KIIs with the teachers in 4 different schools situated at Tenure-Rajshahi, Fulbari and parbotipur-Dnajpur and Thakurgaon (name of the schools: Abu Bakar Siddique School and College, Tenure, Rajshahi, Krishnapur High School, Dinajpur and Purbo Arajipara, High School in Thakurgaon, Bashupara High School, Faridpur High school) with organizational support of partner organizations. Total 5 teachers participated in KIIs and expressed their attitudes and knowledge regarding the HRs and other issues mentioned above. Number of female teachers were less than their male counterpart. They have been teaching in high school ranging from 11 years to 39 years.

### **1. Sources of receiving training on pedagogy and subject matters**

Out of 6 teachers interviewed, 2 received training from B Ed College, 3 received from Open University and rest one received from Private institution. Few has attended and completed Bachelors in Education (B Ed). Most of them attended for B Ed courses in private and Open University. Most of Those were for 3 months; and maximum 9 months (weekly one day sessions) duration.

### **2. Impression of teachers on teachers' training**

Those who have had undergone through B Ed training they are comparably better than others. Their attitude, behavior, practice in teaching learning process is praiseworthy as they have been assessed by others and by themselves. Their way of delivering speech, mode of conversation, knowledge about the subject matter and pedagogical aspects are distinctively better than others who have been trained from other institution (private and Open University). According to the teachers, after receiving Government led Bed course, teaching system has been changed and upgrades. Before this training they were not aware of the right way of pertaining a lesson and class management. Now they can do it as learners friendly. A teacher expressed that a teacher may need to act, play games, even sometime need to act like a Joker in order to make the class enjoyable and to help them gain insightful learning. Government-led B Ed is modern and effective. There were group activities, hands-on practices, practical classes were demonstrated by the trainers as well as trainee that is teachers underwent the training.

Other teachers who have been trained up from private or Open University, they were interested in getting a certificate for upgrading in the career opportunity, not for upgrading themselves. A training mandatory as well according to the respondents. The number of classes were once a week, and that was also irregular. As result it brought no such expected result from those training. They opined for an obligatory one-year training on B Ed course for every teachers, and the schools or education office should facilitate the process so that everyone can receive it.

Two different opinions arose from the interviews. Teachers stated that they don't get the opportunity from the school. On the other hand, Head Teachers reported that the teachers generally like to be engaged in their private works like taking care of their family etc. So they receive the training from private institution and Open University, outcome of those became poor, and not satisfactory and up to the as expected level. It was also revealed that sometimes Head teachers use the power and show it as their favor and liberality to the teachers. If there is no good relation, some teachers are deprived of this opportunity/rights.

### **3. Level of discussion and understanding on the issues of UDHRs, Gender equity, child rights, ethnic minority**

Satisfactory response was not there from teachers. A few teachers could be able to tell a few words on HRs they learnt from B Ed and that was also not elaborated adequately. So the concept and core spirit and contents of HRs and other issues were discussed adequately, and as a result, not clear to them. However, the training focused on how to maintain the inclusive environment in class management and teaching process.

To mention, they earned some knowledge from NGOs short training course and discussions on HRs, and other related issues.

### **4. Assessment of the attitude, conceptual understanding and knowledge regarding UDHRs, Gender, PWDs.**

One teacher could be able to say that there are 30 articles in UDHR declared in 1948; rest of them seemed unaware of such an international declaration promulgated by UN. However, they expressed their satisfaction that they maintaining the equality in the class management and imparting lessons. They don't tend to discriminate among students irrespective of religion, gender, nationality/ethnic identity, or physical ability/disability/specialty. Where there are PWDs they provide with them the extra care, as they mentioned, and they also help rest of the students to be sensitive and cooperative to them.

### **5. Relating HRs and Fundamental rights with the contents of textbooks**

Teachers were asked to provide specific examples of HRs and fundamental rights from the stories, articles, poems etc. of textbooks they have been teaching and went through. Unfortunately, no one could be able to explain it as they don't have clear idea about the UDHR and fundamental rights. However, in FGDs with teachers, after explanation from the study team regarding HRs, they said they didn't see any conflict or disagreement between Convention of HRs and textbooks. And they could be able to refer two poems and stories where the spirit of humanity and moral values were reflected. *Also from 'Bangladesh and Bissho Porichoy' (Bangladesh and Global Studies), Islam dhormo and noytk shikkha* (Islam and ethical education) both the students and teachers may have been gaining insights on the main spirit of HR issues.

**6. Assessment of the attitude, conceptual understanding and knowledge regarding Gender equity and Third gender.**

All of the respondents expressed their positive response in the question of gender and gender equity. They meant all are equal and are endowed to equal dignity and rights. None expressed different of opinions in this regard. However, this does not indicate that they pay adequate dignity and cooperation their women counterpart. Whatever they expressed that was from their knowledge level achieved through different training they received from training institutions and NGOs. They are also aware of the Third Gender or transgender.

Suggestions: Topic on Gender, Third gender, child marriage, UDHRs should be incorporated and elaborated where applicable and necessary.

**7. Relating Gender issues from the contents of textbooks**

They were asked whether any writ ups, poems, prose or articles of the textbooks were sensitive or insensitive or violated the spirit of Gender equity, dignity of third gender, they cited a few examples from the textbooks they teach to the students. The important suggestion came from them that topic on gender could be more clarified if in the Biology book it portrayed a transgender alongside man and woman. That would help students to clearly understand the features of a transgender. That in turn will help aware the community people, and they will be treated as a normal human being in the family and the society.

**8. Assessment of their understanding, perception and attitude regarding the dignity and rights of Ethnic Minorities**

The teachers have general understanding about ethnic minority people. There were no presence of students from ethnic minority community except in Rajshahi. In Rajshahi the study team found a few students from ethnic minority. As reported by teachers and also from students, they are equally treated and have been advancing like mainstream majority community at schools. But unfortunately they are not well treated in the community as experienced by the respondent teachers.

However, they observed and expressed satisfaction from their empirical evidence that children from ethnic minority community are now smarter and free of inertia they have had at first time they attended the classes. But rate of early marriage is greater than others. Girls are lower in number than boys in upper grades of schools. In a particular season they are used to be absent in the classes as they become engaged in crop harvesting (potato) or labor works in order to earn and save money to maintain their schools and study expenditures. In Dinajpur, they use to go to separate schools being run by NGOs or private initiatives. Although they are poor in number in the schools, they mostly take part in the school cultural activity,

and they are advanced than the students' from major community. Students from Hindu and Muslim community are less participating in the sports and cultural events.

**9. Relating the dignity and rights of ethnic minorities from the contents of textbooks they have read and use for teaching**

They were asked whether any writ ups, poems, prose or articles of the textbooks were sensitive or insensitive or violated the rights Ethnic minorities, they could able to mention a little. They referred to the text of *Bangladesh o Bissho porichoy* books of class 7 (Bangladesh and Global Studies).

Suggestion: Rights of Ethnic minority should be discussed in the textbooks.

**10. Assessment of their understanding, perception and attitude regarding Persons With Disabilities (PWDs)**

They study team made an attempt to assess the teachers' perception regarding issue of PWDs. They expressed their positive attitude and sympathy to them. They opined that PWDs should get the same opportunity to study in the schools like others. They couldn't cite any example from the textbooks they read and teach regarding the sensitivity and rights of PWDs. However, they provide support to the students with disabilities or special child. The study team was reported that, out of 5 schools, in two schools only, there were presence of visually impaired, hearing and speech impaired, and one was physically disabled. They get extra 20 minutes to write their exam paper.

One teacher opined that students with disability should be examined with separate questionnaires and reduce number to pass out and get promoted to upper class/grade.

**11. Assessment of their understanding, perception and attitude regarding the rights of Child in Bangladesh**

Teachers are aware of child rights, and they know that Child labor is prohibited and Bangladesh Government has a Law against child labor. They did not see any anti child rights issues or topic or stories in the textbooks. The common trend of working in the agro field to rip potatoes was reflected from almost all the respondent teachers. They think government should bring them under subsidies so that they don't need to be absent in the school in a particular season to work as day borers.

The bearing the cost of school dress is also difficult for the family. Government can think of solving this problem of bearing school dress. Mid ay meal should be sponsored by the authority or through any other arrangement. It was in place up to 2018. The percentage of absentees were very few during that time.

**12. Arrangement in the classrooms to make it inclusive and teachers' initiative to make the class non-violent and conflict sensitive**



Teachers claimed that they try their best to make the class arrangement inclusive, nonviolent and conflict sensitive. If anything happens they mitigate that inclusively. Students also use to keep the environment peaceful and lively, nonviolent, and free of conflict. This statement also aligned with the statement of students regarding this issue. Teacher always try to create a healthy relation between all students. However, some sort of subtle grouping is prevailed in the class especially between girls and boys. Sometimes, leadership tension among the new and old students, and in class ten is exposed. But the teachers resolve those with their congenial initiative, as they mentioned about their part of responsibilities.

**Initiative taken by the teachers to conflict transformation or management:**

- Sometimes we provide toys and arrange games
- Arrange cultural programme
- Arrange competition (songs, drama, quiz, etc.)
- They counsel the students who do some mistakes or behave discourteously

Sometimes they experience inertia among the students, In that case they apply various techniques for example, create discussion on any issue among the students, and as a result students forget the quarreling or conflicting issues and become friendly and cooperative. They find out ways of resolving the issue.

It is revealed that the class environment don't discriminate among gender, religion, cast, and nationalities, and teachers take initiative for making the class inclusive and nonviolent.

**13. Relating the issues of inclusiveness and conflict sensitivity with the contents of textbooks they have read and teach**

They could refer to a few text books but could not able cite specific example. They reported from their empirical evidence that insensitive situation still prevails in the society; not in the school as such. There is a lack of ethical education from the family and teachers as well. They are not serious that much; they are a bit reluctant. Lack of follow-up and monitoring.

**14. Relating the issues of indiscrimination, inclusiveness and conflict sensitivity with the contents of textbooks they have read and impart learning from**

They could refer to a few text books relating nondiscrimination and freedom of choice. For example, in Islam, it has been preached that “you abide by your religion and I abide by my religion” (‘যার যার ধর্ম, তার, তোমার ধর্ম তোমার আমার ধর্ম আমার কাছে’). All religions have preached for the welfare and goodness of all human being. Importantly, it is mentionable that there is a government instruction or order that teachers belong to Hindu or Christians will teach both the religions.

**15. Assessment of their understanding, perception and attitude regarding some terminologies used in the society: boba, kala, kana, andha, chakor, chakrani, mohila, upajati etc**

Teachers considered these terms as insensible and humiliating as well. So they discouraged student to use these word. They don't use these terms in their regular life. They think they we should avoid those words. But in the community all these are still being used. They hope that that will be changing gradually. They call in name who listen a bit less. They also assessed these words are not suitable, and those sound bad and negative, and it hurt them. So it needs to be changed and we need to coin honoring words replacing those.

**16. Assessment of their understanding, perception and attitude regarding the sitting arrangement of boys and girls, PWDs, Transgender, Advashi**

Teachers' perception in sitting arrangement seem very positive. No discrimination should be there in sitting arrangement. Think everyone should sit together without any sense of discrimination. They encourage students to sit together. Need not to mention, only girls and boys sit separately with equal status. They all wear same dress, sit in the same bench, and play together without any discrimination. To mention there is no transgender in the schools.

**Suggestions:**

1. Topics on gender, child rights, human rights should elaborated in textbooks, and a separate topic on UDHRs should be placed in textbooks of classes 6 to 10 with gradual up gradation of the concept and articles. Articles should be written in simple language explaining those with understandable examples.
2. There should quota for girls and *Adibashis*
3. All girls should be entitled to stipend.
4. Separate questionnaires for Students with disabilities (SWDs)/ special child/ differently able students.
5. ICT should be incorporated in the B Ed training

### **3. FGD with students of classes 6 and 7**

#### **Introduction to the respondents**

The study team accomplished 3 FGDs with students of Classes 6 to 7 at Rajshahi, Dinajpur and Thakurgaon with organizational support of partner organizations. Total 28+ students participated in FGDs and expressed their attitudes and knowledge regarding the HRs and other issues mentioned above. It was a diversified student representations considering cast, religion and ethnicity. Majority were Muslim but a numbers of Hindu's and Christians. Representation from Dalit and Adivasi community added extra value to the information and assessment.

#### **1. Conceptualization of the issues of UDHRs and Fundamental rights**

More than 50% of respondents provided the right answer on the question of basic human needs, and only 20% could able to stated what is meant by human rights. They responded that under the Human rights convention the rights of all human being is equal. There has to be no discrimination among women, men and others. However they could not able to respond to the concept of Fundamental rights enshrined in the Constitution.

#### **2. Relating HRs and Fundamental rights with the contents of textbooks.**

Students were asked to provide specific examples of HRs and fundamental rights from the stories, articles, poems etc. of textbooks they have gone through. More than 50% of respond

Those who could able to say few word and cite a few examples, most of them responded that they have learned the Human Rights issues from the book of *Bangladesh o bissho porichoy* (Bangladesh and Global studies) of classes 6 and 7. They also referred to the poems of Kazi Nazrul Islam's poem 'Mnush (The Human being)' and Sattyandro Nath Dutt's poem– 'Manus Jati (The Human Race)' with regards to Human Rights and the identity of a human is human; it is on top of all which is related with the UDHRs. They could not say anything about the limitations of the textbooks in this regards.

Interestingly one boy from Thakurgaon, student form class 7, told there is a very short description on climate change, it would be better if they could learn from now about the bad impact of Climate change, it would be more easier for them to take precaution to save the World.

#### **3. Assessment of the attitude, conceptual understanding and knowledge regarding Gender Equity and Third Gender**

They know about Gender and gender equality from Bangla and English Grammar book. They understand from the grammar book that there are three types of gender: Masculine Gender (পুং লিঙ্গ); Feminine Gender (স্ত্রী লিঙ্গ); Common Gender (উভয় লিঙ্গ). But most of them were not clear about the third Gender. They amalgamated and wanted to refer common gender with

third gender. They told there is nothing about the third gender in their books. This reflects the limitation that they don't know any clear information about third gender. They have misconception regarding third gender which is not right. From their childhood community people reflected about the 3<sup>rd</sup> Genders that they are very unpredictable and dangers, so we need to hide and save ourselves from them.

One girl from Dinajpur of Class 7, has shared a sad story from her personal life. Just 7 days back (6<sup>th</sup> of April, date of study). Her aunty (who is a third Gender) has been sexually abused by someone from her community. Aunt needed to be admitted at hospital, but unfortunately no case has been filed in the local Thana. Her aunt is a beautiful women and she do their all household work with skills and without any complain every day. She told her Aunt could not get the opportunity to take admission and come to school and do study. With gloomy face, she asked the study team, "why my aunty has faced the moment, is my aunt has no right to get a justice? " Those kids feel sad for the bad luck of the Third Gender people and they said, "Next time, we are not going to be afraid of them, and if we get any opportunity to help and support them we will definitely do".

#### **4. Relating Gender issues from the contents of textbooks**

They were asked whether any writ up, poems, prose or articles of their textbooks were sensitive or insensitive or violated the spirit of HRs, Gender equity, dignity of third gender, they couldn't give any proper example. They informed the study team that due to the COVID-19 schools were closed and they could not even maintain the online tutorials or classes. So they could not identify what and where the HRs and Gender issues were violated in their textbooks.

#### **5. Assessment of their understanding, perception and attitude regarding Persons With Disabilities (PWDs)**

They study team made an attempt to assess the students' perception regarding issue of PWDs. It appeared that although there were no PWDs in their classes, students expressed their positive attitude to them. They opined that PWDs should get the same opportunity to study in the schools like others. Students from Dinajpur and Thakurgaon shared there were two special children in their school in class V. One was dumb, and another one had only one hand. So they faced difficulties to pass class V. After that their family could not gain the courage to send them at school again. They expressed positive notion and said that if they get friends like them they would definitely support them because they are aware that they need extra care.

#### **6. Relating PWDs issues from the contents of textbooks**

Students were asked whether any writ up, poems, prose or articles of their textbooks were sensitive or insensitive or violated the rights PWDs, a few of them could mentioned the story named Minu written by Bonoful in *Charupaath* of class six. They story presented a PWD-

sensitive narration of a child named Minu who was a domestic help, and needed to work before sunrise to sunset without rest. From that story they learned to respect to any human being, whatever they are. This indicates that some of the students could able to relate the storyline of the texts with the dignity and right to leisure for PWDs. Teachers also tried to impart lesson as per their capacity.

### **7. Assessment of their understanding, perception and attitude regarding the dignity and rights of Ethnic Minorities**

They have a few indigenous friends in their classes in the school situated in Rajshahi as there are people form indigenous community at Tenure of Rajshahi. So those students have opportunity to make friends with them. In Dinajpur the study team found only one school have a few students form Indigenous community, but unfortunately, they are not regular at school. They only sit for exam form the school and do regular classes form another school opened by NGOs only for the indigenous community. From where the students get some educational scholarship as well.

The Students attended the FGD seems happy to share their school with indigenous people, and to make friends.

### **8. Relating the dignity and rights of ethnic minorities from the contents of textbooks they have read**

They were asked whether any writ up, poems, prose or articles of their textbooks were sensitive or insensitive or violated the rights Ethnic minorities, they could able to mention the text of *Bangladesh o Biscoe porichoy* books (Bangladesh and Global Studies). The learnt about the culture and livelihood of Ethnic minority people. However, they could not learn about their rights.

### **9. Assessment of their understanding, perception and attitude regarding the rights of Child in Bangladesh**

Students knew about the child rights issue form the book of '*Bangladesh o Bissho Porichoy*'. They know that is Child labor is restricted, and Bangladesh Government has a Law against child labor. Respondent students of the school the team visited in Rajshahi reported that there were poor child students from Indigenous community in their school but they used to be absent in school in a particular season, when they do work as a child labor to pick potato from the agro-field. Though they earn a limited wages and save that for their education. They feel sad. They need to earn money for their own education.

Every child have to get proper opportunity to complete their education without any obstruction or interference. They demanded school dress from Government like free text books. This indicates the sensitivity of the major community students for the minority.

#### **10. Relating the issues of child rights from the contents of textbooks**

The respondents were asked whether any writ up, poems, prose or articles of their textbooks were sensitive or insensitive or violated the rights Ethnic minorities, they could able to mention the text of *Bangladesh o Bissho Porichoy* books (Bangladesh and Global Studies). They also reported that due to COVID – 19 they couldn't do class and still don't have any idea to explain about the child rights violation from any of book reference.

#### **11. Assessment of their understanding, perception and attitude regarding some terminologies used in the society: boba, kala, kana, andha, chakor, chakrani, mohila, upajati etc**

They reported that usage of those are very common and those terms being used in the day to day life on their community. How its sounds to them when they were asked then they commented that, those sound bad and negative. Over the use of those words it seems that we are bullying someone and disrespecting them. So it needs to be changed or stopped.

They don't have any Idea what could be a positive word against *mohila* and *upajaati or adivashi (Women and Tribes)*. However, they were curious regarding the appropriate honoring terminologies replacing these ones. To mention, the term *adivashi* is also seems humiliating and undermining the ethnic minorities.

#### **12. Assessment of their understanding, perception and attitude regarding the sitting arrangement of boys and girls, PWDs, Transgender, Advashi**

In practice, they all sit together, and it is fine for them. No discrimination no deviation is needed. But only girls and boys sit separately. When study team asked: Why? Is it needed? They were apparently and initially got confused, and then provide answer that they don't feel it's needed. But from beginning teachers allow and encourage to sit like this; so they do so.

#### **13. Arrangement in the classrooms to make it inclusive and teachers' initiative to make the class non-violent and conflict sensitive**

It was quite difficult issue for the students. They could not relate with anything with any experience. It was same for all the school students the team interviewed. However, from the earlier section, it is revealed that the class environment don't discriminate among gender, religion, cast, and nationalities, and teachers initiative for making the class inclusive and nonviolent is there. Besides, students gained perception and good attitudes regarding the dignity of all human being from their texts and from the training NETZ

provided for them. However, students could not cite any specific examples from their textbooks that which one has enlightened to be inclusive and nonviolent or conflict sensitive.

#### **Overall comment and suggestion:**

Students want to learn more about Gender Equality and Equity and Climate change. Students from Thakurgaon expressed their good intention to maintain the learnings in their personal life and at the community level. The study team as researchers realized that all learning from school are for school and board exam. For only the good result, somehow want to pass classes. Students don't know how really they can transform their learning to practice level. Teachers are also in same block. They don't focus on student personality development and how they are using there learning in their personal level or not.

A big mistake is going on. Students, teachers and guardians are focusing on good result only. Guardians don't even think of their children to transform into a good human being and good citizens. Are they really achieving have required life skills which will help them to contribute for the country and enrich their future life. The team asked the same question to teachers, they agreed with the team.

#### **4. FGD with students of classes 8,9,10**

##### **Introduction to the respondents**

The study team accomplished 3 FGDs with students of Classes 7 to 10 in 3 different schools situated at Tenure-Rajshahi, Nagpur and Thakurgaon (name of the schools: Abu Bakar Siddique School and College, Tenure, Rajshahi, Krishnapur High School, Dinajpur and Purbo Arajipara, High School in Thakurgaon,) with organizational support of partner organizations. Total 30+ students participated in FGDs and expressed their attitudes and knowledge regarding the HRs and other issues mentioned above. It was a diversified student representations considering cast, religion and ethnicity. Majority were Muslim but a numbers of Hindu's and Christians. Representation from Dalit and Adivasi community added extra value to the information and assessment. Representation of girls and boys were about 50:50.

##### **1. Conceptualization of the issues of UDHRs and Fundamental rights**

More than 40% of respondents told the name of basic needs (food, clothing, health care treatment, shelter, education, security and entertainment) as the fundamental rights. They have had a meager knowledge about human rights declared by United Nations. When they were asked to clarify the concept of HRs they confused those with basic needs. However they could not able to respond to the concept of Fundamental rights enshrined in the Constitution of Bangladesh; rather they considered basic needs as fundamental rights which is a misconception prevailing not

only in the mind of students but also in the in the minds of most of the citizens of Bangladesh. To mention, there is a student's forum, and Staffs from the PROSPECT visit them and discuss about the issue of Human rights.

## **2. Relating HRs and Fundamental rights with the contents of textbooks.**

Students were asked to provide specific examples of HRs and fundamental rights from the stories, articles, poems etc. of textbooks they have gone through. Students could not able to clarify or cite examples from the books they were supposed to study. The reason of not being able to relate with textbooks as they explained was Covid-19. Due to that, they could not attend school and classes for a long time-span. So they could not able to perceive the issue of HRs and could not relate with any stories or article or poems from the textbooks. However, after providing some clues they could remember a few texts relating with the HRs issues. For example, they said they have had a glimpse on HRs and Basic rights in the books named 'Bangladesh and Global studies' for class eight, and in 'Civic and Citizenship' for classes nine and ten.

They suggested to elaborate the concept and articles of HRs a bit detail and in simple language.

## **3. Assessment of the attitude, conceptual understanding and knowledge regarding Gender Equity and Third Gender**

They could able to say about the idea of gender equality and its impotence for a good society. They explained that gender equity means the equality of men and women's rights and dignity.

They know about Gender from Bangla and English Grammar book. They understood from the grammar book that there are three types of gender: Masculine Gender (পুং লিঙ্গ); Feminine Gender (স্ত্রী লিঙ্গ); and Common Gender (উভয় লিঙ্গ). But most of them were not clear about the third Gender. They informed the study team that there was a transgender in their school, and s/he have passed the school. And s/he was well treated both by the teachers and students.

## **4. Relating Gender issues from the contents of textbooks**

They were asked whether any writ up, poems, prose or articles of their textbooks were sensitive or insensitive or violated the spirit of HRs, Gender equity, dignity of third gender, they couldn't give any proper example. They informed the study team that the studying could not possible due to Covid 19. The schools were close for a long time span.

## **5. Assessment of their understanding, perception and attitude regarding Persons With Disabilities (PWDs)**

They study team made an attempt to assess the students' perception regarding issue of PWDs. Students expressed their positive attitude to them. They opined that PWDs should get the same opportunity to study in the schools like others. They do friendly and good behave with them.



## **6. Relating PWDs issues from the contents of textbooks**

Students were asked whether any writ up, poems, prose or articles of their textbooks were sensitive or insensitive or violated the rights PWDs, a few of them could mentioned the story named Minu written by Bonoful in *Charupaath* of class seven, and the story titled *Suva* in class 10. They story presented a PWD-sensitive narration of a child named Minu and Suva. Reading those stories they learned to respect to PWDs in particular, and in general to all kind of people.

This indicates that a few students, not all, could able to relate the storyline of the texts with the dignity and right to leisure for PWDs. Teachers also tried to impart lesson as per their capacity.

## **7. Assessment of their understanding, perception and attitude regarding the dignity and rights of Ethnic Minorities**

The Students attended the FGD seems happy to share their school with indigenous people, and to make friends. Out of 4 schools visited, the study team found the existence of *adivashi* in two schools. From the discussion in FGD it was revealed that there was no discrimination to adivashi, and they were well treated. They study and play together. For example, the Bengali students organized and celebrated birthday of their adivashi classmates in the school.

## **8. Relating the dignity and rights of ethnic minorities from the contents of textbooks they have read**

They were asked whether any writ up, poems, prose or articles of their textbooks were sensitive or insensitive or violated the rights Ethnic minorities, they could able to mention the text of *Bangladesh o Bissho porichoy* books (Bangladesh and Global Studies). They have learnt from the textbooks and classes that all human being are equal. As they could not able to read all books thoroughly, they could not mention many texts and books regarding the dignity and rights of ethnic minority, but

## **9. Assessment of their understanding, perception and attitude regarding the rights of Child in Bangladesh**

Students expressed their views on child rights issue. They have adequate knowledge on it. Girls and boys are equal. They have equal rights. They know that Government has a Law against child labor. According to our law, torturing children is punishable. If anyone employ torture on any child, s/h will be jailed from one year and penalty of Taka 50,000. Child labor is prohibited in our law. They should be allowed to read in school. They need to earn money for their own education, health care. Punishing child is not allowed. Child marriage is

prohibited One child was forced to be married in Thakurgaon, students and the workers of MKP protested and obstacle it. She attend the school now.

Respondents reported that there were poor child students from Indigenous community in their school but they used to be absent in school in a particular season, when they do work as a child labor to pick potato from the agro-field. Though they earn a limited wages and save that for their education.

Every child have to get proper opportunity to complete their education without any obstruction or interference. They demanded school dress from Government like free text books. This indicates the sensitivity of the major community students for the minority.

#### **10. Relating the issues of child rights from the contents of textbooks**

The respondents were asked whether any writ up, poems, prose or articles of their textbooks were sensitive or insensitive or violated the rights Ethnic minorities, Everyone could not able to mention adequate examples. One student could mention the name of a story named *SUVA*.

This indicates that the student we met and discussed with gained the general knowledge from different sources. Though they could not mention the name Bangladesh and global studies that might have provided the knowledge on child rights and punishment of torturing children.

#### **11. Assessment of their understanding, perception and attitude regarding some terminologies used in the society: boba, kala, kana, andha, chakor, chakrani, mohila, upajati etc**

Their impression on using these terms was impressive. They assess these word are not suitable, and those sound bad and negative, and it hurt them. They reported that usage of those are very common and those terms being used in the day to day life on their society. So it needs to be changed and we need to coin honoring words replacing those.

#### **12. Assessment of their understanding, perception and attitude regarding the sitting arrangement of boys and girls, PWDs, Transgender, Advashi**

They think everyone should sit together without any sense discrimination. And in practice, they all sit together, and it is fine for them. Need not to mention, only girls and boys sit separately.

#### **13. Arrangement in the classrooms to make it inclusive and teachers' initiative to make the class non-violent and conflict sensitive**

Government has prohibited strictly to slap or hit the students for any reason. So teacher try to maintain that. They also try their best so that the class-environment is nonviolent and conflict sensitive. If anything happens they mitigate that inclusively.

It is revealed that the class environment don't discriminate among gender, religion, cast, and nationalities, and teachers take initiative for making the class inclusive and nonviolent. However they could not relate any text to be inclusive and conflict sensitive. Someone referred to a poem where it mentioned that human beings may be black or white but their blood is same- red colored. And they gained the attitude of right to dignity for all human being irrespective of cast, gender, religion etc.

**Overall comment and suggestion:**

There should be option of Physical Training from classes 6 to10, and topic on health care should be elaborated in the texts of all classes. Students of classes nine and ten seemed low attentive in comparison to Classes 6 and 7.

Information: One transgender became the Chairman of a Union of Thakurgaon. Reportedly, s/he is doing very good as a Chairman, and contributing for the good of the constituents and inhabitants of the union; to build environment towards a better tomorrow. S/He is popular as well.

**5. KII with Education Personnel (Upazila Education Officer, District Education Officer)**

**Introduction to the respondents**

The study team accomplished 3 KIIs with different level of Government Education Personnel working Rajshahi, Nagpur and Thakurgaon. Total 3 personnel were interviewed, and expressed their attitudes and knowledge regarding the HRs and other issues mentioned above.

**1. Sources of receiving training on pedagogy and subject matters**

Education personnel were requested to share information regarding the sources of teachers training in their region or Districts. They informed the study team that *Teachers Training colleges* are mainly responsible for *providing teacher* education in the secondary level of *Bangladesh*. Government Teachers' Training College, is a public college for training government teachers in Bangladesh. It offers four-year integrated Bachelor of Education, one-year professional Bachelor of Education and Master of Education. There are 157 Non-Governmental and private teachers' training college in Bangladesh (In fact the number is 120 shows in the website), out of which 23 have been proved as quality ones, and High court declared those as quality institutions. Rest of all are substandard. In whole Rajshahi Division, there is only one standard private training institution, which is situated at Jaypurhut, Bogra. In Bangladesh, teacher training colleges are monitored by National University. (Source: Bachelor of Education: [www.facebook.com](http://www.facebook.com))

### 1. **Impression of teachers on teachers' training**

There is an obligation for teachers to be trained up from teachers' training college. But in reality all of them don't spare time to go for a training. They usually are engaged in their personal works at family level. So they are reluctant to go to distant places leaving their family. So instead of availing training from a government registered training institutes they go for a substandard private training institutes. As a result, they receive a low standard training, impact of which fall on the students through low standard teaching. In exchange of providing money, teachers are getting this sort of training only to avail a certificate.

It is reported that some Head Teachers mutualize their authoritative power and deprive the interested teachers from availing the opportunity of a good training from government or recognized training college. To mention, the number of such Head teachers are a few.

### 2. **Training out of Bachelor of Education College (B Ed)**

A Bachelor of Education (B. Ed.) is **an undergraduate professional degree which prepares students for work as a teacher in schools**, though in some countries additional work must be done in order for the student to be fully qualified to teach.

PBM- Performance based Management; CQ- Creative Questions; LSBL- life Skill Based Education are some of the major topics they teach. In addition to pedagogical aspects, these colleges impart lessons on Physics for Nine and Ten, gender, creative questionnaires, skills up gradation, personality development, etc.

In one batch, as usually 40 to 50 teachers get admission, but after completion of the training when it comes to follow-up, most of the time it is frustrating. If they ask a teacher about the course they attended, in reply, they ask, "Which training, and how much was the travel allowances."

This indicates the poor dedication to the training learning received by the teachers. They commented, during a class, most of the trainee teachers are used to engage themselves with mobile, and a few of them listen attentively to the lecture, and participate in the discussion. The education Personnel also drew inference that the training process and methods need modification to attract the teachers.

### 3. **Understanding on HRs by the educational personnel**

They informed that the content of HRs was in the textbooks up to the year 2000, but at the moment they are not certain in whether those are in the textbooks. It seems that they are not well aware about the theme and core spirit of UDHR. They added that the discussion on gender, equity and equality, child rights, ethnic minority are not adequate in imparting lessons in classes.

They also have made suggestions that these issues should be incorporated in the textbooks. This also indicated that they are not acquainted with the textbooks as per expected.

They also informed that governmental order and instructions are there for the *adivashi*, PWDs, transgender, but the propaganda is not adequate in relation to this instruction. Teachers should be proactive to pursue this instructions. Government has been providing special facilities, but our society still not prepared to accept this community. They trend to hide them from the open society. New schools are friendlier for PWDs; Rams are being built so that they can reach the classes with their wheel chairs. Teachers are being trained up on how to handle PWDs/SWDs. Fortunately, there is no such obstacles prevail with adivashis, they are participating in every Cultural and sports events along with studying. They win more prizes than those of ethnic majority. In comparison, Bengalese are in backward position in this regards.

### **Some Suggestions:**

- A topic on Human rights should be categorically put in the textbooks with elaborated discussion;
- Teachers expertise and quality to upgraded;
- Teachers are to be equipped with ethical education especially to push forward them to be rightful towards students , and in lesson preparation and imparting;
- Salary scale need up gradation in order to motivate and push them for upholding their responsibilities; the present structure does not encourage them to be dedicated in quality teaching, and they go for private tutorial classes. As a result they can't concentrate in the classes to expected level;
- All schools to be taken under MPO
- Sanitary napkins should be supplied from the government fund;
- Directorate of Women affairs, Directorate of family Planning, Brac, World Vision are providing support to only girls schools and colleges; it should extended to all schools

### **6. KII with Project staffs**

#### **Introduction to the respondents**

The study team accomplished 3 KIIs with different level of Project staffs working in Rajshahi, Nagpur and Thakurgaon. Total 3 personnel were interviewed, and they expressed their attitudes and knowledge regarding the HRs and other issues mentioned above.

They are well acquainted about the UDHRs. They mentioned some of the articles and explained with examples. There 30 articles, all are equal in the eye of law, security of all, all are equal irrespective of cast, creed, religions and sex. However, they were not supposed read the textbooks and so they could not relate that much with texts and HRs in the textbooks. They also noted teachers are also well equipped with these issues. They realized that they also should read the textbooks of secondary level. They informed that they work with only students' forum (15 girls and 15 boys), not with teachers. They observed that participation of PWDs are quite few;

guardians are not interested to send them to schools. They informed there is school for PWDs in Pirganj being operated by an NGO.

#### **SECTION-D: OVERALL COMMENTS AND OBSERVATIONS**

After completion of the whole process of accomplishing the assignment, the study team has drawn some overall comments and placed observations as follows:

1. Most of the contents of the Textbooks prescribed by NCTB for classes 6,7,8,9, and 10 are sensitive to the spirit and elements of HRs, gender, ethnic minorities, and PWDs.
2. No such elements have been found in the textbooks which is insensitive to the essence, spirit, contents and articles of UDHRs, spirit of Liberation War and Language Movement of Bangladesh, gender equity, dignity and rights of PWDs and Ethnic Minority Nationalities.
3. The Contents of Textbooks prescribed by NCTB for classes 6,7,8,9, and 10 are grossly endowed with the spirit of conflict sensitivity, nonviolence, and towards the spirit of peace and harmony. None of the articles and stories or poems instigated violence, anti-humanity, and against the spirit of peace and harmony.
4. Only one statement, mentioned in the article ‘নিরীহ বাঙালি’ (Niriho Bangali, meaning Naive Bengalese) by Rokeya Shakhawat Hossain seems a bit violent, if we consider it in the present context. The statement is: “যে লক্ষীছাড়া দিব্যাঙ্গণাদিগকে রন্ধন করিতে বলে, তাহার ত্রিবিধ দণ্ড হওয়া উচিত। যথা : তাহাকে (১) তুষানলে দগ্ধ কর, অতঃপর (২) জবেহ্ কর, (৩) তারপর ফাঁসি দাও!”(পৃষ্ঠা ৪৬)
5. In addition to the reflection of the spirit and elements of HRs and non-conflicting theme and nature, all the texts uphold the spirit of liberation war, language movement, rights to own language/mother tongue, cultural diversity, ethical values, respecting to others’ opinions. And other humanely themes have also been highlighted so that students can be groomed up as good human beings and dutiful and dignified citizens of Bangladesh.
6. The spirit of universality and the theme of global village also been promoted through the different texts.
7. Textbooks presented a number prose, poems, articles, and glorified lives of both women and men who devoted their lives for humankind.
8. The social studies discussed with the role of state, citizens, democracy and other principles a citizen really needs to know for her/his upbringing and grooming in a humanely society and the state.
9. Although, the texts reflected many good issues and humanitarian and ethical themes needed for a students, it missed to categorically present a separate and elaborated section on UDHRs, which is also put as an appeal in the opening words of UDHRs proclaimed by United Nations. It appealed:

[Following this historic act the Assembly called upon all Member countries **to publicize the text of the Declaration and “to cause it to be disseminated, displayed, read and**

**expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories]”**

10. It has discussed on women rights, but missed to clarify the difference between equality and equity.
11. Except one text, almost all the textbooks missed to highlight the role of women, ethnic minority people in our Liberation War.
12. It also missed presenting the contribution of women and ethnic minority people in the sector of sports and mountaineering.
13. Discussion on Third Gender and Dalit is also missing.
14. Social Studies and Bangla discussed about ethnic minorities, but it did not mention the name of all 54 ethnic communities. It discussed about the rituals and cultures of 4 or 5 ethnic minority communities.
15. The texts could not able to clarify the distinction between Fundamental rights and Human rights
16. In many places it reflected HRs, but could not relate with the UDHRs. There is scope for it.
17. The field study does not reveals that the texts aligned with HRs have been transferred to the students, and even to the teachers at satisfactory level.
18. Teachers’ contribution seems unsatisfactory in translating the message of HRs and other related issues, and also the study team are not certain about their expertise in pertaining these lessons effectively. To mention, in some cases, it revealed that students are more aware of the textbooks and messages of the texts than their teachers. This may need a further exploration through a separate study. One reason might be due to Covid-19 classes were not regular and they were reluctant to read and tech accordingly.
19. Education Personnel also expressed their dissatisfaction about the dedication and skills of the teachers of high schools. Most of the teachers are not well trained from Government training institutes. They go for private training centers and bye the certificates in exchange of money, as the authority opined.
20. In Dinajpur and Thakurgaon, many girls were observed coming schools riding cycle

## **SECTION-F: RECOMMENDATIONS**

### **For NCTB/Ministry of Education**

1. The texts should present a separate elaborated section on UDHRs, which is also put as an appeal in the opening words of UDHRs proclaimed by United Nations. .
2. In addition to discussion on gender and women rights, it should clarify the difference between equality and equity, which is a vital aspects of gender issue.
3. Discussion on Third Gender should be in place.

4. In the text of Social studies should mention the name of all 54 ethnic minority communities. If it befitting, it may discuss about the rituals and cultures of more ethnic minority groups (may be in classes 9 and 10).
5. In the next edition, the books should reflect the role of women and the people of ethnic minority/nationality in the liberation war of Bangladesh, and sports and mountaineering.
6. The textbooks may reflect on the rights of ethnic minority groups along with the special priority, arrangements and services have been promoted for them by the GOB.
7. The textbooks on social Studies of classes 8, 9, 10 should clarify the distinction between Fundamental Rights and Human rights with examples from the context of Bangladesh. It should also clarify how fundamental rights are drawn from and aligned with HRs
8. Measures should be taken care of by the Directorate of Secondary Education to equip the teachers with training on the issues of HRs and gender equity so that they can impart lessons on those issues effectively.
9. Massive thrust and intensive care should be taken care of by the Education Department of GOB to upgrade and stimulate the teachers to understand the issues the study dealt with, especially the contents of UDHRs, and gender.
10. Teachers should also be monitored and followed up adequately to enhance their enthusiasm and professionalism to impart lessons, with professional cares, especially the contents of UDHRs and gender.
11. Space and scope should be created to ensure the proper training of all teachers from Government training institutes.
12. To mention, in some cases, it revealed that students are more aware of the textbooks than their teachers. This may need a further exploration.

#### **For NETZ**

1. NETZ should prioritize the points of advocacy with the NCTB and other relevant stakeholders in order to help them make specific changes in text books.
2. It needs to develop a pragmatic advocacy and lobbying plan to pursue NCTB to make necessary changes and to further develop the textbooks where necessary
3. It should go for a short-term and medium term implementation plan and its execution should be in place
4. NETZ needs to take some well-planned specific intervention to do advocacy with the Ministry of Education, and Directorate of Education so that they take further steps in ensuring effective training for the teachers
5. NETZ needs to take some well-planned specific intervention to do advocacy with the Ministry of Education, and Directorate of Education so that an effective Pedagogical support at secondary level teaching learning process, especially with the issues of HRs and others is ensured
6. Advocacy with them also needed so that proper follow-up is ensured
7. Advocacy should be executed with authority so that rewards and punishment should be in place for schools and the particular teacher performing good or bad.



## Specific Recommendations

1. Lives of the prophets of other religions should be put in the Bangla textbooks.
2. In the next edition, the textbooks on Bangla, English and Social Studies should reflect the role of women and the people of ethnic minority/nationality in the liberation war of Bangladesh.
3. Relevant text should put the portrait of Nishat Majumder and Wasfia Naznin, MA Muhit and Musa Ibrahim side by side of Hilary and Tensing as mountaineers.
4. In the next edition, it should highlight the major contribution of womenfolk in the financial sector which contributed in the financial upliftment and foreign currency of Bangladesh.
5. The textbook should mention that child marriage is the violation of women rights and declaration of HRs as well. Some relevant articles of HRs may be mentioned here in relation to these issues. (Article: 17 of UDHR: **Men and women of full age**, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. **Marriage shall be entered into only with the free and full consent of the intending spouses.**)
6. The lesson on democracy in the text books on social studies needs to be elaborated a little more; what is meant by basic human rights also to be clarified and difference between basic human needs and Fundamental Rights also to be elaborated in the relevant texts.
7. The lesson should also mention that these rights are aligned with some articles of UDHR. In this regard, it may point out the correlation between our constitution and UDHRs.
8. The lesson deals with athletes needs to highlight about the success and of pride of female athletes.
9. Teachers are to be equipped with ethical education especially to push forward them to be rightful towards students , and in lesson preparation and imparting;
10. Salary scale needs up gradation in order to motivate and push them for upholding their responsibilities; the present structure does not encourage them to be dedicated in quality teaching, and they go for private tutorial classes.
11. All schools to be taken under MPO
12. Sanitary napkins should be supplied from the government fund;
13. Directorate of Women affairs, Directorate of family Planning, Brac, World Vision are providing support to only girls schools and colleges; it should extended to all schools

**[Specific recommendations have already been put in the texts review section in the review of the particular textbooks and lessons]**

## ANNEXURES

### Checklists and Questionnaires

শিক্ষার্থীদের জন্য  
(৬,৭,৮,৯, ১০ম শ্রেণি)

#### এফজিডি চেকলিস্ট

(সাক্ষাৎকারগ্রহণকারী বা এফজিডি পরিচালনাকারীগণ প্রশ্নগুলো শিক্ষার্থীদের উপযোগী করে বুঝিয়ে বলবেন)।

- শুরুতে আলাপচারিতার মাধ্যমে ওদেরকে সহজ করে তুলবেন। যেমন: শুভেচ্ছা বিনিময়, কুশলাদি জানা, পরিচিতি বিনিময়, কতদিন ধরে পড়ছে তা জানা, ভয়ভীতি দূর করা, আপনজন মনে করে- এমন কথাবার্তা বলা;
- উদ্দেশ্য বলা (বইগুলো তোমাদের কাছে কেমন লাগে, তা জানতে এসেছি; তোমাদেরও কাছ থেকে কিছু শিখতে এসেছি, তোমাদের সম্পর্কে জানতে এসেছি, স্কুল কেমন লাগে তা জানতে এসেছি)

#### নীতিমালা:

১. সবার প্রতি সম্মান প্রদর্শন করা;
২. অন্যদের মর্যাদা সম্মুখ রেখে আলাপচারিতা করা
৩. সম্মতি না নিয়ে কাউকে 'তুমি' সম্বোধন না করা
৪. স্থানীয় সংস্কৃতির সাথে সমন্বয় করে চলাচর ও কথোপকথন করা

#### এফজিডি'র উদ্দেশ্য:

শিক্ষার্থীগণ তাদের পাঠ্যপুস্তক ও তার বিভিন্ন পাঠ থেকে মানবাধিকার, নারী-পুরুষ সমতা, প্রচ্ছন্ন লিঙ্গ বা ত্রয় লিঙ্গ, ক্ষুদ্র জাতিসত্তা ও প্রতিবন্ধীদের সম্পর্কে যে মনোভাব ও ধ্যানধারণা অর্জন করেছে, তা অনুসন্ধান করা বা চিহ্নিত করা।

#### ক. নাম ঠিকানা পরিচয়:

বিদ্যালয়ের নাম:

ঠিকানা: উপজেলা, জেলার নাম:

প্রধান শিক্ষকের নাম:

অংশগ্রহণকারীদের নাম ও পাঠদান বিষয়:

নাম	শ্রেণি:	


#### খ. প্রত্যাশিত তথ্য

১. মানবাধিকার ও মানবাধিকারের ঘোষণা সম্পর্কে শিক্ষার্থীদের ধারণা যাচাই করা।
২. জেন্ডারসাম্য/নারী-পুরুষ সমতা, প্রতিবন্ধীতা, আদিবাসীদের সম্পর্কে ধারণা ও মনোভাব যাচাই করা।
৩. বোবা, কালা, কানা, অন্ধ, পঙ্গু, লুলা, চাকর-চাকরাণী, মহিলা, উপজাতি- এ পরিভাষাগুলো সম্পর্কে শিক্ষার্থীদের ধারণা যাচাই করা।
৪. ক্লাসে ছাত্রছাত্রী, প্রতিবন্ধী, হিজড়া, আদিবাসী- এদেরকে ক্লাসে আলাদাভাবে বসানো উচিত কি না, সেসম্পর্কে শিক্ষার্থীদের ধারণা যাচাই করা।
৫. তোমরা যে পাঠ্যবইগুলো পড়েছো, সেগুলো কতটুকু মানবাধিকারের ঘোষণার সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
৬. তুমি যে পাঠ্যবইগুলো পড়ো, সেগুলো কতটুকু জেন্ডারসাম্য বা নারী-পুরুষ ও তৃতীয় লিঙ্গেও মর্যাদা ও সমানাধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
৭. পাঠ্যবইগুলো কতটুকু শিশু অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
৮. পাঠ্যবইগুলো কতটুকু ক্ষুদ্র জাতিসত্তার মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
৯. পাঠ্যবইগুলো কতটুকু প্রতিবন্ধীদের মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
১০. শৈশবকালে শিক্ষকগণ অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার জন্য কী কী ব্যবস্থা বা কৌশল নিয়ে থাকেন? দুয়েকটি উদাহরণ দাও।
১১. অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার বিষয়ে উদ্বুদ্ধ করেছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
১২. হিংসা-বিদ্বেষ ও মানুষে মানুষে ভেদাভেদ সৃষ্টি করার বিষয়ে উদ্বুদ্ধ করেছে বা উসকে দিয়েছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে তা উদাহরণ দাও।

#### সহায়ক প্রশ্নাবলী: সাক্ষাৎকারগ্রহণকারী বা এফজিডি পরিচালনাকারীদের জন্য

ওপরের প্রতিটি প্রশ্নকে শিক্ষার্থীদের উপযোগী করতে হলে নিচের মতো উদাহরণ দিয়ে প্রশ্ন করতে হবে। অথবা সাক্ষাৎকারগ্রহণকারী তাঁর পঠিত বই থেকে অন্য কোনো উদাহরণ টেনে প্রশ্নগুলোর মূল কথা শিক্ষার্থীদেরকে বুঝিয়ে বলবেন:

## ৬ষ্ঠ শ্রেণি

১. ‘বাংলাদেশ ও বিশ্বপরিচয়’ (৬ষ্ঠ শ্রেণি)-বইতে অধ্যায়-৬-এ ‘বাংলাদেশের সংস্কৃতি (পৃষ্ঠা ৫০)’ পাঠে বাঙালি সংস্কৃতির বৈচিত্র্যের মধ্যে যে সুরটি প্রধান, সেটিকে বলা হয়েছে মানবতাবাদ। মানবতাবাদের ব্যাখ্যাও দেয়া হয়েছে। এটা থেকে তোমরা কী বুঝেছো? (প্রশ্ন-১-এর জন্য সহায়ক)
২. ‘বাংলাদেশ ও বিশ্বপরিচয়’ (৬ষ্ঠ শ্রেণি)-তে ১০ম অধ্যায়ে শিশু অধিকার সম্পর্কে বলা হয়েছে। এর মধ্যে মানবাধিকারের কিছু বিষয় আছে। এ থেকেও উদাহরণ দিতে পারেন। (প্রশ্ন-৭-এর জন্য সহায়ক)
৩. ‘বাংলাদেশ ও বিশ্বপরিচয়’ (৬ষ্ঠ শ্রেণি)-বইতে অধ্যায়-১-এ ‘বাংলাদেশের ইতিহাস (পৃষ্ঠা-৭)’ পাঠে বলা হয়েছে, “ প্রাচীন বাংলায় ধর্মীয় সম্প্রীতি পাল যুগের সমাজ জীবনের বিমেষ বৈশিষ্ট্য হিসেবে চিহ্নিত হয়।” ধর্মীয় সম্প্রীতি ও সহাবস্থান বলতে তোমরা কী বুঝেছো? (প্রশ্ন-১-এর জন্য সহায়ক)
৪. ‘চারুপাঠ’ (৬ষ্ঠ শ্রেণি)-বইতে ‘মিনু’ গল্পে (পৃষ্ঠা ৭) পাঠে একজন দৃষ্টি ও বাকপ্রতিবন্ধী মেয়ের ওপর দিনমানকাজের চাপের কষ্ট তুলে ধরা হয়েছে। এব্যাপাও শিক্ষার্থীদেও মনোভাব যাচাই করুন।
৫. ‘চারুপাঠ’ (৬ষ্ঠ শ্রেণি)- বইতে ‘মাদার তেরেসা’ লেখায় কী ফুটিয়ে তোলা হয়েছে (মানবতাবাদ, ধর্মবর্ণ জাতিভেদ প্রথাবিরোধী)।
৬. মানুষ জাতি (৬ষ্ঠ শ্রেণি)-তে নিচের কথাগুলিতে কী বুঝানো হয়েছে?  
“কালো আর ধলো বাইরে কেবল  
ভিতরে সবারই সমান রাঙা...”

## (৭ শ্রেণি)

৭. মরু-ভাস্কর (৭ শ্রেণি)- গল্পে কী বুঝানো হয়েছে? (জাতিভেদ-বর্ণভেদ বিষয়ে সচেতন করা হয়েছে।)
৮. ‘রোকেয়া সাখাওয়াত হোসেন’ প্রবন্ধে নারীর জাগরণ নিয়ে বলা হয়েছে। এ গল্পে কী বিষয়ে সচেতন করা হয়েছে।
৯. ‘বাংলাদেশ ও বিশ্বপরিচয়’ (৭ম শ্রেণি) বইয়ের ৫ম অধ্যায়-এ ‘বাংলাদেশ ও বাংলাদেশের নাগরিক’ নামক লেখায় নাগরিকদেও মৌলিক অধিকার নিয়ে বলা হয়েছে। এর মধ্যে মানবাধিকারের কিছু বিষয় আছে। এ থেকেও উদাহরণ দিতে পারেন। (প্রশ্ন-১-এর জন্য সহায়ক)
১০. পৌরনীতি ও নাগরিকতা (৯ম-১০ম শ্রেণি) বইয়ের অধ্যায় ৮-এ ‘বাংলাদেশের স্থানীয় সরকার ব্যবস্থা’ পাঠে নারীর ক্ষমতায়ন অংশ পড়ে তোমার কী বুঝেছো? (প্রশ্ন-২-এর জন্য সহায়ক)
১১. নারী নেতৃত্ব সম্পর্কে আমাদের ধারণা কি এবং এ সম্পর্কে আমরা কোন বইটিতে আলোচনা করেছি
১২. পারিবারিক সম্পর্ক-এর বাইরে প্রতিবেশীদের সাথে ভালো সম্পর্ক রাখার বিষয়টি সম্পর্কে আমরা কোন বইথেকে জেনেছি? কেন এ সম্পর্ক গুরুত্বপূর্ণ? উদাহরণ দাও।
১৩. জেডার বিশ্লেষণটি কেন গুরুত্বপূর্ণ? এ বিষয়ে আমরা কিকোন ধারণা পেয়েছি? কিভাবে?

## অষ্টমশ্রেণি :

- ১৮ . ক্লাস কমিটির প্রয়োজনীয়তা তোমদেও কাছে কী মনে হয় ?
১৪. নারী শিক্ষার গুরুত্ব সম্পর্কে আমাদের কে বিশেষ ভাবে জাগ্রত করেছেন? কোন বই থেকে আমরা তা জানতে পেরেছি ?
১৫. বুলবুল-এর পেশা দেশ এবং সমাজ কেমন চোখে দেখে ?

## ইসলাম ও নৈতিক শিক্ষা (৮ম শ্রেণি) পৃষ্ঠা ৪০; পাঠ-৭: হজ্জপালনের নিয়ম

১. সাম্য ও বিশ্বভ্রাতৃত্ব প্রতিষ্ঠায় হজ্জ-এর ভূমিকা কী?
২. কোরবানী (পাঠ-৮; পৃষ্ঠা ৪১-৪৫)- কোরবানী থেকে মূল শিক্ষা কী (ত্যাগ ও মানবতার গুণাবলী)

৩. আল কুরআন থেকে আমরা কী শিক্ষা পাই? নৈতিক ও মানবিকতার শিক্ষা পাই। (কুরআন ও হাদিস পৃষ্ঠা ৩৮-৬০)
৪. ৪৮-৬০- কুরআন ও হাদিস থেকে কী শিক্ষা পাই (নৈতিক ও মানবিকতার শিক্ষা পাই।)
৫. পরমতসহিষ্ণুতা পাঠ্যথেকে আমরা কী শিখেছি (জাতি-ধর্ম-নির্বিশেষে সকলের মতামত ও সহনশীলতা প্রদর্শন করা।
৬. আদর্শ জীবনচরিত( ২৬) হযরত মুহম্মদেও জীবন থেকে আমরা কী শিক্ষা পাই (মানবিকতা, সাধারণ জীবনযাপন, গরিবের প্রতি ভালোবাসা, গণতান্ত্রিক মূল্যবোধ, অসাম্প্রদায়িক মনোভাব, ভ্রতৃত্ববোধ, ন্যায়পরায়নতা, দেশপ্রেম))
৭. নারীর মর্যাদা পাঠ থেকে কী শিখেছা?

ইংরেজি বই- শ্রেণি ৯ /১০

৮. “Today the world is divided into two parts – the oppressors and the oppressed. And I am with the oppressed”. Who told this and why? (Page 15. English book of class 9/10).
৯. How Lipi’s wedding has been stopped? (The story of Lipi . page 53 .class 9/10)
10. Why Begum Rokya spread education for women and girls, Or What is the contribution of Rokeya for the empowerment and liberation of women? – Class -7, page – 47
11. How are the Golden Girls Of Bangladesh – Page – 87
12. Why the people of Shanker were in great risk? page – 15 class 6

নোট:

ওপরে কয়েকটি উদাহরণ দেয়া হলো, সাক্ষাৎকারগ্রহণকারীগণ নিজেদের পড়া বই থেকে আরও উদাহরণ নিজে লিখে নিবেন এবং সে অনুযায়ী এফজিডি বা সাক্ষাৎকার পরিচালনা করবেন।

## শিক্ষকদের জন্য এফজিডি চেকলিস্ট

(সাক্ষাৎকারগ্রহণকারী বা এফজিডি পরিচালনাকারীগণ প্রশ্নগুলো শিক্ষকদেও উপযোগী কণ্ডে বুঝিয়ে বলবেন)

- শুরুতে আলাপচারিতার মাধ্যমে পরিবেশ সহজ করে তুলবেন। যেমন: শুভেচ্ছা বিনিময়, কুশলাদি জানা, পরিচিতি বিনিময়, কতদিন ধণ্ডে এই সকূলে আছেন তা জানা, এটা কোনো মূল্যায়ন নয় তা বলা; ভয়ভীতি দূও করা, আপনজন মনে করে- এমন কথাবার্তা বলা;
- উদ্দেশ্য বলা (বইগুলো কেমন লাগে, তা জানতে এসেছি; আপনাদের কাছ থেকে কিছু শিখতে এসেছি, ববইগুলোতে মানবাধিকার এবং অন্যসব বিষয় কতটুকু কীভাবে আছে- তা জানতে এসেছি)

### নীতিমালা:

৫. সবার প্রতি সম্মান প্রদর্শন করা;
৬. অন্যদের মর্যাদা সম্মুন্নত রেখে আলাপচারিতা করা
৭. সম্মতি না নিয়ে কাউকে 'তুমি' সম্বোধন না করা
৮. স্থানীয় সংকৃতির সাথে সমন্বয় কণ্ডে চলাচর ও কথোপকথোন করা

### এফজিডি'র উদ্দেশ্য:

- শিক্ষক ও শিক্ষার্থীগণ তাদের পাঠ্যপুস্তক ও তার বিভিন্ন পাঠ থেকে মানবাধিকার, নারী-পুরুষ সমতা, প্রচ্ছন্ন লিঙ্গ বা ওয় লিঙ্গ, ক্ষুদ্র জাতিসত্তা ও প্রতিবন্ধীদের সম্পর্কে যে মনোভাব ও ধ্যানধারণা অর্জন করেছে, তা অনুসন্ধান করা বা চিহ্নিত করা।
- শিক্ষকদেও পাঠদান ব্যবস্থাপনা ও যোগাযোগ কতটা অহিংস বা ইকুসিভ তা জানা।

### ক. নাম ঠিকানা পরিচয়:

বিদ্যালয়ের নাম:

ঠিকানা: উপজেলা, জেলার নাম:

প্রধান শিক্ষকের নাম:

অংশগ্রহণকারীদের নাম ও পাঠদান বিষয়:

নাম	পাঠদান বিষয় ও শ্রেণি:	সেল নম্বর	


#### খ. প্রত্যাশিত তথ্য

১. আপনি কতদিন ধরে মাধ্যমিক স্কুলে শিক্ষকতা করছেন? (গড়)
২. আপনারা পাঠদানবিষয়ে প্রশিক্ষণ পেয়েছেন কোথা থেকে? কতদিনের প্রশিক্ষণ পেয়েছেন?
৩. প্রশিক্ষণের মান কেমন ছিল বলে মনে করেন? কেন মনে করছেন?
৪. আপনাদের জন্য সরকারি প্রতিষ্ঠান থেকে পরিচালিত প্রশিক্ষণে ১৯৪৮ সালের মানবাধিকারের ঘোষণা, জেডারসাম্য, শিশু অধিকার, ক্ষুদ্র জাতিসত্তার বিষয়ে কোনো বিষয় জেনেছেন কি না?
৫. ১৯৪৮ সালের মানবাধিকারের ঘোষণা ও জেডারসাম্য এবং প্রতিবন্ধীতা সম্পর্কে আপনারা কী ধারণা পোষণ করেন?
৬. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু ১৯৪৮ সালের মানবাধিকারের ঘোষণার সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
৭. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু জেডারসাম্য বা নারী-পুরুষ ও তৃতীয় লিঙ্গেও মর্যাদা ও সমানাধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
৮. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু শিশু অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
৯. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু ক্ষুদ্র জাতিসত্তার মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
১০. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু প্রতিবন্ধীদের মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
১১. শৈশিকক্ষে অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করা বলতে আপনাদের ধারণা কী?
১২. শৈশিকক্ষে অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার জন্য আপনারা কী কী ব্যবস্থা বা কৌশল নিয়ে থাকেন? দুয়েকটি তা উদাহরণ দিন
১৩. অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার বিষয়ে উদ্বুদ্ধ করেছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে তা উদাহরণ দিন।
১৪. হিংসা-বিদ্বেষ ও মানুষে মানুষে ভেদাভেদ সৃষ্টি করার বিষয়ে উদ্বুদ্ধ করেছে বা উসকে দিয়েছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে তা উদাহরণ দিন।
১৫. বোবা, কালা, কানা, অন্ধ, পঙ্গু, লুলা, চাকর-চাকরাণী, মহিলা, উপজাতি- এ পরিভাষাগুলো সম্পর্কে আপনাদের মনোভাব বা মতামত কী? কতটা যথাযথ?
১৬. ক্লাসে প্রতিবন্ধী, হিজড়া, আদিবাসী- এদেরকে ক্লাসে আলাদাভাবে বসানো উচিত বা এদেরকে সময় দিয়ে সময় নষ্ট করা উচিত নয়- এ ব্যাপারে আপনাদের মতামত কী?





শিক্ষকদের জন্য  
কে আই আই প্রশ্নমালা

(সাক্ষাৎকারগ্রহণকারী প্রশ্নগুলো শিক্ষকদের উপযোগী কণ্ডে বুঝিয়ে বলবেন)

ক. নাম ঠিকানা পরিচয়:

বিদ্যালয়ের নাম:

ঠিকানা: উপজেলা ও জেলার নাম:

প্রধান শিক্ষকের নাম:

সাক্ষাৎকারদাতার নাম এবং পাঠদান বিষয় ও শ্রেণি

সেল নম্বর

সাক্ষাৎকারগ্রহণকারীর নাম ও তারিখ:

খ. প্রত্যাশিত তথ্য

১৭. আপনি কতদিন ধরে মাধ্যমিক স্কুলে শিক্ষকতা করছেন?

১৮. পাঠদান পদ্ধতিবিষয়ে প্রশিক্ষণ পেয়েছেন কোথা থেকে? কতদিনের প্রশিক্ষণ পেয়েছেন?

১৯. প্রশিক্ষণের মান কেমন ছিল বলে মনে করেন? কেন মনে করছেন?

২০. অপনাদের জন্য সরকারি প্রতিষ্ঠান থেকে পরিচালিত প্রশিক্ষণে ১৯৪৮ সালের মানবাধিকারের ঘোষণা, জেভারসাম্য, শিশু অধিকার, ক্ষুদ্র জাতিসত্তার বিষয়ে কোনো বিষয় জেনেছেন কি না?

২১. ১৯৪৮ সালের মানবাধিকারের ঘোষণা ও জেভারসাম্য এবং প্রতিবন্ধীতা সম্পর্কে আপনি কী ধারণা পোষণ করেন?

২২. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু ১৯৪৮ সালের মানবাধিকারের ঘোষণার সাথে সংগতিপূর্ণ বা তা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।

২৩. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু জেভারসাম্য বা নারী-পুরুষ ও তৃতীয় লিঙ্গেও মর্যাদা ও সমানাধিকারের সাথে সংগতিপূর্ণ বা তা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।

২৪. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু শিশু অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।

২৫. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু ক্ষুদ্র জাতিসত্তার মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।

২৬. আপনি যে পাঠ্যবইগুলো পড়িয়ে থাকেন, সেগুলো কতটুকু প্রতিবন্ধীদের মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
২৭. শৈশবিকক্ষে অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করা বলতে আপনাদের ধারণা কী?
২৮. শৈশবিকক্ষে অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার জন্য আপনারা কী কী ব্যবস্থা বা কৌশল নিয়ে থাকেন? দুয়েকটি উদাহরণ দিন।
২৯. শৈশবিকক্ষে অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করাতে গিয়ে আপনি কি কোনো সমস্যার সম্মুখীন হয়েছেন? হয়ে থাকলে তা কী ধরনের?
৩০. অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার বিষয়ে উদ্বুদ্ধ করেছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে তা উদাহরণ দিন।
৩১. পাঠ্যবইতে হিংসা-বিদ্বেষ ও মানুষে মানুষে ভেদাভেদ সৃষ্টি করার বিষয়ে উদ্বুদ্ধ করেছে বা উসকে দিয়েছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে তা উদাহরণ দিন।
৩২. বোবা, কালা, কানা, অন্ধ, পঙ্গু, লুলা, চাকর-চাকরাণী, মহিলা, উপজাতি- এ পরিভাষাগুলো সম্পর্কে আপনাদের মনোভাব বা মতামত কী? কতটা যথাযথ?
৩৩. ক্লাসে প্রতিবন্ধী, হিজড়া, দলিত, আদিবাসী- এদেরকে ক্লাসে আলাদাভাবে বসানো উচিত বা এদেরকে সময় দিয়ে সময় নষ্ট করা উচিত নয়- এ ব্যাপারে আপনাদের মতামত কী?

শিক্ষার্থীদের জন্য  
কে আই আই প্রশ্নমালা

(সাক্ষাৎকারগ্রহণকারী প্রশ্নগুলো শিক্ষার্থীদের উপযোগী করে বুঝিয়ে বলবেন)

**ক. নাম ঠিকানা পরিচয়:**

বিদ্যালয়ের নাম:

ঠিকানা: উপজেলা ও জেলার নাম:

প্রধান শিক্ষকের নাম ও সেল নম্বর:

সাক্ষাৎকারদাতার নাম ও শ্রেণি

সাক্ষাৎকারগ্রহণকারীর নাম ও তারিখ:

**খ. প্রত্যাশিত তথ্য**

১৩. মানবাধিকার, মানবাধিকারের ঘোষণা সম্পর্কে তোমার ধারণা কী?
১৪. জেভারসাম্য/নারী-পুরুষ সমতা, প্রতিবন্ধীতা, আদিবাসীদের সম্পর্কে তোমার ধারণা কী?
১৫. বোবা, কালা, কানা, অন্ধ, পঙ্গু, লুলা, চাকর-চাকরাণী, মহিলা, উপজাতি- এ পরিভাষাগুলো সম্পর্কে তোমার মনোভাব বা মতামত কী? এ শব্দগুলো কতটা যথাযথ?
১৬. প্রতিবন্ধী, হিজড়া, আদিবাসী, দলিত- এদেরকে ক্লাসে আলাদাভাবে বসানো উচিত বা ছাত্রীদেরকে বা এদেরকে বেমি গুরুত্ব বা সময় দিয়ে সময় নষ্ট করা শিক্ষকদের উচিত নয়- এ ব্যাপারে তোমার মতামত কী?
১৭. তুমি যে পাঠ্যবইগুলো পড়েছো, সেগুলো কতটুকু মানবাধিকারের ঘোষণার সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
১৮. তুমি যে পাঠ্যবইগুলো পড়ে, সেগুলো কতটুকু জেভারসাম্য বা নারী-পুরুষ ও তৃতীয় লিঙ্গেও মর্যাদা ও সমানাধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
১৯. পাঠ্যবইগুলো কতটুকু শিশু অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
২০. পাঠ্যবইগুলো কতটুকু ক্ষুদ্র জাতিসত্তার মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
২১. পাঠ্যবইগুলো কতটুকু প্রতিবন্ধীদের মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে কর? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দাও।
২২. শৈনিকক্ষে শিক্ষকগণ অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার জন্য কী কী ব্যবস্থা বা কৌশল নিয়ে থাকেন? দুয়েকটি উদাহরণ দাও।
২৩. অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার বিষয়ে উদ্বুদ্ধ করেছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে তার উদাহরণ দাও।

২৪. হিংসা-বিদ্বেষ ও মানুষে মানুষে ভেদাভেদ সৃষ্টি করার বিষয়ে উদ্ধৃদ্ধ করেছে বা উসকে দিয়েছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে তা উদাহরণ দাও।

শিক্ষা কর্মকর্তাদের জন্য  
কে আই আই প্রশ্নমালা

(সাক্ষাতকারগ্রহণকারী প্রশ্নগুলো উপযোগী কণ্ডে বুঝিয়ে বলবেন)

ক. নাম ঠিকানা পরিচয়:

সাক্ষাত্কারদাতার নাম ও পদবী:

সেল নম্বর

ঠিকানা: উপজেলা ও জেলার নাম:

প্রধান শিক্ষা কর্মকর্তার নাম ও সেল নম্বর:

সাক্ষাত্কারগ্রহণকারীর নাম ও তারিখ:

খ. প্রত্যাশিত তথ্য

১. আপনি কতদিন ধরে মাধ্যমিক স্কুল কর্মকর্তা হিসেবে দায়িত্ব পালন করছেন?
২. মাধ্যমিক স্কুল শিক্ষকগণ পাঠদান পদ্ধতিবিষয়ে প্রশিক্ষণ কোথা থেকে পেয়ে থাকেন? কতদিনের প্রশিক্ষণ পেয়েছেন?
৩. প্রশিক্ষণে কোন কোন বিষয়গুলো অন্তর্ভুক্ত করা হয়ে থাকে?
৪. আপনাদেও প্রশিক্ষণের মান কেমন বলে আপনার মূল্যায়ন?
৫. আপনাদের পরিচালিত প্রশিক্ষণে ১৯৪৮ সালের মানবাধিকারের ঘোষণা, জেডারসাম্য, শিশু অধিকার, ক্ষুদ্র জাতিসত্তার বিষয়ে কোনো বিষয় কি অন্তর্ভুক্ত করা হয়?
৬. ১৯৪৮ সালের মানবাধিকারের ঘোষণা ও জেডারসাম্য এবং প্রতিবন্ধীতা সম্পর্কে শিক্ষকেরা কতটুকু জানেন বা মনেন বণ্ডে আপনার অভিমত?
৭. যে পাঠ্যবইগুলো পড়ানো হয়ে থাকে, সেগুলো কতটুকু ১৯৪৮ সালের মানবাধিকারের ঘোষণার সাথে সংগতিপূর্ণ বা তা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? কোনো নির্দিষ্ট পাঠ্যবইয়ের কোনো নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
৮. যে পাঠ্যবইগুলো পড়ানো হয়ে থাকে, সেগুলো কতটুকু জেডারসাম্য বা নারী-পুরুষ ও তৃতীয় লিঙ্গেও মর্যাদা ও সমানাধিকারের সাথে সংগতিপূর্ণ বা তা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
৯. পাঠ্যবইগুলো কতটুকু শিশু অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
১০. শেণিকক্ষে অহিংস ও ইনকুসিভ পরিবেশ সৃষ্টি করা বিষয়ে প্রশিক্ষণে কি কোনো ধারণা দেয়া হয়?
১১. শেণিকক্ষে অহিংস ও ইনকুসিভ পরিবেশ সৃষ্টি করার জন্য স্কুলের শিক্ষকেরা কী কী ব্যবস্থা বা কৌশল নিয়ে থাকেন? দুয়েকটি উদাহরণ দিন।

১২. অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার বিষয়ে উদ্বুদ্ধ করেছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে তা উদাহরণ দিন।
১৩. পাঠ্যবইতে হিংসা-বিদ্বেষ ও মানুষে মানুষে ভেদাভেদ সৃষ্টি করার বিষয়ে উদ্বুদ্ধ করেছে বা উসকে দিয়েছে, পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে তা উদাহরণ দিন।
১৪. বোবা, কালা, কানা, অন্ধ, পঙ্গু, লুলা, চাকর-চাকরাণী, মহিলা, উপজাতি- এ পরিভাষাগুলো সম্পর্কে আপনার মনোভাব বা মতামত কী? কতটা যথাযথ?
১৫. ক্লাসে প্রতিবন্ধী, হিজড়া, আদিবাসী- এদেরকে ক্লাসে আলাদাভাবে বসানো উচিত বা এদেরকে সময় দিয়ে সময় নষ্ট করা উচিত নয়- এ ব্যাপারে আপনার মতামত কী?
১৬. পাঠদান ইনক্লুসিভ ও অহিংস করানোর জন্য প্রশিক্ষণে আর কী কী অন্তর্ভুক্ত করা দরকার বলে আপনি মনে করেন?
১৭. ১৯৪৮ সালের মানবাধিকারের ঘোষণা, জেনারসাম্য, শিশু অধিকার, ক্ষুদ্র জাতিসত্তার বিষয়ে প্রশিক্ষণে আর কী কী অন্তর্ভুক্ত করা দরকার বলে আপনি মনে করেন?
১৮. ১৯৪৮ সালের মানবাধিকারের ঘোষণা, জেনারসাম্য, শিশু অধিকার, ক্ষুদ্র জাতিসত্তার বিষয়ে কোন কোন পাঠ্যবইতে আর কী কী অন্তর্ভুক্ত করা দরকার বলে আপনি মনে করেন?

স্টাফদের জন্য  
কে আই আই/এফজিডি প্রশ্নমালা  
(সাক্ষাৎকারগ্রহণকারী প্রশ্নগুলো উপযোগী কওে বুঝিয়ে বলবেন)

ক. নাম ঠিকানা পরিচয়:

বিদ্যালয়ের নাম:

ঠিকানা: উপজেলা ও জেলার নাম:

প্রধান শিক্ষকের নাম:

সাক্ষাৎকারদাতার নাম এবং পাঠদান বিষয় ও শ্রেণি

সেল নম্বর

সাক্ষাৎকারগ্রহণকারীর নাম ও তারিখ:

খ. প্রত্যাশিত তথ্য

১. আপনি কতদিন ধরে এ প্রকল্পে সম্পৃক্ত?
২. ১৯৪৮ সালের মানবাধিকারের ঘোষণা ও জেন্ডারসাম্য এবং প্রতিবন্ধীতা সম্পর্কে শিক্ষকগণ কেমন ধারণা পোষণ করেন?
৩. যে পাঠ্যবইগুলো পড়ানো হয়ে থাকে, সেগুলো কতটুকু ১৯৪৮ সালের মানবাধিকারের ঘোষণার সাথে সংগতিপূর্ণ বা তা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন?
৪. যে পাঠ্যবইগুলো পড়ানো হয়ে থাকে, সেগুলো কতটুকু জেন্ডারসাম্য বা নারী-পুরুষ ও তৃতীয় লিঙ্গেও মর্যাদা ও সমানাধিকারের সাথে সংগতিপূর্ণ বা তা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
৫. যে পাঠ্যবইগুলো পড়ানো হয়ে থাকে, সেগুলো কতটুকু শিশু অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
৬. যে পাঠ্যবইগুলো পড়ানো হয়ে থাকে, সেগুলো কতটুকু ক্ষুদ্র জাতিসত্তার মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
৭. যে পাঠ্যবইগুলো পড়ানো হয়ে থাকে, সেগুলো কতটুকু প্রতিবন্ধীদের মর্যাদা ও অধিকারের সাথে সংগতিপূর্ণ বা লংঘন করেছে বা তাতে ঘাটতি আছে বলে মনে করেন? পাঠ্যবইয়ের নির্দিষ্ট পাঠ বা প্রবন্ধ বা গল্প বা কবিতা থেকে উদাহরণ দিন।
৮. শৈনিকক্ষে অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করা বলতে শিক্ষকদের ধারণা কী?
৯. শৈনিকক্ষে অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করার জন্য শিক্ষক কী কী ব্যবস্থা বা কৌশল নিয়ে থাকেন? দুয়েকটি উদাহরণ দিন।



১০. শেণিকক্ষে অহিংস ও ইনক্লুসিভ পরিবেশ সৃষ্টি করাতে গিয়ে তারা কি কোনো সমস্যার সম্মুখীন হয়েছেন?  
হয়ে থাকলে তা কী ধরনের?

## Annex-4

### মানবাধিকারের ঘোষণাপত্র

১৯৪৮ সনের ১০ ডিসেম্বর জাতিসংঘের সাধারণ পরিষদ বিশ্বজনীন মানবাধিকারের একটি সাধারণ ঘোষণাপত্র প্রণয়ন করে। উক্ত ঘোষণায় মানব পরিবারের সকল সদস্যের সহজাত, অবিভাজ্য, সম ও অ-হস্তান্তরযোগ্য অধিকারকে বিশ্বে স্বাধীনতা, ন্যায়বিচার ও শান্তির ভিত্তি হিসেবে বর্ণনা করা হয়। জাতিসংঘের সর্বজনীন মানবাধিকার ঘোষণাটিতে একটি মুখবন্ধ ও ৩০টি অনুচ্ছেদ রয়েছে নিচে অনুচ্ছেদগুলো দেয়া হলো :

- ১) সকল মানুষই স্বাধীন, সমমর্যাদা ও সমঅধিকার নিয়েই পৃথিবীতে জন্মলাভ করে। তারা বিবেকসম্পন্ন এবং চিন্তাশক্তির অধিকারী। সেজন্য একে অপরের প্রতি তাদের আচরণ হওয়া উচিত পরস্পর ভ্রাতৃসুলভ। -১দফা
- ২) জাতি, ধর্ম, বর্ণ, ভাষা, রাজনৈতিক অন্যান্য মতাদর্শ, ধনীগরিব ও জন্মসূত্র নির্বিশেষে সকলেই এ ঘোষণাপত্রে বর্ণিত অধিকার এবং স্বাধীনতার সম-অংশীদার। যেকোনো স্বাধীন কিংবা স্বায়ত্বশাসিত বা সীমিত সার্বভৌম দেশের রাজনৈতিক, আনুজ্ঞাতিক বা আঞ্চলিক বিশেষত্বের কারণে ঐ দেশের কোনো অধিবাসীর প্রতি কোনো প্রকার ভিন্ন আচরণ করা যাবে না। -২ দফা
- ৩) প্রত্যেক ব্যক্তিরই জীবনের নিরাপত্তা ও মুক্ত জীবন যাপনের অধিকার রয়েছে। - ৩ দফা
- ৪) কোনো মানুষকেই অত্যাচার বা শক্তি প্রয়োগের মাধ্যমে দাসত্বের সমপর্যায়ের আনা যাবে না। যে কোন প্রকারের দাসপ্রথা ও দাসব্যবসায় নিষিদ্ধ করতে হবে। -৪ দফা
- ৫) কাউকে নির্ধাতন করা যাবে না এবং অমানবিক যন্ত্রণা বা সাজা দেয়া যাবে না, অথবা কারও ওপর মানবেতর অবস্থা চাপিয়ে দেয়া যাবে না। -৫ দফা
- ৬) আইনের সামনে প্রত্যেকেরই ব্যক্তি হিসেবে স্বীকৃতি লাভের অধিকার আছে।
- ৭) আইনের চোখে সবাই সমান শ্রেণী-বর্ণ-ধর্ম নির্বিশেষে সবাই সমানভাবে আইনের আশ্রয় নিতে পারবে। এ ঘোষণাপত্রে বর্ণিত অধিকারের প্রয়োগ না হলে বা প্রয়োগে বাধা পড়লে প্রত্যেকেরই অধিকার রয়েছে আইনের আশ্রয়ে সেই অধিকারকে কার্যকর করার। - ৭ দফা।
- ৮) শাসনতন্ত্র বা আইন প্রদত্ত মৌলিক অধিকার সংরক্ষণের জন্য প্রত্যেক ব্যক্তিরই যথাযথ আদালতের শরণাপন্ন হবার অধিকার রয়েছে। - ৮ দফা
- ৯) কোনো ব্যক্তিকেই সুনির্দিষ্ট অভিযোগ ছাড়া বন্দী, আটক বা অন্তর্ভুক্ত রাখা যাবে না। -৯ দফা
- ১০) কেহ অপরাধী বলে অভিযুক্ত হলে তিনি তার অধিকার এবং দায়দায়িত্ব নির্ধারণ করার জন্য স্বাধীন ও নিরপেক্ষ আদালতে প্রকাশ্যে বিচারের দাবি করতে পারবে। -১০ দফা
- ১১) (ক) কেহ দোষী বলে অভিযুক্ত হলে দোষী সাব্যস্ত হবার পূর্বপর্যন্ত প্রকাশ্য আদালতে আইনের আওতায় নিজেকে নির্দোষ দাবি করতে পারবে। -১১ (ক) দফা  
(খ) কেহ যদি কখনো এমন কাজ করে যা রাষ্ট্রীয় ও আনুজ্ঞাতিক আইনে দোষণীয় নয়, তাহলে পরবর্তী পর্যায়ে অন্য কোনো আইনের আওতায় ঐ কাজের জন্য তাকে দোষী সাব্যস্ত করা যাবে না। যদি কেহ ঐ সময় দোষণীয় কিছু করেও থাকে, তবে পরবর্তীকালে ঐ দোষের জন্য তাকে পূর্বের অবস্থায় প্রাপ্য সাজার চাইতে অধিকতর গুরু সাজা দেয়া চলে না। -১১ (খ) দফা

- ১২) কোনো ব্যক্তির পরিবারের, বাসস্থানের, চিঠি আদান প্রদানের ওপর কিংবা অন্যান্য যোগাযোগ মাধ্যমের ওপর অথবা গোপনীয়তার ওপর অথবা কোনো ধরনের বিঘ্ন সৃষ্টি করা যাবে না, বা তার ব্যক্তিগত সম্মান ও সুনাম ক্ষুণ্ণ হতে পারে—এমন কিছু করা যাবে না। যারা এসব বিঘ্নের শিকার হবে তারা প্রচলিত আইনে প্রতিকার ও বিচার দাবি করতে পারবে। -১২ দফা
- ১৩) (ক) প্রত্যেকেরই স্থায়ী রাষ্ট্রের অভ্যন্তরে যেকোনো স্থানে অবাধে চলাফেরা এবং বসবাস করার অধিকার রয়েছে। -১৩ (ক) দফা
- (খ) প্রত্যেকেরই অধিকার রয়েছে স্বেচ্ছায় নিজ দেশ ত্যাগ করার এবং নিজের দেশে ফিরে আসার। -১৩ (খ) দফা
- ১৪) (ক) প্রত্যেকেরই অপরের যেকোনো শত্রুতামূলক আচরণ থেকে নিজেকে রক্ষা করার জন্য অন্য কোন দেশে আশ্রয় চাওয়া এবং ঐরূপ আশ্রয় বাস করার অধিকার রয়েছে। -১৪ (ক) দফা
- (খ) যদি কেহ রাজনৈতিক কারণ ছাড়া অন্যকোনো অপরাধে অপরাধী গণ্য হয়, তবে তিনি অন্যদেশে রাজনৈতিক আশ্রয় পাবার অধিকার ভোগ করতে পারবে না। - ১৪(খ) দফা
- ১৫) (ক) পূর্ণ বয়স্ক মানুষ মাত্রই একটি রাষ্ট্রীয় পরিচয়ের দাবিদার। -১৫(ক) দফা
- (খ) কোনো ব্যক্তি রাষ্ট্রীয় পরিচয়কে অনিয়মতাত্ত্বিকভাবে কেড়ে নেয়া যাবে না বা সে যদি রাষ্ট্রের পরিচয় পাল্টাতে ইচ্ছুক হয়, তবে তা থেকে বিরত করা যাবে না। -১৫(খ) দফা
- ১৬) (ক) পূর্ণবয়স্ক নারীপুরুষ ধর্ম, বর্ণ, জাতীয়তা নির্বিশেষে একে অপরকে বিবাহবন্ধনে আবদ্ধ করে সংসারী হতে পারবে। দাম্পত্যজীবনে ও বিবাহবিচ্ছেদের পরও প্রতিটি নারীপুরুষ সমঅধিকারের অধিকারী বা অধিকারী হবে। -১৬(ক) দফা
- (খ) কেবলমাত্র বর ও কনে উভয়ের পূর্ণ সম্মতিক্রমেই বিবাহ অনুষ্ঠিত হতে পারবে। -১৬(খ) দফা
- (গ) যেহেতু পরিবার সমাজের একটি মৌলিক ও স্বাভাবিক অঙ্গ, সেহেতু প্রতিটি পরিবারই সমাজের এবং রাষ্ট্রের কাছে নিরাপত্তা পাওয়ার অধিকারী হবে। -১৬(গ) দফা
- ১৭) মানুষমাত্রই আদর্শের, মুক্তবুদ্ধি ও ধর্মীয় স্বাধীনতার অধিকারী বটে। এ অধিকারের আওতায় রয়েছে ব্যক্তিগত বা সমষ্টিগতভাবে ধর্মান্তরিত হওয়া বা বিশ্বাস পরিবর্তন করার স্বাধীনতা। এ ছাড়াও রয়েছে ব্যক্তিগতভাবে বা গোষ্ঠীভুক্ত হয়ে প্রকাশ্যে সামাজিকভাবে বা নিজ গৃহাভ্যন্তরে ধর্মাচার বিশ্বাস প্রচার এবং পালন করার স্বাধীনতা। -১৭ দফা
- ১৮) মানুষমাত্রই আদর্শের, মুক্তবুদ্ধির ও ধর্মীয় স্বাধীনতার অধিকারী বটে। এ অধিকারের আওতায় রয়েছে ব্যক্তিগত বা সমষ্টিগতভাবে ধর্মান্তরিত হওয়া বা বিশ্বাস পরিবর্তন করার স্বাধীনতা। এ ছাড়াও রয়েছে ব্যক্তিগতভাবে বা গোষ্ঠীভুক্ত হয়ে প্রকাশ্যে সামাজিকভাবে বা নিজ গৃহাভ্যন্তরে ধর্মাচার বিশ্বাস, প্রচার ও পালন করার স্বাধীনতা। -১৮ দফা
- ১৯) প্রত্যেক মানুষেরই স্বাধীনভাবে মতামত পোষণ ও ব্যক্ত করার অধিকার রয়েছে। এ অধিকারের মধ্যে রয়েছে নির্বিঘ্নে স্বীয় মতামত তুলে ধরা এবং রাষ্ট্রীয় সীমানা নির্বিশেষে বিভিন্ন স্থান থেকে প্রাপ্ত তথ্যাদি সংগ্রহ এবং গ্রহণের ইচ্ছা ব্যক্ত করার অধিকার। -১৯ দফা
- ২০) (ক) প্রতিটি মানুষের শান্দিপূর্ণভাবে সভাসমিতি করার এবং সমাবেশ অনুষ্ঠান করার লক্ষ্যে একত্রিত হওয়ার অধিকার রয়েছে। -২০ (ক) দফা

- (খ) কাউকে জোরপূর্বক কোনও সমিতিতে অন্তর্ভুক্ত করা যাবে না। -২০(খ) দফা
- ২১) (ক) সরাসরি ব্যক্তিগতভাবে বা নির্বাচিত প্রতিনিধির মাধ্যমে প্রতিটি মানুষের স্বদেশের সরকার গঠনে অংশগ্রহণের অধিকার রয়েছে। -২১ (ক) দফা
- (খ) প্রত্যেকেই নিজদেশের পাবলিক সার্ভিসে অংশগ্রহণ করার অধিকার। -২১(খ) দফা
- (গ) সংশ্লিষ্ট দেশের জনগণের মতামতের ভিত্তিতে দেশের সরকার পরিচালিত হবে। একটি বিশেষ সময়কাল পর পর নির্বাচনের মাধ্যমে জনগণকর্তৃক সার্বজনীন ভোটাধিকার প্রয়োগে গোপন ব্যালট বা অনুরূপ ব্যবস্থার দ্বারা সরকার পরিবর্তনের সুযোগ থাকা বাঞ্ছনীয়। -২১ (গ) দফা
- ২২) সমাজের একজন সদস্য হিসেবে প্রতিটি মানুষই সামাজিক নিরাপত্তালাভের অধিকার। এতদপক্ষে নিজেই মর্যাদা ও স্বাধীনভাবে ব্যক্তিত্ব বিকাশের লক্ষ্যে সমাজের কাছে রাষ্ট্রীয় এবং সাংস্কৃতিক ঐতিহ্য রক্ষা করার অধিকারের দাবীদার। - ২২ দফা
- ২৩) (ক) প্রত্যেকেই কাজ করার, স্বাধীনভাবে কাজ বেছে নেবার ও কাজের জন্য যথাযথ অনুকূল পরিবেশ পাবার অধিকার আছে। এছাড়াও আরো অধিকার রয়েছে বেকারত্বের অভিশাপ থেকে নিজেকে রক্ষা করার। -২৩ (ক) দফা
- (খ) প্রত্যেক চাকুরীজীবী তার কাজের জন্য উপযুক্ত বেতন ও অন্যান্য সুযোগ-সুবিধা পাবার অধিকার সংরক্ষণ করে। -২৩ (গ) দফা
- (গ) প্রত্যেক শ্রমজীবী তার স্বার্থ রক্ষার তাগিদে যেকোনো ট্রেড ইউনিয়ন বা শ্রমিক সংগঠনের সদস্য হতে পারে বা যে কোনো শ্রমিক সংগঠন করার অধিকার রাখে। -২৩(ঘ) দফা
- ২৪) কাজের সময়ে বিরতি ও বিশ্রাম নেয়া, বেতনসহ ছুটির সুবিধা, সপ্তাহে নির্দিষ্ট সময় পর্যন্ত কাজ করার অধিকার প্রত্যেকের রয়েছে। -২৪ দফা
- ২৫) (ক) পরিবারের সদস্যবর্গের খাদ্য, বাসস্থান, পোষাক-পরিচ্ছদ, চিকিৎসা খরচ এবং অন্যান্য সামাজিক দায়িত্ব সুষ্ঠুভাবে মিটিয়ে যথোপযুক্ত জীবনমান বজায় রাখতে পাবার সঙ্গত অধিকার রয়েছে প্রতিটি কর্মজীবী নারী-পুরুষের। এছাড়া বেকারত্বের সময় অসুখ-বিসুখ, দৈহিক অক্ষমতায়, বিধবাকালীন অবস্থায়, বৃদ্ধবয়স ও মানুষের নিয়ন্ত্রণবহির্ভূত বিভিন্ন উপার্জন কার্জে অক্ষম অবস্থায় তারা নিরাপত্তা লাভের অধিকারী। -২৫ (ক) দফা -২৫ (ক) দফা
- (খ) গর্ভধারণকালে ও শৈশবাবস্থায় প্রতিটি মা-শিশু বিশেষ যত্ন এবং সাহায্য লাভের অধিকারী। বৈধ দম্পতির মাধ্যমে বা অন্য যেকোনো সম্পর্কের ভিত্তিতে সন্তান জন্মলাভ করুক না কেন, প্রতিটি শিশুই সমানভাবে সামাজিক স্বীকৃতি এবং নিরাপত্তা পাওয়ার অধিকারী। ২৫(খ) দফা
- ২৬) (ক) প্রত্যেকেই শিক্ষার আলো লাভের অধিকারী। বিনা খরচে শিক্ষালাভের ব্যবস্থা থাকতে হবে। সবকিছু না হলেও অন্তত মৌলিক এবং প্রাথমিক শিক্ষাটুকু যাতে সবাই বিনা খরচে পেতে পারে ঐ ব্যবস্থা থাকতে হবে। বিশেষত কারিগরি ও বৃত্তিমূলক শিক্ষাকে সাধারণভাবে সবার গ্রহণের আওতায় আনতে হবে এবং উচ্চশিক্ষার দ্বারা মেধার ভিত্তিতে সবার জন্য উন্মুক্ত পরিবেশ বজায় রাখতে হবে। -২৬(ক) দফা
- (খ) মানুষের মানবিক গুণাবলীর ক্রমউন্নতি সাধনে শিক্ষাকে প্রবাহিত করতে হবে। এর সাথে স্বাধীনতার মৌলিক নীতিমালা ও মানবাধিকারের প্রতি সম্মানবোধকে উচ্চকিত করার লক্ষ্যে শিক্ষাব্যবস্থাকে কাজে লাগাতে হবে। শিক্ষা-ধর্ম-বর্ণ নির্বিশেষে সবার মাঝে সমঝোতা, সহিষ্ণুতা ও সৌহার্দ্যের সেতুবন্ধন তৈরিকে আরো সম্প্রসারিত করবে।

সন্দ্বন্দন-সন্দ্বন্দিতরা কী ধরনের শিক্ষায় শিক্ষিত হবে তা অধিকারেরভিত্তিতে তাদের বাবা-মা-ই ঠিক করবে। -২৬  
(খ) দফা

২৭) (ক) প্রত্যেকেরই তার আঞ্চলিক সাংস্কৃতিক আচরণ-অনুষ্ঠান যথারীতি পালন, শিল্পকলা উপভোগ করা এবং বৈজ্ঞানিক প্রগতি ও তার সুফল ভোগ করার অধিকার রয়েছে। -২৭(ক) দফা

(খ) শিল্প, সাহিত্য ও বিজ্ঞানের বিভিন্ন ক্ষেত্রে ধাপে ধাপে যারা মৌলিক অবদান রেখেছে, তাদের অধিকার আছে সংশ্লিষ্ট অবদানের স্বত্ব সংরক্ষণ করার। -২৭(খ) দফা

২৮) মানবাধিকারের ঘোষণাপত্রে বর্ণিত সকল অধিকার ও স্বাধীনতাকে যথাযথ বাস্তবায়িত করার জন্য সামাজিক পর্যায়ে প্রত্যেকেই একটি উপযোগী পরিবেশের দাবিদার। - ২৮ দফা

২৯) (ক) কেবল সে সমাজের প্রতি একজন মানুষের একনিষ্ঠ দায়িত্ব ও কর্তব্য থাকে, যেখানে সে তার নিজের ব্যক্তিত্বকে পরিপূর্ণভাবে এবং নির্বিঘ্নে গড়ে তুলতে সক্ষম। -২৯ (ক) দফা

(খ) একটি গণতান্ত্রিক সমাজব্যবস্থায় একজন মানুষের স্বাধীনতা এবং অধিকারকে আইনের সীমাবদ্ধ পরিমন্ডলে কেবলমাত্র অপরের অধিকার, স্বাধীনতার মর্যাদা ও স্বীকৃতির জন্য মানবিক মূল্যবোধের প্রয়োজনে, জনজীবনের শৃঙ্খলা রক্ষার্থে এবং সাধারণ কল্যাণমুখী কাজের জন্য সুচারুভাবে ব্যবহার করতে পারবে। -২৯(খ) দফা

৩০) অত্র ঘোষণাপত্রের বর্ণিত কোনো ধারাকে বিশেষ কোন রাষ্ট্র, গোষ্ঠী বা ব্যক্তিবিশেষের ক্ষেত্রে প্রযোজ্য বলে চিহ্নিত করা যাবে না, বা ধারাকে এমন কোনো কাজের উদ্দেশ্যে অবাধে ব্যবহার করা যাবে না বা ধারাকে ব্যাখ্যা করা চলবে না, যা দ্বারা এ ঘোষণার বর্ণিত অন্য যেকোনো অধিকার ও স্বাধীনতাকে খর্ব করে দেখা যাবে। -৩০ দফা

#### মানবাধিকারের ঘোষণা: মূলকথা

১. সমতার অধিকার;
২. বৈষম্য থেকে মুক্তি পাওয়ার অধিকার;
৩. জীবন, স্বাধীনতা ও ব্যক্তিগত নিরাপত্তার অধিকার;
৪. দাসত্ব থেকে মুক্তির অধিকার;
৫. নির্যাতন ও অবমূল্যায়ন থেকে মুক্তির অধিকার;
৬. আইনের চোখে একজন ব্যক্তি হিসাবে স্বীকৃতি পাওয়ার অধিকার;
৭. আইনের দৃষ্টিতে সকলে সমান- এই অধিকার পাওয়ার অধিকার;
৮. উপযুক্ত আদালত থেকে বিচার পাওয়ার অধিকার;
৯. বেআইনী আটক ও বন্দীদশা থেকে মুক্তি লাভের অধিকার;
১০. নিরপেক্ষ ও প্রকাশ্য শুনানীর অধিকার;
১১. অপরাধ প্রমাণ না হওয়া পর্যন্ত নির্দোষ ব্যক্তির মতো আচরণ পাওয়ার অধিকার;
১২. পরিবার, বাড়িতে এবং পত্র যোগাযোগের ক্ষেত্রে ব্যক্তিগত গোপনীয়তা রক্ষার অধিকার;
১৩. স্বাধীনভাবে কোনো দেশে যাওয়া ও আসার অধিকার;
১৪. অমানবিক যন্ত্রণা থেকে রক্ষা পাওয়ার জন্য অন্যদেশে রাজনৈতিক আশ্রয় পাওয়ার অধিকার;
১৫. জাতীয়তা পাওয়া এবং পরিবর্তন করার অধিকার;
১৬. বিয়ে করা এবং পরিবার গঠন করার অধিকার;
১৭. সম্পত্তির মালিক হবার অধিকার;
১৮. নিজস্ব বিশ্বাস লালন ও ধর্ম পালনের স্বাধীনতা;
১৯. মতামত দেয়া ও তথ্য পাওয়ার স্বাধীনতা;
২০. শান্তিপূর্ণভাবে সমাবেশ ও সংগঠন করার অধিকার;

- ২১. মুক্ত নির্বাচন ও সরকার গঠনে অংশগ্রহণের অধিকার;
- ২২. সামাজিক নিরাপত্তার অধিকার;
- ২৩. কাঙ্ক্ষিত কাজ পাওয়া ও ট্রেড ইউনিয়ন করার অধিকার;
- ২৪. অবসর ও বিশ্রাম পাওয়ার অধিকার;
- ২৫. স্বয়ংসম্পূর্ণ জীবন যাপনের অধিকার;
- ২৬. শিক্ষার অধিকার;
- ২৭. সাংস্কৃতিক জীবনে অংশগ্রহণের অধিকার;
- ২৮. মানবাধিকার রক্ষাকল্পে সমাজের কর্তব্য পালনের অধিকার;
- ২৯. নিজ ও অন্যের পূর্ণ বিকাশ লাভের অধিকার;
- ৩০. উপর্যুক্ত অধিকারগুলোর ব্যাপারে রাষ্ট্র ও ব্যক্তির হস্তক্ষেপ থেকে রক্ষা পাওয়ার অধিকার।