

শিক্ষকদের মধ্যে বৈষম্য থাকবে না। তিনি বলেন, যত সময়ই লাগুক এবং এত প্রচেষ্টাই নেয়া প্রকার আমরা বাংলাদেশের সব শিক্ষকদের এক করব।

অনাব আবদুল মান্নান তাঁর ভক্তবোধে শিক্ষামন্ত্রীকে উদ্দেশ্য করে বলেন, আমাদের দাবী-দওয়া এবং আপনাদের দরদারি দীর্ঘদিনের ব্যাপার। আমাদের অবস্থার চাকা কবে আমূলভাবে পরিবর্তিত হবে তা আলেক্সান্ডার গায়েব রাসুল আল-মিনই জানেন।

নতুন সিলেবাস ও বিজ্ঞান বই

নতুন সিলেবাস প্রসঙ্গে তিনি বলেন, বই প্রণয়ী থেকে দশন প্রণয়ী পর্যন্ত বিজ্ঞানের বইসমূহ শিক্ষকদের সাহায্যে হস্তাক্ষর করার ব্যবস্থা হয়েছে। বিজ্ঞান বইয়ের 'একো নিকো করি' বিষয়ের উল্লেখ করে তিনি বলেন, দেশে ১০ হাজার মাধ্যমিক বিদ্যালয়ের কমটিতে ল্যাবরেটরী রয়েছে যেখানে নিজের হাতে পরীক্ষা-নিরীক্ষার সুযোগ আছে।

তিনি বলেন, শিক্ষকরা সিলেবাসের বিরোধিতা করছে কথটা ঠিক নয়, আমরা ব্যাপারটা বাস্তবতার নিরিখে ভেবে দেখার অনুরোধ

developed countries at enormous costs to assisting agencies, if these are covered by foreign assistance and to the assisting families, if these are borne by the parents and patrons. The scholars returning from abroad are very often not used for the acquired skills because of administrative bungling or because of inadequacy of creation of employment opportunities to suit the skills, leading to considerable wastes. These products cannot often contribute much to economic growth because of lack of facilities for technical efficiency. Imitation of techniques becomes necessary to get technically trained people and transfer for technology is the means to open up development processes to enable those imitations to be installed. But many obstacles, directly and indirectly created by the developed countries, stand in the way of this transfer of technology in areas of production in which low-income developing countries enjoy comparative advantage. Policies of protection, adop-

ted by the developed countries, have been hindering the development of manufacturing industry in many fields. In the Bangladesh context, growth of manufacturing industry is required to be rapid (as a source of relief to increased unemployment and surplus labour) but is bound to be slow because of external barriers and also internal difficulties. High quality unused skills thus join the 'brain drain'. Despite that situation, a developed superpower like the USA is now known to be passing through a crisis in adjustment in education. It is felt that education is a buyers' market and most students do not want any philosophy of life but only skills which they would be able to sell. Recently, a massive Rockefeller-financed Report has found a crisis in humanities at all levels of American educational enterprise and has suggested that "graduate programmes in the humanities that cannot offer students reasonable prospects of employment, whether academic or nonacademic, should be abolished." To maintain humanistic education, it is thought, a revolution is needed and that depends largely on American managers of corporations. In the case of Bangladesh, we need humanism as a synthesis of Islamic values (material and nonmaterial values supported by Islamic rationalism) in the basic structure of education,

not simply what is demanded in the market either by student-buyers or by managers of business enterprises. If at all, this will be our kind of 'revolution' in education so that other reforms in the content and quality of other preparatory, secondary and higher education stages can meaningfully be integrated. Naturally this has to be a high priority national responsibility and can hardly be left to the odd combination of varied types of private and public suppliers of the salable commodity of education.

Reliance on Islamic rationalism in education can well be a strategy for modernising the country's economy and society and also for promoting eventual political stability. If properly identified and integrated into a training of lasting significance, it is possible for a people to resolve contradictions and conflicts in individual, social and economic behaviour in man and woman and achieve all-round progress, including economic prosperity. The absorption of the ethical values of wisdom derived from Confucianism and Buddhism by ethnic groups and nations in Asia like the peoples of Thailand, Hong Kong, Singapore and South Korea has been adjudged by many analysts as a major factor of positive influence for development and progress. Such evidence disproves the hypothesis that

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discarding religion and accepting the socialistic approach is a progressive attitude.

The new products of education, based on Islamic rationalism, will not be very outward-looking as now, whether for entertainment modes or for technical and technological knowledge as are found in Europe, USA or socialist countries of the West and elsewhere. Poverty in Bangladesh has to be reduced and gradually eliminated with application of planning strategies and human effort, not imitated from these models but from our own understanding of the model we need to evolve according to our rationalism (which itself will result from our value trained through the nationally accepted system of education). Within the framework of the world trend of worsening international economic order, we have to survive and yet accomplish some record of progress with internal strength which can be generated by a changed attitude to effort, knowledge, technology and adjustment of behaviour. This can be expected only as a long term outcome of an education policy against vested interests and popular habits of consumption, production and distribution

wrongly developed through 'miseducation' in the past.

This implies that waging a war against poverty in the short term and medium term will have to be accompanied by establishment of new arrangements for increasing productivity, in agriculture and selected manufacturing industries of comparative advantage, for long range increase in economic progress as the semi-industrialised countries of Asia have succeeded to do. At the same time, agricultural productivity (along with extensive and comprehensive rural development) with necessary structural reforms must be reorganised and rapidly improved for laying the foundations of a solid base for food security and rural stability. Education, to be reconstructed, need be equal to the responsibilities of these potentialities with emphasis on technical, scientific and technological teaching and support with innovations (with farsighted R&D efforts). Proper integration of Islamic values and also other values can be relied on as the means of providing the human motivation to lead the needed change in attitude, training and impact on the evolution of a new future.

To be continued

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