

Committee for Resisting Saffronization of Textbooks, Karnataka (CRST)

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“A Report on 5th and 8th Standard Textbooks in Karnataka”

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Objectionable contents found in standard 5th Social Science Textbook prescribed in 2012 and prepared in 2011 during the rule of BJP Government.

***Note: The deleted sentences in the text books in the 2014 version have been made bold giving a note.**

This is a brief review on the analysis of Social Science text book of Bangalore Division¹ of 5th standard and Social science text book of 8th standard prescribed in 2012.

In the beginning of the 5th std Social science text book I semester Bangalore division, in a section named ‘parspara’,(Page 1) the name of the present education minister Mr. Vishwashwara Kageri has been mentioned as an expert advisor along with the resource persons of NCERT and RIE Mysore which is a very unusual publicity for the present education minister. It is a clear indication of the abuse of power.

In 5th standard lesson about ‘India our Pride’ from page 9 onwards while explaining about the pride part of India only explanation about Indian ‘pre-Mughal past’ has been recorded providing an undivided map of India. The information about Indian pride has nothing to say great about India from Mughal period to the present time. In contrast to this lesson, the lesson which explains the pride of Karnataka (the first lesson) considers all ages including our present time to glorify its pride.

From page no 6 to 23 (17pages) the prescribed textbook either explains or mentions 54 Hindu temples\ *matas*, including 17 pictures of the temples or *matas*. In the same pages we can find mention of 5 Masques with 2 pictures and 3 Churches with one picture. It has to be observed that the 54 mentioned *matas*\temples have not been chosen from all over Karnataka but only from Bangalore division (9 districts). This seriously contradicts the competencies the text book mentions in the beginning and it violates the guidelines of NCF 2005 on which the text book is based.

¹ The above presented brief analysis restricted to 5th std. I semester Social science textbook of Bangalore Division. Due to the non availability of the 5th std. Social science textbooks of Mysore, Belgaum and Gulbarga Divisions the analysis of those text books could not be made available.

The same text book also gives details about four *Swamijis* or Hindu religious *gurus* along with their *matas* or *ashrams*, which are nowhere found in any history text books or NCF 2005 has never mentioned anything about favouring any religion\religious person\contribution of ashrams. They are

- 1) Sri. Raghavendraswami of Malladihalli and his mata (p.14).
- 2) Sri vyasaraya and his mata (p.23).
- 3) Sri.Chennamalla Swami, Nidumamidi Mata, Guluru (p.20).
- 4) Sri.Shivkumara Swami and Siddaganga Mata, Tumkur,(pp. 21 and 34).

With regard to classes III to V, the NCF 2005 suggests, “Children will begin to be sensitized to social issues like poverty, child labour, illiteracy, caste and class inequalities in rural and urban areas. The content should reflect the day-to-day experiences of the children and their life worlds” (NCF 2005, p.5). But the textbooks have not followed the above mentioned guideline. The text book writers have considered on their own, providing information regarding religious canthers in the texts will help in sensitizing the children regarding the social issues like poverty, child labour, illiteracy, caste and class inequalities. Do such lessons accommodate ‘the multiple ways of imagining the Indian nation’ as desired by NFG in NCF 2005?

While writing about Keladi rulers and Shivappa Nayaka, Rani Chennamma, Rani Veerammaji, Madakari nayaka and Kempegowda, only their contribution towards Hindu religion is highlighted and they are projected as the patrons of Hinduism and nothing else. In order to substantiate this, only the above mentioned rulers, wars against Muslim rulers and European rulers have been emphasized and explained, without mentioning their wars and revolts against their neighbouring Hindu rulers (pp. 5 – 7). Presenting such a historical content can be considered a deliberate attempt to breed communal hatred among children.

It has to be noted that the same Hindu rulers’ contribution to Brahmins and *lingayaths* is emphasized without explaining contribution of their respective empires towards administration, social life, economy, art and literature, which is the actual way of presenting any historical content in any social science text books in order to avoid subjectivity and to give wholistic picture of any empire.

Most of the sentences presented in the text have no proper documentations and are irrelevant to the target learners. For instance, in page no 6, it is mentioned, “...a church in Mangalore is located at the site which is donated by Rani Chennamma... and she has given aid to construct Masques...” In page no 13, while mentioning about churches in Bangalore it is stated that “...Andrew’s Church, St.Joseph’s Church and many other churches in Bangalore were constructed during the time of British...” It has to be noted that such sentences project Christians as intruders and during the time of British only they started establishing themselves and started to build churches. It is to be observed that British being Anglican Christians or who belong to Church of England or any other protestant denominations have rare chances of building Roman Catholic churches like Andrew’s Church, St.Joseph’s Church.

The language which is used while mentioning Churches and Mosques is noteworthy, for instance, "...*ÀÄÛ²@à C^aÉÆÄWÀ^aÄVzÉ,...©æñÄµÀgÀ PÁ@zÀ°è æ^aÄiÄö^t^aÄzÄzÄÄÝ UÀ^aÄÄÉÄ°Äö,... ^aÄÄÄ¹èA ,ÄAvÄÉÀ zÄUÄö^aÄÇ EzÉ..." and so on project either they are just buildings or provoke intolerance in non Muslim and Christian students who read it and it may even give many connotative meanings (hidden meanings). On the other hand while explaining Hindu temples and *matas* it is said: "...zsÄ«ÄöPÀ fÄ^aÄÉÄPÉÌ zÄjçÄ[¶]ÄUÄ¼ÄV^aÉ...,²PÄët ^aÄÄvÄÄÛ dÉÄvÄ ,ÉÄ^aÉAiÄÄ PÉÄAzÄæ...,CvÄåAvÄ [¶]ÄæaÄÉÄ..." and so on, a very pleasing sentence which denotes they are the real centers for social service, spirituality, education and so on.*

In page 19, while explaining about the natural beauty of 'Nandi Betta' located in Chikkaballapura, we also find the mention of 'Tippu Drop', a mountain tip, where Tippu Sultan used to pull his culprits down and kill them. We have to observe here the matter of sensitivity, a child of 9 or 10 years of 5th standard not even an adolescent who reads this or listens to the same lines from his/her teacher, what kind of a bias the child inherits about a ruler who is already projected a Muslim in the previous lessons. As for as narration of history in the textbooks Karnataka is concerned it is true that, "... Muslims of the present, past and future, therefore, become exchangeable signs and anyone at any time can be seized upon in revenge for anything that Muslims have done, are doing, or can do. Both revenge and Muslim become mobile terms..." (Tanika Sarkar, "Historical pedagogy of the Sangh Parivar", 2003.) There are many sentences in the same text book whose denotative meaning sharply differ from its connotative meanings or multiple meaning it creates.

From pages 36 to 46, we can find the presentation of the history of Harappan civilization and Vedic civilization. Here many sentences give the meaning that Aryans and Vedic civilization have the roots in Harappan civilization and the culture of Aryans originated during Harappan civilization. The same chapters and historical content is repeated giving more explanation in 8th standard history prescribed in the same year 2012.

It is to be observed in page 46 in the lesson entitled "*Veda kaalada Bharatha*", subtitled *Dharmika jeevana*, it is said, "...*Bhagavadgeetha* has the essence of the *Upanishads*..." It is an attempt to relate *Bhagavadgeethe* and *Upanishads* which has connections from ages. In the following paragraph entitled *Maha kavyagalu* in the same page, we can find the explanation of the two epics *Mahabharatha* and *Ramayana*, which is irrelevant to the chapter "*Veda kaalada Bharatha*".

The same content of history is repeated in the 8th std Social science textbook (pp. 12 – 18) and Kannada language textbook of 8th standard(pp. 140-141) prescribed in the year 2012.

Objectionable contents found in standard 8th Social Science, Hindi and Kannada Textbooks prescribed in 2012 and prepared in 2011 during the rule of BJP Government.

In the 8th standard history section of the social science textbook, in the chapter entitled “Hosamathagala Udaya” (Emergence of New Religions p.41.) a very controversial introduction has been presented against the documents of history. It is explained as *Vedic* tradition which started to influence a large number of people, in search of new ways of spirituality. New definitions of religion started to appear and thus the religions like Buddhism and Jainism emerged in India. This particular introduction to the lesson seriously contradicts the mainstream history regarding the birth of these two religions of India. The books of history give the information that both Buddhism and Jainism emerged as a revolt against the *Vedic* traditions and the violence they used to perform in their religious rituals. The history text book prescribed in the year 2001 for the same class in Karnataka also upholds this argument and contradicts the present prescribed textbook which is prescribed in the year 2012.

***Note:** In the 8th standard Hindi text book, in the lesson ‘*Punyakoti*’ (pp 7-8), the line “...using cow as food is a wicked thought. So I pledge that I will not eat any cows hereafter...”, which denoted consumption of beef is immoral has been removed.

In the lesson Rani Laxmi Bai in page 65, it is mentioned that Rani Lxmibhai, during her war against British, ties her son around her waist. Whereas in the same war information about Rani LaxmiBhai against British, it is mentioned in 10th standard textbook of Hindi (prescribed in 2003 and reprinted in 2012, p. 54) where Rani Laxmibhai says to Ramachandra: “...Ramachandra during the war, tie my son to your back...” He does so according to her instruction. Such information creates confusion in students. The Rani Laxmibhai lesson has also been repeated in 8th English text in 2012, it is in 10 history text books as well. Totally from class 8 to 10 students study the same content four times. Freedom struggle is one more area where the right wing nationalists are interested to reinforce their ideology even in language learning contents.

In the same Hindi Text book of 8th standard, on page no 82, a lesson has been prescribed about Mr. Veerendra Hegde of Dharmastala. As for as the learning content of Hindi language text books is concerned the text book committees normally prefer, literature of Hindi language and other related area from national perspective. Where as the above mentioned lesson in Hindi text book goes against this norm and supports the *hindutva* ideology propagating extreme regionalism.

Even in new Kannada language text book of 8th standard we can find in a few lessons saffron slants. The last two lessons of the Kannada text books entitled *Bhukailaasa* and *Sindhu samskruti* (pp. 137-142) give shocking details of violation of secular notion in the language text books.

“A Report on 6th and 9th Standard Textbooks in Karnataka”

August, 2013

Objectionable contents found in the new 6th standard Social Science Textbook prescribed in 2013 and prepared in 2012 during the rule of BJP Government.

***Note: The deleted sentences in the text books in the 2014 version have been made bold giving a note.**

6th standard Social Science I Semester, History section 2013

The 6th standard Social Science textbook appears to have been deliberately drafted almost completely ignoring the appeals given by various progressive forums which are resisting saffronization of text books. At the outset it is quite apparent that the social science textbook committee has intentionally strengthened the stereotypes against Muslims and Christians, and subdued the voice of the women, Dalits and non Vedic traditions.

- It is to be noted that the 6th Standard textbook committee does not have any women members and so the book gives no heed to the issues of women. Only Raziya Sultana gets three lines of explanation in brackets. In the preface of the text book it is claimed ‘constructive approach’ has been observed according to NCF 2005, but in reality every presented content of social science is ‘constructed’ and it is presented without leaving any scope for children to construct anything in the class. For instance, the first chapter which introduces Christianity and Islamism has been entitled “*Bharatha matthu horaprapancha*” (India and the World Outside), “Vijayanagara-The unforgettable empire”, “The rise and fall of the Mughal Empire” and other titles show how child is denied the opportunity of deciding the validity and credibility of the religions and the empires using his or her own understanding of reading and discussing the lessons.

-The first chapter which introduces Christianity and Islamism has been entitled *Bharatha matthu horaprapancha* (India and the World Outside); here the title itself alienates the two religions and those who follow them. In the same chapter in Kannada medium Jesus Christ has been addressed using singular pronouns, example, *janisidanu*, *helidanu*, *madidanu* and so on. Whereas no other saint, religious person or prophet in the same textbook has been described in such singular language. The writers of the textbook might have followed any version of the Christ’s life history in Kannada but the use of such a type of Kannada to teach in 6th standard is objectionable.

-As far as the spread of Islamism is concerned here it is written in page 5(Follow the pages in Kannada medium text book), “...the Arabs also conquered the province of Sindh(in India) and spread Islamism in the land.” “...The long rule of the Sultans led to the speedy spread of Islam in India.” This is a common myth regarding the spread of Islamism that has been spread over the years using textbooks. But the reality is

Islamism has spread more in this country due to trade contacts and also the rigidity of caste system in Hindu society encouraged many to convert to Islam.

-In the same chapter the explanation of Crusades has been given in great detail which is unnecessary for 6th standard children. Participation of 40,000 Christians and 50,000 children participating and dying on the way and other explanations are irrelevant to the chapter. Similarly 9th standard chapter on Protestants also explains in great detail about immoral behaviour of Catholic Church. On the other hand in the chapters entitled Religious and Social Reform Movements(in 6th and 9th std), Birth of Buddhism and Jainism(in 5th and 8th std), we find just a casual mention about Indian caste system, untouchability, hegemony of the upper castes, blind beliefs and so on without introducing and explaining them to the students. For instance "...their reforms eradicated ignorance, evil practices..." "...Shankaracharya condemned certain orthodox practices..." (page 39), "...Ramanujacharya condemned casteism..." (page 41), "...Basaveshwara condemned caste system, idol worship, and *yajna-yagas*..." (page 43) and so on. But none of these concepts and history of these evil systems have been explained to the students in any textbooks of standard 5th, 6th, 7th, 8th, 9th and 10th except just a one-word mention. The readers of the textbook can clearly see that the writers of the textbook are only interested in exposing the demerits of only Christianity and Islamism. This argument gets strengthened when we study the presented Chronology in page 9;

Chronology (AD)

Crusades	-12-13 th centuries
Children's Crusade	-1212
Prophet Muhammad	-Circa 569-632
Hijira era	-begins from A.D.622
Genghiz Khan	-1162-1227
Qubilai Khan	-1280-1294
Timur	-1369-1405

The above presentation is not at all chronological. The lesson itself begins with the birth of Christ. But this Chronology here begins not with the birth of Christ but with the dates of the Crusades. If this not a deliberate attempt at saffronization, then what is it?

The 1st chapter *Bharatha matthu horaprapancha* (India and the World Outside) also introduces Genghis Khan and Timur and their cruelty which strengthens the same negative stereotypes on Mongols as well. There are all chances for the learner to think that the 'World Outside'(*horaprapancha*) is bad and cruel.

-The later chapters entitled Rajputs, Rashtrakutas, Chlukyas of Kalyana, Hoysalas and Cholas have been used most of the time to project the mainstream history which contributes only to Hinduism, and we do not find any representation of subaltern voice or the history of the marginalised.



6.6 Sultana Raziya

-The following chapter Delhi Sultans has been successfully used to strengthen stereotypes on Muslims and Muslim rulers in India (pp 45-51). Important lines among them are, "...these invasions aimed at looting the wealth, acquiring territories and spreading Islamism...", Alauddin Khalji even fixed the price of the slaves...had 50,000 slaves... Firoz Shah Tughluq owned 1,80,000 slaves...".In the same chapter 'Delhi Sultans' in the activity section, Delhi Sultans are addressed as *parakiyaru* (...*parakiyara guri yenidditu?*) The only woman we find in the book is Raziya Sultana (p.48)and she finds only three lines of explanation in the brackets. More over the picture (6.6) which is used to show her is almost bare in appearance or she is shown in ugly clothes. Is this the only available picture?

6th Std Social Science II Semester, History section 2013

-In the first chapter entitled "The Bhakti Cult", it is found that information has been tampered with while explaining Sufi cult. Here a line states, "...many of them (for example, Baba Budan) were worshippers of Dattatreya..." This information is incorrect and the statement appears to be biased. Sufi cult is here more projected as followers of Hindu tradition alone, for instance, "Sufis were influenced by Yoga, Vedanta...budan-al-din, wrote songs in praise of Lord Krishna..." "...these practices were forbidden by orthodox Muslims..."By presenting Sufi cult in this manner the text book has not done any justice to the great tradition of Sufi's.

-The next chapters like Vijayanagara, Bahmani, Mughals, Shivaji seem to be devoted to only praising Hindus and making derogatory remarks about Muslims rulers. In these lessons *no sensitivity is given to minorities* as stated in NCF 2005. Here in history section in 42 pages the word '*Hindu*' is used 16 times and the word '*Hindu Dharma*' 3 times; even in geography Indian ocean (*Hindu Maha sagara*) is addressed as *Hindu Sagara* not as *Hindu Maha sagara* (pp.87-88). The above mentioned chapters focus mainly on Hinduism and Hindu culture and no history of marginalized sections appears here. For instance some presented sentences like "...but *Hindu jahagirdars* were small in number (p.19)", "...Akbar prohibited cow slaughter(p.28)", "Aurangzib banned Hindu religious fairs, teachings and celebrations. He ordered many temples to be destroyed...(p.30)", "...desire to convert India into an Islamic state..."(p.35) and so on without doubt are violation of the guidelines of NCF 2005.

-While 6 pages have been taken up to present Shivaji that too only for his warring details, the Wodeyars of Mysore get only 3 pages of explanation. Giving importance to the rulers who fight against non-Hindu rulers is the most striking feature in communalizing of text books.

-While presenting the history of Shivappa Nayaka it is written, "...being deeply religious, he performed *Vajapeya yaga* according to *vedic rites*....he encouraged Goan Christians to settle in his empire as they were good at agriculture..., and ordered to have only native Christian priests...(p.54)"and so on. Above information indicates the fact that the writers of the text book get even a minute detail of performing *Vajapeya yaga* and so on but it is so unfortunate that they do not get any information about common people or the history of the marginalized people especially the condition of the landless dalits during the rule of Shivappa Nayaka and other kings.

-Most of the contents presented in 5th standard history in 2012, for instance, the content on Rani Chennamma, Shivappa Nayaka, Kempegowda and so on have been repeated in 6th standard textbook as well. For example, while writing about Rani Chennamma last year's sentences, to which various forums had raised objections, have been repeated this year – about her contribution to *agraharas* and *Veerashaiva mathas* and she donating a plot of land for construction of a church in Mangalore (p.56) and other details.

-While documenting the history of Kodagu, only their rulers' wars with Tippu, Hyderali and British have been highlighted without much mention about their culture and contributions to various fields other than the Indian Army.

-While depicting the history of Tulunadu (Coastal Karnataka) it is mentioned, "...foreign missionaries were the earliest to propagate Christianity. Later their work was continued by the Indian Missionaries (p.66)." Various contributions of Christians in *Tulunadu* have been given the go by. This clearly reveals the ingratitude of the authors of the text book. Actually they seem to be intent on *persecuting* Christians using textbooks. The same page also talks about the building of Churches and Mosques in coastal Karnataka yet it does not name any famous old Church or Mosque. But at the same time one can find here the names of a number of Hindu temples and Jain Basadis with pictures.

-While writing the History of Hyderabad Karnataka the persecution of Hindus and growth of Urdu language have been negatively highlighted (p.73). Branding Urdu as a foreign language is not a new phenomenon. Locating the reformation of Hindi eliminating Urdu vocabulary in it the former chairman of NCERT Krishna Kumar writes, "Pratap Narayan Mishra, who is accredited with the slogan 'Hindi, Hindu, Hindustan', gave evidence of the same sense of freedom vis-à-vis the Urdu tradition... This freedom and the absence of prejudice towards Urdu that it implied, ...The differentiation between Hindi and Urdu deepened as the two languages got increasingly associated with Hinduism and Islam, respectively. ("Political Agenda of Education", p 148)

In the same page (p 73) contribution of Sri. Ramachandra Rao is repeated whose contributions are mentioned in last year (2012) 5th standard text book, the sentence

reads, "Sri.Ramachandra Rao is a real patriot, who brought back the *Hindus* who got converted to Christianity..." and so on.

6th standard Social Science I Semester, Civics section 2013

Most of the section of civics seems to have been used for instructing or cautioning minorities and dalits and to strengthen the ideologies of right-wing groups (PP.54-80). For instance, while explaining about the Directive Principles of State Policy in page 62, the explanation provided under a side heading Prevention of Slaughter of Cattle gives a different meaning to the 1964 Act of Karnataka. And it is stated that Karnataka has enacted a legislation to prevent slaughter of cattle. This is accompanied by a lovely picture of cow and a calf. More over in the group discussion part we can find a question: "Why did the Directive principles enjoin the state to prevent the slaughter of cattle?" with a note to discuss the issue in the class.

But in 9th standard social science prescribed in 2013, in p 96, 14 Directive Principles of state policy have been given but nowhere there is any mentioning of Prevention of Slaughter of Cattle.

-In the conclusion of the Directive Principles, it is written "...if these are not implemented by the State, the citizens cannot appeal to the court of law... although six decades have passed the central government has not prohibited consumption of liquor throughout India. And no one can appeal regarding this in court..."(p 63). Don't such incomplete explanations create bias against the state and Constitution among the students who are just at the age of 10 or 11? Are questions like "What is the need for a Uniform Civil Code for the citizens? (p.64)" for group discussion in the classroom apt for this age group?

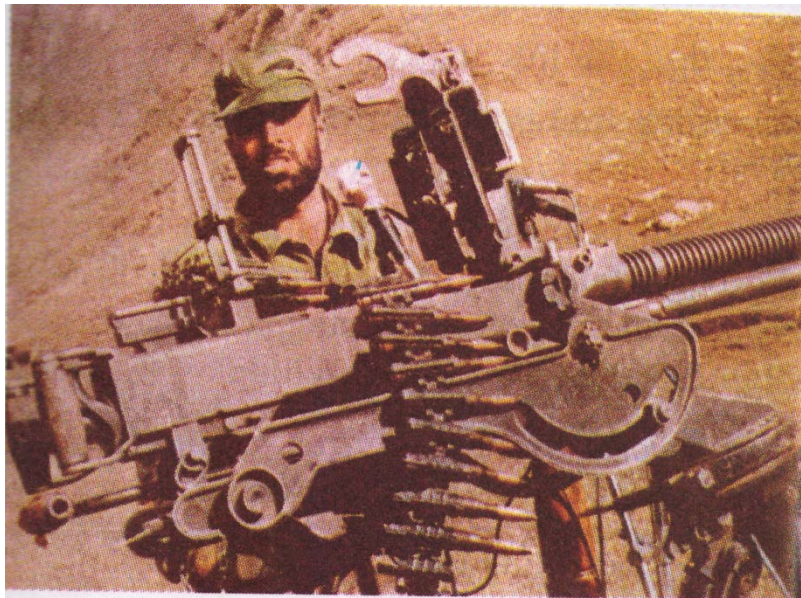
In contrast to the 6th standard conclusion for Directive Principles, the conclusion for Directive Principles in 9th standard social science prescribed in 2013, in p 96 states "...the Directive Principles of State Policy relate to a whole community. The central and the State governments are making attempts to implement all the principles. These principles aim at holistic development in India."

-In protection of places of historical interest, examples like Hampi, Beluru, Halebidu and Pattada kallu are given but there is no mention of historical places of Muslims, Christians and other minorities.

-The section on Fundamental Rights has been used only to caution minorities and conversion. For instance in Right to Freedom of Religion, without explaining the Right properly it is said "...nobody should be converted to another religion by means of force, fraud or allurements." In Cultural and Educational Rights, it does not say anything about the importance given by Constitution to education and its special provisions and

programmes on education but it just cautions "...the minority educational institutions are bound by the Government regulations." Such examples clearly reveal the mindset of the authors of the textbooks who seem biased and inclined towards the right wing 'hindutva ideology'. They appear to have used textbooks as ideological weapons.

-A picture (10.1 p.73) of a man with heavy artillery is presented on a separate page and before the introduction of the lesson entitled 'Our Defence Forces.' There is a question underneath the picture and it



10.1 What do you see in this picture?

reads, "what do you see in this picture?."

Since the picture is presented separately and seemingly unconnected with the lesson, there are very high chances that the children's answer would be "a Muslim terrorist." The picture of a bearded face with a cap seems designed to carry this hidden meaning. As 'Our Defence Forces' perform varieties of functions for the nation, this is not the only way to introduce this lesson.

6th standard Social science II Semester, Civics section 2013

In the section "Unity in diversity" (p.98) only Hindu beliefs are explained, i.e. how Kashi, Ganga, Kaveri, Tirupati, Shrishaila, Rameshwara, cow, cobra etc are important to south Indians and north Indians. In the same page it is stated that, "Sanskrit was a prominent literary language of ancient India...Dr.B.R Ambedkar argued that if there was any language worthy of being considered national language, it was Sanskrit." There is no mention of other languages of India except a line stating "...the influence of Sanskrit can be seen on Hindi, Kannada, Telugu and other languages." Though this section is entitled "Unity in diversity" in fact it does not mention any non-Vedic traditions and beliefs. It does not mention Christianity, Islamism and other religions and their co-existence. It only makes mention of Ramayana and Mahabharatha. Quite obviously all this is designed to strengthen the Sangh Parivar's definition of 'Hindutva' and 'Hindu Rashtra.' It also reveals where the sympathies of the Textbook Society lie.

If you observe the same concept "Unity in diversity" in 9th standard text book of 2013, p. 141 we find it saying, "In spite of all differences in various aspects, India stands on a foundation of unity. Beneath all geographical, social, linguistic, cultural, political,

religious and racial variations are hidden certain common aspects of life style. Uniform administrative system, efficient communication tools and modern education system have enabled Indians to nurture a feeling of oneness.” The above explanation 9th standard seems to be much relevant information to explain “Unity in Diversity”.

-The inclination towards right wing ideology continues in the section entitled “Celebrations”(p.107). In this section only two to three lines have been used for explaining the *Jayantis* of Dr.B.R Ambedkar, Dr.Radhakrishnan and Jawaharlal Nehru. Whereas half a page has been dedicated for explaining the *Jayanti* of Swami Vivekananda. What is even more objectionable in the textbooks is only the quotations of Vivekananda are used after the lessons. This is really an insult to our great leaders like Dr.B.R Ambedkar, Dr.Radhakrishnan, Jawaharlal Nehru and others. According to the opinion of education experts, no Indian civics textbook so far has been so systematically tampered with to indoctrinate ‘hindutva ideology’ as the present 6th standard text book has been.

Objectionable contents found in the new 9th standard Science Textbook prescribed in 2013 and prepared in 2012 during the rule of BJP Government

In the chapter entitled “ Life processes” in page.159 to explain blood circulation a Sanskrit quotation of two lines is given from ‘Sangeetha Rathnakara 2.105’ “Dhamanyo....bhivardhate”,. Again before the concept ‘Reproduction in human beings’ as an introduction again a quotation has been given from *Charakasamhita* “*Garbhasya...bhavanti dehe*” p 197). such quotes are irrelevant to the lessons and it is not the way to present a content of biology while following NCF 2005. And such attempts can be seen as extreme ‘anxiety of Indianness’.

-In the chapter entitled “Reproduction in animals” in page 204, after explaining the pre-determination of the sex of the growing foetus a quotation of Swami Vivekananda has been given. That quotation again is irrelevant to the lesson. And in science subject Swami Vivakananda’s quotations are found after most of the lessons. How appropriate is that Swami Vivakananda appearing in every subject? Do they call it an ‘integrated approach’ of NCF 2005? And the writers of the text book should note that since ages scientists have also given many meaningful quotations.

-Last year itself when the science text books used the contributions of *Kanaada* and others, in state level seminars “On combating saffronization of text books” a consensus have been collected from the teachers that, any experiments of introducing old Indian scientists should be carried at the graduation, BEd and at the post graduation level by having through academic discussions but not at the school level.

Note:** In page 208, in ‘Test tube babies in ancient India’ the lines from Chikitsa 1979 have been removed. “Drona of Mahabharatha as the first test tube baby 7.500 years ago...***, “***...one day Baradwaja went to the Ganges for a bath, he saw a beautiful apsara named Ghritachi. He was over came by desire, causing him to***

ejaculate. *Bharatdwaja* captured the fluid in an earthen pot (drone), from which drone was born and got his name” (p 209).

In the same page.209 the following lines have been removed “...**But the West Bengal government rejected his claim saying that his work was bogus. His work was not recognized and he was humiliated. He was invited to present his research findings at an international conference at Kyoto Japan. But govt of India denied him a passport....Frustrated and humiliated, Dr. Subhash committed suicide in his Kolkatta residence on June 19, 1981.**”

But in the same chapter in page.209 the following lines have been retained, “The first successful test tube baby in India was produced by Dr. Subhash Mukyopadhyaya.....just 70 days after the first test tube baby of the world, Louise Brown was born...had Dr.Subhash been allowed to publish his work and released adequate funds to complete his research, he would probably have over taken Dr.Edwards and would have grabbed the coveted Nobel award.”

Dr. Mahabaleshwara Rao, an eminent educationist observes this attempt and says “Is it worthy that the Karnataka BJP government criticizing leftist government of Bengal and the then Congress government at the centre through the text book?”; analysing the new 9th standard science textbook Dr. Rao has written an article in Udayavani a Kannada daily dated August 6, 2013, entitled “One threatening Science text book” which gives ample insights of saffronization of 9th science text book prescribed in the year 2013. He has also observed the above given all safronized information and he opines in his article that “An attempt has been made to prove in the book that our ancestors have told (about science) like this...” he adds “Saying India had tradition of science is different than writing in the tone, long back Indians knew everything about the present science is different.” And he is of the opinion that the present science book has been trying to prove the same.

For the usage of Vivekananda’s quotations he says “...to the old *prabhus* (BJP rulers) of Karnataka as Vivekananda was highly reverential person so wherever they have found place at the end of the chapter they have liberally used his quotations”.

Dr. Mahabaleshwara Rao found science text book to be saffronised and of very poor academic quality because the Kannada medium science book of 9th standard is ‘sanskritized’ by using more complex Sanskrit words instead of using Kannada words while translating from English to Kannada. And he observes the same text book says in the section ‘the role of micro-organisms’ it is said “...the urine and dung of the cow increases fertility of the manure ...” (It sounds as if buffalo’s urine and dung does not perform the same function) And the same column starts with the statement “In India cow has been considered holy”. Dr. Rao opines here “Though few consider cow holy, there is also consumption of cow meat in practice. So what is the purpose of the sentence here? And why such unnecessary provocations?.” Dr. Mahabaleshwara Rao’s observations are valid because the same issue of cow and its ‘sanctity’ has been claimed last year differently in 8th Hindi text book in the chapter “Punyakoti”, now this year the same issue is recycled in 6th social science (Civics) and even using science text book. If this is not an ‘abuse power’ and ‘cultural hegemony’ then what else is it?

Objectionable contents found in the new 9th standard social Science Textbook prescribed in 2013 and prepared during the rule of BJP Government

-In the Social science textbook of 9th standard prescribed for year 2013, the first chapter entitled Christianity and Islamism has been presented in one chapter offering 1.5 pages each, whereas the same contents in the year 2002, i.e. the old text Christianity and Islamism are presented in separate chapters covering 3 pages each. In page 2 of the same text it is projected as if Jesus was popular with the Jewish.

***Note:** The line mentioned, “...**Jesus died on April 7, Friday 30 A.D**”, to suppress the fact that A.D commenced with Christ has been deleted in the 2014 print.

-In the sub title Christianity (p 1) it is stated that “there is no information available about the early life of Christ”, whereas there is a good account of his early life up to the age of 12.

-We (Members of the Committee for Resisting Saffronization of Textbooks, Karnataka) gave a report to ‘The Hindu’ dated June 20, 2013 stating “... instance of saffronization are evident in the Class 9 History textbooks introduced this year. The Committee as termed this as a “new form of indoctrination”, where the “Hindutva ideology” is not being inserted but the other faiths are being “weakened”. In the same news (The Hindu dated June 20, 2013) the reporter of the same paper collected the responses of history teachers who also agree that there is not enough material in the two religions. B. Premalatha, who has been teaching history for 15 years, said “...more information should be given about the two religions, as it is important for the students to know.”(Hindu June 20, 2013)

-Responding to our allegations, G S Mudambadittaya, Chief coordinator, textbook committee, defended the new syllabus saying, “The reduction of content (in the Class 9 history textbook) is because we were told that the load of learning should be reduced (The Hindu dated June 20, 2013). The Committee would like to question Mr. G S Mudambadittaya as to why he devotes 3 pages to explain the immoral behaviour of the Catholic Church and the fight between Catholics and Protestant in the 16 century which is actually irrelevant. It is to bring to your notice that the content on immoral behavior of Catholic Church is repeated in standard 7th social science text book prescribed in the year 2014, pp. 11-14.

-Asked if the factual errors had been pointed out to the textbook committee, Mr. Mudambadittaya said: “What is right or wrong is debatable. One historian writes one thing, another writes something else. So we are not sure which one to follow.”

To the kind notice of Mr. G S Mudambadittaya, that the facts pertaining to the birth, life, teachings and miracles of Jesus has never been a debatable one. The Committee does not accept his response and we totally reject the current version of history of Jesus Christ which is presented in the 9th standard text book.

-In the presentation of history of India between 9th century to 18th century only two women appear, they are Rajziya Sultana and Meera Bai, the subaltern voice is still unheard in the present text.

-In pages 64 and 65, the same text gives an elaborate account (in 3 pages) of the immoral behaviour of the catholic church and the fights between protestant and Catholics which is the irrelevant to the textbook, whereas the same textbook giving details about the 'Religious reformation in India' (in the chapter entitled "Religious reformers in India" pp.22-26) and Bhakti movement in India (in the chapter entitled "Bhakti Panth" pp.59-61) conceals the hypocrisy of the Indian priestly class reasons for the need for Religious reformers in India and the Bhakti movement in India. As Teesta opines : "They selectively speak about the immoral behaviour of Catholic priests in the middle ages, while exonerating the Brahmins and the Indian ruling classes. What is the message that we send out to the growing child with theses factual misrepresentations and deliberate exclusions of some historical events and modern day social realities when it comes to the conduct of the Brahmanical elite?" (Teesta Setalvand, "How textbooks teach prejudice", communalism combat, 15.6.2003).

The above short analysis of the 6th standard Social Science text book of I and II semester, 9th standard science text book and 9th standard social science (History) prescribed in the year 2013 should be sufficient to unveil the fact that once again there is a clear and discernible leaning towards the 'hindutva ideology' violating the guidelines of NCF 2005. Though the previous BJP government promised to adhere to NCF 2005 and appointed a committee to scrutinize the textbooks, in actual fact the objectionable contents and saffronization have multiplied this year(2013) in comparison 5th and 8th standard textbooks of last year.

It is high time the present secular government to take this issue very seriously and initiate all necessary steps to provide wholesome and good quality textbooks strictly adhering to NCF 2005 guidelines. Delay can cause irreparable damage to young and impressionable minds. We wish to remind the government that it must show its sincerity and commitment to its initial promise on stopping saffronization of education. Our committee (CRST), along with various progressive groups and educationists since three years have been peacefully negotiating with the state government regarding hundreds of distortions in our Karnataka state text books. But the past government and the textbook committees who distorted the text book have given no heed to our methods of protest. Now it is high time to the government to take action against the culprits and thus pass a strong message to the write text book writers. We demand for a fresh text book committee in our state with eminent educationists and experts in the field, to clean

the poison from the printed text books and re-write the text books giving justice to NCF 2005.

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