

Communalisation of Education

Education is used as a means for ideological indoctrination by the RSS and BJP, for communalising the entire society to dovetail their strategy of establishing a Hindu Rashtra. After the BJP had come to power with a majority of its own and Narendra Modi as the Prime Minister, it is once again into corrupting young brains. Using education to corrupt the future generations is an art that Hitler had perfected with the phrase, 'catch them young'. The Nazis had changed the entire educational syllabus to pursue their agenda of racial hatred and Aryan supremacy. It is the same phrase and similar ideology that inspires RSS and BJP to use education as a tool to indoctrinate the young minds with communal venom.

Leaders of the BJP are on record announcing their intention to change the textbooks and syllabus. Former BJP president and present Union minister M Venkaiah Naidu explicitly stated as early as last year (June 23, 2013) that "it (the BJP) will change textbook syllabi, if it returns to power". He was unapologetic of their efforts for the same during their first stint in power: "We tried to do this earlier too and will try it again". Now that they are back in power, with a majority of their own in the Lok Sabha and unhindered by the 'push and pulls' of coalition politics, they want to ensure that it is implemented this time.

Rajnath Singh, the Union Home Minister and who was the president of the Party till recently, indicated so much in Rajya Sabha on July 23, 2014. Speaking in Rajya Sabha on rising crime in the country, he stated: "there is need to inculcate values in the public to bring about a perception change", and that "it had been proposed that school textbooks be changed in order to ensure that children were made aware of human values and life values".

Human Resource Development Minister Smriti Irani made a statement that a State-wise and region-wise national debate would be initiated for a course correction of the country's education policy. Speaking in Hyderabad at a symposium titled '*Restructuring of our education system with Bharatiya perspective of values*', she said: "The national education policy was formulated in 1986. For an India of new aspirations and possibilities in 2014, a new education policy was required to build a resurgent nation which would be stronger, resilient and humane".

All of them, products from the RSS stable, are indeed paying their dues to the RSS, which had mentored the BJP. Encouraged by the electoral success of the BJP, RSS and its affiliates have now put their 'people' at work to ensure that the 'political change' that had taken place at the government-level is translated into a 'social and cultural change'. It is hence they want to initiate changes in the entire education system and had already met the HRD minister six times directing her the changes they intend to bring in the education system. Dinanath Batra, National President of the RSS-affiliated Shiksha Sanskriti Utthan Nyas (SSUN) and notorious for the role he had played at communalising education during BJP's earlier stint in power, unambiguously stated: "Political change has taken place, now there should be total revamp of education".

Batra clearly indicates the direction of this change: "Education in India is neither Indian nor a real education...A nationalistic education system has to be developed to address the requirements and through this we have to develop a young generation that is committed to Hindutva and nationalist". Batra confidently states: "The reforms that I have been suggesting are already being incorporated by the new government".

The reforms suggested by Batra demand a thorough revision of the socio-cultural history of our country. Batra, representing the RSS, wants history to be taught not on the basis of facts, but on the basis of myths and concocted stories.

Batra wants the reform to start with the language used in the textbooks. He wants certain words to be barred from usage in the textbooks, not because they are not in common usage, but because they are Urdu words. Instead, he wants them to be replaced by Sanskrit, which none understands today.

For him, the usage of words: "mushkil" (difficult), dost (friend), gussa (anger), shararat (naughtiness), khabardar (to warn), gayab (vanish), saal (year), mohalla (colony), mauka (occasion), aksar (often), should not be used because they are polluting the vocabulary (*Batra's memorandum submitted to the Union HRD minister*).

Fantasy As History

To understand the other changes he prescribes, a cursory glance at the nine textbooks – eight of which are authored by Batra himself – that were distributed to the 42,000 primary and secondary schools in Gujarat is necessary. One of them, *Tejomay Bharat*, published by the Gujarat State School Textbook Board (GSSTB) "seeks to teach children facts about history, science, geography, religion and other basics". Excerpts from this book, are enough to enlighten us about the direction that Batra wants Indian education to take:

- America wants to take the credit for invention of stem cell research, but the truth is that India's Dr Balkrishna Ganpat Matapurkar has already got a patent for regenerating body parts...You would be surprised to know that this research is not new and that Dr Matapurkar was inspired by the Mahabharata. Kunti had a bright son like the sun itself. When Gandhari, who had not been able to conceive for two years, learnt of this, she underwent an abortion. From her womb a huge mass of flesh came out. (Rishi) Dwaipayana Vyas was called. He observed this hard mass of flesh and then he preserved it in a cold tank with specific medicines. He then divided the mass of flesh into 100 parts and kept them separately in 100 tanks full of ghee for two years. After two years, 100 Kauravas were born of it. On reading this, he (Matapurkar) realised that stem cell was not his invention. This was found in India thousands of years ago. – Page 92-93.
- Indian rishis using their yog vidya would attain divya drishti. There is no doubt that the invention of television goes back to this... In Mahabharata, Sanjaya sitting inside a palace in Hastinapur and using his divya shakti would give a live telecast of the battle of Mahabharata... to the blind Dhritarashtra – Page 64
- What we know today as the motorcar existed during the Vedic period. It was called anashva rath. Usually a rath (chariot) is pulled by horses but an anashva rath means the one that runs without horses or yantra-rath, what is today a motorcar. The Rig Veda refers to this. – Page 60

Prime minister Narendra Modi, a staunch RSS activist endorsed these views not only by writing an appreciating foreword for all these books, but also talking in the same lines in a public function in Mumbai. He said: "We can feel proud of what our country achieved in medical science at one point of time. We all read about Karna in Mahabharat...Mahabharat says Karna was not born from his mother's womb. This means that genetic science was present at that time". And even more: "We worship Lord Ganesh. There must have been some plastic surgeon at that time who got an elephant's head on the body of a human being and began the practice of plastic surgery".

If this what they want to project as India's contribution to world civilisation and part of our historical heritage, no wonder the entire world will laugh at it, as none of this stands to rational scrutiny. It is indeed also part of a conscious effort to negate the great rationalist traditions of ancient India. For example, in ancient India, we had the great proponent of medical sciences, Susruta, who had advocated surgery as a remedy to cure various illness and body deformities. We also had Varahamihira and Brahmagupta two famous astronomers who found out the true causes of lunar and solar eclipses. The RSS and BJP do not want to project these people and their achievements as a contribution to world civilisation because, they had propagated rationalist philosophy and in the process went against many ancient Brahminical law texts. The RSS and BJP hence cannot accept the real contributions made by ancient India and instead is keen on inventing myths that do not stand to rational scrutiny. That is the reason why our eminent historians rubbish this entire project. Professor Romila Thapar called it "not history, but fantasy", while Professor

Irfan Habib reacted by saying “The contents are so absurd that any reaction would seem superfluous”.

Batra wants the references to MF Hussein deleted from the NCERT textbooks and also of poet Avtar Singh Pash. He is unapologetic about the reasons: Hussein “had depicted Bharat Mata in the nude” and Pash “talks of class struggle, untouchability and social inequality”.

Batra, unruffled by all the criticisms and unconcerned about the future, in one of the eight textbooks that were mentioned earlier openly advocates that a child should join in the RSS shakha: “Keeping a good friend circle is not enough. To keep it faultless, a good company is also required. This means a company of saints and learned people. The student that goes to an RSS shakha daily, he finds miraculous change in his life”.

RSS way of life prescribes *Adhyatmik Bharat*, which identifies only Hinduism as the road to spirituality and considers the practitioners of all other religions as second grade citizens, not on par with the Hindus. Rabid religious intolerance is preached in the *Tejomay Bharat*: “An alien religion is a source of sorrow”. What these alien religions are, is clear – Islam and Christianity. To breed this intolerance and destroy the syncretic culture of our country, they want to distort history and feed it to children right from their primary school. And it is not just history, but even geography too is distorted to realise their grand design of building a 'Hindu rashtra'. It talks about *Akhand Bharat*, which geographically subsumes all our neighbouring countries.

The RSS, BJP and the Sangh Parivar today are advocating a pan-Hindu identity, subsuming the identities of all other castes to serve their ideological dream of establishing a Hindu rashtra. But this does not mean that they intend to treat all the castes on par or that they had given away on the *chatur varna* system. The books written by Batra clearly gives away their nuanced positions through the terms used – India is a 'shudra' name, a lowly term, which should not be used. The intolerance professed by the RSS and its cohorts thus extends towards 'other' races, 'other' gender and everything 'other' than what they are – upper-caste, Hindu supremacist and patriarchal.

Distorting History To Woo Dalits

The RSS and the BJP now sensing an opportunity to cement their hold on State power are willing to go to any lengths to realise their goal of establishing a Hindu-rashtra. To serve their political purpose of wooing dalits into their fold, they want to write off the oppressive nature of the caste system and attribute all its ills to the ‘foreign invaders’, read Muslims.

Bhayyaji Joshi, the supposed number 2 in RSS hierarchy in his foreword to one of the books written by a BJP leader, part of their project of historical distortions, states that ‘*sudras*’ were never untouchables and it was due to ‘Islamic atrocities’ during the medieval age that led to the emergence of dalits and untouchables. “To violate Hindu *swabhimana* (dignity) of *Chanwarvanshiya Kshatriyas*, foreign invaders from Arab, Muslim rulers and beef-eaters, forced them to do abominable works like killing cows, skinning them and throwing their carcasses in deserted places. Foreign invaders thus created a caste of *charma-karma* (dealing with skin) by giving such works as punishment to proud Hindu prisoners”.

In another foreword, Suresh Soni, another BJP leader, writes: “Dalits had their genesis during Turks, Muslims and Mughal eras. Today’s castes like *Valmikis*, *Sudarshan*, *Majhabi* Sikhs and their 624 sub-castes came into being as a result of atrocities against Brahmins and *Kshatriyas* during Medieval or Islamic age.”

What Says The Dharmasutras?

To counter the slanders propagated by the RSS/BJP lie-factory, let us relook at some of our ancient historical sources. *Jaiminiya Brahmana*, a later vedic text dated between 1000-500 BC stated that *sudra* is created from the feet of *Prajapati* without any god and therefore the lords of the house are his gods and he is to earn his living by washing their feet (*sudro anustupchanda vesmapatidevas; tasmad u padavanejyenaiva jivivisati*). The Dharmasutras of this period explicitly state that it is the

duty of *sudra* to serve the three higher varnas and all of them had general social control over them. *Apastamba* states that the food brought by an impure *sudra* cannot be taken by a *brahmin* and is compared to food which is looked at by a dog or an *apapatra* to whose class belongs the *patita* (outcast) and *candala*. This, in itself, shows the presence of untouchability during those times, long before the advent or invasions of Arab, Turks or Muslims.

According to *Gautama Dharmasutra*, a son begotten by a *sudra* on a woman of unequal caste was considered as *patita* and the origin of many *varnasamkara* castes were traced to such marriages. In fact, it is progeny from such marriages who were considered to be the source of mixed-castes, many of whom were relegated to the position of untouchables. These people of lower castes were subjected to severe social oppression too. *Apastamba Dharmasutra* says that recitation of vedas should be stopped in the presence of *sudra* and particularly before *candala*. The *Vinaya Pitaka* (600-300 BC) refers to five low occupations (*hinasippani*) of the *nalakara* (bamboo worker), the *kumbhakara* (potter), the *pesakara* (weaver), the *chammakara* (leather worker) and the *nahapita* (the barber). Note the mention of *chammakara*, which according to the text is universally looked upon with contempt. Even the early Pali texts often mention the five despised castes – the *candala*, the *mnsada*, the *vena*, the *rathakara* and the *pukkusa* – as *nica kula* (low castes) or *hina jati* (inferior births).

These texts also prescribe the social attitude of the society towards the *candalas*. *Apastamba* holds that to touch and see a *candala* is sinful. Pali texts too clearly describe them as untouchables. Jataka texts describe them as the meanest men on earth and even a contact with the air that touched a *candala* was considered as pollution. Kautilya in his *Arthashastra* considers *candala* to be a despised caste and the tank of water used by them could not be used by anybody else. Conversely, they were barred from using water from tanks meant for other castes. It should be remembered here that all the texts quoted here are prior to the *Manu's Smriti* which itself is dated between BC 200-AD300.

Manu in his laws prescribes the punishments for violation of social order. He counts most of the offsprings of mixed-castes as untouchables, who were supposed to live outside the villages, near burial grounds, on mountains and in groves. He equates the *candalas* with village pigs, dogs and cocks, who were forbidden from watching the *brahmana* performing *sraddha* ceremony. He forbids the upper castes to even give grain with their own hands. Notice the mention of pigs here and there is also a Buddhist text of the same period which talks of a caste *samkarikas* (pork butchers), which means that rearing of pigs is a practice prevalent during this period, contrary to what the RSS wants us to believe.

An interesting feature of this period is that while many texts mention the separate identity of *sudras* and *candalas*, some like *Amarakosa* mention them in the same category. Whatever be their place of mention, one thing that comes out sharply from a reading of our ancient historical sources is the existence of *candalas* and untouchability – a practice continuing till date and exclusively confined to dalits. Going by evidence, it only comes out that the number of untouchables and the practice of untouchability further crystallised during the Gupta period – considered to be the golden age of Hinduism. Travellers to India like Fa Hsien and poets like Kalidasa too mention their prevalence. And all of this is well before the establishment of 'Muslim' rule in India or as the RSS calls it "Turks, Muslims and Mughal era".

Indian history and historiography have well documented these facts to call the RSS/BJP bluff. They have also recorded various reformers and reform movements who had challenged the caste system and discrimination based on it. These traditions can be traced long back into our ancient history and continue into the modern period. RSS and BJP were never supportive of these movements or traditions. Golwalkar, the ideological guru of the RSS, writes in his *Bunch of Thoughts* that the Buddhists tried to destroy India's ancient heritage as they had criticised the caste system and challenged the hegemony of Brahmins. He presents the Buddhists as 'traitors' and equates Buddhism with 'darkness'. Even in the modern period, RSS and the BJP kept away from social reform movements against caste discrimination and oppression and had expressed their preference

towards Manu *dharma*, which openly advocates the *chaturvarna* system.

In order to derive legitimacy to their ideas and political project, they are now bent upon to demolish the entire rational historiographical tradition and build upon it a tradition of bigotry and hatred based on utter falsehoods. The intention behind this deliberate distortion is clear. One, to cater to the growing identity consciousness among dalits and other socially oppressed sections and try to assuage them by showing that they too have a 'higher lineage.' Two, this is then linked to their 'fall from grace' and present their oppressed status to an external factor – Muslims. And it isn't for nothing that the BJP is consciously targeting dalits in Uttar Pradesh and fomenting communal tensions against Muslims.

The RSS has now embarked on a gigantic project to rewrite the history of all the '670' districts of our country basing themselves on the *puranas*. It seems they have discovered hundreds of 'new' *puranas* for the purpose. Left to their own means, to suit their political agenda they will not shy away from even tinkering with the already known *puranas* to suit their vested interests. The Sanskrit department of the Delhi University, totally unrelated to the study of history, wants to join these efforts.

Saffronisation Of Textbooks At States

Last year, many instances of extensive saffronisation of textbooks, specifically history and social science textbooks in Madhya Pradesh, Karnataka, Maharashtra, Punjab and other States (as cited by the Central Advisory Board of Education (CABE) Committee of 2005 on non-governmental textbooks taught in private schools, chaired by Professor Zoya Hasan) were reported.

It has by now become a common feature that history becomes a hotly contested discipline whenever the BJP comes to power, either at the state level or at the Centre. The National Focus Group on Gender Issues in Education, set up by the National Council of Educational Research and Training (NCERT) in 2006, pointedly stated: "While communal perspectives have been present in textbooks in earlier periods too, studies done of textbooks rewritten from this perspective, for example in Gujarat, highlight their ready potential to contribute to a culture of divisiveness between religious communities. While boys are subject to acute pressures of militant masculinity, the roles of women and girls are further represented as circumscribed by the community and they are portrayed primarily as upholders of tradition and family values. The National Curriculum Framework (2000) undid a lot of the gains of NPE 1986. By locating religion as an important source of value generation in education, it furthered the role of religion in defining ideals and norms for women and girls".

In Karnataka, the Committee for Resisting Saffronisation of Textbooks (CRST) was instrumental in pointing out instances in textbooks that strengthened stereotypes of Muslims and Christians and subdued the voices of women, dalits and non-Vedic traditions. The committee expressed concern about "right-wing ideology" being circulated in textbooks. One of its reports pointed out that while condemning oppression by Europeans, the textbooks concealed the oppression of dalits by the "upper caste". It said that textbooks referred to six major terrorist attacks but made no reference to "saffron terrorism" such as the Samjhauta Express blast in February 2007. The failure to explain non-inclusion of non-vegetarian food, the link between the caste system and untouchability, and the failure of Indian writers to chronicle the history of the country are also referred to in the report.

In Madhya Pradesh, the BJP government had issued circulars for teaching Bhagavad Gita in schools and *madarasas*, by making it a part of the Urdu textbooks. It had also issued similar circulars asking all the schools to compulsorily subscribe to the RSS journal *Deva puttar* and ensure that it is read by the students. Also *surya namaskaras* are made compulsory in schools.

Freedom Struggle And The RSS

Thus as we are seeing, RSS and BJP do not stop at ancient history. In order to make themselves presentable, they distort medieval and even modern history too. Subramaniam Swamy, a BJP leader in an article that he had written, presents their mindset. Fighting the case for Hindutva fraternity's

participation in the freedom struggle, he states, one: “may, therefore, not have heard of Veer Savarkar who changed the outlook of generations of Indians with his book *The Indian War of Independence — 1857*. He might not have heard either of his great sacrifices in Andaman jail or his heroic escape from the British in Europe. Nor would he know about Hemu Vikramaditya or the great renaissance of the Vijayanagar Empire or the thorough beating the third Caliphate armies received on Rajasthan border at the hands of the Gujarat Prajapati dynasty and the Maharashtra-Andhra Chalukya Empire”. Thus he tries his hand at brewing a new 'concoction' of history. One need not have any problem if the 'concoction' is based on facts, but this is brewed at the risk of vulgarisation, to satisfy his political and ideological commitments.

Here Swamy is making an attempt to equate the wars between various rulers in the medieval period with the anti-colonial freedom struggle against the British. This attempt is being made with an explicit purpose to show that Muslims are outsiders/foreigners against whom the Hindus waged a 'freedom struggle'. This is intended to serve the purpose of RSS brigade which is intent to portray Muslims as non-Indians. Remember that recently a BJP, MLA in the newly created Telangana state had questioned the patriotic credentials of one of our famous tennis personalities, because she is a Muslim.

It is this narrative of 'us' and 'ours' versus 'others' and 'outsiders' that the BJP and RSS want to build upon to continue with their policy of dividing the country on communal lines. This division is being promoted to ensure that there arises no resistance to their rabid perusal of neo-liberal economic policies. Coincidentally, this is the line that was pursued by the British too, not only through their policy of divide and rule but by communalising Indian history. It is indeed the British historians who had started dividing Indian history into 'Muslim period' and 'Hindu period'. So if at all there are any progenies of Macaulay surviving in India, they belong to the RSS and the BJP.

The English fortnightly *Frontline*, had carried out extensive reports about the 'role' played by Savarkar in the freedom struggle, the 'hardships' he had encountered in the cellular jail in Andamans. It is necessary to recall substantially from that body of work as more than a decade had passed and the new generation needs to be told the real story. Alas, as long as the RSS and their cohorts believe that spreading a lie repeatedly makes it a truth, it is imperative upon us to repeat the truth to the nth time so that it does not get buried underneath the falsities they propound.

Savarkar reached the Andamans in 1911 and before the year ended, he appealed for clemency and again in 1913. In his second clemency petition of November 24, 1913, he wrote: “In the end I remind your honour to be so good as to go through the petition for clemency, that I had sent in 1911, and to sanction it for being forwarded to the Indian government? The latest development of the Indian politics and the conciliating policy of the government have thrown open the constitutional line once more. Now no man having the good of India and humanity at heart will blindly step on the thorny paths which in the excited and hopeless situation of India in 1906-1907 *beguiled us from the path of peace and progress*. Therefore if the government in their manifold beneficence and mercy release me, *I for one cannot but be the staunchest advocate of constitutional progress and loyalty to the English Government*, which is the foremost condition of that progress... Moreover, my conversion to the constitutional line would bring back all those misled young men in India and abroad who were once looking up to me as their guide...The Mighty alone can afford to be merciful and therefore where else can the prodigal son return but to the parental doors of the government”? This is 'Veer' Savarkar!

Compare this with Bhagat Singh who expressed his strongest displeasure to his father against seeking pardon and one can understand the difference. Moreover, Bhagat Singh, unlike Savarkar was a staunch critic of using religion for political purposes. He derides communal forces in no mean terms and asks the newspapers: “to educate, to cleanse the minds of people, to save them from narrow sectarian divisiveness, and to eradicate communal feelings to promote the idea of common nationalism”. Bhagat Singh is an advocate of socialism and many of his friends, carrying forward his legacy, had joined the Left movement in the country, in their later days.

Savarkar after his release from the jail remained aloof from the national movement throughout and even advocated against the participation in the anti-colonial struggle. He propagated the Hindutva, the theory of 'cultural nationalism' as adopted by the RSS now and was a staunch supporter of the two-nation theory. No wonder that he was also accused in the murder of Gandhiji, who was opposed to the division of the country on religious lines. Let us here note what the then Union Home minister Sardar Vallabhai Patel, whom the BJP is not tired of eulogising, wrote about the assassination case. Stating that he kept a daily touch with the progress of investigation, he notes: "It was the financial wing of the Hindu Mahasabha directly under Savarkar that hatched the conspiracy and saw it through". That is Savarkar, whom the BJP wants us to idolise! Savarkar and Bhagat Singh are chalk and cheese, indeed. Of course, BJP is trying to distort even Bhagat Singh and his works. It is trying hard to appropriate him and malign him by attributing communal motives.

Attempts To Erase Indian Diversity

Sangh Parivar is bringing out a weird argument to deny the Indian diversity. "It has been established that most Indians have the same DNA profile irrespective of caste, religion or region. Yet we find our text books talking about India being multi-ethnic". It is good that at least here they are accepting that there is basically no difference between human beings and irrespective of caste, religion and region all are equal. However, that goes against their basic principles as then they have to explain as to why was the caste system created or how did it evolve in our country over the ages. They have to do a lot of explaining as to why Muslims should be hated by the Hindus, when they share the same DNA. All these, they cannot do, simply because it goes against the grain of their ideology and does not serve their political purpose. Their revered guru Golwalkar is clear, when he unambiguously stated: "The foreign races (all non-Hindus, according to them) must either adopt the Hindu culture and language, must learn to respect and hold in reverence Hindu religion, must entertain no idea but those of the glorification of the Hindu race and culture, i.e., of the Hindu nation and must lose their separate existence to merge in the Hindu race, or may stay in the country only subordinated to the Hindu nation, claiming nothing, deserving no privileges, far less any preferential treatment – not even citizen's rights". Thus, what the RSS really means by denying the Indian diversity is, to warn all those non-upper caste, non-Hindus to adopt the lifestyle they prescribe.

The RSS of course cannot be credited to be the innovator of this great art of "moulding history to suit political goals", for the Nazis, history "always remained a tool or even better a weapon" to be wielded in "pursuit of political goals". What the RSS indeed is doing today is carrying forward these reactionary ideals in pursuit of their goal of converting 'Democratic, Secular, Socialist, Republic of India' into an avowedly Hindu-rashtra.

The problem for the RSS and its associates in realising their aim is the strong syncretic historical tradition of India and, more importantly, the heterogeneous nature of what they consider as a unitary religious belief system – Hinduism. It is this presence of varied, often-at-odds groups in 'Hinduism' that they find to be the chief impediment in creating a 'pan-Hindu' identity. To overcome this handicap, the RSS is attempting to unite these groups by posing a perceived external threat as a danger to their belief system.

In order to ensure a theoretical justification for their efforts, they want to re-write textbooks and communalise our entire education system. It has been reported that they had recently organised a conclave of over 100 'historians', to 'discuss historiography and changes required to give a proper perspective'. It is evident that they are more interested in propagation of an ideology rather than commitment to intellectual honesty. What these intended changes are and the perspective is, one had seen in the textbooks prescribed for reference in all schools in Gujarat.

Apart from using their grip over State power to corrupt education system, the Sangh Parivar today runs one of the extensive network of educational institutes all over the country. It founded its first Saraswati Shishu Mandir in Gorakhpur, Uttar Pradesh in 1952 and today has come a long way from that 'humble beginning'.

Shishu Mandir has today grown into Vidya Bharati, an umbrella body for thousands of educational institutions based on Hindu values, from the nursery to universities, even running various teacher training institutes. Many of these institutes, whose syllabus is completely against the basic grains of our Constitution are funded by the BJP governments in the states where they are in power. Now after acquiring a hold on the central government, it wants to use these public resources to further its sectarian agenda.

Thus as we find all through, it is their desire to hegemonise the society and maintain their hold over political power that they are distorting facts and manufacturing lies. Education is always viewed by the ruling classes as a means for indoctrination – to ensure that the people (subjects) do not challenge the status quo of the social system. Children are considered as 'little boxes', where after formal schooling, “they all come out the same”, to serve the interests of the ruling classes.

BJP and RSS, wants to yield power to indoctrinate the young minds so that 'they all come out the same' and serve their objective of converting our country into a rabidly intolerant Hindu rashtra. What the BJP claims as history is nothing but sheer advocacy. It is upon us to expose the hollowness of the “product” they are trying to “sell”. All those who “conceive the contemporary world as a synthesis of the past, of all past generations, which projects itself into the future”, should join the struggle to resist the attempts to distort history and indoctrinate the present. The struggle is not over textbooks and education only, it is for our present and our future.