



INDIAN HISTORY CONGRESS

(Established, 1935)

Recently, the Rajya Sabha Secretariat came out with a notice stating that the Parliamentary Standing Committee on Education, Women, Children, Youth and Sports (EWCY&S) has “taken up for examination and consideration the subject ‘Reforms in the Content and Design of School Text Books’ with focus on removing references to un-historical facts and distortions about national heroes; ensuring equal or proportionate references to all periods of Indian history and highlight the role of great historic women heroes...” The notice asked the various stakeholders across the country to send in their suggestions.

The Indian History Congress is much disturbed at the misinformation and biased view that is being projected in the name of bringing reforms in the existing NCERT textbooks. It is to be noted that the critique of the existing textbooks implicit in the ‘Reforms’ being contemplated is not emerging from any expert body of nationally and internationally recognised historians but from a *political* position favoured by non-academic votaries of prejudice. The implicit critique is in fact exactly the same as that argued in a Report brought out recently by the Public Policy Research Centre (PPRC), PP 66, Dr Mookherjee Smruti Nyas, Subramania Bharti Marg, New Delhi-110003. This is reminiscent of the effort made in 2001-2002 to make deletions from existing NCERT textbooks and ultimately replace them with books written by those with a chauvinistic and communal bias. That effort too was preceded by a publication *The Enemies of Indianisation: The Children of Marx, Macaulay and Madarsa* edited by Dina Nath Batra, General Secretary of the RSS-run Vidya Bharati.

School textbooks written for the NCERT by some of the tallest scholars in the country, like Romila Thapar, R.S. Sharma, Satish Chandra and Bipan Chandra were actually removed, and in their place books with a clear sectarian, majoritarian bias were introduced in 2002. The authors of the PPRC report seem to be unaware of this, although they have submitted their report in June, 2021, and base their so-called critique on the books of these eminent scholars which have not been in use after 2002. The textbooks of the NCERT, with the brief exception of the books brought out in 2002, have always been authored by eminent scholars in the field of Indian history with enormous research experience and expertise, and after considerable deliberation and discussion. The books brought out in 2002 were severely critiqued in a publication of the Indian History Congress: *History in the New NCERT Text Books: A Report and an Index of Errors*, (authored by Suvira Jaiswal, Irfan Habib and Aditya Mukherjee), 2003. Under widespread public criticism, the books had to be withdrawn. The current effort behind the proposed ‘Reforms in the Content and Design of School Text Books’ seems to be to once again introduce such books.

The current textbooks were first introduced from 2006 onwards. The claim that there are “un-historical facts and distortions” with regard to national heroes is completely false. The chapter 5 in the textbook ‘Our Past III’ is titled ‘When People Rebel: 1857 and After’; and chapter 9 in the same book is titled ‘The Making of the National Movement: 1870s-1947’. Both bring to light important events and figures related to the freedom struggle in India. In



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fact, even though in the premodern period the modern concept of the nation or ‘national’ cannot be found, several iconic figures dot the pages of almost every chapter.

Further, the claim regarding apparent lack of equal space accorded to various periods of Indian history is not borne out by the books that are currently in use by the NCERT. There are eleven chapters in ‘Our Pasts 1’ for students of class VI, and ten chapters each in the remaining two books, and all the relevant issues related to the study of broadly the ancient, medieval and modern periods find a place here.

The claim to highlight the role of great historic women heroes in the proposed new textbooks is again aimed at obfuscating the instances where women who played a major role in their times find their place in the relevant chapters of the existing textbooks. To illustrate with just one example, there is a discussion on Rani Laxmibai on pages 51-52 and 57-58, 59; Rani Avantibai Lodhi of Ramgarh is mentioned on pp. 58 and 59; both are in the chapter on ‘When People Rebel: 1857 and After’. A note on the Misleading and Factual Misrepresentation of the Current NCERT Textbooks in response to the Public Notice has been prepared by the Indian History Congress, to be presented to the Parliamentary Standing Committee examining ‘Reforms in the Content and Design of School Text Books’, as well as to be placed in the public domain.

As the premier professional body of historians, the Indian History Congress is greatly perturbed at this attempt to politicize and give a biased view of the existing textbooks. While a review process is always necessary, this should be done involving recognised scholars from all over the country and with adequate attention to the academic content, derived from a research based understanding of different historical periods. Further, the textbooks are meant to present a synoptic understanding of Indian history to school children, and hence must also keep pedagogical concerns in constant view. The IHC opposes any attempt to present a distorted understanding of the historical past, and is apprehensive that the above-mentioned notice is premised on such a distortion.

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Sd./-

for Prof. Amiya Bagchi
President, IHC

Mahalakshmi

Sd./-

14/07/2021
Prof. Mahalakshmi Ramakrishnan
Secretary, IHC



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Note on Misleading and Factual Misrepresentation of the Current NCERT Textbooks: A Response to the Public Notice Issued by the Rajya Sabha Secretariat

In a recent communication the Rajya Sabha Secretariat has called for 'Reforms in the contents and designs of Text Books with focus on:

- a. removing references to un-historical facts and distortions about our national heroes from the text books
- b. ensuring equal or proportionate references to all periods of Indian history
- c. highlighting the role of great historic women heroes, including Gargi, Maitreyi, or rulers like Rani of Jhansi, Rani Channamma, Chand Bibi, Zhalkari Bai etc.

While History itself is a discipline having its own internal dynamic and gets enriched by continuous research and rigorous debate and discussions within the scholarly domain, the Indian History Congress has examined the claims in the aforementioned notice in the light of the contents of the existing NCERT textbooks. A completely factual examination of the textbooks, with details presented in tabular form below, based on the points mentioned above, however, suggests that the call for the reform of textbooks is not based on any academic, pedagogic or factual detail.

The table below presents the references to primary sources, proportionate representations to all periods of history, national heroes, and historical female figures in the NCERT textbooks of Classes VI to XII currently in use in the country.

<i>Textbook</i>	<i>Primary Source References*</i>	<i>References to Proportionate Representation (Period/ Region/ Language/ Traditions)</i>	<i>National Heroes**</i>	<i>Great Historic Women Figures</i>
Class VI (Ancient)	Pp. 4-6, 13, 18, 19, 26, 27, 29, 34-38, 40, 45, 48, 56, 58, 66, 68, 71, 78, 79, 81, 86, 87, 90- 93, 95- 96, 100, 103, 105- 108, 112, 118, 119, 123, 124, 125, 126, 128, 130,	P. 15 – Palaeolithic, Mesolithic, Neolithic P. 18 – Burzahom P. 20 - Mehrgarh		P. 43 - Women composers of the Rigveda; P. 68 - Gargi, Jabali;



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		<p>Pp. 24 - 32 - Harappa, Mohenjodaro, Lothal, Kalibangan, Dholavira;</p> <p>P. 35 - Vedas: Rigveda, Samaveda, Yajurveda, Atharvaveda</p> <p>P. 39 - jana, vish, Aryas, Dasas/ Dasyus</p> <p>P. 41 - Brahmagiri, Inamgaon</p> <p>Pp. 46, 54 - Ashvamedha;</p> <p>Pp. 53-54 - Magadha, Vajji</p> <p>P. 67 - Six Schools of Indian Philosophy - Vaishesika, Nyaya, Samkhya, Yoga, Purva Mimansa and Vedanta or Uttara Mimansa;</p> <p>P. 67 - Konada, Gotama, Kapila, Patanjali, Jaimini, Vyasa;</p> <p>P. 72 - The system of ashramas;</p> <p>P. 86 - Mauryas, Indo-Greeks, Shakas, Kushanas, Guptas, Cholas, Cheras, Pandyas;</p> <p>P. 100 - Sangam Literature;</p> <p>Pp. 101-102 - Silk Trade;</p> <p>P. 114 - Banabhatta</p> <p>P. 115 - Pallavas, Chalukya;</p>	<p>P. 101 - Gautami Balashri;</p> <p>P. 114 - Kumara Devi.</p>
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		<p>P. 118 – Kalidasa</p> <p>P. 119 – Fa Xian</p> <p>Pp. 127-128 - Silappadikaram, Manimekhalai, Meghadutam;</p> <p>P. 131 – Aryabhata, Ayurveda, Sushruta, Charaka;</p>		
<p>Class VII (Medieval)</p>	<p>Pp. 5-7 (Figs. 1- 3), 10, 17, 19, 20, 23-25 (Figs.1-5), 27, 32, 36, 32-37 (Figs. 1-5), 38, 40, 45-49, 52, 53, 54, 55, 45-55(Figs. 1-9) 60, 61-68, 70-72, 60-72 (Figs. 1-17), 77, 81, 82, 83, 85, 77-88 (Figs. 1-9), 91, 94-96, 98, 100, 99-100 (Figs. 1-7), 105, 106, 108-113, 115, 116, 117, 118, 119, 105-119 (Figs. 1-12), 123, 124, 126-130, 133-135, 141-151 (Figs. 1-8)</p>	<p>Pp. 7, 8, 124 - Rajputana;</p> <p>P. 17 – Chalukyas, Rashtrakutas, Kadamba, Gurjara-Pratihara;</p> <p>P. 20 - Kalhana;</p> <p>P. 21 - Prithviraj Chauhan;</p> <p>P. 21, 30 – Chahamanas, Chauhans;</p> <p>Pp. 22-27 – Cholas;</p> <p>P. 26 - Brahmadeya settlement;</p> <p>Chapter 3: Delhi Sultans</p> <p>Pp. 30, 31 – Tomaras, Chauhans;</p> <p>Pp. 30, 32 – Delhi Sultanate/ Sultans</p> <p>Pp. 32-33 – tawarikh</p> <p>P. 40 - Ibn Battuta</p>		<p>P. 33 - Didda, Rudrama Devi, Raziya Sultan;</p> <p>P. 50 - Kachhwaha princess;</p> <p>P. 54 - Nur Jahan;</p> <p>P. 98 - Rani Durgawati;</p> <p>Pp. 114-115 – Mirabai.</p>



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		<p>Chapter 4: Mughal Empire P. 47 – Mewar, Marwar</p> <p>P. 53 – Akbar Nama, Ain-i-Akbari</p> <p>P. 55 – sulh-i-kul</p> <p>Pp. 60-72 – Architecture of different traditions;</p> <p>P. 62 - Khajuraho, Rajarajeshvar, Tanjavur Temples;</p> <p>P. 65 - Golden Temple;</p> <p>Pp. 71- 72 - Vrindavan;</p> <p>P. 76 - Temple Towns and Pilgrimage Centres;</p> <p>Pp. 77-78 - Chola bronzes, Krishna Kaliya Daman;</p> <p>P. 81 – Panchalas, Visshwakarmas, Saliyar, Kaikkolars;</p> <p>P. 82 - Hampi, Masulipattam;</p> <p>Pp. 91 – 101 – Tribes, Nomads and Settled Communities;</p> <p>P. 95 - Gonds, Ahoms;</p> <p>P. 105 - Bhakti, Nayanars, Alvars;</p> <p>P. 107 – Shankaracharya,</p>		
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		<p>Ramanujan, Virasaivism;</p> <p>P. 110 - Nathpanthis, Siddhas, Yogi, Sufism;</p> <p>P. 111 - Rishi, Order- Kashmir;</p> <p>P. 113 - Kabir, Surdas;</p> <p>P. 113-114, 131 – Chaitanyadeva, Tulsidas;</p> <p>P. 114 - Shankardeva, Surdas, Ravidas;</p> <p>P. 117 - Baba Guru Nanak;</p> <p>P. 122 - Development of Malayalam;</p> <p>P. 123 – Lilatilakam, Manipravalam, Jagannatha Cult;</p> <p>P. 126 - Kathak, Rasa Lila;</p> <p>P. 129 - Basohli;</p> <p>P. 131 – Mangalakavyas;</p> <p>P. 132 – Maynamati and Gopichandra, Dharma Thakur;</p> <p>Pp. 147-152 - Regional Powers - Jats, Marathas, Sikhs;</p>		
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<p>Class VIII (Modern) (PART I & II)</p>	<p>Pp. 5, 7, 1-7 (Figs. 1-7), 13, 14, 15, 16, 22, 9-23 (Figs. 1-16), 28, 35, 36, 26-37 (Figs. 1-14), 42, 45, 39-47 (Figs.1-10), 54, 55, 51-64 (Figs.1-17), 65-77 (Figs.1-17), 81,85, 86, 90, 79-92 (Figs. 1-15), 98, 99, 104, 95-105 (Figs. 1-12), 111, 113, 117, 118, 119, 108-121 (Figs.1-20), 143, 144, 149, 151, 152, 154, 141-158 (Figs.1-22), 163, 169, 160-172 (Figs. 1-12);</p>	<p>Pp. 35-36 - Indigo Rebellion; Pp. 40-41-, 49 - Tribal groups; Pp. 56 - 61 - Revolt of 1857; Pp. 62 - 63 - Khurda Uprising; Pp. 85-86 - Weaver communities; Pp. 88-90 - Iron Smelting communities; P. 115 - Madigas, Mahar; Pp. 109-126 - Indian National Movement; P. 132 - Debates of Constituent Assembly - Languages;</p>	<p>P. 12 – Sirajuddaulah; Pp. 16, 17, 74 - Tipu Sultan; P. 18 – Mahadji Sindhia, Nana Phadnis; P. 19 - Maharaja Ranjit Singh, Veer Surendra Sai; Pp. 39, 47-49 – Birsa Munda; Pp. 51, 57, 58 - Nana Saheb; P. 56 - Mangal Pandey; Pp. 58, 59 - Tantia Tope; P. 58 – Vir Kunwar Singh, Bakht Khan; P. 91 - Jamshetji Tata; P. 102 – Aurobindo Ghosh; Pp. 103-105 - Mahatma Gandhi, Rabindranath Tagore; Pp. 109-110 - Raja Ram Mohan Roy; P. 111 – Dayanand Saraswati, Veerasalingam Pantulu; Pp. 11-112- Ishwarchandra</p>	<p>P. 18, Rani Channamma; Pp. 51, 57, 59 - Rani Lakshmibai; P. 57 - Begum Hazrat Mahal; Pp. 58, 59 - Rani Avantibai Lodhi; P. 86 - widowed spinner writer; P. 112 - Begum of Bhopal, Begum Rokeya Sakhawat Hossain, Rashsundari Debi; P. 113 – Pandita Ramabai, Tarabai Shinde; P. 121 - Ambabai, SarojiniNaidu.</p>
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			<p>Vidyasagar;</p> <p>P. 113, 155 - Subhas Chandra Bose;</p> <p>Pp. 115, 118, 164 - B. R. Ambedkar;</p> <p>P. 116 - Shri Narayana Guru, Ghasidas, Haridas Thakur;</p> <p>P. 117 - Jyotirao Phule;</p> <p>P. 119 - Periyar;</p> <p>P. 120 - Keshub, Chunder Sen, Henry Louis Vivian Derozio, Swami Vivekananda;</p> <p>P. 121 - Sayyid Ahmed Khan;</p> <p>P. 143 - Dadabhai Naoroji, Pherozeshah Mehta, Badruddin Tyabji, W.C. Bonnerji, Surendranath Banerji, Romesh Chandra Dutt, S. Subramania Iyer;</p> <p>P. 144 - Bipin Chandra Pal, Bal Gangadhar Tilak, Lala Lajpat Rai;</p> <p>Pp. 148 - Rajendra Prasad;</p> <p>P. 148, 156, 165 - Vallabhbhai Patel;</p> <p>P. 149 - Mohammad</p>	
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			<p>Ali, Shaukat Ali, Motilal Nehru, C.R. Das, C. Rajagopalachari and Asaf Ali;</p> <p>Pp. 151-152 - Bhagat Singh;</p> <p>P. 152 - Chandra Shekhar Azad, Sukhdev, Rajguru, B. K. Dutt;</p> <p>P. 154 – Veer Lakhan Nayak;</p> <p>P. 156 - Maulana Azad;</p> <p>P. 157 - Jawaharlal Nehru, Khan Abdul Ghaffar Khan;</p> <p>P. 163 - H. J. Khandekar;</p> <p>P. 164 - T. T. Krishnamachari;</p> <p>P. 165 – Potti Sriramulu;</p> <p>P. 170 - Krishna Menon.</p>	
Class IX (Modern)	Pp. 88, 91, 92, 98, 101, 104, 105,	<p>Chapter - ‘Forest, Society & Colonialism’</p> <p>P. 89 - Korava, Karacha, Yerukula, Madras Presidency;</p> <p>P. 90 - Rebellion in the forest - Santhals, Mundas of Chota Nagpur, Gonds of Bastar, Oraons;</p>	P. 90 – Alluri Sitarama Raju	



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		<p>P. 98 – Gujjar Bakarwals of J&K;</p> <p>P. 99 - Gaddi shepherds of Himachal Pradesh, Bhotias, Sherpas, Kinnauri;</p> <p>P. 101 - Gollas, Kurubas, Kurumas, Banjaras, Raikas;</p> <p>P. 103 – Maldhari.</p>		
Class X (Modern)	Pp. 55, 59, 63, 69, 72, 172, 175	<p>Ch. 1, Unit 2: Indian National Movement;</p> <p>Section 3, Unit 8: Novel, Society and History: India and the World of Print;</p> <p>P. 167 - Texts of different religious traditions, texts of vernacular languages,</p> <p>P. 174 - Books written by Ambedkar, Jyotiba Phule, Periyar, Kashibaba</p>	<p>Pp. 54-57, 58-61 - Mahatma Gandhi; P. 59 - Baba Ram Chandra;</p> <p>P. 60 – Alluri Sitaram Raju;</p> <p>P. 56 -Muhammad Ali, Shaukat Ali;</p> <p>P. 62 - C.R. Das, Motilal Nehru;</p> <p>P. 64 - Abdul Ghaffar Khan;</p> <p>P. 65 - Bhagat Singh, Batukeshwar Dutta, Jatin Das, Ajoy Ghosh;</p> <p>P. 68 - B.R. Ambedkar;</p> <p>P. 70 - B.G. Tilak, Bankim Chandra Chattopadhyay, Abanindranath Tagore;</p> <p>P. 72 – Natesa Sastri</p>	<p>Pp. 172 - Rashundari Debi, Kailashbashini Debi , Tarabai Shinde, Pandita Ramabai, Begum Rokeya Shakhawat Hossain.</p>
Class XII (Ancient,	Ancient Pp. 4, 1-26, (Figs. 1.1 - 1.30), 7,	Ancient Pp. 1-26 – Harappan	Modern P. 272 - Sidhu Manjhi;	Ancient P. 40-41 -



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<p>Medieval, Modern)</p> <p>18, 21, 34, 35, 36, 37, 38, 39, 40, 41, 47, 48, Pgs. 28-49, Figs. 2.1-2.13, 56-58, 59, 60, 61, 62, 64-65, 67, 68, 69, 70, 71, 76, 53-76 (Figs. 3.1-3.10), 84-85, 87-88, 91, 93, 94, 96.</p> <p>Medieval Pp. 116, 82-109 (Figs. 4.1 - 4.30), 123, 126, 127, 129, 131, 132, 133, 115-136 (Figs. 5.1a - 5.13), 144, 145, 147, 150, 157, 158, 160, 161, 164, 140-168 (Figs. 6.1 - 6.18), 171, 173, 176, 177, 191, 170-194 (Figs. 7.1-7.33), 198, 199, 209, 210, 214, 215, 217, 219, 196-223, Figs. (8.1 - 8.16), 227, 229, 237, 238, 244, 245, 250, 251, 225 - 254, (Figs. 9.1 - 9.20),</p> <p>Modern Pp. 262, 265, 274, 275, 276, 282, 283, 257-286 (Figs. 10.1 - 10.20), 290, 291, 297, 299, 301, 302, 303, 305, 288-314 (Figs. 11.1-11.19), 317, 330, 334, 336, 316-343 (Figs. 12.1-12.30), 352, 353, 357, 358, 360, 361, 367, 368, 369, 371, 372, 373, 346-373 (Figs. 13.1-13.17), 377, 378, 379, 387, 390, 392, 395, 399, 376 - 402 (Figs. 14.1 - 14.15), 411, 412, 414, 417-420, 422, 424, 425, 405- 429 (Figs. 15.1- 15.9)</p>	<p>Civilisation;</p> <p>P. 29 - Mahajanapadas;</p> <p>Pp. 28-29 - Religious Traditions, Vedic, Buddhism, Jainism;</p> <p>P. 32 - Mauryas;</p> <p>P. 35 - Chiefs and Kings in the South: Cholas, Cheras, Pandyas;</p> <p>Pp. 36-37 - Kushanas, Guptas;</p> <p>Pp. 38 - 40 - Sakas, Vakatakas;</p> <p>Pp. 45-47 - Yaudheyas, Inscriptions of different. scripts, Brahmi, Kharosthi;</p> <p>P. 59 - Satavahanas;</p> <p>Pp. 55- 60 - Women and Gender;</p> <p>Pp. 53 - 110 - Texts of different religious traditions: Rig Veda, Manusmriti, Mahabharata, Jataka texts, Tamil Sangam texts, Majjhima Nikaya, Matanga Jataka, Brihadaranyaka Upanishad, Mricchakatika, Ashtadhyayi, Chandogya Upanishad, Uttaradhyana Sutta, Tripitaka, Therigatha, Ramayana, Charaka and Sushruta Samhita, Puranas, Natyashastra, works on Astronomy and Mathematics by Aryabhata and Varahamihira, compilation of Jaina works, Mahaparinibbana</p>	<p>P. 292- Kunwar Singh, Birjis Qadr;</p> <p>P. 292 – Shah Mal;</p> <p>P. 292 -293 Nana Sahib;</p> <p>P. 293 – Maulavi Ahmadullah Shah;</p> <p>P. 347 – Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai, G. K Gokhale;</p> <p>P. 350 - Muhammad Ali, Shaukat Ali;</p> <p>P. 354, 359 - J. B. Kripalani, Mahadev Desai, Vallab Bhai Patel, Subhash Bose, Abul Kalam Azad, Jawaharlal Nehru, Govind Pant, C. Rajagopalachari, B. R. Ambedkar;</p> <p>P. 363 - Jayaprakash Narayan;</p> <p>P. 386 - Maulana Azad, Sikandar Hayat Khan;</p> <p>P. 409 - K. M. Munshi, Alladi Krishnaswayi Aiyer, B. N. Rau;</p> <p>P. 410 - S. N. Mukherjee;</p> <p>P. 413 – Somnath</p>	<p>Prabhavati Gupta;</p> <p>Pp. 82-83 - Shah Jehan Begum (Sanchi in the 19th Century);</p> <p>Medieval P. 144 - Andal, Karaikkal Ammaiyar;</p> <p>P. 164 – Mirabai;</p> <p>P. 243 - Gulbadan Begum;</p> <p>P. 243, 245 – Nur Jahan;</p> <p>Modern Pp. 292, 313 - Rani Lakshmi Bai;</p> <p>P. 299 - Begum Hazrat Mahal;</p> <p>P. 348 - Annie Besant;</p> <p>P. 354 - Sarojini Naidu;</p> <p>P. 360 - Kamaladevi Chattopadhyay;</p> <p>P. 422 - Hansa Mehta;</p> <p>Pp. 427 - Shrimati G. Durgabai.</p>
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		<p>Sutta;</p> <p>Pp. 82-109 - Art and architectural developments across religious traditions</p> <p>Medieval</p> <p>P. 115, 122 – Abdur Razzaq Samarqandi;</p> <p>Pp. 116 - 117 - Al-Biruni;</p> <p>Pp. 118 - 119 - Ibn Battuta;</p> <p>Pp. 122 - Jesuit Roberto Nobili, Duarte Barbosa, Jean-Baptiste Tavernier, Manucci;</p> <p>Pp. 140-167 - Bhakti, Sufi traditions, Jagannatha, Guru Nanak, Nathpanthis, Kabir, Alvar, Nayanar, Virashaiva/ Lingayats, Naths, Jogis, Siddhas;</p> <p>P. 154 - Qalandars, Madaris, Malangs, Haidaris;</p> <p>P. 158 - Padmavat;</p> <p>P. 165 - Raidas, Shankardeva;</p> <p>Pp. 170-193 - Vijayanagara Kingdom, 14th -16th c. CE;</p> <p>P. 172 - Hoysalas, Cholas Brihadesvara Temple, Chennakeshava Temple;</p> <p>P. 173 - Sangama, Saluvas, Tuluvas;</p> <p>P. 170 - Hampi;</p> <p>Pp. 180-181 – Mahanavami</p>	<p>Lahiri;</p> <p>P. 414 - Rajendra Prasad.</p> <p>Pp. 426-427 - R V Dhulekar;</p>	
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		<p>Dibba;</p> <p>Pp. 181-182 - Lotus Mahal;</p> <p>Pp. 183 - Hazara Rama Temple;</p> <p>Pp. 185-186 - Virupaksha Temple;</p> <p>P. 187 - Vitthala Temple;</p> <p>Pp. 173-174, 192 - Krishnadeva Raya;</p> <p>P. 173 - Ramaraya;</p> <p>Pp. 184 - Pallavas and Chalukyas;</p> <p>P. 192 - Chidambaram Temple;</p> <p>P. 197 - Ain-e-Akbari;</p> <p>Pp. 198, 199 - Baburnama;</p> <p>P. 209 - Chandimangala;</p> <p>P. 226 - Akbar Nama; Shahjahan Nama, Alamgir Nama;</p> <p>P. 227 - Razmnama;</p> <p>P. 233 - sulh-e-kul;</p> <p>P. 244 - Rathor, Sisodia, Kachhwaha, Hada, Gaur, Chauhans, Panwar, Bhaduria, Solanki, Bundela, Sekhawat, Ghakkar, Khokar, Baluchi;</p> <p>P. 250 - Jesuits, Ottomans;</p> <p>Modern Pp. 267, 269 - Pahariys;</p>		
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		<p>Pp. 269-273 - Santhals;</p> <p>Pp. 288-313 - Revolt of 1857;</p> <p>Pp. 316-343 - City planning and architecture of different regions and traditions;</p> <p>P. 347 - Swadeshi Movement;</p> <p>P. 351 - Non-Cooperation Movement;</p> <p>Pp. 355- 359 - Salt Satyagraha;</p> <p>Pp. 363-364 - Quit India Movement;</p> <p>P. 383 - Arya Samaj;</p> <p>P. 398 - Partition literature in different languages.</p>		
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***Visuals as primary sources (Figs.) are also given throughout the text books, and have been included in the 'Primary Sources' column.**

**** National heroes have been tabulated in the context of modern Indian history.**

We may conclude the following on the basis of this data:

- a.) The argument about the presentation of 'unhistorical facts' is completely incorrect. The column on primary sources clearly indicates that throughout the books, an attempt has been made to base the presentation of history on texts, epigraphic records, chronicles, archival material and all pertinent sources necessary for the reconstruction of history.
- b.) It is clear from the table that adequate discussion of over 120 national heroes is available in the existing textbooks, and that there is no deliberate neglect that may be imputed.
- c.) There is ample representation of different periods of history and historical developments within the broad chronological periods of ancient, medieval and modern history. This proportionate discussion is in terms of political and socio-economic developments, the emergence and flourishing of religious ideas and institutions, of civilizational achievements in the fields of art, science and technology, as well as the social and cultural movements in different periods of Indian history.
- d.) There are several references to great women who contributed to different fields – political, religious and social.



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It is in this context that the Indian History Congress is concerned about the notice regarding 'Reforms in the contents and designs of Text Books'. The evidence presented above adequately demonstrates that the current NCERT textbooks cannot be critiqued for ignoring important heroic figures in Indian history, whether women or men. Further, these books aim at inculcating scientific temper in young minds. The Indian History Congress strongly contests the factual misrepresentation in the notice regarding the so-called faults in the present text books.

RM

Sd./-

for Prof. Amiya Bagchi
President, IHC

Mahalakshmi

Sd./- 14/07/2021

Prof. Mahalakshmi Ramakrishnan
Secretary, IHC