

COMPARISON BETWEEN INDIAN AND PAKISTANI HIGH SCHOOL TEXTBOOKS ON THE ACCOUNT OF THE NARRATION OF INDEPENDENCE MOVEMENT IN PRE-INDEPENDENT INDIA AND PAKISTAN

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ABSTRACT

The research explores the varying differences of narratives of the independence movement in Pre-independent India and Pakistan as per the Indian and Pakistani High School textbooks. The chapters and framework of the curriculum have been analysed and compared in order to peruse and understand the context of histories and its relevance in the academic structure of the central education board of both the countries. An insight from Indian and Pakistani historians has been overviewed for a better understanding of the matter. The consequentiality of a distorted history often is veiled under political motives, such an instance is also taken into consideration over the course of this research. The research further objectively analyzes the role of such historical narration in perception forming of a nation in students.

KEYWORDS: Indian history , Pakistan history , Indian Independence , Pakistan Independence , India and Pakistan Textbook Comparison

INTRODUCTION

The idea of a nation can be framed in multiple dimensions and can be consequentially perceived differently in different contextual approaches. Deriving the sense and significance of a nation with the help of history is a common approach, thus introducing a nation and its history to children is a responsibility of enormous importance.

The idea of a nation when primarily introduced to students is the foundation of a thought through which the spirit of that nation will be perceived over the course of learning. History textbooks have played a huge role in helping the students grasp the idea of nationalism by paving a foundational base through the chapters and lessons from the past. Patriotism, Romanticism, Nationalism and more that led to movements, revolutions, civic disputes and even clash of civilizations have been perceived differently because of the approach of the narration a book holds. Confining to the objectivity while narrating history can be difficult when the society, by and large, is vast and diverse. And the liberty of being subjective can leave loopholes for notional exploitation

which has been very evident when different governing bodies show concern in this matter in a political and social fraternity with attempts to etch their own political ideals in the narration. Former HRD minister Kapil Sibal in August 2016 had remarked taking a dig at the BJP government that 'Education is ideology neutral. No education system can survive in the world if you infuse ideology in the textbooks. And the problem is, while we have a draft education policy, what you do on the ground is just the opposite' (Opposition slams government on Education policy saffronisation of institutions, 2016). In the late 1980's the Sangh Parivar came into light with more objectives and they propagated their version of Indian history encapsulated in the ideology of Hindutva, it came into more notice when NDA came to power in 1999. At that point of time, the NCERT textbooks had received a lot of flak since many from the government believed that the textbooks were unacceptable and were described as anti-Hindu and anti-Indian. (Thapar, 2014)

Similar was the progression in the Pakistani academic fraternity. Since the mid-1990's a rise of historians and intellectuals were noted both in the academic sphere as well as public sphere deconstructing

many of the facts in the history textbooks. Ayesha Jalal, Dr. Tariq Rahman, Prof. A.H Nayyar and Dr. Iftekhar Ali were some among them. "The first noted Pakistani historian to initiate such a study was the enigmatic Professor K.K. Aziz. His 1985 book *Murder of History* was one of the first studies that directly challenged the numerous claims made (about Pakistan's creation and ideological evolution) in school textbooks. Aziz's book failed to sell well when it was first published in 1985. But it did reach all those who (from the mid-1990s) would eventually initiate a robust inquiry into the material that was being taught to school children in the name of history and 'Pakistan studies'." (Paracha, 2014)

The idea of pre-independent India and Pakistan has been narrated differently and has laid the foundation in a different dimension in Pakistani high school textbooks and Indian high school textbooks. Though the events and struggles have been the same, though the people and figures involved in the struggles have been the same, different instances and different movements led by different people in different timeframes have been glorified and augmented differently to direct the whole idea to a particular dimension enhancing the validation in pushing a propaganda. The kind of attempt was also evident in Indian state board history textbooks. "There was a demand for a foundation for Sikhism, for the books used in the Punjab and similarly one on Shivaji the Maratha for books used in Maharashtra. On both occasions, the Board felt that if the states wished to make the change it could not be stopped, even if it resulted in an imbalance in terms of the national perspective." (Thapar, 2014) The idea is to justify the narration each state prefers and in accordance to that the whole history is portrayed by framing the chapters in the curriculum.

The neo-liberal analysis of a political structure in both the countries often highlights the importance of a secular democracy. The history of Pakistan as per Pakistani high school textbooks affirms the idea of secularism but in the light of 'Islamic democracy', where the minorities (non-Muslims) are given equal rights but the rule of the leader or the representative of the state would be on the basis of Sharia (Pakistan Studies, 2012). In Indian textbooks, the idea of secularism was signified etching the elements of a modern democracy, and the attempts to nurture an inclusive society without any discrimination for which Indian nationalist leaders were glorified. During the course of elaboration of Swadeshi movement in the Indian textbooks it portrays how India as a nation was meant to be

secular and was a place for all as it describes the tricolor flag (red, green and yellow) which had eight lotuses representing eight provinces of British India and a crescent moon representing Hindus and Muslims. (India and the Contemporary World-2, 2012)

The idea of Independence of India and Pakistan also revolves around two important figures, Father of the Nation, Mahatma Gandhi in India and *Quaid-i-Azam* (Great leader) and *Baba-i-Qaum* (Father of the Nation), Muhammed Ali Jinnah in Pakistan. The conceptions and visions of a nation state of these two figures also address the idea of India and Pakistan in the chapters regarding Independence movement both in Pakistan Studies and India and the Contemporary World. Renowned historians have commented on the portrayal of the perception of these two figures in the textbooks and the revolving history narrated. "Pakistan's history textbooks amongst the best available sources for assessing the nexus between power and bigotry in creative imaginings of a national past" (Jalal, 1995). The remarks were more of a criticism on the academic curriculum than the narration of history itself.

The narrations of the instances from the chapters in the Indian high school textbooks are very much similar to the perception of most of the renowned Indian historians in the country. The recognition and glorification of efforts of Mahatma Gandhi who is considered to be most close to neutral in a political spectrum along with left-inclined Pandit Jawaharlal Nehru and right-inclined Sardar Vallabhai Patel to withhold the virtues of a secular democracy over the period of nation formation, is common among all the Indian version of historical narration. "Nehru felt that it was the responsibility of the Congress and the government to make the Muslims in India feel secure. Patel, on the other, was inclined to place the responsibility on the minorities themselves." (Guha, 2007).

It is also to be noted that among a majority of Pakistani historians who had distinguished and varying perceptions compared to Indian historians there were few exceptions especially in the intellectual academic sphere. 'Professor K.K. Aziz's *Murder of History* was one of the first studies that directly challenged the numerous claims made (about Pakistan's creation and ideological evolution) in school textbooks. Aziz painstakingly went through various editions of the history and 'Pakistan Studies' books that were being taught in the country's schools, and then elaborated his findings in *Murder of History*.' (Paracha, Shaping histories: The most influential books in Pakistan, 2015).

Through this research, an in-depth understanding of the history chapters framed in the Pakistani and Indian high school curriculum on the account of Independence movement along with varying outlooks and inputs from Historians from both the sides would be analyzed particularly. The consequential elements of the narration and the attempts and agendas would also be objectively covered during the course of analysis and comparison.

'The issue was not just of building a nation which required a common history, memory and culture but also of explaining the nature of the societies and economies of the past that contributed towards the sense of a shared past. Because of a dependence on textual sources, the perspective was from the elite cultures of the past' (Thapar, 2014)

The attempts for an organized uniformity of narration also added up to the diversification of the historical narration.

OBSERVATION AND INTERPRETATION

The differences of narrations of the history are evident from the first chapter itself. The textbook of Pakistan studies prescribed by the central board, for high school students in Pakistan (grade 9 and 10) starts with the Chapter 'Ideological Basis of Pakistan' in which it draws relation to the ideology of Pakistan in the lines of Islam and Islamic democracy. It states that the norms which guide the behavior of a Muslim in his or her private life, in relation to the universal Muslim community and the principles that determine how a Muslim should interact with other human beings are divinely ordained. The sum total of these norms and principles is called the Islamic faith or Islamic ideology. The introduction further highlights on the summary of the cardinal principles which are *Tauheed* (Oneness of Allah) and *Risalat* (Finality of the Prophet Muhammad (PBUH)). The introduction also states and affirms that " Since the Hindus greatly outnumbered the Muslims, the democratic system of government promised them with an opportunity of becoming the unrivalled future rulers of India , it was natural that they welcomed it." (Pakistan Studies, 2012).

The chapter then explores the Pakistan ideology in the Islamic perspective by briefing about the Two-nation theory , Justice , Equality, and Fraternity , Equal rights for Non-Muslim Citizens and Democracy. Every ideal is justified and backed with quotations from the Holy Quran. The sense of Democracy is explained as a government run with the consent of the common man and further states that Islam wants to establish a state based upon the highest

standards of morality and human wellbeing. The idea of democracy in the context of the formation of Pakistan as a sovereign state is briefed as the Islamic conduct of state is based upon the principle of Shura(consultation). The ideal is then backed by pronouncing that "*Allah has enjoined upon the head of a Muslim state to consult with the common body of citizens : 'And consult with them upon the conduct of affairs.'*(Holy quran-3:159)

The chapter also highlights the ideas and thoughts of visionaries like Allama Mohammed Iqbal and the Quaid-e-Azam himself. Allama Iqbal's philosophy and poetry are celebrated across the East and hence his opinions on political matters have been augmented several times. The chapter while describing and outlining Sir Iqbal's idea of a Muslim nation quotes Allam Iqbal on his opinion about Fundamentals of an Islamic Constitution. "*Iqbal(RA)* outlined two basic principles an Islamic constitution was to be based upon:

(a) "The law of Allah is absolutely supreme. Authority(state authority) except an interpreter of the law has no place in the social structure of Islam, Islam has a horror of personal authority"

(b)Absolute equality of all the members of the community"

Mohammed Ali Jinnah's role in the formation of the state is evidently augmented and highlighted. Jinnah's then policy of nationalism and attribution with the Indian National Congress is rather skeptically framed. Exemplifying Jinnah's attempts and proclaiming him as a protagonist of Hindu-Muslim unity at his initial stage is then framed for an impartial reasoning of disapproval of a single nation by Jinnah. It says " Jinnah's efforts earned him the title of 'The Ambassador of Hindu-Muslim unity' "

The textbook further explains the reason for Jinnah's rectification and reconciliation of his personal outlook by stating that The congress was soon overpowered by the extremist Hindu leadership. This leadership was of course , distasteful to the idea of Hindu-Muslim unity or coordination. Jinnah was bitter and disappointed at this state of affairs and he resigned Congress in 1920. He devoted himself solely to the cause of Muslims' rights which, he had now come to the conclusion, could be safeguarded only by making the Muslim League a truly progressive and representative Muslim organization. The chapter quotes Jinnah as a significance of his disapproval and contention with the Indian national Congress , Jinnah said, " Muslims can

expect neither justice nor fair play under Congress government" (Pakistan Studies -Grade 9, 2012)

The Indian textbooks narrated a different aspect of the history altogether. The third chapter 'Nationalism in India' in the NCERT history textbook for grade 10 prescribed by the Central Board of Secondary Education discusses a continuation of the Indian history from the 1920's (the revolts, revolutions, and conflicts from 1857 prior to 1920 is discussed in Grade 9 textbook). Initiating the chapter, a brief about the political developments till 1920's is recalled. The chapter primarily discusses on Gandhi's efforts in unifying the people through movements like Civil disobedience, Salt Satyagraha, non-cooperation etc. The idea of satyagraha emphasized the power of truth and the need to search for truth. It suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor. Without seeking vengeance or being aggressive, a satyagrahi could win the battle through nonviolence (India and the Contemporary World-2, 2012). The chapter gives an insight on Gandhi's personal opinion by quoting him. Gandhi says, "It is certain that India cannot rival Britain or Europe in force of arms. The British worship the war-god and they can all of them become, as they are becoming, bearers of arms. The hundreds of millions in India can never carry arms. They have made the religion of non-violence their own'. The Non-cooperation movement is a counter act and an act of disapproval contesting Gandhi's argument about the sustainment of British rule in India was only because the Indian cooperated. Gandhi clearly opined that without the consent of Indian population neither the East India Company nor the British Raj could have survived. (Gandhi, Hind Swaraj, 1909).

Another important and highlighted part in the chapter is the Salt Satyagraha movement by Gandhi. Mahatma Gandhi found in salt a powerful symbol that could unite the nation. On 31 January 1930, he sent a letter to Viceroy Irwin stating eleven demands. Some of these were of general interest; others were specific demands of different classes, from industrialists to peasants. The idea was to make the demands wide-ranging so that all classes within Indian society could identify with them and everyone could be brought together in a united campaign. The most stirring of all was the demand to abolish the salt tax. Salt was something consumed by the rich and the poor alike, and it was one of the most essential items of food. The tax on salt and the government monopoly over its

production, Mahatma Gandhi declared, revealed the most oppressive face of British rule. (India and the Contemporary World-2, 2012)

The Chapter on Creation of Pakistan in Pakistan Studies outlines the outlooks and glorifies the efforts of Shah Waliullah, Syed Ahmed Shaheed and also explains the instances and progressions of the Faraizi Movement and the Aligarh movement lead by Sir Sayyed Ahmad Khan. The instance of war of 1857 is described as follows in the Pakistan studies textbook. In 1857 the Indian troops employed by the East India Company waged a War of Independence against the British rulers. This effort of Indian soldiers to liberate their country from the foreign rule, though noble and heroic in essence, was so ill organised and so badly managed that the British commanders did not face many difficulties in putting it down.

The movement is further explained by stating, "Although the Muslims and the Hindus both had joined hands in fighting against the British, the Muslims were held solely responsible for the upheaval and made to suffer great hardship. Their loss of life and property had been great, but in spite of all this their pride would not let them bow down to the British. Hindus however, did not take much time to shift their position and it was soon felt that they would go to any extent to please their new masters". (Pakistan Studies, 2012).

The topic also further throws light on the career of Sayyed Ahmad Khan in the East India Company and the manner in which he envisioned the revolt against the British by integrating the Muslims and establishing schools. It also clearly frameworks Sayyed Ahmad Khan's opinion on the Indian National Congress. "The Indian National Congress was established under the British patronage in the year 1885. The Congress claimed that it represented the entire nation and would strive to safeguard the interests of all Indian communities irrespective of their religion and creed. Sir Sayyed Ahmad Khan warned the Muslims that the congress was purely Hindu association and that the Muslims should refrain from joining it"

In the Pakistan Studies, the introductory chapter discusses the impact of Nehru report, Quaid-e-Azam's fourteen points, The government of India Act 1935 and the Congress Raj (1937-1939). While describing Congress Raj it states, "The Congress, however, ruled badly. This period was marked with political corruption and high handedness of the party over

the government. Educational schemes like *Wardha* and *Vidya Mandhir* were introduced with the sole objective of infusing a spirit of Indian nationalism in the children. Muslim students were offered no opportunity to of Indian nationalism in the children. Muslim students were offered no opportunity to learn about their history, culture and religion. Muslims said that it was a well-calculated and pre-planned conspiracy meant to destroy their national identity. In addition to all this, at certain places oppressive measures were adopted against large Muslim communities." (Pakistan Studies, 2012)

The Quit India Movement is described under the title "**Quit India**" and "**Divide and Quit**" **Movements(1942)** in Pakistan studies. While the description of the instances, it remarks, "... The Congress was banned and the highest Congress leaders including Gandhi were arrested the very next day. The Muslim League adopted a moderate stance. Anticipating the Allied Forces' victory and its aftermath, like a great visionary, the Quaid-e-Azam decided to co-operate with the British. He knew that if the British left India without dividing her, the Muslims will be left helpless and entirely on the mercy of the hostile Hindu majority."

In the Chapter 'Nationalism in India', in the NCERT history textbook for grade 10 the idea and motive of Civil disobedience is explained through the lens of a Gandhian thought. While describing the limits of Civil disobedience movement the topic also gives an insight on the opinions, intentions, and outlooks of Gandhi. The description conveys that not all social groups were moved by the abstract concept of swaraj. One such group was the nation's 'untouchables', who from around the 1930s had begun to call themselves Dalit or oppressed. For long the Congress had ignored the Dalits, for fear of offending the sanatanis, the conservative high-caste Hindus. But Mahatma Gandhi declared that swaraj would not come for a hundred years if untouchability was not eliminated. He called the 'untouchables' harijan, or the children of God, organized satyagraha to secure them entry into temples, and access to public wells, tanks, roads and schools. He himself cleaned toilets to dignify the work of the bhangi (the sweepers), and persuaded upper castes to change their heart and give up 'the sin of untouchability'. (India and the Contemporary World-2, 2012)

Some of the Muslim political organization were also lukewarm in their response to the Civil Disobedience movement and also from the 1920's the Congress more visibly were associated with openly Hindu religious

nationalist groups like the Hindu Mahasabha. "As relations between Hindus and Muslims worsened, each community organised religious processions with militant fervour, provoking Hindu-Muslim communal clashes and riots in various cities. Every riot deepened the distance between the two communities." Muhammad Ali Jinnah, one of the leaders of the Muslim League, was willing to give up the demand for separate electorates, if Muslims were assured reserved seats in the Central Assembly and representation in proportion to population in the Muslim-dominated provinces (Bengal and Punjab). Negotiations over the question of representation continued but all hope of resolving the issue at the All Parties Conference in 1928 disappeared when M.R. Jayakar of the Hindu Mahasabha strongly opposed efforts at compromise. When the Civil Disobedience Movement started there was thus an atmosphere of suspicion and distrust between communities. Alienated from the Congress, large sections of Muslims could not respond to the call for a united struggle. Many Muslim leaders and intellectuals expressed their concern about the status of Muslims as a minority within India. They feared that the culture and identity of minorities would be submerged under the domination of a Hindu majority." (India and the Contemporary World-2, 2012)

The history textbooks were also influenced in a political veil rather for the appeasement of its credible past or in lines of the demand of a political party. It is clear that both the nations have a different approach towards history and different qualifications and exemplifications in their narrative. In India the political parties too have played a key role in revising and re-narrating the history, primarily in the state board textbooks. Such kind of instances are evident and apparent in the academic fraternity. Romila Thapar writes in her book that, the issues raised by a controversy made one fully aware of the growing tension between two groups. One was that of the political parties and the organizations appropriating and claiming to represent nationalism, but obviously of the religious majority, a claim that was becoming an electoral plank. (Thapar, 2014)

IMPLICATIONS

The Indian and Pakistani high school history textbooks fundamentally had a different approach towards a commonly shared history. While Pakistan Studies focused more on implying and incorporating Islamic values and sentiments, Indian textbooks augmented and glorified that attempts of Gandhi, Patel, Nehru and Azad to

preserve and sustain the secular identity of the country. Pakistan studies also at many points frames Gandhi as a Hindu leader which is evident through lines like , "*Gandhi , the most influential of all the Hindu leaders , was released in May 1944 on health grounds. Soon after his release Gandhi requested the Quaid-e-Azam to hold talks with him on the question of Muslim demands and the future political system which was to be established in India after the impending British departure*" (Pakistan Studies, 2012).

Indian textbooks primarily focused on movements like Salt satyagraha, Quit-India, Civil Disobedience where a collective effort from all the leaders are mentioned though the role and efforts of Jinnah in Congress is minimally mentioned. On the other hand in Pakistan Studies , Muslim League and The Round Table Conferences , Government of India Act 1935, Formation of Muslim League and Lahore Pact are mentioned , critically to convey how a unified nation wouldn't have been possible.

It is mentioned in the Pakistan studies in the first chapter that since the Hindus greatly outnumbered the Muslims , the democratic system of government promised them with an opportunity of becoming the unrivaled future rulers of India , it was natural that they welcomed it. It is also to be noted that the entry of Gandhi to Indian politics was not similar to that of Jinnah. Jaswant Singh writes in his book, "Jinnah couldn't hold Gandhi but his reasons I believe were markedly different from those driving his 'Hatred' of Nehru. Almost from the beginning of Gandhi's entry into national politics in the 1915-1920 era , Jinnah thought of him not only as a rival but also as 'a poseur , a fake and a demagogue'" (Singh, 2009). Despite the fact that they shared an English experience that included common mentors , they also shared a common patronage in India of Gokhale, a "moderate" and a liberal.

Jinnah wasn't a devout Muslim but in a political fraternity, his efforts for Muslim representation are much glorified. Such a scenario is also very evident from the Pakistan Studies textbook. The whole idea of preserving the identity and culture of Islam in a separate sovereign state is presented as of a high regard and attempts of people like Sayyed Ahmad Khan , Mohammed Ali Jinnah and Sir Allama Iqbal are lauded and exalted. In the Indian textbooks the ideals of secularism is considered as the core fundamental base and the attempts and outlooks of Gandhi and others in the Indian National Congress are lauded particularly.

According to the National Curriculum Framework 2000 (India), Teaching of social sciences ought to promote a humane and national perspective and inculcate a sense of pride in the country and in being an Indian. It needs to strengthen the national identity and develop an appreciation for cultural heritage. It should promote communal harmony and social cohesion. Its teaching must be objective and free from all kinds of stereotyped images, biases and prejudices. (Banerjee & Stöber, 2007)

As per various reports we it is evident that many instances are factually incorrect or misinterpreted in Pakistan studies. " In 2003, Sustainable Development Policy Institute in Pakistan published a report that had emerged from a survey of text books of Urdu, English, Social Studies and Civics subjects being taught at the secondary and higher secondary school levels The survey identified inaccuracies of fact and omissions that appeared to distort the significance of actual events in the country's history.

CONCLUSION

It is clear that the narratives in both the textbooks are different and conveys a different message and interpretation in a historical analysis. The framing of syllabi and segregation of chapters and choices of contents within the chapters itself is distinctly different so as to convey the principles and ideals of Pakistan and India. One of the conclusive analysis could be briefed by an excerpt from Radhika Iyengar's article, she points out that , In Pakistan, for instance, a 10th grader's history book delineates the partition of Bengal as, "Curzon [the Governor-General of India] felt that the Muslims in East Bengal would be better off in a separate province governed by Dhaka. However, Hindus saw it as a deliberate plot... they were not ready to accept any step that would benefit Muslims."

The same event described in an Indian textbook reads, "The Indian nationalists condemned the partitioning of the province and saw it as a deliberate attempt to divide Bengalis to religious lines. The nationalists were also upset... because it showed no regard for public opinion within Bengal." (Iyengar, 2016)

Not only the idea of two nations varies , but also the key people involved in the freedom struggle are portrayed differently. The mention of Jinnah in Indian history textbooks were considerably less so was the mention of Sir Sayyed Ahmad Khan and Sir Allama Iqbal , but it is to be noted that whenever the mentions of these

names occurred it was only based on their viewpoints and outlooks with regard to the Independence movement. There is no mention about Sardar Vallabhai Patel or Abul Kalam Azad in Pakistan Studies and the mentions about Nehru's efforts are also negligible in the textbook. Gandhi in multiple chapters have been referred as a Hindu leader, augmenting the Hindu-Muslim divide at that point of time, not in a political context but in a historical one.

While Pakistan studies overall focused on signifying the necessity for a separate Islamic republic or Islamic democracy, the Indian textbooks lauded and vouched for the leaders who stood for secularism and the values of etched societal pluralism. Gandhi commented on the issue of Khilafat movement and the support for the movement from the Hindu side by putting a condition forward on the matter of cow slaughter. He said, "It would be ill become them to bring in the cow question in this connection, or to use the occasion to make terms with the Musalmans to offer to stop cow slaughter as a price for the Hinduss' support on the Khilafat question. But it would be another matter and quite graceful, and reflect great credit on them, if the Musalmans of their own free will stopped cow slaughter out of the regard for their religious sentiments of the Hindus, and from a sense of duty towards them as neighbors and children of the same soil." (Gandhi, *The story of my experiments with truth*, 1925). This again shows the secular outlook Gandhi carried unlike the references of Gandhi in Pakistan Studies.

Instigating a groundless sense of Nationalism which consequentially progresses to a hatred towards another nation, at any point of time for any educational board is to be condemned and rectified immediately. The perception of a nation not only forms an idea about a sovereign state but also the idea of 'nationality' which includes a society by and large attributing to it. So in the growing minds when the sense of Nationalism or patriotism is formed it also reflects to other dimensions attributing to the identity of nation, hence it is of utmost importance to review and scrutinize the narration of history in its right and precise context. As mentioned earlier, the initiations and objectives of Jinnah were exalted and lauded keeping the Muslim league as an epitome of absolute representation of Muslims. Having mentioned that, it is of primary importance and great concern to look at opinions of other leaders about Gandhi and Jinnah within a spectrum of political timeframe. Below mentioned excerpt and quote only affirms the necessity to look at both Gandhi's and Jinnah's philosophies and opinions in its true

and legit context. Gandhi opined in the context of unity very staunchly, he said, "India cannot cease to be one nation because people belonging to different religions live in it. The introduction of foreigners does not necessarily destroy the nation, they merge in it. A country is one nation only when such a condition obtains it. The country must have a faculty of assimilation, India has ever been such a country. In reality there are as many religions as there are individuals; but those who are conscious of the spirit of nationality do not interfere with one another's religion. If they do, they are not fit to be considered a nation. If the Hindus believe that India should be peopled only by Hindu, they are living in a dreamland. The Hindus, the Mahomedans, the Parsis and the Christians who have made India their country are fellow-countrymen, and they will have to live in unity, if only for their own interest. In no part of the world are one nationality and one religion synonymous terms; nor has it ever been so in India." (Gandhi, *Hind Swaraj*, 1909) On a notably similar line, Gopal Krishna Gokhale, political mentor for both Jinnah and Gandhi had once opined that "*Jinnah is an ambassador of Hindu-Muslim unity*" So it is important to understand the context of statements and opinions as per the narratives of both the social history as well as the political history. Opinions and perceptions may change about revolutionaries and visionaries over the course of sociopolitical developments of a growing sovereign state and it is indeed important to convey the inferences from history confining to the social context and political progressions.

Education when becomes a tool for a political propagation or a propagandist historic narration becomes a hindrance in growth rather than development and evolution in growth. While we focus much on Right to Education, we also must be responsible and play an integral part in contributing for the Right Education which can perhaps invoke a sense of love and inclusiveness rather than hatred and divide on social, linguistic, ethnocentric or region-centric bases. History or Civics as academic subjects, especially for a young mind, can play a vital role in understanding the world through a lens provided by the instructions and guidelines attributed to the understanding of a textbook knowledge. So it is to be made important to confirm that the education passed onto the future generation of a nation must resolve and act as solutions to global challenges and problems rather than contributing to the reasons for becoming a problem itself.

APPENDIX

Pakistan Studies is the high school history textbook prescribed by the Pakistan educational board and one of the most commonly used textbooks in Pakistan and also other International Pakistani schools worldwide. The book is composed mainly of seven chapters :- Ideological basis of Pakistan, Making of Pakistan, The Islamic Republic of Pakistan, Land Climate of The Islamic republic of Pakistan, Resources , Industrial Development in The Islamic republic of Pakistan , Population of Pakistan, Culture of Pakistan, Education in Pakistan, Pakistan :A Welfare State Outlook for the future. (*The chapters related to the topic of the research has been considered for analysis and study*)

India and the Contemporary World- 2 is the high school history textbook prescribed by the Indian Central Education Board and the most commonly used textbook in India and also other International Indian schools under CBSE worldwide. The book is divided into eight chapters comprising both Indian history and world history. The chapters are :- The Rise of Nationalism in Europe, The Nationalist Movement in Indo-China, Nationalism in India, The Making of a Global World, The Age of Industrialization, Work, Life and Leisure, Print Culture and Modern India, Novels, Society, and History. (*The chapters related to the topic of the research has been considered for analysis and study*)

Both the books have been revised multiple times and the revised editions have been taken for the purpose of research.

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