Questionnaire

My History or Our History: Historical Revisionism and Entitlement to Lead

1 Informed Consent

Welcome to this study. We are interested in understanding the performance of a sample of Lucid respondents on a few different school subjects. Participants will be asked to complete a number of school exercises taken from real Indian textbooks, as well as to answer some demographic and follow-up questions.

During this study, we require your complete attention, and ask that you follow the instructions carefully. The confidentiality of research records and identities will be strictly protected. Identifying information will at no point be collected from subjects. Participants will be assigned a random code number that will be used to keep track of data produced by the study. Results of the study in any presentation or publication will include only group results, and no identifying information will ever be used or made publicly available.

This study consists of four parts. In part 1, you will be asked to share a few details about yourself in a short survey. In part 2, you will be asked to complete a school lesson on a subject that we will explain later. In Part 3, you will be asked some follow-up questions. In Part 4, you will be asked to complete two additional, separate school exercises.

We estimate that this study should take you approximately 30 minutes to complete. You will have up to 50 minutes to complete this study once you start it. However, for best results and to ensure payment, we advise you to complete it in a single seating and without navigating away from your browser. You will be compensated accordingly, and consistent with other Lucid studies of this length, after your completion of this study.

In addition, depending on your choices, the choices of others, and chance, you may earn up to an additional 3400 INR. How you may earn this amount will be explained later. At the end of the study, you will be provided a unique survey completion code and a link to a website. **Please save both pieces of information.** To redeem any additional amount earned, within a few weeks of receiving payment for your completion of the study (that is, for your participation only), you can visit this website and enter your unique code. You will then learn how much you have earned, and you will receive a e-reward gift coupon in this amount. Once the website is available, you will have no less than a month to visit the website and redeem your earnings. Any delay between your completion of the study, your payment for your participation, and the time when you can redeem any additional earnings, is due to the fact that a) payments are only processed once everyone has completed the study and b) it takes some time to process participants' payments and to set up the website when you can check and redeem your additional earnings. We appreciate your patience.

Your participation in this research is voluntary. You have the right to withdraw at any point during the study, for any reason. This is a no deception study and has been approved as such by an institutional review board; everything you are told will be accurate to the best of our knowledge and we will provide confirmation where possible. We take this very seriously. If you would like to contact a researcher involved in the study to discuss this research, please e-mail Nicholas Haas at nick.haas@ps.au.dk or Emmy Lindstam at elindsta@mail.uni-mannheim.de. You will receive a detailed debrief about the study content and purpose upon your completion of the study. You may contact the researchers should you have any questions or concerns about the study, as well as to see study results, though this information will only be available following the conclusion of the research period.

We do not anticipate any risks to participation beyond those that one might encounter in everyday life. However, if you have any questions about the study, or if you found the material upsetting, we encourage you to contact the study's principal investigator. There are no direct benefits to participation beyond the contribution of advancing

scientific understanding. There are no impacts of non-participation. The decision "not to participate" will not affect the availability of services to which a potential participant is entitled.

Please note that this survey will be best displayed on a laptop or desktop computer. Some features may be less compatible for use on a mobile device.

Please acknowledge your consent to participate in this study by checking the "I consent, begin the study" option below and clicking the arrow button to begin.

By clicking the button below, you acknowledge that your participation in the study is voluntary, you are 18 years of age, and that you are aware that you may choose to terminate your participation in the study at any time and for any reason.

- I consent, begin the study
- I do not consent, I do not wish to participate

[AttentionCheck1] For our research, careful attention to survey questions is critical! We thank you for your care.

1. I understand
2. I do not understand

2 Demographics

Welcome to part 1 of this study. In this part, we will ask you a few questions about yourself.

[Gender] What is your gender?

1. Male
2. Female
3. Other

[Religion] What is your religion? *[If not Muslim or Hindu, end survey after demographic section]*

1. Hindu
2. Muslim
3. Christian
4. Sikh
5. Buddhist/Neo Buddhist
6. Jain
7. Tribal
8. Parsi/Zoroastrian
9. Jewish
10. No religion
11. Other

[State] In what state or union territory do you currently reside? *[drop-down list of Indian states]*

[Age] What is your age? *[open response]*

[CasteCategory] Are you a Scheduled Caste, a Scheduled Tribe, Other Backward Class, General/Forward Caste, Brahmin, or None of Them?

1. Scheduled Caste
2. Scheduled Tribe
3. Other Backward Class
4. General/Forward Caste
5. Brahmin
6. None of Them
7. Do Not Know

[UrbanRural] In what type of area/locality do you live?

1. Village
2. Town (50,000 - 1 lakh population)
3. Small city (1-5 lakh population)
4. Big city (5-10 lakh population)
5. Mega vity (Above 10 lakh population)

[AttentionCheck2] People are very busy these days. We are testing whether people read questions. To show that you've read this much, answer both "extremely interested" **and** "very interested".

1. Extremely interested
2. Very interested
3. Moderately interested
4. Slightly interested

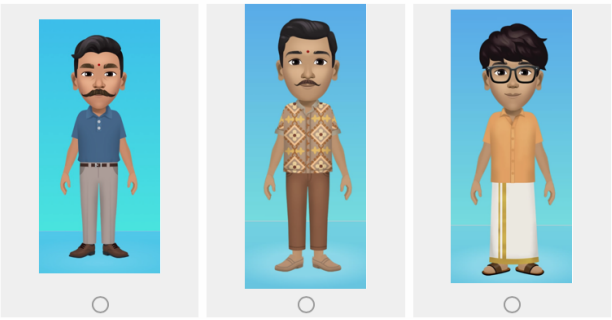
[end survey for those who fail attention checks or do not fit quotas]

3 Identity and Politics

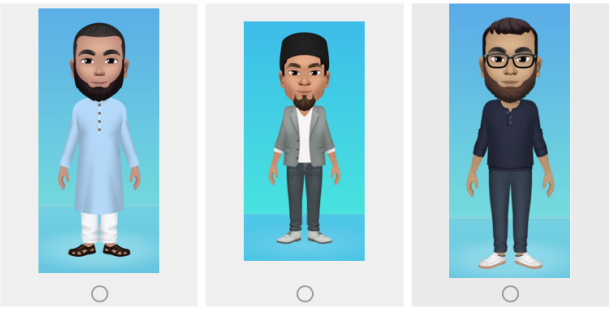
Later on in this study, you will complete an exercise together with other survey participants. In that exercise, you will be represented by an avatar (although you will remain anonymous). You will see other people's avatars just as they will see yours.

Please choose your preferred avatar from the options below:

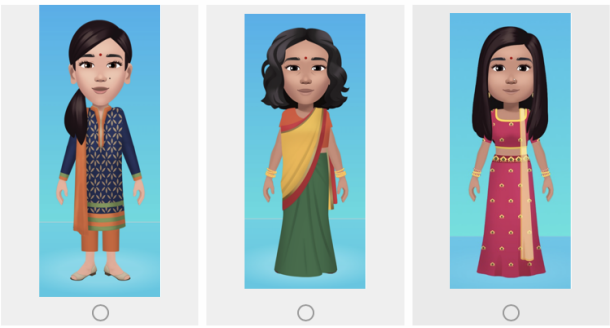
- **If gender = male & religion = Hindu**



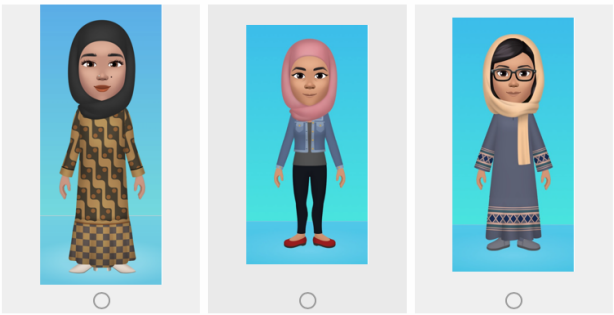
- **If gender = male & religion = Muslim**



- **If gender = woman & religion = Hindu**



- **If gender = woman & religion = Muslim**



[Interest_Pol] How interested are you in politics?

1. Not at all interested
2. Not too interested
3. Fairly interested
4. Very interested

[Party_Close] Is there a particular party you feel closer to than all the other parties?

1. Yes
2. No

[if yes]

[Party_Which] *(drop down menu with the following Indian parties in Delhi, Gujarat, Maharashtra and UP:)*

1. Indian National Congress (INC)
2. Bharatiya Janata Party (BJP)
3. Bahujan Samaj Party (BSP)
4. Samajwadi Party (SP)
5. Aam Aadmi Party (AAP)
6. Nationalist Congress Party (NCP)
7. Apna Dal
8. Bharatiya Tribal Party (BTP)
9. Nirbal Indian Shoshit Hamara Aam Dal
10. Rashtriya Lok Dal (RLD)
11. Suheldev Bhartiya Samaj Party
12. AIMIM
13. Shiv Sena
14. Other Party

[Group_Common] If a new family moved to your neighborhood, would it make it easier or harder for you to get along with them if they were:

- Rich
- Poor
- Hindu
- Muslim
- Christian
- Dalit
- BJP supporters
- Congress supporters

1. A lot easier
2. Easier
3. Neither easier nor harder
4. Harder
5. A lot harder

[Perc_Disc] How much discrimination or unfair treatment do you think these different groups face in India?

- Hindus
- Muslims
- Christians
- Men
- Women

1. None
2. A little
3. Some
4. A lot

[Willing_Act] To what extent do you agree or disagree with the following statement: People have an obligation to work towards improving the positions of their social group or community

1. Strongly disagree
2. Somewhat disagree
3. Neither agree nor disagree
4. Somewhat agree
5. Strongly agree

4 Education

[Education_] What is the highest level of education you have completed? *[drop-down list]*

1. I have no formal education
2. 1st class
3. 2nd class
4. 3rd class
5. 4th class
6. 5th class
7. 6th class
8. 7th class
9. 8th class
10. 9th class
11. 10th class
12. 11th class
13. 12th class
14. 1 year post-secondary
15. 2 years post-secondary
16. Bachelors
17. Above bachelors

[State_Sec] In what state did you attend secondary school?

[drop-down list of Indian states]

[Year_Grad] In what year did you graduate from secondary school? *[open response]*

[AttentionCheck3] Thank you for answering these questions! In the next part of this study, you have the potential to earn an additional 400 INR. Whether you receive this amount depends both on luck, and whether you pay attention to the material.

To make sure you have understood this correctly, please answer the following question:

How much could you potentially earn in the next part of this study?

1. Nothing
2. 100 INR
3. 200 INR
4. 400 INR

[end survey for those who fail attention check]

5 Treatments

[SHOW BANNERS]

- **If treatment condition = Inclusive History**

- **If treatment condition = Exclusive History**

- **If treatment condition = Control/Neutral History**

Welcome to Part 2 of the study! The theme of this study is "Back to School" and we will ask you to complete a number of textbook exercises. For each exercise, you will be asked to read the lesson and then answer the exercise questions.

All lessons come from **real textbooks, approved by government educational boards in India.** Please pay close attention to the exercise content! How closely you pay attention could have consequences for how much you earn from this study.

Specifically, for each question about the exercise content that you answer correctly, you will add 100 INR to your personal "fund". Because there are four questions, this means that based on your answers, you can contribute anywhere from 0 INR (if you answer 0 of 4 questions correctly) to 400 INR (if you answer 4 of 4 questions correctly) to your fund.

When all participants have completed the study, we will randomly select **1 out of every 20 participants** to receive the amount in their fund. We will explain how you can check if you were randomly selected, and how you can redeem any additional amount earned, at the end of the study.

Please read the exercise below and then answer the exercise questions.

- **If treatment condition = Inclusive History**

Ancient India

The Aryans: The Aryans came from outside India, from north-eastern Iran and the region around the Caspian Sea. The Aryans came as pastoral nomads, that is, they kept large herds of cattle, which was their means of livelihood, and they wandered from place to place.

The Dasyus: When the Aryans first arrived in India, they had to fight for land with the people already living in India. These people they called the Dasyus. The Dasyus did not worship the same gods as the Aryans. They spoke a language which the Aryans did not understand, because the latter spoke Sanskrit. The Aryans who fought and defeated the Dasyus did not treat them kindly and enslaved many of them.

Religion: Religious ideas from the north, such as the worship of the Vedic gods and doctrines of Buddhism and Jainism were known to the people of the south. Some of them followed these religions, but most people still worshipped their older gods. Traders from western Asia brought with them in the first century AD. some teachers of a new religion which arose in western Asia. This was Christianity.

Please answer the following questions according to what was described in the lesson:

[Q1_I] Where did the Aryans live before coming to India?

1. Indonesia
2. North-eastern Iran
3. China

[Q2_I] True or false? There were many religions in ancient India.

1. True
2. False

Medieval India

Global India: In the fourteenth century, the subcontinent was part of a global network of communication. Arab merchants, for instance, frequented ports along the western coast in the first millennium CE, while Central Asian people settled in the north-western parts of the subcontinent during the same period. From the seventh century, with the advent of Islam, these regions became part of what is often termed the Islamic world.

The Mughal Empire: The Mughal Empire was established in the sixteenth century. The Mughals came to regard themselves as emperors of not just Muslims but of all peoples. They were concerned with the welfare of India. Mughals were not interested in converting large numbers of Indians to their religion. There were already many Muslims in India. All Mughal emperors gave grants to support the building and maintenance of places of worship. Even when temples were destroyed during the war, grants were later issued for their repair.

Akbar the Great: Akbar was a great ruler not because he ruled a vast empire, but because of his concern for the country and the people. Akbar's great dream was that India should be united as one country. People should forget about their differences about religion and think of themselves only as people of India.

Please answer the following questions according to what was described in the lesson:

[Q3_I] True or false? The Mughals came to regard themselves as emperors of not just Muslims, but of all people.

1. True
2. False

[Q4_I] What was Akbar's dream?

1. To rule the world
2. To convert people to Islam
3. That India should be a united country, irrespective of religion

- **If treatment condition = Exclusive History**

Ancient India

Maharshi Valmiki Mahaishi Ved Vyas

A glorious past: Indian civilization and culture, religion, society, art, literature and science has always been great. In ancient times, India had the status of teacher in the world. If we talk about economic prosperity, India was called the sparrow of gold. The greatness of Indian culture and Indian history has not only been mentioned in our own texts, but western historians and scholars have also spoken about the greatness of Indian culture.

The Vedas: The Vedas are the oldest texts among Brahman literature. The Vedas have been counted among the greatest literature of the world. This literature was the foundation of the Vedic civilization. Aryans were the founders of this civilization. Vast knowledge has been comprised in the ancient Vedic texts of Aryans. Their language was Sanskrit. Sanskrit language is the glory of Indian civilization. There is no language as enriched as Sanskrit in the whole world.

The Aryans: Although western scholars have identified Aryans as foreign invaders, on the contrary in fact Aryans were natives of India. Nowhere in the Vedic literature have Aryans been called foreigners. Aryans praised their Indian mother land and called the rivers their mother. Aryan did not come from foreign lands, but they went to Iran and Europe from India

Please answer the following questions according to what was described in the lesson:

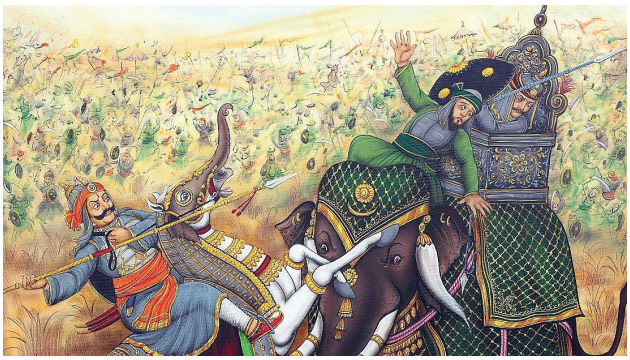
[Q1_E] True or false? Sanskrit was spoken in Ancient India

1. True
2. False

[Q2_E] Where did the founders of Vedic civilization (the Aryans) live before coming to India?

1. Indonesia
2. China
3. They were natives of India

Medieval India



Muslim invasions: No country in the world has endured the invasions of Arabs or Turks as long and successful as in the Middle Ages. Islam united the Arab people and ignited a fierce feeling to promote their religion. Much like in other countries, they wanted to promote it in India. This is what motivated them to invade India. After the 8th century Arab invasions, India was safe from Muslim invasions for almost two centuries. It was only in the second half of the 10th century in that Muslim invasion restarted in India.

Akbar and the attack on Chittor: Babur established the Mughal empire in India in 1526 AD. He set is eyes on India looking for that stable rule. On 23rd October 1567 AD, during the reign of Uday Singh II, Chittorgarh fort was attacked by the Mughal emperor Akbar. Uday Singh's commanders tried to successfully protect the fort but after being surrounded for 4 long months by the Mughal army, the fort was breached using gunpowder.

Maharana Pratap: Maharana Pratap was the eldest son of Uday Sing. Pratap did not surrender before Akbar and rather gave importance to the independence of his motherland and took the path of struggle, maintaining the prestige and glorious tradition, the way his forefathers did. He was a freedom lover. Despite many hardships, he was not ready to submit to Akbar at any cost. Protector of dharma, Maharana Pratap later became an inspiration for freedom fighters like Shivaji, Chhatrasal and freedom fighters against the British.

Please answer the following questions according to what was described in the lesson:

[Q3_E] True or false? The Arab people wanted to promote Islam in India

1. True
2. False

[Q4_E] Who was Maharana Pratap?

1. A Mughal emperor
2. Son of Uday Sing and a resistance fighter against the Mughals
3. Father of Uday Sing and a freedom fighter against the British

- **If treatment condition =Control/Neutral History**

Ancient India

A terracotta bull

Diet: People in ancient India ate a wide range of plant and animal products, including fish. Archaeologists have been able to reconstruct dietary practices from findings of charred grains and seeds.

Agricultural practices: While the prevalence of agriculture is indicated by findings of grains, it is more difficult to reconstruct actual agricultural practices. Were seeds scattered on ploughed lands? Representations on seals and terracotta sculptures indicate that the bull was known, and archaeologists extrapolate from this that oxen were used for ploughing.

Drains: One of the most distinctive features of India's ancient cities was the carefully planned drainage systems. Roads and streets were laid out along an approximate "grid" pattern, intersecting at right angles. It seems that streets with drains were laid out first and then houses built along them. If domestic waste water had to flow into the street drains, every house needed to have at least one wall along the street.

Please answer the following questions according to what was described in the lesson:

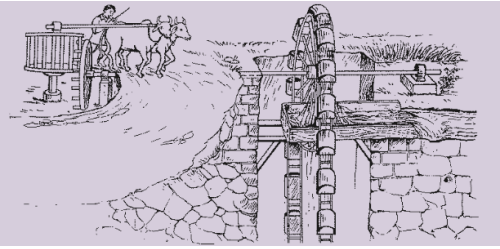
[Q1_C] What animal was often represented on seals and terracotta sculptures in ancient India?

1. The wolf
2. The bull
3. The alligator

[Q2_C] True or false? The drainage system in ancient cities indicates that town planning took place

1. True
2. False

Medieval India



Agrarian society in the sixteenth century: The basic unit of agricultural society was the village, inhabited by peasants who performed the manifold seasonal tasks that made up agricultural production throughout the year – tilling the soil, sowing seeds, harvesting the crop when it was ripe.

Agriculture: Seldom did the average peasant of north India possess more than a pair of bullocks and two ploughs; most possessed even less. Cultivation was based on the principle of individual ownership. Peasant lands were bought and sold in the same way as the lands of other property owners. The abundance of land, available labour and the mobility of peasants were three factors that accounted for the constant expansion of agriculture.

Irrigation: Monsoons remained the backbone of Indian agriculture, as they are even today. But there were crops which required additional water. Artificial systems of irrigation had to be devised for this. Irrigation projects received state support as well. For example, in northern India the state undertook digging of new canals and also repaired old ones.

Please answer the following questions according to what was described in the lesson:

[Q3_C] What three factors accounted for the constant expansion of agriculture in Medieval India?

1. The abundance of land, available labour and the mobility of peasants
2. The abundance of land, connection to the silk road and the discovery of the wheel
3. The abundance of land, climate change and the availability of elephants

[Q4_C] True or false? Irrigation projects existed in Medieval India.

1. True
2. False

6 Mechanisms

[mech1-2] To what extent do you agree or disagree with the following statements

- I think it would be accurate if someone described me as a typical Indian
- I feel similar to other Indians

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

[words] From the list below, please select the 5 groups, individuals, or other items that you believe have most positively contributed to the development of the Indian nation. Drag the words into the box labeled "India: Historical Contributions". Then rank these five words from 1-5 where 1 is "most positively contributed" and 5 is "least positively contributed". *[randomize order]*

1. Harappans
2. Aryans**
3. Dasyus*
4. Hindus**
5. Muslims*
6. Brahmins**
7. Technological innovation
8. Sanskrit**
9. Arab Merchants*
10. Mughals*
11. Akbar*
12. Maharana Pratap**
13. Agriculture
14. Irrigation
15. Gandhi*
16. Nehru*
17. V.D Savarkar**
18. Raja Ram Mohan Roy**
19. Railway system

[Words with two asterix are words we treat as "Hindu" in our coding of this variable. Words with one asterix are words we treat as "Secular/Muslim". In addition, we make a measure for "strictly Muslim words" including (5) Muslims, (9) Arab Merchants, (10) Mughals and (11) Akbar, only.]

7 Block 5: Group Representative

Thank you for completing the first exercise!

In this part of the study, you have been matched in a group with two other survey participants. Your group was selected from a pool of participants that was chosen be broadly representative of the Indian nation (though certain communities may appear more or less than others).

Like you, these participants chose to be represented by avatars. Below, you can see yourself and your two partners, here labelled partner "A" and partner "B", along with their chosen avatars.

[randomize into group composition and show randomly assigned partner-avatars]

In a moment, we will ask you to complete two more exercises, similar to the one you just completed. This time, the topics will be geography and sociology, and depending on your choices, the choices of your partners, and chance, you may earn up to an **additional 3000 INR**.

The exercises will work in the following way. First, your task as a group will be to determine which of the two topics, **geography** or **sociology**, will potentially count for payment. Because you and your partners are completing the study at different times, you will not know yet which topic was chosen by your group to potentially count for payment, and you and your partners will complete both exercises.

Each exercise consists of a text and then a question about the text. Each partner will contribute 1000 INR to the **group fund** if they answer the question chosen by the group to potentially count for payment correctly, and 0 INR if they answer it incorrectly. So, if two out of three partners answer the question correctly, then the group "fund" is 2000 INR, if one out of three answers it correctly, the "fund" is 1000 INR, and so on.

As described earlier, once everyone has completed the study, we will randomly select **1 out of every 20 participants** to receive their additional earnings. If you are randomly selected, you will receive the amount in your group fund. If one of your group members is selected, they would receive the same amount. This means, your choices affect the potential payments of your group members, and their choices affect yours.

Any amount earned from your group fund will be added to your personal fund from the previous exercise. For example, if you earned 300 INR in the previous exercise and there was 2000 INR in your group fund, then you would earn a total of 2300 INR.

How does the group decide which of the two exercises will potentially count for payment? In order to determine this, we ask for a group member to volunteer as group representative. The group representative will then decide on behalf of the group which of the two exercises will potentially count for payment.

Just to make sure you understand how the exercise works, please answer the following questions. You must answer both questions correctly to proceed.

[Qcomp1] Who decides which of the two exercises potentially counts for payment?

1. The investigators decide
2. The representative for the group decides
3. Each group member decides which exercise they want to count for themselves

[If wrong: Incorrect. Please try again.]

[Qcomp2] How is it decided whether you will receive the amount in your group fund?

1. One out of every 40 participants are randomly selected to receive the amount in their group fund
2. The investigators decide
3. One out of every 20 participants are randomly selected to receive the amount in their group fund

You are now ready to proceed to the exercises.

[Which_Payment] If you were group representative, which exercise would you choose to potentially count for your group's payment?

1. Geography
2. Sociology
3. Not sure/don't know

[Willing] How willing are you to represent the group and to have your choice determine which of the two exercises may count for payment? Please indicate your desired place in line. The person who is first in line will be chosen as group representative.

Remember, if you are selected as group representative and your choice is implemented, if affects not only your potential earnings, but potentially the earnings of your partners as well.

1. First in line (most willing)
2. Second in line
3. Third in line
4. Fourth in line (not in line, not at all willing)

[WhyWant] In the box below, please describe in a few words why you want to be group representative. *[open response]*

[WhyNot] In the box below, please describe in a few words why you do not want to be group representative. *[open response]*

[Demand] In the event that multiple group members are equally most willing to be group representative, we will have a tie. To determine who is representative in the event of a tie, we will now ask you to rank, from 1-3 where 1 is most preferred and 3 is least preferred, how much you prefer that each of the group members (including yourself) is the group representative. The person who is ranked highest by all group members will become group representative in the event of a tie.

- You
- Partner A
- Partner B

1. Most preferred
2. Second preferred
3. Third preferred

[WorthQual] To what extent do you agree or disagree with the following statements:

- I am qualified to be group representative
- I am worthy of being group representative

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

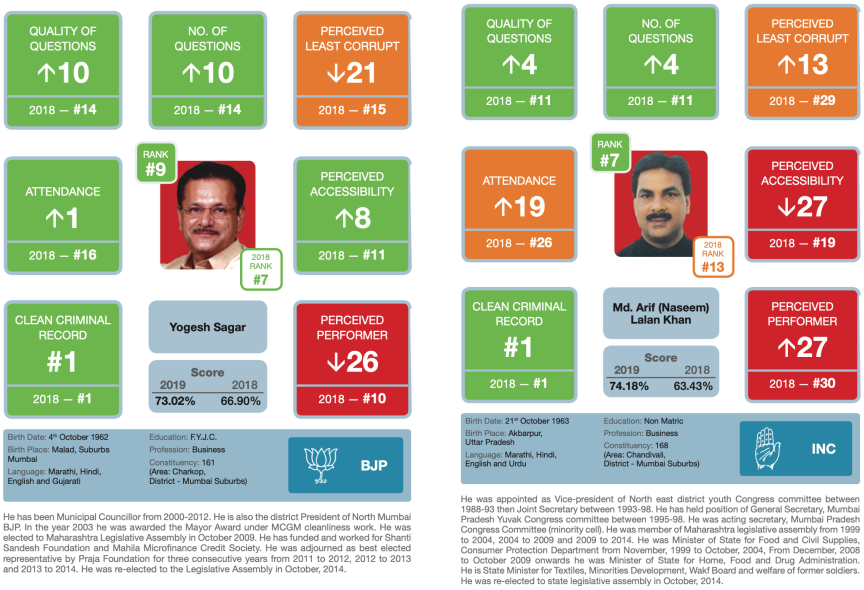
Before we proceed to the geography and sociology exercises, we have a few more questions.

8 Political Outcomes

[MLA_follow1-7] Several non-partisan organizations in India publish "report cards", which rank city councilors and MLAs on their annual performance, with the aim of making elected representatives more accountable for performance of their key duties.

Please read the following description of a real MLA in Maharashtra and answer the follow-up questions.

[show MLA report card. Randomize between Muslim and Hindu candidate (mid).]



To what extent do you agree or disagree with the following statements:

- The candidate is qualified for political office
- The candidate is deserving of political office
- The candidate represents the interests of his constituents
- The candidate represents India
- The candidate is likely to be popular among greater society
- I would be comfortable if this MLA represented me in a legislative assembly
- The candidate seems similar to other politicians

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

[interest_Polinvolve] How interested are you yourself in becoming involved in politics? For example by joining a political party?

1. Not at all interested
2. Not so interested
3. Fairly interested
4. Very interested

[Beh_Outcome] Recent studies on leadership and political engagement in India indicate that people lack information about how to become politically active and influence policy making. A first step to becoming more engaged is to learn more about the many different platforms, organizations and programs that exist in India, which work toward empowering citizens to participate in democratic and governance processes.

Would you like to find out more information about different programs and platforms? Those selecting "yes" will receive information on different programs and platforms promoting citizen engagement in India at the conclusion of this study.

1. Yes, I would like to receive this information
2. No, I would not like to receive this information

9 Other Outcomes

[Scale1-6] For each of the below categories *[for Hindus and Muslims]*, please tell us whether you think individuals from the specified group know, on average, more, less, or about the same as the average individual from outside the group, about it. Please choose a number on a scale from -100 (know far less about the category), 0 (know the same about the category), to 100 (know far more about the category), where you think the average person from this group falls. Thus, your number should fall between -100 and 100 (ex: 90, -65...).

- Geography
- Sociology
- History

[Scale from -100 to 100]

10 Exercises

Thank you for your answers! Now we would like to ask you to complete the two remaining exercises. Remember, should your group choose an exercise for payment, then each group member can contribute 1000 INR to the group fund for a correct answer to the question that follows the text.

Geography

Patterns of population distribution and density help us to understand the demographic characteristics of any area. The term population distribution refers to the way people are spaced over the earth's surface. Broadly, 90 per cent of the world population lives in about 10 per cent of its land area.

[FollowQ1] Which statement is true?

1. 10 percent of the world population lives in about 90 percent of its land area.
2. 10 percent of the world population lives in about 10 percent of its land area.
3. 90 percent of the world population lives in about 10 percent of its land area.
4. 90 percent of the world population lives in about 90 percent of its land area.

Sociology

In every society, some people have a greater share of valued resources – money, property, education, health, and power – than others. These social resources can be divided into three forms of capital – economic capital in the form of material assets and income; cultural capital such as educational qualifications and status; and social capital in the form of networks of contact and social associations.

[FollowQ2] What constitutes "social resources"?

1. Economic capital, political capital and social capital.
2. Social stratification
3. Economic capital, cultural capital and social capital.

11 Conclusion

Thank you for taking this study!

[Pers_Engagement] To what extent do you agree or disagree with the following statement:

- I was so involved in completing this study that I ignored everything else around me.

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

Information

Please save the following information for your records. Within a few weeks of receiving payment for your completion of the study (that is, for your participation only), you can visit this website and enter your unique code. You will then learn how much you have earned beyond your earnings for participation in this study, and you will receive a e-reward gift coupon in this amount. Your additional earnings depend on your choices, the choices of your group partners, and chance, as detailed above.

Your unique survey code is: XXXX The website link is: https://nyu.qualtrics.com/jfe/form/SV_do53aZgRHqx16J0

Additional information:

You elected to receive information on different programs and platforms promoting citizen engagement in India. To access this information, please follow the link to the website below:

Link: https://nyu.qualtrics.com/jfe/form/SV_b8dAt17G3hP6VDg

Once there, you will be asked to provide your unique survey code to enter.

DEBRIEF

Thank you for taking the time to participate in this study!

Now that you have completed the study, we would like to tell you a bit more about the texts that you were asked to read. History textbooks across Indian schools vary quite a bit in their content and how they depict different social groups. While there is no consensus regarding which textbooks are more accurate, people have strong opinions about them, and the introduction of new history textbooks tends to provoke a lot of discussion and debate.

In this study, you were randomly assigned real (changes only consisted of light copy-editing) extracts from [history textbooks published by National Council for Education Research and Training (NCERT)/history textbooks published by Rajasthan's board of education]. These books describe historical events from particular and contested angles. It is important to note that other textbooks describe the same time periods very differently. It is critical to remember that people disagree with the content of the texts that you read, and that it is not agreed-upon by everyone as accurate. The study you participated in was designed with the goal of learning more about how these different ways of representing history impact individuals' preferences and behaviors.

It is our hope and expectation that participants did not find the study's content upsetting, and that there will not be any long-term adverse consequences from one's exposure to these texts in our study. We chose to use real

texts in part because it strengthened our expectation that the study would not expose participants to any risks beyond those they experience in their everyday lives. However, if you have any questions about the study, or if you found the material upsetting, we encourage you to contact the study's principal investigator, XXX, at XXXX.

If you are interested in learning more about how historical events are depicted differently in different textbooks, you can visit the website of [the NCERT/Rajasthan's board of education]. Links to both types of textbooks are provided here:

NCERT books: https://www.ncertbooks.guru (old books) https://ncert.nic.in (current books)

Board of secondary education, Rajasthan: http://rajeduboard.rajasthan.gov.in (current books)