INTRODUCTION

GROWTH OF PHYSICAL EDUCATION IN INDIA

In India, having a long recorded history of civilisation, physical activity was not promoted because of religious teachings that instead promoting self-denial and abstinence from activities including physical activity. The teachings of Buddha prohibited most of the sports and games practiced by other early civilizations. In spite of that, various types of sports and physical activities have had been popular with the society from time to time since times immemorial. In the old days those who excelled in certain physical activities enjoyed the patronage of the rulers and they provided them opportunities to display their skills and feats. But these activities were never treated as a part of general education. To most of the people, these activities were a gateway to military career.

When the Boy Scouts Association came into being in 1909 in India, only Europeans and Anglo-Indians could become the members of the Association. Many Indians wanted to be the members of the
Association but they were not allowed. In 1916, Mrs. Annie Basant founded Indian Boy Scouts Association in Madras. In 1918, Seva Samiti Boy Scouts Association was founded in Allahabad under the chairmanship of Pandit Madan Mohan Malviya.

Later on, some universities started University Officers Training Corps. Students who wanted to adopt military career joined the corps. This training was available in the selected colleges and universities.

Before Independence, there were only five institutions in the country training teachers of physical education. The first college of Physical Education in India was started by Y.M.CA, Madras, in 1920. Shri H. C Buck was the founder of that college. In 1952 two other institutions namely, Christian College of Physical Education, Lucknow, and Government Post-graduate College of Physical Education, Banipur, West Bengal, came into existence. In 1938, the Institute of Physical Education in Kandivli was started by the erstwhile State of Bombay. Government College of Physical Education, (for boys) Rampur (Uttar Pradesh), was founded in 1945.

In 1950, the Central Advisory Board of Physical Education and Recreation was setup to define and co-ordinate the functions of
various agencies working in the field of physical education. The Board prepared a national plan for training personnel in the field of physical education. It developed syllabi for various physical education teacher training courses. The Board provided guidelines to the teacher training institutes on desirable activities and the requisite equipment. The Board managed grants for the institutions which engaged themselves in training of teachers for physical education. The Board also drew a scheme of physical education for young persona other than students which ultimately resulted in the scheme of National Efficiency Drive.

The Secondary Education Commission (1952-53) stressed the importance of physical education and regarded it as an integral part of the general education. The Commission recommended the inclusion of physical education in the school curriculum. While stressing the importance of physical education, the Commission said "one of the main aims of education is the proper physical development of every pupil so essential for building up a healthy and balanced personality. As intellectual development comes through the study of various subjects, so physical development comes through various activities. It is much wider than what is usually denoted briefly by the term ‘P.T.’"
So physical education as series of activities will form a part of the curriculum.

During 1954, the Ministry of Rehabilitation introduced the scheme named as National Discipline Scheme to check indiscipline among students and young men in refugee camps. The scheme was later extended to other spheres.

The main objectives of the scheme were:

1. to make the younger generation healthy in mind and body and to develop in them a sense of patriotism, self-reliance, tolerance and self-sacrifice. Further, the scheme envisaged to inculcate among the students a spirit of nationalism, cultural unity and consciousness of good citizenship.

2. to develop in the present-day-students human values and to build in them a desire to serve the country.

In 1953-54, Labour and Social Service Camps were arranged through such agencies as Bharat Sewak Samaj, N.C.C., Bharat Scoots and Guides, State Directorates of Education and Universities to provide youth of the country an opportunity for self-expression, help them to develop respect for dignity of labour and to inculcate in them love for social service. In the same year Campus Work Project was
started to promote physical and recreational amenities in educational institutions.

The Central Advisory Board for Physical education and Recreation felt that in order to produce competent leaders in the field of physical education, an integrated course of 3 to 4 years duration would be helpful. Consequently Laxmibai College of Physical Education, Gwalior was opened in 1957. This college offers the degree of Bachelor in Physical Education (Three years course after Higher Secondary), Master in Physical Education and M.A. (Recreation) A college in physical education on the lines of Laxmi Bai College of Physical Education, Gwalior was opened in Patiala.

The Panjab University, Chandigarh, started the Masters Degree in Physical Education in 1963. Now a good number of institutions and universities offer one-year diploma course in physical education, B.P.E. (three-year course) and M.P.E.

A good number of organisations started working in the field of physical education and recreation and this resulted in duplication of several programmes and also in lowering the standards. Consequently, the Ministry of Education, Government of India, set up a committee in
under the chairmanship of Dr. H.N. Kunzru for co-ordination and integration of schemes operating in the field of physical education, recreation and youth welfare. On the recommendation of the Committee, National Fitness Corps was started.

The Education Commission (1964-66) stressed the importance of physical education and it recommended that physical education should be a compulsory subject in the school curriculum. On the basis of this recommendation, in the 10+2 system of education, physical education has been made a compulsory subject up to the secondary level and under this scheme, every pupil has to study physical education up to Class X.

The Physical Education Unit of the Ministry of Education has developed a programme for training of teachers for physical education all over the country. This programme is reviewed from year to year in the light of feed-back from the teachers of physical education teacher training institutions.

PHYSICAL EDUCATION IN ANCIENT INDIA

India has had a long history of physical education, far more ancient than Greece. But in our times When the Olympic Games
occurring every four years have become probably the biggest planetary event, most people know that the Games originated more than two thousand years ago in Greece. In addition, Greeks have given the Western world through many beautiful statues a keen sense of bodily perfection, an ideal of physical beauty unsurpassed to this day. There was such an emphasis on the importance of beauty and physical prowesses that some of the highest honours in Greek society were bestowed on athletes, to an extent unknown before and unsurpassed since.

India had already a very cultured society one or two millennia at least before the Greek awakening around 800 B.C. Yet, if ancient Greeks are easily perceived as very physical in their preoccupations, Indians in contrast are rather seen as metaphysical beings, hardly interested in material things. And it is indeed true that at a certain stage of the development of Indian culture, a deep influence has been cast on Indian collective psyche, bringing about a tendency to consider physical life as somewhat unreal.

Yet India is also well known as the native place of Yoga. Therefore knowledge about body and spirit and methods appropriate to perfection of body and spirit could evolve in India. Could this have
happened in an environment generally indifferent to physical exercises and physical education?

We should remember the heroes that India gave to herself who represent not only great qualities of courage and valour but also of physical strength and excellence. Here is how Valmiki describes Rama in the opening verses of the Ramayana:

There is a famous king by the name of Rama, born in the line of great Ikshwaku. He is of subdued sense and of exceeding might. He has mighty arms reaching to the knees. His throat is marked with three auspicious conch shell lines. He has high and broad shoulders, well-formed head, graceful forehead, strongest jaws, and deeply embedded collar bones. His eyes are large, and his colour is of soft lustrous green. He is neither too tall, nor very short, but well-formed and of symmetrical limbs. This highly beautiful and mighty Rama is supremely intelligent, and of eloquent speech.

UNDERSTANDING PHYSICAL GAMES AND SPORTS

To understand sports today, we need a sense of what physical games and sports activities were like in past times. This chapter presents brief overviews of sport activities in different cultural and
historical settings. Our intent is not to provide an integrated overall history of sports. Such a history would look at the development and organization of physical games and sports across all continents from one cultural group to another over time.

The goal of this chapter is to show that our understanding of sports depends on what we know about the social lives of the people who created, defined, played and integrated them into their everyday experiences. As critical theory suggests, it is important to study the ways that people use their power and resources as they create and participate in physical activities. When we view sports history in this way, dates and names are less important than what we can learn about social life by studying sports and physical activities at particular times and places.

Understanding History While Studying Sports in Society

Many people think about history as a chronological sequence of events that gradually leads to a better and more ‘modern’ society. Many historical accounts are full of references to societies that are traditional or modern, primitive or civilized, underdeveloped or developed, pre-industrial or industrial. This terminology implies that
history is always moving forward so that societies are improving and becoming more developed.

This approach to history enables some people to feel superior as they assume that they are the most modern, civilized and developed people in the world. However, this conclusion is not historically accurate. In the case of sports, there are literally thousands of ‘histories’ of physical activities among thousands of human populations in different places around the world. These histories sometimes involve patterns of changes that do not provide evidence of becoming more civilized or highly developed.

Research shows that physical activities and games have existed in all cultures. The specific forms of these activities and games, along with the meanings that people gave to them, were shaped through struggles over the meaning, purpose and organization of the activities, over who should play them and over the ways that they were to be integrated into people’s lives. To say that physical activities and games over the years have evolved to fit a pattern of progress, or modernization, is to distort the life experiences of people all over the world (Grunau, 1988).
There may be fewer contrasts among the sports and games that people play today, but this does not mean that sports are evolving to fit a grand scheme for how physical activities should be organized or what they should mean in people’s lives (Maguire, 1999). Instead, it means that certain nations and corporations now have the power to define, organize and present through the media particular sport forms for the entire world to see. Therefore, when BMX (bicycle motocross) was approved as a new sport for the 2008 Summer Olympics in Beijing it was an example of wealthy countries and corporations using their power to promote a sport through international travel, social connections and access to resources. When BMX became commercially attractive to the International Olympic Committee, it was not part of a general pattern of progress in the history of sports.

Therefore, this chapter is not a story of progress. Instead, it is a sample of stories about people at different times and places struggling over and coming to terms with what they want their physical activities to be and how they wish to include them in their lives. There is historical continuity in these processes and struggles, but continuity does not mean that history follows a grand plan of progress. Progressive changes do occur, but they are the result of actions taken
by collections of people with the power to make them happen and maintain them over time.

**SPORTS VARY BY TIME AND PLACE**

People in all cultures, past and present, have used human movement in their ritual life. As we study history, we see that few cultures have had physical games that resemble the highly organized, rule-governed competitive games that we describe as sports today.

In prehistoric times, for example, there were no sports as we know them today. Physical activities were tied to the challenge of survival and religious beliefs. People hunted for food, and sometimes used their physical abilities to defend themselves, establish social control and power over others, and appease their gods. The latter activities involved acting out events that had important meaning in their lives and, even though they may have taken the form of organized games, they were inseparable from sacred rituals and ceremonies.

They often were performed as religious worship, and their outcomes were determined by religious necessity as much as the physical abilities of the people involved (Guttmann, 1978).
The first forms of organized games among humans probably emerged from this combination of physical challenges and religious rituals. From what we can tell, these games were connected closely with the power structures and belief systems of the societies in which they existed, and they usually re-created and reaffirmed dominant cultural practices in those societies. On rare occasions, they served as sources of protest or opposition to the status quo in particular groups or societies.

Historical and cultural variations in physical activities remind us that all cultural practices, even sports, serve a variety of social purposes. This raises the question of how the definition and organization of sports in any society promote the interests of various groups within that society. People create sports activities within the constraints of the social worlds in which they live. Therefore, everyone does not have an equal say in how those activities are defined and organized. People with the most power generally have the greatest impact on how sports are defined, organized and played in a group or society. Sports activities do not totally reflect their desires, but sports represent the interests of the powerful more than they represent the interests of others.
This approach to studying sports in history is based on critical theory. It calls attention to the existence and consequences of social inequality in societies. Inequalities related to wealth, political power, social status, gender, age, (dis)ability, and race and ethnicity have always had a significant impact on how sports activities are organized and played in any situation. We will pay special attention to these in the following discussions of times and places.

**HISTORY OF SPORTS IN ANCIENT INDIA**

In early India, games and sports were very much concerned about the development of the physique and for the art of offence and defence.

Also games were considered a kind of recreation, which played a vital role in the development of a man's personality. Important of them included indoor games, music, fishing and boating, singing and dancing, water sports, etc.

Fortunately India has a rich heritage of these activities as can be found in the archaeological excavations of Mohenjadaro and Harappa, the Vedic literature, The Ramayana and the Mahabharata, the Puranas, the literary works of Kautilya, Kalidasa, Panini and Dandin as well as
a whole lot of Buddhist and Jain literatures. Various archaeological evidences like coins, inscriptions and monumental carvings support them.

**Indus valley civilization (3250 BC to 2750 BC)**

A statuette found in the Mohenjadaro Remains is that of a dancer, which points out that the important pastime of the people then was dancing and singing. The other important game was swimming which has strong evidence as to the presence of the "Great Bath" which is analogous to the present day modern.

Marbles, balls and dice were used for games and dicing was the important game as is evident from lots of dices unearthed. Besides, a type of board game resembling the modern chess was also prevalent. A cylindrical gamesman resembling the present-day game of Draught has also been excavated at Harappa.

Hunting was the next important game. Seals showing men using bows and arrows for killing wild boars and deers have been found. Punching or boxing was also played. A number of toys of children made of clay have been found which shows that children engaged themselves with lots of games.
Vedic period (2500 BC-600 BC)

The Vedic women received a fair share of masculine attention in physical culture and military training. The Rigveda tells us that many women joined the army in those days. A form of chariot race was one of the games most popular during the Vedic period. People were fond of swinging. Ball games were in vogue in those days by both men and women. Apart from this, a number of courtyard games like "Hide and seek" and "Run and catch" were also played by the girls. Playing with dice became a popular activity. The dices were apparently made of Vibhidaka nuts. From the Rigveda, it appears that the Vedic Aryans knew the art of boxing.

Early Hindu period (600BC-320BC)

The Ramayana: People took much interest in games during this period. Ayodhya, Kiskindha and Lanka the three great places related with this period were centers of many games and sports. Chariot-riding and horse-riding were popular. Hunting was taken as a royal sport. Swimming was also popular and it is learnt that Ravana had a beautiful swimming pool in Asoka Vatika where he used to sport. Gambling with dices was also well known. "Chaturang" or
chess as we call it today developed during this period and India is proud to be called the homeland of this great sport. Ball games were popular with the women.

**The Mahabharata:** Special mention has been made of games and gymnastics during this period. Jumping, arms contracting, wrestling, playing with balls, hide and seek, chasing animals were some of the games prevalent during this period. Ball games were popular and it is said that Lord Krishna played ball-games with maidens on the banks of the Yamuna." Iti-Danda " or "Gullidanda" was also one of the games played and it involves one long and one short stick. Bhima was well versed in this and this is similar to the present day cricket. There is also a mention of the Kauravas and the Pandavas playing Gulli Danda in the Mahabharata.

Yudhistar had a great liking for dicing and it is known that he lost his whole kingdom, his brothers and his wife in this game to his opponents. People also enjoyed water sports. Bhima was a great swimmer. Duryodhana was an expert in swimming. All the Pandava and Kaurava Princes, on the invitation of Duryodhana, went to the Ganges for some water games.
The Puranas

The use of Discus was very popular. At times, the attack of sword was also rendered useless by the discus. The Munda monster is said to have used it.

Rope fighting or Pasi-Yuddha was also prevalent. The rope was the main weapon of some of the Gods and because of the use of rope, Varuna is called Pasi. The art of using silambu or long sticks, lathi and slings was also taught during this period.

Buddhist and Jain Literatures

The game of chess is found mentioned in the canonical texts of Jainism. Chess was found prevalent in the campus of Nalanda. Archaeological excavations have found gambling dice in monasteries and other Buddhist sites. Another item of amusement was swimming. The Viharas offered the pleasure of bathing pools. Boxing was also popular.

Jataka stories

Archery is found mentioned in the Jataka stories. The Bhimsena Jataka tells that Boddhisatva learnt archery at Takshila. Wrestling was
popular and descriptions of such breath-holding bouts in wrestling are available in the Jataka stories. Two kinds of games called Udyana Krida or garden games and Salila Krida or water sports are also mentioned.

**Later Hindu Period (320AD-1200 AD)**

Great Universities like Takshila and Nalanda developed during this period. Takshila was famous for military training, wrestling, archery and mountain-climbing. In Nalanda, swimming, breathing exercises and yoga formed an integral part of the curriculum. Harshavardhana, of the Gupta dynasty was a great sportsman and he encouraged his subjects as well. Another great contemporary of Harsha, Narasimhan or Mamallah was also a great wrestler. He belonged to the Pallava dynasty.

Archery was also popular among the women during this period, as can be seen from the Ahicchatra images. Hunting, elephant fighting, Ram fighting, and Partridge fighting were the other important games of this period.
Yoga in early India

Yoga occupied in the cultural history of India, from times immemorial, an unparalleled and distinct recognition as the one and only practical system of physical, mental, moral and spiritual culture. In ancient India therefore, every known school of thought, every creed of symbolism and diverse traditions of religions in spite of their inherent contradictions accepted Yoga as the ultimate achievement in life metaphysically and theologically.

Yoga was one of the fundamental doctrines devoted to the means of attaining perfect health and mental poise. Hieun Tsang, the famous Chinese traveler, visited the Nalanda University to learn the "Yogasastra".

The process of imparting knowledge on yoga, the science and art of living has been in vogue for thousands of years. A statue excavated from the Indus valley civilization shows a man in a yogin attitude, which further justifies the old age of yoga. The yoga art flourished under its own intrinsic vitality, guarded by the Yogins who handed down the treasure of knowledge to their disciples.
In the later Vedic and post-Vedic age, yoga had been an integral part of the ancient civilization and blossomed during the later Vedic period in the forests. This fact has been aptly illustrated in the verses of the Yajurveda.

In the post-Vedic times, the practice of Yoga was developed into a formal system with detailed textbooks. Buddha himself revels in the terrain of yoga and his biography reveals the existence of yoga techniques. Between 4 BC and 4 AD, yoga literatures with a definite methodology were available. The Bhagawad Gita itself is considered as a great Yogasastra.

**N. S. HARDIKAR**

Dr. Narayan Subbarao Hardikar (7 May 1889 – 26 August 1975) was a freedom fighter and Congress politician who founded the Congress Seva Dal.

Early life: Hardikar was born in Dharwar in 1889 to Subbarao and Yamunabai. He studied medicine at the College of Physicians and Surgeons, Calcutta and then went to the USA for higher education.
Years in America: In 1916, he completed his M.Sc in Public Health from the University of Michigan. During his years in America, Hardikar met and became a close associate of Lala Lajpat Rai. As Rai's colleague, Hardikar became an active participant in many political activities in America. He was secretary of the Home Rule League and helped organise the Indian Workers Union of America. As office bearers of the Home Rule League, Rai and Hardikar addressed the US Senate’s Foreign Relations Committee. He was also president of the Hindustan Association of America. Hardikar's pamphlet India – A Graveyard was extensively discussed in several newspapers and journals. He was managing editor of the journal Young India which Senator France of Maryland on the Foreign Relations Committee observed, had rendered "a valuable service in acquainting the people of America with the grave problems which confronted the people of India".

Return to India: Hardikar returned to India in 1921. During the Flag Satyagraha of 1923, Hardikar and his Hubli Seva Mandal gained national prominence after they refused to apologise to the British authorities to gain a commutation in their prison sentences. This resistance prompted the Congress to set up an organisation along
the lines of the Mandal to groom a band of volunteers to combat the
British Raj. During the Kakinada Congress session of 1923 a 13-
member committee under Hardikar was formed to look at the
establishment of such an organisation. The Hindustani Seva Mandal
was thus formed in 1923 and later rechristened the Seva Dal. Dr
Hardikar was elected general secretary of the Karnataka Pradesh
Congress Committee and published the monthly journal Volunteer.

THE SEVA DAL

The Seva Dal was formed in 1923 following the Kakinada
session of the Congress in 1923. Although Jawaharlal Nehru
supported Hardikar, the idea of forming a militia like organisation
faced much resistance from Congressman who feared it would lead to
the erosion of civilian authority within the party and who argued that it
contravened the principle of non-violence. The Dal played a stellar
role in the Civil Disobedience Movement, organising mass picketing
and enrollment of new members into the Congress party. The
significance of the Dal in the Civil Disobedience Movement can be
gauged from the fact that in 1934, when the Movement came to an end
and the colonial authorities lifted the ban on the Congress and its
organisations, they continued to proscribe the Dal. The Seva Dal became the central volunteer organisation of the Congress and focused attention on imparting its volunteers physical training and worked towards promoting communal amity.

Post-Independence: Dr Hardikar helped found the Karnataka Health Institute at Ghataprabha. He was a two-term Rajya Sabha MP from 1952 to 1962 and was conferred the Padma Bhushan in 1958. Dr Hardikar died on 26 August 1975. To commemorate his birth centenary, the Department of Posts issued a commemorative stamp in his honour in 1989.

THE GENESIS OF SCOUTING AND GUIDING IN THE WORLD

The Boy Scouts Movement had a simple start in the year 1907 when a retired Army General Lord Baden Powell conducted an experimental camp in Brown sea Island in England with 20 boys. The successful conduct of the camp and publication of the Book “Scouting for Boys” in a fortnightly marked the start of the Boy Scout Movement.
In the year 1910, Crystal palace Rally was held where Girls wearing the boy Scout uniform appeared and wanted to join the Scout Movement. Lord Baden Powell decided to start a movement for Girls with the help of his sister Agnes Baden Powell.

SCOUTING IN INDIA

Scouting started in India in the year 1909, when Captain T.H.Baker established the first Scout Troop in Bangalore and got it registered with imperial Headquarters, London. Subsequently, Scout Troops were formed in Kirkee (Pune), Simla, Madras, Jabalpur, Lonavla (Mumbai) and registered with the Imperial Headquarters during 1910 and 1911. These units were open to European and Anglo Indian Children only.

The first Guide Company in India was started in Jabalpur, Central India in 1911.

As the Scout Movement was not initially open to the Indian boys, Nationalist leaders of India decided to offer Scouting activities to Indian Boys and Sewa Samiti Scout Association was formed with Headquarters in Allahabad by Pandit Madan Mohan Malviya, Pandit Hriday Nath Kunzru and Pandit Sriram Bajpai. Dr. Annie Besant with
the help of Shri G.S. Arundale started a separate Scout Association for Indian Boys in Madras.

Efforts were made for unification of different scout groups existing in India during the visit of Lord Baden Powell to India in 1921 and 1937 but failed. Major reason for the failure in unification was the promise clause which included the word “Duty to King”. Our Patriotic sentiments of our Nationalist leaders did not approve the allegiance to the British Empire and instead it was insisted that allegiance loyalty to the Country should be part of the Scout Promise.

SCOUTING GUIDING IN INDEPENDENT INDIA

After the independence of our country efforts were made for unification of the Scout and Guide Associations functioning in India. Serious efforts were made by our National leaders like Pt. Jawahar Lal Nehru, First Prime Minister of India, Mauland Abul Kalam Azad, the First education Minister of India, Shri Mangal Das Pakvasa, Governor of Central Province, and Scout leaders Pandit Hriday Nath Kunzru, Pandit Sri Ram Bajpai, Justice Vivian Bose and others for the merger of the Scout / Guide Associations.
Dr. Tara Chand, Education Secretary, Government of India made significant contribution in finalizing the merger deed.

The final merger took place on 7th November 1950 and the unified Organisation came into existence under the Name “The Bharat Scouts and Guides”. The Girl Guides Association formally joined the Bharat Scouts and Guides a little later on 15th August 1951.

CONSTITUTION AND HEADQUARTERS

The Bharat Scouts and Guides is a Registered Society under Societies Registrations Act. It is totally voluntary, non-political and secular Organisation.

The National Headquarters of the Bharat Scouts functioned from Regal Building, Connaught Place, New Delhi, till 1963. Thereafter, it shifted to its own building and is functioning from Lakshmi Mazumdar Bhawan, 16, Mahatma Gandhi Marg, Indra Prasth Estate, New Delhi – 110002. The National Headquarters building was inaugurated in the year 1963 by the then Vice President of India Dr. Zakir Hussain.
FUNDAMENTALS

DEFINITION: The Bharat Scouts & Guides is a voluntary, non-political, educational movement for young people, open to all without distinction of origin, race or creed, in accordance with the purpose, principles and methods conceived by the Founder Lord Baden Powell in 1907.

PURPOSE: The purpose of the Movement is to contribute to the development of young people in achieving their full physical, intellectual, emotional, social and spiritual potentials as individuals, as responsible citizens and as members of local, national and international communities.


DUTY TO GOD: Adherence to spiritual principle, loyalty to the religion that expresses the acceptance of the duties resulting there from.
DUTY TO OTHERS: Loyalty to one's country in harmony of local and international peace, understanding, co-operation. Participation in the development of society with recognition and respect for dignity of one's fellowmen and for the integrity of the natural world.

DUTY TO SELF: Responsibility for the development of one’s self.

THE METHOD: The Scout/Guide Method is a system of progressive self-education through:

A Promise and Law
Learning by doing.
Membership of small groups under adult leadership involving progressive discovery and acceptance of responsibility and training towards self-government directed towards the development of character, and the acquisition of competence, self-reliance, dependability and capacities to co-operate and to lead.
Progressive and stimulating programmes of various activities based on the interest of the participants including games, useful skills and
services to the community taking place largely in an outdoor setting in contact with nature.

PROMISE

SCOUT GUIDE PROMISE

"On my honour I promise that I will do my best -

to do my duty to God and my country,

to help other people and

to obey the Scout/Guide Law"

CUBS BULBUL PROMISE

"I Promise to do my best

to do my duty God and my Country,

to keep the Cubs / Bulbul law and

to do a Good turn every day"

The word "Dharma" may be substituted, if so desired for the word "God"
THE LAW.

THE LAW FOR THE SCOUT AND GUIDE IS:

A Scout and Guide is trustworthy.

A Scout and Guide is loyal.

A Scout and Guide are Friend to all and brother/Sister to every other Scout and Guide.

A Scout / Guide is courteous.

A Scout and Guide is friend to animals and loves nature.

A Scout and Guide is disciplined and helps protect public property.

A Scout and Guide is courageous.

A Scout and Guide is thrifty.

A Scout and Guide is pure in thought, word and deed.

THE LAW FOR THE CUB AND BULBUL IS:

A Cubs Bulbul is obedient.

A Cubs Bulbul is clean and polite.

AWARDS AND RECOGNITIONS

THE ORGANIZATION RECEIVED INTERNATIONAL AND NATIONAL AWARDS IN RECOGNITION OF ITS
CONTRIBUTIONS FOR INTERNATIONAL PEACE AND UNDERSTANDING UNITED NATIONS “PEACE MESSENGER AWARD” – The United Nation conferred the Peace Messenger award to the organization in recognition of outstanding contribution for promotion of International Understanding and Harmony in the year 1986-87.

INDIRA GANDHI AWARD FOR NATIONAL INTEGRATION – The Organization received the 3rd Indira Gandhi Award for National Integration in the year 1987 in recognition of its contribution for promoting Harmony and Integration.

BRONZE WOLF AWARD - The following National Commissioners of Bharat Scouts and Guides has got the Bronze Wolf Award during their term as National Commissioner.

Smt. Lakshmi Mazumdar

Shri. Sardar Lakshman Singh

Shri L.M.Jain

Shri. G. Ranga Rao, Former Director of Bharat Scouts & Guides also received Bronze Wolf.
ASIA PACIFIC REGIONAL AWARD FOR
DISTINGUISHED SERVICES – The President of the Bharat Scouts & Guides Shri Rameshwar Thakur and Shri L.M. Jain, National Commissioner received the Asia Pacific Regional Award for distinguished services in the year 2009 and 2006 respectively.

PADMA BHUSHAN – The former National Commissioner of the organization Sardar Lakshman Singh was conferred Padma Bhushan Award from Government of India in the year 1988. He is also a recipient of Bronze Wolf Award from WOSM.

PADMA SHRI - The former National Commissioner of the organization Smt. Lakshmi Mazumdar received the Padma Shri Award from Government of India in the year 1965 for her contribution in the field of Scouting. She is also a recipient of Bronze Wolf Award from WOSM.
THE BHARAT SCOUTS AND GUIDES

The Bharat Scouts and Guides (BSG) is the national Scouting and Guiding association of India. The national headquarters of BSG is recognised by the Government of India.

Scouting was founded in India in 1909 as an overseas branch of the Scout Association and became a member of the World Organization of the Scout Movement in 1938. Guiding in India started in 1911 and was amongst the founder members of the World Association of Girl Guides and Girl Scouts in 1928, also covering present-day Bangladesh and Pakistan at that time. The BSG serves 2,886,460 Scouts (as of 2011) and 1,286,161 Guides (as of 2005).

BOY SCOUTS

Boy Scouts in Delhi: Scouting was officially founded in British India in 1909, first starting at the Bishop Cotton Boys' School in Bangalore. Scouting for native Indians was started by Justice Vivian Bose, Pandit Madan Mohan Malaviya, Pandit Hridayanath Kunzru, Girija Shankar Bajpai, Annie Besant and George Arundale, in
THE RASTRAPATHI AWARDIES OF BHARATH SCOUTS AND GUIDES

2015
1913. Prior to this date, Scouting was open only for British and foreign Scouts. In 1916, a Cub section was started, followed by the Rover section in 1918.

In 1916, Calcutta's Senior Deputy Commissioner of Police J. S. Wilson introduced Scouting for Boys as a textbook in the Calcutta Police Training School. Colonel Wilson volunteered his services to the District Scout Commissioner, Alfred Pickford, and in 1917 became Assistant Scoutmaster of the Old Mission Church Troop. Together the two struggled for the admission of Indian boys into the Boy Scouts Association, which had not been admitted due to a Government of India order against it because "Scouting might train them to become revolutionaries". Shortly Wilson was acting as Cubmaster and Scoutmaster, and succeeded Pickford as District Commissioner in May 1919 when Pickford was promoted to Chief Scout Commissioner for India.

As a way of getting around the Government Order, the Boy Scouts of Bengal was founded, with identical aims and methods. Many separate Scout organizations began to spring up, the Indian Boy Scouts Association, founded in 1916, based in Madras and headed by
Annie Besant and George Arundale; Boy Scouts of Mysore; Boy Scouts of Baroda; Nizam's Scouts in Hyderabad; Seva Samiti Scout Association (Humanity Uplift Service Society), founded in 1917 by Madan Mohan Malaviya and Hridayanath Kunzru and based in Allahabad; the aforementioned Boy Scouts of Bengal and likely others. A conference was held in Calcutta in August 1920 in which Wilson staged a Scout Rally, and as a result the Viceroy of India sent an invitation to Lord Baden-Powell, by then Chief Scout of the World, to visit India. Lord and Lady Baden-Powell arrived in Bombay in late January 1921 for a short tour of the subcontinent before leaving Calcutta for Rangoon. Alfred Pickford accompanied them and became one of their closest friends.

The emblem of the Boy Scouts Association in India—note modern Burma, Pakistan and Bangladesh are included in the map.

The result of this visit was a union of all of the Scout organizations except the Seva Samiti Scout Association into The Boy Scouts Association in India. In 1922 Pickford returned to England and was appointed Overseas Commissioner of The Boy Scouts Association at their headquarters in London, but his dream of allowance of local boys into the program had been fulfilled.
In 1938, a number of members left the Boy Scouts Association in India after a wave of nationalism. They formed – together with the Seva Samiti Scout Association and the newly founded India National Scout Association – the Hindustan Scout Association, the first coeducational Scouting and Guiding organisation in India. In the same year, the Boy Scouts Association in India became a member of the World Organization of the Scout Movement.

GIRL GUIDES

The first Girl Guides company was founded in Jabalpur in 1911. The movement immediately grew: In 1915, more than fifty companies existed with a membership of over 1,200, all of them directly registered with the Girl Guide Association and all restricted to girls of European descent. These companies formed the All India Girl Guides Association in 1916. In the same year the organisation opened for Indian girls.

The girls themselves were never quite sure whether they preferred to ride in police vans or in the riot truck. The former concealed them from public view, but were very hot; the latter, being
cages of expanded metal, were cooler, but reminiscent of the Calcutta Zoo!

In 1928, the All India Girl Guides Association joined the World Association of Girl Guides and Girl Scouts as one of its founder members. This membership was renewed in 1948 after the independence of India and its partition.

In the first years after India's independence leading politicians, including Jawaharlal Nehru, Maulana Abul Kalam Azad and Mangal Das Pakvasa, as well as Scout leaders tried to unify India's Scouts and Guides. A first success was the merger of the The Boy Scouts Association in India and the Hindustan Scout Association forming the Bharat Scouts and Guides on 7 November 1950. About a year later, on 15 August 1951, the All India Girl Guides Association joined this new organisation.

In 1959, the 17th World Scout Conference in New Delhi was hosted by the BSG. The Sangam World Girl Guide/Girl Scout Center in Pune, Maharashtra, India, opened in 1966. The idea for this fourth world centre dates back to 1956 when it was developed during a WAGGGS International commissioners' meeting in New Delhi.
The United Nations selected the Bharat Scouts and Guides as honorary "Peace Messengers" for their significant and concrete contributions to the International Year of Peace in 1986.

**Sethna's 18th West Bombay Scout Group**

Sethna's 18th West Bombay Scout Group is the oldest continuously running Scout Group in India. It was established in 1914, when Rustomji Edulji Sethna (1898–1954) came across the book Scouting for Boys, written by Robert Baden-Powell, the founder of the Scout movement. He was enamoured by the book and formed one of India's first Scout groups for native boys. Prior to that, there existed some Scout groups, but they were primarily for the British expatriates in India then.

Sethna resisted joining one of the competing Scout associations and registering his troop until Scouting became open for all irrespective of color, caste, or creed. He wrote to Baden-Powell about this discrepancy. In 1921 the regulations were changed and all were allowed to become part of the Scout movement in India. The 18th West has been continuously running since the day it started. None of
the World Wars or the Partition of India stopped the group from functioning.

**Notable members**

Vivian Bose was a member of the World Scout Committee of the World Organization of the Scout Movement from 1947 until 1949.

In 1969, Mrs. Lakhshmi Mazumdar was awarded the Bronze Wolf, the only distinction of the World Organization of the Scout Movement, awarded by the World Scout Committee for exceptional services to world Scouting.

**Program**

The association describes its aims in its mission: The mission of Scouting is to contribute to the education of young people, through a value system based on the Scout Promise and Law to help build a better world where people are self-fulfilled as individuals and play a constructive role in society.
Scout and Guide units are separate although they have some coeducational activities such as Jamborees, rallies, and conferences. Handicapped boys and girls also participate in the Scouting program.

The Scout emblem incorporates a wheel with twenty-four spokes, known as the Ashoka Chakra, taken from the Ashoka pillar at Sarnath, in the green-and-saffron colors of the flag of India.

**Sections and branches**

Membership badge—Trithiya Sopan Scout and Guide rank. The association is divided in four (respective three) sections according to age:

**Bharat Scouts**

- **Bunnies** - ages 3 to 5
- **Cubs** - boys, ages 5 to 10
- **Scouts** - boys, ages 10 to 17
- **Rovers** - boys, ages 15 to 25

**Bharat Guides**

- **Bulbuls** - girls, ages 5 to 10
- **Guides** - girls, ages 10 to 17
Rangers - girls, ages 15 to 25

Additionally, there are four special branches

- Extension Scouting
- Sea Scouting
- Air Scouting
- Venture Club Scheme

**AWARDS**

Rashtrapati Scout/Guide Award (older version)

The highest awards are:

- for the Cubs Bulbuls section the "Chaturth Charan/Heerak Pankh"
- for the Scout and Guide section the Rashtrapati Scout/Guide Award
- for the Rover Ranger section the Rashtrapati Rover Ranger Award

**Scout/Guide Motto**

Cubs Bulbuls - Koshish Karo (Do your best)
Scouts and Guides - Taiyar (Be Prepared)

Rovers/Rangers - Seva (Service)

Scout and Guide Promise

"On my honour, I promise that I will do my best
To do my duty to God and my country,
To help other people and
To obey the Scout and Guide Law."

SCOUT AND GUIDE LAW

A Scout and Guide is trustworthy

A Scout and Guide is loyal

A Scout and Guide is a friend to all and a brother/sister to every other Scout and Guide.

A Scout and Guide is courteous

A Scout/Guide is a friend to animals and loves nature.

A Scout/Guide is disciplined and helps protect public property.

A Scout and Guide is courageous.

A Scout and Guide is thrifty.
A Scout and Guide is pure in thought, word and deed.

LEADERSHIP

National Commissioners

Dr. Hridya Nath Kunzru 1952 to November 1957
Justice Vivian Bose November 1957 to November 1959
Professor Madan Mohan November 1959 to November 1960
Dr. Hridya Nath Kunzru November 1960 to November 1964
Mrs. Lakhshmi Mazumdar November 1964 to April 1983
Lakshman Singh April 1983 to November 1992
V.P. Deenadayalu Naidu November 1992 to November 1995
Lalit Mohan Jain November 1995 -2013
Bhaidas I Nagarale November 2013-

PRESIDENTS

Mangal Das Pakvasa 1953 to November 1960
Ammu Swaminathan November 1960 to March 1965
Justice Bhuvaneshwar Prasad Sinha April 1965 to February 1967
J. R. BHONSLE

Lieutenant-Colonel Jaganath Rao Bhonsle also known as Jagannathrao Krishnarao Bhonsle (10 December 1906 –1963) was an officer of the Indian National Army, a minister for armed forces in the Azad Hind Government, and later a minister in the post-independence Nehru Government in India.

Bhonsle graduated from Dehra Dun Military college in 1926 and was commissioned from the Royal Military College, Sandhurst on the 2 February 1928 as a Second Lieutenant. He would have then
spent a year attached to a British Army regiment in India before posting to his permanent British Indian Army unit on the 12 April 1929, which was the 5th Royal battalion, 5th Mahratta Light Infantry of the British Indian Army. He was promoted Lieutenant 2 May 1930 and Captain 2 February 1937.

He was stationed at Singapore at the start of World War II, and was taken PoW after the Fall of Singapore. Bhonsle was one of the most senior officer to join the Indian National Army and was appointed the head of the Hindustan Field Force of the First INA. He was appointed the commander of the INA at the time Azad Hind was proclaimed but later reverted his allegiances to turn spy for the Allies. Assigned the code B1189, Bhonsle's intelligence was especially important in tracing the last movements of Subhas Bose in August 1945, following the collapse of Azad Hind.

He was cashiered from the British Indian Army as a Captain on the 13 September 1946.

Following Indian independence in 1947, Bhonsle was appointed deputy minister for rehabilitation in the Nehru government, and was key in implementing the National Discipline Scheme.
NATIONAL DISCIPLINE SCHEME

The National Discipline Scheme was introduced in July 1954 by the Ministry of Rehabilitation under the guidance of General J. K. Bhonsle. Originally, the scheme was meant for the children of the displaced persons who naturally showed signs of feelings arising out of insecurity. To arrest further deterioration in their morale, the National Discipline Scheme was started as an experimental measure in Kasturba Niketan, one of the refugee colonies in New Delhi. The results obtained were very encouraging and the scheme was, therefore, gradually extended to other institutions for displaced persons. Finally, it was extended to non-displaced persons also and made a national scheme.

During the last four years, the Scheme has become very popular. The original target envisaged was to train 2,40,000 children at the end of the Second Plan. As against this, 5,85,438 children are actually receiving training at present. The number of institutions in which the Scheme was to be introduced was estimated at three
hundred at the end of the Second Plan. As against this target, the scheme is now being worked out in 1,090 institutions.

A detailed statement showing the progress of the Scheme since 1958-59 is given in Annexure XI. The Scheme is being continued and expanded in the Third Five-Year Plan.

THIRD FIVE-YEAR PLAN

During the Third Five-Year Plan the schemes about the acquisition of play-fields, purchase of sports equipment of schools, popularisation of sports and games in rural areas, development of vyayamshalas, akharas, etc. have been transferred to the State sector. All other schemes included in the Second Five-Year Plan will continue in the Third. Plan, Special emphasis will be placed under the Third Five-Year Plan about the setting up of the National Institute of Sports at Patiala, completion of the construction programme of the Lakshmibai College of Physical Education, Gwalior, development of a Sports Village at Delhi, expansion of the National Discipline Scheme, building of a Youth Centre in Delhi, holding of camps under the Labour and Social Service Scheme and grants-in-aid to institutions under the Campus Work Projects Scheme, greater emphasis on the
National Physical Efficiency Drive and coordination of various schemes in the field of physical education and youth welfare.

GURU HANUMAN

Guru Hanuman (1901–1999) was a legendary wrestling coach of India who coached many medal-winning wrestlers. He was awarded the prestigious Dronacharya Award in 1988, the highest recognition for a sports coach in India, and the Padma Shri in 1983.

Early life: Guru was born as Vijay Pal on 15 March 1901, in the Chirawa town of Rajasthan state. He did not attend school, but began wrestling at the local village akhada from an early age. He moved to Delhi in 1919 to set up a shop near Birla Mills in Subzi Mundi, but instead became a wrestler and soon gained popularity in the field.

Career: The Indian industrialist K. K. Birla gave him land to set up Akhara at in Malkaganj, Subzi Mandi (Old Delhi), thus 'Birla
Mills Vyayamshala' was born around 1925, which in time became the Guru Hanuman Akhara.

Both as a wrestler and as a coach, Guru Hanuman was a legend as he created a template for modern Indian wrestling, by mixing traditional Indian wrestling style, pehlwani with international wrestling standards. In time he coached almost all of India's freestyle international wrestlers. Three of his disciples Sudesh Kumar, Prem Nath and Ved Prakash won gold medals at the Cardiff Commonwealth Games in 1972. Other notable disciples, Satpal and Kartar Singh won gold medals in Asian Games in 1982 and 1986 respectively. Eight of his disciples got the highest Indian sporting honour Arjuna award.

He was a bachelor and vegetarian. He died in a car crash on 24 May 1999, near Meerut, on his way to Haridwar.

On August 9, 2003, a statue of Guru Hanuman was unveiled at the Kalyan Vihar Sports Stadium, in New Delhi, by former Delhi Chief Minister, Madan Lal Khurana.
Guru Hanuman Akhara is a wrestlers training centre or akhara in traditional Hindi dialect. Established in 1925 at Shakti Nagar, near Roshanara Bagh in North Delhi and it soon became the epicenter of Indian wrestling. Situated in the Old Delhi region, this akhara is said to have produced some of the brightest Indian wrestlers like, Dara Singh, Guru Satpal, Subhash Verma, Virender Singh (Thakran), Sushil Kumar, Yogendra Kumar, Anuj Chowdhary, Rajiv Tomer, Anil Mann (Old), Sujit Mann, Naveen, and Rakesh Goonga. It is the oldest extant wrestling school in India.

The young wrestlers training there have an unshakeable belief that the land is blessed. So much that even when the government offered to provide a larger land with better training facilities, most of the wrestlers refused to shift out of the dilapidated buildings. However, due to lack of space, a modern gymnasium was built by the government at some distance from the akhara which is used by the trainees. The akhara is named after Guru Hanuman and currently trains about 200 wrestlers under the guidance of Maha Singh Rao.

In 2014, the wrestling academy was chosen for the 2014 Rashtritya Khel Protsahan Puraskar (RKPP) by Government of India.
PHOTO GALLERY

Scouters who formed Boys Scouts Associations in India - 1910.
Captain T.H. Baker who started 1st Scout Troop in Bangalore 1909 is seated on 1st Left Chair

First Scout Rally held in Calcutta in 1912 during the visit of King George V
Inauguration of B. P. Memorial Guide House, NTC & Proposed site of NHQ, New Delhi with Lakshmi Mazumdar
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ಎಚ್.ಜೆ.ಎಸ್.ಐ.ಐ. ಸ್ಪ್ಯಾಟ್ ನಲ್ಲದಿಯ, ಬೆಂಬಲ ಷೆಲ್ಟರ್, ಕೋಶ್ಪ್ರಭಾವಾಧರ, ಪ್ರಾಯಾಧಾರ, ಪ್ರಾಯಾಧಾರ, ಸ್ಪ್ಯಾಟ್ ನಲ್ಲದಿಯ, ಬೆಂಬಲ ಷೆಲ್ಟರ್, ಪ್ರಾಯಾಧಾರ.
The research Scholar is conducting the programme for National Integration connected with Seva Dal.
The Chief Minister Shri. Yeduverappa is honouring to the scholar for his best services towards Seval Dal Scout and Guides activities.
The Scholar demonstrating how to fold the National Flag hoisted and Rangoli programme.
Dept. of Physical Education honouring for various Awardies

Dr. Sullad introducing Dr. Pasodi as Chief Guest on the occasion of Seva Dal programme.
Hon’ble Vice Chancellor of Gulbarga University, Prof. E.T. Puttayya was Guest during the three days camp.
The Scholars during National integration, National Anthem Training at Gulbarga university
General Kariappa State Award was honouring to Scholar from the Hon’ble freedom fighter dorayswamy and Dr Ravishankar guruji