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स्वप्निल संसार द्वारा जनहित में जारी

Azadari in Lucknow

Agency.Inputs With Sajjad Baqar-Adeeb Walter -Lucknow. Azadari in Lucknow is name of the practices related to mourning and commemoration of the

Lucknow is on the whole favourable to Shia view." The Committee also recommended that there should be general prohibition against the organised

Madhe-Sahaba at a public meeting, and in a procession every year on the barawafat day subject to the condition that the time, place and route thereof shall be fixed by district authorities." But the Government failed to engage Shias in negotiations or inform them beforehand of the ruling.

Crowds of Shia volunteer arrestees assembled in the compound of Asaf-ud-Daula Imambada (Bara Imambara) in preparation of tabarra, April 1939.

The Shias initiated a civil disobedience movement as a result of the ruling. Some 1,800 Shias publicly

protested, including prominent Shia figures such as Syed Ali Zaheer (newly elected MLA from Allahabad-Jaunpur), the Princes of the royal family of Awadh, the son of Maulana Nasir a respected Shia mujtahid (the eldest son, student and designated successor of Maulana Nasir Hussain), Maulana Sayed Kalb-e-Husain and his son Maulana Kalb-e-Abid (both ulema of Nasirabadi family) and the brothers of Raja of Salempur and the Raja of Pirpur, important ML leaders. It was believed that Maulana Nasir himself

Continue On Page 07



anniversary of the death of Imam Husayn ibn Ali at the Battle of Karbala in 680, particularly in period of Muharram (in the Indian sub-continent Muharram in the context of remembrance of the events of Karbala means the period of two months & eight days i.e. 68 days starting from the evening of 29 Zill-Hijjah and ending on the evening of 8 Rabi-al-Awwal and in general round the year. The Government of Uttar Pradesh banned the processions in 1977 because of riots and violence. As a result of protests, demonstrations, court arrests, self immolations and deaths of Shia youth, under the leadership of shia ulemas, the Shias were permitted by the government to stage an Azadari procession in January 1998 (21st of Ramzan). A limited number of processions are allowed, and security is tight. During Nawabi time Azadari practices were even observed by non-Shias, particularly Sunni Muslims of lower stratum. Sleeman, who spent considerable time in Lucknow notes that the Shias and the Sunnis participated with equal enthusiasm in practices of Muharram. Riots took place in 1908, 1930s, 1968, 1969, 1974 and 1977. The Government of Uttar Pradesh banned the processions in 1977.

Even the Shias and Sunnis concede that the Shia-Sunni conflict in Lucknow is not long-standing. They date it back to start of the 20th century. The first Shia-Sunni riot occurred in 1908, when a tazia procession of Shias was attacked by group of militant Sunnis hiding in a Sunni mosque. After which a four-member committee under chairmanship of Justice T. C. Piggot, an ICS officer and a judge of High Court was formed to look into the matter. The conclusion of committee was that "the attempt to transform the tazia processions in honour of first four Caliphs was an innovation. "The personal knowledge of those members of the Committee who are well acquainted with

recitation of Madhe-Sahaba verses on three days, viz., ashura (the tenth day of Muharram), Chehlum (the fortieth day of ashura), and the twenty-first day of Ramzan. The Government accepted the report of the Committee.

In 1935, on the day of Chehlum, some sunnis defied the order and recited the Madhe-Sahaba, which resulted in immediate tensions and skirmishes between Shias and Sunnis. For three months Sunnis built pressure by defying prohibitory orders. When other reconciliatory efforts failed, the government appointed the Allsop Committee under Justice Allsop of Allahabad High Court to consider the question of public recitation of the Madhe-Sahaba afresh. The Allsop Committee reiterated the position of Piggott Committee. Eventually, on 28 March 1938, the Government published the Allsop Committee's report and stood by it. The Sunnis were dissatisfied with the decision of Government to adhere to suggestions made in Allsop Committee report and started a civil disobedience movement. In late April 1938, Zaful Malik and Abdul Shakur, the two main leaders of Madhe-Sahaba movement with 26 eminent Sunni ulemas declared in a public meeting that recitation of Madhe-Sahaba could not be restricted for even a single day. The next day, bricks were thrown at a Shia Tazia procession in Patanala; 10 people were killed and several dozens injured. Next several months saw a buildup in tensions between Shias and Sunnis. To defend themselves and coordinate their civil disobedience campaigns, the Sunnis formed the Anjuman Tahaffuz-e-Namus Sahaba and the Shias formed the Anjuman Tanzimul Momineen. After negotiations with Sunnis, the Congress Government issued, on 31 March 1939, a communique which stated that "the Sunnis will in any circumstances be given the opportunity of reciting

Imambaras, Dargahs, Karbalas and Rauzas
Aasafi Imambara or Bara Imambara
Imambara Husainabad Mubarak or Chhota Imambara
Imambara Ghufraan Ma'ab
Dargah of Abbas, Rustam Nagar.
Dargah of Abbas, Karbala Musahab-ud-Daulah (Misri ki Baghiya).
Imambara of Bi Misri Saheba (Associated with Ali Akber, Karbala Musahab-ud-Daulah (Misri ki Baghiya).
Imambara of Moghul Saheba, the highest "Mimber" in India is kept in this Imambara.
Imambara of Zain-ul-Abidin Khan
Karbala of Dayanat-ud-Daulah
Karbala King Naseer-ud-Din Haider
Karbala Agha Meer or Karbala Moata-mud-Daula, Narhi, Lucknow
Imambara Sibtainabad Mubarak or Imambara Jannat Nasheen
Karbala Shraf-ud-Daulah (Rauza Kazmain)
Imambara Shah Najaf (Associated with Imam Ali.(AS)
Karbala Mir Khuda Baksh or
Talkatora Karbala & Imambara Kaiwan Jah
Karbala Azimullah Khan or Nehro wali Karbala.
Imambara of Agha Baqar (Associated with Abbas).
Karbala Malika Afaq Sahiba (Ghaar ki Karbala) or
Karbala-e-Askarien.
Karbala Malika Jahan Sahiba (Aishbagh ki Karbala).
Karbala Rafiq-ud-Daulah (Karbala Abbas Bagh).
Imambara of Saudagar.
Imambara of Nazim Saheb.
Imambara of (Nawab Salarjung Bahadur) Mirza Mohammad Ali Khan Saheb or Kaala Imambara.

Alam-e-Fateh-e-Furat of Muharram 8

Agency.Lucknow. Alam-e-Fateh-e-Furat originates from the Daryawali Masjid behind Medical College in late evening. This procession ends at the Imambara Ghufraan Ma'ab at around midnight. Lakhs of Shias from Lucknow and the neighbouring districts take part in the procession.

Alam-e-Shab-e-Ashur of Muharram 9

Alam-e-Shab-e-Ashur originates from Imambada Nazim Saheb located on Victoria Street in late evening. After the Shahi processions of 1st Muharram and 7th Muharram this is one of the oldest procession in first 10 days of Muharram in Lucknow that started in 1926 by Late Qaiser Husain Rizvi. In 1361(AH) to mark the 1300 years of the event of Karbala in memory of Imam Husain, a committee was formed by the name of Yaadgaray Husaini and this procession in that year was named as Yaadgaray Husaini but after the dissolution of the committee in 1939, Qaiser Husain Rizvi again took the responsibility and since then it is popularly known as Alam e Shab e Ashur. Following his death in 1971 his nephews continued this tradition up till now. This procession starts from Imambada Nazim Sahab and ends at Dargah Abbas (Rustam Nagar) at around close to early morning. Several hundreds of thousands (Lakhs) of Shias from Lucknow and neighboring districts participate in the procession.

Yaad-e-Sakina " Remembering Bibi Sakina "

This is a Mourning event organised on the 4th Sunday of the month of Muharram every year at Imambara Husainabad Mubarak (The Chhota Imambara), Husainabad. During this grief-stricken event a temporary small scale replica of the "Qaid Khana" (Prison or Dungeon) is constructed with a small grave of Bibi Saiyyada Sakina inside this "Qaid Khana" to depict the Agony of Bibi Saiyyada Sakina. Thousands of mourners gather here to visit the "Qaid Khana" and to pay tribute to Bibi Saiyyada Sakina. This sorrowful event was first held in the year 1990 A.D. by Late Muhammad Sarfaraz Khan Sahab (Late. Banney Miya Sahab) of Beal Wala Tila, Muftiganj, Lucknow. The members of Anjuman-e-Gulzaar-e-Panjetan take active part in the organisation and management of this event.

Arrived in India as a common soldier and died Major-General

Sanjog Walter. Major General Claude Martin was an officer in the French, and later the English East India Company's army in India. He rose to the position of Major General in the

General Thomas Arthur Lally in the Carnatic Wars against the British East India Company. When the French lost their colony of Pondichéry in 1761, he accepted service in the Bengal Army of the East India Company in 1763, ultimately rising to the rank of Major General.

He was initially employed at the then-new Fort William in Calcutta, Bengal (now, West Bengal), and afterwards on the survey of Bengal under the English Surveyor General James Rennell. In 1776, Martin was allowed to accept the appointment of Superintendent of the Arsenal for the Nawab of Awadh, Asaf-ud-Daula, at Lucknow, retaining his rank but being ultimately placed on half pay. He resided in Lucknow from 1776 until his death. It may be that the French Revolution prevented him from returning "in a carriage". His friend Antoine Polier gave up his Muslim wives and children to live in a French chateau and was killed in a criminal assault. However, Martin never gave up his nationality and died a French national.

Claude Martin began his career as a dragoon and remained essentially a soldier throughout his life, a fighter and a strategist which explains his extraordinary success in life in spite of tremendous odds.

Beginning with the French East India Company he was quick to realise the changing power dynamics and chose to build his army career with the British East India Company. He was recognized for his military talents and got important experience in various military encounters. His administrative acumen was also well known and it was his reputation that made Shuja-ud-daulah the Nawab of Awadh to request for his services at Lucknow.

His service with the Nawab as well his return to military action during the attack on Tipu at Seringpatnam shows that his military prowess remained intact even in his later years. He was promoted to the ranks of Colonel (in 1793) and Major General (in 1795) as a special case, since the foreign soldiers in the East India Company were allowed to rise to the rank of Major only.

His architectural skills were much in demand at Lucknow and

Claude Martin, John Wombwell, assay master, and Johann Zoffany,

gusto in the social and cultural activities of Lucknow.

Death Anniversary Special

his nearness to Nawab Asaf-ud-daula gave him a unique opportunity to participate in the making of modern Lucknow. Martin moved to Lucknow almost at the same time when Asaf-ud-daula shifted the Capital to Lucknow. Asaf-ud-daulah and Claude Martin became chief architects of the city of Lucknow. Raj Bhavan (Hindi for 'Government House') is the official residence of the Governor of Uttar Pradesh. Raj Bhavan used to be called Kothi Hayat Baksh. Major General Claude Martin drew the layout of the building in 1798 after Nawab Asaf-ud-daula, the East India Company made Sadaat Ali Khan its new ruler. The new ruler liked the buildings designed by Claude Martin. The contract for the construction of Kothi was undertaken by Martin as requested by Saadar Ali Khan.

Some of the buildings of Lucknow which have Martin's distinctive touch are: Farhad Baksh, Asafi Kothi, Bibiapur, Barowen and of course the Constantia.

Most of Martin's buildings were unique and were copied extensively by other designers keeping in mind their defence against military attack.

While serving under the Nawab Asaf-Ud-Dowlah of Awadh, Martin acquired a massive fortune of about Rs 40,00,00. He built the palace of Constantia and his fine house of Farud Baksh, both of which he equipped with luxuries that included a library of some 4,000 volumes written in many languages and a picture gallery containing a fine collection of works of art. At his death, Claude's collection included over 650 Company style paintings of birds which were painted by Mughal-trained painters. Black Stork in a Landscape, now in the Metropolitan Museum of Art in New York, is one of these.

Colonel Antoine Polier, a Swiss engineer and architect,

the painter, surrounded by servants and Polier's art collection.

Martin's love of art can be seen not only in his acquisition of art, but also in the design of his houses, his friendship with noted artists like Renaldi, Hodges and Zoffany (who included him in at least two paintings). In a number of cases he used local artists to create work in the style of European artists. His walls were decorated with neo-Greek Wedgwood style decorations, his paintings were by Mughal-trained artists and the statues above his palace were mostly clever reproductions in the style of two European statues.

Later, Martin's life was mired in controversy as he had kept two wives of Colonel Polier's, after Polier had departed from India. It is obvious however that he cared for his favourite mistress Boulone, and she is the subject of a painting by Renaldi in 1795 which is still at La Martiniere Boys' School in Lucknow today. Renaldi is possibly the sculptor for a copper and silver medal (30 mm in diameter) issued by Nawab Asaf-uddula, which bears Martin's image and his motto. On the reverse side it says in Persian: "Most excellent in government, Sword of the Realm, Supreme amongst Knights, General Claude Martin the Brave, Courageous in War. 1796-1797."

All the furnishings and treasures of Constantia, as well as those from Martin's first Lucknow house, the Farhat Buksh, were auctioned on his death, as he had requested. The great chandeliers were bought for the Government House (now Raj Bhawan) in Calcutta, where they still hang, but the majority of his collection was dispersed to private buyers.

During Martin's stay in Lucknow, he acquired significant wealth as part of the ruling coterie; he was in charge of the state arsenal, designed and constructed many buildings, and acquired vast tracts of land.

This favourable set of circumstances catapulted Martin into the upper crust of Lucknow and he had to conform to the social mores of a contemporary society. Given his unconventional views (as revealed in his Will) this transition must have been not too difficult. He most probably enjoyed his role as a nabob.

He gave regular parties for the British as well as the nawabi aristocracy and participated with

He had a city residence the Farhat baksh and a country palace, the Constantia. He had other properties in Lucknow, Canpore, Bhazipur and Benaras as well, from which he got a substantial income.

Keeping his last will and testament in view he was a kind master, concerned about the welfare of his staff and servants.

Claude Martin was an astute businessman with a diversity of interests. He was well known for his financial skills, and it was said that he never ran after money, but made it come to him. Part of his immense fortune came from the bank he started at Lucknow. He lent money to the nawab of Awadh, the largest loan being for the sum of £250,000 in 1794, which he apparently retrieved with difficulty.

Martin was quick to realize the importance of indigo farming and invested in this profitable enterprise in several parts of North India. He exported indigo and cloth to Europe in exchange for Spanish dollars. Martin also started a cannon foundry, introduced a Dutch method of cutting diamonds, made gunpowder and coined rupees.

Apart from being a self-made man, Martin was an amateur scientist and a doctor of sorts. He seems to have suffered from bladder stones in his urinary tract and in 1782, despite excruciating suffering, he successfully attempted a primitive and unorthodox form of lithotripsy (breaking the stones via a waxed-wire insertion up the urethra). Martin sent details of the operation to the Company of Surgeons in London and, notwithstanding initial scepticism among bladder surgeons, it appears to have been accepted as the first recorded operation of its kind.

Claude Martin's wide interests included hot air balloons and he was instrumental in introducing a montgolfier to the Nawab and aristocracy of Lucknow in 1785 less than two years after its flight in France.

Martin was a charitable person and philanthropist by heart as is reflected in the following excerpt from his last will and testament:

"I give and bequeath the sum of one hundred and fifty thousand rupees for to be placed at Interest in the most secure manner possible in the East India Company or Government papers bearing interest and that interest to be employed for the poor first



English East India Company's Bengal Army. Martin was born in Lyon, France, into a humble background, and was a self-made man who has left a substantial lasting legacy in the form of his writings, buildings and the educational institutions he founded posthumously. There are now ten schools named after him, two in Lucknow, two in Calcutta and six in Lyon. The small village of Martin Purwa in India was also named after him.

Claude Martin was born on 5 January 1735 in the rue de la Palme, Lyons, France. He was the son of Fleury Martin (1708-755), a casket maker, and Anne Vaginay (1702-1735), a butcher's daughter. At his local parish school he excelled in mathematics and physics. After leaving school he was apprenticed to a local silk weaver. Martin's family were middle class and by this time they had businesses in mustard, vinegar and brandy. His decision to go into the silk yarn business did therefore not go down well with his family.

In 1751 at the age of 16 Martin decided to seek his fortune abroad, and he signed up with the French Compagnie des Indes. His mother is reported to have said that he should not return from enlisting as a soldier until he was "in a carriage". He was posted to India where he served under Commander and Governor Joseph François Dupleix and

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अपना बायोडेटा भेजे :

sansarswapnil@gmail.com

www.swapnilsansar.org

"Sky Is The Limit" : Neeraja Bhanot

Agency.Lucknow. Neerja Bhanot AC was a flight attendant for Pan Am, based in Mumbai who was murdered while saving passengers from terrorists on board the hijacked Pan Am Flight 73 on 5 Sept. 1986. Posthumously, she became the youngest recipient of India's

turned sour following dowry pressure and she returned to her parents' home in Mumbai within two months. She then applied for a flight attendant job with Pan Am, and upon selection, went to Miami for training as a flight attendant but returned as purser. Neerja Bhanot was the

cabin crew member on board, took charge. The hijackers were part of the terrorist Abu Nidal Organization and were backed by Libya. The terrorists then instructed Bhanot to collect the passports of all the passengers so that they could identify the Americans. Neerja Bhanot and the other attendants under her charge hid the passports of the 41 Americans on board – some under a seat and the rest down a rubbish chute. After 17 hours, the hijackers opened fire and set off explosives. Bhanot opened the emergency door and helped a number of passengers escape. She could have been the first to jump out when she opened the door but she decided not and was shot while shielding three children from a hail of bullets. Bhanot was recognised internationally as "the heroine of the hijack" and is the youngest recipient of the Ashok Chakra Award, India's most prestigious gallantry award for bravery during peace time. The hijackers, said to be from the Abu Nidal Organisation, were captured by Pakistan, tried, convicted and sentenced to death in 1988. Their sentences were later commuted to life in prison. In 2001, Zayd Hassan Abd Al-Latif Masud Al Safarini, one of the hijackers who shot the passengers, was captured by the FBI in Bangkok after being released by Pakistan. He is currently serving 160-year prison

term in Colorado. 4 others were freed from Pakistan's Adyala Jail in January 2008. The FBI announced a \$5 million bounty on their heads. In January 2010, Pakistani intelligence officials announced that a drone attack in the North Waziristan tribal region had killed one of the released hijackers, Jamal Saeed Abdul Rahim. His death was never confirmed and he remains on the FBI's Most Wanted Terrorists and Rewards for Justice lists. "Her loyalties to the passengers of the aircraft in distress will forever be a lasting tribute to the finest qualities of the human spirit". For her bravery, the Government of India posthumously awarded her the Ashoka Chakra Award (India's highest gallantry award for bravery in the face of the enemy during peace time), and Bhanot became its youngest recipient. In 2004 the Indian Postal Service released a stamp commemorating her. With the insurance money and an equal contribution from Pan Am for using the brand Pan Am in the title, Bhanot's parents set up the Neerja Bhanot Pan Am Trust. The trust presents two awards every year, one for a flight crew member, worldwide, who acts beyond the call of duty and another to an Indian woman who, when faced with social injustice such as dowry or desertion

perseveres and then helps other women in similar social distress. The award includes a sum of INR 1,50,000, a trophy and a citation. Bhanot's brother Aneesh went to Washington DC in 2005 to receive the 'Justice for Crimes Award' awarded posthumously to her as part of the 'Annual Crime Rights Week' at a ceremony held at the United States Attorney's office for the District of Columbia. In 2006, she and the other Pan Am Flight 73 flight attendants and Pan Am's flight director for Pakistan were awarded the Special Courage award by the US Department of Justice. A square called Neerja Bhanot Chowk is named after her in Mumbai's Ghatkopar (East) suburb by the Mumbai Municipal Corporation, which was inaugurated by Amitabh Bachchan in the early 1990s. The civil aviation ministry of India conferred an honour on Neerja Bhanot posthumously on 18 February 2010 in New Delhi on the occasion of the launch of the celebrations of the centenary of Indian aviation. A forthcoming movie is to be made about Bhanot, with Sonam Kapoor playing role of Neerja. Neerja Bhanot is survived by two brothers, Akhil and Aneesh. Her father, Harish Bhanot, worked as a journalist with The Hindustan Times for over 30 years and died on 1 January 2008 in Chandigarh



highest peacetime military award for bravery, the Ashok Chakra. Neerja Bhanot was born in Chandigarh, the daughter of Rama Bhanot and Harish Bhanot, a Mumbai-based journalist. She was an alumna of Sacred Heart Senior Secondary School, Chandigarh, Bombay Scottish School and St. Xavier's College, Mumbai. Neerja Bhanot had an arranged marriage in March 1985 and joined her husband in the Gulf. However, the marriage

senior flight purser on the ill-fated Pan Am Flight 73, which was hijacked by four heavily armed terrorists after it landed at Karachi at 5 am from Mumbai. PA 73 was en route to Frankfurt and onward to New York City. Bhanot alerted the cockpit crew about the hijack and, as the plane was on the tarmac, the three-member American cockpit crew of pilot, co-pilot and the flight engineer fled from the aircraft. Bhanot, being the senior-most

Hero of Heroes

Agency.Lucknow. Company Quartermaster Havildar Abdul Hamid, PVC was a soldier in the

and then to Misamari. A young officer, 2 Lt GVP Rao had been awarded a posthumous Maha Vir

the new defence plan of the Division, 4 Grenadiers, along with three other battalions of the

along the Khem Karan Amritsar road. On 8 September, the enemy made repeated probing attacks on the 4th Grenadiers position. The battalions recoilless weapons and automatics were effectively sited by Hamid's company officer, Lt H. R. Jahnu and 2Lt V. K. Vaid. That afternoon Abdul Hamid destroyed two Patton tanks, the commander of one of which asked Hamid for directions just before Hamid destroyed the tank. On 10 September 1965 at 0800 hours, a battalion of Pakistani armour supported by Patton tanks attacked the 4th Grenadier positions but was unable to locate the battalion's defences. The attack preceded by intense artillery bombardment to soften the target and to garner a heavy fire in an attempt to draw Indian response. By 0900 hours, the enemy tanks had penetrated the forward company positions. In the melee, Hamid saw a group of Pattons heading towards his battalion defences. Seeing the gravity of the situation, he moved out to a flank with his gun mounted on a jeep. Intense enemy shelling and tank fire did not deter him. He fired continuously knocking out three Pattons one after another but was killed by tank fire from the fourth before he could engage it. Successful actions by Indian armour, artillery and infantry anti-tank actions, such as those of Abdul Hamid,

tarnished the reputation of the M48 Patton and after the 1965 war, the M48 was largely replaced by the M60. India set up a war memorial named "Patton Nagar" in Khemkaran District, where the captured Pakistani Patton tanks are displayed. On 10 September 1965 Pakistan forces launched an attack with a regiment of Patton tanks on a vital area ahead of village Cheema on the Bhikkiwind road in the Khem Karan Sector. Intense artillery shelling preceded the attack. The enemy tanks penetrated the forward position by 0900 hours. Realising the grave situation, Company Quartermaster Havildar Abdul Hamid who was commander of a RCL gun detachment moved out to a flanking position with his gun mounted on a jeep, under intense enemy shelling and tank fire. Taking an advantageous position, he knocked out the leading enemy tank and then swiftly changing his position, he sent another tank up in flames. By this time the enemy tanks in the area spotted him and brought his jeep under concentrated machine-gun and high explosive fire. Undeterred, Company Quartermaster Havildar Abdul Hamid kept on firing on yet another enemy tank with his recoilless gun. While doing so, he was mortally wounded by an

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4th Battalion, The Grenadiers of the Indian Army, who died in the Khem Karan sector during the Indo-Pakistani War of 1965 in the Battle of Asal Uttar, and was the posthumous recipient of the Republic of India's highest military decoration, the Param Vir Chakra. Abdul Hamid was born in a Muslim family at Dhamupur village of Ghazipur District of Uttar Pradesh on 1 June 1933, the son of Mohammad Usman . Abdul Hamid was enrolled into The Grenadiers infantry regiment as army number 239885 on 27 December 1954. He was later posted in the 4th Battalion of the regiment where he served all his service life. During his service, Abdul Hamid served with his battalion in Agra, Amritsar, Jammu & Kashmir, Delhi, NEFA and Ramgarh. During the Sino-Indian War of 1962, Hamid's battalion was part of 7th Infantry Brigade commanded by Brigadier John Dalvi, and participated in the battle of Namka Chu against the Chinese. Surrounded and cut off, the battalion had made a fighting breakaway into Bhutan by foot

Chakra, the highest gallantry medal received by the battalion since Independence till Hamid's own award eclipsed it. After five years of service in the anti-tank section Abdul Hamid had recently been promoted and given charge of quartermaster stores of his company. As he was the best 106mm recoilless rifle shot in the battalion, he was reverted to his former charge as NCO commanding the battalion's recoilless rifle platoon. In the Lahore sector of operations, 4 Mountain Division of India, having been rebuffed in its advance to the Ichhogil by the Pakistani counter-offensive, fell back to the Khem Kharan area. In

division formed a defence line between Assal Uttar and Chima villages on the Khem Karan B h i k h i w i n d - Amritsar road and the Patti axis. 4 Grenadiers was on the northern flank in general area of Chima village while other battalions were to the south ending with its sister battalion, 7 Grenadiers, in Asal Uttar village itself. Earlier the battalion had captured its objective on the Ichhogil canal but being outflanked by the Pakistani counteroffensive was ordered back to new positions. It had already been in combat for more than 24 hours when it began digging trenches and weapon pits in its defensive positions. The battalion defended area was covered with cotton and sugarcane fields and the battalion was able to camouflage its location, using ploughed fields for field of fire. The 106mm recoilless guns were deployed



Discipline is the most important thing in everyone's life

Discipline is something which keeps everyone under good control. It motivates a person to go ahead in the life and get success. Every one of us has experienced discipline in different forms according to their own requirement and understanding towards life. It availability of it in everyone's life is very necessary to go on the right path. Without discipline life becomes inactive and useless as nothing go according to the plan. If we need to implement our strategy in right way about any project to be completed, we need to be in discipline first. Discipline is generally of two types. One is induced discipline in which we learn to be in discipline by others and another one is self-discipline which comes from own mind to be in discipline. However sometimes, we need motivation from someone effective personality to improve our self-discipline habit. We need discipline in many ways at many stages of our life so it is good to practice discipline from the childhood. Self-discipline means differently to different people such as for students, it means motivating oneself to get concentrated on the study and complete assignments in right time. However, for working person, it means to get up from bed on time in the morning, do exercise to get fit, go to office on time, and do job tasks properly. Self-discipline is highly required by everyone to have, as in modern time no one has time for others to motivate towards being in discipline. Without discipline one can be failure in the life, she/he cannot enjoy academic success or other success in the career. Self-discipline is required in every field like dieting (it needs to control over fatty and junk foods), regular exercise (it needs to concentrate), etc. One can get health disorders and fatty body without control over food so it needs discipline. Parents need to develop self-discipline habits as they need to teach their kids a good discipline. They need to motivate them all time to behave well and do everything at right time. Some naughty children do not follow their parent's discipline, in such cases parents need to have dare and patience to teach their naughty children. Everyone has different time and capacity to learn the meaning of discipline according to the nature. So, never give up and always try to get in discipline, as a small step can be converted to large step a day. Discipline is the act of keeping our body, mind and soul under control and does all the works in right manner by following the orders of the parents, teachers or elders of the family. It is the act to train our mind to accept rules and regulations to be in discipline. We can see the example of real discipline in every natural resource in our daily lives. Sun rises and sets at right time every day, moon rises and sets at right time, morning and evening come daily without getting late, river always run, parents always love, teachers always teach us and many more. So why we should be back in our life, we too should follow all the discipline necessary in our lives to go ahead without suffering from problems. We should follow parents, teachers and our elders. We should listen them to know about their experiences and learn from their wins and failures. Whenever we start looking deeply at anything, it

gives us a valuable lesson in the life. The seasons come and go in right pattern, sky rains and stops, etc becomes at right time to make our lives in balance. So, we too need to be in discipline to maintain the life cycle on this earth. We have lots of responsibilities to our life, parents, teachers, family, environment, atmosphere, etc. As a human being, we have great mind to think, decide about right or wrong, and implement our plans to change it into action. So, we are highly responsible to know the necessity and importance of this discipline in our lives. Indiscipline causes lots of confusion in the life and makes a human being irresponsible and lazy. It lowers the confidence level and makes mind unsure to do anything even a simple work. However, being in discipline lead us ahead towards highest ladder of the life. Discipline is being obedient and have self-controlled behaviour to follow orders of proper authority. Discipline is of great importance in the whole life and needed in every walk of life. It is required by everyone who needs to work on any project seriously. If we do not obey and follow the orders, rules of the superiors; definitely we would suffer problems and may be failure. We should always be in discipline and obey the order of our parents and teachers to be successful in our lives. We should get up from the bed in the early morning. We should drink water and go to toilet to fresh, brush our teeth, take bath and then take our healthy breakfast. We should never go to school without taking food. We should do our homework in clean and neat way at right time. We should never deny, disrespect, and unhappy our parents and follow their all orders. We should go to school at right time and in the proper uniform. In the classroom, we should do prayer to the God according to the school norms. We should follow the teacher's orders, do proper work in good hand writing and learn everything in right manner. We should not misbehave with the teachers, principal, maid, gate keepers or students. We should behave well with all whether at home, school, office or other places. No one can achieve anything big in the life without discipline. Thus, we all should follow obey of our parents and teachers to be a successful person in the life. Discipline is the right way of doing things in well behaved manner. It needs a control over the mind and body. Somebody has natural property of self-discipline however somebody has to develop it inside them. Discipline is the ability to control on the feeling and do right thing at right time as well as overcome the weaknesses. Life without discipline is incomplete and unsuccessful. We need to follow some rules by respecting our elders and seniors. It is very necessary tool for everyone in every walk of life whether at home, office, playground or other place. Our daily lives would become unorganized if we do not follow the discipline. Everything in this world has discipline and organized by the discipline. Air, water and land give us the way to live life. The whole world, country, society, community, etc would become disorganized without discipline as everything needs discipline. Discipline is the nature which exists in everything made by the nature.

The Beginning

Genesis 1-1 In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

3 And God said, "Let there be light," and there was light. 4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning the first day.

6 And God said, "Let there be a vault between the waters to separate water from water." 7 So God made the vault and separated the water under the vault from the water above it. And it was so. 8 God called the vault "sky." And there was evening, and there was morning the second day.

9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. 10 God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. 13 And there was evening, and there was morning the third day.

14 And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, 15 and let them be lights in the vault of the sky to give light on the earth." And it was so. 16 God made two great lights the greater light to govern the day and the lesser light to govern the night. He also made the stars. 17 God set them in the vault of the sky to give light on the earth, 18 to govern the day and the night, and to separate light from darkness. And God saw that it was good. 19 And there was evening, and there was morning the fourth day.

20 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky." 21 So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

22 God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." 23 And there was evening, and there was morning the fifth day.

24 And God said, "Let the land

produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind." And it was so. 25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

26 Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals and over all the creatures that move along the ground."

27 So God created mankind in his own image, in the image of God he created them; male and female he created them.

28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground everything that has the breath of life in it I give every green plant for food." And it was so.

31 God saw all that he had made, and it was very good. And there was evening, and there was morning the sixth day.

Genesis 2- 2 Thus the heavens and the earth were completed in all their vast array. 2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3 Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Adam and Eve

4 This is the account of the heavens and the earth when they were created, when the Lord God made the earth and the heavens.

5 Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground, 6 but streams came up from the earth and watered the whole surface of the ground. 7 Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

8 Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. 9 The Lord God made all kinds of trees grow out of the ground trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

10 A river watering the garden flowed from Eden; from there it was separated into four headwaters. 11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12 (The gold of that land is good; aromatic resin and onyx are also there.) 13 The name of the second river is the Gihon; it winds through the entire land of Cush. 14 The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

15 The Lord God took the man and put him in the Garden of Eden to work it and take care of it. 16 And the Lord God commanded the man, "You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die." **Continue On Page 07**

FEED BACK

If you have any complaint/issue in your area, block, ward or district, please feel free to write us. We will forward your complaint to the concerned officer, department or minister. If your MP, MLA or Corporator are not fulfilling their responsibilities properly, write to us about them. We will forward your complaints/applications to the proper authorities. You are a responsible citizen and it is your duty to be aware of the issues of public interest. Your write ups, features and news pieces are also welcomed.
email-theswapnilsansar@gmail.com,
PH:0522-2970481,
MB:094157-68680.

'Father of the White Revolution'

Agency.Lucknow. Verghese Kurien, known as the 'Father of the White Revolution' in India, was a social entrepreneur whose "billion-litre idea", Operation Flood, the world's largest agricultural dairy development programme, made dairy farming India's largest self-sustaining industry and the largest rural employment provider, being a third of all rural income, with benefits of raising incomes and credit, riddance of debt dependence, nutrition, education, health, gender parity and empowerment, breakdown of caste barriers and grassroots democracy and leadership. It made India the world's largest milk producer from a milk-deficient nation, which doubled milk available per person



and increased milk output four-fold, in 30 years.

He pioneered the 'Anand pattern' of dairy cooperatives to replicate it nationwide, based on using suitable 'top-down' and 'bottom up' approaches simultaneously, to essentially a low-input, low-output Amul, his standalone cooperative then, and today India's largest food brand, where no milk from a farmer was refused and 70-80% of the price by consumers went as cash to dairy farmers who controlled the marketing, the procurement and the processing of milk and milk products as the dairy's owners, while hiring professionals for their skills and inducting technology, in managing it. A key invention at Amul, the world's first, was the production of milk powder from the abundant buffalo-milk, instead of from the conventional cow-milk, short in supply in India. Keen on a strong linkage between town and country, he surmounted skepticism and adversity with his indefatigable fighting spirit and outmaneuvering skills to capture a commanding share of the market of the city of Bombay (now, Mumbai), which got him wide attention.

He had the foresight to shrewdly use the clout resulting from its recognition, by employing his networking skills and resources at his command effectively, in negotiating international help and support from the governments of at least nine prime ministers of the country over more than five decades, all on terms set by him, making everyone who mattered come to Anand in Bombay's hinterland, where he stayed put, to see his showpiece venture, rather than meet them in the capital cities. Termed "a crocodile who swims in milk", he would steadfastly stave off meddling by politicians and bureaucrats while building his cooperatives to national scale and founding institutions, and encroachment by multinational companies on markets nurtured by him.

He also made India self-sufficient in edible oils, taking on a powerful, entrenched and violently resistant oil supplying cartel. Regarded as one of the greatest proponents of the cooperative movement in the world where, by unleashing the power of the people through people's own institutions, production by masses triumphs over mass-production, his work has lifted millions out of poverty in India and outside.

He was born on 26 November 1921 in Kozhikode, Kerala to a Syrian Anglican family. and schooled at Diamond Jubilee Higher Secondary School, Gobichettipalayam, in Coimbatore district (now in Erode district, Tamil Nadu) while his father worked as a civil surgeon at the government hospital there. He joined Loyola College in Madras (now, Chennai) at the age of 14, graduating in science with physics in 1940, and then got a bachelor's degree in mechanical engineering from the College of Engineering, Guindy which at that time was part of University of Madras, in 1943. He had to fend for himself as he was young for his age in every class. This according to him, developed his sense of independence. He lost his father at 22 and his grand-uncle moved his family to his home in Trichur (now Thrissur). A keen military cadet and a boxer at college, when he wanted to join the army as an engineer, his mother persuaded him to join the Tata Steel Technical Institute, Jamshedpur on a recommendation to the management by his uncle, who was a director with the Tatas, and from where he graduated in 1946, but soon found himself wanting to get away from the hangers-on and yesmen of his uncle.

So he left and applied for a government of India scholarship, and was chosen to study dairy engineering, an irrelevant discipline, much to his surprise and reluctance, but this time his uncle (by now, the finance minister) refused to bail him out. He was thus, sent to the Imperial Institute of Animal Husbandry in Bangalore (now, National Dairy Research Institute, southern station, Bengaluru) where he spent nine months, and merely bid time out to be sent to America. Here too, by choosing some dairying electives, rather perfunctorily, at Michigan State University, he returned with a master's degree in mechanical engineering, instead, in 1948. While there, when he found himself at the receiving end of racist jibes, in his words, "the Indian in him, saw him put the natives back in their place". Later, he would say, "I was sent to ... study dairy engineering (on the only government scholarship left) ... I cheated a bit though, and studied metallurgical and nuclear engineering, disciplines ... likely to be of far greater use to my soon-to-be independent country and, quite frankly, to me." He did train in dairy technology, with a sense of purpose eventually, in 1952-53, on a government sponsorship to New Zealand, a bastion of cooperative dairying then, and to Australia, when he had to learn to set up the Amul dairy. In 1949, Kurien was sent by the government of India to its run-down, experimental creamery at Anand, in Bombay province (later Bombay state and now part of Gujarat state since 1960), and began to work rather half-heartedly, to serve out his bond-period against the scholarship given by them for his master's degree. He began to while away his time going off to Bombay city on weekends and on some pretext of work or else, volunteering to tinker with the primitive dairy equipment of Tribhuvandas Patel, who sought his help to process the milk of farmers he had brought together after a strike in 1946, forming a cooperative society to purchase their milk, at Kaira (now, Kheda) nearby. He had already made up his mind to quit the government job mid-way and leave Anand but, was persuaded by Tribhuvandas to stay back with him after quitting them, and help him set up his dairy. Tribhuvandas's efforts and the trust placed in him by farmers inspired Kurien to dedicate himself to establishing that dairy cooperative, Kaira District Cooperative Milk Producers' Union Limited (KDCMPUL) (which came to be known popularly as Amul dairy), at Anand.

The farmers faced a problem of fluctuating milk production as surplus milk would find no takers in the flush season, and turned to the cooperative for help, where an idea took root to try convert this surplus to milk powder. Kurien's batchmate from America and dairy engineer H. M. Dalaya, who he persuaded to stay back at Anand after a mere visit, invented the process of making skim milk powder and condensed milk from buffalo milk, instead of from cow milk, said impossible by dairy experts around the world. In India, buffalo milk was plentiful while, cow milk was in short supply, unlike Europe where it was abundant. This was the reason Amul would compete successfully and well against Nestle, the leading competitor, which used cow milk to make them, and later against Glaxo for baby food. Later research by Dr. G. H. Wilster led to cheese production from buffalo milk at Amul. To cut costs, Kurien got a captive packaging-tin unit attached to the dairy in a collaboration.

Amul thus got dairy farmers organised in the villages and linked them directly to consumers in the market by eliminating middlemen, ensuring them a steady and a regular income even during the lean season, and a better quality produce at a competitive price, to the consumer in the large market of the reachable Bombay city, on a steady supply over well-paved village "milk roads" and a 'cold-chain'. It then took on established competitors, viz. government-run Aarey dairy's Bombay Milk Scheme and private-run Polson dairy, in the Bombay market, and gained a share with these products along with its famed butter.

He and his mentor Tribhuvandas were backed by quite a few political leaders and

Awards and honours
In 2014, all the dairy majors of the country, along with the Indian Dairy Association, resolved to observe Kurien's birthday, November 26, as National Milk Day.
1999 Padma Vibhushan - Government of India - 1997
Order of Agricultural Merit - Ministry of Agriculture, France
1993 International Person of the Year - World Dairy Expo
1989 World Food Prize - World Food Prize Foundation
1986 Wateler Peace Prize - Carnegie Foundation (Netherlands)
1986 Krishi Ratna - Government of India - 1966
1965 Padma Shri - Government of India
1963 Ramon Magsaysay Award - Ramon Magsaysay Award Foundation

bureaucrats of the time who saw merit in their pioneering cooperative model, of farmers willing to associate together for their produce and willing to be led by professionals

even whilst being owners of the cooperative. The nation had just gained political freedom from a colonial power who the leaders had seen extorting land tax unjustly from farmers in the face of crop failure. There had been many famines over the duration of that regime, so leaders were concerned over food security of the population. Being a newly independent nation, there was a desire to gain self-sufficiency in its consumed produce and therefore the thrust to indigenous production to substitute imports. Moreover, these nationalist leaders were influenced by socialist ideals of formation of social capital more than the formation of capital assets, and the Gandhian philosophy of production by masses triumphing mass-production in a resource-constrained nation. At the same time, the new government's policies were open to the skills and learnings of modern experts, research and high-technology and aid from worldwide.

That the initial lot of farmers all belonged to the single clan of Tribhuvandas's predominant caste-grouping also helped in bringing all of them together quickly, as a single cooperative union before farmers from other castes took interest and joined in. Rather than focusing directly on removing caste and class conflicts which get entrenched as vested interests, instead, he worked singularly on the belief that economic self-interest of all sections of the village-society would make them align together to grow their cooperative.

Amul's cooperative dairying venture succeeded and word spread around. Dignitaries, researchers and trainees, and common folk alike, would visit Anand to learn more about it. Earlier, then prime minister Nehru, had already visited Anand to inaugurate Amul's plant, the largest in Asia, and embraced Kurien for his groundbreaking work.

In 1956, Kurien visited Nestle in their home country, on the commerce and industries minister's concern to ask them to bring down imported inputs of their Indian production and have more Indians inducted, but they told him that making condensed milk "could not be left to the natives". He stormed out of that meeting after giving them an earful, came back and ramped up Amul's production and market of condensed milk, and after two years got the government to ban the import of condensed milk into the country. Amul faced serious competition from imported butter, especially from New Zealand. The then finance minister came to trust Kurien so much, that whenever Kurien would ask him to cut imports of butter it would be done every time, in tandem with a mere promise of an incremental increase of his production to make good any shortage. And every single time he kept his word and the markets never faced any shortage of butter. During the 1962 Indo-China war, the government depended on Kurien to step up supplies to the army. He had to divert these away from his civilian market. When Polson sensed an undue advantage in this and started grabbing his market share, Kurien was blunt to him and made sure the government froze Polson's production lines, as part of the war effort.

In 1965, Prime Minister Lal Bahadur Shastri tasked Kurien to replicate the dairy's Anand pattern nationwide for which, the National Dairy Development Board (NDDB) was founded under Kurien on his conditions, that it be independent of governmental control and that it be set up at Anand, away from the capitals and closer to farmers. Kurien was mindful of meddling by the political class and bureaucrats sitting in the capital cities, letting it be known upfront.

He was bold in dealing with donors like the UNICEF for aid, and confronted the New Zealand government and a powerful lobby in countries which, he realised with some foresight, wanted to "convert aid into trade" for their companies, at a cross-purpose to his wanting India to convert aid to become self-made. As what the donors would eventually come to want, would have harmed his fledgling dairies, instead, he used the proceeds from the sale of that "mountains and lakes" of dumped aid in the Indian markets as his "billion-litre idea" to stem the movement of high-yield cattle of native breeds to urban areas, which subsequently, **Continue On Page 07**

Remembering Bharat Ratna Pandit Govind Ballabh Pant

Agency.Lucknow-Pandit Govind Ballabh Pant was a freedom fighter and one of the architects of modern India. Alongside Mahatma Gandhi, Jawaharlal Nehru and Vallabh Bhai Patel, Pant was a key figure

Legislative Assembly of the United Provinces of Agra and Oudh.

Known as an extremely capable lawyer, Pant was appointed by the Congress party to initially represent Ramprasad

Bismill, Ashfaqulla Khan and other revolutionaries involved in the Kakori case in the mid 1920s. In 1930, he was arrested and imprisoned for several weeks for organising a Salt March inspired by Gandhi's earlier actions. In 1933, he was arrested along with Harsh Dev Bahuguna (Gandhi of

continuing even after India's independence in 1947.

His judicious reforms and stable governance in the Uttar Pradesh stabilised the economic condition of the most populous State of India. Among his achievements in that position was the abolition of the zamindari system. Also he passed the Hindu Code Bill and made monogamy compulsory for Hindu men and gave the Hindu women the rights of divorce and inheritance to ancestral property. His rich and judicious experience was sought in India's political capital. Pant moved from Lucknow to New Delhi to be sworn in as Cabinet Minister without Portfolio in the Union Cabinet on 3 January 1955. Pant served as Union Home Minister from 1955-1961. Pant was appointed Minister of Home Affairs in the Union Cabinet on 10 January 1955 in New Delhi by Pt. Jawaharlal Nehru. As Home Minister, his chief achievement was the re-organisation of States along linguistic lines. He was also responsible for the establishment of Hindi as an official language of the central government and a few states.

During his tenure as the Home Minister, Pant was awarded the Bharat Ratna. on 26 January 1957 for his selfless service as an Independent activist, Chief

Minister of Uttar Pradesh and Home Minister.

In 1960, he suffered a heart attack. He was treated by top doctors in India, including his friend Dr Bidhan Chandra Roy, the then Chief Minister of West Bengal. His health started deteriorating and he died on 7 March 1961 at the age of 74, from a cerebral stroke. At that time he was still in office as the Home Minister of India. Mourning him, Dr Rajendra Prasad, the then President of India was quoted as saying, "I had known Pandit Govind Ballabh Pant since 1922 and in this long period of

association it had been my privilege to receive from him not only consideration but also affection. This is no time to assess his labour and his achievements. The grief is too intense for words. I can only pray for peace to his soul and strength to those who loved and admired him". Govind Ballabh Pant's son, Krishna Chandra Pant, was also a politician. He comes from a family of bureaucrats, Army, Police personnel and scientists. His close relative H.C Pant served as the undersecretary in the Ministry of Tele communications.

Institutions and monuments

Govind Ballabh Pant Social Science Institute, Allahabad-Govind Ballabh Pant University of Agriculture and Technology, Pantnagar Govind Ballabh Pant High Altitude Zoo, Nainital-Govind Ballabh Pant Engineering College, Pauri Garhwal, Uttarakhand-Govind Ballabh Pant Hospital, New Delhi-Govind Ballabh Pant Engineering College, Delhi-Govind Ballabh Pant Institute of Technology (G.B Pant Polytechnic), New Delhi-Govind Ballabh Pant Children Hospital, Srinagar-Govind Ballabh Pant Institute of Himalayan Environment and Development, Almora, Uttarakhand-Govind Ballabh Pant Sagar is an Artificial lake at Sonebhadra, Uttar Pradesh-Govind Ballabh Pant Memorial Government Post Graduate College, Rampur Bushahr-Government Govind Ballabh Pant Polytechnic, Mohan Road, Lucknow-Govind Ballabh Pant Chhatra Bhawan, Belgachia, Kolkata-Govind Ballabh Pant Hospital, Agartala, Tripura-Govind Ballabh Pant Hospital, Port Blair, Andaman Nicobar Islands-Uttarakhand Mahaparishad is a society NGO at Lucknow, Uttar Pradesh-Pant on a 1965 stamp of India-Pant on a 1988 stamp of India-Statue of Pant at Mall Road, Nainital- Statue of Pant near Sansad Bhavan, New Delhi



in the movement for India's Independence and later a pivotal figure in the Indian Government. He was one of the foremost political leaders of Uttar Pradesh (then known as United Provinces) and a key player in the unsuccessful movement to establish Hindi as the national language of Indian Union.

Today, as a mark of tribute, several Indian hospitals, educational institutions and foundations bear his name. To honour his exemplary services to the nation, Pant received India's highest civilian honour, the Bharat Ratna, in 1957.

Govind Ballabh Pant was born on 10 September 1887 in Khoont village on the slopes of Shyahi Devi hill near Almora, in a Karhade Brahmin family his father migrated Pune Maharashtra to Uttar Pradesh, having their roots in Maharashtra. His mother's name was Govindi Bai. His father Manorath Pant was a government official who was constantly on the move, and hence Govind was brought up by his maternal grandfather, Badri Dutt Joshi, an important government official locally, who played a significant part in moulding his personality and political views.

Pant studied at Allahabad University and subsequently worked as a lawyer in Kashipur. Here, he began active work against the British Raj in 1914, when he helped a local parishad, or village council, in their successful challenge of coolie begar, a law requiring locals to provide free transportation of the luggage of travelling British officials. In 1921, he entered politics and was elected to the

Choukot) and imprisoned for seven months for attending a session of the then-banned provincial Congress. In 1935, the ban was rescinded, and Pant joined the new Legislative Council. During the Second World War, Pant acted as the tiebreaker between Gandhi's faction, which advocated supporting the British Crown in their war effort, and Subhas Chandra Bose's faction, which advocated taking advantage of the situation to expel the British Raj by all means necessary. In 1934, the Congress ended its boycott of the legislatures and put up candidates, and Pant was elected to the Central Legislative Assembly. His political skills won the admiration of the leaders of the Congress, and he became deputy leader of the Congress party in the Assembly.

In 1940, Pant was arrested and imprisoned for helping organise the Satyagraha movement. In 1942 he was arrested again, this time for signing the Quit India resolution, and spent three years in Ahmednagar Fort along with other members of the Congress working committee until March 1945, at which point Jawaharlal Nehru pleaded successfully for Pant's release, on grounds of failing health.

Premier of United Provinces 1937/ Chief Minister of Uttar Pradesh 1950. Pant took over as the Chief Minister of the United Provinces from 1937 to 1939.

In 1945, the British Labour government ordered new elections to the Provincial legislatures. The Congress won a majority in the 1946 elections in the United Provinces and Pant was again the Premier,

हेल्पलाइन नम्बर

डी.आर.जी. रोज लखनऊ 945440212, एसएसपी 9454400290, इमरजेन्सी पुलिस 100, 2629999, फायर 101, एम्बुलेंस 108, महिला हेल्पलाइन 1090, चाइल्ड हेल्पलाइन 1098, फायर सर्विस आलमबाग 2455555, चौक 2253188, हजरतगंज 2622222, एसजीपीजीआई 2668111, गाजीपुर 2348100, बीकेटी 05214-298222, पुलिस स्टेशन कन्दोल रुम 2229999, आलमबाग 2451205, अलीगंज 2324930, अमीनाबाद 2224635, कैण्ट 2456322, पिनहट 2815832, चौक 2255472, हसनगंज 2786592, हजरतगंज 2222333, महिला थाना 211165, हुसैनगंज 2215352, गाजीपुर 2344900, गोमती नगर 2393400, कैसरबाग 222767, खाला बाजार 2269004, कृष्णानगर 2470606, मडियाव 2362600, नाका 2684286, सआदतगंज 2649556, तालकटोरा 2418718, ताकुरगंज 2249991, यजीरगंज 2223836, इटौगा 05212-296227, पूर्व सर्किल आलमबाग 9454403838, आशियाणा 9454403841, बन्धरा 9454403843, कैण्ट 9454403845, नौतमपल्ली 9454404206, हजरतगंज 9454403853, हुसैनगंज 9454403854, कृष्णानगर 9454403846, महिला थाना 9454403860, मानक नगर 9454403863, सरोजनी नगर 9454403869, टाव्स गोमती सर्किल अलीगंज 9454403839, पिनहट 94544038463, हसनगंज 9454403852, गाजीपुर 9454403848, गोमती नगर 9454403849, गुडम्बा 9454403851, इन्दिरानगर 9454403883, जानकीपुरम 9454403878, मडियाव 9454403864, मसनगर 9454403859, विभूतिखण्ड 9454403880, पश्चिम सर्किल अमीनाबाद 9454403840, चौक 9454403847, कैसरबाग 9454403846, खाला बाजार 9454403844, नाका 9454403867, सआदतगंज 9454403870, तालकटोरा 9454403871, ताकुरगंज 9454403872, यजीरगंज 9454403874, पारा 9454403875, देहात सर्किल बीकेटी 9454403842, गोसाईगंज 9454403855, काकोरी 9454403856, इटौगा 9454403856, मोहनलालगंज 9454403865, माल 9454403861, मलिनबाद 9454403862, नगरम 9454403866, निगोश 9454403868, पीजीआई 9454403876, एसपी फ़ाइम 9454401089, पूर्वी 9454401087, गामीण 9454401083, दास गोमती 9454401086, पश्चिम 9454401088, टैफिक 9454401085, रेलवे 9454400340, एलओ 9454403879, विद्यान सगा 9454401503, क्षेत्राधिकारी आलमबाग 9454401489, अलीगंज 9454401494, बरहरी का तालाब 9454401500, चौक 9454401491, गोमती नगर 9454401499, हजरतगंज 9454401495, खाला बाजार 9454401496, मलिनबाद 9454401492, मोहनलालगंज 9454401493, मसनगर 9454401498, सरोजनीनगर 9454401490, टैफिक 9454401501, कैसरबाग 9454401497, गाजीपुर 9454403879, जीआरपी 9454401696, सेडवेजआमलबाग 2458096, चाखान 2450988, कैसरबाग 2222503, एयरलाइन्स इंडियन एयरलाइंस 2226623, रिजर्वेशन पूरताछ 2436132, एयर इण्डिया 2638600, जेट एयरवेज 2239614, एयरपोर्ट 2434009, रेलवे पूरताछ 1331,1332, पूरताछ 132,135, रिजर्वेशन 2635841, बादशाहनगर 2358182, शिक्कत 2217791, क्लब अथ जिमखाना 2215436, लखनऊ क्लब 2273932, गोल्फक्लब 2220631, एमबी क्लब 2480045, प्रेस क्लब 2220601, एम्बुलेंस बलरामपुर अस्पताल 2224040, सिविल अस्पताल 220065, सिविल अस्पताल महानगर 2321784, कैण्ट अस्पताल 2480813, मेडिकल कालेज 2257450, एसजीपीजीआई 2668700, इण्डियन टेक्नॉस 2225159, अस्पताल बलरामपुर अस्पताल 2224040, सिविल अस्पताल 239007, सिविल अस्पताल महानगर 2321784, फातिमा अस्पताल 2323195, एसजीपीजीआई 2440005-6-7, सेवा अस्पताल 2363151, नौरु हस्पिटल 2322003, 2333375, उर्मिला हस्पिटल 2757829275, 23244258, विवेकानन्द पोली क्लीनिक, लिम्ब सेन्टर 2220659, अथ हस्पिटल 2454922, टीबी क्लीनिक 2693955, लाइफलाइन 2763433, रेलवे हस्पिटल 2388203

Continue From Page 02

Arrived in India as a common

having divided this Interest in three portions or parts one – for the relief of the poor of Lucknow of any religion – for the poor of

Christians and those of other denominations. It was only in 1935 that native Indians were permitted to join the school.

named James Zulphikar, who was said to have been adopted by Martin. Both figures are dressed in 18th-century Indian costume, and Boulone is holding a fishing rod. Boulone is buried in a purpose-built Muslim tomb in the grounds of the College. It is here that a few rupees are given out once a month to the poor people of Lucknow, in accordance with the instructions in Martin's will.

Claude Martin has had his admirers and detractors. He was indeed a complex person. Part adventurer, part polymath, part colonial agent, part lover of Oriental life, but how did Claude Martin view himself?

Chandan Mitra in his book Constant Glory has this self-introspective analysis from Martin: "I have always refused to give up the French nationality, but of which France do I belong? That of Louis XV, where I have only known misery before embarking on the L'Orient? That of philosophers, of terror bathing in blood, or that of Bonaparte whose eastern dream has just been dissipated, after leaving Tipu Sahib alone against the English? I have collaborated for his defeat and then after he lost I have been rewarded by some gold sprinkling on my uniform—a vain plaything for my vanity. By my perseverance and hard work I have accumulated a fortune from this country which is my second motherland. I have not cheated the people who have passively succumbed to the yoke of corrupt men."

Claude Martin died on 13 September 1800 at the Town House, Lucknow. According to his last wishes, he was buried in the vault specially prepared for his remains in the basement of Constantia in Lucknow. The inscription on his tombstone reads: Major-General Claude Martin.

Martin never married but, as a nabob, he had close and long relationships with several mistresses, which was the normal practice in that era. His favourite mistress was a girl called Boulone (c.1766–1844), who was some thirty years younger than Martin. He had bought her as a young girl aged nine. Martin always claimed that they lived happily together, but Boulone must inevitably have harboured feelings of jealousy when Martin introduced younger mistresses into the household. Boulone is commemorated in a small gilt-framed painting in the Blue Room of La Martinière. She is pictured next to a young boy



Calcutta – for the relief of the Poor of Chandernagpur".

Of all the European adventurers, Claude Martin is singular in that he left the greater part of his wealth to a variety of charities. Being almost entirely self-educated, he realised the value of formalised education and willed a major part of his fortune to the creation of three institutions of learning in Calcutta, Lucknow and in his birth town of Lyon in France which are all named La Martinière College.

The schools all celebrate Founder's Day on 13 September, the anniversary of Martin's death.

Claude Martin's ideas on education are reflected in the following extract from his writings: "I have read a lot, pen in hand, often under difficult conditions, and I know the value of the first rudiments inculcated by the parson of St. Saturnin. That is why I divide my fortune in two. I want to thank all those who have been around me by making their life easier after my death. I also want to give the children of both Lyon and India, the instruction which I received with so much difficulty. I want to make it easy for young people to get access to knowledge, specially the sciences."

Ironically, Claud Martin had willed part of his fortune for the education of children in India without specific mention to race and creed. However, at the turn of the Nineteenth century the attitude of British rulers in India changed to a Victorian and imperialist outlook, resulting in the formation of the school in Calcutta, after 30 years of litigation as meant for European Christians only, though permitting Catholics, Armenian

Continue From Page 01

Azadari in Lucknow

besides the top ranking ML leaders such as Raja of Mahmudabad and Raja of Pirpur would together court arrest. A conference arbitrated by Maulana Azad failed to produce a settlement. The next day was the Barawafat, and the Sunnis performed a Madhe-Sahaba procession. The Shias were also allowed a procession, and a riot occurred during which several people were killed. The district authorities banned the public recitation of Madhe-Sahaba and Tabarra in processions and meetings held in public places in 1940 (the following year). The Shia-Sunni problem of Lucknow persisted through the 1940s. In early 1950s too district administration kept refusing Madhe-Sahaba processions and counter processions and courts upheld such stands. After unrest in the earlier part of the year, a riot occurred on 26 May 1969 after a Shia procession was brick-batted from a Sunni mosque near Mahmood Nagar. Following the ban in 1977 Shia leadership and community continued to agitate peacefully and annually offered mass arrests during period of Muharram. These practices for protests continued for 20 years until 1997 during which processions were banned on public roads while majalises and processions were allowed in private campuses such as homes, Imambarahs, Karbala, etc.

As of 2010 the district administration allows only a limited number of processions, and security is tight. On 17 December 2010 on day of Ashura Shia Sunni clash in Lucknow happened which left three injured.

In 2013, on 16 January two people were killed and several more seriously injured when gunmen fired shots at people coming out of a "majlis" at Deputy Saheb ka Imambarah in the Wazirganj. The next day, two youths were attacked at a protest while placing the body of one of the victims the Chowk crossing.

Arrived in India as a common soldier and died at Lucknow on the 13th of September, 1800, as a

Continue From Page 03

Hero of Heroes

enemy high explosive shell. Havildar Abdul Hamid's brave action inspired his comrades to put up a gallant fight and to beat back the heavy tank assault by the enemy. His complete disregard for his personal safety during the operation and his sustained acts of bravery in the face of constant enemy fire were a shining example not only to his unit but also to the whole division and were in the highest traditions of the Indian Army. The award was announced on 16 September 1965, less than a week

after the battle that cost his life. The award was presented to his spouse, Rasoolan Bibi by Sarvepalli Radhakrishnan, then President of India during the 1966 Republic Day Parade. Prime Minister Narendra Modi paying tribute to Abdul Hamid at Asal Uttar; 11 November 2015. In his memory, a mausoleum was constructed on his grave by

Rasoolan Bibi, widow of 1965 Indo-Pak war hero and Param Vir Chakra awardee Abdul Hamid, passed away in her native Dhamapur village here on 3 rd. August 2019.

Family sources said 90-year-old Rasoolan Bibi had been unwell for some time.

the 4th Grenadiers at Asal Uttar and each year a "mela" is organised on the date of his martyrdom. The residents of Asal Uttar have named and operate a dispensary, library and school in the village. In his honour, the Army Postal Service issued a special cover on 10 September 1979. In the 1988 Television serial Param Vir Chakra by Chetan Anand, Abdul Hamid is played by actor Naseeruddin Shah. A pictorial postage stamp of value Rs 3 was issued by India Post on 28 January 2000 as part of a set of five postage stamps on gallantry award winners. The stamp had Abdul Hamid's bust on it along with an illustration of a jeep with recoilless rifle. Hamid's widow, Rasoolan Bibi had met President of India Pratibha Patil in Lucknow in 2008 with a number of requests including creation of a military recruitment center in his village, converting Hamid's home in Dullapur into a memorial, observing the day of his martyrdom as an occasion at the national level and help for her grandchildren to get government employment. A memorial to Abdul Hamid was constructed in his home village of Dhamapur but later fell into neglect. The memorial was renovated in 2011 by the Flags of Honour Foundation on Hamid's 46th death anniversary. The renovation included the installation of a new statue of him, repair and painting of gates and boundary and improvement of the garden. Indian Member of Parliament Rajeev Chandrasekhar, founder of Flags of Honour, spoke on the occasion. (AGENCY)

Continue From Page 04

The Beginning

18 The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him."

19 Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. 20 So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found. 21 So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. 22 Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.

23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

24 That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

25 Adam and his wife were both naked, and they felt no shame.

Genesis 3

The Fall

3 Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden?'"

2 The woman said to the serpent, "We may eat fruit from the trees in the garden, 3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

4 "You will not certainly die," the serpent said to the woman. 5 "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil." 6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it

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'Father of the White Revolution'

would face needless slaughter, reverse this flow by setting up milksheds and dairies all over the nation and stabilise the markets of big cities for their ensuing produce. International experts who visited Anand, were so fascinated by Kurien's work that, they would stay back for extended periods of time wanting to work alongside him. In return, Kurien would engage them for their

managers for the cooperatives.

Intervening in markets of other produce and aiding internationally

He prevailed on prime ministers, Indira Gandhi and Rajiv Gandhi on setting up cooperatives and plants, and manage the intervention in fruits and vegetables and oilseeds and edible oils markets during their tenures, respectively, like he had

as the country opened up all its other markets to them following globalisation, after decades of protection. India became the world's largest milk producer by 1998, surpassing the United States of America, with about 17 percent of global output in 2010-11.

In 1998, he prevailed upon then prime minister Vajpayee to appoint Dr. Amrita Patel his

have proven Kurien's making of cooperative dairying a formidable marketing entity and his opposition to its privatisation and globalisation correct, with hardly any private corporate or multinational brand making any profit in the markets, right since dairy businesses were opened up for them, even as Amul and other state federations' cooperative brands, surge way ahead profitably as market leaders in India, with Amul busy exporting to many other countries, even after him.

Film-maker Shyam Benegal wanted to make Manthan ("churning of the milk ocean", in Hindu mythology) a story based on Amul, but lacked funds. Kurien got his half a million member-farmers to contribute a token two rupees each for the making of the movie. It struck a chord with the audience when it was released in Gujarat in 1976. Truckloads of farmers came to see "their film", making it a success at the box office, emboldening distributors to release it before audiences nationwide. It was critically acclaimed and went on to win national awards the following year, was later shown on national television and was sent for Oscar. An anti-climax starts building up towards the last fifteen minutes of the movie where, once external agents have come to a village, overcome vested interests, brought villagers together to set up a dairy cooperative and then withdrawn, only to have the village go back to its old ways, the defining moment of the film comes in the last couple of minutes, which captures the essence of Kurien's work, and realisation takes hold among a skeptical gathering when an unwearied villager (played by Naseeruddin Shah) tells them, "Arre, kyun nahi chalegi! Hum sab milke chalayeenge isko. Kya un logon ki hai yeh! Sisoti aapdi chhe! Aapdi banaayi!" (And how shall it run! Heck, we will run it. All of us together. No need anyone else! The cooperative society belongs to us, made by us!)

The movie's success led Kurien to another idea. A vet, a milk technician and a fodder specialist, who could explain the value of cross-breeding of milch cattle, as was shown in the film, would tour other parts of the country in real life along with the film's prints, to woo farmers to form cooperatives of their own. UNDP would use the movie to start similar cooperatives in Latin America and show it in Africa.

Kurien's support was crucial in making, the 'Amul girl' ad campaign (advertising with a larger public message), one of the longest running for decades now, and Surabhi, a TV series on Indian culture, which used to fetch millions of postcards from viewers, weekly, one of the longest running on national television. In 2013, Amar Chitra Katha brought out the comic book Verghese Kurien: The Man

with the Billion Litre idea. He would network with relatives accomplished in their field and often got sound advice and assistance on his work, be it by his cousin, Ravi J. Matthai, the first director of IIM at Ahmedabad nearby, on setting up an institute, from scratch, ground-up (ie. IRMA), rather than sponsor students at IIM as the cooperative's recruits, or the importance of branding and advertising his products from his wife's brother-in-law.

Kurien died after a brief spell of illness aged 90 on 9 September 2012 at a Nadiad hospital, near Anand, followed by his wife a few months later in Mumbai. She hosted the endless stream of visitors to Anand. She would say that he worked hard but never brought work back home and was in bed by 9 pm, only to wake up in the dead of night to catch the earliest morning flight after some road travel. Brought up a Christian, Kurien later became an atheist, and was cremated. A daughter and a grandson survive them. In his later years, on being asked by his daughter to retire and come stay with her at her home in another city, he replied that Anand was his home and he will remain there and never quit working. Even as his most expensive personal possession was a mere watch gifted him by his grandson, he would take pride in the farmers' money providing the air-conditioned house and luxury-model car at his disposal, and spared no expense with it for constructing a modern IRMA campus and facilities for its residents, saying, "These students are my princes, and if you want to make them kings (who will go out to conquer), you cannot have them stay in a pigsty".

Kurien, who spent most of his life in Gujarat and gained the affection and the respect of its people, was unable to get any landlord to rent him a room when he first arrived in Anand, as besides being unable to speak the language of the place, he was "a bachelor, a non-vegetarian and a Christian". He never spoke the language of the state despite understanding it later on, nor was he used to drinking milk.

In 2014, all the dairy majors of the country, along with the Indian Dairy Association, resolved to observe Kurien's birthday, November 26, as National Milk Day.

Kurien either headed or was on the boards of several public institutions and also received honorary doctorate degrees from universities in India and around the world. Lectures by eminent speakers are held in his memory, to apply "lessons from the dairy sector" through his work, to ongoing rural issues such as 'an Amul model for pulses' or using management strategies for rural India's social organisation or using his work in organising funds to promote 'growth with justice'.



expertise on salaries arranged from the aid money.

The Anand dairy was replicated in Gujarat's districts around it and he set all of them under Gujarat Co-operative Milk Marketing Federation Ltd. (GCMMF) in 1973 to sell their combined produce under a single Amul brand. Many states would emulate setting up their federations based on this pattern with varying degrees of success, notably, with Karnataka's brand Nandini, Rajasthan's brand Saras and Bihar's brand Sudha, not just dominating their respective state markets but intervening in neighbouring states, today.

Shastri also took Kurien's help to set right the government's mismanaged Delhi Milk Scheme, where he moved in swiftly to

done for milk during Operation Flood. Brands resulting from these - Dhara (Operation Golden Flow for cooking oils), Mother Dairy (Operation Flood) and Safal (for vegetables) are household names today.

He played a key role in setting up similar cooperatives across India and outside. In 1979, Premier Alexei Kosygin invited Kurien to the Soviet Union for advice on the cooperatives there. In 1982, Pakistan invited him to set up dairy cooperatives, where he went leading a World Bank mission.

Around 1989, China implemented its own Operation Flood-like programme with the help of Kurien and the World Food Programme. Then prime minister Narasimha Rao sought

successor at NDDDB, who he had groomed under him consciously to keep government bureaucrats away from the post, to protect NDDDB's independence from the government. Later, he had differences with her on the direction she was taking cooperative dairying by merely focusing on production and yield targets through corporatisation and competition, at the expense of weakening the cooperative institutions of the country, for instance, marketing no longer remaining with the farmers' cooperatives, getting handed over to private or corporate interests, as that would mean foregoing the ability to determine the price to be paid by consumers, the quality of the produce to be offered to them, and

Death Anniversary

break a contractor's cartel and set prices right in the face of the pampered though politically-networked section of consumers of the capital city, before they could lobby against the move.

In 1979, he founded the Institute of Rural Management Anand (IRMA) to groom

his help to set up the dairy cooperative of neighbouring Sri Lanka which was done by NDDDB, later in 1997, in a collaboration with them.

In the 1990s he lobbied and fought hard to keep multinational companies from entering the dairy business even

also losing the 'lion's share' of the money paid by the consumer to these corporates, with their cooperatives merely carrying out procurement and processing functions and that too at the dictats of those who would now control marketing. He quit as GCMMF chairman in 2006 following dwindling support from new members on the governing board and mounting dissent from his proteges, some calling his way of working, rather late in the day, dictatorial, backed by political forces desperate to make inroads into the cooperative dairy's district unions.

The Amul federation, GCMMF, continues ridden with factionalism and court disputes over its control yet, time seems to

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