

75  
Years  
OF EXCELLENCE



# SHAPING A FORESTER

INDIRA GANDHI NATIONAL FOREST ACADEMY





75  
*Years*  
OF EXCELLENCE

SHAPING A  
FORESTER

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"THERE IS A WAY THAT NATURE SPEAKS, THAT  
LAND SPEAKS. MOST OF THE TIME WE ARE  
SIMPLY NOT PATIENT ENOUGH, QUIET ENOUGH,  
TO PAY ATTENTION TO THE STORY."

Linda Hogan



## FOREWORD

**R.K. Goel**

*Director,  
Indira Gandhi National  
Forest Academy*

*The platinum jubilee of an organization is a moment for satisfaction, re-dedication and above all, serious introspection. We share these sentiments as this year marks the platinum jubilee of the Indira Gandhi National Forest Academy.*

*Forestry is not merely a subject of academic discussion but a philosophy in its own. While a forester must be proficient in subjects including botany, silviculture, engineering, entomology and above all rural development including tribal welfare, he has to possess an instinctive sensitivity to forests which are more a dynamic entity. At the same time, a forester has to recognize the symbiotic relationships between the forests and the forest dependent communities, especially tribals who are conserving forests since time immemorial. The forest academy has the mandate of moulding young minds into true foresters who are capable of addressing their ever-expanding responsibilities. Comprehensive classroom lectures, field exercises and visits to forests all over the country are designed to give them the wide exposure to forestry practices so as to accomplish this complex task besides feel of diverse socio-economic conditions, culture and ethnic diversity prevailing in various parts of our country.*

*While we derive satisfaction in our heritage and past accomplishments in grooming generations of foresters in the seventy-five years of its existence, it is also the time to introspect and to recognize the future challenges ahead that will test the edifice and foundation of institute in the coming years. Forestry has now assumed local, national and global ramifications as the impending global warming and consequent scenario of climate change has led comity of nations to find ways and means of addressing Green House Gas emissions comprehensively. Forests are now increasingly recognized as massive carbon sinks to address issues like REDD+. The future role of forest officers will involve wider vision and sensitivity to ensure holistic, inclusive as well as progressive conservation and management of forests in India. The process of training will require to address these new challenges.*

*I congratulate Sh. Shashi Paul, Additional Professor for the tremendous efforts made by him in the preparation of such an informative and useful Coffee Table Book.*

*I re-dedicate the Indira Gandhi National Forest Academy to the task of moulding foresters in the new millennium to address emerging challenges and issues.*



**Shashi Paul, I.F.S**  
Additional Professor,  
IGNFA

## ACKNOWLEDGEMENTS

*The Indira Gandhi National Forest Academy (IGNFA) started its journey as Indian Forest College (IFC) 75 years ago and since then has been the alma mater for every senior forest officer trained in India. It is a matter of pride and tremendous honour to record the history of this great institution. First and foremost I bow my head in humble recognition of this extraordinary institution, of which I was the fortunate alumnus to be given the privilege of working on this valuable project. It is an informal historical account, taken from open and available sources, so no originality of any kind is claimed. Information gathered has been drawn from various sources like *The Indian Forester*, *The Forests of India* by E. P. Stebbings, *100 Years of Indian Forestry* by Forest Research Institute, *In Retrospect-the Story of a Bureaucrat* by Sh. M. Habib Khan, *History of Forestry in India* edited by Ajay S. Rawat, *Forests and Forestry* by K.P. Sagreiya and records of IFC/IGNFA. This information is supplemented by discussions with various senior officers. All these sources are duly acknowledged.*

*This type of historical compilation, due to its nature, depends upon co-operation and contributions from many different quarters. I am grateful for the help received from a number of officers and institutes in the course of this project. It would be impossible to name all those who helped, but I would fail in my duty if I did not mention at least some of them.*

*I express sincere gratitude to Sh. A. K. Wahal, ex-Director, IGNFA for starting and taking forward the idea of a 75 Year Anniversary Coffee Table Book. He remained engaged throughout the project, from developing the title of the book, to finalizing its text. I also acknowledge the help and guidance provided by Dr. R. D. Jakati, Director IGNFA (Retd.) and Sh. R. K. Goel, present Director of IGNFA. I would like to make special mention of the contribution made by Sh. T. Rabikumar, formerly Associate Professor at IGNFA. We started this work together and he was my active partner in this work as long as he was in the Academy. Even after joining his cadre he remained actively engaged and provided many valuable inputs. I am also thankful to Dr. Alok Saxena, Additional Director IGNFA, Dr. Subhash Ashutosh, Professor IGNFA, Sh. C. Bhaskar, Professor IGNFA and all the faculty members and staff of IGNFA for providing help and guidance every step of the way.*

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*I also wish to put on record the help received from Sh. Ron VanPeurseem of SHIFT Digital in editing the content and Xpressions Print & Graphics Pvt. Ltd. for giving shape to our thoughts through this volume. Finally, I am grateful to the IFS Probationers of 2010-12 and 2011-13 Courses and all others who contributed to the production of this book, "Shaping A Forester".*

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# ORIGINS

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From Ancient Times  
Through 1932

WHY DO WE CARE FOR THE  
FORESTS? ARE WE IMPOSING  
SOMETHING UNNATURAL, AND  
FORCING AN UNWANTED  
INFLUENCE OVER OUR LAND?  
OR ARE WE SIMPLY GIVING LIFE  
AND EXPRESSION TO A VERY  
DEEP PART OF INDIA'S SOUL? WE  
BELIEVE THAT THE WORK DONE  
AT THE INDIRA GANDHI  
NATIONAL FOREST ACADEMY  
AND BY THE OFFICERS OF THE  
INDIAN FOREST SERVICE IS  
TRULY AN EXPRESSION OF OUR  
NATION'S SOUL

# CARING FOR THE FORESTS

CHAPTER

01





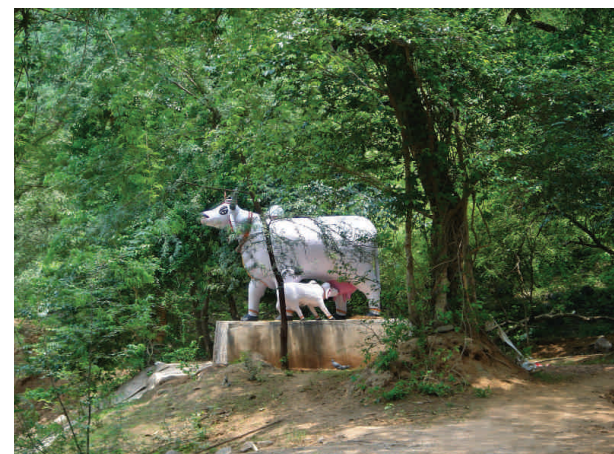
→ Forest Conservation practices in India

Clockwise from top

- Sacred Animal
- Sacred Trees
- Sacred Groves

Caring for the forests and for the wildlife is rooted in values and beliefs that have shaped the soul of India from its birth.

Religious values are like the banks of a river, guiding its waters as they course their way towards their final destination. And the religious values in our land, from time immemorial, have pointed us towards the care of the forests in general, and the special protection of many particular species of plants and animals. A few sacred species, known to many of us, are the *Ficus*, *Anthocephalus* and *Aegele*, but the basic attitude of love and respect towards all living things is evident to all who know India.





Given this key piece of India's soul, it's no wonder that we find sacred groves scattered throughout the entire country. We have the Sarna and Gumpa forests, and we have the Than, Kavus, Deo Bhumi, Kovilkadu, Law Lyngdoh, Jahera and Orans, just to name a few. India's deep felt love for the forests is undeniable when we remember that during pre-British India about 10% of the country's surface was covered by sacred groves. India's religious beliefs afforded complete protection to these groves which, in turn, had great ecological significance in biodiversity conservation and the recharge of aquifers.



Forest conservation practices were lived out quite naturally by the earliest communities in our land. Indeed the very socio-cultural systems in which our first communities flourished demonstrated an inherent bent towards the protection of both forests and wildlife. For example, the local tribal people of the Bastar area of present day Chhattisgarh celebrated the Ama Tiyar festival. This special Mango Festival insured that the mangoes would be given adequate time to ripen, even prohibiting the collection of fallen mangoes until birds and animals had enjoyed their share and there were seeds lying on the ground for natural regeneration. Even the children knew to leave the mangoes alone until the great day was determined and the Ama Tiyar festival would announce that there were sufficient ripened mangoes, and all could freely harvest. The Kols of Madhya Pradesh provide another example. They would use the Palash root (*Butea* species) for making rope. In order to preserve this precious plant, they would never harvest the root without also planting a few seeds in that same place. The Kesar Chhanta forests of Rajasthan give us one more example, where the people of the Aravali Hill ranges would jealously watch for signs of a forest's deterioration. When such was spotted, Saffron would be brought from a temple and ritually sprinkled around the perimeter of the handicapped section of woods, accompanied by the ceremonial beating of drums which would serve to put all on notice that this forest was being closed. The local people would strictly protect the specially marked portion, and would not even allow the plucking of leaves until the forest had adequately recovered its strength. This system is still in practice today although to a limited extent.

In South India we know of certain communities that were unwilling to kill Storks and Herons during breeding season. In parts of eastern India, tribal communities used to organise the hunting of wild animals at one specific time each year. During the hunt, strict self-imposed rules were followed against the killing of any animal that was pregnant or had young ones. The Onges tribe of the Andamans ensured that when they collected wild edible roots, they replanted the top of the root left connected to the vine.

The Bishnoi Samaj of Rajasthan are well known for their love for flora and fauna. The Bishnois live in water-scarce areas of Rajasthan where agriculture is very challenging, but deer and antelopes like the Blackbuck, Blue Bull, Chinkara and Chowsingha are allowed to graze on their fields, safely protected from hunting. There is the well-known story of a Bishnoi woman, Amrita Devi, and many others like her, who lost their lives while defending the Khejari tree from the king's woodcutters. These stories are kept alive as the Bishnois continue to protect this tree even today.



*Bishnois Protecting a tree*



We Indians value  
the forests more than  
our lives.



*Hugging the tree (Chipko)*

So again we ask, "Why do we care for the forests?" Is it an unnatural and unwanted imposition? Or is it the most natural expression of our nation's soul? We believe that the forests have occupied a very special place in India's heart from the very beginning, and that this is what we see when we look back at the early Indian communities. Indeed, the lofty ambition of forest protection and management has always resided in the soul of India!

THE SPLENDOUR AND IMPORT OF FORESTS HAS BEEN RECOGNISED FOR AS LONG AS MAN CAN REMEMBER. STRETCHING BACK MILLIONS OF YEARS, WE BELIEVE THE SURFACE OF THE EARTH WAS ELEGANTLY CLOTHED WITH DENSE FORESTS. AND MAN, FROM THE BEGINNING OF HIS EXISTENCE, HAS ENJOYED A VITAL DEPENDENCE UPON THE FOREST'S GENEROUS WILLINGNESS TO MEET HIS CRUCIAL NEEDS.



# DAWN OF SCIENTIFIC FOREST MANAGEMENT IN INDIA



CHAPTER

02



**M**ore than 3,500 years ago, in the pre-Vedic period, man's ongoing dependence upon and respect for the forest's gifts is amply recorded. And during the Vedic period, people cannot help but craft songs and hymns to praise the magnificence of the forests. The famous epics, Ramayana and Mahabharata, refuse to leave the forests in obscurity, but instead sing of their greatness. In the Mahabharata, "Khandav Van" is extolled as that great forest tract gracing the land between the mighty Ganges and Yamuna rivers. The Ramayana makes sure that all will know that Lord Rama, for 14 years, chose the forest itself as his abode. The Buddhist scriptures also exalt the forest's excellence, recommending it as an effective place for quiet meditation.



*"The forest is a peculiar organism of unlimited kindness and benevolence that makes no demands for its sustenance and extends generously the products of its life activity; it affords production to all beings, offering shade even to the axeman who destroys it."*

Gautam Buddha



→ Importance of forests was recognized in earlier times

Clockwise from top

→ Scene from the Ramayana

→ Elephants in Mauryan Army

→ Gautam Buddha

→ Scene from the Mahabharata



The magnificence of the forest, carried in hearts and recorded in songs, was more than just a subjective feeling brightening people's outlook. The high value placed on the woodlands also worked itself out in practical commitments and activities. The Greek writer Megasthenes, sent as Greece's ambassador to India around 300 BC, even then observed the efforts being made to care for the bountiful resources. He described in his writings a group of officers entrusted with the duty to "superintend the land and rivers, and to take charge of the huntsmen who cleared the land of wild beasts and of fowls which devoured the seed, having the power to reward or punish them." Other writers from the time of Alexander the Great were also impressed by India's dense forests, making references to such bounty in their 3rd Century BC writings.

In the Mauryan Empire of this same period, the Emperor Chandragupta took steps to insure that the forests were carefully managed. Under his rule, the Arthashastra was written, ascribing very high value to the forests, and dividing them into five different classes: 1) forests set apart for the Brahmins as a place to study religion; 2) reserved forests for the

supply of forest produce; 3) elephant forests, which were maintained for the state army's supply of elephants; 4) royal sporting forests as hunting grounds for the use of royal families; and 5) public sporting forests for the enjoyment of the general public. The supervision of all these forests was in the hands of an official called "the Kupyadhyaksha." With the support of a large staff, it was his responsibility to maintain the forests in good condition, to increase their productivity, and determine the commercial value of timbers. He was to protect the woodlands from any abuse, and so was given authority to punish offenders with sentences that ranged from heavy fines, all the way up to the death penalty.

Emperor Chandragupta was able to successfully encourage these values, for we see his grandson, Emperor Asoka

*The Mauryas firstly looked at forests as a resource. For them, the most important forest product was the elephant. Military might in those times depended not only upon horses and men but also battle-elephants; these played a role in the defeat of Seleucus Nicator, Alexander's governor of the Punjab. The Mauryas sought to preserve supplies of elephants since it was more cost and time-effective to catch, tame and train wild elephants than raise them.*

(304-232 BC), continuing to work for the preservation and growth of the forests. He promoted the development of plantations, as well as the practice of "ahimsa" (non-violence) as the correct relationship between mankind and other living things.

As we trace history further, we sadly come to a period where the care and value of the forests was allowed to wane. During the Mughal period (from the 1500s to mid-1800s), the forests were largely neglected and they suffered considerable destruction. The rulers of this time made sure they had royal hunting places and private gardens for their enjoyment, but were generally not so caring in regard to the woodlands. Fortunately, we have a couple bright spots: Sher Shah Suri (1486-1545) who demonstrated his true love for the forests by planting trees along the sides of the Delhi-Patna highway; and Emperor Akbar, who also provides us a bit of relief from such a dismal picture by promoting the plantation of trees along the sides of many canals.

Even into the early British period (1600-1800), rulers continued to show very limited interest in the care and management of the forests. They embodied the common, misguided impression that the forests, due to their vastness, are inexhaustible resources.

The overexploitation of forest resources in the most accessible areas was the sad and predictable result.

Around 1800, the shortage of oak timber supplies in England turned out to be a blessing in disguise. Since the oak timber was crucial for ship-making for both military and commercial purposes, something would have to be done! The scarcity of oak led to a search for an alternative, and the English could not resist Indian teak timber, especially since teak proved to actually be a superior timber for ship building. Soon the British Raj was studying the availability of teak and taking very seriously its protection and longevity. Before long they were imposing restrictions on the felling of teak trees. Perhaps the motives were a bit suspect, but the protection and management of Indian forests was coming back to life.



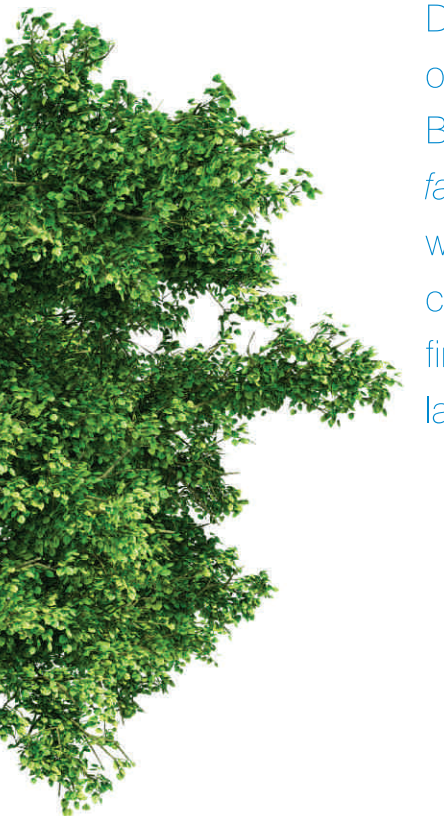
**Clockwise from above**

- Delhi Patna highway built by Sher Shah Suri
- Rock edicts of Ashoka
- Teak - the valuable timber species
- Lord Dalhousie - the founder of policy for scientific management of forests
- Dr. Dietrich Brandis - first Inspector General of forest of India
- Oak Tree which was used for ship building by British
- Emperor Akbar

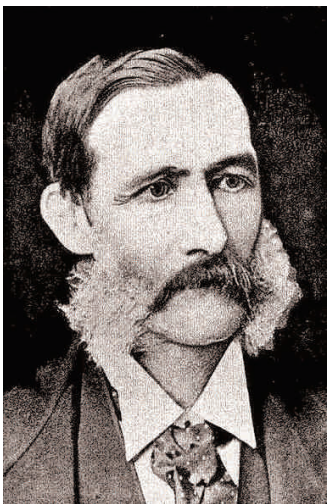
It only took a few years to formalise these efforts, and in 1806, a police officer, Captain Watson, was appointed as the first Conservator of Forests. He was stationed in the Malabar area (present-day Kerala), having been entrusted with the important task of managing the supply of teak timber. Some experiments in woodland management were also taking place in the Burmese forests, proving again the benefit and effectiveness of managing woodlands. These developments were turned out to be key factors in the emergence of systematic forest management in British India.



Eventually, on the 3<sup>rd</sup> of August 1855, Lord Dalhousie issued the now famous "Minute on a future Forest Policy" and changed the British Government's policy from *laissez-faire* to scientific management. Now there was reason to hope that India's deep commitment to the forests might again find expression in the development of laws and policies.



The demands of ship building and the creation of the railways continued to exert heavy pressure on India's forests. There would either be effective management providing for healthy, productive forests, or there would be short-sighted exploitation, resulting in loss and destruction. In 1856, a German botanist, Dr. Dietrich Brandis, stepped onto the scene as Superintendent of Forests in the Pegu area of Burma. He did an excellent job of blending both the care of the forests and the supply of the highly demanded timber. Dr. Brandis' management skill so greatly impressed the Government of India, that in 1864, when the Forest Department was created, he was named the first Inspector General of Forests of India.



The forests had gone from highly valued to sadly neglected, and were now maturing into a carefully protected resource. The structures were emerging that would help keep a harmony between what we believed about the forests, and how we would interact with them. Scientific management was beginning to take shape, and would prove to be the very pedestal upon which our precious forests would rest.



**THE BIRTH AND  
EARLY YEARS OF  
INDIAN FOREST  
SERVICE TRAINING**



CHAPTER

03

WHEN THE BRITISH GOVERNMENT AWOKE TO THE HIGH PRIORITY OF MANAGING THE INDIAN FORESTS, THEY FOUND THEMSELVES IN NEED OF SKILLED, RESPONSIBLE PEOPLE TO LEAD THOSE EFFORTS. THEY TURNED TO THE POLICE FORCE, THE ARMY AND THE PUBLIC WORKS DEPARTMENT. BUT THE OFFICERS DRAWN FROM THESE POOLS HAD VERY LIMITED EXPERIENCE. DR. BRANDIS, THE HEAD OF THE FOREST DEPARTMENT, KNEW THIS WAS NOT ADEQUATE; THE NEED FOR SCIENTIFICALLY TRAINED AND FULLY QUALIFIED OFFICERS WAS UNDENIABLE.

1867-1932



Brandis sought authorisation to get help from abroad, and the government consented. He was free to seek help from among the trained officers in Germany and France. He decided to enlist the help of two German officers: William Schlich and B. Ribbentrop, appointing them as Special Assistant Conservators in 1867. The two officers landed at Calcutta on 6th February, 1867, and were immediately put to work: Schlich was posted to Burma and Ribbentrop to Punjab. But what kind of dent could just two officers possibly make? Dr. Brandis wasn't interested in a merely token effort; he was committed to seeing the job done well. His vision was to have a full-fledged service of scientifically trained officers, capable of providing top-notch management for the Indian forests. So again Dr. Brandis took a proposal to the government, and it was accepted. The door was open now for the Indian Forest Service (IFS) to have regular recruitment.

Next, Brandis needed a place for training these officers, and he turned to the experienced forest services of France and Germany. Brandis travelled to these countries and made arrangements in France with Monsieur Laydekar, Directeur General des Forests, and in Germany with Heinrich Christian Burckhardt, Forest Director. These two men accepted the challenge of providing training courses for IFS trainees. The probationers, for their part, were required to be, "men of high moral character, a good constitution, even temper, superior abilities and preferably young men of good family connections." They had to be between 18 and 22 years of age.

The first seven candidates were selected in 1869. Five of them, including an Indian, Framjee Rustomjee Desai, son of a Bombay merchant, were sent off to France for their training. The other two candidates were sent to Germany (Hanover). The France-Prussia war broke



out in 1870, so the training in Nancy Forest School, France had to temporarily close just one year into the two-and-a-half year training programme. The five probationers in France were shifted to a forestry training programme at St. Andrews University in Scotland where Dr. Hugh Cleghorn (ex-Conservator of Forests of Madras) was their able supervisor.

The next batch was selected in 1871, and they were all sent to Germany. Soon after the France-Prussia war had ended, France had been able to reopen. For a few years,



IFS probationers were again being trained in both Germany and France. But in 1875, the IFS stopped using Germany as a training venue, and for the next 10 years (1875-1885) IFS training was done exclusively in France. More than 90 officers had been recruited and trained during this initial stage (1867-1885) of IFS recruitment.



### THE SHIFT TO ENGLAND: IFS TRAINING AT COOPER'S HILL COLLEGE (1885-1905)

In 1885, IFS training was shifted from France to Cooper's Hill College in England. The Royal Indian Engineering College was already functioning at Cooper's Hill, so all that was needed was the addition of the Forestry branch. Sir William Schlich, who was Inspector-General of Forests in India, was invited by the then Secretary of State to organise and develop the Forestry Branch at Cooper's Hill College. He pioneered the training programme there, and as Professor of Forestry he directed the programme all the way until the close of the college in 1905.

To enhance the classroom instruction given at Cooper's Hill, the students would be taken on trips to Germany, where they would study a variety of forestry works there. In 1888, Sir Brandis (by then, retired from active service) was appointed Director of the practical study of forestry and took on the responsibility of guiding the Cooper's Hill students during their trips to the German forests. Brandis held this post until 1895. At this point, the IFS had further developed the recruitment requirements: there was an entrance exam and a physical test consisting of walking a distance of 24 miles. Up until 1890, the course duration was 26 months (22 months at the College and 4 months in the forest). But beginning that year, the program was increased to 3 years. By the time of Cooper's Hill College's closing in 1905, Dr. Schlich had supervised the training of 173 probationers.



#### → Pillars of IFS Training in British India

Clockwise from top

→ *Sir William Schlich*

→ *Cooper's Hill College*

→ *Dr. Hugh Cleghorn*

→ *St. Andrews University*

## **OXFORD, CAMBRIDGE AND EDINBURGH: 20 YEARS OF IFS TRAINING (1905-1925)**

Beginning in 1906, after the closing of Cooper's Hill, all IFS training was shifted to the University of Oxford

After a probationer was approved by the Secretary of State (with the India Office's endorsement), he would have to apply for entrance to Oxford (if they were not already students there) in exactly the same way that any other Oxford applicant would. They had to meet all the same entrance requirements, pass the entrance tests, etc. The requirements for obtaining the Forestry Diploma consisted of: a) successful completion of the approved course of study, extending over 2 years in Oxford; b) fulfilment of the practical courses of work and study at places and under conditions approved by the forestry training authorities; and c) satisfactory performance in the examinations.

By 1910, due to the protests coming from Cambridge and Edinburgh, the IFS opened training branches at these two universities as well.



During the period of 1913-1914, the Islington Commission studied the possibility of training IFS officers in India. But forest education experts opposed this on the ground that for practical training, students must get exposure to forests that have been under expert management for at least one rotation period (i.e. from germination to maturity/harvest). At the time, no such managed forests existed yet in India.

The procedure that had been in force for IFS recruitment until 1914 came to an end with the unleashing of World War I, and England's involvement in it. After the armistice in 1918, the India Office began recruiting probationers from among the officers who had served in the war, selecting them in order of their military seniority, and sending them to the three universities in England for their forestry training.

In 1920, in accordance with the orders that emerged from the Islington Commission's recommendations, recruitment for the Indian Forest Service could now be made by direct appointment in India, as well as in England. This was a significant development. Then, after World War I, the demand for probationers increased, and there was a growing belief that it was time to begin doing forestry training inside of India. This belief was supported by the Lee Commission (1923-1924) which was recommending the general Indianisation of the Forest Service. All the way into the early 1920s, only a handful of Indians had been trained as Officers of the IFS, but the new policies being adopted would soon open the way to remedy the imbalance.



## IFS TRAINING COMES HOME TO INDIA 1926-1932

On 5th May 1926, through Resolution no. 436, the creation of the Indian Forest Service Training College was granted official recognition. Just a few months later, on 1st November 1926, the training of foresters was finally brought home to India. The venue chosen for the IFS College was the Imperial Forest Research Institute (FRI), in Dehradun. The new course would be a 2 year program, and diplomas were awarded to candidates who successfully completed it. The job of

supervising the training was given to the President of FRI, and he was to be assisted by a Professor of Forestry and instructors. C. G. Trevor, who was Conservator of Forests for the Working Plans Circle of the United Provinces, was posted as Vice President of FRI in order to assist in the development of the new IFS Training College. He was also named Professor of Forestry, and was assisted by two other instructors.



→ They too played a significant role in IFS Training

Clockwise from top

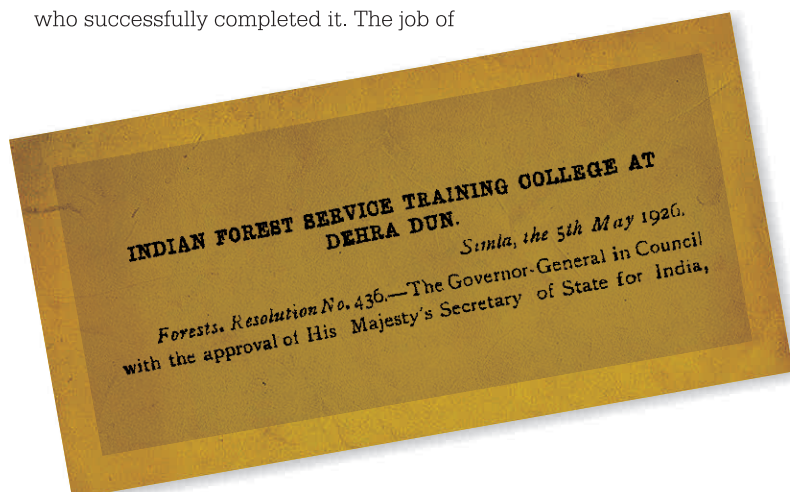
→ University of Oxford

→ University of Cambridge

→ University of Edinburgh

→ C.G. Trevor - First Professor of Forestry in Indian Forest Service Training College, Dehradun

→ Lord Islington



**REGULATIONS FOR THE APPOINTMENT IN INDIA OF  
PROBATIONERS FOR THE INDIAN FOREST SERVICE  
IN 1926.**

A competitive examination to select two candidates for training for the Indian Forest Service will be held at Allahabad in the month of August 1926.

2. ....  
3. All applications must be accompanied by the following certificates:—

- (a) A certificate of age (see paragraph 4 below).
- (b) A certificate that the candidate is a 'native of India' within the meaning assigned to these words by section 6 of 33 Vict, Cap. 3.
- (c) Two certificates of recent date signed by individuals of standing which must state that the candidate is of good moral character.
- (d) A certificate that the candidate has obtained an Honour's degree or the degree of M.A. or M.Sc. of a University approved by the Governor-General in Council or the senior diploma of the Mayo College, Ajmer.
- (e) A preliminary medical certificate of fitness for service in the Forest Department signed by a Presidency Surgeon or the Civil Surgeon of the district in which the applicant resides, or a residency or agency Surgeon. This certificate is intended to prevent applications from candidates who are obviously physically unsuited for the Forest Service and will not exempt candidates from appearance before the final Medical Board.

The training took place in the FRI building at Chandbagh, Dehradun, sharing the facilities with all the other operations of FRI. Soon the new campus for FRI, being developed in New Forest, would be ready to house the FRI operations. Once FRI had completely shifted to their new facilities at New Forest, the whole Chandbagh building became available for IFS College purposes.

Regulations in 1926, for the appointment in India of probationers for the Indian Forest Service included an age limit of 19-23 years, a personal interview, a physical test (15 mile walk in 4 hours), a medical examination and then a written examination covering both compulsory and optional subjects.



→ IFS training in India

Right & Below

→ FRI Building at Chandbagh, where IFS Training College functioned from 1926-32 (Presently Doon School building)



From 1926 to 1932, IFS training continued at FRI Dehradun, and a total of 27 candidates were trained. Out of these, 14 were IFS appointees, 5 were states' nominees and the remaining were private candidates. At the same time, there was also direct recruitment in Britain of already trained officers, which added four officers in 1929 and two more in 1930. But beginning in 1930, recruitment was discontinued due to the lack of demand for additional officers. This lack of demand was due to the following factors: 1) there had been heavy recruitment during the 1920s, and all posts were filled, leaving no vacancies; 2) there were political decisions being made which would decentralise the management of forests, transferring the responsibility to the provinces; and 3) India was working through an economic recession. So recruitment was discontinued in 1930, and training was suspended beginning in

October 1932. Subsequently, in 1935, the Government of India Act transferred the responsibility for forest management and related training to the individual provincial governments. The need for training for All India Level service was no longer felt, and the Chandbagh building was given to the Trustees of Doon School, marking an end to this stage in the development of India's forestry training program.

Looking back over this first era of forestry training (1867-1932), a total of 580 officers had been recruited. The majority were trained at Oxford (203), followed closely by Cooper's Hill (173). And most significantly, nearing the end of this period, the IFS training had been successfully brought home to India where it would continue to grow and develop.

