

# DOWNLOAD PDF GLIMPSES OF THE HISTORY OF CO-OPERATIVE MOVEMENT IN ORISSA

## Chapter 1 : Kooperativa fol^rbundet [WorldCat Identities]

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He has not asked the CBI to include his name for interrogation. By this time, he should have placed himself for interrogation on records by convincing his fidgeting colleagues that he is, as he has belatedly said, not above the Law. But he has not taken any discernible step in this regard. He has not yet told the people, if he is not involved with the crime, why did he take so much time to express willingness to be interrogated by the CBI. His motive and modus operandi in causing this delay need be revealed to the public, so that his sincerity can be gauged. He should, if he is sincere, divulge details of steps, if any, he has taken for fixing responsibility for the missing of relevant files and tell the people clearly, who has stolen or destroyed the files containing notes and orders of concerned functionaries including himself. So, he was aware of missing of the files. And, he should have ensured that the files are retrieved, if they were not willfully destroyed. Instead of resorting to epideictic acrobatics that he is ready for interrogation, he should publicly say as to why he has not made his government punish the last handler of the missing files and why he took such huge time to be ready for interrogation. More importantly, he should explain his silence over the swindle worth Rs. Why should he tell the CBI of this instead of telling the people? Why should there be the necessity of interrogation? Is confession before the people not better than admission on interrogation table? And why should he be interrogated by the CBI? Is not the CBI dancing to the tune of his government? Who shall believe that the CBI would act independently and impartially in its investigation against the Prime Minister? Situation is so sour, even if the CBI acts independently sans any motive, people will not be convinced that the investigation was proper. And, for this sad situation, who else is responsible than the Prime Minister Dr. So, in such circumstances, the Prime Minister should confess every details of his involvement in the scam that has been reported by the CAG to have caused a swindle worth Rs. Manmohan Singh is the real culprit could be convincingly found out; and secondly, as an alternative, he should appoint a judicial commission of enquiry to help the people know whether or not he himself is the culprit. The country has a great precedence of the second pattern. His misrule being absolutely unbearable, the students of Orissa were the first to rise in revolt followed immediately by the masses. Biju was forced to quit the chair in midterm, though Nehru, whose many weaknesses he knew, had helped him with a face-saving cover called Kamraj Plan. But the people went on demanding punitive action against Biju so relentlessly that the Central Government was bound to conduct an investigation into his black deeds through the CBI. Yet in its report, it said that, there were many instances of illegalities which only a judicial inquiry under the Commissions of Inquiry Act, No. LX of can determine. Sadly as the central government was under the grip of the Congress Party, instead of a Judicial Inquiry as recommended by the CBI, a Cabinet Sub-Committee was formed to enquire into the allegations against Biju and the same Sub-Committee made a farce of enquiry and tried to protect him. The Prime Minister appealed the Parliament to forgive him as he and his protegee Biren Mitra were already punished by being made to relinquish their offices. This had enraged the people of Orissa so much that they punished the Congress Party in the election for having not punished Biju for his misdeeds. In honoring the promise made in election manifesto, he appointed Justice H. Khanna of the Delhi High Court as the Judicial Commission of Inquiry against alleged felonies perpetrated during the period from 23 June to 8 March by Biju Patnaik and his colleagues including his two successors: Biren Mitra and Sadasiv Tripathy. Singhdeo then the Chief Minister, P. Pradhan then the Deputy Chief Minister, S. Choudhury Ex-Chief Minister and Dr. Singhdeo for action as he would deem proper. Singhdeo immediately put the memorandum to administrative examination and as the allegations were prima facie sans any merit, he told Sri Chavan that if he desires, the State Government would go for a judicial examination of the allegations by a sitting judge of a High Court or the Supreme Court of India. The central

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Home Minister replied that, as a sitting judge may not be diverted for such an enquiry, the CM may have the enquiry through any retired judge of any High Court or the Supreme Court. Mudholkar, a retired judge of the Supreme Court agreed to enquire and find out which of the allegations seemed prima facie correct, so that a regular Judicial Commission of Inquiry could be appointed to enquire into those specific allegations. Accordingly, a Special Judge post was created in G. Thus, it is clear that a Chief Minister of Orissa R. Singhdeo had enquired into allegations against himself by a special commission headed by a former judge of the Supreme Court of India, Justice J. Prime Minister Manmohan Singh should follow this precedence and subject himself to necessary enquiry by a Judge, instead of CBI, to allay all suspicions about his involvement with the crimes against the country in the scamosphere. This is, I repeat, more essential for protecting the dignity of the august office he holds.

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### Chapter 2 : OPSC Civil Services: Prelims Answer Keys and Cutoff Marks for

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The villagers of Daringbadi in Kandhamal district, however, observed Gandhi Jayanti in a unique way. Ten villages of Daringbadi were officially declared as untouchability-free on this day, ending age-old caste divisions. All hell broke loose, and I was thrown out of the verandah. I felt ashamed of my origin when a woman purified the verandah with water and cowdung. For a man who saw the ugly face of casteism as a child, abolition of untouchability has come like a breath of fresh air. Members of that Brahmin family now take part in our rituals. They visit our houses and allow us inside theirs and treat us with dignity. They depend on us when it comes to performing birth and death rituals and seek our presence at all social functions. They used to take bath if they accidentally touched a Dalit member or their belongings. Nearly two decades ago, some villagers made a move to abolish untouchability, says Namojini Pradhan, a Kondh community member in her 40s. They called a meeting and discussed the evils of untouchability. The meeting was fruitful as the upper caste people and the Kondhs agreed that the practice needed to be abolished. However, not everyone in the village could be convinced and it required several such meetings, discussions and counselling sessions before changes could be implemented, she added. Simultaneous Gram Sabhas were held in seven panchayats October 2 where resolutions were passed. Exactly a decade ago, Kandhamal, a backward and tribal-dominated district, made headlines in regional, national and international media for all the wrong reasons. The riots that swept the district for over a month following the killing of Swami Laxmanananda Saraswati made it a place identified with bigotry, racism and caste-based discrimination. But thanks to the initiatives taken by some responsible citizens and organisations, the district is going to be known as the first-ever in the country where there is no room for untouchability. The villages that spearheaded the campaign include Sundaradanda of Pliheri panchayat; Sripanka of Daringbadi panchayat; Ganadikamba and Sikaketa of Badabanga panchayat; Padanketa of Danekbadi panchayat; Sangudimaha, Sikapata and Jidingmala of Greenbadi panchayat; Budanpipal of Bhramarbadi panchayat; and Penaoshi of Sinagabadi panchayat. They just need some motivation to display these positive emotions. We just did that as facilitators. A few months back, we decided to end the division among the tribals, Dalits and upper caste people living in nearby villages. We started approaching the village leaders, who accepted the proposal and launched sensitisation drives in the villages. We never discriminated against any of our community members. The evil originated here after some families from outside settled down in our village and started discriminating against us. Currently, there is no religion or caste-based discrimination in the village that houses tribals such as Kondhs, Dalits, and people from other castes such as blacksmiths and Brahmins and followers of different religions. Dipanjali Nayak, a Dalit, also said that she and her family had never faced any caste discrimination in the village. People have started working collectively for the development of the village after the abolition of untouchability, says Sarestri Pradhan. Now collective efforts are made to protect, manage and regenerate forests and make proper use of minor forest produce for livelihood. Badabanga Sarpanch Babita Majhi is happy that two villages of the panchayat have officially declared themselves free of untouchability. Several other villages in the panchayat have expressed their willingness to become untouchability-free zones and have apprised me officially. Even among the tribals, there is caste-based hierarchy – for example, Gond is regarded as higher caste and Kondh a lower caste. This caste system has been detrimental so far as development of the tribal community is concerned. The people of Ganadikamba, a forest village, which is inhabited by 48 families, are not aware of untouchability. Many families here belong to the Kondh community and a few to Dalit and Bindhani communities. Gram Sabha secretary Sanatan Pradhan and ward member Pritimanjari Pradhan said that being residents of an un-surveyed village, where benefits of various government schemes are yet to reach, it is the unity among the villagers which helps them survive in a difficult situation. There are no roads, drinking water

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facilities or mobile connectivity in the village. Lack of healthcare facilities and education also makes life difficult for the villagers. Prabhat Pradhan, ward member of Sripanka village that comprises 85 families, said that except for three Dalit families, all the others in the village belong to the Kondh community. Despite being a majority, they never discriminate against Dalits. People of the village live like a family. The entire village gets together to support if a family faces trouble, added Sunila Pradhan, a resident. Sikapata in Greenbadi is a village dominated by Dalit families with a fair population of tribals and people from different castes. Here even inter-caste marriages between tribals, Dalits and other castes are accepted with an open heart. Everyone has free access to places of worship be it a church, temple or others, said Nabati Mantri, a Dalit woman. People of these villages had been living together harmoniously for several years. But, when they took the resolution in Palli Sabhas followed by approval in the Gram Sabhas, they got officially recognised as untouchability-free villages. The villagers say they are hopeful that their story will influence other villages in the country where untouchability is still rampant.

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### Chapter 3 : Education Kalon visits Sambhota Tibetan school in Odisha | Central Tibetan Administration

*Orissa treasures an opulent artistic heritage that has specimens from the temple architecture as well as the edifices. Due to the reigns of many different rulers in the past, the culture, arts and crafts of the state underwent many changes, imitations, assimilations and new creations, from time to time.*

Halloween Craft Weaving Craft The royal Mauryan textile workshops that were established more than years ago employed spinners, weavers and embroiderers. In the course of time, temple towns such as Bhubaneswar became home for many weaving communities. Orissa is an important part of the great weaving belt that stretches through Assam and other North-Eastern states like West Bengal and Uttar Pradesh. Today, there are more than 3 lakh handloom weavers in Orissa producing a rich range of textures. Eloquent and realistic, the fabrics a variety of silks, tussar, and cotton and designs tribal, traditional, and modern on display at Bhubaneswar have found a good export market. The hosting of textile exhibitions and handloom expositions is an annual feature at Bhubaneswar. Religious texts continue to be read out from palm leaf manuscripts rather than from printed books. Palm leaf was considered so sacred that even the invention of printing press could not reduce the writing of, important texts on the leaves instead of paper. The printing of New Year cards and wedding invitations on palm leaf is still popular in Orissa. In the famous exquisitely carved Jagannath temple, an annual ritual has given birth to a treasured art form. Three paintings on specially treated cloth or patas are prepared by the temple painter and hung inside the sacred precincts of the temple. Originating as a ritual, patas developed over the years, as a distinct school of painting executed by the chitrakar artist community. Blood red, red ochre, lamp black, yellow, white and indigo blue sometimes offset each other. And sometimes blend to form patachitras in the skilled hands of talented chitrakars who follow in the footsteps of their forefathers. The word patachitra is derived from the Sanskrit word pata, which means a painted piece of cloth, a picture, a tablet or a plate. Chitra means painting or picture. Traces of folk and sophisticated art and craft characterise each finely executed patachitra. Since old times, pilgrims to Puri have been carrying home the colorful patas or patachitras as precious mementos- just as they carry back Ganga jal water from the holy Ganges form Haridwar. The patas from Puri are sought after by tourists and art lovers from both India and abroad. The chitrakars live and practice their hereditary art in Puri and in two villages on its outskirts-Raghurajpur and Dandshahi. In Raghurajpur, there are close to fifty families of pata painters. Each of them has a family sketchbook handed down from generation to generation. Gods and Goddesses, the lilas fanciful but allegorical activities of Lord Krishna, legends and animals, are all depicted in the sketchbooks. These books are the chitrakars most valuable possessions and are worshipped along with the family gods. The specimens crafted by them now decorate homes in various parts of the world. Coloured cloth, after being cut and shaped into the forms of birds, animals, flowers, leaves, and other decorative motifs is stitched onto a cloth piece designed as a wall hanging, garden or beach umbrella, a lamp shade and other utility items. Tiny mirrors in a whole range of geometrical shapes and designs are then encapsulated by thread embroidery to create a striking work of art. Four basic traditional colours- red, yellow, white and black are used, while green has been added in comparatively recent times. Over the centuries, Puri has preserved a superb tradition of carving, dating back to the Kalinga School. Craftsmen in Pathuriasahi at Puri use soft soapstone and hard kochila to carve replicas of temple sculptures. Skilled craftsmen carve utensils of rare beauty from the semi-grey stone of Khichinga at Mangalpur near Balasore. In addition to stoneware, stylised animal and bird toys meticulously carved out of wood, and painted wooden masks, once used in plays based on the Mahabharata and Ramayana are a feast for the eyes. The craftsmen of Khandapara in Puri are masters at carving plates, bowls, jugs, flower vases and other decorative and functional articles from a creamy white wood. You can also witness some exquisite carving in wood and stone. The porous roots and stem of a water plant are being used since ancient times to carve miniature statues of gods and goddesses, temple replicas, animals, decorative hangings, garlands. Known as Sholapith work, the carved articles, if left in natural off-white, look like ivory. When painted, they

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acquire a distinctive sheen. Metal Craft Puri is also home to a group of skilled craftsmen who specialise in minute metal work.. Elsewhere in the state, in small places such as Behrampur and Belguntha in Ganjam district , Tarva Bolangir district , Chandanpur, Phulbani, and Kantilo are scattered some 15, families who specialise in producing a variety of brass and bell metal craft objects, which exhibit extraordinary craftsmanship. In Tarva, the craftsmen fashion beautiful utilitarian and decorative objects such as plates, ashtrays and bells out of white metal. About tribal families produce prized dhokra metalware items-boxes, lamps, figures of deities-by the cire perdue or lost wax method. Cuttack is famous worldwide for the unimitable delicate craft of tarkashi or silver filigree work. Silver is beaten and drawn into fine wires and foils, which are then joined together to form articles-generally ornaments-of stirring beauty. The snow glazed filigree work or tarkashi of Cuttack was once sought after by royal households and merchants from far and wide. Today, the tarkashi workers continue to uphold the traditions of outstanding workmanship, but the clientele has changed, resulting in a comparatively reduced, standardised variety of articles. Horn work of Cuttack is also popular beside its famed tarkashi. Buffalo and cow horns are used by skilled artisans to produce artistically designed ashtrays, jewellery, figures of birds and animals.



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## Chapter 5 : Project MUSE - A People's History of England

*Law has changed Orissa and its language Oriya to Odisha and Odia in English respectively. This is a very irresponsible law created by politicians having no knowledge on and devotion to classical uniqueness of Oriya language.*

Shastri was the second child and eldest son of his parents; he had an elder sister, Kailashi Devi b. She gave birth to a daughter, Sundari Devi, in July Therefore, Shastri began his education at the age of four under the tutelage of a maulvi a Muslim cleric , Budhan Mian, at the East Central Railway Inter college in Mughalsarai. He studied there until the sixth standard. In , Bindeshwari Prasad who was now head of the household was transferred to Varanasi, and the entire family moved there, including Ramdulari Devi and her three children. In January , when Shastri was in the 10 standard and three months from sitting the final examinations, he attended a public meeting in Benares hosted by Gandhi and Pandit Madan Mohan Malaviya. He was soon arrested and jailed, but was then let off as he was still a minor. Recognising the need for the younger volunteers to continue their educations, Kripalani and a friend, V. With the support of a wealthy philanthropist and ardent Congress nationalist, Shiv Prasad Gupta, the Kashi Vidyapith was inaugurated by Gandhi in Benares as a national institution of higher education on 10 February Among the first students of the new institution, Shastri graduated with a first-class degree in philosophy and ethics from the Vidyapith in He was given the title Shastri "scholar". Indian independence movement In shastri become an active and mature member of congress at the call of gandhiji. Shastri participated in the Salt Satyagraha in He was imprisoned for two and a half years. Shastri, who had just then come out after a year in prison, travelled to Allahabad. A few days later, he was arrested and imprisoned until As the Transport Minister, he was the first to appoint women conductors. As the minister in charge of the Police Department, he ordered that police use water jets, whose instructions was given by him, instead of lathis to disperse unruly crowds. He was directly responsible for the selection of candidates and the direction of publicity and electioneering activities. His cabinet consisted of the finest business men of India including Ratilal Premchand Mehta. He played an important role in the landslide successes of the Congress Party in the Indian General Elections of , and He was believed to be retained as home minister of UP, but in a surprise move was called to Centre as minister by Nehru. Prime minister of India â€”66 [ edit ] Main article: Kamaraj was instrumental in making Shastri Prime Minister on 9 June. Shastri, though mild-mannered and soft-spoken, was a Nehruvian socialist and thus held appeal to those wishing to prevent the ascent of conservative right-winger Morarji Desai. In his first broadcast as Prime Minister, on 11 June , Shastri stated: But for us there need be no difficulty or hesitation, no looking to right or left. Our way is straight and clearâ€”the building up of a secular mixed-economy democracy at home with freedom and prosperity, and the maintenance of world peace and friendship with select nations. Gulzarilal Nanda continued as the Minister of Home Affairs. The government of India had for a long time made an effort to establish Hindi as the sole national language of India. This was resisted by the non-Hindi speaking states particularly Madras State. To calm the situation, Shastri gave assurances that English would continue to be used as the official language as long the non-Hindi speaking states wanted. He promoted the White Revolution â€” a national campaign to increase the production and supply of milk â€” by supporting the Amul milk co-operative of Anand, Gujarat and creating the National Dairy Development Board. As a result of this visit, the National Dairy Development Board NDDDB was established at Anand in While speaking on the chronic food shortages across the country, Shastri urged people to voluntarily give up one meal so that the food saved could be distributed to the affected populace. However he ensured that he first implemented the system in his own family before appealing to the country. He went on air to appeal to his countrymen to skip a meal a week. The response to his appeal was overwhelming. Even restaurants and eateries downed the shutters on Monday evenings. Many parts of the country observed the "Shastri Vrat". He motivated the country to maximize the cultivation of food grains by ploughing the lawn himself, at his official residence in New Delhi. Shastri also promoted the Green Revolution. Though he was a socialist, Shastri stated that India cannot have a regimented

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type of economy. Former Prime Minister Lal Bahadur Shastri was one of those great Indians who has left an indelible impression on our collective life. Shri Lal Bahadur Shastri was looked upon by Indians as one of their own, one who shared their ideals, hopes and aspirations. His achievements were looked upon not as the isolated achievements of an individual but of our society collectively. Under his leadership India faced and repulsed the Pakistani invasion of It is not only a matter of pride for the Indian Army but also for every citizen of the country. The war of was fought and won for our self-respect and our national prestige. He will be remembered for all times to come for his large heartedness and public service. This settlement was to be done by 31 October Later, India declined to consider any further applications for citizenship, stating that the agreement had lapsed. While the central government in New Delhi monitored the overall process of repatriation and arranged for identification and transportation of the Indian returnees from Burma , it fell under the responsibilities of local governments to provide adequate facilities to shelter the repatriates upon disembarkation on Indian soil. Bhaktavatsalam, showed care in rehabilitation of the returnees. Laying claim to half the Kutch peninsula , the Pakistani army skirmished with Indian forces in August, In his report to the Lok Sabha on the confrontation in Kutch , Shastri stated: It would, therefore, be obvious for anyone who is prepared to look at things objectively that India can have no possible interest in provoking border incidents or in building up an atmosphere of strife In these circumstances, the duty of Government is quite clear and this duty will be discharged fully and effectively We would prefer to live in poverty for as long as necessary but we shall not allow our freedom to be subverted. On 1 August , major incursions of militants and Pakistani soldiers began, hoping not only to break down the government but incite a sympathetic revolt. The revolt did not happen, and India sent its forces across the Ceasefire Line now Line of Control and threatened Pakistan by crossing the International Border near Lahore as war broke out on a general scale. Massive tank battles occurred in the Punjab , and while the Pakistani forces made gains in the northern part of subcontinent, Indian forces captured the key post at Haji Pir, in Kashmir, and brought the Pakistani city of Lahore under artillery and mortar fire. The Chinese did not respond, but the Indo-Pak war resulted in some 3â€”4, casualties on each side and significant loss of material. In a broadcast to the nation on the day of the ceasefire, Shastri stated: How can this be brought about? In our view, the only answer lies in peaceful coexistence. India has stood for the principle of coexistence and championed it all over the world. Peaceful coexistence is possible among nations no matter how deep the differences between them, how far apart they are in their political and economic systems, no matter how intense the issues that divide them. He was eulogized as a national hero and the Vijay Ghat memorial established in his memory. Relevant discussion may be found on the talk page. Please do not remove this message until conditions to do so are met. The Prime Minister of India going to Tashkent for a pact and never coming back has not been accepted easily by Indian citizens. His health was fit according to his doctor, R. Chugh, and he had no sign of heart trouble before[ citation needed ]. Verma was published in The possible existence of a conspiracy was covered in India by the Outlook magazine. The home ministry is yet to respond to queries whether India conducted a post-mortem on Shastri, and if the government had investigated allegations of foul play. Hence the requisite information pertaining to New Delhi district may please be treated as nil. The Home Ministry referred the matter to Delhi Police and National Archives for the response pertaining to any post-mortem conducted on the body of Shastri in India. Sunil Shastri, son of the former Prime Minister, called the transferring of application as "absurd" and "silly joke". It sounds very silly that MHA is referring the matter of death of second Prime Minister of India to a district level police. In the book, Crowley claimed that the CIA was responsible for eliminating Homi Bhabha , an Indian nuclear scientist whose plane crashed into Alps, when he was going to attend a conference in Vienna; and Lal Bahadur Shastri. He also said that the agency was worried about collective domination by India and Russia over the region, for which a strong deterrent was required. The couple had four sons and two daughters, namely Kusum Shastri, the eldest daughter Hari Krishna Shastri, eldest son. He lost that election but was elected in as a member of the Delhi Legislative Assembly. Vinamra Shastri, the grandson, is a businessman and writes about politics. Ashok Shastri, the youngest son who worked in the corporate world before his death at the age of

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Ramachandra Guha argued that Shastri shared little in common with his predecessor Jawaharlal Nehru. Frank Anthony who has addressed you is a Christian. There are also Sikhs and Parsis here. The unique thing about our country is that we have Hindus, Muslims, Christians, Sikhs, Parsis and people of all other religions. We have temples and mosques, gurdwaras and churches. But we do not bring all this into politics. This is the difference between India and Pakistan. Whereas Pakistan proclaims herself to be an Islamic State and uses religion as a political factor, we Indians have the freedom to follow whatever religion we may choose, and worship in any way we please. So far as politics is concerned, each of us is as much an Indian as the other. However, he could not save her life because doctors had prescribed costly drugs. Later on in , on the day when he was dropped from the cabinet, he was sitting in his home in the dark, without a light. All he owned at the end was an old car, which he had bought in instalments from the government and for which he still owed money. He was a member of Servants of India society which included Gandhi, Lala Lajpat Rai , Gopal Krishna Gokhle which asked all its members to shun accumulation of private property and remain in public life as servants of people.

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## Chapter 6 : Obituary: Gonpo Tashi Angeytsang | Central Tibetan Administration

*Orissa: The land of legend Orissa is situated on the coast along the Bay of Bengal. Different parts of modern orissa was anciently known as Utkal, Kalinga, Udra, Koshala and Kodanga In the history of mankind Orissa always stands for great stand for human value and glory for superb intelligence.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Such associations, whatever they may have been called, and whether nation-wide organisations like the Great Society of the fourteenth century or local craft bodies like the yeomen guilds,<sup>1</sup> were in essence trade unions. So it was, when the industrial proletariat came at the close of the eighteenth century to be conscious of its corporate existence, that the trade union was the form of organisation spontaneously adopted, and the early struggles of this class were inspired by what may almost be called revolutionary syndicalism. The weapon lay ready to hand. A proclamation against unlawful clubs in Devon and Somerset in complains that great numbers of wool combers and weavers Three hundred Norwich wool weavers, again, in , desiring to obtain an increase of wages, retreated to a hill three miles from the town and built huts, where they lived for six weeks supported by contributions from their fellow workers. By the journeyman tailors of London had a powerful and permanent union, and early in the eighteenth century we hear of combinations and destruction of stocking machines in the Nottingham hosiery industry. But until the advent of the Industrial Revolution and of large-scale factory industry they were of necessity localised and usually quite small bodies of craftsmen, obnoxious to their employers but not felt to be a menace to the state or to social organisation as a whole. These craft bodies were often allowed to exist without molestation except in times of special stress, and the existing law was felt to be strong enough to keep their activities within decorous limits. The Industrial Revolution changed all this by making wider and more formidable combinations possible. When the industrial discontent was crossed with political Jacobinism the ruling class was terrified into more drastic action, and the result was the Combination Laws of and These laws were the work of Pitt and of his sanctimonious friend Wilberforce, whose well known sympathy for the negro slave never prevented him from being the foremost apologist and champion of every act of tyranny in England, from the employment of Oliver the Spy or the illegal detention of poor prisoners in Cold Bath Fields gaol to the Peterloo massacre and the suspension of habeas corpus. The Act of , slightly amended in , made all combinations illegal as such, whether conspiracy, restraint of trade or the like could be proved against them or no. In theory, the Act applied to employers as well as to workmen, but though the latter were prosecuted in thousands, there is not a single case of any employer being interfered with. Only too often the magistrates who enforced the law were themselves employers who had been guilty of breaches of it. Prosecutions under the The Organisation of the Working Class old common law also continued to be numerous. Against the old-established craft societies the Act was not regularly enforced, though there were a number of notorious cases like those of the Times compositors in or the coachmakers in It was the workers in the textile factories who were most affected. You are not currently authenticated. View freely available titles:

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## Chapter 7 : Cooperative Movement and Cooperative Societies in India

*Glimpse of Co-operatives in U.S.A. and Some Other Orissa, Government of (Finance Department) Review of the Co-operative Movement in India , Bombay,*

The Cooperative Societies can be defined as an autonomous association of persons united voluntarily to meet their common economic, social, and cultural needs and aspirations through a jointly-owned and democratically-controlled enterprise". The need for profitability is balanced by the needs of the members and the wider interest of the community, the Cooperative Movement was started by the weaker sections of society for protecting its members from the clutches of profit hungry businessmen. Here, we are giving a brief summary of the Cooperative Movement and Cooperative Societies in India for general awareness.

Co-operative Movement in pre-Independence era  
2. Co-operative Movement in post-Independence era

Co-operative Movement in pre-Independence era  
The term cooperative Societies came into existence when the farmers of Poona and Ahmednagar spearheaded an agitation against the money lenders who were charging exorbitant rates of interest. But Cooperative move came with structure and shape when British enactment of the Cooperative Credit Societies Act, In , cooperation became a provincial subject and the provinces were authorised to make their own cooperative laws under the Montague-Chelmsford Reforms. This categorization carried on to Government of India Act, Jawaharlal Nehru had strong faith in the cooperative movement. My outlook is to convulse India with the Cooperative Movement or rather with cooperation to make it, broadly speaking, the basic activity of India, in every village as well as elsewhere; and finally, indeed, to make the cooperative approach the common thinking of India Therefore, the whole future of India really depends on the success of this approach of ours to these vast numbers, hundreds of millions of people". Hence, after independence cooperatives became an integral part of Five-Year Plans. Agriculture in India 2. In , Parliament of India enacted the Multi-State Cooperative Societies Act to remove the plethora of different laws governing the same types of societies. Government of India announced a National Policy on Co- operatives in The ultimate objective of the National Policy is to-

- Provide support for promotion and development of cooperatives
- Reduction of regional imbalances
- Strengthening of cooperative education, training and human resource development

Cooperative Societies in India  
Agro-Based Industries in India  
Importance of Cooperative sector for India  
The Cooperatives play very important role in India because it is an organization for the poor, illiterate and unskilled people. The importance of Cooperative sector for India is given below: It provides agricultural credits and funds where state and private sectors have not been able to do very much. It provides strategic inputs for the agricultural-sector; consumer societies meet their consumption requirements at concessional rates. It helps to overcome the constraints of agricultural development. Provisions of Indian Constitution

- Directive Principles of State Policy enshrines under article 43 that- Living wage, etc. The State shall endeavour to secure, by suitable legislation or economic organisation or in any other way, to all workers, agricultural, industrial or otherwise, work, a living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure and social and cultural opportunities and, in particular, the State shall endeavour to promote cottage industries on an individual or co-operative basis in rural areas.

Committee related to the Cooperative Movements in India

- Chaudhary Brahm Prakash Committee which proposed a model law
- Mirdha Committee
- Jagdish Kapoor Committee
- Vikhe Patil Committee
- Vyas Committee

Hence, we can say that the Cooperatives Movement was awakening movement for peasants and farmers as well as agriculture and its allied activities. It has immense potential to deliver goods and services in areas where the government and private sector failed to reach.

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## Chapter 8 : Scams | Orissa Matters

*The Oct. 19 photo shows a trader (C) on the New York Stock Exchange shouting orders as stocks were devastated on Black Monday, one of the most frantic days in the exchange's history.*

It is not a pyre, O Friends! When the country is in dark despair, it is the light of our liberty. It is our freedom-fire. People in various States were agitating against their respective ruling chiefs. But the supreme sacrifice the thirteen-year-old boy Baji Raut had given the necessary momentum to the movement that ultimately wiped out kingship from India. Baji Raut, the light of liberty, was born in the Village of Nilakanthapur in Dhenkanal, His father Hari Raut, had passed away when he was a tiny tot. He was brought up by his mother who was thriving on wages earned by rice-husking in the neighborhood. He had watched how mercilessly the King of Dhenkanal, Shankar Pratap Singhdeo was fleecing the poor villagers including his mother of their earnings by using armed forces. So, when Baishnav Charan Pattanayak of Dhenkanal town, later famous as Veer Baisnav, raised a banner of revolt against the King and founded Prajamandal, Baji joined it despite tender age. Baishnav Charan Pattanayak deliberately joined as a painter in the Railways in order to be able to move from place to place free of cost by using a railway pass he was to obtain. Taking advantage of this Pass he not only started moving from place to place along the Railway track, instigating people against the King, but also established contacts with leaders of National Congress at Cuttack and attracted their attention to the plight of the people of Dhenkanal. The tortured people of Dhenkanal joined this movement with rare and unheard of courage. King of Bolangir R. Singhdeo, King of Kalahandi P. The British authorities also sent from Calcutta a platoon of soldiers comprising gunmen to assist him. The King of Dhenkanal unleashed a reign of terror to suppress the mass movement. He declared that whosoever fails to pay this tax, shall be adjudged a traitor and punished accordingly. The houses of the people who did not pay the Rajbhakta Tax were being razed to ground by use of royal elephants and all their properties were being confiscated. Such repressive measures failed to deter the people from joining the movement. Deciding to crush the movement forever, the king pressed his entire force against the leaders of the movement. All the ancestral properties of Veer Baishnav were confiscated. Hara Mohan Pattanayak and other top leaders were taken into custody in a surprise raid on September 22, But the royal forces could not arrest Veer Baishnav Pattanayak. While frantically searching for him, news reached the palace that he was camping in the Village of Bhuban. The armed forces of the King attacked Bhuban on October 10, for the third time and destroyed many houses by using the elephants and tortured many a persons. But they could not elicit any information on Veer Baishnav despite use of all sorts of brutality. They arrested as many as eight persons and let loose terror to elicit information on Baishnav Pattanayak. At this stage a source informed that he has escaped by jumping into the river Brahmani and swam across to the villages on the other side. The troop started immediate chase. To disperse them, they started firing. Two of the villagers lost their life on the spot. The troop rushed to the nearest ferry at Nilakanthapur on River Brahmani. Baji Raut was on the guard at the Ghat at that time. He was ordered by the troop to ferry them across. By that time he had heard from those who fled from Bhuban details of the brutality the troop had resorted to there and had understood that if Veer Baisnav Pattanayak was to be protected, the troops were to be obstructed. He therefore refused to comply with the command. The royal troop threatened to kill him if he did not ferry them across immediately. He rejected their orders again. Surrender to the Pajamandal first, he retorted. A soldier hit his head with the butt of his gun that fractured his skull severely. He collected whatever little strength was left in him, and raising his voice to the highest pitch beyond even his strength, warned his villagers of the presence of the royal troop. A soldier pierced his bayonet into the soft skull of the brave boy even as another fired at him. Somebody who was watching this cruelty run to the people and informed them. Charged with wrath and contempt, people in hundreds rushed to the spot like angry lions. Seeing them, instead of running after Baisnav Pattanayak, the panicked troop fled for life. Baishnav Pattanayak collected the corpses and brought them by the train to Cuttack. The news spread like

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wild fire. People rushed to the Cuttack Station and received the dead bodies raising revolutionary slogans with Lal Salaam to the martyrs. Post mortem tests on bodies of the martyrs were conducted at Cuttack medical. Eminent leaders of freedom movement like Sarangadhar Das, Nabakrshna Chowdhury, Bhagabati Panigrahi, Gouranga Charan Das, Sudhir Ghosh, Surendra Dwivedy and Gurucharan Pattanayak discussed with Veer Baisnav Pattanayak and it was decided to lead the last journey of Baji Raut and his co-martyrs to Khannagar crematorium through the lanes of the town so that everybody in Cuttack including the women and children could have glimpses of the immortal sons of Orissa, who sacrificed their lives to emancipate their people from tyranny in the dark State Andhari Mulaka of Dhenkanal. Then such a thing happened which has no parallel in our history. You can take it as the rarest of the rare events of our freedom movement. People volunteered to carry the bodies of the martyrs in their bullock carts in a procession to the cremation ground. Quite unusual it was. The peoples of Orissa worship bullocks. One cannot imagine that a person of Orissa can allow his bullocks to carry a corpse. Such a thing had never happened earlier and has never happened thereafter. Patriotic fervor was so high. How it pains to feel that we have now become a different people altogether! Excepting only the occasion of cremation of Kulabruddha Madhusudan Das, the immortal Madhubabu Cuttack had never, and has never, witnessed such an obituary procession. Sachi Rautroy took several days to regain his composure to finish his poem Baji Raut that he had started on the cremation ground itself in the light of the pyre. When, after elapse of long sixty-seven years, this episode strikes the mind, somebody from within cries helplessly at the ghastly fall of our society where the supreme sacrifice of this splendid boy has been lost in the labyrinth of vested interests that has taken over our beloved motherland. Our democracy has changed into plutocracy. I must make you note that the people of Dhenkanal had not sent him to the Parliament. But he had become a member of our Parliament by the help of his old collaborators in crime, R. Deo, who had formed a political outfit of their own and by corrupting election process had succeeded in capturing so much seats in the State Assembly that they could send tyrants like Shankar Pratap to the upper chamber of Parliament. What more disrespect to the memory of Baji Raut could have been committed in this Country? We have, as a people, failed. Therefore, not only the tyrant Shankar Pratap, but also his wife and son have occupied seats in the ramparts of our democracy many a times! We have, as a people, measurably failed. Therefore, history has witnessed that those, who were sabotaging our freedom struggle, have befooled us to the extent of becoming Prime and Deputy Prime Ministers of our country. Those who have redefined our independence to be dependant on foreign powers have grabbed the highest political posts in our Country. And, those who should have opposed this mischief have allied with them in the style of safeguarding secularity! Those who should have remained unfazed on the issue of political economy of capitalism vrs socialism, have, only in order to remain in close proximity to power, been parading new ideas of political philosophy of secularism versus communalism! Commission agents have basked in various top positions. Even in the very State of Orissa where boys like Baji Raut had never hesitated to lay down life for benefit of fellow beings, commission agents have occupied Chief Minister Gadi many a times. Time has taken a turn towards the worse. Our brilliant boys have been leaving our Country in search of better living avenues in foreign lands. In such a situation, when Baji Raut comes to mind, if every iota of patriotism is not extinguished, how can one suppress his agony? Before parting, I would like you to know the following three aspects of Baji, which the history has not yet noted. And, c It is he, for whom alone the India we see now has been able to take this form. No Indian patriot has sacrificed life at more a tender age in the way Baji did. Hence he is the youngest martyr of India of his genre. The world should be made aware of this unique position. The two villagers of Bhuban who succumbed to firing by police as noted above were martyrs created by history. There are many such instances. But Baji was different. He obstructed the royal troops to protect the Prajamandal leader. He could have saved his life by complying with the orders of the troop. But he bravely refused to heed to them, even though he knew that the bloody bruits were capable of killing him. He stood loyal to his people till he breathed his last and although injured beyond endurance, he never forgot to make people aware of the arrival of police so that they could hide their leader in a safer place. He dared death to defeat the evil design of the tyrant king.

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Therefore, he was a martyr whom history did not make but who made history. All of us know that the British Crown had restored sovereignty in all of them at the time we got our freedom. But none of us acknowledge that Baji Raut was the basic factor behind merger of all those States with the new independent India. Had he not been born, the India of now might never have taken this geographical form. His heroic sacrifice inspired all the people of Princely States who, being highlanders, once provoked, were beyond control of the kings. The tyranny of the king of Dhenkanal having been convincingly exposed by Veer Baishnav Pattanayak and exposure of oppressions let loose in other Princely States having come to lime light by the Praja Mandal organizations of those States, the National Congress also formed a fact finding committee headed by Harekrushna Mahtab in Orissa. This Committee was convinced that unless the Princely States are taken over, plight of the majority people of Orissa because most of Orissa was under Princely rule would not end.

### Chapter 9 : Odisha Maritime Museum

*Co-operative Movement in pre-Independence era The term cooperative Societies came into existence when the farmers of Poona and Ahmednagar spearheaded an agitation against the money lenders who.*