CHAPTER - I
INTRODUCTION
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1.1 ABOUT THE STUDY

Co-operation is a social interaction. It is the basis of domestic and social life. It comprehends working together for the pursuit of common goal. The term co-operation is derived from the two Latin words, "Co" and "Operari". 'Co' means together and 'Operari' means to work. Co-operation is a form of social action in which two or more individuals or groups work together jointly to achieve common goals. It is a group instinct in man which enables him to live together, work together and help each other in times of need. The principle of co-operation has always penetrated the life of human race.

The concept of co-operation has been perceived by sociologists, economists, utopian socialists, religious thinkers and reformists in their own way in the context of the circumstances prevalent in their respective countries.

Holyoake (1950) perceived co-operation as a "voluntary concert" with equitable participation and control among all concerned in any enterprise. He elaborates the concept when he says that "co-operation" touches no man's fortunes, seeks no plunder, causes no disturbance in society, gives no trouble to statesmen, enters into no secret association, needs no trade unions to protect its interests, contemplates no violence and subverts, nor order, annuls no dignity, and accepts no gifts or asks
any favour, keeps no terms with the idle and breaks no faith with the industries.

Co-operation is a universal instrument of creation. The perception of sociologists imply that co-operation is a form of interaction which makes unified social achievement possible because it is the form of social action in which all participants benefit by attaining their goals. Co-operation permits all aspects of social organization from the maintenance of personal friendship to the successful operation of international programmes.

MacLagan Committee (1950) in India described co-operation as the theory which maintains that an isolated and powerless man can, by association with others and by moral development and mental support, obtains to that extent, the material advantage available to the wealthy and powerful and thereby develop himself to the fullest extent of his natural abilities.

Merril and Eldredge (2000) Quoted C.N. Rao have perceived co-operation as a form of social interaction wherein two or more persons work together to gain a common goal. A.W. Green (1952) maintains that co-operation is a continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.

Hubert Calvert (1973) has referred to co-operation as a form of organization wherein persons voluntarily associate together as human
beings on a basis of equality for the promotion of economic interest of themselves.

James Peter Warbasse (1946) has conceived co-operation as a way of life wherein people unite democratically with the spirit of mutual aid to get the largest positive access to things and services they need.

In primitive societies co-operation could be observed in religious institutions and traditional customs. The working of these institutions and customs throws light on the instinct and tradition of mutual assistance, joint action, joint possession and joint management which are found in the thinking and in the life of the people in all ages and in all countries (ILO-1955).

In India the principle of co-operation has been practiced from time immemorial. The spirit of village communities of India was almost entirely co-operative. The villagers had worked together on an informal co-operative basis with regard to their religious, social, economic and cultural life. The co-operative element in the community life in India was represented by the joint family and kinship system.

The ancient Indian scripture “Rigveda” states,

“May you all have a common purpose
May your hearts be in union
May you all be the same mind
So that you can do work efficiently well”.
The “Arthashastra” of Kautilya maintains;

"whoever stays away from any kind of co-operative undertaking shall send his servants to carry on the work, shall have a share in the expenditure but none in the profit".

(Quoted in Mathur, 1987, p. 43).

**Genesis of co-operative movement in the modern context**

Co-operative movement and its application to economic field in the modern context can be traced after the industrial revolution which took place in England during the second half of the eighteenth and the first half of the nineteenth century. Co-operation as an economic system was born as a peaceful reaction against the mercantile economy and industrial revolution, which had resulted in the concentration of wealth, mass poverty and degradation.

Industrial revolution gave rise to capitalism which resulted in pauperism of class of proletariats, mere attendants on machine propertyless, money less and harmless. Charles Fourier has stated that the corrupting fingers of capitalism were soiling every thing around him. Civilization had been ravished, all social institutions from commerce to marriage were vulgarized. Co-operation as a new philosophy developed as a result against capitalism and irrational inequality. Edwin and Norse (1961) have has stated “The movement grew out of the circumstances of
the industrial revolution and was a reaction against early abuses or at least the rigours of the capitalistic industrial system. Co-operation was considered as the answer to injustice of capitalism and was developed as its antidote, poorer men saw in it a price advantage, economists a new incentive to efficiency and the utopian socialists a method of developing a completely new society. The herd found that by showing a common front they were a match for the economic carnivores" (Louis P Smith, 1961).

**Co-operation – The Global Perspectives**

Today, co-operatives are the most important type of voluntary organization throughout the world. Co-operatives are the principal form of organization in some countries in agriculture, marketing and supply, provision of credit and distribution of consumer goods.

The all pervasive nature of co-operation and its influence into the very life of the Britishers can be had from the following statement. “In most towns today, the housewives, and for that matter the whole family, buy every single one of their many needs form the co-operative society be it food, clothes, fuel, perfumes, lineries, chemists goods, cigarettes, household furnishings of every kind and in fact, all the tremendous range of goods which even the smallest household needs. The family can have its hair attended to in the co-operative shop, it can make theatre reservations, take train tickets or arrange a holiday through the society (B.S. Mathur, 1987).
In Scandinavian countries, virtually all milk and 80 to 90 per cent of livestock for slaughter are marketed through farmers co-operatives. In Finland total volume of business transacted in local co-operatives of all kinds exceeds 30 per cent of the net national income. In Germany the share of co-operatives in cereals marketing and processing was 43 per cent. Co-operatives accounted for 82.9 per cent of the total supply of milk to dairies, 25 per cent of cattle, 29 per cent of with production, 44.6 per cent of vegetable marketing, 27.2 per cent of fruit sold, 60 per cent of supply of seeds, 62 per cent of fertilizers, 70 per cent of dealings in pesticides etc.

In Belgium 62 per cent of milk and 61 per cent of cream was dealt with by dairy co-operatives. In France, co-operatives collected about 80 per cent of all wheat and 65 per cent of all coarse grains. In Italy, co-operatives handled about 50 per cent of milk and 25 per cent of fruit and vegetables.

In Israel about 28 per cent of the national economy is organized co-operatively. In Japan, virtually every farmer is a member of a local multi-purpose co-operative.

Co-operatives in India : In India co-operative movement covers 93 per cent of the villages and 38 per cent of the total rural population.

**Areas of Co-operative Organizations in Economic and Social Field**

Co-operatives have penetrated areas of technical, economic and social progress. Voluntary co-operatives have shown their possibilities
and practical benefits in a wide variety of circumstances. Following are some of the benefits ensured by co-operatives.

- Improving of security of tenure of land
- Consolidating of land holdings
- Promoting conservation of natural resources
- Facilitating land settlement
- Fostering the growth and spread of technical knowledge for better farming
- Promoting savings and administering credit
- Reducing the charges made for production requisite and use of the larger capital items for farm and small scale industrial production
- Reducing charges for consumer goods and services including housing
- Improving the marketing of farm products
- Minimising risks and lowering the costs of insurance
- Promotion of education both general and vocational
- Providing of effective training in democracy and self government
- Maintaining and increasing sense of interdependence for social progress
- Co-operation being a miracle of the last century.
Economic implications of co-operation

Following are the economic implications of co-operative organisations.

- Priority is given to the satisfaction of human needs instead of profits
- A more equitable distribution of wealth
- The breaking up of monopolies and trusts which operate at the expense of the consumer
- The increase of the workman’s purchasing power and real wages by giving him more and better goods for his money.
- Reduction in cost of distribution system by elimination of middlemen.
- A more accurate correlation of demand and supply as a result of greater certainty and regularity of the consumer market
- Stabilization of employment and better employee – employer relationship.

Social implications of co-operation

Co-operation offers a number of benefits to society. Dr. Fanquet, a well-known authority on co-operation has stated,

“...The ultimate aim of co-operation is to develop men with the spirit of self help and mutual aim in order that individually they may rise to a
full personal life and collectively to a full social life" (quoted by B.S. Mathur).

Co-operation tends to lessen social tensions with regard to religion, caste, language, state, race and occupation AF Lindlaw (1958) states that the co-operative movement provides the means of social change without resorting to the undesirable methods and violence. Co-operation is a movement with a social content. It has been stated that there is a certain discipline in the operation of a co-operative.

It is the claim of the co-operators that it can be the principal means of bringing about, in a peaceful manner, social change of a fundamental nature ushering in a social order, non-exploitative equalitarian, tolerant that harmonizes the dignity of the individual with the well-being of the community (V.L. Mehta, 1965).

**Social purposes of co-operation**

Social purposes of co-operation are more diverse than economic purposes viz.,

- To provide a unique education in democracy responsibility and toleration
- to train the political power
- to evolve an industrial relationship in which the element of authority is much more evenly distributed than in private business

9
• to preserve a strong friendly or family spirit and a sense of pride and power which is impersonal.

• to encourage a general advance rather than the advance of particular individual

• to secure rational, constructive and unifying approaches to social and economic problems

• to prevent under-employment

• to secure the moral as well as the physical satisfaction of pure quality, good weight, honest measure, fair dealing in trade.

• to achieve better physical and mental health.

The distinguishing characteristics and social features of co-operative societies may in many circumstances make these essential to the achievement of their purposes (United Nations, 1954).

Co-operation and the village social structure

Village is a settled form of collective human habitation. It is the unit of rural society and theatre wherein the quantum of rural life unfolds itself and functions. The emergence of the village is a certain stage in the evolution of the life of man. Its further growth and development is traced to the subsequent period of human history.
**Village and the rise of agricultural economy**

The rise of village is bound up with the rise of agricultural economy. Agrarian communities with village as their fixed habitation and agriculture as their main occupation came into existence. In fact, civilization began with the development of agriculture. With the invention of plough man could develop stable agriculture carried on by means of domestic animals. Village gave birth to rural society. The subsequent changes in technical, economic and social evolution led to changes in the life of village people. The rural society underwent a constant state of development and change due to the action of its own developing forces as also due to its own interaction with other societies.

**Types of villages**

The villages are classified into the following types.

i. The migratory agricultural villages where the people live in fixed abodes only for a few months.

ii. Semi-permanent agricultural villages where the population resides for a few years and then migrates due to the extension of the soil and

iii. The permanent agricultural villages where the settled human aggregates live for generations and even for centuries.
Changing social aspects of rural communities

Changes in rural social life have been quite significant. Self sufficiency in terms of essential consumption of goods was widely observed and dependence on market supplies was limited. Villagers used to utilize the services of local artisans and craftsmen for which they were given a share in the agricultural produce. There was a greater sense of personal consideration for each other among the villagers. Greater respect for elders was very much in evidence. Joint families were more common and people had strong belief in religion. Modern education had not reached them and hence social beliefs were traditional and conservative. Local level disputes could be settled at the village level.

Festivals were observed without any differences. Mutual help used to be extended during marriages. Caste differences among people were distinct in social relationship. Civil amenities and sanitary aspects were very poor. Transport facilities were poor and communication system was very poor.

Changing scenario in village life

Village life now has become dependent on urban market. Village artisans, craftsmen have become commercial oriented and even many of them have migrated to urban areas. Life style of people in villages is fast changing. Marriage age is increasing. Family planning has become routinised. Dietary habits are changing. Alcoholism and drug addition
have been widely prevalent. Modernisation in dress and fashions has become visible. Religious discipline and traditions have been relaxed.

Villagers are becoming more self seeking. Modern facilities are made available in villages in terms of transport, communication, health care, etc. The rural-urban gap is largely bridged. Living standards have improved. Anonymity and lack of concern for others have become common traits among villagers. People have become more self seeking and confined to themselves.

**Rural family - The changing social relationships**

Joint families and extended families were a common feature in the villages earlier. All were participating in family rites and rituals, share each others joys and sorrows, extended a helping hand in times of need and provided social security when members were threatened by various kinds of contingencies imperiling their working capacity and causing discontinuity of income. Hence, family as a social institution used to cater to most of the needs of the people. The head of the family was considered as the embodiment of sacrifice and renunciation. Emotional attachments in family were very deep.

**Disintegration process in the modern family life**

Hidden dissatisfaction among family members has gradually come to the fore in the modern family. The contemporary rural family is no more the same old closely integrated one. Nuclear families are coming into existence. The process of modernization is felt through the pressures
of economic, educational, cultural and social changes. Every family member is becoming busy about his own needs and problems. Emotional ties have become thin and shallow. At the same time, tolerance for others is declining. Respect for money is most prominent. Readiness to share the pleasures and pains of family members is badly missing. The respect for elders in the family is on the sharp decline. The non-earning members are handicapped. Family members do not want to live together and hence, partition of the family often takes place. Differences are not settled through mediation of family members. Unhappiness, anxiety, tension, in security, dissatisfaction have become widely prevalent resulting in various types of psycho-somatic diseases like diabetes, hypertension etc.

**Rural marriages – changing social scenario**

Marriages are social institutions, which are accepted as instruments of perpetuation of society through procreation of children. The aim of marriages has undergone changes in the contemporary society. The earlier considerations in selecting the partner were religion, caste, gotra, reputation of the family, etc. Today, marriages are settled on consideration of beauty, education, occupation and income of the partners. Dowry has been a bigger issue in marriages inspite of a ban on the same by the Government.

Marriages were celebrated earlier in the villages on a moderate scale with maximum co-operation of the people in the neighbourhood.
Marriage ceremony was elaborate and many rituals used to take place during marriages.

Today, marriages are celebrated with much pomp and show. Huge amount of money is spent on large gatherings of invitees. Heavy financial/bride's burden is borne by the bride’s party. Some inter caste and intercommunity marriages are taking place these days. The family attachment and reverence to elders and to the male partners is slowly getting eroded in today’s married life. Women have become more conscious about their rights and oppression on women has led to divorces many times.

**Caste and religious practices**

Rigidity of caste and religion in social relationship has been slowly giving way to more liberal social interactions. Untouchability has almost disappeared and intercaste dining has become very common. However, some religious groups are rigid about women’s education and women’s freedom in taking up jobs or joining politics.

**Co-operation in village life**

Despite disintegration of joint family system and the disintegration of community oriented village social life, co-operation, as a system of social and economic organization, is emerging in villages in different areas. Co-operative credit societies, co-operative services units, co-operative marketing of agricultural produce and consumer co-operatives have been transforming the socio-economic life of rural as well as urban
life of people. Though government sponsored, the co-operative movement started in India with the passing of co-operative societies Act of 1904 and its subsequent modifications the movement is pervading the entire socio-economic life of people. In India village level co-operatives have been engaged in transforming the socio-economic life of the people by providing credit, raw materials, consumables and service and marketing outlets. Hence, the many dimensions of co-operation in varied social life of the people need a proper assessment so that, the problem areas which are confronting the movement could be identified and solutions to such problems could be found out.

1.2 NEED FOR THE RESEARCH STUDY AND STATEMENT OF THE PROBLEM

Co-operation has been a powerful force in transforming village society. Co-operation is being recognized as one of the most important instruments in the tremendous task of economic and social development. Co-operation is the key stone of an arch without which technical knowledge offered from the side of the state and enterprise on the part of the people will not succeed in supporting a progressive rural economy among millions of small farmers and cottage workers. Co-operation has helped in several countries even to harmonize conflicting social and economic interests.

Despite numerous benefits of social and economic co-operative endeavours, society has faced conflicts and economy has experienced
failures in many co-operative institutions. Human weaknesses, management deficiencies over organization and governmental interferences have led to difficulties in realizing the potential benefits of co-operation in varied fields of social and economic life of the Indian society. Reports of expert committees on co-operation have identified the interest conflicts and contradictions in the system of co-operation in our country.

The present study aims at identifying the changing trends in the rural socio-economic development of the people and the approach of the people towards co-operative life in rural areas. The study area has been chosen for this purpose and the need for the research was felt in probing areas of concern for the co-operatives and co-operative social life. Studies of this nature involving different social and economic section in relation to co-operation have been very scanty and inadequate. Hence, the study aims at filling up this gap.

With the above idea in view the present indepth study of co-operation in the selected villages is conducted with a view to understand the “Changing Aspects of it”.

1.3 OBJECTIVES OF THE STUDY

The research study has the following objectives:

1. To identify the major characteristics of co-operative life in rural areas
2. To provide socio-economic profile of the selected respondent families

3. To ascertain the changing trends of co-operation in the rural society covered by the study

4. To examine the factors causing change in the co-operative attitudes of people in the villages covered by the study

5. To assess the impact of modernization in the socio-economic life structures on the rural family life

6. To ascertain the extent to which the traditional socio-economic relationship and practices among the villagers as they still persisting.

7. To examine other related aspects germane to the research work.

1.4 HYPOTHESES

1. The trends of primitive rural co-operative attitudes are still persisting in the study area.

2. The impact of modernization has changed the basic co-operative relationship among the villagers.

3. Economic considerations have led to the eroding of joint family spirit and mutual co-operative relationship in villages.

4. Co-operation in religious and marriage ceremonies is limited to only relatives and caste groups in the villages.
5. Participation in self-help groups reiterates the cooperative spirit among villagers.

6. For monetary considerations people in the villages have started depending more on non-relatives.

1.5 REVIEW OF LITERATURE

There have been large number of publications on co-operation - books, research papers and reports both in India and abroad. The vast amount of literature available could not be covered in its entirely through reviewing all those publications. Hence, the researcher has tried to focus on a few selected publications relevant for the present study. The reviews made here have been quite useful in getting a good insight into the different dimensions of the co-operation and co-operative movement at global and national level. The reviews have helped the researcher in getting a good theoretical knowledge and has been quite useful in the analysis of the responses of the selected families in the study area.

T.N. Hajela (1973) in his book, “Principles, Problems and Practice of Co-operation” has tried to dispel the notion that co-operation and planning are contradictory. He perceives that co-operation as a method of doing business can fit in every system. In a planned economic system too, says the author, co-operation has its place and has an important role to play. In underdeveloped countries like ours, co-operation can be the only effective method of reconstructing the economy. The author says for the rebuilding of an economy reliance cannot be placed exclusively
either on private enterprise or on public enterprise. T.N. Hajela (1973), asserts that coexisting with the public and private sectors there can be third sector as well viz., the co-operative sector.

Alwin L. Bertrand (1958) in his work, "Rural sociology An Analysis of Contemporary Rural Life" has dispelled the belief that co-operation is incompatible with self-interest. He emphasizes that co-operation is the most effective method of overcoming limitations of individuals viz., time, energy, special knowledge and other needs. Thus, a person can further the purposes of self-interest through co-operative as well as through competitive activities.

S. Sabhanayakam in his article, "Significance and Pertinence of Co-operative Action" (1991), has observed that co-operation is older than the co-operative movement. The author has referred to the economists view of co-operation which comprehends that co-operation is a form of business organization. Further, he has referred to lawyers view that co-operation is an organization in whose membership are enjoys the special privileges and concession provided by law. However, sociologists believe that it is a social order in which man is free from class struggle.

The author has presumptively stated that co-operation has proved to be an effective instrument in removing the disparities in the distribution of income and wealth. He has stressed on the fact that village co-operatives, land co-operatives, credit co-operatives and services
co-operatives are doing Yeoman service for the betterment of the living conditions of the millions of small farmers.

F. Alexander Magoun (1960) has emphatically said in his book*, Co-operation and Conflicts in Industry*, that co-operation is not just an exchange of values. It must be an effort, freely given because of natural trust in giving freely. To be able to do this in a shared activity is, to feel alive, useful and wanted. The author, further elaborates the concept saying that it is to experience a double satisfaction, joy in one's own satisfaction and joy in the satisfaction of one's collaborators. To cooperate is to want to respond to others as well as to strive with them. But, it must be a voluntary act. The author says in its finest manifestations co-operation is more than a relationship with a specific person or group.

The author is emphatic when he says that co-operation requires as much self-discipline as being part of a 'corps de ballet'. He exhorts the fact that there must emotional integrity before there can be intellectual integrity.

LynnSmith (1953) in his book, *The sociology of rural life*, has traced the existence of co-operation among the ancient civilizations. He suggests that as ancient as the earliest traditions of the Hebrews is the construction of public works as an incentive to co-operation. Concrete evidences of co-operative efforts in early civilizations are the irrigation ditches and reservoirs for controlling the water of the Nile, the Euphrates.
and the Ganges. The author has mentioned that co-operation manifests itself among all people in their economic and social activities.

Ear V.H. Bell (1961) in his book, *Social foundations of Human Behaviour* has referred to the limitations of co-operation. He has observed that co-operation however, does not have to be all inclusive. It probably never is. He elaborates the fact that no two individuals even in such close association as husband and wife and certainly no two groups are completely co-operative. He says that people and groups cooperate only to the extent necessary to achieve their needs. Diverse individuals and groups do not cooperate for the sake of cooperating instead of close and total co-operation groups seem to establish patterns of partial co-operation. Mr. Bell asserts that groups often cooperate intermittently, perhaps intensively, to achieve a particular goal. After the goal is won, co-operation and even interaction of any kind may cease.

O.R. Krishnaswami (1970) in his article, *An overview of principles of co-operation*, calls co-operation as an economic miracle of the last century. He has conceived co-operation as a voluntary and democratic association of human beings based on equality (of control and opportunity) and equity (of distribution) and mutuality for the promotion of their common interest as producers or consumers. He has stressed that democracy is the key principle of co-operation.

Lawry Nelson (1956) in his book *Rural sociology* has observed that expansion of the co-operative movement has added greatly to the
complexity and variety of social contacts for rural people. He cites the spread of co-operatives among the farmers of USA which has led to opportunities for social acquaintanceship. At the same time, says the author, these organizations representing as they do interest groups transcend the old neighbour boundaries and constitutes a phase of the transition from a primary group to a secondary group rural society.

'Economic co-operatives', says Nelson, 'have greatly enlarged the farmers social horizons'. Through co-operatives he has come to learn more of the outline of national and world economy. He has learnt that his relationship to the outside world is one of interdependence.

C.B. Memoria and R.D. Saxena (1960) in their book "co-operation in India" have tried to highlight the similarity between co-operative movement and socialist movement, which according to them originated as a revolt against the rise of the capitalistic system. The authors contend that the fundamental theory of both rests on an economic theory of collective action as opposed to individualism or capitalism.

However, the authors are clear about the differences between co-operation and socialism. Socialism is a proposed political remedy for economic ills; co-operatives are non-political remedy, we may say economic remedy for economic maladjustment. The authors affirm that co-operative economy recognizes individual ownership of property but socialism does not. The authors have conceptualized co-operation in an
extensive and comprehensive way by distinguishing from different systems like communism, joint stock companies, trade unions etc.

M.P. Singh (1974) in his article, "Co-operation-some basic preconditions for success", has held the view that co-operation is basically an operational device to help those who are in need of it and who are capable of using the organizational device. The author says the question of capability to make use of this device forms the crux of many other problems facing the co-operative organisation. This, according to Mr. Singh, also explains the fact that co-operation is not a spontaneous outcome in the most disadvantaged or the poorest strata of people especially in poor and on under developed economy. If at all it has come up in such conditions it is through external stimulus, initiative, guidance and help.

M.P. Singh (1974) has suggested that co-operation characteristically demands a modicum not only of economic viability but also of social equality and political democracy. Co-operation, feels Mr. Singh, is not an acquisitive economic unit. It is an aggregate of a number of individuals and independent economic units of production or consumption, each retaining its separateness and individuality.

B.S. Mathur in his book, "Co-operation in India" (1987) has highlighted the importance of co-operation as a method, which is accepted as indispensable instrument of democratic planning and as an important medium for regeneration of the country's socio-economic life.
The author has traced the initiation of co-operative movement in India to the report of Sir F. Nicholson who had advocated the need for giving a trial. The author has traced other attempts to introduce co-operative movement in India referring to Royal Commission on Agriculture and its support for the same and to the other developments leading to the enactment of Co-operative Societies Act, 1904 and its subsequent modifications etc. The author has discussed the varied aspects of co-operation. His discussion on the theoretical aspects of co-operation is quite instructive and informative. The development of co-operative credit structure under the country's development planning is quite comprehensive with all the details about co-operative banking, non-credit movement and co-operative marketing etc. He has discussed other aspects like co-operative processing, co-operative farming, consumers' co-operatives, housing and industrial co-operatives etc.

Lambert (1963) in his book, "Studies in the Social Philosophy of Co-operation", has observed that a co-operative society is an enterprise formed and directed by an association of users, applying within itself the rules of democracy and directly intended to serve both its own members and the community as a whole. Lambert's conception of co-operative society is based on four aspects; (i) a co-operative is an enterprise (ii) it is an association of users (iii) it applies the rules of democracy and (iv) it is intended to serve both its own members and the community as a whole. Lambert's conception of co-operative society implying the purpose of serving both the members and others is quite significant and meaningful.
G.R. Madan (1967) in his book, "Changing patterns of Indian villages", has referred to three types of village leaders viz., (i) traditional or functional leaders (ii) professional leaders and (iii) group leaders the author observes that to make rural community's development programme successful the co-operation leader should also be able to conalize the energy of the village people in the right direction of co-operative movement. He has further stressed that Panchayat Raj and co-operatives will not only bring political but also economic democracy to the village and make the people self reliant and strong. The rural community is a cluster of living within a narrow territorial radius who share a common co-operative way of life.

Ashley Montague (1950) expressed the view that without comprehending the principles of co-operation all sociability and mutual aid, the progress of organic life, the improvement of the organism and the strengthening of species become utterly incomprehensible.

P. Kropotkin (1902) has identified mutual aid with co-operation. He developed the theory that mutual aid has made evolution possible. He considers mutual aid as a powerful survival frontier.

C.H. Cooley (1930) has observed that the need for co-operation arises when men see that they have a common interest and have at the same time sufficient intelligence and self control to seek his interest through mutual action perceived unity of interest and the faculty of organization which are the essential facts in intelligent combination.
J.C. Kumarappa (1949) avers that co-operation is not merely a
tool of work but is primarily a way of life. He exhorts that it requires a
missionary zeal and oneness of purpose to be practiced in all its fullness.

Mark A May and Leonard W. Doob (1937) have made a
distinguished effort to summarise the existing knowledge on the subject
and to arrive at central principles. Their work provided an analysis of
experimental approaches to co-operation and competition as well as an
evaluation of existing anthropological and sociological studies. It covered
a wide range of types of co-operation in military organizations, utopian
communities and varied clubs, associates and economic enterprises.

D.A. Karve (1953) has observed that co-operation is good business
for those who are engaged in it for the community as a whole. He asserts
that an emphasis is needed on this aspect all the more when co-
operation is being thought of as a normal form of business organization
over a wider area.

H.L. Kaji (1953) perceives co-operation as a creed, a faith that
elevates and dignifies that promotes a feeling of brotherhood and
inculcates a desire for service to one's fellow beings. The author has
observed that co-operation is now regarded as the most powerful
instrument for reconstruction and remodeling the economic stride of the
under-developed community of the world. Co-operation is the backbone
of economic acting and social progress.
V.L. Mehta (1965) a pioneer in India's co-operative movement has observed that co-operation can be the principal means of bringing about in a peaceful manner social change of a fundamental nature, ushering in a social order non-exploitative, dequalitarian, tolerant that harmonizes the dignity of the individual with the well-being of the community.

L.T. Hobhouse (1864-1920) in his interpretation of society in terms of increasing co-operation has defined social progress as the development of the principle of union order, co-operation and harmony among individuals.

V.S. Bhide (1959), a co-operative administrator has observed that co-operation represents a happy means between the forces of extreme individualism on the one hand and socialism and communism on the other. Co-operation stands for individual rights tempered by considerations of justice, equity and fair dealing between man and man and its one great aim is to prevent the exploitation of the weaker by the stronger party.

Kimbal Young (1949) has observed that co-operation is not in terms of heredity. It can be accounted for quite easily in terms of cultural conditioning. He assumes that the genetic aspect of the question is not important. What is of primary interest in the present discussion is to describe the nature of co-operation and to indicate the forms of its expression among rural people including the principles of organization,
which have proved effective in so far as contractual co-operation is concerned.

T. Lynn Smith (1940) calls the contractual sort of co-operation as pre-eminently a movement among farm people isolated cases of farm co-operatives have been noted as early as 1810, but most of the activity in the field has developed since the war between the states. It was after the war that commercial agriculture assumed major proportions.

G. Marwell and D.R. Schmitt's (1975) assert that they are interested in understanding the causal structure of co-operative behaviour. They found as many others did before them that the choice between co-operative or individual task activity may be influenced by the pay off structure for alternative actions, equity considerations, risks, characteristics of participants etc.

David L. Shills (Ed.) (1968) in “International Encyclopaedia of the Social Sciences" has observed that at its higher intellectual levels co-operation involves reciprocity of intent as well as jointness of behaviour and it may even become an end in itself. There is no limit to the potential range for co-operation, it is to be found in groups as small as the dyad and as large as leagues of sovereign states.

Further co-operation is regarded as an ethical norm as a social process, as an institutional structure. It is further mentioned that some philosophers and religious teachers have made co-operation synonymous with the whole fabric of morality. Co-operation is stressed in all of the
major religions and moral systems of the world. It is at the very heart of Hinduism and Confucianism and has a hallowed place even in such relatively individualistic religions as Christianity.

R.V. Misra (1999) in his article "Co-operative Movement : Striving for Autonomy and Self-Reliance", has observed very succinity that in the new frame work of market oriented economy, the co-operatives have to initiate various steps to strengthen themselves in terms of a strong financial resource base, professional and motivated management and work force access to an expanding market network, emphasis on cost effectiveness and earning an adequate rate of return on capital employed. The author maintains that the co-operatives have to sensitise their members to some of these growth oriented indicators for ensuring self sustained growth of co-operative movement.

Kartar Singh (2000) in his article "Challenges for Co-operatives in the New Millenium and Strategies for Coping with Them", has referred to scholars’ observation that the principal of co-operation and the ethical values relished by members of co-operatives come in the way of agri-business co-operatives being able to successfully compete within corporate business enterprises. The author maintains that the dilemma that most agri-business co-operatives now face is whether to remain pre-occupied with the Rochdale model emphasizing social amelioration/welfare as a supreme goal or behave as a pure business organization in a competitive market. Mr. Katar Singh says that his own
view in this matter is that agri-business co-operatives must adopt the pragmatic and functional approach of the modern business organization which explicitly avoids any sentiments whatsoever.

Murali Trilochan Sastry (2004) in his article, “Capitalism and Co-operation – Co-operative Institutions in a Developing Economy” has observed that co-operatives as organizational arrangements of collective economic activity can break up interlocked capital, labour and output markets in rural areas and alleviate poverty. The recent parallel law on co-operatives provides an opportunity to take a fresh look at this issue. Some basic concepts have been discussed by the author while comparing different types of economic co-operation with a few empirical examples to bring out the conditions under which co-operative arrangements can generate economic surplus and alleviate poverty. The author has made an observation that an interesting feature of the simple co-operatives we discuss is that perhaps they benefit only the poor and not those who are better off and have access to mainstream credit and market.

Rajen Harshe (2002) in his article “Recasting Indo-African Development Co-operation” has advocated that a dominant regional power like India should be playing a more proactive role in wooing other developing countries, especially in Africa through networks of development co-operation. The author further maintains that in recasting its ties with Africa, India needs to be sensitive to ground realities in African nations many of which are transitioning towards democratic
forms of governance and are actively taking on the challenge of development. Such a network of ties will also contribute to the building of effective conditions in international level.

G.D. Goswami (1963) has observed in his article “Co-operation and Political Stability” that the task of bringing about a technological mature social order without permitting concentration of economic power in a few hands is the challenge that faces all developing countries today. Political stability largely rests on the adequacy with which this challenge is met.

The author has affirmed that the claim of the co-operative movement to an important place among the economic forms and forces qualified to build a more ordered, better balanced and more just economy stems from the fact that the co-operative movement through its federative structure, brings to each incorporated primary unit the advantages of concentration of forces without impairing the autonomy of the parts or flexibility of the whole.

B.R. Siwal (1982) has tried to conceptualize public co-operation in his article “Rural Development and Public Co-operation”. He has observed that public co-operation implies mutual help and co-operation among people resulting in community organizations and groups, between voluntary organizations and government. The author has affirmed that the public co-operation is a process based on principles of participator democracy in which the people, people’s institutions, voluntary organizations and governmental agencies work together to achieve the
goals of development. This process can be employed as an effective
method in the field of rural development.

Administration in India”, has observed that extension, co-operation and
community development stipulate certain in articulate major premises’
about the relationship between the individual and society. After
elaborating the distinct features of these three approaches to social and
economic development the author has tried to highlight their significance
or instruments of state policy for development. The author says that all
these have become the arms of state policy. The programs must fall in
the common matrix of the Plan. However, the author has assigned
separate and distinct role to these three arms of the state. He maintains
that extension has a special role in the matter of individual farming, co-
operation for the provision of joint services and community development
for the promotion of collective goods and services including economic
overheads.

Patrick H. Mooney, Jerry Roahrig and Thomas (1996) in their
article, “The De/Repoliticization of Co-operation and the Discourse of
Conversion”, have referred to the several agricultural co-operatives which
have undergone significant restructuring. The authors have mentioned
that some have taken through a conversion process and have been
reorganized as ‘investor-oriented firms” The authors have observed that
a repolitization of co-operation is necessary in order to assure the
protection of extra-economic value and oppositional discourse that is embedded in the historical development of co-operative practices and institutions.

C.L. Hallpike (1988) in his work, "The Principles of Social Evolution", has observed that man is always dependent on one or more groups for physical or moral support. These groups the author contends, may be the nuclear family, the clan and the village or hamlet, at the more elementary level and in more advanced societies may also include such groups as occupational groups or unions, business firms, military units and departments in large organizations.

Focusing on the mutual interdependence of competition and co-operation the author has felt that prolonged and close association whether based on blood ties, marriage, residence or occupation not only raises the level of solidarity and the intensity of affective relations in general, but also increases the possibility of conflict and the arousal of violent hostilities.

The author has made a conclusion that societies have the inherent tendency to fission as well as to fusion and that social co-operation leads, by its very nature to competition and vice versa.

Co-operation as a form of social process a is universal and continuous and it has made social life possible and liveable. Co-operation is both a psychological and biological necessity and a social condition of man's continued existence. Citing the need for co-operation in
international, sphere the author says co-operation is not only needed among the individuals, associations, groups and communities but also among the nations.

G.S. Kamat (1978) in his work, “New Dimensions of Co-operative Movement”, has tried to provide a comprehensive picture of co-operatives in diverse fields of economic activities. He perceives a co-operative society as a free and voluntary association functioning on democratic basis with self-help and mutual aid to satisfy a number of economic and social needs and to provide a wide variety of services. He cites the areas of co-operative societies viz., thrift, credit and investment, better farming and better business, agricultural processing, housing, production and sale of small industry products, supply of agricultural inputs and essential consumer goods through retail and wholesale trade as well as through manufacture, dairy and poultry industry, rural electrification and irrigation, fishing and forestry etc.

D.L. Prasad Rao and P. Venkat Rao (1983) in their article, “Co-operation in Tribal” Areas have mentioned that spirit of co-operation and mutual help are cherished ideals and pervade the functioning of institutions in all tribal societies. It is both a practice and custom for tribals to assist each other in all spheres of life. The authors have observed that Kinsmen, whether members of lineage or clan, are under obligation to extend help ungrudgingly on different occasions from religious ceremonies to social functions and from agricultural operations
to house construction. Sometimes the co-operation of members ranges from one’s neighbourhood to the whole village depending upon the necessity and inevitability.

The authors have concluded that in general, a sort of collective consciousness reciprocal obligations and mutual dependency from the working principles of tribal society. The authors observed that an important factor that facilitates harmony and co-operation among tribals is their dependence on nature, natural resources and their belief in spirits.

H.T. Muzumdar (1966) in his book, “The Grammar of Sociology - Man and Sociology”, has tried to theorise on co-operation when he says that co-operation is manifested in conscious association in the activity of a functional group. It involves the marshalling of forces to achieve an objective, jointly desired or a greet upon. The author cites the example of slave and master cooperating in a real sense but their motivation and end results differ. Co-operation between equals rests upon agreement. It is this form of co-operation, which is of common practice.

K.A. Suresh (1986) in his article “Co-operation-An Alternative to Capitalism and Socialism”, has highlighted the evolution and the inherent strength of co-operation as a socio-economic movement. The author says that the historical evolution of co-operation from an idea to organization, movement, sector and a system highlights the time tested strength of the philosophy of co-operation. However, both the capitalists
and socialists consider the co-operation as a half way to their ultimate goal. However, the author maintains that co-operation is totally different from the other two systems capitalism envisages extreme individualism while socialism denies individual freedom totally. The socio-economic philosophy of capitalism is atomism, hedonism, liberalism and Laissez-fair, socialists believe in totalitarianism, centralized direction and state supremacy. The author finds both the systems as harmful. The author feels that co-operation has the potentiality of an effective alternative system.

The author comprehends that the basic philosophy of co-operation is harmony, mutuality and selfless services. It gives thrust to individual freedom along with the collective responsibility. Political and religious neutrality, federalism, democratic control of management, moral basis of activities, voluntarism and social education are the main facets of co-operative philosophy.

Walfred A Anderson (1969) in his book "Society – Its Organization and Operations" considers co-operation as the form of interaction which makes unified social achievements possible because in contract to competition and conflict, it is the form of social action in which all participants benefit by attaining their goal. The author has rightly quoted cooley who says that the central fact of history is the gradual enlargement of social consciousness and rational co-operation. Wilfred maintains that co-operation permeates all aspects of social organization from the maintenance of personal friendships to the successful operation of international programmes.