Chapter 1

Framework of the Study

Reformation means renewal or restoration. It can be define as the process or act of changing a political, societal or religious institution for the betterment. According to Webster dictionary reformation means the act or process of improving something or someone by removing or correcting faults, problem etc. (http://www.merriam-webster.com/dictionary/reformation.downloaddedon 02/04/16). It has got different meanings, definitions and characteristics according to variation in situations. As it is a combination of both society and reformation, the term is further found to be in ascending order having plurality or multiplicity of meaning. In sociological discourse it usually consists of change in and of society. In other disciplines and subjects of study its meaning and definition vary accordingly. For example, in philosophy, social reformation is a kind of act within itself and in political science and history it is more linked to movement and historiography. In literature social reformation is concerned with repeated occurrence of idea, mind and principle.

In western-European sense, social reformation carries limited assets and meaning. In these societies, social reformation may be induced and corroborated by democratization, secularization, education, health care, emanipication, empowerment etc. Rather history of advance societies reveals the fact that social reformation is induced by institutions and people. Common and uncommon behavioral attributes exemplify that most people and society in process and development become complex, perplex and problematic. Societal pressure very often is also surmounting because other dimensions of society are heavily loaded with social malaise, mistrust, antiquity and other activities of unprecedented ramification.

In oriental society like India, social reformation is rather more intriguing, intrinsic, contested and upheavalistic at all levels. Likewise, it is more associated with caste, class, religion, ethnicity and gender along with a plethora of other covert aspects. Database

highlight India produced and experienced a lot more social reformists, activists, freedom fighters and other dedicated-noble persons from time immemorial.

Since ancient time Indian society experience change and these change mainly occur due to foreign invasion, social movement and so on. Number of foreign invaders like Sakh, Hons, Pathon, Mughal etc. came in India and ruled over a considerable period of time. Not only this, during medieval period mass movement took place in India which popularly known as Bhakti movement. The main aim of Bhakti movement was simplify religious rituals by propagating Bhakti, intense love and devotion are only means of salvation. This movement had some socio-religious impact on society. It rejects the Caste distinction and also due to this movement, women status received more importance. Due to Bhakti movement Hindus and Muslim realized the fertility of ritualism and superstition.

But change and reformation in various dimensions of Indian society began during British period. Britishers enter in India in 17th century for trade and business, latter on they occupy the country. They implemented their own political, economy, legal and education system in India for their administrative purpose. The British administration and European liberal education system brought fresh and new ideas which shake the thinking process of the western educated Indian. They realized the importance of equality, education, rationalism and lunch reform movement which ultimately laid the foundation of modern Indian society.

In India, reform movement started in fragmented way in different parts of the country. The 19th century socio-religious reform movement in West Bengal, Maharastra, Uttar Pradesh and Punjab aimed at checking the influence of Christian Missionaries and also tried to clean Hindu society of evil like sati, infanticide, illiteracy. It can be said that the reform tried to recast the old religion into a new society (Dessai, 1996). However A.R. Dessai (1996) also said that early socio-religious reform movement were progressive movements. This movement express first national awakening of the Indian people.

Reformation of a society came from four sources like- religion, state, political party and individual. State can bring reformation in a society by implementing lows, introducing

policies and programme etc. whereas individual reformer tried to bring reform in limited area of a society. A social reformer always aims to correct the problem or short coming the society faces. A reformer always condemns some process of society and tried to (http://www.book.google.co.in/book?id=71K4awhtoc) reform it but continuous to ignore social structure.

The reformative movement has long lasting effect on Indian society. Even several tribal societies also got affected by it. Some of the tribal society experience reformation and change at various levels. In India almost all societies whether rural and urban agrarian an industrial, Hindu and Muslim, tribal or non-tribal experience reformation and change at various level. Tribes are ethnic group. A tribe is a collection by families, bearing a common name, member of which occupy the same territory, speak language and observed certain taboos regarding a marriage, profession an occupation and have develop well assessed system of reciprocity (Mazumdar, 1950). Generally it is believe that tribal's like to live in isolation and also want to keep their custom and tradition untouched. But this conception i.e. not fully correct, history of India witness a series of tribal rebellion during the early days of the Colonial rule like Birsa movement (1895-1900) among the Mundas, Santhal rebellion (1857-1858) etc. A part from this series of reform movement also took place among different tribal communities of the country like- Bhagat movement among Oraon, Konwar movement among the Santhal, Sengkhasi movement among the Khasi etc. (http://www.sociologyguide.com/tribal-society/tribal-solidarity. Downloaded on 2/3/2016). Similarly among the Bodo tribe, reformation took place under the leadership of Kalicharan Brahma.

Polity and society often synchronizes and exemplify avenue for new life pattern. Historical sociology or history and society reflect uneven path of humankind and role of great or noble person to usher in mobility, change, reformation and re-orientation. Likewise Kalicharan Brahma and Bodo Society are interrelated. History of Bodo society reveals immense contribution of Kalicharan Brahma. Both past and present Bodo society reveals this. Successive vies-a-vies intransient mobility, occurred among Bodo, justifies Kalicharan Brahma's incessant struggle and dedication for re-surjection and re-structure of Bodo society. Indeed Kalicharan Brahma's reformative drive makes him chief

architect of Bodo society. Hence, anthrop-sociological study of Kalicharan Brahma becomes inevitable in contemporary-modern society in India to understand and analyze Kalicharan Brahma and Bodo society in a holistic perspective.

Review of Literature

Most of the Indian tribes live in forest area and they always try to maintain their own identity. Their distinct life style and culture attract the attention of anthropologists, sociologists, historian and others. As a result lots of studies on different dimension of tribal life were done by different scholars. The history of tribal research can be traced back in 1774 A.D. In 1774 A.D Asiatic society was established in Bengal and this association started to publish Journal from 1784where British administers, missionaries, travelers, anthropologically oriented individual wrote articles on socio-cultural life of the Indian tribes and rural communities. Since then, gradually tribal studies get momentum in India.

But a comprehensive study on India tribes began after independence and these work ranges from monographs to tribal political life, from customary law to impact of globalization from traditional economy to occupational mobility, from gender study to socio religious reform movement and so on. L.P. Vidyarthi and B.K. Rai (1976) talk about three phases of tribal studies in India namely formative, constructive and analytical phase. In formative phase (1774-1919) Indian tribes were mainly studied by British scholar administrators like Risley, Dalton, Latham, Mills and many others. They took interest to study tribes of different parts of India. In constructive (1920-1949) phase scholars of anthropology and Sociology from Bombay and Calcutta Universities like D.N. Majumdar, T.C. Das, G.S. Ghurey and others showed interest to study kinship and social organization of different societies including tribes. In analytical phase (1950) tribal studies in Indian context get more importance. In ancient epic and literatures like Vedas, Puranas, Ramayana and Mahabharata present a good account of people of India where we find existence of several tribes in the names of Nishadas, Kiratas, and Dasyus etc. In historical and medieval periods we find tribal social organizations, tribal kings and empires. In modern period, we find tribes constitute a bulk portion of Indian population. Moreover, Vidyarthi and Rai (1976) also talk about economic system, social organization, political life,

religious life, folk, art and crafts of tribes in India. They also talk about socio-economic as well as cultural changes among the tribes of India.

Andre Beteille (1992) argues that anthropologists talked about tribes, they mean communities of people who remained outside of the state and civilization, whether out of choice or necessity which was the reason of calling them non-civilized but no civilized. In India they all stood more or less outside of Hindu civilization.

G.S. Ghurey (1969) says "the tribes as backward Hindus as according to him, the tribes of central India are neither isolated from the Hindu caste of the plains in terms of distribution and tradition, nor are they true autochthonous in their present habitat".

P. Louis (2000) is of the opinion that the indigenous people's myth, stories, tales, and songs replicate their social, political and cultural organization. Nature, environment and ecology play the most important roles in their lives. They have developed their religious beliefs and practices around these life-giving forces. But 'modern and literate' society terms their religion as 'animistic' a derogative term that looks down upon the religious way of life of the tribal's.

G.M.Gare (1983) analyzed that the exploitation of tribal in land and forest is major cause of tribal's economic underdevelopment and improvement.

Rudolf Heredia (1995) argues that the development dilemma confronts tribal's to be successfully addressed, tribal integration will be require their mobilization not just to preserve their cultural autonomy but they have to participate in their development. For this tribal education is necessary to play major role.

M.K Raha and P.C Commer (1989) said that tribal's in India usually encounter problems in their day-to-day life. But the policies adopted by government, both at centre and states to promote their socio-economic conditions and educational standards have some positive influence among the scheduled tribes.

A.K. Singh (1997) argues that the tribes in India are most effected ethnic group due to development in post independence India. The new economic efforts can be made to salvage and improve their socio-economic condition.

According to S. C. Verma (2011), "All tribal communities deserve more and special treatment, especially the young generation. He said that the tribal youth do not have higher education and communication, how can we think of real and fast development of tribes.

Felix Raj, J. (1990) has stated in his article *The Impact of Globalization on Tribal Culture and Economy*, "that the tribal way of life is very much dictated by the forest, right from birth to death. He also said, it is ironical that the poorest people of India are living in the area of richest natural resources. Historically tribes have been pushed to a corner owing to the economic interest of various dominant groups".

P. Malyadri (2012) said that a major problem lies in the fact that even though the tribal readily acknowledge the impact of modernization and the demands of time, they are not coming forward to bring reforms in their educational status and in their economic standards.

S.K. Lal and U. P. Nahar (1990) studied the problems of scheduled castes and scheduled tribe college students in Rajasthan. He highlighted academic activity of scheduled caste and scheduled tribe student, their participation in extracurricular activities and educational and occupational aspiration. Study reveals SCs and STs Students are becoming aware of reservation policy in admission and government job only because of the spread of education among them.

Tribal Research Institute Assam (1987) provides a trend of change report in the social system of Bodo-Kocharis since the emergence of the 19th century. Traditional animistic belief that continued to guide Bodo-Kocharis began to change with the preaching of Kalicharan Brahma, who inducted people to Brahma faith practiced by Srimat Paramhangsa Sibnarayan Swami of Calcutta. His conversion to Brahma cult paved the way for bringing larger section of his followers to wider fold of Vedic Sanatan Dharma, and it was possible to carry out a social revolution among Bodo-Kocharis residing in and around the district of Goalpara. In its form and content Brahma movement was more than a religious upheaval. It was a movement for total change of outlook in all fields- social, religious, political, economic and educational.

Harinarayan and Gobinda (1994), while talking about Bodo society said that apart from change in traditional socio- religious and political life, recently changes also occurred in livelihood and way of life of Boro-Kocharis of Assam. Though agriculture still continues to their primary occupation, it has undergone diversification replacing the traditional one year one crop pattern that hitherto prevailed till 1950.

D. N. Majumdar (1937) talk about caste-tribe continuum and the development of Sanskritization process among the Bodo speaking tribes of the Garo hills.

Choudhury and Das (1973) conducted study on Lalung tribes of Assam and discuss in details about the change that took place in Lalung society.

J. Horam (1990) discusses the process of change that took place in Nagaland. He is of the view that this change occur due to British rule, Christian Missionary and political unrest generated by underground movement of Naga Society and Polity.

Natarajan (1977) studied the impact of Christian Missionaries on Khasi of Megalaya.

R.K Borgohain (2000) studied the industrialization occupation pattern and life style of schedule tribe employee in Namrup, Assam. In his study, he found that due to industrialization and adoption of new occupation, certain changes occur in the life style of the schedule tribe employee at HFCL Namrup.

Dutta Chawdhury (2002) analyzed the impact of modernization on the traditional institutions of the Bormans of South Assam.

S.C. Roy (2005) comments that religion and custom of Oraon undergone change due to the influence of Hindu neighbor.

J.K. Doshi (1974) studied social structure and cultural changes in a Bhill village which is far from urbanization. He describes the social structure of the tribe along with the means of subsistence, the life cycle, religion, witchcraft, belief and practice and political organization. He also deals with the changes that occur in various aspects of their life and culture. He notices that changes have accelerated after independence with improvement of communication and introduction of welfare programme.

N.Mishra. (1971) shows the cultural persistence and change in an Oraon village of Chotanagpur.

L.K. Mahapatra (1994) talk about change and continuity in tribal society as a follow up forum of re-assessing tribal situation in India since 1969.

L.P. Vidyarthi (1970) studied the impact of large industrialization on tribal belt of Chottanagpur. He found that due to industrialization socio-cultural change have occurred the tribes of this region.

A.K singh (1984) is of the view that tribes community in India in general and Bihar in particular have came into contact with various communities and situation leading to assimilation. In this situation some tribes adopted Hinduism while other adopted Christian as their religious faith.

Nirmal K. Bose (1971) said that in the result of continuous contact with non-tribals, tribal communities like Santhal of Bihar, Odisha and Bengal, Munda and Oraon of Bihar and Gond of central Indian largely gave up their traditional form of production and started to work which officiate with prosperous communities living in neighborhood.

Stephen Fuchs (1960) made a comparative study among the Bhuiyan and Gond and the changes that have taken place among them.

G.C. Takuria and M.C Sikia (1987) discussed changing trend of the Lalung (Tiwas). According to them the plains Lalungs are losing much of their traditional traits through the contact with non Lalung. Their religious faith, food habit and living pattern are transformed like non-tribal and there is growing awareness to get themselves educated and employed in government job.

The Miris (Mishing) are the second largest tribal group of Assam. Their traditional cultural patterns are changing specially in respect of their religious belief and practices. The educated Mishing people are started to adopt modern way of life style.

M.H. Syed (2007) studied the traditional Kom society of Manipur and find out changes that has been occurring continuously in the education, social and economic aspects.

Influences made by modern education, Christianity and other informal agencies of education have also been studied. The multi-factors are responsible in causing changes in the traditions, customs, economic and educational system of Kom society.

P. K. Hazowari (2002), in his article 'Trend and Change in Present Bodo Society' has states that, Bodo society continually changing their structure to survive along with changing environment.

Anil Boro (2001) in his book *Folk literature of Bodos,* states that the Bodos are no longer a primitive or superstitious race now, but they still live and breathe in their folk beliefs, institution, practices, folklore and art. They constitute a very important section of various races and ethnic groups of Assam with their distinctive cultural and linguistic traits. They also contributed immensely to the growth of the society and culture of Assam through ages.

Sekhar Brahma (2006) "Religion of Bodos and their Socio-cultural Transition" speaks on the changes in the traditional Bodo Society. He states that traditional society began to change with the Brahma dharma movement in the first decade of the 20th century. Gurudev Kalicharan Brahma, the first preacher of Brahma dharma among the Boro-Kacharis initiated reforms in their society.

Change in tribal society not only occur due to industrialization, Sanskritization, Christian Missionary but also due to movement launched by tribal people for their political and social development. The Main aims of tribal movement were to alter, reinterpret, restore, reconstitute and protect their social structure. Tribal movement also aims to improve their socio-economic and political condition. While talking about tribal movement S.M. Dubey (1982) classified North East India's tribal movement into 4 (four) categories. These are (1) Religious and social reform movement, (2) State reformative movement, (3) Insurgent movement and (4) Culturological movement.

Surajit Sinha (1968) classifies tribal movement into 5 (five) types (a) Ethnic rebellion, (b) Reform movement, (c) Political autonomy movement within Indian union, (d) Secessionist movement and (e) Agrarian unrest.

An issue of tribal movement varies with change of time and situation. Tribal movement before independence was not only so called 'separatis movement' but also participated in nationalist and agrarian movement. But after independence some tribes had an apprehension that they would lose their socio-cultural identity and lunch political movement. Naga movement is the example of it. At the same time some tribal group launched movement to assert their status as caste Hindus. The movement is known as Bhagat movement.

Rational of the Study

The above review reveals that a number of studies had done on tribal social life, social change and social movement. From their works it is obvious that social change in tribal society occurs due to diverse factors like industrialization, interaction with non tribal communities, impact of Christian missionaries, Sankritization, Government policies, socio-religious and political movement etc. But for bringing change, social reformer also plays significant role. They become the driving force for reinterpret, restore and reconstitute their social structure. Different tribal communities of the country are fortunate enough to have a reformer for rebuilding their society. But it is also appear that very less study were done on the role of tribal social reformer for the development of their society. Keeping in this view in mind propose study aim to understand the role of Kalicharan Brahma, social reformation and Bodo society.

Objectives of Study

1. To understand Kalicharan Brahma as a social reformer of Bodo society.

2. To analyze the philosophy of Brahma religion in the light of *Boroni Pandulipi*.

3. To study the effect of *Brahma religion* in realm of life of Bodo.

Hypotheses of Study

1. Kalicharan Brahma is the main architect of Bodo reformation and society.
2. Brahma religion vis-à-vis Boroni Pandulupi initiated a new age for Bodo.

3. *Bodo Maha Sanmilan* in early 20th century has major impact on Bodo social organization.

Methodology

The methodology of the study is discussed under theoretical perspective, sources of data, universe and units of the study, sampling of respondents, tools for data collection and analysis and presentation of data.

Theoretical Perspective

Social change is eternal in nature. No society can remain static forever. Social change refers to the modification of any aspect of social process, social organization, social pattern or social relations. A.Giddens (2005) said social change refers those change which alter the 'underlying structure of an object or situation over a period of time'. Number of theories is formulated by the thinkers on social change some of them are discuss here under.

Evolution Theory

Generally growth indicate quantitative aspect of change where as evolution talk about a change not merely in size but in structure of society also. Early sociologists like August Comte and other believed that human societies evolve in a unilinear way that is in one line of development. According to evolutionary theories, social change meant progress toward something better. They saw change as positive and beneficial. To them, the process of evolutionary implies that societies would necessarily reach new and higher levels of civilization. L.H Morgan believed that there were three basic stages related to the process: savagery, barbarism and civilization. August Comte's ideas relating to the three stages in the development of human thought and also of society; namely, the theological, the metaphysical and the positive stages and these stages represent the three basic stages of social change (http://www.sociologyguide.com/social-change/evolutionary-theories.php downloaded on 9/9/16).

According to Emile Durkheim, the cause of societal evolution is society's increasing moral density. Durkheim viewed societies are changing in the direction of greater differentiation, interdependence and formal control under the pressure of increasing

moral density. He advocated that societies have evolved from a relatively undifferentiated social structure with minimum of division of labour and with a kind of solidarity called mechanical solidarity to a more differentiated social structure with maximum division of labour, giving rise to a kind of solidarity called organic solidarity in Charles Darwin's language. The evolutionary theory of social change was highly influenced by Charles Darwin's theory of 'Organic Evolution'.

To explain social evolution Herbert Spencer borrowed the idea from Darwin. According to Spencer, society has been gradually progressing, towards a better state. (http//www.shereyouressay.com/86924/essay-on-spencers-theory-of-evolution downloaded on 07/09/2016). According to Spencer, law of evolution was universal in nature and can be applicable to the physical, organic and social worlds. He is of the view that organic evolutionary principle could be applicable to the human society by considering human society as an organism. Like organism, society also grown from simple to complex form. While explaining universal evolution he developed three basic laws: (i) the law of persistence of force, (ii) the law of the indestructibility of matter and (iii) the law of continuity of motion.

According to Spencer all phenomena of the universe are subject to the natural law of evolution. For explaining social change he utilized both physical and biological evolution. He also applied Darwin's principle of 'survival of the fittest'. Spencer said that if a civilization fails to adjust with the changing circumstances it fares in, it gradually declined. He said that society always moves from simple to complex form and change from military to industrial society. He also said that only the better adaptive capacity to face the conditions of life make western society, race and classes to survive. This view is known as social Darwinism of Spencer.

Functional Theory

The functionalist perspective made an attempt to draw the ideas of Emile Durkhiem. Durkhiem questioned how societies have maintained internal stability and has lasted for long. He explained social stability through the concept of solidarity, and differentiated between the mechanical solidarity of primitive societies and the organic solidarity of

complex modern societies. According to Durkhiem, more primitive or traditional societies were held together by mechanical solidarity; members of society lived in relatively small and undifferentiated groups, where they shared strong family ties and performed similar daily tasks. Such societies were held together by shared values and common symbols. By contrast, he observed that, in modern societies, traditional family bonds are weaker; modern societies in addition exhibited a complex division of labour, where members perform very different daily tasks. Durkhiem argued that modern industrial society would destroy the traditional mechanical solidarity that held primitive societies together. Modern societies however, do not fall apart. Instead, modern societies rely on organic solidarity; because of the extensive division of labour, members of society are forced to interact and exchange with one another to provide the things they need (http://www.boundless.com downloaded on 10/09/16).

Robert Merton during the 1950s discussed the functionalist perspectivre by citing a distinction between manifest amd latent functions. Manifest functions are the intended functions of an institution or social phenomena. Latent functions are its unintended functions. Latent functions may be undesirable, but unintended consequences, or manifestly dysfunctional institutions may have latent functions that explain their presistance. For example, crimes may demonstrate the boundaries of social norms which may not be the acceptable behavior. (http://www.boundless.com downloaded on 10/09/16)

Conflict Theory

This theory has its origin in Marxian writings. Marxist theory of social change clearly related with his concept of social class and class conflict. He believed that change occurs in society because of class struggle. According to him class struggle is the driving force of social change and is related with economic factor. For him every society is stratified into classes. By class he means a social group whose members share the same relationship to the means of production.

Marx believed that human society evolves through different stages. After initial stage of primitive communism, human society has passed through various successive modes of

13

production, namely, primitive communism, the slavery, the feudal and capitalist. Every mode of production is characterized by the existence of two major classes: (i) those who own the means of production and (ii) those who do not; that is, have's and have's not. In primitive communism no private ownership was there. In slavery, the master (owner) exploited the slaves (have nots). In feudalism aristocratic landowners exploited the masses (peasants) and in capitalism owners of the means of production (capitalist class) exploit the industrial workers. This exploitation gradually makes working classes conscious of their conditions and ultimately leads them to revolt. As a result, socialism occurs and ultimately a classless society will be established. So, according to Marx every mode of production came into existence due to class struggle in previous situation (Coser, 2015). This struggle repeats, until capitalism is replaced by socialism. According to Marx society is dynamic, not static, and conflict is normal, not on abnormal process. He said that any society contains the seeds of its future social change. According to Marx social change came on account of change in the forces of production. The mode of production has two aspects: (i) the forces of production and (ii) relations of the production. The forces of production include machines, tools, laborers, capital and relations of production emerge from the social interactions among workers and between workers and the owners of the means of production.

For Marx social change occurs from the economic structure of the society. He said that when social and economic change does not keep pace with each other a struggle takes place. As a result, new mode of production replaces the old one which ultimately gives birth to new classes and a new society. Marx also believed that social structural change takes place only after proletarian revolution which may not be bloody one. Social change according to Marx, does not take place unless the existing social order has reached a definite stage of development.

Marxian view of social change is proactive; it does not rely on people remaining passive in response to exploitation or other problems in material culture. Instead, it presents tools to the individuals wishing to take control and regain their freedom, unlike functionalism and its emphasis that conflict is desirable and needed to initiate social change and rid the society of inequality.

Like Marx, George Simmel also stressed the importance of conflict in social change. He said that conflict is not temporary, but a permanent feature of society. It is conflict which binds people in interaction and also encourages people of similar interests to unite together to achieve their objectives.

Not only through conflict or evolution, changes also occur in society due to reformation. It is a kind of movement to carry out changes in some specific areas of society. Reformer always tries to bring change in the social system for betterment. Reform movement may be radical or liberal in nature and it always takes place under the leadership of some person who can control & guide the society. Leaders are those people who have the capacity to do the right thing and also manage the people to do so. Leaders have the capacity to 'lead' and guide other individual and of the group. Social leader may be defined as a person who devotes his life and talents for the improvement of society, regardless of social standing, wealth and privileges (http://www.thesocialleader.com/social/leader downloaded on 9/9/16).

To be social leader one must have some qualities like:

1. Leader must submit to a higher power from where he/she gets inspiration, guidance etc.
2. Social leader must feel oneness with the society and its people.
3. The social leader must realize that he/she is born for something great, unique and specific.
4. The leader must bridge the gap between what is and what should be.
5. Social leader is aware of the process of government, arts and science. He/She works to secure and preserve freedom for all cultures, genders & races (http://www.thesocialleader.com/social/leader downloaded on 9/9/16).

Writing on social leadership is not new, Plato in his *Republic* talked about philospher king. According to him, those who know what is best for the state and have the power to act according to that knowledge are philosophers. He was disappointed with the states of his time because according to him, neither their leaders have knowledge about the ultimate purpose of the state, nor do they have moral strength to act according to common

good. Plato believes that a good leader is always beneficial to his subjects. If people are not ready to accept the rule of philosopher king then they harm themselves. Plato said that leaders must take care of the education of different the citizen. For the stability of the state the knowledgeable ruler is required. According to Plato 'state can avoid disaster by choosing philosopher as ruler'. But difficulties in this regard according to him are as follows:

i. Politicians come in power by mutual fights and by counting the voters' favour. 'Therefore ideal leader needs an ideal public', and

ii. True philosophers are very less in number and they are not interested in power, so are forced to accept leadership against their will.

So according to Plato, good ruler must be philosopher with certain moral principles and deep insights into society. In Weberian terms Plato believed that leader should be charismatic. According to Machiavelli those princes who are cunning and have the quality to organize power and knowledge for the defense of the state should be followed.

Later anumber of theories emerged on leadership. Some of these are discussed here:

Great Men Theory of Leadership

This theory emerged mainly in 19th century to explain the behavior of military figures of that time. In the 1800s authoritative positions were solely hereditary in nature and authority passed typically from father to son. This theory believes that the traits of leadership are intrinsic. That is great leaders are born leaders, they are not made. But this theory a great leader is he who by birth becomes a leader. This theory was popularized by Thomas Carlyle. In his book *On Heroes, Hero Worship and the Heroic in History* talked and compared wide array of heroes. He believes that the study of great men could benefit the people to discover thier own positive qualities and true nature. This theory was supported by American scholar Frederick Adams Woods. In his book *The Influence of Monarchs: Steps in a New Science of History* he has talked about 386 west European rulers (from 12thcentury to the last 18th century) and their influence on the course of historical events (http://en.wikippedia.org/wiki/great_man_theory downloaded on 10/09/16).

This view faced a strong criticism from H. Spencer, who said that attributing historical events to the decision of individuals was a hopelessly primitive, childish and unscientific position. Tolstoy said that the significance of greater men is imaginary.

The Trait Theory of Leadership

This theory emerged mainly from the early leadership research which primarily focused on finding a group of inheritable attributes that differentiate leaders from masses. Trait theory mostly influenced by Carlyle's ideas focused on identifying different personality traits which make a leader successful in variety of situations (Kendra Cherry, 2016 (https://www.verywell.com/what_is_trait_theory_of_leadership downloaded on 10/9/16).

The trait theory of leadership is based on the idea that individuals are either born with certain quality or are made with certain quality that will help them perform the role of leader. According to this theory certain qualities like sense of responsibility, creativity, intelligence, etc. puts anyone in the shoes of a good leader. It also talks about characteristics of many successful and unsuccessful leaders with a view to predict effectiveness of leadership. Many theorists influenced by Galton and Carlyle believed that trait leadership largely depends upon leader's personal quality but they did not assume that leadership resides only within a selected number of people. McCall and Lombardo (1983) said that leader is made or broken on the basis of the ability to admit faults and errors, emotional stability etc. Stogdill (1948) said that leadership exists between persons in a social situation. A person who is the leader in one situation may not necessarily be the leader in other situation. This statement puts question on the very basis of trait theory.

Behavioral Theory of Leadership

Behavioral theory of leadership mainly analyzes the behaviour of leaders. This theory emerged as a reaction totrait theory of leadership. According to behaviouralism, leadership related to interpersonal relationship between a leader and his followers in which leader's behavior towards his follower constitute the most critical element. That is good behavior of a leader arouses the morals, builds up confidence and spirit among his

follower or the team members. B.K. Skinner is considered as the father of behavioural theory of leadership. The basic assumption of this theory is that there is inter-relationship between behavior and the reward and punishment. It also believes that leader can be made, rather than being born. According to behaviouralists the behaviour of a leader is the best predictor of his leadership as well as success.

The following are two important studies on behaviouralism:

1. Michigan Studies of Leadership

These empirical studies were conducted by the Institute of Social Research of University of Michigan just after Second World War. The basic object of these studies was to find out the style of leadership behaviour that related to higher performance and satisfaction of group. These studies found two distinct styles of leadership:

(i). Production centered leadership and

(ii). Employee centered leadership.

Production centered leadership also known as task-oriented leadership, stressed on certain points like rigid work standards procedures and rules, class supervision of the subordinate etc. whereas employee-oriented leadership or rational-oriented leadership give primacy to human relationship. This approach concentrates on certain points. Like:

(i). to treat subordinate as human being and

(ii). to show concern for employees need, advancement, welfare etc.

Ohio State University Leadership Studies

Bureau of Research at Ohio State University conducted these studies with the purpose to identify major dimensions of leadership and to investigate the effect of leader's behavior on employee-satisfaction and behavior. These studies described the leadership behavior on two dimensions; namely: imitating structure and consideration

(https://www.yourarticlelibrary.com/leadership/behavioural_approach Downloaded on 9/10/16).

Imitating structure mainly deals with leader's behavior in defining and organizing the relationship between the leaders and the members of the group. Consideration approach discusses the leadership behaviour in terms of friendliness, mutual trust, respect, openness etc.

These studies thus reveal that there is a positive relationship between consideration and regularity of employees and low grievances. Positive relations exist between imitating structure and employee performance

The Behavioural Theory of Leadership is applied to the present study. This theoretical orientation explains that changes occur in society due to various factors. It also occurs due to reform movement and reform movement always takes place under some leadership. Theories also explain leadership from various dimensions and relatively different social situation. The present study has been undertaken in a systematic perspective of reformation of Bodo society under the leadership of Kalicharan Brahma. The reformation of Bodo society is explained in terms of historical, cultural and contextual determinants.

Universe of Study

Six villages of Kokrajhar District of Assam namely Kazigaon, Gombiraghat, Maliahgoi, Gombrikhata, Harjhora and Bongshijhora is the universe of the study. Kokrajhar is one of the four Districts of Bodoland Territorial Area District (BTAD). The District is situated in the north-west part of Assam and Kokrajhar town is the District Headquarter. The District consists of two Sub-Divisions namely Gossaigaon Sub-Division and Kazigaon Sub-Division. All the six villages come under Kazigaon Sub-Division which is situated in the western part approximately 50 km. away from the Kokrajhar Town and majority population of these villages belongs to Bodo tribe. These villages came under Kazigaon Village Council Development Committee (VCDC). The Village Council Development Committee (VCDC) was come in to existence with the formation of Bodoland Territorial Area District in 2003. The Village Council Development Committee is formed on the basis of population and size of the villages like gaon panchayat and its members are selected in a formal meeting attended by the representative from each village. There is no

fixed number of members for the formation of Village Council Development Committee similarly there is no fixed number of villages for the formation of one VCDC also. The council is headed by the chairman and assisted by the secretary. All the government schemes and programmes are implemented through this Village Council Development Committee (VCDC).

Unit of the study

For the purpose of intensive study the basic data were collected from threehundred a household that is 50 households from each village (Kazigaon, Gombiraghat, Maliahgoi, Gombrikhata, Harjhora and Bongshijhora) by applying random sampling method .These units were interviewed intensively to gather their responses for understanding the influence of Kalicharan Brahma and his work on the contemporary Bodo society. In addition to this, informal interviews and group discussion were done with educated, renowned persons, relatives of Late Kalicharan Brahma for better understanding of Kalicharan's philosophy, idea, work and its impact in molding present Bodo society with reference to these selected villages.

Sources and Types of Data

The study is descriptive in nature. Both primary and secondary data were utilized. Primary data collected from the field have been the prime and inevitable in the study. The secondary as well as documentary data have been extensively used to formulate the problem and to understand the life history of Kalicharan Brahma, traditional Bodo society

Tools for Data Collection

Primary data were collected through structured interview scheduled, observation and formal and informal discussion with Bodo scholar, writer, senior citizen, religious person of Brahma Mission, cultural organization like Bodo Sahitya Sabha, All Bodo Students Union (ABSU), Kalicharan Brahma's grand grand son Nirajay Brahma, descendent of Kalicharan's family friends Jhanil Brahma and others. For collecting indebt information from the villagers questions were divided into basic information, occupational profile, educational qualification, religious belief and practice, knowledge about Kalicharan Brahma and his work and so on. Secondary data were collected from books, journals, magazines, news paper etc.

Presentation and Analysis of Data

For collecting data from selected household respondents were administered series of the question divided into basic information, family pattern, marriage system, occupational profile, belief etc. Primary data were classified systematically with statistical procedure and presented in tabular form.

In sum, the study is designed descriptively to enquire into the reformation of Bodo society and contribution of Kalicharan Brahma .The research problem is attempted with reference to six villages of Kokrajhar district of Assam.