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The Oraon are the second largest plain land tribal community of Barind in Bangladesh. They are differently backward as compared with other ethnic communities. From the present perspective of Bangladesh, to know their nature of the leadership is an imperative. Their democratic leadership, constitution, different tiers of their leadership, qualification for the leader, opportunity to be leader, activities of different tiers of their leaders, cooperation of the general people, timing, participation and discussion in the meeting, cooperation of the auxiliaries, expectation to be headman, cabinet members as political supporter and relationship with others, liking the leadership of the cabinet members, problems in election period, protesting against partial and illegal activities, leadership of the women, opinions of the women, opportunity of the women to be elected, leadership of the headman and the women and influence on women empowerment have been discussed in this article.

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ABSTRACT

The Oraon are the second largest plain land tribal community of Barind in Bangladesh. They are differently backward as compared with other ethnic communities. From the present perspective of Bangladesh, to know their nature of the leadership is an imperative. Their democratic leadership, constitution, different tiers of their leadership, qualification for the leader, opportunity to be leader, activities of different tiers of their leaders, cooperation of the general people, timing, participation and discussion in the meeting, cooperation of the auxiliaries, expectation to be headman, cabinet members as political supporter and relationship with others, liking the leadership of the cabinet members, problems in election period, protesting against partial and illegal activities, leadership of the women, opinions of the women, opportunity of the women to be elected, leadership of the headman and the women and influence on women empowerment have been discussed in this article.

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I. INTRODUCTION

Leadership is the most active and undeniable process for any family, society, group or community, and a nation as well as a country. Leadership is as if like the rudder of a boat. As the boat itself can not reach its goal smoothly without the proper direction of the rudder, a family, a society, a group or a community, and a nation as well as the country can not run accurately without the proper guidance of the leadership. Leadership is the art of motivating a group of people to act towards achieving a common goal. It can be expressed as the relationship in which one person

influence others to work together to reach a desired level of achievement. Sometimes, weak leadership may be able to run these above mentioned organizations nominally, but very often, it is very difficult to run such these organizations without the good and strong leadership. Therefore, from this perspective, M. Johannsen said, "Any fool can run the ship when the seas are calm, but it takes a great captain to navigate the storm."¹ That is why; it proves that good leadership is crying need for any organization running well.

But nowadays, leadership is one of the holy debated topics in every where of the world. There are some theories of the leadership; among them, 'Great Man' theories and the 'Behavioral' theories are the talk of the town. According to the theory of 'Great Man' the great and the good leaders are born, not made.² On the other hand, in accordance with the 'Behavioral' theory, the great and the good leaders are made, not born. These types of leaders can become leaders through teaching as well as motivation.³ From this perspective, A.G. Jago said, "Good leaders are made, not born. If you have the desire and willpower, you can become an effective leader. Good leaders develop through a never ending process of self-study, education, training and experience."⁴ For this reason, Peter Drucker, the

¹ <http://knol.google.com/k/leadership-development-a-individuals#leadership-Opportunities-and-threats> Accessed on February 12, 2011.

² <http://www.authorstream.com/presentation/piousthomas-40270-leadership-skills-theories-education-ppt-powerpoint/> Accessed on February 14, 2011.

³ <http://www.slideshare.net/smitachoudhary/leadership-p-3252982> Accessed on February 14, 2011.

⁴ A.G. Jago, Leadership: Perspectivness in Theory and Reasearch (Management Science, 1982), 28(3), Pp. 315-336. <http://www.nwlink.com/~donclark/leader/>

renowned thinker on this topic said, “An effecting leader is one who can make ordinary people to extraordinary things, make common people to uncommon things. Leadership is a lifting of a man’s sights to a higher vision, the raising of man’s standard to a higher performance, the building of a man’s performance beyond its normal limitations.”⁵ As a result, it is very essential for a good as well as effective leader to have some special qualities; foresight, influence to the people, capacity of representative role playing, communicative knack, proper commanding style, trust and confidence to the followers, attention as well as respect to the people, knowing tendency of the needs of the respective group, sensitiveness to the task, loving to the people as well as the environment, building the affectionate working team force and becoming model to the people, ability as well as skill to manage the working team force and ability to take quick decision.⁶

The personnel with each- other on the duty in the organizations face the contest of getting the leadership. Power is the central as well as the basic object of the leadership. Therefore, it can be said that power and leadership reciprocally are related with each-other. If the power exists, the leadership gets the force to influence others.⁷ A leader must have to have many other qualities along with the power if he wants to expand his influence upon the people. That is why, in the explanation of the leadership, Chester. I. Barnard said, “It refers to the quality of the behavior of the

individuals whereby they guide people of their activities in organized effort.”⁸

II. PERSPECTIVE OF THE LEADERSHIP

Leadership has been contemplated since the days of the Greek philosophers Socrates, Plato, Aristotle and so on. Later on, the Greatest Prophet Hazrat Mohammad (sm.) had taught his Disciples how to lead the nation as well as the state and what the leadership is called. From that time to till date, leadership is one of the most significant and popular arenas amidst the scholars of the Organizational Behavior.⁹ For the present era, it is remarkable and proved that all sorts of development i.e. from a family to the extreme last organization’s development of the world depend upon the leadership. Nowadays, it is noteworthy that there are many ways to understand the leadership in the organizational settings. Though some leadership perspectives are currently more popular than others, each of them helps us to understand this debatable as well as complex issue very well that will clear the obstacles of understanding the leadership well more in future.

2.1 Meaning of the Leader & the Leadership

The leader is a person who can influence the group of the people to achieve the organization’s goal in both the adverse and the normal conditions.¹⁰ ‘Followers are an important part of the leadership process, and all leaders are sometimes followers as well.’¹¹ The most basic essence of the leadership is that as an individual leader leaves out the followers, and without followers one can not be a leader.¹² In accordance

leadcon.html#defination Accessed on February 12, 2011.

⁵ <http://www.authorstream.com/presentation/piousthomas-40270-leadership-skills-theories-education-ppt-powerpoint/> Accessed on February 14, 2011.

⁶ <http://www.authorstream.com/presentation/piousthomas-40270-leadership-skills-theories-education-ppt-powerpoint/> Accessed on February 14, 2011.

⁷ Md. Alek Uddin Shekh, Narir Khmamatayon, Angshagrohan o Netrittyo (Empowerment, Participation and Leadership of the Women): Prekhmapat Bangladesher Sthanyo Sayottiyosaito Sarker Babostha (From the Perspective of Bnagladesh Local Self Government System), an Unpublished MPhil Dissertation (Rajshahi University, 2003), p. 11.

⁸ Mohammad Abdul Oadud Bhuiyan, Lokoproshasaner Ruprekha (Dhaka & Barishal: Golbe Library Pvt. Limited, 1993), Pp. 237-238.

⁹ Md. Shajahan Uddin Elias, Leadership Style, Gender roles and Institutional Effectiveness: A Comparative Study (Rajshahi University: An Unpublished MPhil Dissertation, 2009), p. 2.

¹⁰ <http://www.slideshare.net/smitachoudhary/leadership-3252982> Accessed on February 14, 2011.

¹¹ Richard L. Daft and Patricia G. Lane, The Leadership Experience, 4th Edition (USA: Thomson Southwestern Corporation, 2008), p. 5.

¹² Keith Grint, Leadership: A Very Short Introduction (Oxford: Oxford University Press, 2010), p. 2.

of Harry S. Truman, 'A leader is a man who has the ability to get other people to do what they don't want to do, and like it.'¹³ Good leaders always inspire the people to do the best. They also always help others accomplish goals.¹⁴ At the same time, they also listen to every one's ideas before making a general decision.¹⁵ 'There are many leaders, not just one, leadership is distributed. It resides not solely in the individual at the top, but in every person in every level who, in one way or another, acts as a leader to a group of followers- wherever in the organization that person is whether shop steward, team head or CEO.'¹⁶ James G March and Thierry Well utter regarding it, 'Leaders have private lives from which they draw emotional balance and human sustenance, though they often find their official lives systematically more rewarding.'¹⁷

Nowadays, the hot topic is the 'leadership' of a good leader. It is mention worthy that leadership develops daily not in a day.¹⁸ It is a process whereby an individual influences a group of individuals to achieve a common goal.¹⁹ Gordon says that leadership is an interaction between the leaders and the followers.²⁰ Janda says, 'Leadership is a particular type of power relationship characterized by a group member's perception that another group member has the right to prescribe behavior patterns for the former regarding his activity as a member of a particular

group.'²¹ Leadership is viewed as the performance of by the leaders of those acts which are required by the group.²² It is also a disabling myth that ratifies the power of the few at the expense of the many.²³ Saville says, 'Leadership as a process of structuring, organizing, and guiding a situation so that all members of a group can achieve common goals with maximum economy and minimum time and effort.'²⁴ Some of the political thinkers suggest that leadership is nothing more than a romantic myth based on the false hope.²⁵ The people are always fascinated with the topic of leadership. Leadership is meant differently. At the same time, leadership means different things to different people.²⁶ Keith mentions that leadership possesses four forms of elements; leadership as position, leadership as person, leadership as result and leadership as process.²⁷ Bavelas says leadership as the function of maintaining the operational effectiveness of the decision making systems which comprise the management of the organization.²⁸ In accordance with the World English Dictionary (WED), first, it means the position or function of a leader; secondly, it means the period which a person occupies the position of the leader; thirdly, it means the ability to lead as well as the leadership qualities; and fourthly, it means the leaders as a group of a party, union, etc.²⁹ Bernard says, 'Leadership has been seen as the focus of group process, as a personality attribute, as an exercise of influence, as a particular kind of act, as a form of persuasion, as an instrument in the attainment of goals, as an effect of interaction, as a differentiated role and as the initiation of structure.'³⁰ Leadership is often regarded as the important modifier of

¹³ Mitchell R. Waite, *Fire Service Leadership Theories and Practice* (Canada: Jones and Bartlett Publisher's, 2008), p. 1.

¹⁴ Lucia Raatma, *Leadership* (USA: Capstone Press, 2003), p. 5.

¹⁵ *Ibid.*, p. 11.

¹⁶ Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership Learning to Lead the Emotional intelligence* (USA: Harvard Business School Press, 2004), p. xiv.

¹⁷ James G March and Thierry Well, *On Leadership*, English Edition (UK: Blackwell Publishing, 2005), p. 1.

¹⁸ John C. Maxwell, *Leadership Gold: Lessons Learned From A Little Time of Leading* (USA: Thomas Nelson, 2008), p. 21.

¹⁹ Mark Robert Poyelle, *Leadership* (USA: Greenwood Publishing Group, 2008), p. 1.

²⁰ Joseph Clarence Rost, *Leadership: For the Twenty First Century* (USA: Greenwood Publishing Group, Inc., 1993), p. 58.

²¹ *Ibid.*, p. 56.

²² *Ibid.*, p. 56.

²³ Mark Robert Poyelle, *op.cit.*, p. xiii.

²⁴ Joseph Clarence Rost, *op.cit.*, p. 58.

²⁵ Richard L. Daft and Patricia G. Lane, *The Leadership Experience*, 4th Edition (USA: Thomson Southwestern Corporation, 2008), p. 4.

²⁶ Keith Grint, *Leadership: A Very Short Introduction* (Oxford: Oxford University Press, 2010), p. 4.

²⁷ Keith Grint, *op.cit.*, p. 4.

²⁸ Joseph Clarence Rost, *op.cit.*, p. 56.

²⁹ <http://dictionary.reference.com/browse/leadership> Accessed on February 12, 2011.

³⁰ Mitchell R. Waite, *op.cit.*, p. 3.

organizational behavior. It is regarded as primarily personal in character as being founded upon individual pre-eminence or accomplishment in a particular field of behavior.³¹ Max De Pree says, 'Leadership is an art, something to be learned overtime, not simply by reading books. Leadership is more tribal than scientific, more a weaving of relationships than an amassing of information.'³² 'Leadership is not leaders. Leadership is solely as a set of traits of personal qualities.'³³ 'Leadership is concerned with influencing.'³⁴ 'Leadership is as an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes.'³⁵ Thus superior strength, superior tact, superior intelligence, superior knowledge, superior will power any or all of these may be the means to the attainment of leadership. Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. Northouse. G. similarly said – Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.³⁶

2.2 Definitions of the Leadership

Some of the scholars say, "We can't define leadership but we know it when we see it."³⁷ Harper & Row similarly said regarding the leadership, "Leadership is one of the most observed and least understood phenomena on earth."³⁸ In spite of having those obstacles, the

³¹<http://www.sociologyguide.com/leadership/meaning-of-leadership.php> Accessed on February 12, 2011.

³² Mitchell R. Waite, op.cit., p. 3.

³³ Gary Monroe Crow, L. Joseph Mathews, and Lloyed Everal McCleary, *Leadership: A Relevant and Realistic Role for Participant (USA: Eye on Education, Inc., 1996)*, p. 27.

³⁴ Ibid., p. 27.

³⁵ Ibid., p. 28.

³⁶ Northouse. G., *Leadership, Theory and Practice* (3rd ed), Thousand Oak (London, New Delhi Inc: Sage Publication, 2007), p. 3.

³⁷ Md. Shajahan Uddin Elias, *Leadership Style, Gender roles and Institutional Effectiveness: A Comparative Study* (Rajshahi University: An Unpublished MPhil Dissertation, 2009), p. 1.

³⁸ Ibid., p. 1.

scholars of this arena have continued their endeavor to define the leadership so far as their knowledge goes.

Wayson defines leadership that it is the process by which a member helps a group to meet its goals.³⁹ In accordance to Bernard M. Bass, 'Leadership is as an interaction between two or more members of a group that often involves a structure or restructuring of the situation and the perception and expectations of the members.'⁴⁰ Jacobs & Jaques defined the leadership as 'Leadership is a process of giving purpose (meaningful direction) to collective effort to be expended to achieve purpose.'⁴¹ Rauch & Behling defined the leadership 'as the process of influencing the activities of an organized group towards goal achievement.'⁴² Tannenbaum et al said, "Leadership is interpersonal influence, exercised in situation, and directed through the communication process toward attainment of a specified goal or goals."⁴³ Dwight & Eisenhower opined the leadership as, "Leadership is the art of getting someone else to do some thing you want done because he wants to do it."⁴⁴ McFarland says, 'The term leadership act is used to designate a pattern of interpersonal behavior in which one person attempts to influence another and the other person accepts this influence.'⁴⁵ Gibb says, 'Leadership involves influencing the actions of others in a shared approach to common or compatible goals.'⁴⁶ James G. Clawson argued as to the leadership 'Leadership is the ability and the willingness to

³⁹ Joseph Clarence Rost, op.cit., p. 59.

⁴⁰ Mitchell R. Waite, op.cit., p. 1.

⁴¹ <http://managementhelp.org/blogs/leadership/2010/04/06/leadership-defined/>. Accessed on February 12, 2011.

⁴² <http://managementhelp.org/blogs/leadership/2010/04/06/leadership-defined/>, Accessed on February 12, 2011.

⁴³ <http://managementhelp.org/blogs/leadership/2010/04/06/leadership-defined/> Accessed on February 12, 2011.

⁴⁴ <http://www.1000ventures.com/business-guide/crosscuttings/leadership-main.html> Accessed on February 12, 2011.

⁴⁵ Joseph Clarence Rost, op.cit., p. 55.

⁴⁶ Ibid., p. 55.

influence others so that they respond willingly.⁴⁷ Ciulla defined the leadership as “Leadership is a complex moral relationship between the people based on trust, obligation, commitment, emotion, and a shared vision of the goal.”⁴⁸ ‘Leadership is an influential relationship among leaders and followers who intend real changes and out comes that reflect their shared purposes.’⁴⁹ Hence it is also uttered, ‘Leadership as something a leader does to a follower.’⁵⁰ In accordance with the definition of the Encyclopedia of the social science, “Leadership may be broadly defined as the relation between the individuals and a group built around some common interest and behaving in a manner directed or determined by him. It must be distinguished from two somewhat analogous relationships which flank its widely varying forms at each extreme.”⁵¹ It has been narrated in that book with an air of “Leadership in the trick sense admits differentiation in two types which may be appropriately designated as representative or symbolic and dynamic or creative leadership. All groups whether created by custom and tradition or purposefully organized have common interests and needs, which call for action.”⁵² Therefore, it can be told on the whole that leadership depends upon the social as well as the political interactions and relationship of each other. When the leader and his followers will work

⁴⁷ James G. Clawson, *Leadership: Level 3*, p. 2. <http://www.uced.txstate.edu/under-graduate-degrees/undergraduate-courses/CATE3313D/onlinestuff313d/contentparagraph/o/content-files/file1/lect%202.pdf> Accessed on February 14, 2011.

⁴⁸ <http://managementhelp.org/blogs/leadership/2010/04/06/leadership-defined/> Accessed on February 12, 2011.

⁴⁹ Richard L. Daft op.cit., p. 4.

⁵⁰ Ibid., p. 4.

⁵¹ Edwin. R.A. Seligman (eds), *Encyclopedia of the Social Science*, Vol. ix-x (USA: The Macmillan Company, 1937), p. 282. Cited from Md. Alek Uddin Shekh, Narir Khmamatayon, Angshagrohan o Netrittyo (Empowerment, Participation and Leadership of the Women): Prekhmapat Bangladesher Sthanyo Sayottiyosaito Sarker Babostha (From the Perspective of Bnagladesh Local Self Government System), an Unpublished MPhil Dessertation (Rajshahi University, 2003), p. 11.

⁵² Ibid., p. 11.

altogether amidst the special environment ensured by the state, the good leadership then may be possible. There are different forms of the leadership;

- The Authoritarian or Autocratic Leadership
- The Democratic Leadership
- The Supervisory Leadership
- The Laissez-faire Leadership
- The Non-directive Leadership
- The Electic or Situational Leadership and
- The Unknown Leadership.⁵³

III. RESEARCH APPROACH

Research Approach is the prime concern of any research work. For present research, mixed method approach has been used. Both qualitative and quantitative data have been used to address the set objectives and both of the results have been incorporated through cross sectional description. The researcher thinks that for conducting this research work efficiently, there is no alternative of mixed method. Therefore, this research approach has been selected to conduct this research work.

IV. TYPES OF DATA

Both quantitative and qualitative data have been used for this study. Some indicators of this article such as opportunity of being leader, cooperation of the people, selection of the cooperative persons, participation in general meeting and procession, expectation of being headman, political supporters, relationship among others, problem in election, protesting partial or illegal activities, supporting the women leadership, opinion, opportunity of women being elected and so on have been analyzed quantitatively through numeric data to explore the numeric information well.

On the other hand, some indicators of this article such as pattern of electing the leaders, necessary qualification of the leaders for being elected, causes of not being leader, activities of the headman, cooperative hand of the headman, timing of the general meeting, cooperation of the

⁵³ Mohammad Abdul Oadud Bhuian, op.cit., p. 247.

auxiliaries to headman, desired activities as headman, relationship cabinet members with others, causes of liking / disliking the leadership of the cabinet members, activities of cabinet members in one's absence, problem in electing cabinet members, pattern of protesting and not protesting against partial and illegal activities of the cabinet members, causes of supporting and not supporting the women leadership of the women as cabinet members, importance of the women opinion, causes of no opportunity of women to be elected, influence on empowerment of the women and so on have been analyzed qualitatively through the qualitative type of data of this research work well.

V. DATA SOURCES

Data for this study have been used from the two sources; primary and secondary. All necessary primary sources of data i.e. the information of the opportunity of being leader, cooperation of the people, selection of the cooperative persons, participation in general meeting and procession, expectation of being headman, political supporters, relationship among others, problem in election, protesting partial or illegal activities, supporting the women leadership, opinion, opportunity of women being elected and pattern of electing the leaders, necessary qualification of the leaders for being elected, causes of not being leader, activities of the headman, cooperative hand of the headman, timing of the general meeting, cooperation of the auxiliaries to headman, desired activities as headman, relationship cabinet members with others, causes of liking / disliking the leadership of the cabinet members, activities of cabinet members in one's absence, problem in electing cabinet members, pattern of protesting and not protesting against partial and illegal activities of the cabinet members, causes of supporting and not supporting the women leadership of the women as cabinet members, importance of the women opinion, causes of no opportunity of women to be elected, influence on empowerment of the women and so on have been collected from directly related with the study area and the respondents concerned of the study.

On the other hand, some information regarding the introduction, perspective of the leadership, meaning of the leader and leadership, definition of the leadership, the democratic leadership and the Oraon community leaders, constitution of the Oraon community and nature of electing or selecting the leaders of padda panch have been collected from the secondary source of data include related books, articles, journals, published and unpublished dissertations, official records and documents regarding the Oraon Community, internet etc.

VI. RESEARCH FIELD

Present (2011) leadership of the Oraon community of 6 no. Matikata union under Godagari upazila in Rajshahi district.

6.1 Selection of the Study area

People of Bangladesh are ethnically heterogeneous. But most of the Bangladeshi is linguistically homogeneous.⁵⁴ However, there are also many ethnic minorities who have their own ethnic identity as well as own language, tradition, cultures, behavior, customs and laws.⁵⁵ The Oraon is the second largest ethnic minorities among the ethnic groups in Bangladesh. However, majority of them lives in Barind tract of northwest of Bangladesh. And number of Oraon live in Godagari Upazila is more than any other upazilas of Bangladesh. Total number of the Oraon in Bangladesh is approximately 85041. Out of them, approximately 11218 Oraons live in the district of Rajshahi⁵⁶ and out of them, 6638 Oraons live in Godagari Upazila.⁵⁷ That is why; the study has been conducted on two villages named Chowduar and Gopalpur in 6 number Matikata union of Godagari Upazilla under Rajshahi. From the preliminary baseline survey the researcher finds that total population of the Oraon community in these two villages is 1147 and out of it, total

⁵⁴Tahmina Naznin, Syed Ajjur Rahman, and Khandakar Mursheda Farhana, *op.cit.*, p. 123.

⁵⁵Mazharul Islam Taru, *Bangladesher Adibasi Sangskriti (The Culture of the Indigenous People in Bangladesh)* (Dhaka: Katha Prokash, 2008), p. 90.

⁵⁶ *Ibid.*, p. 92.

⁵⁷ *Ibid.*

number of the Oraon people in Chowduar village is 468 and in Gopalpur village is 679. The two villages as study areas have been selected purposively. These villages of Godagari upazila is 22 kms far from Rajshahi city and comparatively nearer than other Oraon inhabited upazilas of Rajshahi district from the Rajshahi city. The researcher visited this study areas several times. So, the locations of the study areas are very familiar to him. He is also acquainted with the life style and culture of the population in the research areas that has helped him to get access to the community easily and to conduct survey too.

6.2 Sample Size and Sampling Techniques

Two villages mentioned above have been selected purposively. Because these two villages are densely Oraon populated villages than others as the researcher searched in different areas of

different Upazillas under Rajshahi district. However, before selecting the study households and respondents, he visited the study areas several times and conducted a preliminary baseline survey to know the total number of the households. According to preliminary baseline survey, the total number of Oraon households in Chowduar village is 92 while in the village of Gopalpur is 132 i.e. the number of total households in two villages is 224. Among these, table 1 indicates that total 156 households i.e. 92 (70%) from Gopalpur village and 64 (70%) households from Chowduar village have been selected by using simple random sampling. 156 household heads and 156 female (those who are voter plus senior most) have been selected as study respondents. Unit of analysis is household heads as well as female respondents selected from each household.

Table 1: Table of Sample Distribution and Procedure

Category of Study Respondents	Number of Sample	Sampling Technique
Respondents for Questionnaire survey	156 household heads and 156 female =312	Random
Respondents for In-depth Interview	10	Purposive
FGD (Focus Group Discussion)	(12x2) x 2= 48	Purposive

VII. DATA COLLECTION TECHNIQUES

7.1 Technique of the Secondary Data Collection

Document and content analysis has been used for the collection of secondary data. The researcher has studied 20 to 25 related literatures that are relevant, reliable, and representative with his field work. The researcher has made a list of related literatures with his research topic so that he can ensure the systematic collection of secondary data. These are the recognized journals, published and unpublished study reports, scholarly books, documents of government and non-governmental organizations, census and survey report etc. The researcher has taken necessary notes in the note cards and preserved them accordingly.

7.2 Technique of the Primary Data Collection:

The survey research method has been followed for performing this proposed study. To analyze the nature of political participation as well as the overall political process of the Oraon community as the marginal ethnic minority is the prime objective of the study which involves field work and participant observation. There are many techniques of survey research method. Among them, the necessary tools and techniques of primary data collection are as follows:

7.3 Questionnaire Survey

In accordance with the needs and requirements of the nature of the leadership of the Oraon community, the researcher has formulated two separate structured questionnaires giving three months time for the household heads and the

household female that have been conducted through face to face interview for collecting necessary primary data or information of their nature of leadership of both the household heads and household female. After that the researcher himself including four trained investigators appointed by him have interviewed the relevant and required portion of the population to fill up the questionnaire. The questionnaire has been developed with open, close ended and multiple choice questions.

7.4 In-Formal Interview

It has been performed for collecting the accurate information as to the present predicament of the nature of the leadership of the Oraon Community. Headman of their society, their leaders, family members, social class, neighbors, political parties, cultural organizations and NGOs has been selected for in-formal interview. They have been interviewed differently as well as in-formally to know the real and authentic information regarding it that has not been included in the questionnaire. Qualitative data has been incorporated through this device.

7.5 Observation

It is also a very important device which has been implemented in the research work of the researcher. For this, the researcher had shared life with the respondents for knowing their different activities in the daily life related to the leadership. The information on their behavior, life style, costume, various festival ceremonies, political behavior and political participation, local election, role of the local leader, alacrity of different social organizations, activities of the NGOs and the Christian missionary etc. have been collected following this method. It has also helped the researcher to compare validity and reliability of collected data through questionnaire survey and to supplementary data that might qualify to interpret the findings.

7.6 Focus Group Discussion

There is some information that is not possible to collect accurately without the process of the Focus Group Discussion. This method has been used to

build up the picture of the local situation and crosscheck the information which has been collected through questionnaire survey by face to face and in-formal interview method. Memory based qualitative and quantitative data that have been collected through different procedures need more accuracy and to explore hidden data. Generally the Oraon people are tended to hide their own personal exclusive information. The researcher has arranged four different sessions of formal FGDs (topic of discussion in social general meeting, leadership of the headman, way of better leadership at two villages. Among these, one FGD session for the male and one for the female in Chowduar and one FGD session for the male and one for the female in Gopalpur have been organized. The duration of these sessions was two and half an hour. Twelve members for per FGD had been selected through purposive sampling procedure. Researcher himself was the moderator of these FGD sessions. He had selected the list of topics for elaborate discussion and to learn about the topics from the Oraon community members who had been used to detect the characteristics as well as the nature of their leadership that have been conducive to explore the nature of the political participation.

7.7 Data Analysis

- *Procedure of Documentation:* The data that have been collected through the FGD, audio recorder, video recorder and diary have been maintained for doing successfully.
- *Unit of Analysis:* Unit of analysis is household heads as well as female respondents selected from each household.
- *Data Processing:* The collected data has been arranged and scrutinized with caution on the basis of the completed questionnaire. The processing steps are editing, classification and tabulation.
- *Analysis Plan:* The collected quantitative data has been analyzed applying the frequency distribution and qualitative data has been analyzed through inductive reasoning process.
- *Presentation of Findings:* The findings of the data analysis have been presented through graphs, charts, pictogram, photographs,

pictures and maps of the cultural and social events of the study area population and natural or physical pictures of the study area etc. has been used for better understanding and interpreted through inductive reasoning process.

The Democratic Leadership and the Oraon Community Leaders

The democratic leadership has been analyzed in this research work. The democratic leadership means the leadership of one or more persons that is led on behalf of the group or the community people. It is also known as a participatory leadership in which members of the Oraon community are able to take a more participatory role in the decision-making process. Of all forms of the leaderships, it is observed that democratic leadership is generally the most effective form where the leader is elected or selected through the participatory opinion of the Oraon community people and is able to serve well than other forms of the leaderships. At the same time, it is possible to contribute better from the group members or the community members here and thus the better morality of the overall group or community people is possible to increase consecutively. The Oraon community members are encouraged here to share their thoughts and that is why; the democratic leadership can be able to lead the community members better that help the leader to solve the prevailing problems in the groups or the community easily. Besides, the community members also feel more involved and committed to projects, making them more likely to care about the end results. He who is the leader in the form of democratic leadership lead the community members getting the power from the group or the community and thus the leader becomes to be able to culture as well as exercise the power upon them. Some of the primary characteristics of democratic leadership includes; (i). The Oraon community members are encouraged to share ideas and opinions, even though the leader retains the final say over decisions, (ii) Members of the Oraon community feel more engaged in the process, and (iii) Creativity is encouraged and rewarded.

The traditional as well as organizational framework⁵⁸ which was prevailing in past to protect the existence and their unity has not yet been able to enhance completely among the Oraon community of Bangladesh. It is said that this traditional organization as well as the leadership was on the way to die. As a result, it is assumed that due to shortage of exact leadership, the Oraon community is more backward and unconscious than the other communities in Bangladesh. After achieving the independence of Bangladesh, the Oraon community begin to feel the lack of the proper leadership among them through holding different sorts of meetings, seminars as well as symposiums in the districts of Barind viz. Rngpur, Dinajpur and Thakurgaon.⁵⁹ But other districts bating these tthree districts could not able to attend the meeting, seminar as well as simphogium due to the shortage of their awaereness and financial support. As a result, no stable decision could be possible to take in order to eradicate the hindrances on the way to their social, political as well as economic betterment. But different kinds of their individuals as well as the institution have taken consecutive initiatives to promote their respective rights. When the UN declared the International Indeginous Decade & International Indigenou Year, the leaders of the

⁵⁸ Digari Raja Parisad was primarily established at the beginning of the third decade of the nineteenth century under the direct leadership of the then Oraon personalities in every nock and corner of the Oraon inhabited areas in the then Indian sub-continent including the different Oraon inhabited areas of the then Bangladesh. But the researcher has not found any written document concerning it. He has collect this information from the present ruling Digari Raja Parisad, Godagari, Rajshahi. Digari Raja Parisad, Godagari, Rajshahi, was first established approximately in the mid of third decade of the nineteenth century under the direct leadership of Sree KokaRam, Sree Bhagru Pandit, Vikhrha Lakrha, Jiban Sarker Akka. All of the houses of Digari anticipate that its establishment time may be 1935 or 1936. Sree Upendra Nath Akka (85) who is the odest Digari member of the present Parisad has emphasized these dates.

⁵⁹ ICDP-KARITAS Dinajpur, Gothantatra: Bangladesh Oraon Parhha (Constitution: Bangladesh Oraon Council) (Dinajpur: KARITAS, 2008), p. 5.

Oraon community come forward to lead them for the sake of eradicating the barriers on the way to their development. In this circumstance, Bangladesh Oraon Research and Development Association (BORDA) has taken different initiatives to promote their respective development. Remarkable that Digari⁶⁰ Parisad (Digari Council) which is key organization of uniting the Oraon inhabited villages in Chapainababgonj, Noagaon and Rajshahi is found to act though there is no written document about the Digari Parisad in the different research works regarding the Oraon community of Bangladesh. From this perspective, BORDA taking an initiative has made the Framework of their respective five tiers oriented organization. Each of these tiers is led by the respective level of leaders. The framework of the organization of the Oraon community is as follows;⁶¹

- Bangladesh Oraon Parhha / Raajee Parhha (Digari National Council): It has two wings; (a). National General Council (National Council for GO/NGO & International Organization), and (b). National Executive Council (Be-Lar Council = Coordinator).
- Bhaiyari Parhha/Digari District Council: It has two wings; (a). District General Council, (b). District Executive Council.
- Dudh Bhaiya or Digari Parhha/ Upazila Digari Raja Council: It has two wings named General Council and Executive Council.
- Parhha Panch/ Digari Union Council: It has two wings; (a). Union General Council, (b). Union Executive Council.
- Padda Panch/ Digari Village Council: It has also two wings; (a). Village General Council, (b). Village Executive Council.

On the other hand, the key council of the Oraon community Upazila Digari Raja Council/ Thana Digari Raja Council has three wings i.e. the Upazila or Thana is divided into three parts and the name of each of these parts is Union Digari Council. While the Union Digari Council is also

⁶⁰ The term Digari means the Oraon and their respective organization. Source: Digari Raja Council, Godagari, Rajshahi.

⁶¹ ICDP- KARITAS, op.cit., p. 15.

divided into three parts and the name of each of these three parts is Village Society.⁶² From Digari Village Council to Digari Thana Council are more interrelated than the rest of the two higher Digari Councils i.e. Bhaiyari Parhha/Digari District Council and Bangladesh Oraon Parhha / Raajee Parhha (Digari National Council).⁶³

Constitution of the Oraon Community in Bangladesh

The constitution of the leadership of the oraon community in Bangladesh⁶⁴ was firstly published on 3rd October, 2007 with the help of the OSOST (Oraon Social Organization Study Team), ICDP-Karitas Dinajpur. Finally the second edition of this constitution was done for the sake of some of the printing mistakes of the first edition. This constitution is divided into four parts;

- Preamble,
- Technical Terminology- ten,
- Article- twenty two and
- Apendix- three.

Preamble

Mainly the description of the foundation of this constitution has been written here.

Technical Terminology

Ten terminologies have been stated here; a. Oraon, b. Be-Lar Council, c. Leaders of the Councils, d. Members of the General councils, e. Vocation, f. Padda Panch, g. Parhha Panch, h. Dudh Bhaiya or Digari Parhha, i. Bhaiyari Parhha and j. Raajee Parhha.

Article

Twenty two articles have been stated here;

- Name, Foundation, Address, Area, Symbol, Flag and Native Song.

⁶² Regulation of the Thana Digari Parisad: The Contribution of the Digari Upazila /Thana Council in the Development of the Socio-economy, Adibasi Bikash Kendra (ABIK), Basantapur, 6 No. Matikata Union, Godagari, Rajshahi.

⁶³ Source: Digari Thana Raja Council, Godagari, Rajshahi.

⁶⁴ ICDP- KARITAS, op.cit., Pp.1- 64.

- Philosophy, Objective, Aim and Basic Principle.
- Framework of the Organizations.
- Be-Lar Council.
- Type of Members amidst the Organizational Tiers.
- Construction of the General Council & Construction and Framework of the Executive Council.
- Management & Behavior amidst the Organizational Tiers.
- Different Sub-Committees.
- Different Meetings, Corum of the Meetings, Activities & Agenda of the Meetings and the Agenda of the Oraon Anniversary Day.
- Capitals, Sources of Capitals, Usage & Preservation of Capitals.
- Activities of the General & Executive Councils.
- Activities of the Organizational Tiers.
- Duties, Responsibilities & Powers of the Leaders and Other Members of the General & Executive Councils.
- Election, Considerable Agenda in the Election, Oath and Transfer of Power & Duty.
- Explanation of the Constitution, Proof & Implication.
- Govt. Registration.
- Limit of Different Opinions & Criticism and Interrogation.
- Depostation, Expel, Procedures of Expel and Low Abiding Activities.
- Fulfilment of the Members.
- Suspension & Breaking the Organizational Tiers.
- Special Roles.
- Abolishing.

Apenddix

- Oath of the Executive Members of the Padda Panch.
- Oath of the Executive Members of the Parhha Panch, Dudh Bhaiya or Digari Parhha, Bhaiyari Parhha and Raajee Parhha.
- List of Present Participators in the Central Workshop.

Figure 1 indicates that the Symbol of the constitution of organizational tiers is *Karhsa Bhandha*. Different parts of this symbol have the specific meaning. The Paddy spike means the enrichments one after another; the Fired flame means the enlightened life, three Chilpi/ Fudna mean the source of power i.e. these are the symbol of Darmesh, Pacho A-Lar, and Panch.

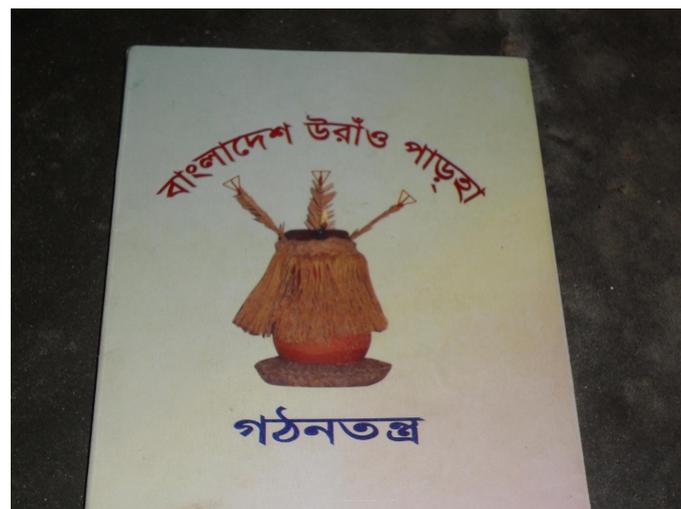


Figure 1: Karhsa Bhandha

Figure 2 indicates that the proportion of length and width of the Flag is 10:6. The width is divided into three equal parts; Green, White and Yelow.

The half rising sun is in the middle point of the green portion i.e. the green color is the symbol of the encourage to the work, half rising sun is the

symbol of possibility of implementing latent dreams, the white portion is the symbol of the of peace and simplicity of the Oraon community, the picture of the Danda Katta or the Farir of the of

Bhelo is in the middle point of the white portion that is the symbol of the gratefulness and the last and lowest yellow portion is the symbol of protesting against the evil power.

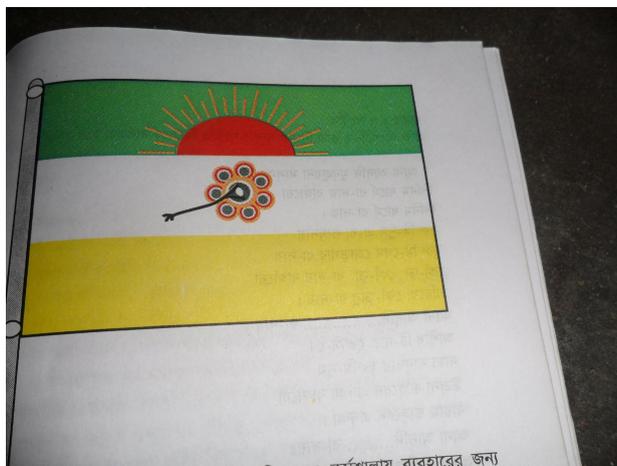


Figure 2: Organizational Flag of the Oraon Community

7.8 Padda Panch/ Digari Village Council

Padda Panch is the lowest administrative or the leading unit of the Digari National Council. It has two wings; The Digari Village General Council and the Digari Village Executive Council. The Digari Village General Council consists of the male as well as the female members who are more than 15 years old of their respective village. All of them are the mainstream of their village society. They expect peaceful environment from their village leadership. Digari Village Executive Council consists of 9 members who are selected with the help of direct opinion from the members of the Digari Village General Council. Out of 9 members 50% will be the male and the rest of 50% will be the female. If the male is selected for the head post of the Padda Panch, the female will have to be selected for the immediate or next to the best post. Its organogram is as follows;⁶⁵

- | | | |
|------|--|--------|
| i. | Baigas or Baiga (Male President or Female President) | 1 post |
| ii. | Sangi Baigas or Sangi Baiga (Assistant Male President or Female President) | 1 |
| iii. | Tisgu Urbas (General Secretary) | 1 |
| iv. | Tiba Kha-Pu (Tressurer) | 1 |
| v. | Lar Edu (Education, Culture, Research, and Publication Secretary) | 1 |

⁶⁵ ICDP- KARITAS, op.cit., p. 21.

- | | | |
|------|--------------------------------------|---|
| vi. | Jurir (General Male or Femal Member) | 3 |
| vii. | Agua (Communicator or Mssenger) | 1 |

It is noteworthy that Dr. Shahed Hassan and Md. Ayub Ali said, ‘The customary organizations have their own structure in line with the functions, but there is no provision of inclusion of female members in the committees of traditional structures.’⁶⁶ But present constitution of the Oraon’s organization has already introduced the provisions to include 50% female members of each of the five tiers organizations.

7.9 Parhha Panch/ Digari Union Council

Parhha Panch is the second tier from the downward of the Digari Council that has two brances; General Council and Executive Council. General Council of Parhha Panch consists of the selected Baigas or Baiga (Male President or Female President), Sangi Baigas or Sangi Baiga (Assistant Male President or Female President), Tisgu Urbas (General Secretary) of the Padda Panch under the jurisdiction of the Parhha Panch. Executive Council of the Parhha Panch consists of 9 members who are selected or elected from the members of General Council of Parhha Panch.

⁶⁶ Dr. Shahed Hassan, Md. Ayub Ali, Not Myth But Reality: The Indigenouse People of Bangladesh (Dhaka: Pathak Shamabesh Book, 2009), p.50.

Out of 9 members 50% will be male members while the rest of 50% members will be the female members. If the male is selected for the head post of the Padda Panch, the female will have to be selected for the immediate or next to the best post. Its organogram is as follows;⁶⁷

- | | |
|--|--------|
| i. Baigas or Baiga (Male President or Female President) | 1 post |
| ii. Sangi Baigas or Sangi Baiga (Assistant Male President or Female President) | 1 |
| iii. Tisgu Urbas (General Secretary) | 1 |
| iv. Tiba Kha-Pu (Tressurer) | 1 |
| v. Lar Edu (Education, Culture, Research, and Publication Secretary) | 1 |
| vi. Jurir (General Male or Femal Member) | 3 |
| vii. Agua (Communicator or Mssenger) | 1 |

7.10 Dudh Bhaiya or Digari Parhha/ Upazila Digari Raja Council

This organization is most active to solve any kind of problems occurred under its jurisdiction among the the Oraon community. It has also two wings; General Council and Executive Council. General Council consists of the elected or selected members; Baigas or Baiga (Male President or Female President), Sangi Baigas or Sangi Baiga (Assistant Male President or Female President), Tisgu Urbas (General Secretary) from each of the Executive Councils of Parhha Panches. Executive Council of the Dudh Bhaiya or Digari Parhha/ Upazila Digari Raja Council consists of 9 members who are selected or elected from the members of General Council of the Dudh Bhaiya or Digari Parhha/ Upazila Digari Raja Council. Out of 9 members 50% will be male members while the rest of 50% members will be the female members. If the male is selected or elected for the head post of the Dudh Bhaiya or Digari Parhha/ Upazila Digari Raja Council, the female will have to be selected or elected for the immediate or next to the best post. Its organogram is as follows;⁶⁸

- | | |
|--|--------|
| i. Baigas or Baiga (Male President or Female President) | 1 post |
| ii. Sangi Baigas or Sangi Baiga (Assistant Male President or Female President) | 1 |

⁶⁷ ICDP- KARITAS, op.cit., p. 22.

⁶⁸ Ibid., p. 23.

- | | |
|--|---|
| iii. Tisgu Urbas (General Secretary) | 1 |
| iv. Tiba Kha-Pu (Tressurer) | 1 |
| v. Lar Edu (Education, Culture, Research, and Publication Secretary) | 1 |
| vi. Jurir (General Male or Femal Member) | 3 |
| vii. Agua (Communicator or Mssenger) | 1 |

7.11 Bhaiyari Parhha/Digari District Council

This organization is also very active to solve any kind of problems occurred under its jurisdiction among the the Oraon community. It has also two wings; General Council and Executive Council. General Council consists of the elected or selected members; Baigas or Baiga (Male President or Female President), Sangi Baigas or Sangi Baiga (Assistant Male President or Female President), Tisgu Urbas (General Secretary) from each of the Executive Councils of the Dudh Bhaiya or Digari Parhha/ Upazila Digari Raja Councils. Executive Council of the Bhaiyari Parhha/Digari District Council consists of 11 members who are selected or elected from the members of General Council of the Bhaiyari Parhha/Digari District Council. Out of 11 members, 50% will be male members while the rest of 50% members will be the female members. If the male is selected or elected for the head post of the Bhaiyari Parhha/Digari District Council, the female will have to be selected or elected for the immediate or next to the best post. Its organogram is as follows;⁶⁹

- | | |
|--|--------|
| i. Baigas or Baiga (Male President or Female President) | 1 post |
| ii. Sangi Baigas or Sangi Baiga (Assistant Male President or Female President) | 1 |
| iii. Tisgu Urbas (General Secretary) | 1 |
| iv. Sangi Tisgu Urbas (General Secretary) | 1 |
| v. Tiba Kha-Pu (Tressurer) | 1 |
| vi. Lar Edu (Education, Culture, Research, and Publication Secretary) | 1 |
| vii. Parechar Urbas (Publicity Secretary) | 1 |
| viii. Jurir (General Male or Femal Member) | 3 |
| ix. Agua (Communicator or Mssenger) | 1 |

⁶⁹ Ibid., Pp. 23-24.

7.12 Bangladesh Oraon Parhha / Raajee Parhha (Digari National Council)

This organization is head organization of the Oraon community in Bangladesh. All of the people of the Oraon community abide by the rules and regulations as well as the leadership of this supreme organization. It is also very active to solve any kind of problems occurred under its jurisdiction among the Oraon community. It has also two wings; General Council and Executive Council. Its General Council consists of the elected or selected members; Baigas or Baiga (Male President or Female President), Sangi Baigas or Sangi Baiga (Assistant Male President or Female President), Tisgu Urbas (General Secretary) from each of the Executive Councils of the Bangladesh Oraon Parhha / Raajee Parhha (Digari National Council). Executive Council of the Bangladesh Oraon Parhha / Raajee Parhha (Digari National Council) consists of 13 members who are selected or elected from the members of General Council of the Bangladesh Oraon Parhha / Raajee Parhha (Digari National Council). Out of 13 members, 50% will be male members while the rest of 50% members will be the female members. If the male is selected or elected for the head post of the Bhaiyari Parhha/Digari District Council, the female will have to be selected or elect for the immediate or the next to the best post. Its organogram is as follows;⁷⁰

- i. Be-Las (Male President or Female President) post 1
- ii. Sangi Be-Las (Assistant Male President or Female President) 1
- iii. Tisgu Urbas (General Secretary) 1
- iv. Sangi Tisgu Urbas (General Secretary) 1
- v. Tiba Kha-Pu (Tressurer) 1
- vi. Lar Edu (Education, Culture, Research, and Publication Secretary) 1
- vii. Parechar Urbas (Publicity Secretary) 1
- viii. Dharti Urbas (International or Foreign Affairs Secretary) 1
- ix. Jurir (General Male or Femal Member) 4
- x. Agua (Communicator or Mssenger) 1

The Nature of Electing or Selecting the Leaders of Padda Panch of all the organizations of the Oraon

⁷⁰ Ibid., Pp. 24-25.

community, it is the most root level Organization. Mainly this organization is led by the executive council of the Padda Panch.⁷¹ Even, some days ago, when there was no written constitution regarding their leadership, this organization used to lead by the three members leadership; Moral or Mondal who was the head of the committee and Pradhan and Lathial⁷² (Chowkidar) were his two auxiliaries or helping hands. It is also noteworthy that in some days ago, the Oraon community of a village used to elect or to select the Headman who was called Mahato and he used to elect Mayagar and Mayagar used to elect or to select a person whose name was Prodhan. All of them used to elect or to select a ruller who was called Mandal (Chief) of the Oraon community. If anybody of that community would violet the social rule, he/she would must be ready to receive punishment⁷³ The general people of the Oraon community would help them to do exactly their vested activities giving their different sorts of help as well as cooperation. But these three members oriented executive council was not able to do the deeds of the council properly due to enhance the prevailing expectation as well as the demand of the Oraon community and in that circumstance, they had to face differen kinds of the obstacles as well as fetals. As a result, for the need of the present time and for the sake of increasing the Oraon population and their different kinds of neccecities, the claim of enlarging the Padda Panch council's committee members araises in front of the claimers of the community of all over

⁷¹ Padda Panch may have one or more societies of the Oraon in its jurisdiction. Such as, in the village of Chowduar Padda Panch has only society. Hence the only society means the Padda panch, while in Gopalpur there are two societies. Each of these societies do not mean the Padda Panch but merely the combination of these two societies mean the Padda Panch.

⁷² The meaning of the term 'Lathial' is the village police in English, Gram police in Bengali and Chhnari Barada in Sadri Language of the Oraon community in Bangladesh.

⁷³ Tahmina Naznin, Syed Ajjur Rahman, and Khandakar Mursheda Farhana, "Situation of Women among the Ethnic Minorirites: An Anthropological Study of Oraon Community in Northern Bangladesh," Journal of the Institute of Banglaadesh Studies, vol. xxix (2006), p.124.

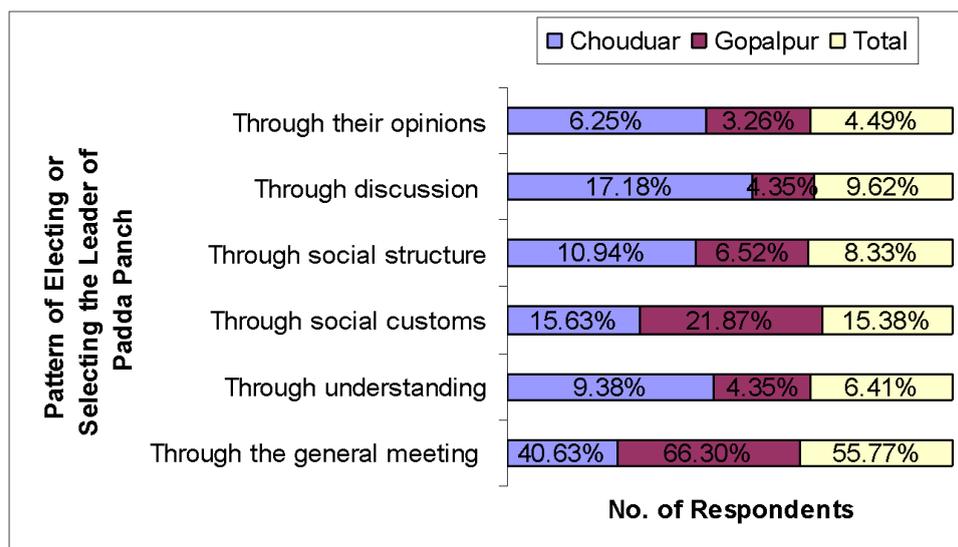
Bangladesh. In this circumstance, the Oraon community of Bangladesh decides to increase the number of the members of all tiers of organizations including the Padda Panch constitutionally⁷⁴. For the present, according to their constitution the number of the members of the Executive Council is 9 and that is led by Baigas or Baiga (Male President or Female President) who are locally called Moral or Mondal. So Moral or Mondal is the local title of the head man of the village society. Some of the people of the Oraon community call them as President constitutionally. They do not pronounce Baigas or Sangi Baigas in their own Sadri language. They as usually utter the head of their society as President. So it can be said that Baigas or Baiga, Moral or Mondal, and President are the same name of the head man of the society as well as the Padda Panch. The duration of the Padda Panch Council's members is 3 years. After every three years, they are to be selected or elected by the general members of the Padda Panch General Council. In past, the leaders of the Oraon community inherited their positions from the preceding generation and in course of time, the leader's election or selection process has changed. Now the leaders are elected or selected by the community people through a democratic process.⁷⁵

The Padda Panch General Council select or elect the Moral or Mondal including his other council's members through the direct opinion of the presentees in the meeting of the respective villages. Before this, the General Council's members of the Padda Panch set their mind that that who are fit for these posts. Thinking as to these, they find out the eligible persons who are more educated, good at their social as well as political administration, public spirited, wise, farsighted, associative, patient, liberal, intelligent and communicative with the other communities as well as the leaders of the mainstream political parties. Its anomaly is seldom seen.

⁷⁴ The constitution of the Oraon community was constructed firstly in 2007 and later on, its revised volume was finally published in 2008 by KARITAS, Dinajpur.

⁷⁵ Shahed Hassan, op.cit., p.49.

Figure 3 shows that 40.63% (26) respondents of Chowduar and 66.30% (61) of Gopalpur i.e. total 55.77% (87) elected or selected the Padda Panch Executive Council's members based on their education, skillness, and other qualifications through the mutual discussion calling the general meeting of the society. 9.38% (6) respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 4.41% (10) sitting in a general meeting elected or selected them through the mutual understanding as well as written and verbal discussion. 15.63% (10) respondents of Chowduar and 21.87% (14) of Gopalpur i.e. total 15.38% (24) sitting in a general meeting the leaders were elected or selected through the verbal discussion and in accordance with the social customs; 10.94% (7) respondents of Chowduar and 6.52% (6) of Gopalpur i.e. total 8.33% (13) sitting in a general meeting, elected or selected the leaders according to the social structure through the verbal discussion; 17.18% (11) respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 9.62% (15) sitting in a general meeting elected or selected them through the discussion of the general people present in the meeting of the society, and the rest of 6.25% (4) respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 4.49% (7) concertedly sitting in a general meeting elected or selected the leaders through their opinions.



Source: Field Survey/2011

Figure 3: Pattern of Electing or Selecting the Leaders of Padda Panch Executive Council

As there are five tiers of leadership as well as the organizations of the Oraon community in Bangladesh, they expect some qualifications among the leaders of these organizations. They think that due to shortage of the qualifications among the leaders, they are backward in all sectors of their lives. Though there are some leaders who organize as well as lead them to deserve different sorts of their respective right in the society and the country, their number is very negligible in the comparison of other communities in Barind as well as in Bangladesh. That is why; they think that for developing the standard of their lives, to have some qualities among the leaders in the arena of their different kinds of the leaderships is crying need. They mention some qualifications that are essential to have among the leaders; family tradition, racial status, education, good occupation, skillness, intelligence, patriotism, philanthropism, liberalism, patience, fraternity, honesty, wisdom, good behavior, responsibilities, dutifulness, respectfulness, conscience, courage, mealy mouthed, rich, honesty, righteousness, knowledgeable, idealism, social equality, mutual cooperation in rainy day, and humanism.

Necessary Qualifications for the Leader to be Elected

It is observed that 100% (156) respondents of both the villages opine differently to have the following

qualifications among the leaders is an imperative. 56.25% (36) respondents of Chowduar and 61.96% (57) of Gopalpur i.e. total 59.61% (93) think that the leaders should have the qualification of familial tradition, 75 % (48) respondents of Chowduar and 64.13% (59) of Gopalpur i.e. total 68.59% (107) think that they should have racial status; 100 % (64) respondents of Chowduar and 71.74% (66) of Gopalpur i.e. total 83.33% (130) think that they should have education to lead the society as well as the organization; 87.50 % (56) respondents of Chowduar and 85.87% (79) of Gopalpur i.e. total 86.54% (135) think that they should have prestigious occupations to be honored by the general people of their respective society; 93.75% (60) respondents of Chowduar and 83.69% (77) of Gopalpur i.e. total 87.82% (137) think that they should have the skillness in leadership; 95.31 % (61) respondents of Chowduar and 70.65% (65) of Gopalpur i.e. total 80.77% (126) think that they should have the intelligence to understand the loop hole of the society; 100 % (64) respondents of Chowduar and 100% (92) of Gopalpur i.e. total 100% (156) think that they should have philanthropic qualification for being a confirm leader as well as the headman of their society; 100 % (64) respondents of Chowduar and 83.69% (77) of Gopalpur i.e. total 90.38% (141) think that they should have patriotism because without the patriotism, the leadership can not get the

perfection as well as the completion in its own arena; 98.44% (63) respondents of Chowduar and 48.91% (45) of Gopalpur i.e. total 69.23% (108) think that they should have liberalism to love the people properly; 93.75 % (60) respondents of Chowduar and 42.39% (39) of Gopalpur i.e. total 63.46% (99) think that they should have the patience that can bring the culture of democracy in their prevailing society; 92.18% (59) respondents of Chowduar and 70.65% (65) of Gopalpur i.e. total 85.90% (134) think that they should have the fraternity to increase their relationship among each-other of the society; 95.31 % (61) respondents of Chowduar and 80.43% (74) of Gopalpur i.e. total 86.54% (135) think that they should have honesty that is the main force of a leader as well as a headman of a society; 60.94% (39) respondents of Chowduar and 59.78% (55) of Gopalpur i.e. total 60.25% (94) think that they should have wisdom on different disciplines; 26.56% (17) respondents of Chowduar and 77.17% (71) of Gopalpur i.e. total 56.41% (88) think that they should have good behavior so that the other members of the society can learn a lot from him; 3.13 % (2) respondents of Chowduar and 73.91% (68) of Gopalpur i.e. total 44.87% (70) think that they should have responsibilities to the society, at the same time, 3.13% (2) respondents of Chowduar and 20.65% (19) of Gopalpur i.e. total 13.46% (21) think that they should have dutifulness to the people of the society; 1.56% (1) respondents of Chowduar and 29.35% (27) of Gopalpur i.e. total 17.95% (28) think that they should become honest in every activities of the society; 10.94 % (7) respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 6.41% (10) think that they should have conscience; 1.56% (1) respondents of Chowduar and 19.56% (18) of Gopalpur i.e. total 12.18% (19) think that they should have courage to any legal work; 3.13% (2) respondents of Chowduar and 42.39% (39) of Gopalpur i.e. total 26.28% (41) think that they should become mealy mouthed to their every word; 1.56% (1) respondents of Chowduar and 48.91% (45) of Gopalpur i.e. total 29.48% (46) think that they should become rich so that they can be able to help during the crisis moment of their followers of the society; 7.81 % (5) respondents of Chowduar and 41.30% (38) of

Gopalpur i.e. total 27.56% (43) think that they should become righteous so that none is deprived of their different rights of the society as well as the organization; 10.94% (7) respondents of Chowduar and 5.43% (5) of Gopalpur i.e. total 7.69% (12) think that they should have knowledge so that they can give accurate idea on different aspects when the followers want it; 1.56% (1) respondents of Chowduar and 20.65% (19) of Gopalpur i.e. total 12.82% (20) think that they should become ideal so that the followers are able to follow them; 1.56 % (1) respondents of Chowduar and 48.91% (45) of Gopalpur i.e. total 29.48% (46) think that they should have the quality like the social equality that bring the overall rights of the people of the society; 4.69 % (3) respondents of Chowduar and 9.78% (9) of Gopalpur i.e. total 7.69% (12) think that they should have qualification of the mutual cooperation, and 1.56% (1) respondents of Chowduar and 5.43% (5) of Gopalpur i.e. total 3.85% (6) think that they should have humanism because without it all activities are hampered in the society as well as the organization.

The Leader and the General people of the Society of the Oraon Community

Leadership is one kind of tough job as well as the popular job. Power and leadership are interrelated with each other. The leader gets the power of functioning the society as well as the organization from the general people of the society or the organization. So he is to think accurately for the over all development of the society. In the arena of the Oraon society, the leaders is to be sacrificed, greedless and public spirited. It is one kind of thankless job. The leader of this society does not get any remuneration from the society or the organization. But it is a prestigious job. So, if a member of the Oraon society wants to be a leader, he is to get the mandatory of the general members of the society or the organization. It is not the job of the wanting and the getting.

Table 2 shows that 7.81% (5) respondents of Chowduar and 14.13% (13) of Gopalpur i.e. total 11.54% (18) could be the leader or the headman according to their will. This is because; they have all the qualities of being the leader as well as the headman of the society. On other hand, 92.19%

(59) respondents of Chowduar and 85.87% (79) of Gopalpur i.e. total 88.46% (138) could not be the leader or the headman of their society according to their will. This is because, mandatory of the

general members of the society as well as the organization is crying need for being a leader for any one of the society.

Table 2: Opportunity of the General People of being the Leader of the Society

Name of the Location		Yes	No	Total
Chowduar	Count	5	59	64
	% Within Type	7.81%	92.19%	100%
Gopalpur	Count	13	79	92
	% Within Type	14.13%	85.87%	100%
Total	Count	18	138	156
	% Within Type	11.54%	88.46%	100%

Source: Field Survey/2011

VIII. CAUSES OF NO OPPORTUNITY OF BEING THE LEADER OF THE SOCIETY

Field survey 2011/ indicates that 14.06% (9) respondents of Chowduar and 13.04% (12) of Gopalpur i.e. total 13.46% (21) think that any one of them of the society can not be the leader or the head man if the general people of the society do not support; 3.13% (2) respondents of Chowduar and 5.43% (5) of Gopalpur i.e. total 4.49% (7) think that they are not intelligent enough to be a leader to run the society and so the general people of the society will not support or mandate him; 31.25% (20) respondents of Chowduar and 25% (23) of Gopalpur i.e. total 27.56% (43) think that the neighbors as well as the general people of the society are disagreed for making them as the leader; 9.38% (6) respondents of Chowduar and 5.43% (5) of Gopalpur i.e. total 7.05% (11) are unfit for being the leader or the headman as there is no support of the general people and at the same time they also think that they have no education as well as ability after the liking of the general people of their society; 1.56% (1) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 1.92% (3) think that all members of the society can not be the leader or the headman as all have no ability of being the leader or the headman of the society; 6.25% (4) respondents of Chowduar and 1.09% (1) of Gopalpur i.e. total 3.21% (5) think that many of

them have no will to be a leader or the headman because the general people of the society will not support them for electing or selecting as the leader or the headman of the society. 3.13% (2) respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 3.85% (6) think that a person can not be the leader if he has no these qualities; racial status, education, occupation, skill ness, intelligent, patriotism, conscience, mutual cooperation in rainy day, and humanism are crying need to be the leader that is absence in them. 3.13% (2) respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 3.85% (6) think that they are not worthy of being the leader due to lack of knowledge as to the social rules and regulations; 4.69% (3) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 3.21% (5) think that if there is no consent of the masses presented in the meeting on leadership, a person is totally unfit for electing as well as selecting as the leader or the headman of the of the society as well as the organization and so, though he wants to be a leader, the house will not permit him to be a leader; 3.13% 2) respondents of Chowduar and 9.78% (9) of Gopalpur i.e. total 7.05% (11) think that the money and the riches are crying need for being the leader of the society and that is why, if a person do not have the money as well as the riches, in spite of having his will, he is fully unable to be elected or selected as the leader. 6.25% (4) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 3.85% (6) think that a person

of less callivered and having no consent of the masses presented in the meeting can not be the leader though he wants to be; 1.56% (1) respondents of Chowduar and 5.43% (5) of Gopalpur i.e. total 3.85% (6) think that if a person do not belong the qualities of the education and the expertness on social or organizational administration, the present people in the meeting do not elect or select him as the leader of the society; 3.13% (2) respondents of Chowduar and 10.87% (10) of Gopalpur i.e. total 7.69% (12) think that the optimist person of the society does not hope for electing as well as selecting as the leader if he does not deserve the quality of good behavior. 4.69% (3) respondents of Chowduar and 6.52% (6) of Gopalpur i.e. total 5.77% (9) think that for doing anti-social and anti-communal activities one can not be the leader if he wants to be; 3.13% (2) respondents of Chowduar and 5.43% (5) of Gopalpur i.e. total 4.49% (7) think that due to shortage of suitable intelligence some of them are unworthy to be the leader.

Activities of the Padda Panch Leaders of the Oraon Community

Every side and every activity of the society or the organization named Padda Panch is led by the elected or the selected leaders of the society especially locally named Mondal or Moral constitutionally named Baigas or Baiga (Male President or Female President) and his other council members. They can play a vital role for the betterment of the society. They are always by the general people of the society. On the whole, it can be said that all sorts of the peaces and developments of the society depend upon the activities of the Mondal or Moral as well as the executive council members of the Padda Panch. All the activities of the society or the Padda Panch such as; social, economic, political, cultural, religious or different festivals and ceremonies, judiciary, cooperation in medical aid, communication with other communities, enhancing the government non-government opportunities and proper allocation among the masses, communication with the political leaders, different government allowances procuring or allocating among the worthies of getting these, cooperation the wretched as well as the helpless of

the society, supervising as to the sending of the students to the school as well as being prompt to increase their education rate, creating awareness on sanitation among the followers, bringing up the self language as well as the culture, developing the female or the baby, developing the organization, creating the working sector for the followers, cooperation to the upper Digari organization so that they can be able to observe the local or the national level of festivals and ceremonies, creating awareness on keeping the environment well and so on are performed in accordance with the direct leadership of Mondal or Moral. All the members of his council are very devoted to him. They also co-operate the Mondal or Moral differently. All the subordinates of Mondal or Moral are accountable to him for their activities. In absence of Mondal or Moral for any reason, the immediate next man of the committee is Prodhan whose constitutional name is Sangi Baigas or Sangi Baiga (Assistant Male President or Assistant Female President) takes the charge of the society as well as Padda Panch.

Source: FGD of the different Digari Councils' Leaders and general members of Godagari Upazila, Rajshahi, 25.08.2011

8.1 Activites of Mondal or Moral of Padda Panch

Mondal or Moral presides over the meeting of the council of village society or the Padda Panch. After getting the appointment as the head leader, he appoints other members of the Executive Council of the Padda Panch through the collective consent of the General Council of the Padda Panch. To act in accordance with the decision of the General Council of the Padda Panch and to implement the accepted plan by the executive council are his prime activities and so, he is accountable to the General Council of the Padda Panch. To unite the Oraon people is his important work that is performed accordingly by him. He ensures the rights of the members of the Padda Panch on the basis of the neutrality as well as the legality. He very often tries to increase the fraternity of the Oraon community with other communities of the village. The new plans for the betterment of the society, new activities as well as its implementation are performed by the

Executive Council that is presided over by him. He calls the meeting, activates the meeting, writes the future plans and ensures the distribution of these to the followers of the Padda Panch. To communicate with the different GOs and NGOs as well as the administrations in order to keep the intimation for the entire development of the society is his one of the main deeds. He fetches different GOs as well as NGOs contribution and distributes these among the marginal needy members of the society. He is always very alacrity to protect the files and the assets of the Organization Padda Panch so far the days he rules. None of the society can go out of his command; if any body goes out of his command, he is boycotted and nobody of the society do not keep relation with him. He also tries to settle down the controversy prevailing in the society as early as possible with the close cooperation of his cabinet members as well as the respected persons of the society without the intervention of outer Oraon leaders and that is why; locally he is called the judge of the village of the Oraon. He also ensures the hygienic environment of the village. To ensure the rights of the male as well as the female in the arena of distributing familial assets among them is also his important activity in order to keep peaceful manner in the village. He teaches the followers as to the self community as well as the patriotism. He is always prompt to collect the fund for the society through procuring the subscriptions from them and out siders so that he can help the wretched as well as the poor people of the society in their rainy seasons, in wedding time, death time and so on. He presides over every function of the society. He is always by the people of the society in the activities from birth to the death. If he fails to settle the controversy as well as the other activities of the society; he informs the upper organizations of Digari to take the necessary steps without delay. He always communicates with the leaders of the upper Digari organizations to lead the Padda Panch exactly. On the whole, it can be said that he is the prime mover of the root level organization of Padda Panch.

Source: FGD of the different Digari Councils' Leaders and general members of Godagari Upazila, Rajshahi, 25.08.2011

8.2 Activites of Prodhan of Padda Panch

Prodhan is also a very important post for the Padda Panch. He is the second important leader of the Padda Panch. Though every function is presided over by the Mondal, Prodhan does not stay away from him. He is always by him and supports him in every atmosphere of the society. During the absence of the prime leader Mondal or Moral, he takes the charge of Mondal or Moral. On the whole, it can be said that what Mondal does as usually for the people of the Padda Panch is the deed for the Prodhan. So, it proves that Prodhan is also an important leader of the root level organization named Padda Panch. In the presence of the Mondal or Moral, he plays an important role becoming the caller of any sub committee of the Padda Panch. He co-operates the Mondal or Moral in his all kinds of the activities that are legal as well as pro-people. He also co-operates the lower as well as the upper level of the organization doing different sorts works.

Source: FGD of the different Digari Councils' Leaders and general members of Godagari Upazila, Rajshahi, 25.08.2011

8.3 Tisgu Urbas of the Padda Panch

In the Oraon society, it is said that he is one of the prime administrators of the Padda Panch. On the basis of the permission of the Mondal or Moral, he circulates the advertisement of functioning all kinds of the meetings. He writes the discussion of all the decisions of the functioning meetings and also preserves these accordingly. He makes all the papers, narration of the acts, necessary documents as well as the written deeds of the Padda Panch and at the same time, ensuring the signature of Mondal or Moral on these, he sends as well as preserves these. He acts as like as signature giver in the arena of banking. He make the demand of the expenditures and after the approval of the executive council, he implements it. He answers all the letters from the out sides with the help of the discussion of the Mondal or

Moral. He looks his eyes on the activities of the Bhandar Rakhak or the treasurer whose constitutional name is Tiba Kha-Pu. So, Bhandar Rakhak is accountable for his activities to the Tisgu Urbas (General Secretary).

Source: FGD of the different Digari Councils' Leaders and general members of Godagari Upazila, Rajshahi, 25.08.2011

8.4 Activities of Tiba Kha-Pu of the Padda Panch

Tiba Kha-Pu i.e. Treasurer is one of the most important posts of the Padda Panch. In accordance with the collective decision of the executive council of Padda Panch, he moulds the budget of the Padda Panch and takes necessary steps for approval by the General Council of Padda Panch. He bears all the responsibilities of exchanging the goods or cash money of the society. For this reason, he makes the balance sheet of the income or the expenditures and sends it to the General Council for approval. He spends a certain portion of the money according to the consent of the executive Council for the different developments of the society. In the arena of banking, he acts as a signature holder with other leaders of the Padda Panch. He credits the achieved money from different sectors to the bank account of the Padda Panch. Besides, he performed other different activities vested by the Executive Council as well the General Council of the Padda Panch. Note worthy that only the treasurer gets the remuneration from the Padda Panch though it is nominal.

Source: FGD of the different Digari Councils' Leaders and general members of Godagari Upazila, Rajshahi, 25.08.2011

8.5 Activities of Lar Edu of the Padda Panch

This leader of the Padda Panch performs all the activities of the education, culture, research as well as the publications related to the Padda Panch on the basis of the approval of the Executive Council. For the well fare of this organization, he puts up all the plans regarding the education, culture, research or publication to the General Council of the Padda Panch for approval. All the plans regarding the education of

the Oraon society is done by him and at the same time, he arrange different activities of the education such as; study tour, religious festivals, social different cultures, function of practicing their own language among them and so on.

Source: FGD of the different Digari Councils' Leaders and general members of Godagari Upazila, Rajshahi, 26.08.2011

8.6 Jurir of the Padda Panch

The number of the Jurir is three. All of them are ready to do the activities given by the general post holders of the Padda Panch. They follow the orders of the Mondal or Moral as well as other personnel of the society. Generally they have no specific deeds for the organization. When the committee thinks that their co-operation is necessary for the committee, they are called upon to do their specific duties. On the whole, it can be said that these three members are always by the committee.

Source: FGD of the different Digari Councils' Leaders of Godagari Upazila, Rajshahi, 26.08.2011

8.7 Agua/ Chowkidar of the Padda Panch

His main deed is to communicate with the different organizations as well as the individuals in accordance with the decision of the Executive Council of the Padda Panch. He informs the general people of the village all the messages of the society according to the direction of the Mondal or Moral. He informs all the general people of the village to attend different meetings or processions, courts, marriage ceremony inter or intra society, obituary, religious festivals, cultural functions or festivals, court operated by the other society and so on. If the general people do not give the priority of the Mondal's provocation and disobey him, he along with the general members of the Padda Panch forcibly fetches them in front of the house according to the order of the Mondal.

Source: FGD of the different Digari Councils' Leaders and general members of Godagari Upazila, Rajshahi, 26.06.2011

8.8 Activities of the Mondal or Moral as the Headman of the Society

Field survey/ 2011 reveals that 4.69% (3) respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 3.85% (6) think that the headman of the society i.e. Mondal presides over the meetings of the society for achieving his different goals as well as the development of the village; 3.13% (2) respondents of Chowduar and 6.52% (6) of Gopalpur i.e. total 5.13% (8) opine that to complete different functions of the marriage ceremony successfully, to lead as well as to take the proper decision of how many good men will go with the bride and of how many will come from the opposite side i.e. groom side are the deeds of the Mondal; 4.69% (3) respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 4.49% (7) think that to look after the wretched or the poor people of the society is the deed of the head man; 7.81% (5) respondents of Chowduar and 5.43% (5) of Gopalpur i.e. total 6.41% (10) opine that he solve the problem of false allegation against the members of the society investigating accordingly; 1.56% (1) respondents of Chowduar and 7.61% (7) of Gopalpur i.e. total 5.13% (8) think that he performs the trial among the members of the society fruitfully and that is his main tasks; 6.25% (4) respondents of Chowduar and 13.04% (12) of Gopalpur i.e. total 10.26% (16) think that looking after the good and bad sides of the people of the society is his work; 10.94% (7) respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 7.05% (11) opine that the headman acts to protect the environment of the Oraon society; 4.69% (3) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 3.20% (5) opine that he notices the entire activities of the village so that no occurrence can happen; 6.25% (4) respondents of Chowduar and 17.39% (16) of Gopalpur i.e. total 12.82% (20) think that the Mondal takes accurate decision regarding the followers for leading the village properly; 1.56% (1) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 1.92% (3) think that he solves different social problems tactfully so that the villagers remain in peaceful manner; 3.13% (2) respondents of Chowduar and 1.08% (1) of Gopalpur i.e. total 1.92% (3) think that to sacrifice his life for the welfare of the society is

one of his prime deeds and he also does other different social activities; 6.25% (4) respondents of Chowduar and 10.87% (10) of Gopalpur i.e. total 8.97% (14) opine that he always tries to lead the society fair and transparently with the collective co-operation or the discussion with the general people of the village; 3.69% (3) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 3.20% (5) think that the main act of the Mondal or Moral is looking after the good and bad sides of the society; 6.25% (4) respondents of Chowduar and 5.43% (5) of Gopalpur i.e. total 5.77% (9) think that if anybody of the society becomes ill he sends the patient with his selected person to the hospital and always takes care of the patient; 3.13% (2) respondents of Chowduar and 1.08% (1) of Gopalpur i.e. total 1.92% (3) think that to receive the goods that the GO or the NGOs allocation for them and to give them these goods exactly is his one of the important tasks; 10.94% (7) respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 6.41% (10) opine that he helps the wretched as well as the marginal poor people of the society verbally or giving the cash and kinds; 3.13% (2) respondents of Chowduar and 1.08% (1) of Gopalpur i.e. total 1.92% (3) opine that he gives the names of the wretched or the marginal poor people of the society to the member of the Union Council of their own word so that they can get different kinds of allowances or the relief from the GOs and the different NGOs and 1.56% (1) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 1.92% (3) think that he manages the trial among the people of the society equally for keeping the social environment well; 1.56% (1) respondents of Chowduar and 1.08% (1) of Gopalpur i.e. total 1.28% (2) think that very often the Mondal or the Moral gives good advices the general people of the society in the crisis moment; 4.69% (3) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 3.20% (5) opine that to make understanding and to create awareness regarding the lands or other different rights among the general people of the society; and the rest of 3.13% (2) respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 3.20% (5) think that to attend the 44 village's meetings of Digari council and to communicate

with the leaders of this organization is one of his main deeds. It indicates that total 156 (100%) respondents opine that Mondal or Moral performs different activities of the Oraon society.

Cooperation of the General Oraon to the Cabinet Members

A democratic person always takes co-operation from others. He thinks as well as believes that two or more heads are better than one. One person's knowledge may not be ever perfect for the welfare of the entire society. That is why; the Mondal or his cabinet also takes the co-operation of other people of the society.

Table 3 shows that 98.44% (63) respondents of Chowduar and 97.83% (90) of Gopalpur i.e. total 98.08% (153) think that they more or less help and co-operate the Mondal or Moral including his cabinet members differently when they are called to help as well as to co-operate them for the overall welfare of the society by the Mondal or his cabinet members; while the rest of 1.56% (1) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 1.92% (3) think that the Mondal or his cabinet members need not take the help or the co-operation for the welfare of the society from the general members of the society.

Table 3: Accepting co-operation of the general people by the Headman or Mondal or Moral

Name of the Location		Yes	No	Total
Chowduar	Count	63	1	64
	% Within Type	98.44%	1.56%	100%
Gopalpur	Count	90	2	92
	% Within Type	97.83%	2.17%	100%
Total	Count	153	3	156
	% Within Type	98.08%	1.92%	100%

Source: Field Survey/ 2011

IX. CO-OPERATIVE HANDS OF THE HEADMAN OR MONDAL OR MORAL OF THE SOCIETY

Table 4.3 shows that most of the respondents i.e. 98.08% (153) respondents of of the study area think that the Mondal as well as his cabinet members take the co-operation of the different persons of their society as well as other communities of the village. On the whole, it is said that the Mondal or his cabinet members are very liberal to accept the co-operation of the people out of the cabinet and at the same time, the general people who are out of the cabinet are also very eager to co-operate them so far as they can. Field survey/ 2011 reveals that 11.11% (7) respondents of Chowduar and 4.44% (4) of Gopalpur i.e. total 7.19% (11) opine that the mondal or his cabinet members take the co-operation of all the general people of the society for doing their works successfully; 4.76% (3) respondents of Chowduar and 7.78% (7) of Gopalpur i.e. total 6.54% (10)

opine that the intelligent or the experienced persons of the society are always by them to co-operate in their different activities giving their many valuable suggestions and the Mondal or his cabinet also take these opportunities to perfect their shortcoming; 22.22% (14) respondents of Chowduar and 14.44% (13) of Gopalpur i.e. total 17.65% (27) opine that they take the co-operation of each and everybody of the members of their own cabinet or their neighbors who are always by them for doing their vested works in proper way; 26.98% (17) respondents of Chowduar and 47.78% (43) of Gopalpur i.e. total 39.22% (60) opine that he or his cabinet members consult with the aged as well as the experienced persons of the society in need and take different intellectual co-operation from them to lead the society well; 23.81% (15) respondents of Chowduar and 22.22% (20) of Gopalpur i.e. total 22.88% (35) opine that they are good enough to lead the society and if need, they consult with each and other of the cabinet to solve the problem and take

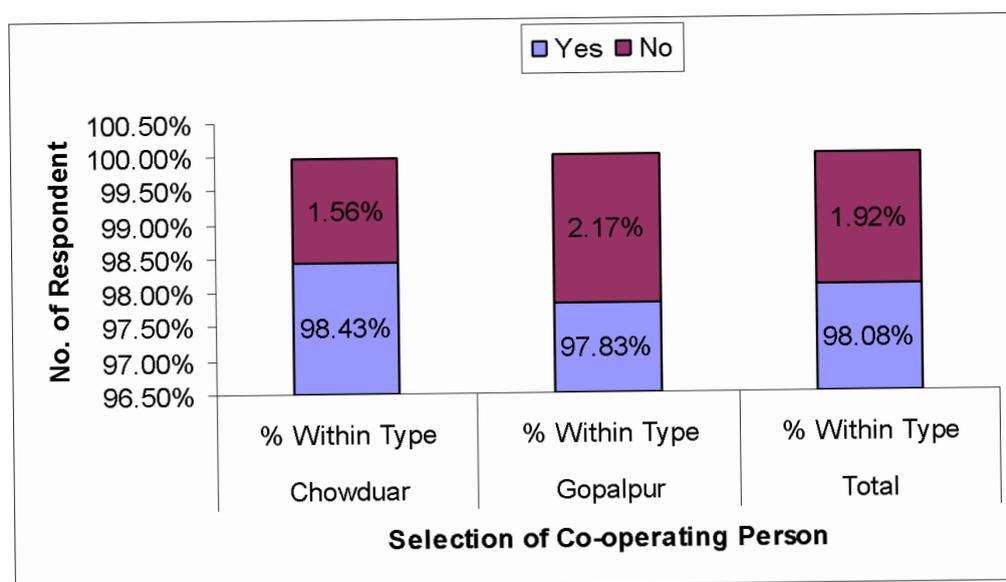
their co-operation of each and other; 11.11% (7) respondents of Chowduar and 3.33% (3) of Gopalpur i.e. total 6.54% (10) opine that the Mondal or his cabinet members take different intellectual supports and co-operation of the intellectuals of their village and sometimes, they also take the different support and the co-operation of the elected members and chairman of their respective union council or the Digari union and thana committee.

9.1 Selection of the Co-operative Persons through the General Meeting

Since the Mondal or his cabinet members take the co-operation or the help from the different types of the general people of the society, to know the procedure of taking their co-operation or the help is an imperative to know prior to this. Most of the household heads of both the villages were

questioned how they co-operate them and they replied that through the general meeting they who are selected to co-operate the Mondal or his cabinet members co-operate differently.

Figure 4 shows that 98.43% (63) respondents of Chowduar and 97.83% (90) of Gopalpur i.e. total 98.08% (153) opine that if need to co-operate the Mondal or his cabinet members in any work that is given upon them by the General Council of the society, that is why some expert or eligible persons among them are selected through the general meeting of the society; while 1.56% (1) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 1.92% (3) opine that the Mondal or his cabinet members need not take the auxiliary persons or functioning the meeting of their society to do their work because they are good enough to perform the work that is given upon them by the General Council of the society.



Source: Field Survey/ 2011

Figure 4: Selection the Co-operative Persons through the General Meeting

Timing, Participation and Discussion in the Meeting

Field survey/ 2011 reveals that 9.38% (6) respondents of Chowduar and 10.87% (10) of Gopalpur i.e. total 8.33% (13) think that the meeting is held in need of the different times of

the month and it has no actual or specific time of holding; 3.13% (3) respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 3.87% (6) think that the meeting is held after every 7 or 8 days of the month in accordance of the need of the society on the issues of different aspects; 79.69% (51) respondents of Chowduar and 70.65% (65) of

Gopalpur i.e. total 77.56% (121) think that the general meeting of the society is held one time in a month and even there many decisions on different issues are taken; 1.56% (1) respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 3.21% (5) think that in need of the society the meeting is held after every 4 or 5 days; 4.69% (3) respondents of Chowduar and 6.52% (6) of Gopalpur i.e. total 5.77% (9) think that generally the meeting of the society is held after every 10 to 15 days for taking the active decisions that advance the aim of the society; 1.56% (1) respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 2.17% (4) think that the general meeting of the society is held after every 2 or 3 month. It is observed that most of the respondents participate in their respective meetings of the society. 98.44% (63) respondents of Chowduar and 97.83% (90) of Gopalpur i.e. total 98.08% (153) participate in different sorts of functioning meetings of their society while only 1.56% (1) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 1.92% (3) do not participate in the different sort of functioning meetings of the society.

FGD findings (held on 12.11/2011) indicate that all of the respondents of the study area discussed strongly in the general meeting regarding different things in their any need, regarding different social and festival ceremonies, for observing different religious festivals. The respondents of Chowduar discussed lessly regarding the cooperation to the needy of their society while the respondents of Gopalpur discussed moderately regarding the cooperation to the needy. All of the respondents of the study area discussed strongly regarding the purchasing of their different social equipments, and regarding social different sorts of judiciaries and protections. The respondents of Chowduar discussed moderately regarding the entire social development while the respondents of Gopalpur discussed strongly regarding that. All of the respondents of the study area discussed strongly regarding the election of their respective society leaders, and regarding choosing as well as participating in the local and the national elections.

Cooperation of the Auxiliaries to the Headman

Most of the respondents co-operate the Mondal or his cabinet members differently giving them their cordial and moral supports or the co-operation to lead the society smoothly by the cabinet members. Field survey/ 2011 reveals 14.06% (9) respondents of Chowduar and 21.74% (20) of Gopalpur i.e. total 18.59% (29) help or co-operate the headman and his cabinet members giving their different scholarly support staying with them; 42.18% (27) respondents Chowduar and 27.17% (25) of Gopalpur i.e. total 33.52% (29) also go to the different places for the sake of achieving different social and political goals with the Mondal and his cabinet members and if need, they also give them different scholarly supports or the co-operations so far as they can. 40.63% (26) respondents of Chowduar and 42.39% (39) of Gopalpur i.e. total 41.67% (65) help them giving their different kinds of valuable suggestions, intellectuals or the physical labors; 3.13% (2) respondents of Chowduar and 8.70% (8) of Gopalpur i.e. total 6.41% (10) also co-operate them accepting different kinds of decisions taken by them.

Expectation to be the Headman

Field survey/ 2011 reveals that all of the respondents have participated in the discussion regarding to be the headman of their society. Among them, 50% (32) respondents of Chowduar and 27.17% (25) of Gopalpur i.e. total 36.54% (57) opine for 'yes' and at the same time, 50% (32) respondents of Chowduar and 72.83% (67) of Gopalpur i.e. total 63.46% (99) opine for 'no' and this is because, all of them think that they have no quality of becoming the headman and so they are totally unworthy for this post.

9.2 If Elected As Headman Then Desired Activities for the Society

Field survey/ 2011 reveals that if the respondents of both the villages become the headman of the society, they have so many plans to implement so that the general people of the society remain in peaceful milieu in each and every sector of the society. Among them, 35.94% (23) respondents of Chowduar and 33.70% (31) of Gopalpur i.e. total 34.61% (54) opine if they are made the headman

of the society, they will lead the society properly for the over all development of the entire society; 10.94% (7) respondents of Chowduar and 6.52% (6) of Gopalpur i.e. total 8.33% (13) opine that to help and to co-operate the wretched and the marginal poor people of the society and to develop the entire society taking different pro-people activities shall be their main aim if they become the headman of their society; 3.13% (2) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 2.56% (4) will advance the society directing the general people of the society in right way if they are elected or selected as the headman of the society; 3.13% (2) respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 3.21% (5) opine that their prime activities will be to come forward to help the neighbors in their out of seasons after becoming the headman; 7.81% (5) respondents of Chowduar and 16.30% (15) of Gopalpur i.e. total 12.82% (20) opine if they are elected or selected as the headman, they concertedly will take decision to eradicate or to prohibit for ever all kinds of the intoxicated goods such as wine, ganja and tari from the society because they think that these intoxicated goods are the obstacles on their way to progress; 6.25% (4) respondents of Chowduar and 21.74% (20) of Gopalpur i.e. total 15.38% (24) opine that if they can be the headman, to do the social development, to keep the good governance in the society, to ensure the well trial for every body of the society, to co-operate the wretched or the poor people of the village and to gear up the awareness regarding different aspects for attaining their different rights shall be their challenging tasks; 2.17% (2) of Gopalpur i.e. total 1.28% (2) respondents opine if they become the headman, they will create the awareness regarding the education, health and the environment among the general people of the society; 1.08% (1) respondents of Gopalpur i.e. total 0.64% (1) think if they are elected or selected as the headman, they will dedicate themselves for the betterment of all kinds of the people of their society; 2.17% (2) respondents of Gopalpur i.e. total 1.28% (2) think that they will give the honors to all the general members of the society as the result of their respective deeds; 4.35% (4) respondents of Gopalpur i.e. total 2.56% (4) think if they are elected or selected as the headman,

they will properly allocate the goods which are got from the different GOs as well as NGOs among the people who are only worthy of getting these goods; and the rest of 32.81% (21) respondents of Chowduar and 6.52% (6) of Gopalpur i.e. total 17.31% (27) are inactive and they do not give any comment regarding this issue.

Cabinet Members as Political Supporter and Relationship with Others

Man by nature is social and political being.⁷⁶ The members of the Oraon community are not exception from it. They also do the politics differently. Field survey/ 2011 reveals that most of the respondents of both the villages are questioned whether the headman as well as his cabinet members actively supports the political party and they reply that they support the political party and at the same time they are also the supporters of the political party. 95.31% (61) respondents of Chowduar and 84.78% (78) of Gopalpur i.e. total 89.10% (139) opine that the headman and his cabinet members support the political party directly while 4.69% (3) respondents of Chowduar and 15.22% (14) of Gopalpur i.e. total 10.90% (17) opine that they do not support the political party and are not the supporters of the political party.

Field survey/ 2011 reveals that they opine that their relationship with the leaders of the political party is good. But they think regarding this matter differently. 3.28% (2) respondents of Chowduar and 29.49% (23) of Gopalpur i.e. total 17.98% (25) opine that the relationship between the cabinet members and the leaders of the political party is very good; 81.97% (50) respondents of Chowduar and 48.72% (38) of Gopalpur i.e. total 63.31% (88) opine that the relationship between them is good; 14.75% (9) respondents of Chowduar and 17.95% (14) of Gopalpur i.e. total 16.55% (23) opine that the relationship between them is moderate; while the rest of 3.85% (3) of Gopalpur i.e. total 2.16% (3) opine that the relationship between them is not good.

Field survey/ 2011 reveals that 96.88% (62) respondents of Chowduar and 90.22% (83) of

⁷⁶ Ernest Barker (ed.), *The Politics of Aristotle* (Oxford: The Clarendon Press, 1968), p. 1129.

Gopalpur i.e. total 92.95% (145) say that the relationship between the cabinet members of inter and intra communities is present; while the rest of 3.12% (2) respondents of Chowduar and 9.78% (9) of Gopalpur i.e. total 7.05% (11) say that the relationship between the cabinet members of inter and intra communities is absent.

X. TYPES OF RELATIONSHIP AMONG THE HEADMEN OF INTER & INTRA COMMUNITIES

Field survey/ 2011 reveals that 56.45% (35) respondents of Chowduar and 32.53% (27) of Gopalpur i.e. total 42.76% (62) opine that the good relationship among the headman of inter and intra communities is present on different social or the political activities; 35.48% (22) respondents of Chowduar and 33.73% (28) of Gopalpur i.e. total 34.48% (50) opine that the relationship among them on the consultations regarding the activities of their respective organization, invitation in marriage ceremonies or other social or political functions, trial of intra or inter society is present; 4.48% (3) respondents of Chowduar and 21.69% (18) of Gopalpur i.e. total 14.48% (21) opine that the relationship among them on intra community meeting, solving different problems among them and moving together in order to enhance solidarity among them is present; 3.23% (2) respondents of Chowduar and 9.64% (8) of Gopalpur i.e. total 6.90% (10) opine that the relationship among them on the friendship or the fraternity and exchanging the cash or goods among them is present. Note worthy that 2.41% (2) respondents of Gopalpur i.e. total 1.38% (2) opine that the relationship among them as the friendship is present.

10.1 Relationship between the Headman and UP Members & Chairman

The respondents are questioned how the relationship among the headman or the Mondal or his cabinet members and the members or the chairman of the union council is. They have opined regarding this matter differently. Field survey/ 2011 reveals that 4.69% (3) respondents of Chowduar and 17.39% (16) of Gopalpur i.e.

total 12.18% (19) opine that the relationship among them is very good; 79.69% (51) respondents of Chowduar and 57.61% (53) of Gopalpur i.e. total 66.67% (104) opine that the relationship among them is good; 10.94% (7) respondents of Chowduar and 25% (23) of Gopalpur i.e. total 19.23% (30) opine that the relationship among them is moderate; only 3.13% (2) respondents of Chowduar i.e. total 1.28% (2) opine that the relationship among them is not good; while 1.56% (1) respondents of Chowduar i.e. total 0.64% (1) opine that they do not know regarding this i.e. they are inactive.

General People & Liking the Leadership of the Cabinet Members

Field survey/ 2011 reveals that the respondents are asked if the leadership of the headman or his cabinet members is after their liking. Most of them have say that their leadership is after their liking. 96.88% (62) respondents of Chowduar and 93.48% (86) of Gopalpur i.e. total 94.87% (148) opine that their leadership is after their liking; while the rest of 3.12% (2) respondents of Chowduar and 6.52% (6) of Gopalpur i.e. total 5.13% (8) opine that their leadership is not after their liking.

10.2 Causes of Liking the Leadership of the Cabinet Members

Field survey/ 2011 reveals that there are many causes for respondents after the liking of the leadership of the head man or the Mondal or his cabinet members. Among them, 11.29% (7) respondents of Chowduar and 20.09% (19) of Gopalpur i.e. total 17.57% (26) opine that since they perform different activities regarding the over all development of the society or the village and lead the society well, their leadership is after their liking; 3.23% (2) respondents of Chowduar and 3.49% (3) of Gopalpur i.e. total 3.38% (5) opine that as they are intelligent, conscious, educated and sincere on their duties, their leadership is after their liking; 46.77% (29) respondents of Chowduar and 2.33% (2) of Gopalpur i.e. total 20.94% (31) opine that their leadership is after their liking because all of them of the cabinet are the owner of good character, righteous on their activities, and equal to the fair

trial of the general people of the society; 1.61% (1) respondents of Chowduar and 9.30% (8) of Gopalpur i.e. total 6.08% (9) opine that their leadership is after the liking of the general people of the society because they are co-operative for the people of the society and at the same time, they are by the wretched or the poor people of the society giving their different sorts of the co-operation so far as they can when they are remain in dangerous period and in very hard up; 3.23% (2) respondents of Chowduar and 5.81% (5) of Gopalpur i.e. total 4.73% (7) opine that their leadership is after their liking as they are always prompt to fetch the different types of the co-operation i.e. relief, VGD, VGF and so on for the convenience of the wretched as well as the poor people of the society on behalf of the GOs or the NGOs; 12.90% (8) respondents of Chowduar and 3.49% (3) of Gopalpur i.e. total 7.43% (11) opine that their leadership is after their liking as the headman or his cabinet members give the right direction as well as the good consultation during the crisis moment of the villagers; 9.68% (6) respondents of Chowduar and 29.07% (25) of Gopalpur i.e. total 20.94% (31) opine that they behave well with the general people of the society, deals with the people well, perform the meeting regularly, and their judiciary system is good and so their leadership is after their liking; 4.84% (3) respondents of Chowduar and 12.79% (11) of Gopalpur i.e. total 9.46% (14) opine that they are got near in need and they are very much patient to the general people of the society in every atmosphere and that is why their leadership is after their liking; and the rest of 6.45% (4) respondents of Chowduar and 11.63% (10) of Gopalpur i.e. total 9.46% (14) opine that they are equal on their activities to all and at the same time, they serve and act for the general people of the society being neutral and that is why their leadership is after their liking.

10.3 Causes of Disliking the Leadership of the Cabinet Members

Field survey/ 2011 reveals that total 5.13% (8) respondents opine that their leadership is not after their liking. Among them, 33.33% (2) respondents of Gopalpur i.e. total 25% (2) opine that their leadership is not after their liking

because none of them is transparent on economic activities and they do not open the account of different things that is got from different GOs or NGOs in front of the general people; 50% (1) respondents of Chowduar and 33.33% (2) of Gopalpur i.e. total 37.50% (3) opine that their leadership is not after their liking. As the cause of the disliking, they mention some of the misdeeds like fairness & transparency on judgment of the headman or his cabinet members of the society.; 16.67% (1) respondents of Gopalpur i.e. total 12.50% (1) opine that the behavior or the public dealings of the cabinet members is not good that is why their leadership is also not after their liking; 50% (1) respondents of Chowduar and 16.67% (1) of Gopalpur i.e. total 25% (2) opine that as the judgment of the cabinet members is not fair or transparent regarding the general people of the society, their leadership is also not after their liking.

XI. LEADERSHIP OF THE HEADMAN

FGD Findings (held on 12.11. 2011) reveal that all of the respondents of the study area opined that their respective headman leads them strongly by applying to the government administration for allocating the khas land and other different cooperation among them, for solving different disputes and cases regarding conflicts and land among the inter or intra people of the Oraon community, and to run successfully their different social and religious ceremonies. All of the respondents of the study area opined that their headman leads moderately their educated children to encourage them giving different logistic supports. All of the respondents of the study area opined that the headman leads strongly the ceremony of funeral after the death any one of the community people and by collecting subscription from the community people to help the bereaved family to observe well the funeral ceremony and the needy in the society. All of the respondents of the study area opined that their headman leads them moderately to choose the worthy candidate in local and national elections through the general meeting.

11.1 Leadership of the Headman & Conduciveness for the People

Table 4 indicates that the rights of the general people of the society are related through and through with different types of activities of the headman or his cabinet members. The respondents are asked how much associative of the leadership of the headman or his cabinet members is for procuring different social as well as the political rights of the community. All of them from both the villages have answered differently. 71.88% (46) respondents of Chowduar and 66.30% (61) of Gopalpur i.e. total 68.59% (107) opine that their leadership is very much

associative for procuring their different social or the political rights; 21.87% (14) respondents of Chowduar and 26.09% (24) of Gopalpur i.e. total 24.36% (38) opine that their leadership is somewhat associative for procuring their different social or the political rights of the community; 3.13% (2) respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 3.85% (6) opine that their leadership is less associative for procuring their different social or the political rights; 3.13% (2) respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 3.20% (5) opine that their leadership is not associative at all for procuring their different social or the political rights of the community.

Table 4: Leadership of the Headman & Conduciveness for the People

Locations		Very Much	Somewhat	Less	Not at all	Inactive	Total
Chowduar	Count	46	14	2	2	-	64
	% Within Type	71.88%	21.87%	3.13%	3.13%	-	100%
Gopalpur	Count	61	24	4	3	-	92
	% Within Type	66.30%	26.09%	4.35%	3.26%	-	100%
Total	Count	107	38	6	5	-	156
	% Within Type	68.59%	24.36%	3.85%	3.20%	-	100%

Source: Field Survey/ 2011

Activities in One's Absence of Cabinet Members

Field Survey/ 2011 reveals that though the headman is very prompt to perform his activities staying at the station, very often he is to go out side the station on occasion of performing his different private or the social and political functions. That is why, sometimes some one of the community or the society is to perform the duty in his absence. Therefore, the respondents of both the villages are asked who perform the duty or the activities of the headman of their society or the community in his absence. 100% (64) respondents of Chowduar and 100% (92) of Gopalpur i.e. total 100% (156) opine that the next man of the society i.e. Prodhon takes the charge in his absence.

11.2 Activities in the Absence of the Auxiliary Members

Field Survey/ 2011 reveals that the respondents of both the villages are asked who perform the duties or the activities of the auxiliary cabinet members of the society or the community in their absence. They opine differently. Among them, 18.75% (12) respondents of Chowduar and 27.17% (25) of Gopalpur i.e. total 23.72% (37) opine that any one of the senior, eligible and experienced cabinet members performs the duties or the activities in their absence; 6.25% (4) respondents of Chowduar and 33.70% (31) of Gopalpur i.e. total 22.44% (35) opine that any one of the respected persons of the society performs their duties or the activities in their absence; 68.75% (44) respondents of Chowduar and 29.35% (27) of Gopalpur i.e. total 45.51% (71) opine that as the extra duty, the headman himself performs their duties or activities in their absence; 1.56% (1)

respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 8.93% (5) opine that as the extra duty, the Lathial or the Chowkidar performs the duties or the activities in their absence; 1.56% (1) respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 2.56% (4) opine that as the extra duty, the Prodhan performs the duty in their absence; and the rest of 3.13% (2) respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 2.56% (4) opine that as the extra duty, the general secretary performs the duty in their absence.

Problems in Election Period

Though the headman or his cabinet members are elected or selected through the democratic process by the general members of the society, there are some obstacles or the chaotic situations that come in front of the democratic process. The respondents are asked whether any chaotic situation or odd moment is created during the election or the selection of the headman or his cabinet members in their respective society. Some of them have said that such this situation happens in their respective society. Field Survey/ 2011 reveals that 4.69% (3) respondents of Chowduar and 15.22% (14) of Gopalpur i.e. total 10.90% (17) say that there are some problems that happen in their society during the election or the selection of the cabinet members; while most of them i.e. 95.31% (61) respondents of Chowduar and 84.78% (78) of Gopalpur i.e. total 89.10% (139) opine that there is no problem that happens during the election or the selection of the cabinet members in their society.

11.3 Problems in Electing Cabinet Members of the Society

The respondents are asked if there are some problems that are created during the election or the selection of the headman or his cabinet members in the society; they (10.90%) mention the problems differently. Among them, 100% (3) respondents of Chowduar and 21.83% (3) of Gopalpur i.e. total 35.29% (6) opine that since there is a shortage of like minds among the general people in the society, the problems are created during the election or the selection as the cabinet members by some of the people of the society. 14.29% (2) respondents of Gopalpur i.e.

total 11.76% (2) opine that as there is a complicity of getting the enriched with honest or good character man in the society, such sorts of problems are created among the general people of the society during the election or the selection of the cabinet members; 64.28% (9) respondents of Gopalpur i.e. total 52.94% (9) opine that as the number of the candidates for doing election or the selection as the members of the cabinet are many, such these problems are created in the society during that time.

Opportunity of Protesting against Partial and in Illegal Activities

Though the headman and his cabinet members are elected or selected through the democratic process by the general people of the society and they are generally very much prompt and sincere to do their activities vested upon them. Some of them sometimes may perform any kind of misdeeds like the partialities or the illegal activities for their own or other's interest of the society. Therefore, the respondents are asked whether any system or the opportunity of protesting against the headman and his cabinet members on behalf of the general people is present if they perform any misdeed in the society. All of them mention their opinions. Field Survey/ 2011 reveals that 96.88% (62) respondents of Chowduar and 88.04% (81) of Gopalpur i.e. total 91.67% (143) have the opportunity to protest against them if they show any partiality to any one of the society; while very few 3.12% (2) respondents of Chowduar and 11.96% (11) of Gopalpur i.e. total 8.33% (13) have no opportunity to protest against them if they show any partiality to any one of the society.

11.4 Pattern of Protesting Opportunity Partial Activities

At the same time, the respondents are asked how they protest the headman or his cabinet members if they show any partiality towards some one of the society. Among them those who protest their partiality opine differently.

Field Survey/ 2011 reveals that 45.16% (28) respondents of Chowduar and 46.91% (38) of Gopalpur i.e. total 46.16% (66) opine that if they

show any partiality towards any one of the society they protest them through the well judgment by the general people of the society; 45.16% (48) respondents of Chowduar and 25.93% (21) of Gopalpur i.e. total 34.26% (49) opine that if they show any partiality towards any one of the society they protest them through the general meeting by the general people of the society and sometimes they are discharged from their jobs; 1.61% (1) respondents of Chowduar and 20.99% (17) of Gopalpur i.e. total 12.59% (18) opine that if they show any partiality towards any one of the society they protest them through the help of the powerful neighbors of the society; and the rest of 8.06% (5) respondents of Chowduar and 6.17% (5) of Gopalpur i.e. total 6.99% (10) opine that if they show any partiality towards any one of the society they protest them through the prevailing law and order in their society and the country.

11.5 Causes of no Protesting Opportunity

Field Survey/ 2011 reveals that some of the respondents (8.33%) say that they have no opportunity to protest the headman or his cabinet members if they show the partiality towards any one of the society. Among them, 63.64% (7) respondents of Gopalpur i.e. total 53.85% (5) opine that they are not able to protest them for their partiality towards any one of the society because they are very poor and illiterate and that is why, they are ignored in everywhere of the society; 100% (2) respondents of Chowduar and 36.36% (4) of Gopalpur i.e. total 46.15% (6) opine that they are not able to protest them for their partiality towards any one of the society because they are more powerful than the general people of the society and at the same time, their social and the political communication with the top dogs who are the local or the national level of political leaders of the country.

11.6 Opportunity of Protesting against Illegal Activities

Field Survey/ 2011 reveals that 31.25% (20) respondents of Chowduar and 77.17% (71) of Gopalpur i.e. total 58.33% (91) have the opportunity to protest the headman as well as his cabinet members if they perform any illegal

activities; while the rest of 68.75% (44) respondents of Chowduar and 22.83% (21) of Gopalpur i.e. total 41.67% (65) have no opportunity to protest them if they perform any illegal activities.

11.7 Pattern of Protesting Opportunity against Illegal Activities

Field Survey/ 2011 reveals that 58.33% respondents have the opportunity to protest against them. Among them, 15% (3) respondents of Chowduar and 56.34% (40) of Gopalpur i.e. total 47.25% (43) protest the headman or his cabinet members through the general people of the society if they perform any illegal activities for any one of the society and if their crime is the worthy of excusing, they are excused and if their crime is unworthy of excusing, they are boycotted from the society and all sorts of the activities vested upon them by the general members of the society; 30% (6) respondents of Chowduar and 26.76% (19) of Gopalpur i.e. total 27.47% (25) opine that they protest the headman or his cabinet members through their social judgment or the low and order if they perform any illegal activities for any one of the society; 55% (11) respondents of Chowduar and 16.90% (12) of Gopalpur i.e. total 25.27% (23) opine that they protest the headman or his cabinet members through the prevailing low and order of the country and filing the case against them in the court of the country if they perform any illegal activities for any one of the society.

11.8 Causes of no Protesting Opportunity

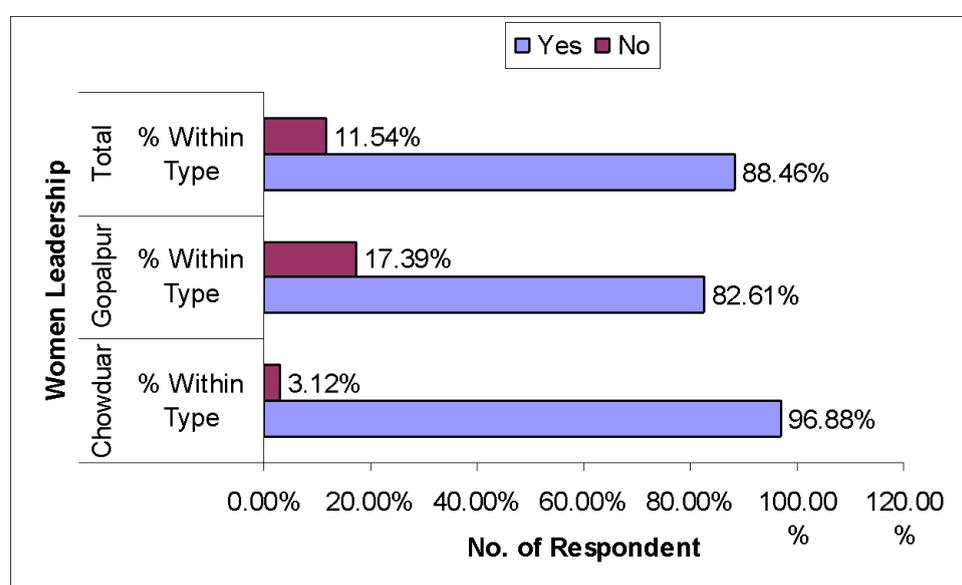
Field Survey/ 2011 reveals that some of the respondents (41.67%) say that they have no opportunity to protest the headman or his cabinet members if they perform any illegal work towards any one of the society. Among them, 90.91% (40) respondents of Chowduar and 61.90% (13) of Gopalpur i.e. total 81.54% (53) opine that they are not able to protest the headman or his cabinet members for performing their illegal work towards any one of the society because they are more powerful than the general people of the society and at the same time, their social or the political communication with the top dogs who

are the local or the national level of political leaders of the country; 9.09% (4) respondents of Chowduar and 38.10% (8) of Gopalpur i.e. total 18.46% (12) opine that they are not able to protest the headman or his cabinet members for their partiality towards any one of the society because they are very poor or illiterate and that is why, they are ignored in everywhere of the society.

XII. LEADERSHIP OF THE WOMEN

Figure 5 indicates that as the head of the present Bangladesh government or the present opposition party leader is woman, thinking this concept, the

respondents are asked whether they support the woman as the headman or the cabinet members and their leadership for their society. Most of the respondents give their opinions. 96.88% (62) respondents of Chowduar and 82.61% (76) of Gopalpur i.e. total 88.46% (138) opine that they support the woman as the cabinet members and their leadership of the society; while the rest of only 3.12% (2) respondents of Chowduar and 17.39% (16) of Gopalpur i.e. total 11.54% (18) opine that they do not support the woman as the cabinet members and their leadership of the society.



Source: Field Survey/ 2011

Figure 5: Women Leadership as the Headman or other Members of the Society

Field Survey/ 2011 reveals that most of the respondents (88%) support the leadership of the woman in their respective societies for different causes. Among them, 67.74% (42) respondents of Chowduar and 9.21% (7) of Gopalpur i.e. total 35.51% (49) support the leadership of the woman in their society because they as if, do not become oppressed by the male members of the society and they can be able to upright the head in every nock and corner of the society; 6.45% (4) respondents of Chowduar and 11.84% (9) of Gopalpur i.e. total 9.42% (13) opine that as the right of both sexes is equal that is recognized by the Bangladesh constitution, they support their leadership in the society; 8.06% (5) respondents of Chowduar and 46.05% (35) of Gopalpur i.e. total 28.99% (40)

opine that as the male and the female equally contribute in the economic development of their society and the country, they support the leadership in their society; 3.23% (2) respondents of Chowduar and 3.95% (3) of Gopalpur i.e. total 3.62% (5) support the leadership of the woman in their society for the sake of their moral responsibilities from the present perspective of the globalization; 4.84% (3) respondents of Chowduar and 19.74% (15) of Gopalpur i.e. total 13.04% (18) opine that if there is possible to establish the leadership of the woman in their society, the check and balance of the leadership in their society may survive and that is why; the social stability may be protected differently in their society; 6.45% (4) respondents of Chowduar

and 2.63% (2) of Gopalpur i.e. total 4.35% (6) opine that the women do not get their different sorts of rights from the male ruled society, as a result, they are the back bencher than the male in every sector of the society, so they support the leadership of the woman in their society; and the rest of 3.23% (2) respondents of Chowduar and 6.58% (5) of Gopalpur i.e. total 5.07% (7) opine that nowadays, the women are not more set back than the men in their society but some where they are more advanced than the men in their society and that is why; they support the leadership of the woman in their society.

12.1 Causes of Not Supporting the Women Leadership

Field Survey/ 2011 reveals that some of the respondents (12%) do not support the leadership of the woman in their society for the love of different causes. Among them, 100% (2) respondents of Chowduar and 18.75% (3) of Gopalpur i.e. total 27.78% (5) opine that the leadership of the woman in their society is not after their liking and that is why; they do not support their leadership in their society. 31.25% (5) respondents of Gopalpur i.e. total 27.78% (5) opine that the main task of the woman is to operate the household works successfully, they should not go out of these works and so, they do not support the leadership of the woman in their society; 12.50% (2) respondents of Gopalpur i.e.

total 11.11% (2) opine that the woman are unworthy to lead the society successfully and that is why; they do not support the leadership in their society; 25% (4) respondents of Gopalpur i.e. total 22.22% (4) opine that the woman are the Laksmi of the house and the ornament of the husband, so their leadership in the society is very much odd looking; and the rest of 12.50% (2) respondents of Gopalpur i.e. total 11.11% (2) opine that the leadership is one kind of the outer works of the society, so that is very indecent for them and that is why; they do not support the leadership of the woman in their society.

12.2 Importance of the Opinions of the Women

Table 5 shows that most of the women respondents think that the importance of their opinions regarding the election or the selection of the headman or the cabinet members as the leaders of the society is present. Among them, 96.88% (62) women respondents of Chowduar and 96.74% (89) of Gopalpur i.e. total 96.79% (151) women opine that the importance of their opinions regarding election or selection the headman or his cabinet members is present and the rest of 3.12% (2) women respondents of Chowduar and 3.26% (3) of Gopalpur i.e. total 3.21% (5) opine that the importance of their opinions regarding the election or the selection the headman or his cabinet members as the leaders of the society is not present.

Table 5: Importance of the Opinions of the Women

Name of the Location		Yes	No	Total
Chowduar	Count	62	2	64
	% Within Type	96.88%	3.12%	100%
Gopalpur	Count	89	3	92
	% Within Type	96.74%	3.26%	100%
Total	Count	151	5	156
	% Within Type	96.79%	3.21%	100%

Source: Field Survey / 2011

12.3 Pattern of the importance of the opinions of the women

Field Survey/ 2011 reveal that those women who have the importance of their opinions regarding election or selection of the headman or his cabinet members of the society of Chowduar and Gopalpur are asked how much their importance is present in the society. They have opined differently as to this topic. 85.48% (53) respondents of Chowduar and 49.44% (44) of Gopalpur i.e. total 64.24% (97) opine that the importance of their opinions regarding the election or the selection of the headman or his cabinet members of the society is present very much; 11.29% (7) respondents of Chowduar and 31.46% (28) of Gopalpur i.e. total 23.18% (35) opine that the importance of their opinions regarding the election or the selection of the headman or his cabinet members of the society is present somewhat; and the rest of 3.23% (2) respondents of Chowduar and 19.10% (17) of Gopalpur i.e. total 12.58% (19) opine that the importance of their opinions regarding the election or the selection of the headman or his cabinet members of the society is present very little.

12.4 Causes of no importance of the women on opinions

Field Survey/ 2011 reveals that very few (3%) women opine that the importance of their opinions regarding the election or the selection of

the headman or his cabinet members of the society is not present. Among them, 50% (1) respondents of Chowduar and 33.33% (1) of Gopalpur i.e. total 20% (2) opine that since they are women, they have no importance in any aspect of the society and that is why; the importance of their opinion regarding the election or the selection of the headman or his cabinet members is absent. The rest of 50% (1) respondents of Chowduar and 66.67% (2) of Gopalpur i.e. total 60% (3) opine that since they have no riches, influence upon any one in the society, education and the social status, their importance on opinion regarding the election or the selection of the headman or his cabinet members is absent.

Opportunity of the women to be Elected or Selected

Table 6 indicates that all of the women respondents are asked whether any one of them could be the headman or the cabinet members of the society. Hence all of them i.e. 100% (64) women respondents of Chowduar and 97.83% (90) of Gopalpur i.e. total 98.72% (154) can be elected or selected the headman or the cabinet members of the society. While the rest of 2.17% (2) respondents of Gopalpur i.e. total 1.28% (2) can not be elected or selected the headman or the cabinet members of the society.

Table 6: Opportunity of the women of being elected as well as selected

Name of the Location		Yes	No	Total
Chowduar	Count	64	-	64
	% Within Type	100%	-	100%
Gopalpur	Count	90	2	92
	% Within Type	97.83%	2.17%	100%
Total	Count	154	2	156
	% Within Type	98.72%	1.28%	100%

Source: Field Survey / 2011

12.5 No Opportunity of the women of being elected as well as selected

Field Survey/ 2011 reveals that no woman respondent of Chowduar opine that they can be elected or selected the headman and the cabinet members of the society; while very few women respondents i.e. 2.17% (2) women respondent of Gopalpur i.e. total 1.28% (2) can not be elected or selected the headman and the cabinet members of the society. Among them, 50% (1) respondents opine that they are a women and so their different sorts of activities is very little and that is why; they can not be elected or selected the headman or the cabinet members of the society; and the rest of 50% (1) respondents opine that as they have no riches, influence, education and social statues and moreover, the activities of the headman as well as the cabinet members is very tough and that is why; none of the society is agree to elect or select the women as the headman or the cabinet members of the society.

XIII. LEADERSHIP OF THE HEADMAN AND THE WOMEN

Table 7 indicates that all of the women respondents opine differently when they are asked how much conducive the leadership of the headman or his cabinet members for procuring their rights is. Among them, 92.19% (59) women respondents of Chowduar and 69.57% (64) of Gopalpur i.e. total 78.85% (123) opine that their leadership is conducive very much; 6.25% (4) women respondents of Chowduar and 23.91% (22) of Gopalpur i.e. total 16.67% (26) opine that their leadership is conducive somewhat; and the rest of 1.56% (1) women respondents of Chowduar and 6.52% (6) of Gopalpur i.e. total 4.49% (7) opine that their leadership is conducive very little for procuring their rights.

Table 7: Conducive Leadership of the Headman or His Cabinet Members

Locations		Very Much	Somewhat	Very Little	Not at all	Inactive	Total
Chowduar	Count	59	4	1	-	-	64
	% Within Type	92.19%	6.25%	1.56%	-	-	100%
Gopalpur	Count	64	22	6	-	-	92
	% Within Type	69.57%	23.91%	6.52%	-	-	100%
Total	Count	123	26	7	-	-	156
	% Within Type	78.85%	16.67%	4.49%	-	-	100%

Source: Field Survey / 2011

13.1 Influence on women empowerment

Field Survey/ 2011 reveals that empowerment is crying need to boom the over all development of the women of the Oraon community. All of the women respondents opine variously as to the influence of the male and the female persons of the society for their empowerment. Among them, 89.06% (57) women respondents of Chowduar and 93.48% (86) of Gopalpur i.e. total 91.67% (143) opine that the influence of the male persons is more than that of the female persons; 1.56% (1) women respondents of Chowduar and 4.35% (4) of Gopalpur i.e. total 3.21% (5) opine that the influence of the female persons is more than that of the male persons; and the rest of 9.38% (6)

women respondents of Chowduar and 2.17% (2) of Gopalpur i.e. total 5.13% (8) opine that the influence of the male persons and the female persons is equal for their empowerment in the various sectors of their community.

13.2 Way of Better Leadership

FGD Findings (held on 12.11. 2011) indicate that the respondents strongly say that for better leadership, there is no alternative of enhancing the women leadership as their social and political right in their respective society. The society will have to understand properly regarding the importance of the women leadership that can establish a balance of power in their society for

better leadership. For their better leadership, their implication in different social activities will have to increase. At the same time, the prevailing single importance of the male in the society will have to reduce for its betterment. In their society, there is a malice regarding the women leadership that will have to eradicate for its betterment. For their better leadership, the representation of the women in different committees will have to enlarge. They also strongly say that for their better leadership, there is no alternative of the educated women in their society. Above all, they strongly say that for their better leadership, all sorts of the people awareness of the society is also crying need.

XIV. CONCLUSION

Nowadays, it is noteworthy in most of the democratic countries of the world that leadership is an undeniable part for a society or a nation for its comprehensive and entire developments. Any one of the Oraon society can not be the leader in accordance with his will. They follow democratic way to elect or select their leaders. To be a leader, they are to have the quality of a leader i.e. it is noteworthy that they follow the 'Behavioral Theory' of leadership. They always follow the democratic way to elect their leader. Hence, the leader becomes the leader through teaching and motivation not by born. The Oraon legends contributed differently leading and participating in past different rebellions and upsurges from the straggle against the British to the great liberation war in 1971. It is mentioned worthy that in Godagari Upazila, there are 64 freedom fighters who concertedly arms fighting, had eradicated the Pak invaders sacrificing their fresh blood of the hearts and lives. Among them, there are 24 gazetteer freedom fighters i.e. 37.5% on the whole in this location are the Oraon freedom fighters and it is also noteworthy that in language movement, they also concertedly had participated to their best. So, there is no scope to cry down them and their leadership. In this chapter, the researcher has tried to focus the leadership of the Oraon community very carefully. This leadership represents their society to boom and to fetch different rights that they did not get in the past. The Oraon society is led by the male though there

is a provision of reasonable portion of the leadership of women is mentioned clearly in their constitution.

For better leadership of the Oraon women, to enhance the women leadership as their social and political right in their respective society, to understand properly regarding the importance of the women leadership that can establish a balance of power in their society, to increase their implication in different social activities, to reduce the prevailing single importance of the male in the society, to eradicate the malice regarding their leadership for its betterment, to enlarge the representation of the women in different committees, to be educated for the women, to have awareness of the people regarding their leadership are an imperative.