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Development of Political Life of the Santal People of Mayurbhanj District of Odisha in East India: A Psychosocial Analysis

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Abstract

The political life of the Santals of Mayurbhanj is an interesting aspect of the tribal culture of Odisha in Eastern India. The Traditional village council of the Santals of Mayurbhanj district plays a significant role in their socio-cultural life. The Santals have a long tradition of managing their village affairs through traditional panchayats. The traditional administrative system of the Santals of Mayurbhanj is purely patriarchal. It is more or less homogenous in nature and comprises of seven members including Majhi from the village council of their community. The Santals are now joining hands with the new established local self government, the Panchayati Raj Institutions, along with their traditional political organisation. Now, the Santal women of the Mayurbhanj district are also found participated in the elections of Panchayat, Panchayat Samiti, Zilla Parishad and also at the top level. At present a woman named Mrs. Draupadi Murmu is acting as Governor of the state of Jharkhand in India. Due to improvement of the communication facilities, many changes are found in the economic and political life of the Santals of Mayurbhanj district. The aim of this article is to highlight the political life of the Santals of the Mayurbhanj district of Odisha in Eastern India. Methodologically, both the primary and secondary sources have been used in writing of this article.

Keywords:1 Development,2 Tribal ,3 Political ,4 Life ,5 Santals ,6 Mayurbhanj ,7 Odisha, India

I. Introduction

The Santals are one of the largest tribal groups of Odisha in Eastern India. They are mainly found in the Keonjhar, Balesore, Sundargarh, Dhenkanal and Mayurbhanj districts of the state of Odisha. The political life of the Santals of Mayurbhanj district is very interesting study to know the living standard of one of the largest tribal communities of Odisha. The change and development of socio-cultural life of the Santals of Mayurbhanj district is one of the important aspects of the tribal development of Odisha in Eastern India. The Santals are considered as quite possibly the most reformist clans of Odisha (Ota & Patnaik, 2014, p.28). In Mayurbhanj area they are for the most part country, unskilled and persevering. The change in socio-social existence of Santals depends on the advancement of foundation facilities (Ghosh, Vol.1, Issue-1, Nov.-Dec.-2013, p.39). So, the effect of improvement and changes of adjoining, industrialization, urbanization, as well as incessant connections with the Hindu ranks have changed their way of life by and large.

The change in traditional socio-cultural issues is the resulting fruits, of the changing taste of the Santal of this region. Adoption to modernization is the requirement of time. Though modernizing the thoughts of Santal would be helpful to their society, but erosion of their rich cultural heritage which has been passing on through ages by their tribal ancestors from one generation to other, are changing in the process modernization, and this is undoubtedly has telling effect on their society. They are experiencing a phase of cultural crisis in the present as a result of this modernization. The dramatic changes in the economic and political environment of Santal population have had a profound influence on their social life as well. Many Santals still live in clusters of villages in interior forests or in area, with less accessibility and influence of the town, with an approximate homogeneous population, do still retain their culture to some extent. But today changes have been noticed in areas where the tribal population have been split up and have come in contact with numerous populations of different caste and cultural background. The social and cultural order which was in practice in earlier times, now have started to decline on the interaction with caste-based people in the neighbouring areas. This disturbance is being caused due the interaction of the Santals with the other caste people who are economically and politically more powerful. The pace of social change is noticed to be faster among the Santals here, who are frequently interacting with their settled adjoining peasant communities also in some cases with the urban people. Santals are certainly in advance of others that are; the primitive tribal communities who still reside in interior either in forests or far of places from cultural contact of other caste people. The latter are the vulnerable, and do have a lesser amount of opportunity of communication with the superior communities. So, when analysis is done regarding the range of change of the tribals then interesting they are found to be at different positions owing to different levels of acculturation. The effectiveness of traditional systems of the Santal has sharply declined because of the increasing the other caste people. Emergence of education and self-awareness for development from different sources are also mentioning criteria responsible for the encouragement of their modern adaption (Paul & Gupta, 2016, pp.9-10). A modest attempt has been made in this article to highlight the political life of the Santal people of the Mayurbhanj district of Odisha in East India.

II. Methodology

The data collected from both the primary and secondary sources are critically analysed and used in the writing of the article. The primary data have been collected from Gazetteers, folk lore, folk tale, and unpublished thesis, the practical observation, public opinions, hearsay accounts through the interview methods during the period of experimental field survey by the principal author. The field study, personal interview, schedules and taking photographs are made by the authors. The general field survey has been undertaken for the collection of data relating to the political and economic changes of the Santals of the Mayurbhanj district of Odisha in Eastern India. The secondary data relating to the present article are *Gazetteers, Books, Magazines, Reviews, Journals, Periodicals, Proceedings, Records, Reports*, and published as well as un published theses.

III. Discussion and Result Analysis

3. Santals of Mayurbhanj District of Odisha

Out of sixty-two tribes seen in Odisha, fifty-five are found in the district of Mayurbhanj (*Statistical Profile Of Scheduled Tribes In India 2013*). As per the Census of 2011, the total populace of Odisha is 41, 974, 218. Out of which 34,970,562 number of people living in coastal rural areas. The numerical strength of the male population is 21,212,136 and the female population is 20,762,082 (Karua, 2014, p.1). Out of 25,19, 738 number people of Mayurbhanj, the number of male populations is 12,56, 213 and the number of female populations is 12,63,525 (www.Planningcommission.nic.in). It covers an area of 10418 square kilometres and consisting of 3970 villages. The Santals from the Santal tribe of Odisha is 8,94, 764 (*Census of India, 2011*). Out of the total, 6,38,104 number Santals are residing in Mayurbhanj district of Odisha (Ota & Mohanty, eds., 2015, p.290). The district of Mayurbhanj lies in the middle of 21° 17' North and 22°, 34' North latitudes and between 85°, 40' East and 87° 10' East longitudes (Senapati & Sahu, 1967, pp.1-2). The Mayurbhanj district is surrounded on the northern side in the Singhbhum border of the Jharkhand state and Mindnapur of West Bengal, on the southern side by the Balasore as well as Keonjhar districts of Odisha, in the eastern side by the Mindnapur district as well as Balasore District, on the western side by the districts of Keonjhar as well as Singhbhum (Karua, 2014, p.4). Mayurbhanj was the biggest feudatory state of northern Odisha.

3.1. Traditional Village Administration of Santals of Mayurbhanj

The system of administration of the Santals is purely patriarchal. It is more or less homogenous in nature and comprises of seven members including *Majhi* from the village council of their community. Though individual and society are the two sides of the same coin yet an individual is mere an entity, he cannot do as he desires in the community life unless it is approved by the village council. (*Atu-mone-hor*). The term *Monehor* which means five persons refer to the Village Council of the Santal tribe of the Mayurbhanj district. Often it constitutes three or seven persons. The decision of the village council in respect of family and property matters is binding on them. Besides the *Majhi* the other six officers are *Parnik* (subordinate to the village Headman), *Jog Majhi* (helper of village Headman), *Jog Parnik* (subordinate of *Parnik*), *Godet* (Secretary to Village Headman), *Naeke* (village chief priest) as well as *Kudam Naeke* , the assistant to village priest (Karua, 2014, p.69).

3.1.1. The Majhi (Village Headman)

Every Santal village has appointed and selected a person to become "*Majhi*" who is the highest power/authority (Murmu & Kanhar, Vol.54, 2014, p.86). In other language, he is understood as *Proadhan*. *Majhi* post is hereditary. The post exchanged among the same family or same clan. The *Majhi's* power replaced to elder son of family. But all sons can performance and exercise the power. He is the custodian of the village property, namely the communal wells, ponds, roads and grazing grounds. His position is in fact like a general disciplinarian and a custodian of the village community (Karua, 2014, p.69). The assembly/ *sabha* of the Village Council is usually arranged at the *Majhi-Thana*. Really, the Village Council is an important social organization for the administration of justice. Family and village disputes are referred to it. The topic discussed in the council include cases of divorce, adoption of children, dispute over land, partition of property, etc. (Debi, 2004,p.270). The *Majhi* or Headman and his advisory body must be joined in birth ceremony, marriage functions and death ceremony. Without *Majhi* no functions could be performed in the Santal community of Mayurbhanj. The council body are traditionally chosen by the villagers. Normally, their term is for a period of one year. Their tenure depends upon the wishes of the villagers. At the time of (Jan-Feb) or *Magh* festival, changes are made, if the villagers like. All the council body are used to receive rent-free lands from the villagers are remuneration for their works but at present it is only the *Majhi* and the *Godet* enjoy themselves such privileges (Karua, 2014, pp.69-70).

3.1.2. Parnik(Assistant to Village Headman)

Assistant to village Headman (*Majhi*). Assistant headman presides over the council in the absence of the Headman. After death of *Majhi*, without a son or without kin and nobody will be eligible to take the *Majhi* charge. Then he (*Parnik*) will be become *Majhi*.

3.1.3. Jog Majhi (Deputy Village Headman)

In social functions the *Majhi* is assisted by the *Jog Majhi* (Chowdhury, 2013, p.31). Traditionally, he is the guardian of the young men and women of the village. He generally maintains the discipline at the *akhra* (yard) where the young boys and girls meet dances. If a girl conceives before marriage, *Jog Majhi* has to find out the responsible person and organise her marriage. If he failed to do so he is punished (Chowdhury, 2013, p.31). He also carries the news such as birth, marriage and death to the villagers (Karua, 2014, p.70). Hence, he has to convince the village members to be present at the village meetings and also gather sacrificial offering from the villagers during the village festival (Mishra,2011,p.138 and Karua, 2014,p.70). He also performs other works assigned to him by the *Majhi*. Generally, in the bigger villages one can find two villagers are acting as *Jog Majhi* (Mishra,2011, p.138).

3.1.4. Jog Parnik (Deputy Parnik)

The *Jog Majhi* has an assistant called the *Jog Parnik*. Being the main officials in Santal marriages, both of them receive a yellow turban of four feet long, for every marriage at which they officiate besides the food and drink which every village official gets on such occasion (Troisi, 2000, p.61).

3.1.5. Godet (Secretary to Village Headman)

The next important person in the life of a Santal village is the *Godet*, the village messenger. He is the person who keeps visiting every family in the village informing them of various appointments. He is the messenger of the *Majhi*. At *Majhi's* absence, he informs each family of the village the date, time and place of a village council, and the dates of festivals in the village. He informs the families of the birth of a new-born baby and about the death and funeral of a person in the village. He also collects from family's elements for offerings and sacrifices for festivals (Hembram, 1996. Pp.27-28).

3.1.6. Naeke (Village Head Priest)

The *Naeke* is the Head priest of village, he worships the round Calendar festivals of Santal (Karua, 2014, p.70). Village's official committee assist to him in all events of festival and performs the sacrifices (Mishra, 2011, p.138). He is experienced and trained about sacrament from village ancestors. The *Naeke* does not take anywhere food and water. He does not touch offal and extra food. He does not use slime and oil because that slime and oil are using other persons and he does not use wearing cloth (Hembram, 1996, p. 28, And Beshra,2010,p.20).He does not perform *bonga-buru* till the unclean (completion) of said matter. Such matters like death of a person and new baby born. *Naeke* post is hereditary (Hembram, 1996, p. 28, And Beshra, 2010, p.20). If a *Naeke's* son takes up the work after his father, no fresh appointment by possessed mediums is considered to be necessary (Troisi, 2000, p.62). *Naike* receives rent-free land given by the villagers. Now-a-days, he receives paddy per annum along with other grains from the villagers for his services. He also gets the major share of the animals sacrificed and annual hunt consists of a flesh cut from the backbone of the animals killed (Troisi, 2000, p.62). A new *Neike* must be chosen by the *bonga* when the whole villagers gather at *Gosane*. Three winnowing fans as well as rice set on the plinth, then the *Majhi* invokes *Marang-Buru*, *Jaher-Era* with *Moneko-Turuiko* and request them to make their choice (Karua, 2014, pp.70-71).

3.1.7. Kudam Naeke (Assistant to village Priest)

The *Naeke's* assistant and co-priest is called *Kudam Naeke*. He is responsible for propitiating the Pargana *Bonga* and the spirits of the outskirts and village boundaries. On exact occasions, he offers drops of his own thigh blood (*Bulu Mayam*), which he produced by pricking his body with a thorn(Troisi, 2000, p.62).

3.1.8. Pargana and the Inter Village Council

The second Santal court is the pargana and his inter village council. This body is known as the council of the five *majhis*. It is presided by a *Desh-Prodhan*. It consists of village headman drawn from the vicinity. The functions of this tribunal are to settle the complicated and bigger socio-religious disputes in which the villagers fail to adjudicate. The tribunal sits occasionally. The president is selected by the villages constituting the constituency and he cannot be removed till his death. As such, it acts as an appellate court.

3.1.9. Hunt Council or Supreme Court

Above the village council and *pargana* lies the Annual hunt (*Lo-Bir-Sendra*). Here an opportunity is given to discuss socio-religious and legal problems of the tribe. Decisions are taken by considering the references *Desh Prodhan*. This body meets once in a year. Just assemble in the jungle to burn their offences (Karua, 2014, p.72).

3.2. Development of Political Organization of Santals of Mayurbhanj

The Traditional village council of Santal life play a significant role in the socio-cultural history of Santals of the Mayurbhanj district. The Santals have a long tradition of managing their village affairs through traditional panchayats. In olden days, the traditional panchayat of Santals of Mayurbhanj (Begum, Vol-3, Issue-5, May 2015, p.62). Also settles all the debates identifying with robbery, strife, separate, parcel of property, appropriation of youngsters, fights about land, infringement of social traditions, custom, and so forth at the village level. The gathering of the board by and large happens at the Majhi than (Ota & Patnaik, 2014, p.26). Since 1949 Gram Panchayats are being set up in the rustic and ancestral territories through government efforts (Begum, 2015, p.62). The legal Panchayati Raj institution in the Indian villages, another authoritative top of the village has appeared. Prior to all the issues were being settled in the gatherings managed by the customary village headman (*Majhi Baba*). In any case, presently gives identified with usage of formative arrangements and projects are being finished by the Ward Member (Murmu & Kanhar, 2014, p.91). The Santal people are joining hands with the new established local government, the Panchayati Raj Institutions, along with their Traditional Political Organisation. They are found to participate in 'gram sabha' meeting, and gram panchayat elections, for the development programmes and in decision making process (Paul & A. Gupta, 2016, p.16). Sometimes there is a jurisdiction between the traditional panchayats and the newly established Government panchayats. Very few Santals take their cases for decision to the Government Panchayat.

Another institution which exercised some power was that of some well to do Santal families of the village. Though there is less of stratification in the traditional tribal society, still there are some families which enjoy higher prestige owing to larger number of cattle and higher size of land holdings. Such families are known for providing resources of employment and money lending. Anytime they could stand as sureties for the late payment of land revenue or loan. Crisis situation could be met adequately with the help of these dominant families in the village. They also take part to solve the disputes.

Since independence and promulgation of the constitution, the Santals have assumed a new status. They are supposed to participate in the national political system not only as ordinary citizens but bestowed with some special privileges and discriminations. The Constitution provides them such privileges with the idea that their involvement and participation in the political system would bring them closer to the core of national life. The Constitution envisages that the political and economic forces released by the national structures would in the end bring the tribal people in the mainstream of national life.

Now, the situation has changed. The Government Panchayats have entered into the social organization of the Santals. They are now going to Gram Panchayat to settle down their conflicts. Sometimes they allow the police to come to solve their conflicts. Not only that, they also take part actively in the Gram Panchayat elections. The Santals are also participating in development programmes and decision-making processes (Begum, 2015, pp. 62-63).

3.2.1. Panchayati Raj Systems

Panchayats were at first settled as early as 1200 B.C. as a social affair of 5 male senior people from the neighborhood, were mindful so as to address the voice of God. The archaic system during the Mughal rule in India changed oneself regulating powers of village panchayats, as the middle turned towards neighborhood protect, upkeep of legitimacy and obligation association. English rule again changed this cycle, introducing well known government at shallow levels. In self-governing India, the 73rd Amendment to the Indian Constitution has become an achievement pivotal turning point in India's arrangement of encounters of executing a relapsed kind of self-organization in commonplace zones, through the Panchayati Raj, which by and by consolidates a booking system for women and for SC and ST social class. This segment gives a true record of how the Panchayati Raj Institution (PRI) and the 73rd Amendment to the Indian Constitution were made and executed. In doing so it outlines the piece of outside impacts, the top-village nature of the collaboration, the key logical inconsistencies and deals made and the pattern of women's passage into the public field that decayed type of government India works today (Wrenn, 2013, p.75).

Panchayati Raj is certainly Indian in source. Panchayati Raj bodies, which are authentic and compelling majority rule decentralized foundations, give abundant freedoms to countless country individuals to take certified and powerful support in the turn of events and popularity based dynamic interaction and to implant in the personalities of the provincial individuals a feeling of self improvement, self-reliance and independence and to acquire insight in the specialty of neighborhood self-government. The idea of Panchayati Raj, since its heroes and enemies. From one perspective, the accentuation was on most extreme nearby independence and minimization of oversight and control by the higher specialists, particularly the state government, and then again, some believe it to be ruination for the country.

The calculated clearness applies more to pris than organizations of some other assortment. This is correctly on the grounds that public associations have a characteristic inclination and fundamental components for developing into organizations. Indeed, even in like manner speech the term 'foundation' is constantly utilized in open setting as opposed to in numerous different circles of our public activity. At the end of the day, systematization is a characteristic culmination of the sort of exercises that are relied upon to be drilled in open associations and subsequently the requirement for the equivalent is felt more conspicuously than in some other assortment of associations. It is likewise obvious that an association regarding structure, rule-bound direction, and quantitative objective acknowledgment can't be a casing of reference of a foundation. The standards of work associations like legally, expand primary course of action, rule boundedness, and endorsed relationship may not be sufficient enough for objective of pris (Singhal, 2016, pp.85-86).

3.2.2. The Panchayati Raj Institutions in Mayurbhanj

Gram Panchayats as units of neighborhood self-Government were established in Mayurbhanj based on "the Orissa Gram Panchayat Act of 1948, which was thusly canceled by Orissa Gram Panchayats Act 1964 (Senapati & Sahu, 1967, p.402). In the year 1950-51, 36 Gram Panchayats were shaped in the region including 7 Adalati Panchayats. Continuously 1954, 160 Gram Panchayats covered the locale and their number rose to 255 after the death of Orissa Gram Panchayats Act of 1964. Two different levels of Local Self-Government, to be specific Mayurbhanj Zilla Parishad (at the region level) and 26 Panchayat Samiti at the degree of Community Development blocks were set up on 26th January 1961 as per the arrangements of Orissa Zilla Parishad Act of 1959. Today the whole area of Mayurbhanj is isolated into 316 Gram Panchayats with 4902 wards, the quantity of Panchayat Samiti staying same. Notwithstanding this one Municipality at Baripada (locale central command) and 3 Notified Area Councils in three different towns of the region to be specific Rairangpur, Karanjia and Udala are working as organizations of Urban Self-Government (Mishra, 2011, pp.162-163).

The proposition for 'Popularity based Decentralization in institutional terms has come to be known as Panchayati Raj. The thought has taken distinctive institutional structures in different

states. Indeed, even the Balawantrai Metha Committee had imagined the chance of primary varieties in the institutional structure of Panchayati Raj. The fundamental target of Panchayati Raj is to develop an arrangement of majority rule decentralization and devolution of forces, capacities and position to rustic individuals with the end goal of guaranteeing fast financial advancement and speedier and cheap equity. The fundamental goal of acquainting Panchayati Raj framework is with stretch out majority rules system up to the grassroots level and to guarantee the association of individuals on the whole administrative cycles and formative exercises.

3.2.3. The Construction of Panchayati Raj

The Panchayati raj framework as imagined by the Balawntrai Metha Committee had a three-level design, viz. The town Panchayat at the base, the panchayatsamiti covering a gathering of towns in the center and Zilla Parishad at the top.

3.2.4. Village Panchayat

The village panchayat which frames the fundamental unit of the three-level framework is a chief body of the town. It essentially comprises of delegates chose by individuals of the town. The Panchayat has a chosen director, prominently known as 'Sarpanch'. The Sarpanch possesses a fundamental spot in the panchayat structure. The panchayat as a body is responsible to the overall body of the town known as Gram Sabha is an institutional type of participatory majority rules system. It gives a chance to all individuals, willing and skilled, to partake in the formative cycle. The Gram Sabha inspects all records of the Panchayat. Gram Sabha maintain whatever authority is needed to set down rules for the panchayat. The principle capacities performed by the town panchayat incorporate support of streets, wells, schools, protection of cemetery, sterilization, general wellbeing and so on It takes essential measures for the advancement of horticulture and creature farming, house businesses, co-employable social orders and so on Gram Panchayats can require certain assessments and obligations to meet their costs. A portion of the assessments, which the Gram Panchayat can demand, incorporate duties on creatures, vehicles, house and callings. They can likewise collect obligation on exchange of property under their purview.

3.2.5. Panchayat Samiti

The second level of the framework comprises of delegates of different gram panchayats came to be known as the Panchayat Samiti. The administrator of the Panchayat Samiti is by and large a non-official and is chosen by the individuals from the Samiti. The primary capacity of the Panchayat Samiti is to co-ordinate crafted by the different panchayats inside its locale. It additionally cares for the formative works inside the region. In this manner, it is answerable for the arrangement of plans for formative ventures.

3.2.6. Zilla Parishad

The Zilla Parishad remains at the peak of the three-level construction and is the most elevated formative organization in the region. The area will be the unit of preparation with the Zilla Parishad comprising of a larger part of individuals chose straightforwardly by individuals and the rest from the panchayat Samitis. Mlas and mps ought to be related with their delegate Samitis just as the Zilla Parishads. The locale body will be engaged to require charges and furthermore gather land income, which it should impart to the lower levels of Panchayati Raj bodies (Jain, 2013, pp.18-20).

3.2.7. Changing Political Participation of the Santal Women

The current researcher has discovered that the ladies don't partake in town board gatherings however they can take part in it when called to give proof or any matter is talked about in which they are included. Indian culture and culture are multi-layered, multi-organized, multi strict and multilingual attributable to lopsided advancement in steady deluge of the pariahs. Social variety has impacted ladies' commitment in legislative issues by implication through its consequences for administrative arrangement. The interest of ladies in the governmental issues traces all the way back to the opportunity battle of India. Ancestral ladies' cooperation in the institutional governmental issues is a new frequency in India. Their cooperation could all the more likely be perceived through nearby level politics (Chowdhury, 2013, p.201). Women's respectful

and political support alludes to ladies' capacity to take part similarly with men, at all levels, and on the whole parts of public and political life and dynamic. Regardless of whether the ladies have equivalent political status, access or impact equivalent to men in Santal society involves question. In spite of the fact that ladies' political interest is significant for social turn of events, they scarcely found to have equivalent significance as men do (Chowdhury, 2013, p.195).

It has been observed-during our field observation-that few Santal women of Mayurbhanj district of participated in political field. Three-tier structures such as the village Panchayat, the Panchayat Samiti, and Zilla Parishad at the top level.

The first tribal /Santal woman MLA who was given Ministerial responsibility was Saraswati Hembram from Mayurbhanj district. She became a Deputy Minister in 1980 in council of Ministers headed by J. B. Patnaik. And also, Draupadi Murmu is an Indian politician. She was chosen as the Councilor of Rairangpur area of Odisha in 1997. She continued to transform into the Vice-Chairman of Rairangpur definitely the very year. In 2000 social affair races, she was looked over a comparative democratic segment and was given the Department of Transport and Commerce till 2002. Draupadi Murmu is acting now as the first tribal /Santal woman Governor of the Jharkhand state of India. Women education and empower of big changing for Santali women in Mayurbhanj district of Odisha and they achieved the goal.

IV. Conclusion

Thus, it is known from the observation that the Traditional village council plays a significant role in the socio-cultural life of the Santals of the Mayurbhanj district. The Santals have a long tradition of managing their village affairs through traditional Panchayats. The traditional administrative system of the Santals of Mayurbhanj is purely patriarchal. It is more or less homogenous in nature and comprises of seven members including Majhi from the village council of their community. The Santals are now joining hands with the new established local self government, the Panchayati Raj Institutions, along with their traditional political organisation. Due to implementation of different types of developmental schemes in the Santal areas of Mayurbhanj district, the life style of Santals is considerably changing in comparison to the earlier life style. Santals of Mayurbhanj have been able to organize their socio-cultural relations for preservation of their traditional culture. In comparison to other tribes, the life style of the people of Santal tribe is found changed rapidly. Now, the Santals are politically very aware concerning their rights and demands and they are also participating in the present-day election. The Santal people are joining hands with the new established local government, the Panchayati Raj institutions, along with their Traditional Political Organisation. They are found to participate in 'gram sabha' meeting, and gram panchayat elections, for the development programmes and in decision making process. At present, they are getting freedom and working as the Ward Member, Sarapanch, Zilla Parishad Member, Anganwari worker, teacher, etc. In their locality. A few people of the Santal tribe of the Mayurbhanj district are found elected now as MLA, M P and Governor of states under the Government of India. Although, the Santal families are patrilineal still the status of women is highly developed in comparison to the other tribal groups of Odisha. Now, a woman named Mrs. Draupadi Murmu of Santal community of Mayurbhanj district is acting as Hon'ble Governor of the state of Jharkhand. On the whole, the different changing aspects of the political life of the Santals of Mayurbhanj discussed in the facts are the interesting study to know about the development and change of political life of one of the largest tribal groups of Odisha in Eastern India.

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