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Political Participation of Tribal a Study on Mayurbhanj District of Odisha

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Abstract

Tribal participation has always been an important step in the development of a group. Political participation is considered as one of the most important element of democratic polity. Without political participation government cannot be protected. The present study was an opportunity to change the extent of tribal political representation in both the working and the electoral process. The present study was a challenge to understand the extent of tribal political participation in the functioning of the panchayats as well as in the electoral process and the problems faced by them. This Article focuses on the critical tribal problem in terms of political participation in Odisha. Whereas the aiming to understand the position of local level tribal politics and their participation in the electoral process. Participation varies from person to person, group to group and from community to community. Tribal political participation involves being able of tribals to participate equally at all levels, as well as all aspects of public and political life and statement. Although the political participation of tribal people is important for social development. The study is based on the participation of the tribal people in Odisha and Mayurbhanj.

Keywords: 1 Participation, 2 Panchayati Raj, 3, Apathy, 4 Electoral Process, 4 Tribal, 73rd Amendments, PESA Act.

Introduction

Today Tribal is far from the mainstream in the 21st Century, although various programs planned for their development. This paper is mainly focused on the tribal political participation, tribal welfare, which have been implemented by the government of India. Tribal has not to be educated regard their rights and acts. In its political process, a developing democracy such as India needs wider participation of people regardless of caste, colour, creed, sex, etc. The system of democratic decentralization through panchayat Raj Institutions (pris) has long been introduced in our nation to provide this opportunity. The study is an attempt at the focus of tribal rights and modes of tribal political participation. Even in the 21st century, tribes and tribal areas are always backward. The Sixties of the 20th century emphasized political participation as the way out to progress. But the participatory approach could not be successful due to lack of will power both with people and policy makers. A significant number of communities are still out of the mainstream today.

In various ways, political participation has been defined. Political participation means not only the right to vote, but also the sharing of power, co-decision making suggested that all levels of the state government. Political participation has been defined as a process through which a person plays a role in the political life. Oder has the right to decide what society's common goal and the better ways of achieving these goals.

It generally refers to those voluntary activities in which members of a society participate in the choice of governor and formulation of public policy. Likewise, by people actually take part in the political activities of the state in the process of political participation. Voting is one of the political activities done by individuals. However beside voting there are a wide range of activities, like as political party membership, involvement in politics, party meetings, contacting of public officials, making financial contribution to a party etc. This paper seeks to examine political participation of tribal.

In the field of electoral participation, the gap that previously existed between tribal and non-tribal is gradually declining, especially in Mayurbhanj, due to the entry of parties into the interior regions. Bajrang Dal, Hindu Mahasabha, Masa, Marisa, Christian Missionaries, RSS, JMM Groups and other political, community, religious, caste groups were the only hope before BJP, but The situation was dominated and motivated by better participation. So this also shows that among the tribals of Mayurbhanj there is no block voting. As a nontribal of Orissa and other parts of India, they are politically divided today. Political participation usually refers to the way a state's citizens participate in the electoral process as well as in the process of policy making. In other words, political participation is a way or a process by which it is possible to represent people's aspiration and needs. The term 'political participation' generally refers to those voluntary activities by which members of a society are directly or indirectly involved in the selection of governors in the formation of public policy. Such activities include casting votes, searching for information, holding discussions, attending meetings, staging strikes and demonstrations,

Tribal people have no support in the real sense of the word. They lack trust and they are not fully aware of the political situation. So the participation among the tribals in the real sense is not successful. The elected members are not in a position to understand the basics of Gram Panchayats' work. As a result, they feel that they want to offer effective leadership. So far, the existing governance structure has failed to provide ample opportunities for adequate tribal involvement. Some of the main reasons for these disadvantages from an assertion perspective are recognized as lack of awareness, experience, expertise, ability, quality of leadership, low level of education, lack of exposure, family influence, social outlook, Illiteracy is also a major obstacle within these rational legal spaces in the path of assertion. Community participation and a low level of education are largely responsible for their backwardness. It is anticipated that the study will provide a better understanding of the relationship between the region's socioeconomic backwardness and tribal political participation. In turn, in the 73rd amendment, this will assist in meeting the challenges of tribal participation.

Objective

- To assess tribal involvement and participation in the study area of the Panchayati Raj Institution.
- Knowledge of the level of awareness and tribal political ambition in the field of study.
- Knowing how far and to what extent rural tribals participate in various fields of activity, from decision-making to the exercise of the right to vote in the gram panchayat
- To learn the leadership characteristics of tribal's.
- To evaluate the tribal perception of the panchayat system in general, and their role in the Panchayat Raj system in particular.

Concept of political participation

Political participation is defined as a voluntary activity in which members of a society directly or indirectly participate in the formation of public policy. These activities include voting, information search, discussion and proselytizing, attending meetings, financially contributing and communicating with representatives. Political participation generally refers to those actions of people by which they want to influence or support the government and politics. Political participation of tribal in India and Odisha had several stages, starting from local government to the national level.

The involvement of members of society in the systems decision making process can be defined as political participation. Political participants are those individuals who are oriented to the input structure and engage themselves in the articulation of demands and decision making. It is assumed that the political participant in a democratic system should be aware of his/her role in the political structure, and more especially in the political input structure consisting of parties and interest groups. These are general characteristics that can determine participation in all democratic societies. It is necessary to explain the framework in which the participation of Schedule Tribes will be analysed panchayat institutions in this study. Such a framework needs to

Take in to consideration the specify of tribal of tribal society. Equality important from of participation through support protest and demand. Political participation is involvement of people in political processes. It indicates the nature of political system and its functions.

Political participation is a failure due to a lack of tribal education and awareness. Against this background, in a backward and tribal district of Odisha, a study was carried out that examined the political processes. The study attempted to find out how tribal people view their political involvement as representatives of the people. It also examined the perception of political empowerment by elected representatives. Political participation simply refers to the way in which a country's citizens participate in both the electoral and policy making processes. In other words, political participation is a way or a process through which it is possible to represent people's aspirations and needs. The term 'political participation' generally refers to those voluntary activities in which members of a society participate in the selection of rulers and in the formation of public policy, directly or indirectly. These activities include casting votes, searching for information, holding meetings, attending meetings, staging strikes and demonstrations, interacting with legislators, and the like.

Political Participation of the Tribal

Table No.4.11 Political Party Affiliation of the Respondents

Political Party Affiliation of the Respondents					
Political Party Affiliation of the Respondents		Frequency	Percent	Valid Percent	Cumulative Percent
	Congress	7	2.9	2.9	2.9
	BJP	120	50.0	50.0	52.9
	BJD	90	37.5	37.5	90.4
	JMM	7	2.9	2.9	93.3
	Independent	6	2.5	2.5	95.8
	Not respond	10	4.2	4.2	100.0
	Total	240	100.0	100.0	

Table 4.11 shows that the 2.9 percent (7) respondents are affiliation in Congress party, 50.0 percent (120) respondents are affiliation in BJP party, 2.9 percent (7) respondents are the affiliation in JMM Party, 2.5 percent (6) respondents are the affiliation in Independent and 4.2 percent (10) respondents are not responds. In table shows that the highest percentage respondents are affiliation BJP party in Odisha. Because now BJP is all over covered his popularity. In three tier panchayati raj system lots of publics support getting the party. Party lots of problem solving and helps them several development works in his area. Party takes the leading role apart from other party. BJP and BJD are fully contest among with public helps, supporting and areas development. BJP party performance is very high from others party.

Tribal political participation, together with an assessment of all societies around the globe, is one of the most important indicators of development. Although half of the population in the study area involved by this paper is tribal, their representation remains immaterial in formal political structures and processes where decisions are made about the use of social resources generated by both men and women. The political representation of every Tribe covers a range of actions and strategies, including voting and voting instruction, candidature in state and local elections, political parties merging, support for candidates with gendersensitive agendas, Campaigning against tribal policies and promoting the incorporation in the manifestos of candidates and political parties of a tribal rights agenda. It could also mean acting as mediators in both the selection process and the mobilization of grassroots voters. The sine qua non of a democratic political system is participation. When groups do not take part in the political process/political activities of the state, democracy loses significance and essence. A democratic system's success depends upon political participation. The positive involvement of tribals in their development of political activities/processes as well as for the better development of society as a whole. It is good both for the community and for the participants (the citizen). It adds to a person's moral dignity, in addition to the benefits derived. It gives people the chance to express their opinions on important issues and to influence government policies in the desired direction.

Tribal political participation is directly proportional to the level of tribal awareness. In order to learn about the level of participation in political affairs, the level of awareness of panchayati Raj institutions must be tested. It is essential that any state's tribal people must be aware of the political provisions and their political rights. Only when there will be increased awareness among them of the different political provisions can the tribal be able to take part in the political process in the true sense. The tribal should have knowledge of the pris' power and functioning, the panchayat's sources of income, tribal reserved seats at different levels, and a good understanding of the political hierarchy. In order to ensure more tribal political participation, constitutional provisions have been made for the reservation of tribal seats in the pris and awareness of it plays a crucial role in the inclusion of tribal's in the political domain.

Tribal political involvement is wider than their involvement in the electoral and administrative process. It covers the whole range of voluntary activities that contribute to the political process, including the support of political groups, the dissemination of political views and any form of organized activity that affects or seeks to influence power relations. It refers not only to activities that are formally empowered to make decisions, but also to influence attitudes and behavior, and those with decision-making powers. The tribal empowerment initiatives and the marginalized section reflect the democratic spirit of the tribal empowerment initiatives that can be noted in a number of amendments in these areas. In particular, the 73rd and 74th constitutional Amendment Acts provide an opportunity for tribal entry into political spheres, especially tribal people. Hence, with special reference to Mayurbhanj District of Odisha, this paper focused on enhanced tribal status in panchayat Raj Institution.

Frame of mayurbhanj

The Mayurbhanj district is one of 30 districts in eastern India's Odisha state. The town of Baripada is its headquarters. As of 2011 census, after Ganjam and Cuttack, Mayurbhanj is the third most population district of Odisha (out of 30). Mayurbhanj is land located on the northern border of the state, with a geographic area of 10,418 km² (4,022 sq miter). It is located between 85 degrees 40 to 87 degrees 11 degrees East Longitude and between 21 degrees 16 to 22 degrees 34 degrees North Latitude. The district is surrounded by Balesore to the East, Jharkhand to the west, Keonjhar to the south and West Bengal to the north. The territory covers 10,418 sq. Km. With a population of 2,223,456 altogether, of which 11,23,200 are male and 11,00,256 are females. The sex ratio is 1000 to 980 females' males. In addition to Koraput, Mayurbhanj claims the largest tribal population. The district of Mayurbhanj has the state's highest Scheduled Tribe population.

The tribal's political life of the district is an admixture of the traditional and modern political set up. Indeed, it is an interwoven network of its different facets as in social, economic, cultural, natural and development spheres a tribal community does not stand alone all by itself, so in the realm of politics too, it forges a close relationship among the tribal people. This clearly reveals need for a variety of tribal leaders to meet the diverse requirement of all dimensions of a tribal life. In this sense the leaders are not only helpful in achieving the objective of a political institution but also provide numerous other activities for the community. They determine the force of action in the interest of a group and its members follow it. In view of various current disruptive forces and changing aspirations of the people a section of educated, urbanized and politically conscious tribal's have taken up the challenge of the time and have prepared themselves to lead their innocent tribal brethren in the new situation. Though under the wake of modernizing and-secularizing forces released in the region, the disruptive tribal leaders, so far, have found themselves helpless to fight the battle at the ethnic or religious levels. Taken-a holistic view of tribal leadership-at different levels of operation one notices the closer collaboration between the tribal and non tribal leadership both in the past and present. Such a situation in the leadership has been caused owing to symbiotic relationship and coexistence of the tribal and non-tribal in the same area and in the same villages it is, however, evident that certain areas of conflicts and differences have also continued between them which unfortunately is widening owing to firstly, socio economic distance and secondly owing to certain constitutional provisions. Indiscriminate provisions of privileges to the privileged sections of the tribal's have caused discontent not only among the non tribal's leaders of the area but also among certain sections of the tribal leaders of the locality as well. The gap between rural-bred, institutional, formal collective and tradition-oriented leadership, in the villages and urban-bred, educated, individualistic and non-institution leadership in the urban centre's is quite evident in the districts. Some tribal leaders of the districts have realized the need to bring together the two sets of leadership and efforts have been made to reorganize their regional panchayat to set their modern political purposes. The study explores the political involvement of tribal groups in panchayati Raj institutions in northern Odisha. The results of the study show that in Odisha the level of participation of tribals in the political scenario is low and therefore there is a greater need for encouragement and freedom to be given to tribal's to ensure greater participation.

Provision of panchayati raj institution:

Table No.4.34 **knowledge about all provision in this act**

Knowledge about all provision in this act?				
Knowledge about all provision in this act	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	41	17.1	17.1	17.1
No	114	47.5	47.5	64.6
No response	85	35.4	35.4	100.0
Total	240	100.0	100.0	

Table 4.34 shows that the 17.1 percent (41) respondents are the knowledge about the all provision in this 73rd Amendment acts like ownership of forest product, manage minor water bodies, manage village market, control money landing to sts, prevent alienation of land and restore unlawfully alienated land of sts, control mineral leases, consultation on land acquisition, selection of beneficiaries under various programmes, development plans approval, ensuring welfare of the people at the village level including health, education, communal harmony, social justice particular gender and caste based discrimination, dispute resolution, welfare of children, specially the girl child. And 47.5 percent (114) respondents are don't know about this provision because they are lack of awareness, educate, involvement with different meeting and organization awareness program.

The Provision of panchayati raj has been given a new dimension by the Constitution (73rd Amendment) Act, 1992. The provision of panchayat raj has been considered differently by various academics and policy makers, such as local government units, as a site government agency for the performance of governmental functions and the implementation of local development programmes. The provision is Introduces spirit of self-help, self-dependence, and self reliance in to the minds of rural people and to again experience in the art of local self government. After that sixties, when Biju Pattna naik become Chief Minister, he made concrete efforts to implement the sound provisions of the 73^r Constitutional Amendment Act during his second term as Chief Minister (1990-1995) and under his vibrant leadership.

The Panchayat Raj system has its shortcomings in implementing programs and policies for tribal development. For elected representatives of the people at all levels, from the grassroots to the national parliament, capacity building is essential. It is the most urgent and vital step to cope with the current pace of development in every sector. The tribal ward members and leaders can quickly help to solve the problems of the sts. But they are not provided with capacity building programs. The level of empowerment they reached as the representatives of local self governance is to examine in this context. The alienation of the tribal from the mainstream of society, geographical remoteness, and their lifestyle in tribal settlements, customs, conventions, traditional tribal administration, conventional tribal structures, and the lack of acknowledgement from the mainstream of society cause the backwardness of tribal ward members in village panchayats in Odisha. Tribal continues to form the poorest, most vulnerable backward section of Indian society, deprived of development strategies, programmes and schemes, including a common subplan strategy, guaranteeing protection and freedom from exploitation, it is necessary to educate the members of the ST village panchayat ward on the powers and rights they have legally invested. The role of the Local Self Government System in Odisha as a tool to empower the scheduled tribes as deprived communities must be evaluated. The focus was on the most tribally populated districts in Odisha to analyse the living conditions and the degree of empowerment of tribal representatives.

Pesa act

PESA is the most powerful Act, which gives the tribal people significant governance power and protects the right to local natural resources, and this Act directs the state government not to make any law, social and religious practise and traditional community resource management practise.

As the second largest tribal dominant state in the nation, Odisha argues. There are mainly 62 tribal communiti

es that live in the state and each is different from the others. The PESA Act was enacted in Odisha on 24 December 1996 and covers a total of seven Odisha districts. The result shows that Gram Sabha is attended by most of the tribe, but they are not well aware of its power and functions. The study also shows that the PESA Act does not work effectively in the state, that all plans and programmes are implemented by the government, but that it does not work properly among tribes, because they are not very aware of the Act. All related studies show that tribal individuals need to conduct awareness programmes related to their rights and acts of development by promoting the participation of people, formulating local development plans and implementing socioeconomic development programmes, the PESA Act has become instrumental in strengthening local politics and the economy. Two grassroots institutions have emerged: the Panchayats (Village Assembly) and the Gram Sabhas (Panchayat Assembly). The nature and extent of the participation of individuals (tribals and nontribals) has been observed in two ways, such as participating in the election process and participating in the various meetings of the Panchayats (Political Participation) and participating in the planning and implementation process of various development programmes.

In 1992, the 73rd Constitutional Amendment Act introduced a national framework for local self government through the establishment of Panchayat Raj institutions (prais). With the exception of the scheduled areas prescribed in the Constitution of India, this national framework was more or less uniformly applicable in all states. In accordance with the traditional tribal practice of local governance to cover those scheduled areas, Parliament enacted PESA. The Provision of the Panchayat (Extension to the Scheduled Areas) Act, 1996. The act gives spirit to empower Gram Sabha to take decisions on forest products, minerals, etc. Monitoring. In 9 Indian states: Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Odisha, Rajasthan, and Maharashtra, this Act was implemented.

The PESA Act was passed on December 24, 1996. And the provision of the PESA Act was adopted by the Odisha Panchayat Samiti Act 1959, the Odisha Grama Panchayat Act 1964 and the Odisha Zilla Parishad Act 1991. Seven districts were included in the PESA Act in Odisha. They are Mayurbhanj, Sundargarh, Koraput, Malkangiri, Rayagada, Nabarangpur, and Kandhamal in full, and Keonjhar, Gajapati, Kalahandi, Balasore, Sambalpur and Ganjam in part spread over 118 Blocks in full and 3 Blocks in part over 1966 Gram Panchayats. Accordingly, the Schedule Area includes 24734 Wards out of 87542 Wards, 1966 Sarpanch Office out of 6234, 1965 Panchayat Samiti Member Office out of 6233 and 256 Zilla Parishad Members out of 854. The elections for these offices were carried out in accordance with the provisions of the PESA Act. In Odisha, the provisions of the PESA Act include ensuring the control of natural resources by the tribal communities, granting licences for minor minerals and their exploitation and acquisition of land by the government for development projects that proposed enforcement of Grama Sabha, and now the government of Odisha reserves seats in scheduled areas for STs, and the reservation is based on their population proposal.

Gramsabha

Table No.4.38 Participation of Grama Sabha by the respondents

Participation of Grama Sabha by the respondents					
Participation of Grama Sabha by the respondents		Frequency	Percent	Valid Percent	Cumulative Percent
	Always	137	57.1	57.1	57.1
	Sometime	71	29.6	29.6	86.7
	Rarely	24	10.0	10.0	96.7
	Never	8	3.3	3.3	100.0
	Total	240	100.0	100.0	

Table 4.38 shows that the 57.1 percent (137) respondents are the always participation in Gram sabha, 29.6 percent (71) respondents are the sometime participate in gram sabha meeting, 10.0 percent (24)

respondents are the Rarely participate in Gram sabha meeting, 3.3 percent (8) respondents are the never participate in gram sabha meeting because they are do not know actually what is Gram sabha and what is gist for meeting village level. Those are not Involvement/participate in meeting they are unaware, uneducated and poor family line. In Table shows that 57.1 highest percentage respondents are participate and involvement of Gram sabha, because they are know by the Gram panchayat people self empowerment, develop own personality, community awareness and mainstreaming. They are known about provision and implementation Information for village and local politics. Gram sabha is a medium for village development. Through the Gram sabha Information to everyone about agriculture, health, Education and Social welfare development. However participation effectively in the Gram sabha all member s and build up his/her leadership capacity and functioning his/her ability to interpersonal relations.

Odisha Panchayati Raj Amendment Acts, the Gram Sabha have been recognized as institutions of promoting local level plans for socio-economic development, identifying beneficiaries for poverty improvement and other programs and community resource management. The PESA Act has given the Gram Sabhas and the Gram Panchayats legislative powers on different matters. The powers of the Gram Sabhas have been carefully underlined with a noble objective of ensuring peoples' participation in the decision making and implementation processes for the effective implementation of development programs. People's power has always regarded as the backbone of every democratic setup. Indian political system too theoretically recognized the prime importance of the concept of people power. The power of the people has always been seen as the backbone of every democratic structure. Theoretically, the Indian political system also recognised the primary importance of the concept of people's power. The 73rd and 74th Amendment Act of 1993, however, brought structural changes to ensure the participation of people from all sections of people in developmental processes. A provision for Gram Sabha to ensure participatory democracy at the grassroots level has been made for this purpose in this Act. In Article 243 of the Constitution of India, Grama Sabha was defined as an entity consisting of persons registered under the electoral rules relating to a village within the Panchayat region at the level of the village. Grama Sabha is the only forum in the system that directly involves people and expresses people's collective aspirations, wisdom and will. The role of a forum where face-to face and participatory democracy can be practiced is expected to be carried out, making it the soul of the panchayat consisting of all adults to discuss and decide their own problems and will undoubtedly enhance the participation of people in different development programs, the Gram sabha plays a significant role and if there is greater transparency, corruption can be curbed. The members of gram sabha will be aware of different schemes and funds allocated to them for the effective performance of rolls. The members of the Gram panchayats will be given adequate opportunities to exercise effective control over them. In their acts, the state governments should make it obligatory for the Gram panchayats to implement Gram sabhas resolutions. This general body should have the power to recall any Gram panchayats member. However, the average villager is still unaware of his right to know about the Gram Sabha's functions, and the villagers still regard the G.P. as the village's entire and sole authority. The same powers over the Gram Panchayat that Lok Sabha enjoys over the cabinet should therefore have been given to Gram Sabha. The Cabinet Although the concept of Grama Sabha/Palli Sabha was very innovative in its approach to involving people in decisionmaking from weaker sections and vulnerable groups of society, The study shows that the command of defec ts remains in the hands of power brokers, who have used their abilities appropriately to maintain power through their own people/henchmen/spouse/confidants. And the most unfortunate issue is that the election for Gram Panchayat is carried out on political grounds, Which vitiates the atmosphere to such an extent that in the Grama Sabha meeting everywhere, in coastal as well as in tribal areas of Odisha, we see massive scales of violence and group conflicts. People are divided to such an extent that they forget to use the opportunities offered to them by the constitutional reform of the pris for political participation in their selfdevelopment. Gram Sabha is recognised for its supreme authority in the Scheduled Area for the implementation of Panchayats (PESA Act 1996). It has the authority to approve plans, programmes and projects for the tribes' development

and socioeconomic welfare. The Gram Sabha's recommended plans, programmes and projects will be implemented by the Panchayats,

The role of Gram Sabha in the operation of the PESA Act and the work of Gram Sabha in timetable areas were examined with regard to (i) control over money lending, (ii) prohibition or regulation or restriction of the sale and consumption of intoxicants, (iii) ownership of minor forest products (iv) transfer of land (v) regulation of the village market. The author described the role of the PESA Act, the role of Gram Sabha for tribal people and its role.

The Gram Sabha is well organised, because of many reasons, such as long distance, lack of transport facilities, etc., the participants have no knowledge of the functioning of it. The participants do not attend the conference regularly. The PESA Act does not operate successfully in the state. The government implements all plans and programmes, but it does not reach the tribes properly, because they are not adequately aware of the Act. Enhancements/Applications: It is important for their better participation to create awareness among individuals about Gram Sabha. In order to achieve better coordination between people and the government; tribal people need to be informed about their rights and acts. In order to access the effectiveness of the PESA Act, the government needs to introduce a very strong monitoring system.

Polisabha

Table No.4.37 **Participation of Pallisabha by the respondents**

Participation of Pallisabha by the respondents					
Participation of Pallisabha by the respondents		Frequency	Percent	Valid Percent	Cumulative Percent
	Always	49	20.4	20.4	20.4
	Sometimes	107	44.6	44.6	65.0
	Rarely	63	26.3	26.3	91.3
	Never	21	8.8	8.8	100.0
	Total	240	100.0	100.0	

Table 4.37 shows that the 20.4 (49) respondents are the always participating because they are know palli sabha is a media by the socity change, development, community awareness and proposed own demand in the palli sabha meeting at village ward and how to protect health and secure life and economic security for all. However pass all information from chairperson to villager and powerful deliver for the new tomorrow. Empowerment and strengthen rural people by the palli sabha. 46.6 percent (107) respondents are participate sometime because they are busy doing daily work and family settlement no time for attaining meeting.

This is a major step in strengthening the system of local self government in Odisha. The Palli sabha/Gram Sabha in the state was conducted. To generate awareness and social mobilization for participatory planning of individuals. Provided any Palli sabha member submits a complaint either in writing or in person. While the concept of Gram sabha/Palli sabha was very innovative in its approach to involving people in decision making from weaker sections and vulnerable groups of society, the study show that the command of defects remains in the hands of the power broker, Through their own people/henchmen/spouse/confidants, who have properly used their abilities to hold on to power, and the most unfortunate thing is that the election of Gram Panchayat is carried out on political grounds, which vitiates the atmosphere to such an extent that we see a massive scale of violence. Group conflicts at the Gram sabha meeting anywhere in the coastal and tribal areas of Odisha at the next Gram Panchayat meeting, challenging the fact that the proceedings were not properly recorded by the president, the Gram Panchayat may, at its discretion, convene another meeting of the palli sabha with a view to considering the same matter or issues, to be held in the presence of a member of the panchayat not affiliated with the palli sabha, duly authorized by the panchayat.

The Panchayati Raj's Role some powers and responsibilities have been assigned to the Panchayat under the 73rd Amendment of the Constitution. The relationship between village-level institutions such as VSS/EDC and the Panchayat should therefore be defined and a connection with the Panchayati Raj established. As regards the protection and conservation of forests, wildlife and the environment, the Panchayat shall act as a Panchayati Raj subcommittee, where the work of any VSS/EDC is found to be detrimental to the conservation of forests and to the general and long-term interests of the people, the VSS/EDC may recommend that the Panchayat be dissolved and reconstituted.

On receipt of such a recommendation, the Panchayati Raj may investigate the matter and forward its findings to the Divisional Forest Officer for action. Once the merit has been examined, the Divisional Forest Officer will dissolve the Panchayat and advise the Gram Sabha of VSS/EDC for its reconstitution.

The DFO will formally place such dissolution before the District Level Steering Committee.

The Executive Committee of the VSS/EDC shall endeavour to resolve the conflict in a friendly manner in the case of inter-village conflict in matters relating to the implementation of joint forest management. If it fails to resolve the dispute, it must bring the same to the Panchayati Raj notice and attempt to resolve the issue.

If the conflict continues, the same shall be brought to the Panchayati Raj notice and attempt to resolve the issue. If the conflict continues, the same would be referred to the Sub-Divisional Level Steering Committee established under FRA, 2006, in line with the SDLC, and their decisions would be final.

Conclusion

Now tribals are politically strong because they are interested in participation/involvement in politics and many activities programs taking leadership. They are intellectual capabilities, personal behavior and the vision of political leaders. It can be noted that in order for tribals to be dynamic in active politics, they must have greater social and political exposure. They can contribute a great deal to the overall development of their regions if they participate actively. Tribals have always been agents of change, and tomorrow is new. Tribal energy, leadership of political participation, science and social activism have introduced significant changes in history.

The path has been broken by the tribals whatever the changes, good or bad, and if it is a well-charted path, the change has a wider horizon. But with India being such a big country, the changes are only seen in a corner, and if the efforts are not fully coordinated, the effect is not produced. It is witnessed that tribal political participation in Panchayati Raj Institutions enhanced their status as tribal empowerment initiatives and the marginalized sections reflect their democratic spirit that can be seen from a number of changes in these fields. There is a long and interesting history of the Panchayati Raj System. Not only does it hold an important place in the Indian state's overarching political canvas, but it also has direct implications for India's contemporary development debates with promises to deepen inclusive growth, envisioning where every citizen is an active participant.

In Odisha, right from the grassroots level (local council) tribals were denied the right to participate in the political affairs of the state. Thus, it seems that the traditional feeling that politics is considered as a tribal prerogative is still very strong. As such deliberation and decisions, planning and administration and policy framing and the burden of management are still considered as men's tasks. It is therefore necessary that tribals should be enlightened on the importance of their involvement in the political life of the state. It is also very important that the society understands that tribals are equally capable as men in this arena and therefore opportunities should also be given to them. It has been observed that tribals in Odisha are actively involved as active members in the tribals' wings of different political parties but have not emerged as leader at party level. Political parties should therefore encourage tribals to come forward by allotting them with party tickets. Countries with enhanced tribal involvement and leadership in state political activities tend to be more

inclusive, responsive, egalitarian and democratic. There have been many positive changes in the status of rural tribal people. The characteristics such

h as the enjoyment of power, selfconfidence, political awareness, and identity affirmation were imbibed among tribals. There is still a long way to go, however, to make tribal empowerment and politically participative.

The solution is not the mere enactment of legislation and affirmative action's. The need for the hour is to get people from every corner involved in creating a barrier free tribal environment, including civil society organizations, non-governmental organizations, community based organizations, policy makers, lawyers and most importantly, family members. The character of Indian society continues to dominate, despite several affirmative actions's to encourage tribal participation, On several grounds, tribal people continue to face discrimination, limiting their power and the right to express themselves. The country's future really depends on the effective panchayat raj and the participation of people. Only an effective tool can put speed and substance in to our planning process and ensure the most efficient use of the productivity of the country's resources.

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