

# Safeguarding Tribal Women: An Overview of Constitutional Rights and Government Interventions in India

P. ONIA KHRASI\*<sup>1</sup>, RACHEL KHRASI<sup>2</sup> AND SHANTA RANI KERKETTA<sup>3</sup>

<sup>1&2</sup>Ph.D. Research Scholar and <sup>3</sup>Professor (Economics)

<sup>1&3</sup>Resource Management and Design Application of Home Science, Lady Irwin College, University of Delhi, New Delhi (India)

<sup>2</sup>Special Centre for the Study of North East India, Jawaharlal Nehru University, New Delhi (India)

\*Corresponding Author

## ABSTRACT

The constitutional and legal framework of India establishes a strong basis for protecting the rights of tribal women, including measures for equality, affirmative action, political representation, and safeguards against exploitation. Throughout the years, the government has implemented many initiatives such as AMSY, Van Dhan Kendras, EMRS, and multiple scholarship programs designed to enhance the educational, economic, and social standing of tribal women. Significant judicial rulings, especially those endorsing inheritance rights and the relevance of constitutional equality for native groups, have strengthened their legal standing. Nonetheless, a substantial disparity persists between policy objectives and on-the-ground conditions. The aim of this research paper is to look at the constitutional rights of tribal women and evaluate the government's involvement and support of welfare programs for tribal women. This is a review paper based on secondary sources. Tribal women persistently encounter systemic obstacles such as socio-economic disadvantage, cultural patriarchy, insufficient law enforcement, bureaucratic indifference, and limited access to justice and entitlements. Failures in implementation, exemplified by the FRA claims procedure and the failure to remunerate wages in skill development programs, compromise the protections intended by the law. Addressing this disparity necessitates a multifaceted strategy, including rigorous enforcement of existing legislation, targeted changes to address traditional exclusions, improved legal literacy and institutional accountability, and substantial involvement of tribal women in governance and decision-making. Only through broad and continuous efforts can the constitutional guarantee of equality and dignity materialize for India's indigenous women.

**Keywords:** Tribal women, Constitutional rights, Government intervention, Rural development

## INTRODUCTION

Tribal (Adivasi) women in India mostly constitute of socially and economically vulnerable group. There are constitutional laws that protect such tribal women. The constitution has directed the state to promote with special care for the educational and economic interests of Scheduled Tribes (STs) and protect them from social injustice. It also prohibits discrimination on grounds of caste, tribe, or sex and explicitly allows special provisions for advancing STs (Article 15(4) (Constitution of India, n.d.)). It was realized that these rights require targeted

government initiatives and legal protections.

According to government initiatives, there are central welfare schemes aimed at improving and promoting constitutional rights. The Ministry of Tribal Affairs and allied agencies run several programs directly targeting the tribal women. For instance, for economic livelihood, the National Scheduled Tribes Finance and Development Corporation (NSTFDC) implements the Adivasi Mahila Sashaktikaran Yojana (AMSY), providing 90% concessional loans up to Rs. 2 lakh at 4% interest to ST women for entrepreneurship. Mahila Sashaktikaran is a Micro Credit Fund for women's Self-Help Groups

**How to cite this Article:** Khrasi, P. Onia, Khrasi, Rachel and Kerketta, Shanta Rani (2026). Safeguarding Tribal Women: An Overview of Constitutional Rights and Government Interventions in India. *Internat. J. Appl. Home Sci.*, **13** (1 & 2) : 55-62.

(SHGs) in which loans up to Rs. 50,000 per member, Rs. 5 lakh per SHG and education loans ASRY up to Rs. 10 lakh per family at 6%. The Pradhan Mantri Janjatiya Vikas Mission (PMJVM) integrates tribal development efforts, including support for tribal entrepreneurs, market linkages, and women's livelihoods. Under the PMJVK, the Tribal Co- Co-operative Marketing Federation (TRIFED) has established Van Dhan Vikas Kendras to add value to minor forest produce and market tribal products, many of which are run by or involve women. Recognizing that education has been empowered by the government with large-scale scholarships to ST students, especially female students. Centrally-sponsored pre-matric and post-matric scholarship schemes cover millions of ST youths. For example, more than 27 lakh ST students benefited from pre-matric awards in 2021–23 and over 46 lakhs from post-matric support.

In special village-development schemes, the target is the majority-tribal areas. The Pradhan Mantri Adi Adarsh Gram Yojana (PMAGY) identified over 36,000 villages with  $\geq 50\%$  ST population and prioritized infrastructure and services like roads, schools, health, and water. The state governments also have women-oriented programs that include tribal beneficiaries, such as Odisha's Subhadra scheme, launched in 2024, which provides bank accounts and support to over 1 crore women, including tribals (PM India, 2024). The central schemes under the Vanbandhu Kalyan Yojana framework, which is now merged into PMJVM and others, allocate grants to states for tribal development, especially for women and PVTGs. Many state governments run self-employment, SHG, and capacity-building schemes for tribal women, such as subsidized handloom weaving and livestock grants. Together, these initiatives form a multi-sectoral strategy for women entrepreneurs, livelihood, and market support, education funding, and infrastructure in tribal villages (Ministry of Tribal Affairs, Rajya Sabha, 2023).

In addition, the Indian constitution guaranteed fundamental rights and other affirmative measures to protect tribal women. As supported in the constitution, Articles 14–16 guarantee equality and allow reservations for backward classes such as STs. In particular, Article 15(4) permits the state to make special provision for the advancement of the Scheduled Tribes. Article 46 directs the State to safeguard STs educational and economic interests. Article 23 abolishes human trafficking and forced labor, providing special protection to vulnerable women (Pradha and Sethi, 2024).

To ensure political empowerment, the Constitution's 73rd Amendment reserves seats in Panchayati Raj local bodies for STs and for women. Article 243D mandates reservation of seats for STs proportional to population and requires that 'not less than one-third' of ST-reserved seats be kept for ST women. Many states in central India also have special legal regimes in their state constitutions, such as in Chhattisgarh, Jharkhand, etc., under Articles 371(A-K), recognizing tribal customary laws and local governance, which indirectly benefits tribal women's rights.

The Scheduled Castes and Scheduled Tribes Prevention of Atrocities Act, 1989, criminalizes several violent and exploitative actions, including trafficking, forced labour, and sexual assault, against persons belonging to Scheduled Tribes (Ministry of Social Justice and Empowerment, 2026). It establishes specialized courts, victim assistance, and increased penalties for habitual offenders. The Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA) confers self-governance to tribal Gram Sabhas in rural 'Schedule V' regions, ostensibly enhancing communal authority over resources and subsequently benefiting the decision-making responsibilities of tribal women. The Forest Rights Act of 2006 acknowledges the land and forest rights of traditional forest-dwelling Scheduled Tribe groups, both individually and collectively.

The Protection of Women from Domestic Violence Act (2005) safeguards tribal women from domestic violence, while the Prohibition of Child Marriage Act (2006) aims to prevent the early marriage of tribal girls (Pradha and Sethi, 2024). Labour regulations, such as those forbidding bonded labour, as well as those concerning maternity and health, are applicable in tribal regions. The Right to Education Act and the Right to Information Act indirectly enhance accessibility for indigenous females. Thus, the constitution ensures equality (Art. 14–15) through special social-welfare Acts, specifically supporting the advancement of indigenous women.

The Indian judiciary has upheld the rights of indigenous women via significant legal decisions. A pivotal Supreme Court ruling in July 2025 determined that indigenous women cannot be denied inheritance solely based on traditional practices. The Court determined that, in the absence of a specific tradition prohibiting female succession, tribal women and their successors are entitled to an equal part of ancestral property. It expressly

referenced Articles 14 and 15 and held that gender-based exclusion contravened constitutional equality (Mittal, 2025). Significant instances include *Samata v. State of A.P.* (1997) and *U.M.A. v. State of A.P.* (2003), which, although not explicitly focused on women, upheld the rights of tribal communities over natural resources, so indirectly safeguarding the livelihoods of tribal women. The Supreme Court has consistently upheld the strictness of the PoA Act in situations of atrocities, dismissing recommendations that weakened its requirements.

The Protection of Children from Sexual Offences (POCSO) Act significantly facilitates the apprehension of those involved in the sexual abuse and trafficking of indigenous women. In 2023, an investigation by Voice of America (VoA) said that the majority of human trafficking victims in India are girls from tribal and other marginalized populations. Traffickers use the impoverished and isolated conditions of indigenous communities, enticing girls with deceptive assurances. In response, several states have implemented measures, for instance, the Jharkhand police now classify each missing tribal kid as a potential trafficking case, in accordance with Supreme Court standards, and have established District Anti-Trafficking Units (Aziz, 2023). It emphasised that poverty and social deprivation exacerbate the abuse of indigenous women, highlighting the essential role of dedicated enforcement units and child protection legislation in their safeguarding.

A press investigation in Maharashtra (2025) revealed that tribal women educated in technical skills under the state's "Adi Sakhi" program, such as plumbing and electrical work, have had difficulties in obtaining the remuneration promised for their services (Botekar, 2025). This instance underscores an implementation failure: despite governmental investment in the abilities of tribal women, bureaucratic delays or negligence resulted in the women remaining underpaid. It illustrates a systemic issue and indicates the necessity for accountability in assistance provision.

### **Objectives:**

- To examine constitutional right of Tribal women
- To assess government intervention and promotion of government welfare schemes for tribal women.

## **METHODOLOGY**

This study employs a qualitative research technique

to do an in-depth examination of the constitutional and legislative frameworks safeguarding tribal women in India. The methodology relies on the examination of secondary sources, including e-journals, government websites, government documents and reports, online articles, and e-magazines, to understand the legislative provisions, policy initiatives, and implementation obstacles related to the rights of tribal women.

### **Safeguarding the Constitutional Rights of Tribal Women in India:**

The Indian constitution has several protections for Scheduled Tribes (STs) and women. Article 15(1) forbids the state from discriminating based on factors like as caste or sex and specifically permits special measures for socially and educationally disadvantaged groups and Scheduled Tribes. Article 15(3) allows for specific measures for women and children, whereas Article 15(4) provides special provisions for Scheduled Tribes and other backward groups. Article 46, a directive principle, asserts that 'the State shall promote with particular attention the educational and economic interests of the marginalised segments of the population, especially the Scheduled Tribes' (Special Provisions of the Constitution of India for Scheduled Castes, Scheduled Tribes and Other Backward Classes, 2017). The constitution ensures political representation by reserving seats for Scheduled Tribes in the Lok Sabha and State Assemblies as stipulated in Articles 330 and 332, while the 73rd and 74th Amendments mandate reserved seats for Scheduled Castes and Scheduled Tribes in panchayats and municipalities, including one-third for women. Additional provisions like Article 338A establish a National Commission for Scheduled Tribes, while the Fifth and Sixth Schedules provide special administrative status to tribal regions. These laws together acknowledge Scheduled Tribes as a vulnerable demographic and require equality and specialized assistance, ensuring that indigenous women possess the same constitutional rights as others.

Essential legislation advocating for the rights of tribal women, numerous national statutes explicitly safeguard the rights of Scheduled Tribes, including indigenous women. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989, along with subsequent revisions, penalises offences against Scheduled Tribes, such as violence or sexual assault against tribal women, and establishes special tribunals

and victim compensation provisions. The Preamble declares it as ‘an Act to prevent the commission of offences of atrocities against the members of the Scheduled Castes and the Scheduled Tribes and for the relief and rehabilitation of the victims’ [The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, n.d.].

The Scheduled Tribes and other traditional forest dwellers (Recognition of Forest Rights Act, 2006, FRA) acknowledge and confer land and forest rights to forest-dwelling Scheduled Tribe people and groups. The FRA aims to address historical injustices by documenting ancestral land rights, both individual and communal, and empowering Gram Sabhas with responsibility over customary resources. The Panchayats (Extension to the Scheduled Areas) Act, 1996 (PESA) extends the Panchayati Raj system to tribal ‘Scheduled Areas’ and empowers local Gram Sabhas on matters such as natural resources, social justice, and development; although formal citations of its text are challenging to reference, its purpose is to ensure self-governance for tribal communities.

### **Recent Juridical Advancements and Judicial Decisions:**

In recent years, the Indian judiciary has rendered numerous landmark rulings that have enhanced the rights of indigenous women. Rights of inheritance: In *Ram Charan & Ors. v. Sukhram & Ors.* (July 2025), The Supreme Court determined that a tribal woman (Dhaiya, of the Gond tribe) and her descendants were entitled to an equitable portion of ancestral property. The Court underscored that withholding her part, in the absence of any substantiated opposing tradition, contravened constitutional equality (Article 14), highlighting the principles of justice, equity, and good conscience. ‘Denying Dhaiya her entitlement to her father’s estate would infringe upon her right to equality. The appellant-plaintiffs, as Dhaiya’s legal heirs, are entitled to an equitable share of the property’ (In the Supreme Court of India, Civil Appellate Jurisdiction, 2025).

This affirms that tribal women cannot be arbitrarily excluded from inheritance solely based on tribal affiliation or unwritten customs. In a December 2024 verdict, the Supreme Court affirmed equal inheritance rights for a tribal lady from the recognised Sawara group and recommended Parliament to alter the Hindu Succession Act to incorporate Scheduled Tribe members. The Court

referenced the 2023 *Kamla Neti v. LAO* decision, noting it was ‘high time’ for the legislation to confer equal survivorship rights to ST women. These verdicts unequivocally bolster the property rights of indigenous women, countering more restrictive interpretations of customary law.

Additional legal rulings have also impacted native women. The Supreme Court and High Courts have elucidated that authorities are required to consult Gram Sabhas under the FRA and PESA while issuing permits or purchasing land in tribal regions. The courts have emphasised that specific legislation, like as the SC/ST Atrocities Act, must be rigorously implemented against perpetrators of crimes against tribal women, and that arrests should not be unjustifiably postponed or revoked. Parliament has notably reinforced the Prevention of Atrocities (PoA) Act following a 2018 Supreme Court verdict, reinstating more stringent processes. Numerous incidents are documented in the media, although the predominant tendency is that higher courts are progressively inclined to invalidate antiquated practices and enforce the comprehensive application of statutory rights for tribal women. This developing legal doctrine emphasises that tribal identification does not exclude women from constitutional rights and reinforces the judiciary’s need for legislative reform when deficiencies persist (Mittal, 2024).

### **Government Programs and Initiatives:**

The Indian government administers many social programs aimed at tribal populations, including certain components particularly designed for tribal women. The Adivasi Mahila Sashaktikaran Yojana (AMSY), executed by the National Scheduled Tribes Finance and Development Corporation, is a dedicated microcredit initiative for Scheduled Tribe women. Under AMSY, tribal women engaged in income-generation projects may get loans that cover up to 90% of the project cost (up to Rs. 2 lakh) at a preferential interest rate of 4%. According to parliamentary records, these loans are distributed through women’s self-help groups in tribal regions. The Tribal Affairs Ministry’s Van Dhan initiative and the PM Janjatiya Vikas Mission promote entrepreneurship within tribal communities, particularly among women, by creating tribal cooperatives, haat bazaars, and value-addition units (PIB Delhi, 2023).

The Eklavya Model Residential School (EMRS) initiative establishes residential schools for tribal children;

by late 2024, around 728 EMRS had been sanctioned nationally to provide access to excellent education in rural regions (PIB Delhi, 2025). These advantages are available to both girls and boys; under EMRS, each school must allocate seats equally to girls. The Tribal Sub-Plan and development budgets (currently referred to as the Development Action Plan for Scheduled Tribes) allocate monies specifically for women's sanitation, nutrition (such as the Janani Suraksha Yojana maternity benefits), and scholarships. Tribal women are included in health programs such as Ayushman Bharat (health insurance) and Swasthya projects. A comprehensive "Janjatiya Nyaya" initiative (initiated 2023–24) aims to safeguard legal rights in tribal regions by training authorities and facilitating conflict resolution.

Thus, a diverse array of current initiatives encompassing livelihood and financial assistance, education, and nutrition are being implemented to empower indigenous women. While predominantly not confined to women, they specifically encompass indigenous beneficiaries. Numerous states and union ministries administer supplementary programs, including state reservation quotas for Scheduled Tribe women in Panchayats or state-operated tribal women's development funds. The cumulative impact is a comprehensive policy framework designed to enhance literacy, health, economic inclusion, and safety for tribal women throughout India (PIB Delhi, 2023).

### **Obstacles and deficiencies in implementation:**

Notwithstanding these statutes and initiatives, the constitutional rights of native women are frequently compromised in practice. *Socio-economic deprivations:* Tribal women experience compounded marginalisation. Poverty and isolation render essential services (healthcare, nourishment, clean water) more difficult to get, hence compromising rights such as health and survival (Article 21). Employment prospects are constrained; despite the existence of programs, numerous indigenous women are engaged in unprotected informal sectors (e.g., forest collection or agriculture), devoid of labour rights. Surveys regularly indicate that tribal women experience worse health, literacy, and maternity outcomes compared to non-tribal women. *Challenges within the legal system:* The remoteness of courts, scarcity of female police officers, and absence of legal help may dissuade indigenous women from pursuing justice. Conventional conflict resolution methods, when present, may prioritise

established customs over legal entitlements. In conclusion, despite the existence of constitutional and legal frameworks, a significant disparity persists between the law and the lived experiences of indigenous women, necessitating coordinated efforts in awareness, capacity-building, and accountability (Pradha and Sethi, 2024). *Implementation gaps:* Essential safeguards are effective only based on their enforcement. In reality, tribal regions get inadequate institutional assistance. Under the FRA, several forest-dwelling women have had valid land claims dismissed due to procedural issues, frequently without clear justification or recourse for appeal. Independent evaluations indicate exceedingly high rejection rates and observe that "numerous legitimate claims have been capriciously denied" (Panda, 2025). Forest Rights Committees and Gram Sabhas are often inadequately funded and inconsistent; governmental bodies have been sluggish in reassessing denied FRA claims as mandated by the Supreme Court. These implementation deficiencies render indigenous women insecure in their land tenure and susceptible to relocation. *Awareness and education:* Numerous native women are uninformed of their legal rights. Limited female literacy and societal shame may inhibit women from claiming inheritance, exercising their voting rights, or pursuing justice. Despite the existence of laws, insufficient legal literacy results in unreported infractions, such as domestic abuse or caste-related atrocities.

### **Tribal women continue to face multiple barriers that impede their constitutional rights:**

Tribal communities have suffered from high poverty, illiteracy, and malnutrition. Tribal women are often found to have lower literacy and educational attainment rates compared to other groups. Such deprivation makes them vulnerable to exploitation – for example, traffickers prey on food insecurity and lack of alternative livelihoods, Aziz (2023). Early marriage and gender roles expectations to do unpaid domestic work also limit educational and economic participation. In addition, Many tribal societies are patriarchal or have gendered customs (e.g. denying women property rights) – norms that can conflict with constitutional equality, Mittal (2025). Deep-seated prejudice and caste/tribe hierarchies further victimize tribal women (they may face discrimination even within tribal communities, especially if they belong to a subgroup). Social stigma around sexual violence often silences victims, as seen in Gadchiroli, where it took a

special awareness program for girls to speak up (Bose, 2025). Further, institutional and systemic gaps, like the enforcement of laws in remote tribal areas, are weak. Police and courts may be inaccessible or insensitive; evidence collection can be problematic (e.g., low conviction rates under the Prevention of Atrocity Act). Government schemes often suffer from delayed disbursement or a lack of outreach – as exemplified by the unpaid Adi Sakhi workers (Botekar, 2025). Tribal women may lack awareness of their legal rights or mistrust authorities. Finally, conflict/militancy in some tribal areas further undermines development and security for women. Besides, central directives in PESA empowering Gram Sabhas are often undermined by state inaction. For instance, although FRA grants land rights, many Gram Sabhas have not realized these rights due to bureaucratic hurdles. Gender quotas, such as seats reserved for ST women in panchayats, can be violated if local elites manipulate elections. Overlapping schemes sometimes lead to confusion or exclusion of the most vulnerable (e.g. widows or single tribal women).

**Experts and court rulings advocate for policy reforms and implementation strategies to enhance the protection of indigenous women’s rights:**

A definitive priority, as reiterated by the Supreme Court, is to revise current legislation that continues to marginalise indigenous women. For instance, including Scheduled Tribe members under the Hindu Succession Act (or instituting a corresponding statute) would provide legal equality in inheritance. Likewise, any custom-based impediments to women’s property rights should be explicitly prohibited. Implementing protective legislation (domestic abuse, trafficking, labour rights, health entitlements) equally for ST women, potentially with specific recommendations for tribal regions, would ensure alignment with constitutional equality (Mittal, 2024). Moreover, Authorities must enhance the FRA and PESA institutions, since they empower communities. State governments are required to assess and validate forest-land claims as mandated by the judiciary, ensuring transparency. Gram Sabhas and Forest Rights Committees require training on legal entitlements and resource management, enabling women, who often manage water, firewood, and minor produce, to advocate for their interests. Law enforcement personnel must be educated. police in tribal regions should undergo training on the SC/ST Atrocities Act and women’s legal assistance. Village

courts (Gram Nyayalayas) or mobile legal clinics in tribal areas might accelerate the delivery of justice. It is advisable to augment the presence of female police officers and social workers in tribal regions to foster trust with female victims (Panda, 2025).

In addition, targeted educational initiatives are essential. Academics advocate for efforts to promote girls’ education, including scholarships, residential schools (such as EMRS), and awareness campaigns, to overcome cultural obstacles. Vocational training and business initiatives for indigenous women can enhance their economic standing and negotiating leverage. Media and local NGOs can disseminate information on the constitutional protections afforded to indigenous women. It is advisable to enhance and more effectively implement initiatives such as AMSY and Van Dhan for forest produce value chains to provide microcredit and market access to a greater number of women. Proposed programs, such as microfinance specifically designed for tribal women. Facilitating indigenous women’s access to employment guarantee schemes (e.g., MGNREGA) and livelihood initiatives will diminish the economic reliance that frequently contributes to exploitation. Involving tribal women in the design of such programs is recommended to align with local requirements, such as training in agriculture or handicrafts reflective of tribal culture (Pradha and Sethi, 2024).

Hence, policymakers must guarantee the representation of tribal women in decision-making processes by appointing additional women to tribal welfare ministries and including Scheduled Tribe women on committees, such as the PESA State Governing Bodies. Initiatives such as the publication of sex-disaggregated statistics on tribal welfare can illuminate disparities. Ultimately, inter-sectoral collaboration across health, education, forestry, and labour ministries is recommended to tackle overlapping challenges. Bridging the gap between rights and reality requires a comprehensive approach: stringent law enforcement, socio-economic development initiatives tailored to tribal women, and ongoing legal reforms, as advocated by the Supreme Court and experts, to achieve substantive equality for India’s tribal women (Panda, 2025).

**Conclusion:**

The constitutional and legal framework of India establishes a strong basis for protecting the rights of tribal women, including measures for equality, affirmative

action, political representation, and safeguards against exploitation. Throughout the years, the government has implemented many initiatives such as AMSY, Van Dhan Kendras, EMRS, and multiple scholarship programs designed to enhance the educational, economic, and social standing of tribal women. Significant judicial rulings, especially those endorsing inheritance rights and the relevance of constitutional equality for native groups, have strengthened their legal standing.

Nonetheless, a substantial disparity persists between policy objectives and on-the-ground conditions. Tribal women persistently encounter systemic obstacles such as socio-economic disadvantage, cultural patriarchy, insufficient law enforcement, bureaucratic indifference, and limited access to justice and entitlements. Failures in implementation, exemplified by the FRA claims procedure and the non-remuneration of wages in skill development programs, compromise the protections intended by the law. Addressing this disparity requires a multifaceted strategy: rigorous enforcement of existing legislation, targeted reforms to address longstanding exclusions, enhanced legal literacy and institutional accountability, and substantial involvement of tribal women in governance and decision-making. Only through broad and continuous efforts can the constitutional guarantee of equality and dignity materialize for India's indigenous women.

## REFERENCES

- Academic journals on political science and social justice (n.d.). *Articles on constitutional rights of tribal women.*
- Aziz, Sarah (2023, August). Voice of America: *In India, human traffickers target and tribal women.* In India, Human Traffickers Target Tribal Women and Girls.
- Bose, Soumitra (2025, March), Tribal girls blow lid off repeated sexual abuse by headmaster after women's day event: The Times of India [http://timesofindia.indiatimes.com/articleshow/118991939.cms?utm\\_source=content\\_ofinterest&utm\\_medium=text&utm\\_campaign=cppst](http://timesofindia.indiatimes.com/articleshow/118991939.cms?utm_source=content_ofinterest&utm_medium=text&utm_campaign=cppst)
- Botekar, Abhilash (2025, March) Tribal women trained under 'Adi Sakhi' programme struggle to receive payments for schoolwork; The Times of India. Tribal women trained under 'Adi Sakhi' programme struggle to receive payments for schoolwork | Nashik News - The Times of India
- Government of India (1950). *The Constitution of India.* <https://legislative.gov.in>
- Government of India (1996). *The Panchayats (Extension to Scheduled Areas) Act, 1996.* India Code. <https://www.indiacode.nic.in>
- Government of India (1989). *The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989.* India Code. <https://www.indiacode.nic.in>
- Government of India (2005). *The Protection of Women from Domestic Violence Act, 2005.* India Code. <https://www.indiacode.nic.in>
- Government of India (2006). *The Prohibition of Child Marriage Act, 2006.* India Code. <https://www.indiacode.nic.in>
- Government of India (2009). *The Right of Children to Free and Compulsory Education Act, 2009.* India Code. <https://www.indiacode.nic.in>
- In the Supreme Court of India Civil Appellate Jurisdiction, (2025). *Ram Charan & Ors. v. Sukhram & Ors.* [https://api.sci.gov.in/supremecourt/2023/3486/3486\\_2023\\_13\\_1501\\_62514\\_Judgement\\_17-Jul-2025.pdf](https://api.sci.gov.in/supremecourt/2023/3486/3486_2023_13_1501_62514_Judgement_17-Jul-2025.pdf)
- Ministry of Social Justice and Empowerment, Government of India (2026, February). Constitutional provisions and the Acts relating to offences of untouchability and atrocities. Cms
- Ministry of Tribal Affairs, Rajya Sabha (2023). Schemes for Economic Empowerment of Tribal Women. sansad.in
- Ministry of Tribal Affairs, Government of India. (n.d.). *Schemes for the welfare of Scheduled Tribes.* <https://tribal.nic.in>
- Mittal, Yash (2025). 'Excluding Female Heirs From Inheritance Discriminatory': Supreme Court Allows Tribal Women Equal Succession Rights As Men: Live Law. <https://www.livelaw.in/supreme-court/excluding-female-heirs-from-inheritance-discriminatory-supreme-court-allows-tribal-women-equal-succession-rights-as-men-297937>
- National Scheduled Tribes Finance and Development Corporation. (n.d.). *Adivasi Mahila Sashaktikaran Yojana (AMSY).* <https://nstfdc.tribal.gov.in>
- Panda, Nivedita (2025, June). How the Supreme Court order on Forest Rights Act impacts its implementation and forest-dependent communities: Down To Earth. Supreme Court Impact: Forest Rights Act's Challenges for Tribal Communities
- PM India (2024, September). PM launches 'SUBHADRA' – the largest women-centric scheme in Bhubaneswar, Odisha. PM launches 'SUBHADRA' – the largest women-centric scheme in Bhubaneswar, Odisha | Prime Minister of India
- Pradha, Balaram and Sethi, Seema Rani (2024). Empowering Tribal Women: A comprehensive exploration of their roles and participation in local government. *International Journal Political Science & Governance*, 6(1): 106-113.

E-ISSN: 2664-603X. P-ISSN: 2664-6021. DOI: <https://doi.org/10.33545/26646021.2024.v6.i1b.313>. <https://www.journalofpoliticalscience.com/uploads/archives/6-1-32-251.pdf>

Press Information Bureau Delhi (2023, March). Empowerment of tribal welfare; Ministry of Women and Child Development. Press Release: Press Information Bureau

Press Information Bureau Delhi (2025, January). Year End Review 2024: Ministry of Tribal Affairs. Press Release: Press Information Bureau

Special Provisions of the Constitution of India for Scheduled Castes, Scheduled Tribes and Other Backward Classes (2017). <https://anagasarkalyan.gov.in/documnts/07-07-2017-09-47-15.pdf#:~:text=ARTICLE%20330%3A%20Reservation%20of%20seats,a%29%20the%20Scheduled%20Castes>

Supreme Court of India. (1997). *Samata v. State of Andhra Pradesh*, (1997) 8 SCC 191.

Supreme Court of India (2003). *U.M.A. v. State of Andhra Pradesh*, (2003) SCC.

Supreme Court of India (2024). *Kamla Neti v. Land Acquisition Officer*.

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. (n.d.) India Code. <https://www.indiacode.nic.in>

Times of India (n.d.). *Reports on tribal women empowerment and implementation challenges*. <https://timesofindia.indiatimes.com>

Tribal Co-operative Marketing Federation of India Ltd. (n.d.). *Van Dhan Vikas Kendra initiative*. <https://trifed.tribal.gov.in>

\*\*\*\*\*