

The Role of the Evolution of Education for Scheduled Caste Women in Uttarakhand.

Deepak Kumar¹, Dr. Shivani Rawat²

¹Research Scholar, Department of History, Kumaun University, Nainital

²Associate Professor, Department of History, Kumaun University, Nainital

Abstract

Education is an instrument of social change, empowerment, and equality. Scheduled Caste women have historically remained one of the most deprived sections of Indian society because of the combined effects of caste discrimination, poverty, gender inequality, and limited access to educational resources. In Uttarakhand, the problem becomes more complex due to rough mountainous geography, scattered settlements, economic backwardness, and unequal access to schools, especially in rural and remote areas. The present paper examines the educational status of Scheduled Caste women in Uttarakhand from a historical perspective. It discusses the background of Scheduled Castes, constitutional safeguards, educational policies, literacy patterns, barriers to education, and the role of government initiatives in promoting educational development among Scheduled Caste women.

Keywords: Scheduled Caste women, education, Uttarakhand, literacy, social inequality, historical study.

INTRODUCTION

The study of the history of Uttarakhand has mostly been focused on environmental struggles (Chipko Movement), regional identity, migration and demands for administrative autonomy. All these areas are of utmost importance, however what has often been overshadowed is the political and social imagination of education. The discourse around education is not new. Since the paper focuses on the terrain of modern history of Uttarakhand, it will briefly examine the history of education in Uttarakhand tracing it from the colonial epoch. The colonial debates around education in India can be seen in the context of the missionary initiatives, government schools and local efforts but all these had a limited impact in the hills (Chananana, 1993; Kumar, 1991). The opportunities on offer were grasped by the elite and the caste hierarchies, patriarchal norms, poverty and isolation of the region producing enduring disparities that have continued in the postcolonial era (Chakravarti, 2018; Dejaeghere & Arur, 2020).

The question of education became central to the discourse as part of the Statehood movement which was launched for administrative autonomy to address the unique isolated and rough terrain, distinct identity of the region politics of the hilly people was compromised when Uttarakhand was part of Uttar Pradesh as chronic unemployment and lack of local industries forced migration (Mawdsley, 1998; Aggarwal & Agrawal, 1995). Education, the pillar that can address all these issues, has not been studied in much detail against the backwardness of the statehood movement for Uttarakhand. Especially the manner in which it affected the education of scheduled castes women, this paper will attempt to argue how the statehood movement marks an important historical moment in redefining the educational aspirations for the SC women.

Review of literature

The discourse around education for SC women in the hills of Uttarakhand lies at the complex intersection of the struggle for the administrative autonomy, historical neglect, caste hierarchies and gendered vulnerabilities. While isolated studies have covered these areas well that pertain particularly to gendered female literacy, caste-based hierarchies and the Uttarakhand Statehood Movement considered in isolation. The synthesis of them all remains under-analyzed particularly from a historical perspective. The review of literature will synthesize such studies based on 4-5 pillars that have been discussed below.

i). Caste, Gender and Educational Marginalization in India:

As has been witnessed historically, women from marginalized communities have been relegated to the margins since time immemorial. They have had to endure double oppression of exclusion- the caste and their gender. What makes SC women of Uttarakhand an integral part for the unit of analysis is the gendered geographies that aggravate their position. Scholars who study education have stated that education becomes an instrument for upward mobility and gaining human capital. Unfortunately, the instrument of accessible education has been unevenly distributed due to the caste-based stratification that restricts the social mobility of SC women. Chakravarti (2018) argues that caste-based discrimination has impeded formal learning opportunities for SC women demoting them to the lower ends of social and economic structures. Government measures such as reservations, scholarships, and welfare schemes have improved educational opportunities for Scheduled Caste women (Paswan, 2018). Exploring the condition of SC women in the state of Himachal Pradesh, researchers find the role of education in empowering Scheduled Caste women in rural Himachal Pradesh. They explain that despite educational progress in India, SC women continue to face caste, gender, poverty, and rural disadvantages. They also point out regional disparities in literacy and stress the need for targeted policies, educational support, and social change to reduce inequality. Monika & Bhandari (2025) and Das and Halder (2018) identify four major dimensions perpetuating educational dropouts among marginalized women: adverse family environments, institutional deficits, hostile social climates, and policy implementation gaps.

ii) The Political Economy of the Uttarakhand Statehood Movement (1990s)

The political economy of Uttarakhand has been fraught with the administrative neglect that was faced under undivided Uttar Pradesh. The Statehood Movement that reached its peak in the 1990s was motivated by the demand for autonomy that could specifically cater to the hill economy and address issues such as geographical isolation, lack of local infrastructure, severe unemployment, and forced out-migration. (Aggarwal & Agrawal, 1995; Mawdsley, 1998) make the case for redefining resource allocation and regional governance. However, the statehood movement emanated a quite complex relationship when seen in conjunction with caste. Regional identities were heavily underscored with the caste identities as was witnessed in the anti-reservation agitations in the UP hills in 1994.

iii) Nari Shakti and the Gendered Dimensions of Political Mobilization

A very significant aspect that can be seen as the highlight of the Statehood movement was the coming of rural women at the forefront. Scholars like (Pathak, 1997) and (Kumar, 2000) observe that women were at the forefront of statehood rallies, hunger strikes, and public protests, driven largely by concerns over their children's educational future, unemployment, and rural survival. The Rampur Tiraha massacre at Muzaffarnagar created a demand that moved beyond political demand, it transformed into a demand for social dignity and security. Many feminist scholars have put forth their concern when it comes to the addressing of concerns of rural women, as their demands were completely sidelined in post-statehood policies.

iv) Post-Statehood Governance, Policy Shifts, and Decadal Literacy (2001–2011)

After the achievement of Statehood in 2000, the government heavily focused on the creation of schools and introducing targeted welfare schemes. Government profiles and decadal Census data (2001–2011) shows significant gains in overall literacy. Between 2001 and 2011, SC female literacy in Uttarakhand recorded a notable increase from 48.70% to 64.05%. To support girl-child education, the state government effected flagship schemes such as the *Gaura Devi Kanya Dhan Yojana*, *Nanda Gaura Yojana*, *Kasturba Gandhi Balika Vidyalyayas (KGBV)*, and free bicycle distribution programs. Despite these intervention strategies, state educational reports indicate that higher-grade dropouts, district-wise regional disparities (e.g., lower literacy in Udham Singh Nagar and Hardwar compared to hill districts like Nainital), and geographical barriers continue to restrict SC women's entry into higher education.

Research Gap: Since the Uttarakhand statehood movement has been analysed at great lengths that help us to gauge the social, economic, political and cultural aspects for the demand that was raised in the 90's. However, what has been under-explored is the historical and critical evaluation of how the political transition of the 1990s directly impacted the educational status of SC women in the post-statehood era (2001–2011). Furthermore, studies on SC education in Uttarakhand often present Census figures in isolation, without grounding them in the historical-political context of the state's creation.

Objectives of the Study

1. To study the historical background of Scheduled Caste women's education in Uttarakhand.
2. To examine the literacy and educational status of Scheduled Caste women in the state.

Methodology

The present study is descriptive and historical in nature. It is based mainly on secondary sources such as Census data, government reports, educational statistics, published research papers, and policy documents. The study follows a historical approach to understand how the educational position of Scheduled Caste women has changed from the traditional period to the present time.

Overview of Scheduled Caste in Uttarakhand

According to the 2011 Census, the total population of Uttarakhand was 100.86 lakh, consisting of 51.38 lakh males and 49.48 lakh females. Out of this, the Scheduled Caste population was 18.93 lakh, which included 9.69 lakh males and 9.24 lakh females. The data shows that Scheduled Castes form an important section of the state's population. A large proportion of the Scheduled Caste population lives in rural areas. The rural Scheduled Caste population was 14.97 lakh, comprising 7.61 lakh males and 7.36 lakh females¹. This indicates that the majority of Scheduled Castes in Uttarakhand are concentrated in rural regions, where access to education, employment, healthcare, and other basic facilities remains an important area of concern.

Historical Development of Educational Opportunities-

The Ancient Indian society was characterised by the Caste System. The caste system divided the society into Shudra, Vaishya, Kshatriya and Brahmin. The Shudra belonged to the lower rung of the society with no access to any kind of knowledge systems. At the top of this pyramid of hierarchy were the Brahmins. The Brahmins were the custodians of knowledge and the people of influence sought after the Brahmins to gain legitimacy (Thapar R, 2002). The "untouchables" who were ostracised and lived in demarcated areas

were also denied equal participation in social life. During the colonial period the untouchables were regarded as the Depressed Classes in the 1931 census, since the British administrators and reformers recognised the severe social, economic and educational backwardness that marred these groups (Hutton, 1946). The bureaucratic term “Schedule Caste” was primarily recognised through the Government of India Act, 1935 and later formally recognised under the Government of India (Scheduled Castes) Order, 1936 (Ambedkar, 1948). (Chakravarti, 2003) provides an intersectional framework where she describes the position of Schedule Caste women on the two axis of caste and gender discrimination and terms it as “double oppression” of women. After Independence, India adopted the ideals of a welfare state and we see the springing up of educational measures and welfare programmes to improve access to information, education and promote educational development (Government of India, 1986).

Primarily focusing on the education system during the Vedic period, we see the coming of the Gurukula system, where the study of the Vedas, Philosophy, and Grammar forming the core of learning. Access to the Gurukula system was strictly allowed for the upper three Varnas i.e. the Brahmins, Kshatriyas and Vaishyas alone. The students were inducted into gurukulas through the Upnayana Ceremony that was marked by the wearing of the traditional thread (Altekar, 1944, Kane, 1930-62). The Shudras along with others who were not considered as part of the social order were deeply marginalised since access to education was hereditary and since it was hereditary it also reduced the mobilization in society (Sharma, 1958).

Education shall also be understood through the prism of gender. In the Vedic Period we do find women gaining access to education on the spectrum of equality and freedom. In the Later Vedic Period the conditions deteriorated. In Uma Chakravarti's path breaking work Brahmanical Patriarchy, the scholar makes the case for understanding how caste and patriarchy functioned to regulate a woman on the sites of marriage, sexuality and access to knowledge. The limited access in case of Brahmin caste women and zero access to education in case of Shudra women cannot be explained alone on the basis of caste but it has to be seen at the complex intersection of caste and patriarchy. During the colonial period we see social reformers being the flagbearers for women's education. The progress in this sphere was highly uneven. In the case of Upper caste women it was wanted that an Upper caste woman shall be educated to become and better wives and mothers through the gaining of access to education- this can be seen through the concept of “Bhadramahila” or gentlewoman. For a scheduled caste woman this was double exclusion not only on the basis of caste but also on the basis of gender, their access to institutions of knowledge was deeply regulated and radically oppressed (Mendelsohn and Vicziany, 1998). Some radical interventions can be witnessed from anti-caste revolutionaries like Jyotirao Phule and Savitri Rao Phule, in 1848 they opened the first Girls School in India for the marginalized communities in Pune. By the 1930's and 40's the Ambedkar Movement pushed women to gain access to education since in his words the progress of any society is measured by the progress achieved by its women. He set up the People's Education Society that championed girls hostels, colleges, and schools and urged Dalit women to educate themselves and break free from the shackles of caste and patriarchy (Omvedt, 1994; Thorat & Kumar, 2008).

Educational Status of Scheduled Caste Women in Uttarakhand

The Table1 shows the literacy position of the Scheduled Caste population in Uttarakhand between 2001 and 2011. It presents male literacy, female literacy, total literacy, and the gender gap in literacy. The data clearly indicates that the educational status of Scheduled Castes improved during this decade. Scheduled Caste male literacy increased from 77.30% in 2001 to 84.34% in 2011, showing a growth of 7.04

percentage points. This indicates that male literacy was already relatively high in 2001 and continued to improve by 2011. Scheduled Caste female literacy showed a much higher improvement. It increased from 48.70% in 2001 to 64.05% in 2011, showing a growth of 15.35 percentage points. This is an important change because it shows that educational participation among Scheduled Caste women improved significantly during the decade.

Table 1: Growth in Scheduled Caste Literacy Rate in Uttarakhand from 2001 to 2011

Category	2001 Literacy Rate (%)	2011 Literacy Rate (%)	Literacy Rate Growth
Scheduled Caste Male Literacy	77.3	84.34	7.04
Scheduled Caste Female Literacy	48.7	64.05	15.35
Total Literacy	63.4	74.41	11.01
Gender Gap	28.6	20.29	-8.31

Source- Uttarakhand at glance of 2008-09 and 2024-25

Total Scheduled Caste literacy also improved from 63.40% in 2001 to 74.41% in 2011, with a growth of 11.01 percentage points. This reflects overall progress in the educational condition of Scheduled Castes in Uttarakhand. The gender gap in literacy declined from 28.60 percentage points in 2001 to 20.29 percentage points in 2011. This means that the difference between male and female literacy reduced by 8.31 percentage points. Although the gap became smaller, it still remained high, showing that Scheduled Caste women continued to lag behind Scheduled Caste men in education. Overall, the table shows that the literacy rate of Scheduled Castes in Uttarakhand improved between 2001 and 2011. The most notable progress was seen in female literacy, which increased more rapidly than male literacy. However, the continuing gender gap indicates the need for greater attention to Scheduled Caste women's education, especially through scholarships, awareness programmes, hostel facilities, and better access to schools and higher education institutions. The data shows that Scheduled Caste women are educationally more disadvantaged than Scheduled Caste men. Although educational opportunities have expanded, women from Scheduled Caste communities continue to face obstacles in completing schooling and entering higher education.

Gender-wise Literacy Rate among Scheduled Castes across Districts of Uttarakhand

Table 2 presents the district-wise literacy rate of the Scheduled Caste population in Uttarakhand in 2011, classified by total, male, and female literacy rates. The data show that Scheduled Caste literacy varies considerably across districts. Among all districts, Nainital recorded the highest total SC literacy rate at 81.16 percent, followed by Chamoli at 79.15 percent, Pauri Garhwal at 78.94 percent, and Pithoragarh at 78.35 percent. This indicates relatively better educational attainment among Scheduled Castes in these districts.

Table 2: Gender-wise Literacy Rate among Scheduled Castes across Districts of Uttarakhand, 2011

S. No.	District	SC Literacy Rate Total (%)	SC Literacy Rate Male (%)	SC Literacy Rate Female (%)
1	Uttarkashi	70.63	83.13	57.82
2	Chamoli	79.15	90.17	68.21
3	Rudraprayag	78.00	90.23	66.23

4	Tehri Garhwal	73.28	85.08	61.96
5	Dehradun	75.57	83.01	67.90
6	Pauri Garhwal	78.94	90.22	68.30
7	Pithoragarh	78.35	89.28	67.67
8	Bageshwar	76.69	88.37	65.44
9	Almora	76.32	88.51	65.23
10	Champawat	75.99	88.01	63.62
11	Nainital	81.16	89.24	72.47
12	Udham Singh Nagar	67.27	77.08	56.52
13	Hardwar	70.71	80.25	59.93

Sources- Calculated by the researcher from *Census of India 2011, District Census Handbook, Uttarakhand*. The lowest total SC literacy rate was found in Udham Singh Nagar at 67.27 percent, followed by Hardwar at 70.71 percent and Uttarkashi at 70.63 percent. These districts show comparatively weaker educational outcomes among the Scheduled Caste population.

The table also reflects a clear gender gap in literacy. In every district, the male literacy rate is higher than the female literacy rate. The highest male SC literacy rate was recorded in Rudraprayag at 90.23 percent, closely followed by Pauri Garhwal at 90.22 percent and Chamoli at 90.17 percent. On the other hand, the highest female SC literacy rate was recorded in Nainital at 72.47 percent, followed by Pauri Garhwal at 68.30 percent, Chamoli at 68.21 percent, and Dehradun at 67.90 percent.

The lowest female SC literacy rate was found in Udham Singh Nagar at 56.52 percent, followed by Uttarkashi at 57.82 percent and Hardwar at 59.93 percent. This shows that female literacy among Scheduled Castes remains a major area of concern, especially in these districts.

Overall, the table indicates that although Scheduled Caste literacy in Uttarakhand has reached a moderate to high level in many districts, gender disparity remains significant. Male literacy is consistently higher than female literacy, suggesting the need for stronger educational support, awareness, and policy focus on Scheduled Caste women and girls, particularly in districts with low female literacy rates.

Government Provisions and Educational Schemes

Several policies and programmes have contributed to improving the educational status of Scheduled Caste women. These include free education, scholarships, reservation, free textbooks, uniforms, hostels, mid-day meals, and special schemes for girls. Programmes such as Sarva Shiksha Abhiyan, Kasturba Gandhi Balika Vidyalaya, and schemes for girls' education have played an important role in increasing enrolment among disadvantaged groups. The primary schemes available include:

The Nanda Gaura Yojana is a key state scheme for girls. It provides financial assistance at the time of a girl's birth and after she passes Class 12 (provided she remains unmarried). This scheme promotes girls' education and helps poor families alleviate the financial burden of raising and educating their daughters.

The Gaura Devi Kanya Dhan Yojana provides financial aid to girls from SC, ST, and BPL families after they pass Class 12. This assists them in pursuing further education and reduces the likelihood of dropping out due to poverty.

The Kasturba Gandhi Balika Vidyalaya / Residential Girls' Hostel scheme supports girls from SC, ST, OBC, minority, and poor families by providing accommodation and educational facilities. It is particularly beneficial for girls from remote and hilly areas where accessing schools is difficult.

The Uttarakhand Balika Shiksha Protsahan Yojana, also known as the 'Free Bicycle Scheme,' assists female students in purchasing bicycles. This reduces commuting difficulties and encourages regular school attendance.

The Central Pre-Matric Scholarship Scheme for SC students provides financial assistance to Scheduled Caste students studying in Classes 9 and 10. This helps prevent dropouts and supports the continuation of secondary education.

School infrastructure in Uttarakhand has expanded over time. According to DISE 2015–16 data, there were 17,752 government schools in the state, and female enrollment exceeded male enrollment in government schools across all grade levels, including elementary schools. However, higher enrollment alone does not guarantee equal educational achievement, particularly for Scheduled Caste women in remote areas.

Major Problems Faced by Scheduled Caste Women in Education

Poverty and Economic Burden: Many Scheduled Caste families belong to economically weaker sections. Due to low income, girls are often expected to support household work, care for siblings, or contribute to family labour. This affects regular school attendance and continuation of studies.

Gender Discrimination: In many families, boys' education is still given greater priority than girls' education. Scheduled Caste girls may be withdrawn from school because of household responsibilities, early marriage, or safety concerns.

Geographical Barriers: Uttarakhand's hilly terrain creates serious difficulties for education. In remote villages, schools may be far from home, transport facilities may be weak, and girls may face difficulty in continuing education after primary or upper-primary level.

Dropout at Higher Levels: Dropout becomes more serious at upper-primary, secondary, and higher-secondary levels. State profile data shows that dropout rates increase as students move to higher classes, and girls' dropout at upper-primary level was higher than boys.

Lack of Higher Education Access: Many Scheduled Caste women complete basic schooling but are unable to continue higher education due to distance, financial problems, lack of hostels, family restrictions, and limited awareness about scholarships.

Social Exclusion: Caste-based social discrimination may reduce confidence among Scheduled Caste girls. In some areas, social exclusion and low expectations from girls' education continue to affect their educational aspirations.

Significance of Education for Scheduled Caste Women

Education can transform the social and economic condition of Scheduled Caste women. It helps them to gain self-confidence, awareness of rights, employment opportunities, health awareness, and participation in social and political life. Educated women are more likely to educate their children, access government schemes, delay early marriage, and contribute to family income.

Thus, the education of Scheduled Caste women is not only a matter of individual development but also a means of community upliftment and social justice.

Suggestions

- Special attention should be given to Scheduled Caste girls in rural and remote areas of Uttarakhand.
- Scholarship schemes should be made more accessible and timelier.
- Girls hostels should be expanded near secondary schools, colleges, and universities.
- Transport facilities should be improved in hilly regions.
- Awareness programmes should be organised for parents regarding the importance of girls' education.
- Dropout girls should be brought back through bridge courses and counselling.
- Digital education facilities should be provided in rural Scheduled Caste localities.
- More female teachers should be appointed in remote schools to encourage girls' participation.
- Vocational and skill-based education should be promoted for Scheduled Caste women.
- Monitoring of educational schemes should be strengthened at village and block levels.

Conclusion

The educational status of Scheduled Caste women in Uttarakhand has improved over time, especially after Independence due to constitutional safeguards, welfare policies, reservation, scholarships, and expansion of schooling. However, Scheduled Caste women continue to remain educationally disadvantaged in comparison to men. Census-based data shows that Scheduled Caste female literacy in Uttarakhand was only 64.05 percent, compared to 84.34 percent among Scheduled Caste males. The historical study shows that the problem is not only educational but also social, economic, and geographical. Poverty, caste inequality, gender discrimination, distance from schools, dropout, and limited higher education opportunities continue to affect Scheduled Caste women. Therefore, inclusive educational planning, effective implementation of schemes, and special attention to hill and rural areas are necessary for improving the educational status of Scheduled Caste women in Uttarakhand.

References

1. Ambedkar, B. R. (1948). *Who were the Shudras?* Thacker & Co.
2. Acharya, S. H. (2019). Education among Scheduled Caste population in India. *Indonesian Journal of Geography*, 51(3), 393–405.
3. Aggarwal, J. C., & Agrawal, S. P. (1995). *Uttaranchal: Past, present and future*. Concept Publishing Company.
4. Aide et Action. (2016). *State profile: Uttarakhand (based on Census 2011 and DISE 2015–16)*. Aide et Action.
5. Altekar, A. S. (1944). *Education in ancient India*. N. Kishore.
6. Barman, B. (2018). Educational impact on empowerment of Scheduled Caste women of Koch Bihar District, West Bengal. *Research Review International Journal of Multidisciplinary*, 3(8), 241–258.
7. Chakravarti, U. (2003). *Gendering caste through a feminist lens*. Stree.
8. Chakravarti, U. (2018). *Gendering caste: Through a feminist lens* (2nd ed.). Sage Publications.
9. Chananana, K. (1993). Accessing higher education: The dilemma of schooling women, minorities, Scheduled Castes and Scheduled Tribes in contemporary India. *Higher Education*, 26(1), 69–92. <https://www.jstor.org/stable/3447878>
10. Constitution of India. (1950). *Constitution of India*. Government of India. <https://legislative.gov.in/constitution-of-india/>

11. Das, T., & Halder, T. (2018). Causes of educational backwardness of Scheduled Caste women students at higher education level in West Bengal. *International Journal of Creative Research Thoughts*, 6(1), 1523–1530.
12. Dejaeghere, J., & Arur, A. A. (2020). Education for all: How schooling is creating social changes for lowered-caste girls in rural India. *Gender & Society*, 34(6), 951–975. <https://www.jstor.org/stable/26967177>
13. Directorate of Economics and Statistics. (2024). *Uttarakhand at a glance 2024–25*. Government of Uttarakhand.
14. Government of India. (1935). *The Government of India Act, 1935*. His Majesty's Stationery Office.
15. Government of India. (1936). *The Government of India (Scheduled Castes) Order, 1936*. Government of India.
16. Government of India. (1986). *National policy on education, 1986*. Ministry of Human Resource Development, Department of Education.
17. Government of India. (2011). *Census of India 2011*. Office of the Registrar General and Census Commissioner. <https://censusindia.gov.in/>
18. Hutton, J. H. (1946). *Caste in India: Its nature, function and origins*. Cambridge University Press.
19. Kabeer, N. (2005). Gender equality and women's empowerment: A critical analysis of the third Millennium Development Goal. *Gender & Development*, 13(1), 13–24. <https://www.jstor.org/stable/20053132>
20. Kane, P. V. (1930–1962). *History of Dharmaśāstra: Ancient and mediæval religious and civil law in India* (Vols. 1–5). Bhandarkar Oriental Research Institute.
21. Kumar, K. (1991). *Political agenda of education: A study of colonialist and nationalist ideas*. Sage Publications.
22. Kumar, R. (2000). *The history of doing: An illustrated account of movements for women's rights and feminism in India, 1800–1990*. Zubaan.
23. Mawdsley, E. (1998). After Chipko: From environment to region in Uttaranchal. *The Journal of Peasant Studies*, 25(4), 36–54. <https://doi.org/10.1080/03066159808438683>
24. Mendelsohn, O., & Vicziany, M. (1998). *The untouchables: Subordination, poverty and the state in modern India*. Cambridge University Press.
25. Ministry of Education. (2023). *Educational statistics at a glance*. Government of India.
26. Ministry of Social Justice and Empowerment. (2023). *Pre-matric scholarship for Scheduled Caste students: Scheme guidelines*. Government of India.
27. Monika, K., & Bhandari, N. (2025). Caste, gender, and literacy: A sociological study of Scheduled Caste women in Himachal Pradesh. *National Journal of Education*, 23(1), 321–334.
28. Omvedt, G. (1994). *Dalits and the democratic revolution: Dr. Ambedkar and the Dalit movement in colonial India*. Sage Publications.
29. Paswan, G. K. (2018). A study of educational status of Scheduled Caste women in India. *Journal of Advances and Scholarly Researches in Allied Education*, 15(1), 1224–1227.
30. Pathak, S. (1997). *The Uttarakhand movement: A people's struggle for regional identity*. People's Science Institute.
31. Sharma, R. S. (1958). *Śūdras in ancient India: A survey of the position of the lower orders down to circa A.D. 500*. Motilal Banarsidass.
32. Thapar, R. (2002). *The Penguin history of early India: From the origins to AD 1300*. Penguin Books.

33. Thorat, S., & Kumar, N. (Eds.). (2008). *B. R. Ambedkar: Perspectives on social exclusion and inclusive policies*. Oxford University Press.
34. Tillin, L. (2013). *Remapping India: New states and their political origins*. Oxford University Press.
35. Uttarakhand Government. (2024a). *Gaura Devi Kanya Dhan Yojana: Scheme guidelines*. Government of Uttarakhand.
36. Uttarakhand Government. (2024b). *Nanda Gaura Yojana: Scheme guidelines*. Government of Uttarakhand.