



Education Among Vadderas: A Case Study in the Village of Katepalli

Dr. G.V. Snigdha Raj^{1*}, Prof. Niranjna Bhandari²

^{1*}Assistant Professor, Centre for Comparative Religion and Civilizations, Central University of Jammu. gurram.ccr@cuajammu.ac.in

²Professor, Centre for Comparative Religion and Civilizations, Central University of Jammu. niranjna.ccr@cuajammu.ac.in

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ABSTRACT

Education is the most important tool for the holistic development of Human beings. The sophisticated and comfortable life we are leading today is the result of the knowledge we have acquired from many generations. The founding fathers of our country developed many policies to increase the accessibility of education to the poorest of the poor. The five-year plan also gave utmost importance to it. Through the policies and plans, our country progressed significantly in terms of education. Yet, many distortions within the system need to be rectified to attend to the growing demand to access education.

One such demand is to enhance the education rate among the tribes, especially the de-notified tribes. The de-notified tribes had always been underprivileged in terms of progress. Many of them are migratory which serves as an important cause for lack of education among them. Even after 75 years of independence, the progress in terms of education is low because of which they are still present below the poverty line. The paper talks about the education rate among the Vadderas of Katepalli village who are a de-notified tribe.

Keywords: Education, Vadderas, De-notified Tribes

1. INTRODUCTION

As a foundation for both individual and social improvement, education is essential to socioeconomic development. Fundamentally, education gives people the information and abilities they need to better their own life. It improves employability, creates avenues for improved career prospects, and nurtures personal development, all of which eventually lead to higher earnings and more stable economic conditions. A workforce with higher education is more flexible and creative, which boosts output and spurs economic expansion. More broadly, education has a role in the general advancement of civilization. Because access to high-quality education may level the playing field and provide possibilities regardless of socioeconomic background, it promotes equality and reduces poverty, which in turn encourages social cohesion. As education increases knowledge of health practices and promotes improved decision-making, it also plays a critical role in improving public health outcomes. Additionally, a people with higher education is better able to participate in civic affairs and democratic processes, which promotes social advancement and more efficient government. Societies may create a more knowledgeable, competent, and just future by investing in education, opening the door to sustainable growth and a higher standard of living for all community members.

The Vadderas group, which is mostly found in several parts of India, has a unique socioeconomic and demographic makeup. The Vadderas are a demographically significant group in their respective locations, having a population that is evenly distributed throughout age groups. The community has a strong sense of kinship and support from the community as a whole since extended families live together or near by in a traditional family structure. The Vadderas community has historically relied on a variety of economic sources, such as labour, agriculture, and traditional crafts. Despite their variety, a large number of Vadderas struggle financially and frequently live in poverty. There is a large disparity in income levels within the town, with many people working for seasonal or low-paying jobs. The community's literacy rates and access to formal education frequently fall short of the national average, resulting in low educational attainment. Regional economic constraints and restricted access to resources sometimes limit employment options. The Vadderas community preserves a rich cultural legacy, with traditions and practices that are integral to day-to-day existence. Their festivals, ceremonies, and social conventions are all manifestations of their deeply ingrained traditional beliefs

and customs. Family values and communal living are highly valued in the community, which has an impact on social connections and support networks. The Vadderas maintain their cultural identity in spite of obstacles, which strengthens their community's resilience and cohesiveness.

"The destiny of India is now being shaped in her classrooms," according to a study by the Education Commission (1964–66) (Jayaram, 1979). This statement is true as education helps people get the information and skills necessary to live comfortable lives and contribute to the development of their nation (Singh, 2015). It is accurate to state that, regardless of their level of infrastructure, schools are located in the majority of Indian communities (Banerji, 2015). This in and of itself is a remarkable accomplishment, particularly for a nation with the size and variety of ours. The argument was further bolstered in 2009 when the Right to Education was included into the constitution. Parents, legislators, and officials are all committed to this cause. Many obstacles still remain, despite the fact that tremendous progress has been achieved and numerous attempts have been undertaken. One of the major obstacles that has to be overcome is the delivery of tribal education. In comparison to other groups, indigenous people still have very low rates of schooling.

Denotified Tribal Education

The current administration has made educating Denotified tribes a top priority. In the British era, the Denotified tribes were labeled as criminals and confined to certain settlements to keep an eye on their movements (Neela & G, 2015). These communities eventually became into villages. The issue of illiteracy plagues many of these towns (Gandhi, 2014). The primary reason they are unable to use educational resources is the current state of poverty, since the kids will be forced to engage in wage labour on a regular basis.

The Indian government created many commissions to investigate their circumstances. They were assigned to various reservation categories, and there is no consistency. Certain groups were categorized as Outliers in Backward Classes (OBC), forcing them to contend with other OBC communities that had superior status. One such tribe that was also assigned to the Backward Classes (OBC) is the Vaddera tribe of Telangana. They are currently trying to be classified as a separate DNT or as a Scheduled Tribe (ST).



2. HISTORICAL CONTEXT

The indigenous Vadderas have a rich historical background that has influenced their current social structure and sense of self. The Vadderas have spent centuries living in parts of southern India, which has historically been linked with them. Their beginnings, which throughout time reflect a fusion of regional customs and outside influences, are frequently connected to the larger socioeconomic and cultural changes in these locations. Prior until recently, the Vaddera people worked in labour-intensive industries including agriculture and crafts. Due in part to this economic dependence on traditional sectors, a certain socioeconomic profile emerged that was marked by a combination of independence and reliance on outside sources. The Vadderas have had a number of difficulties throughout history, including as socioeconomic marginalization and restricted access to resources, which have had an effect on their progress. Significant changes were experienced by the Vadderas during the colonial and post-colonial periods. Their socioeconomic standing and cultural customs were impacted by colonial policies and the sociopolitical upheavals that followed. The community has persevered in preserving its cultural legacy and customs in spite of these obstacles, and they remain essential components of its social structure. Infrastructure and service accessibility have improved in the Vadderas in recent decades as a result of attempts to include them into larger socioeconomic systems. Nonetheless, the community's present socioeconomic circumstances and cultural identity are still deeply influenced by its past experiences. It is essential to comprehend this historical background in order to address current problems and promote sustainable development in the Vadderas community.

Pre-17th Century: It is said that the Vadderas arrived in southern India far before the age of colonization. They were involved in traditional crafts and subsistence farming, according to historical and archaeological data. Their prehistoric community was structured on communal living and agricultural activities.

17th-18th Century: The Vadderas, like many other indigenous people, started to feel the effects of European colonial expansion at this time. Colonial land and taxation policies upended long-standing agricultural traditions and changed social hierarchies. The Vadderas had to deal with economic difficulties as outside pressures threatened their self-sufficient methods.

19th Century: Land reforms and the implementation of new economic policies by the British colonial government accelerated economic transformations even more. Increased poverty and marginalization resulted from the substantial impact on the traditional way of life of the Vadderas. Colonial policies impacted the community's economic stability by causing changes in land ownership and agricultural methods.

1947 (Independence): The Vadderas were incorporated into a number of socioeconomic development initiatives when India gained its independence, with the goal of enhancing the circumstances of underprivileged groups. During the post-independence period, land reforms, education programs, and infrastructure development were implemented in an attempt to include the Vadderas into the larger economic and social system.

1970s-1980s: Targeted development initiatives were implemented at this time to cater to the unique requirements of the Vaddera people. These initiatives included attempts to increase agricultural output and economic prospects, as well as advancements in healthcare and education. Numerous obstacles remained in the face of these initiatives, such as socioeconomic inequality and restricted access to resources.

1990s-2000s: As India started its journey toward economic modernization and liberalization, the Vadderas underwent more changes. Infrastructure improvements and increased access to healthcare and education were among the development measures. Nonetheless, there were still social and economic disparities, and there was frequently uneven effort made to overcome them.

2010s-Present: Targeted policies and initiatives have been implemented in an attempt to solve the difficulties the Vaddera people confront in recent years. This comprises programs aimed at preserving cultural heritage, expanding economic possibilities, and facilitating access to education. Notwithstanding advancements, the community still faces issues with access to contemporary facilities, cultural preservation, and economic inequality. The Vadderas have demonstrated tenacity in adjusting to shifting socioeconomic circumstances throughout their history. Designing successful tactics for their ongoing development and well-being is made easier when one is aware of their past evolution.

The Vadderas community's socioeconomic circumstances are characterized by a blend of customs and contemporary issues. From an economic standpoint, the community's main sources of income include physical labour, agriculture, and traditional crafts. Even while farming is still a major industry, a large number of Vadderas work in seasonal labour or create handicrafts, which are vulnerable to changes in demand and unstable income. The Vadderas neighbourhood has comparatively low average income levels, and many families experience financial difficulties that negatively affect their standard of living. Dependence on part-time or low-paying jobs increases financial susceptibility and frequently results in restricted access to necessary resources and services. The Vadderas community is arranged socially around extended family groupings, which are essential for sustaining social cohesiveness and offering assistance. Though it also affects social duties and obligations within the society, the traditional family structure promotes close-knit connections and communal life. Healthcare and education access is still a major problem for many Vadderas, who face obstacles to receiving high-quality treatment because of their remote locations and limited financial resources. The government is working to alleviate these conditions, and community-led projects are also being implemented to increase resource access and infrastructure. Ultimately, despite the Vadderas community's strong social structure and rich cultural legacy, tackling the economic and social issues they confront is crucial to promoting sustainable growth and enhancing their general well-being.

3. CURRENT SOCIO-ECONOMIC CONDITIONS

The main sources of income for the Vadderas community are labour, traditional crafts, and agriculture. Their economy still heavily relies on agriculture, with many households cultivating vegetables, rice, and millet. Customary arts and crafts like weaving and ceramics support their economic endeavours by bringing in additional revenue. Nonetheless, many households in the community face financial difficulties due to the relatively low income levels. Market volatility, seasonal uncertainty, and restricted access to contemporary agricultural equipment all exacerbate this economic susceptibility. The Vadderas mostly depend on subsistence farming and artisanal labour for their livelihood. Crops are grown in agriculture for both local markets and personal use. Handcrafted goods, such as ceramics and textiles woven by hand, are offered for sale both locally and occasionally outside of the neighbourhood. A lot of Vadderas also undertake seasonal jobs, such as hard labour in construction or agriculture, which frequently pays poorly and irregularly. The Vadderas community's employment patterns show a dependence on seasonal and informal labour. There are few opportunities for full-time, secure employment, and a large number of people work in labour-intensive, low-paying jobs. These job patterns are influenced by a lack of access to skill development programs and economic volatility. Although ongoing, attempts to diversify sources of revenue and enhance the state of the economy are hindered by a lack of resources and inadequate infrastructure. In general, the Vadderas community has a traditional family structure, with extended families residing in close quarters or together. Multiple generations live under one roof in this family arrangement, which promotes close ties between family members and mutual assistance.

The structure of extended families is essential for offering social and financial assistance, particularly during hard times. In the Vadderas society, social structure is derived from familial and group ties. The community is highly cohesive, with leaders playing a crucial role in preserving social peace and decisions frequently taken as a group. Community interactions are guided by norms and practices, and social relationships and cultural identity are reinforced via communal events and festivals. All things considered, despite the fact that the Vadderas community has evolved adaptive coping mechanisms to traverse their socioeconomic milieu, they continue to confront obstacles concerning financial steadiness, work prospects, and resource accessibility. Targeted interventions are needed to address these problems in order to strengthen the social structure of the community, provide economic possibilities, and improve livelihoods.

4. EDUCATIONAL LANDSCAPE

➤ Current Educational Infrastructure

The Vadderas community's access to an array of educational resources represents both benefits and limitations. There are usually a variety of educational institutions available to the community, including:

Primary Schools: In the Vadderas neighbourhood, elementary schools are frequently the first educational establishments. Typically, these institutions provide a basic education that covers language and math as well as reading and numeracy. The goal of many government-run elementary schools is to educate local kids for free or at a reduced cost. Nonetheless, these educational institutions could encounter difficulties including inadequate facilities and packed classrooms. At least one elementary school, sometimes run by regional non-governmental groups or government agencies, is present in the majority of Vadderas settlements. Children in the early grades receive a basic education in these schools, despite possible resource and facility limitations.



Secondary Schools: Compared to basic school, secondary education is less common. Secondary schools, which can be private or government-funded and offer more specialized education in disciplines including science, social studies, and vocational training, are accessible in some places. Due to transportation expenses and distances, students may have to travel to neighbouring towns or cities in order to attend these institutions, which might be a barrier. Secondary education is not always accessible. There are private or state-run secondary schools that serve older kids in various areas. However, kids may have to travel a great distance to attend these institutions in more rural or economically poor regions, which can be a major obstacle.

Higher Education: In general, there aren't many options for higher education inside the town. In order to attend colleges and universities, students who want to further their education sometimes have to relocate to adjacent towns or cities. Families may face significant financial hardship as a result of this relocation.

Vocational Training Centres: The Vadderas community's vocational training facilities concentrate on offering employment training and practical skills. These centres include instruction in computer skills, carpentry, and tailoring, among other trades. Although the goal of vocational training is to increase income and employability, there are differences in the availability and calibre of these programs. While some centres are funded by government efforts, others are managed by non-governmental organizations (NGOs) or community projects. Vocational training centres, which offer employment training and skills, may exist in some places. These centres assist people enhance their career prospects by focusing on practical skills and trades. But these programs' accessibility and calibre might differ.

Educational Resources: In the Vadderas neighbourhood, access to educational resources is frequently restricted. A lot of schools don't have the most recent textbooks or other resources. Books and writing supplies are offered, however there could not be enough of more specialist materials, which could lower the standard of instruction. Although obstacles still exist, efforts are being undertaken to increase material availability through government initiatives and NGO assistance. Educational resources including digital learning tools, libraries, and textbooks are not always readily available. The absence of modern resources and equipment in many schools has an effect on the standard of instruction. Government programs and nonprofits usually fund activities aimed at improving resources.

Teacher Training and Quality: Teacher credentials and training also have an impact on the quality of education. The quality of teaching may occasionally be impacted by a lack of qualified educators or insufficient chances for professional growth. Overall, there are still major issues with accessibility, quality, and sufficiency even though the Vadderas community has access to resources and educational institutions. In order to address these problems, focused efforts must be made to extend access, upgrade infrastructure, and improve community students' educational experiences as a whole. One important component of high-quality education is the availability of qualified educators and chances for professional growth. There might not be as many possibilities for professional development and a teacher shortage in the Vadderas neighbourhood. Enhancing teaching quality and boosting educational results need teacher training programs and continuous assistance. Distribution of resources and training programs run by NGOs and the government are two ways that these concerns are being addressed.

➤ Enrolment and Attendance Rates

The Vadderas community's enrolment and attendance statistics offer important information on educational access and involvement. These data show the educational sector's advancements as well as its difficulties:

Primary School Enrolment: In the Vadderas neighbourhood, a sizable percentage of students attend primary school, which normally shows a favourable trend. Higher enrolment rates can be attributed to local educational initiatives as well as government ones. Notwithstanding these initiatives, precise data may differ by location, with some having greater enrolment rates than others. Data shows that primary school enrolment rates have increased recently, although there are still issues with ensuring consistency between towns. The Vadderas community's primary school enrolment rates are typically on the rise, with a sizable percentage of kids enrolled in basic education. Recent years have seen a rise in enrolment because to municipal and government efforts. However, the precise enrolment rates may differ based on the area and the accessibility of schools.

Secondary School Enrolment: Compared to elementary school, secondary enrolment is often lower. Lower enrolment rates at this level are caused by a number of factors, such as cultural obstacles, distance from schools, and financial limitations. When they do enrol in secondary school, students frequently struggle with finances and transportation, which may have an impact on their continuous attendance.

Attendance Rates: A number of reasons, including family obligations, seasonal labour needs, and financial difficulties, could cause irregular attendance. At the secondary level, absence rates may rise despite elementary school attendance rates often being higher. Community involvement and assistance initiatives that lower obstacles to regular attendance at school are two strategies used to increase attendance. The Vadderas community has erratic attendance rates, influenced by a number of variables. In general, primary school attendance rates are greater than those of secondary schools. Still, attendance varies frequently, particularly in the busiest farming seasons when kids might have to help out on the family farm. The demands of the economy, family obligations, and health problems are other variables that influence attendance. A number of factors, such as societal expectations, seasonal labour obligations, and economic difficulties, affect attendance consistency. Inadequate educational facilities and transportation issues also play a role in the inconsistent attendance. Initiatives to increase attendance frequently concentrate on offering rewards, making infrastructural improvements, and interacting with families to stress the value of consistent attendance.

Dropout Rates: The persistent difficulties that students in the Vadderas community experience are reflected in the dropout rates, especially at the secondary level. The necessity for child labour, economic constraints, and insufficient support networks all contribute to increased dropout rates. In order to address these problems, focused interventions that offer encouragement and rewards for students to finish their education are needed. In the Vadderas neighbourhood, dropout rates—especially at the secondary level—are a major problem. Research indicates that older pupils have greater dropout rates than younger ones. Long commutes to secondary schools, financial hardships, and the requirement for students to contribute to home revenue are all factors that contribute to dropout rates. Priorities in schooling are also influenced by social norms and cultural traditions. Economic factors play a significant role in the high dropout rates, such as the requirement for kids to work or assist with family enterprises. Inadequate mentorship and financial assistance programs also have an impact on students' ability to finish their education. Implementing focused support programs, expanding community engagement to promote educational continuity, and enhancing access to educational resources are all necessary to address these problems.

Gender Disparities: There can be gender differences in enrolment and attendance rates. In certain instances, girls may enrol and attend school at lower rates than boys due to cultural considerations. In order to rectify these discrepancies and provide equitable access to educational opportunities, efforts to promote gender equality in education are essential. Overall, even though the Vadderas community's enrolment rates have improved, issues with dropout and attendance rates still exist. A multifaceted strategy is needed to address these issues, including community engagement to highlight the importance of education, financial and logistical assistance, and infrastructural improvement.

➤ Curriculum and Pedagogy

Primary Education Curriculum: In general, the Vadderas community's primary school curriculum conforms to either state or federal educational requirements. It covers foundational courses like social studies, science, arithmetic, and language. The goal is to help kids acquire fundamental reading and numeracy skills while also

exposing them to important ideas and information. In the Vadderas community, basic courses including social studies, science, arithmetic, and language (local or national) are usually included in the elementary school curriculum. The main emphasis is on fundamental knowledge and abilities in reading, writing, and numeracy. With a focus on preparing students for higher study, the curriculum attempts to give a comprehensive foundation in general knowledge.

Secondary Education Curriculum: The secondary curriculum is more specialized, with students selecting their courses according to their interests and desired careers. Math, science, and language arts are often considered core topics. Depending on the resources available, elective subjects could include technical education and vocational training. More specialization in the curriculum occurs at the secondary level. Based on their interests and desired careers, students select their disciplines. Advanced math, science, and language arts are often considered core disciplines; other alternatives include the social sciences, the arts, and vocational training. Additionally, practical skills related to regional economic activity may be included in the curriculum.

Local Adaptations: The curriculum may occasionally be modified to incorporate cultural studies, local languages, and traditional knowledge. This increases the students' involvement with the subject matter and helps to make the teaching more relevant to their cultural environment.

Teaching Methods:

Traditional Methods: In the Vadderas community, traditional teaching methods including lectures, rote learning, and textbook-based education are frequently used. This approach, which is typical in many underfunded and rural institutions, places a strong emphasis on memory and repetition. In the Vadderas community, textbook-based education, rote learning, and lectures are common forms of traditional teaching techniques. This method puts a strong emphasis on repetition and memory. Activities in the classroom might involve teachers giving direct instructions with little to no student engagement and knowledge application in the real world. There are initiatives underway to implement more contemporary, interactive teaching techniques. This covers student-centred methods including project-based learning, group discussions, and practical exercises. Promoting critical thinking, problem-solving skills, and active engagement are the objectives. However, due to resource constraints, these strategies' use may vary.

Interactive Approaches: There is a push to use more student-centred, interactive teaching strategies. This include conversations, group activities, and hands-on tasks that promote critical thinking and problem-solving abilities. But because of limited resources, these approaches may not always be implemented consistently.

Use of Technology: There are numerous situations in which the use of technology in the classroom is restricted. When it is accessible, technology is employed to improve education, such as computers and digital learning resources. To fill up the gaps left by conventional teaching techniques, e-learning tools and digital literacy programs are being offered more often.

Teacher Training and Development: The calibre of teacher preparation has a direct impact on how successful teaching is. Teachers may not obtain enough professional development, which might hinder their capacity to use contemporary teaching methods. Enhancing educational methods requires bettering teacher preparation programs and continuing professional development. Curricula and pedagogy suffer from limited access to educational resources, such as current textbooks and teaching materials. To deliver a more thorough and successful educational experience, improvements to these tools are important. The efficacy and relevance of teaching strategies can be improved by involving parents and the community in the educational process. Parental and community-based support are essential for fostering student achievement and reiterating academic objectives. Overall, even if the educational infrastructure in the Vadderas community is changing, curriculum design and instructional strategies still need to be continuously improved in order to better meet the requirements of students and get them ready for possibilities in the future.

5. CHALLENGES AND BARRIERS

Economic Factors

The Vadderas neighbourhood has a large number of families that struggle financially, making it difficult for them to pay for schooling. School tuition, books, uniforms, and transportation costs might be too expensive. Due to these financial limitations, families are sometimes forced to put their urgent needs before of their children's education, which lowers enrolment and increases dropout rates. Children who live in low-income homes might have to work or engage in other activities to help support the family. As a result, they are less able to consistently attend school and have less opportunity to enhance their education.

Cultural and Social Factors

The ideas people have toward education might be influenced by traditional cultural practices and beliefs. Particularly for girls, there may occasionally be a preference for early marriage or family work over further schooling. Long-term educational outcomes may be impacted by these cultural norms, which may also limit educational prospects. Girls may enrol and retain at lower rates than males due to gender-based inequities in schooling. Cultural standards and societal expectations frequently prioritize males' education over girls', which can restrict girls' access to education and have an impact on their educational success.

Infrastructure and Resource Issues

The Vadderas community's schools deal with issues related to undersized classrooms, a lack of essential utilities (such as clean water and sanitary facilities), and a lack of space for extracurricular activities. These circumstances may impair the atmosphere for learning and have an impact on student achievement. Digital resources, instructional aids, and textbooks are among the key educational tools that are frequently in limited supply. Inadequate and outdated resources have an adverse effect on the standard of instruction and pupils' capacity to participate completely in the course work.

Government Policies and Programs

Although the goal of many government initiatives is to increase access to education, there may be variations in how these initiatives are carried out. Various problems, including limited money, poor oversight, and bureaucratic delays, may hinder the efficacy of these programs. It is essential that the government implement policies that assist underprivileged areas, such as midday meal programs, infrastructure development, and scholarships. However, things like administrative inefficiency and geographical constraints may restrict the accessibility and impact of these initiatives. The unique demands of the Vadderas community might not always be met by ongoing legislative and educational improvements. Improving educational achievements requires addressing the particular difficulties that the community faces and adjusting policies to better match the local environment. All things considered, overcoming these obstacles calls for an all-encompassing strategy that involves bolstering infrastructure, removing social and cultural barriers, addressing economic assistance, and making sure that government programs are carried out as intended. The community, government, and non-governmental groups must work together to overcome these obstacles and improve education in the Vadderas area.

Objectives

The single objective of this paper is to study the status of education among Vadderas in the village of Katepalli.

6. METHODOLOGY

A mixed method approach is adopted where the authors use both qualitative and quantitative methods (Bernard, 2006). In the qualitative approach, they used the interview method, focus group discussions, and ethnography. In terms of the quantitative approach, they used a semi-structured schedule to collect the data.

The Profile of Katepalli Village

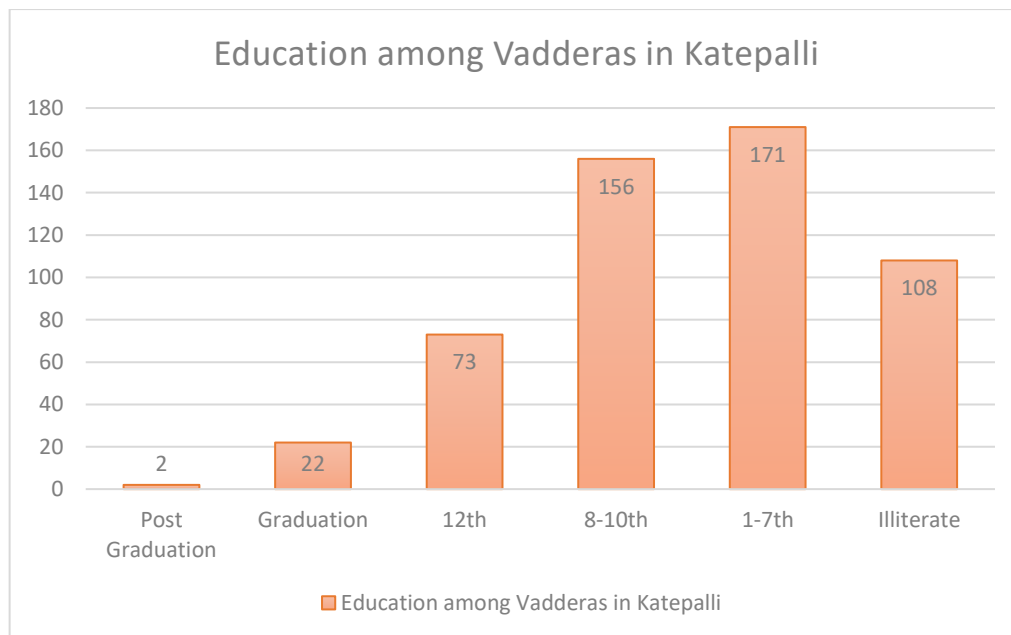
This hamlet is situated in the combined district of Nalgonda's Atmakur mandal. Traveling from Telangana's main city to the countryside takes over two hours. In the village, there are more than 532 Vaddera homes. CC Road connects the settlement. In addition to other essential amenities like power and drinking water, there is a Panchayath building. In the settlement, there is an elementary school. The kids travel to the next town for their high school education. The majority of the village's homes are fixed structures with one or two rooms that are made of concrete. The communal god of Vadderas, Eedhamma, is worshipped in almost four temples. The community is home to residents from neighbouring places in addition to Vadderas. While the sarpanch is a member of Vadderas, the bulk of the population is from other communities. The bustling village of Katepalli is located in the Atmakur mandal in the Telangana combined district of Nalgonda. Katepalli can be reached from Hyderabad, the capital city, in about two hours along a well-kept CC (Cement Concrete) road that links it to other towns and the larger district network. Over 532 families, primarily from the Vaddera group, reside in the settlement. These homes are distinguished by permanent, concrete structures that usually consist of one or two rooms. This illustrates the village's rather steady and well-established residential layout. Although people from the Vaddera group make up the bulk of the population, people from other communities also dwell in Katepalli. The village's rich cultural tapestry is enhanced by this variety. The Panchayath building in the village acts as the hub for administrative and local government activities. This facility is essential to the administration of neighbourhood issues and the execution of development initiatives. Essential utilities like power and clean drinking water are available in Katepalli. The tenants' everyday lives and wellbeing depend on these amenities. Little ones in the hamlet can have their educational requirements met at the primary school. The pupils commute to the nearest town for secondary and high school education, as well as higher education. This setup demonstrates the village's dedication to education in spite of its physical constraints. The hamlet is the location of almost four temples devoted to the Vadderas' venerated communal god, Eedhamma. The religious customs and rituals of the community are reflected in these temples, which also function as significant cultural and spiritual hubs. Even though the Vaddera group is the majority in Katepalli, the present sarpanch, or village leader, is from a different community. This demonstrates the village's dedication to diversity and representation as well as the inclusive character of local government. Agriculture is the main economic activity in Katepalli and continues to be a significant source of income for many people. The local economy also benefits from artisanal and traditional crafts. In order to preserve social harmony and honour the hamlet's history, the village holds a number of religious and cultural activities all year long. Access to neighbouring towns and marketplaces is made easier by the CC road connecting the hamlet, which is essential for both commercial and educational endeavours. All things considered, Katepalli is a community with an expanding infrastructure base,

rich cultural traditions, and a strong sense of identity. Its fusion of antique customs with contemporary conveniences illustrates both its historical heritage and its adaptability to current demands.

Educational Status of Vadderas

In quest of better employment possibilities, a large number of younger Vadderas from the hamlet have moved to neighbouring cities. The need for better economic conditions and the scarcity of local job opportunities are the main drivers of this movement. The younger generation leaves the hamlet in search of possibilities outside of their traditional community, causing a brain drain. The majority of the Vadderas in the village are illiterate from the first generation. The historical socioeconomic circumstances, such as restricted access to educational resources and financial limitations, are to blame for this lack of formal education. The obstacles of pursuing higher education were confronted by the second generation. This generation has a high rate of school dropouts, mostly as a result of financial hardships and the need to support their families. The high dropout rates in this category were caused in part by financial difficulties and a dearth of support structures for schooling. There has been a movement towards better educational engagement represented by the third generation. The fact that more youngsters from this age are going to school now seems to be a reflection of the steady advancements in educational awareness and access. Retention rates and educational quality, however, continue to encounter difficulties. Inequalities between genders in schooling are common. Once a girl reaches puberty, usually around the ninth standard, she frequently leaves school. It is expected of females by cultural norms and family expectations that they concentrate on household duties and be ready for marriage. Girls showed a desire to continue their education but were forced to drop out of school to learn home responsibilities, according to a focus group discussion. One participant said, "We all liked school and were friends, but our parents forced us to drop out in the eighth grade so we could learn how to cook and take care of the house in preparation for marriage." Merely two youths from the village have finished their post-graduation studies, suggesting that higher education is still uncommon among the Vadderas people. This low figure demonstrates the considerable obstacles the community faces in pursuing higher education. There are individuals in twenty-two families who have earned their diploma. Even while this is a noteworthy accomplishment, it only accounts for a small portion of the society and highlights the difficulties in obtaining higher education. There are members in most homes who left after the sixth standard. This pattern is a reflection of structural problems with social forces, the economy, and the absence of a helpful educational framework. 108 homes, or a large share of the town, still lack any literacy at all. This degree of illiteracy emphasizes the Vadderas' ongoing educational struggles and the necessity of focused measures to raise literacy and enhance educational results. The intricate interaction of historical, economic, and cultural elements is reflected in the educational standing of the Vadderas community. Even if things have changed in the last few years, there are still a lot of problems, especially when it comes to gender inequality, financial limitations, and restricted access to higher education. A broad strategy is needed to address these problems, including community involvement, regulatory changes, and support initiatives that improve educational access and retention. For a better living, the younger Vadderas in the village moved to the adjacent cities. With MGNREGA, the elder generation is involved. The Vadderas from the first generation have no literacy at all. The majority of the second generation of Vadderas are dropouts. Children from the third generation are currently enrolled in school. One of the younger Vadderas said, "My family is very poor and I had to drop out concerning my family's financial situation," in response to a question about why he had left school.

Once they reach puberty, girls are married, and the majority drop out after the eighth grade. "We are all friends and were very happy when we were going to school, but in our eighth standard our parents made us drop out to make us learn cooking and other household chores so that we can run our household once we get married," one of them stated during the focus group discussion. Vadderas' level of education is clearly shown in the accompanying graph. Just two children in the home have completed their post-graduation education. On the other hand, children in 22 homes have graduated. After the eighth standard, the bulk of the houses stopped attending. 108 families have no literacy at all.



Graph No-1: Graphical Representation of Status of Education Among Vaddera Households

The graduated and post-graduate students who ever were residing in the village were also involved in their community-based occupation that is stone-cutting and soil-digging. When questioned about choosing some other livelihood that could give them a better livelihood a post-graduate said, *“We have prepared for government exams but unfortunately the exams got canceled and to try for the private jobs we need to have better communication skills in terms of English which we don’t. Even though we stayed in Hyderabad for more than six months to get a better livelihood we just ended up doing part-times in hotels. Hence, we came back and started pursuing our traditional occupation. We felt at least this way we could stay in our village and with our family.”*

Vadderas rely only on their physical prowess to support themselves. They also have to deal with explosives to shatter the stones, which makes their job extremely perilous. Regretfully, people risk losing their lives or major bodily parts if an accident happens. Due to accidents, several families in the community no longer have a primary provider, and they struggle every day to make ends meet. The youngsters in these homes, both male and female, are leaving school early and working long hours to support the family.

Migration

They come to cities and live in slum regions because they believe there would be better possibilities for survival there. Because of the unsanitary circumstances, children in these locations are susceptible to a variety of illnesses. Additionally, the parents bring the kids to the building sites where they work as workers. This serves as an additional justification since, despite enrolling their kids in school, they are forced to remove them when their work at the building site is over. These terrible people are enduring everything in silence in this way.

7. CONCLUSION

Vadderas are very hard-working people who were subjected to all kinds of discrimination. Even after 75 years of independence, they are still at the bottom-most point in terms of development. No policies have been implemented so far by the government to make their lives better. Education which is expected to be the basic right given by the constitution to every single person on this land Vadderas are unable to avail it. Their livelihood had been stone-cutting and soil-digging for many generations. Technology advancement led them to buy medium-sized drilling machines which are availed by only a few Vadderas that too through the help of private finance companies. Even though they work hard daily and the income they get is meager surviving with that amount of money itself is difficult. The government needs to intervene and make policies for their development. Proper job facilities should be provided to the educated Vadderas so that the next generation of youngsters feels motivated to pursue higher education. Education is the only means by which Vadderas can be pulled out of poverty which further helps in the development of the country.

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