

# Socio-Economic Status of the Vaddera Community in Telangana State: Findings of an Empirical Study



Laxman Rao Sankineni  
Parupally Anjaneyulu



**CENTRE FOR ECONOMIC AND SOCIAL STUDIES**  
(Planning Dept, Govt. of Telangana & ICSSR – Ministry of Education, Govt. of India)

**BEGUMPET, HYDERABAD**

**April, 2022**

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Authors : Laxman Rao Sankineni and Parupally Anjaneyulu

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## Foreword

The Centre for Economic and Social Studies (CESS) was founded in 1980 to undertake research in the field of economic and social development in India. The Centre acknowledges that a comprehensive study of economic and social development issues requires an interdisciplinary approach which involves researchers from various disciplines. The focus of the Centre has been on policy-relevant research through empirical investigations with robust methodologies. Drawing on the domain specializations of the faculty, CESS has made significant contributions to Social Science research in several areas, viz., economic growth and equity, agriculture and livestock development, food security, poverty measurement, evaluation of poverty reduction programmes, environment, district planning, resettlement and rehabilitation, state finances, education, health and demography. In recent times, the research has expanded to vulnerable groups and inclusive development. The publications portfolio of CESS comprises books, journal articles, working papers and monographs covering a broad range of domains and thematic areas. Monographs essentially contain the findings of research studies and projects carried out at the Centre. They provide an opportunity for CESS faculty, visiting scholars and students to disseminate their research findings in an elaborate format.

This monograph titled, *Socio-Economic Status of the Vaddera Community in Telangana State: Findings of An Empirical Study*, embodies the results of an empirical study of the Vaddera community in the State. The study, first of its kind in the State, comprehensively captures the current status of the community through both quantitative and qualitative methods. Earth work (digging) and stone work (cutting and shaping), the traditional activities of the Vaddera community, are in a transition. The study has documented the importance of the traditional occupations as a livelihood option and the challenges encountered by the households pursuing them.

The study's holistic approach highlights evidence-based areas that need immediate policy interventions to enhance the Vaddera community's livelihoods. These include certain policy imperatives, such as: relaxing the applicable provisions of regulatory laws connected with resources (quarries in particular) that are traditionally relied upon by the community; the Vaddera community's hereditary activities have been negatively impacted by a lack of technological upgradation; waiver of high EMD (Earnest Money Deposit) requirement for bidding civil contracts under the government; increased coverage of the Vaddera households under the BC Corporation's Economic Support Scheme (ESS); and ensuring that welfare interventions, particularly social protection initiatives, are more inclusive of the community.

There is a compelling need to strengthen the community's co-operatives so that the institutional network can be used to advance the community's livelihoods. Increased financial commitments from the State Government could go a long way towards enabling the community members to purchase modern equipment. Upskilling and diversification are need of the hour which can enable the community to exploit the in-demand services and activities.

Similarly, policy initiatives are required to improve the community's educational levels as well as to provide adequate political representation. Since the community shares several characteristics with the Scheduled Tribes of the State, the community's aspiration to be included in the ST list deserves sympathetic consideration. In conclusion, the monograph offers evidence-based policy proposals that can be implemented to improve the Vaddera community's socio-economic status. Similar studies covering other occupational communities in the State are needed (see CESS monograph on the Kummari community in Telangana State) in order to design and implement targeted and tailored policy initiatives.

What is more, given the large number of Backward Castes in Telangana State (130 in all), in-depth studies, such as the present one, focusing on individual communities is need of the hour to scientifically ascertain the relative socio-economic status of each of the communities. I hope that the stakeholders, policy makers in particular, find this study useful and will take forward the actionable recommendations it presents.

**E. Revathi**  
Director, CESS

## *Acknowledgements*

This monograph on “Socio-Economic Status of the Vaddera Community in Telangana State: Findings of an Empirical Study” is an outcome of a brainstorming session organised on the theme and the primary data collected from five undivided representative districts of Telangana State. The study is an attempt to empirically assess the socio-economic status of the Vaddera community and to capture the perspectives of all stakeholders. The core objective is to come up with evidence-based policy recommendations towards promoting the traditional work and enhancing the livelihoods of the Vaddera community in the State. As part of the study, we have benefited from the support and encouragement of several individuals and institutions, without whose help the study would not have been possible.

We are grateful to Prof. E. Revathi, Director, CESS for her constant encouragement and guidance at every stage of the study. We gratefully acknowledge the proactive initiative of Shri Marri Rajasekhar Reddy of MLR Institute of Technology, Hyderabad, for initiating and supporting the study and constantly extending the required co-operation.

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## **Acronyms and Abbreviations**

APWALTA	Andhra Pradesh Water, Land and Trees Act
APBCCFCL	Andhra Pradesh Backward Classes Cooperative Finance Corporation Limited
BPL	Below Poverty Line
CESS	Centre for Economic and Social Studies
Cr	Crore
DNCs	Denotified, Nomadic and Semi-Nomadic Communities
DNTs	De-notified Tribes
DWBDNCs	Development and Welfare Board for the Denotified, Nomadic and Semi-Nomadic Communities
ESS	Economic Support Scheme
FGDs	Focus Group Discussions
GOs	Government Orders
HHs	Households
HIV/AIDS	Human Immunodeficiency Virus & Acquired Immune Deficiency Syndrome
HMDA	Hyderabad Metropolitan Development Authority
ICT	Information and Communication Technology
ITI	Industrial Training Institute
LIC	Life Insurance Corporation
LPG	Liquefied Petroleum Gas
MGNREGA	Mahatma Gandhi National Rural Employment Guarantee Act
MGNREGS	Mahatma Gandhi National Rural Employment Guarantee Scheme
MBC	Most Backward Classes
MPP	Mandala Praja Parishad
MSME	Micro, Small & Medium Enterprises
NGO	Non-Governmental Organisation
NTs	Notified Tribes
OBC	Other Backward Class
OU	Osmania University
PDS	Public Distribution System
PG	Post Graduate
PHC	Primary Health Centre

RDO	Revenue Divisional Officer
SC	Scheduled Caste
ST	Scheduled Tribe
SHGs	Self Help Groups
Sq. Ys	Square Yards
TS	Telangana State
TSBCCFC	Telangana State Backward Classes Cooperative Finance Corporation
TSMDCL	Telangana State Mineral Development Corporation Limited
WASH	Water, Sanitation and Hygiene
ZPTC	Zilla Parishad Territorial Constituency

## EXECUTIVE SUMMARY

In Telangana State, the Vaddera community is one of the 130 Backward Castes which is classified under the BC–A category. The category comprises “aboriginal tribes, *vimukta jatis*, nomadic and semi-nomadic tribes”. The community is spread across the State and the population of the Vadderas is about four lakhs, accounting for around 1.1% of the State’s total population. The community still predominantly pursues its traditional occupations. Based on the type of traditional work, the Vadderas can be broadly divided into two sub-groups, namely, *Banda* (stonework) Vaddera and *Matti* (earthwork) Vaddera. The former work as stone cutters, while the latter are engaged in digging and excavation for wells, tanks and foundations - including diverse construction related activities of late.

The Vadderas are among the poorest and the most vulnerable occupational communities of the State. The community is caught in a vicious circle characterised by low incomes, low educational and skill levels, lack of occupational diversity, financial incapacity to adopt technology, seasonal migration and gross under-representation in formal employment and legislative and governance institutions. As a result, the community has not been able to break into a higher socio-economic trajectory. And the hereditary construction related activities are increasingly becoming less dependable on account of unfavourable regulatory policy environment, lack of skill and technology upgradation, competition from other communities and grossly insufficient allocations and financial support from the State Government.

### **Methodology**

The study empirically examines the socio-economic status of the Vaddera community in Telangana State and the challenges that they encounter. There are no studies focusing exclusively on the livelihoods of the Vaddera community in both Telangana and Andhra Pradesh. Based on the findings, the study suggests the way forward for enhancing the livelihoods of the community. The study covered six representative districts; 10 mandals and 10 locations (villages and urban wards) were purposively selected from the sample districts - based on the availability of the Vaddera households. A total of 150 households were covered, selecting 15 households from each location. Qualitative insights were gained from structured interactions with the community members and other stakeholders.

### Core Objectives of the Study

- To map the basic demographics of the Vaddera community and document their socio-economic status, including their access to key Government schemes.
- To assess the status of traditional occupations of the community and the constraints and opportunities associated with them and to come up with policy priorities.
- To analyze the role of the Vaddera Cooperative Societies and public institutions in promoting the livelihoods of the community and to suggest a way forward for the enhancement of their livelihoods.

### Demographics and Basic Amenities

The family size of the community is 4 and the sex ratio is 1,083. Close to half (46%) of the population falls under the most productive age category of 24-59 years. Home ownership is relatively low which stands at 86% and the rest live in rented houses. Only a fourth (26%) of the households live in *pucca* houses and the remainder live in *semi-pucca* (58%) and *kutchra* (16%) dwellings. Overall, 65% of the households have a drinking water facility within the house premises and the corresponding proportion is significantly lower in urban areas at 47%. Only 20% of households have a separate kitchen. A majority (68%) of the households have toilets within the premises but most of the households do not have running water facility in the toilets; and mere 37% of the houses are connected to the sewerage system. Some sample households (5%) have no electricity connection and nearly a tenth of them do not use LPG for cooking.

### Education and Work Participation

Literacy level of the Vaddera community stands at 64%. The largest segment of the population (28%) have studied up to 10<sup>th</sup> class, and less than a fifth of them (17%) studied up to primary level and only 3.7% of them are graduates; and the share of post-graduates is way below 1%. School dropout rate is relatively high in the community as 10% of students drop out before completing 10<sup>th</sup> grade; the rate is higher among earth workers on account of migration. Findings related to work participation status (for 15-65 age group) highlight the fact that the traditional occupations constitute by far the most important primary occupation – pursued by nearly 90% of the workforce. With regard to the secondary occupations (reported by only 30%) the pattern shows that nearly 70% of them work as agriculture labourers. Mere 20% of them reported agriculture

as a secondary activity. Agricultural land ownership is very low as 68% of the Vaddera households are landless; even among the landed the average landholding is just one acre. And most of the landed households do not have access to reliable sources of irrigation.

### **Household Income and Expenditure**

The poverty and marginalization of the Vadders is reflected in their incomes - the annual mean household income of the community is Rs 1,31,673; and the corresponding figures for urban and rural areas are Rs 1,46,866, and Rs 1,25,162 respectively. Stonework households reported marginally higher incomes (Rs 1,34,837) relative to their earthwork counterparts (Rs 1,19,414). The household consumption expenditure of the community indicates that food is the most important item of expenditure which accounts for 36% of the total household spending. In other words, food, health, and education together represent almost two-thirds of the regular household spend among the Vadders.

### **Access to Government Schemes**

The coverage of the Vaddera households under key government schemes presents a mixed picture. When it comes to social safety nets (mainly *Aasara* pensions of the State Government), 70% of the eligible households are left out of old age pension while all the eligible households are covered under widow, single woman and disability pensions. The coverage is very high concerning food security system (PDS) and the associated health care (*Aarogyashri*) initiatives with 90% and 80% of the households respectively. A third of landowning households are not covered under Rythu Bandhu scheme and 84% of the eligible farmers are covered by the add-on Rythu Bima scheme. With regard to the membership in the women's SHGs (Self Help Groups), overall 38% of the households have been left out of the institutions and the corresponding proportion is more than half in urban areas. Only a third of the Vaddera households reported job cards under the MGNREGS and 70% of the card-holding households have actually worked under the scheme.

### **Traditional Occupations**

Close to 90% of the Vaddera workforce is engaged in the traditional activities of stonework and earthwork which, on average, account for 78% of the household income. All the sample households are willing to continue the traditional occupations in the absence of alternatives. Nearly 40% of the households pursue earthwork and the rest



(60%) are engaged in stonework across rural and urban areas. On average, earthwork provides 151 days of employment in a year while stonework offers 202 days. The average wage (Rs 441) of earth workers is far greater than that of stone workers (Rs 294). The Vadderas of urban areas receive higher wages than their rural counterparts in both earthwork and stonework streams.

The hereditary occupations have been adversely impacted by modern technology. All sample households were unanimous in reporting that modern technology—in the form of proclainer, JCB, compressor, crushers, blasting material, tipper, and tractors—has negatively impacted their livelihoods. Only 5% of the households are in possession of modern equipment. Therefore, the community expects the Government to extend financial support for procuring modern machinery and tools.

Three-fourths of the earthwork households reported migrant members. Usually, the seasonal migration is undertaken between November and March to locations within the State and neighbouring States. Less than a fifth (17%) of the stonework households reported seasonal or short-term out-migration. The Vaddera migrants encounter harsh living and working conditions at their destinations. The vast majority of migrant workers (70%) stay at work sites in makeshift structures and the rest stay in or close to nearby habitations. An overwhelming 93% of migrants reported hardships and constraints such as those related to WASH (Water, Sanitation and Hygiene), wages (absence of wage advances and delays in payment) and health issues.

The Vadderas eke out a precarious living through traditional activities owing to inadequate and unreliable opportunities. Migration exacerbates their vulnerability exposing them to a range of risks and deprivations. The Vadderas are unable to mechanize their operations on account of financial incapacity and lack of financial support from the State Government. The existing regulatory policy environment is unconducive to hereditary occupations. The following Act and the GOs are particularly relevant in this regard: (1) The Andhra Pradesh Water, Land and Trees Act, 2002 (the WALTA 2002); (2) the G.O. No 38 of 2015; and (3) the G.O. No 48 of 2017. Certain provisions of these policies are restrictive and hence impede the community's access to traditional livelihoods.

### **Co-operatives and Other Institutions**

Officially, there are 671 Vaddera Co-operative Societies in the State. But close to a half of the surveyed households are not members of these village associations. Most grassroots level caste co-operatives or associations continue to remain dormant, lacking the capacity and the resources to promote the traditional occupations and interests of the community. Migration and the lack of common space (community halls) for meetings are other factors adversely affecting these institutions. An overwhelming 93% of the respondent households do not have knowledge about the State Vaddera Co-operatives' Federation and its activities. A majority of the Vaddera households still remain uninformed about the schemes implemented by the BC Corporation. There are no influential leaders and role models among the Vadderas to either lead or guide them or lobby with the government systems.

Only 3% of the households have received financial assistance for self-employment schemes such as the ESS (Economic Support Scheme). This indicates the limited reach of the BC Corporation and the deficits among the Vaddera community with respect to the requisite education, skills and resources to launch own ventures. On account of the absence of regular and sufficient allocations to the Vaddera Cooperative Federation, the institution is unable to promote the livelihoods of the community. Since the formation of Telangana State, the Government has allocated Rs 64.28 crore to the Vaddera Federation for extending financial assistance to the Vaddera societies. A total of 80 Vaddera societies and 3,432 beneficiaries have been covered across the State. Since 2019-20, the Vaddera Federation has not received budgetary allocations from the State Government.

### **Key Recommendations**

- (1) The State Government needs to evaluate and amend the regulatory policies that impede the traditional occupations of the Vadderas; such as (1) The G.O. No 38 of 2015; (2) the G.O. No 48 of 2017; and (3) The WALTA 2002.
- (2) The Vadderas do not have access to exclusive open spaces that can be used as dump yards. The State Government needs to allocate dumping yards on the outskirts of urban and rural areas to address the constraints encountered by the community.
- (3) Lack of technology adoption has resulted in adverse effects on the hereditary activities of the Vaddera community. The community members should be provided financial assistance to procure modern machinery and tools through tailored interventions.

- (4) In view of the increased vulnerability of the Vadderas to accidents and diseases, there is a need to cover them under new insurance products or incorporating special features into the existing policies.
- (5) The Vadderas retire from work relatively early in life. Members of the Vaddera community who are eligible should be covered under social security pensions on par with other Backward Castes such as weavers and toddy-tappers.
- (6) The Vaddera community should also be recognized by the Labour Department in order to provide social security and insurance benefits by issuing ID cards on par with other recognised occupational castes.
- (7) Civil contractors from the Vaddera community should be waived from the EMD (Earnest Money Deposit) requirement up to Rs 10 crore.
- (8) There is a need to raise the coverage of the Vaddera community under the Economic Support Scheme (ESS) of the BC Corporation. Purchase of modern equipment related to traditional work should be allowed under the ESS.
- (9) In order to make the livelihoods of the Vadderas more dependable and sustainable, upskilling and diversification is need of the hour. Some in-demand and gainful opportunities include: floor laying (marble, tiles and stone), wall cladding (stone and tiles), stone carving including idol making, and marble and granite trade.
- (10) The Vaddera community is unable to compete with other numerically dominant occupational castes in education and employment domains. To ensure representation of the Vaddera community, the government needs to launch special drives to accord preferential priority to the community.
- (11) Although the State Government allows the Vadderas to exploit quarries by allotting some royalty-free quarries to them, the community is unable to benefit from the policy due to a variety of constraints. Evidently, there is an urgent need to allot more rent-free quarries to the community and follow it up with financial assistance.
- (12) The State Government should popularize and promote the use of stone sand or crushed sand by awarding supply contracts to the Vaddera community; and the Government can incentivize the real estate developers for uptaking stone sand.

- (13) There is a clear case for financially strengthening the Vaddera Federation with adequate and reliable budgetary allocations.
- (14) The awareness levels of the Vaddera Community about the government schemes and interventions for the socio-economic upliftment of backward and occupational communities are very low. There is a need to reach out to the community with IEC (Information, Education and Communication) initiatives.
- (15) Both physical infrastructure and access to social infrastructure in the Vaddera localities (colonies and *bastis*) should be improved.
- (16) To redress the political under-representation of the Vadders, qualified members of the community may be considered for nominated positions.
- (17) The Vaddera community shares several characteristics with other non-*Adivasi* (non-indigenous) communities which have been included in the list of Scheduled Tribes in Telangana State (such as Lambada, Yerukala and Yanadi). The other Denotified Tribes (such as the ones listed above) were included in the list of STs while the Vadders were categorised under BC-A Group.
- (18) In light of the above evidence, the representations from the Vaddera community for their inclusion in the list of Scheduled Tribes deserve earnest and sympathetic examination from the State Government.

## CHAPTER-1

### INTRODUCTION

#### 1. 1. The Context of the Study

Historically Indian society is an occupation-based hierarchical caste system. According to Andre Beteille (1965), the defining feature of caste system is its hereditary nature; and the pursuits and activities related to traditional occupations and skills are placed in a hierarchy. In India, there are 2,479 Backward Class communities; and 40% of the communities are listed under the Most Backward Communities (MBCs). Maharashtra has the highest number of Backward Castes (256), followed by Karnataka with 199 communities, Odisha with 197 communities and Tamil Nadu with 182 communities. And Manipur State has only 4 Backward Castes (Ministry of Social Justice, Government of India, 2019).

Social groups with traditional occupations such as *Mangali* (barber), *Chakali* (washerfolk), *Vaddera* (stone-cutters), *Mera* (tailor), *Medari* (basket makers), *Yadava* (traditionally cowherds and small ruminant keepers), *Padmashali* (weavers), *Gouda* (toddy-tapper), *Vishwabrahmins* (group of occupational castes such as goldsmiths, blacksmiths and carpenters), *Uppara* (traditional salt-makers), and *Kummari* (potter) perform certain functions and provide services to other communities in the countryside and in return they are remunerated with in-kind or cash payments. For generations, the caste system restricted the individual freedom to choose occupations and livelihoods according to one's talent, choice, or interest. Inevitably, one had to follow one's caste occupation irrespective of its economic and social disadvantages. Consequently, the caste occupations survived for centuries which continue to determine the relative status, role, and power of an individual in a stratified society by birth (known as "ascribed status") and not by merit or accomplishment or talent (known as "achieved status").

The nature of production activities and services led to cultural differentiation among castes which determined their relative position in the traditional social hierarchy. However, these occupational castes, over the years, contributed to the enhancement of the economic status of other communities and they have made significant contributions to the growth of the economy in general and rural economy in particular.

The post-Independence period has witnessed rapid changes in the occupational structure. The shifts in the occupational structure can be attributed to the planned and targeted development strategies and programs in different sectors, introduction of modern technology in agriculture and other traditional occupations, entry of private investment in occupational activities, and the new livelihood avenues opened up by the rising educational levels. Migration of youth, particularly from the occupational communities, to urban locations in search of a better future leaving traditional occupations to the older generation has also contributed to the relegation of the traditional occupation to a secondary status. The other communities such as upper castes (in the traditional hierarchy), also ventured into the traditional activities with high investments and modern technologies. The older generations, with traditional but mostly obsolete skills and meagre investments, were unable to compete with modern technologies, products, and services; as a result, they remained under-employed and poor.

## 1.2. The Vaddera Community

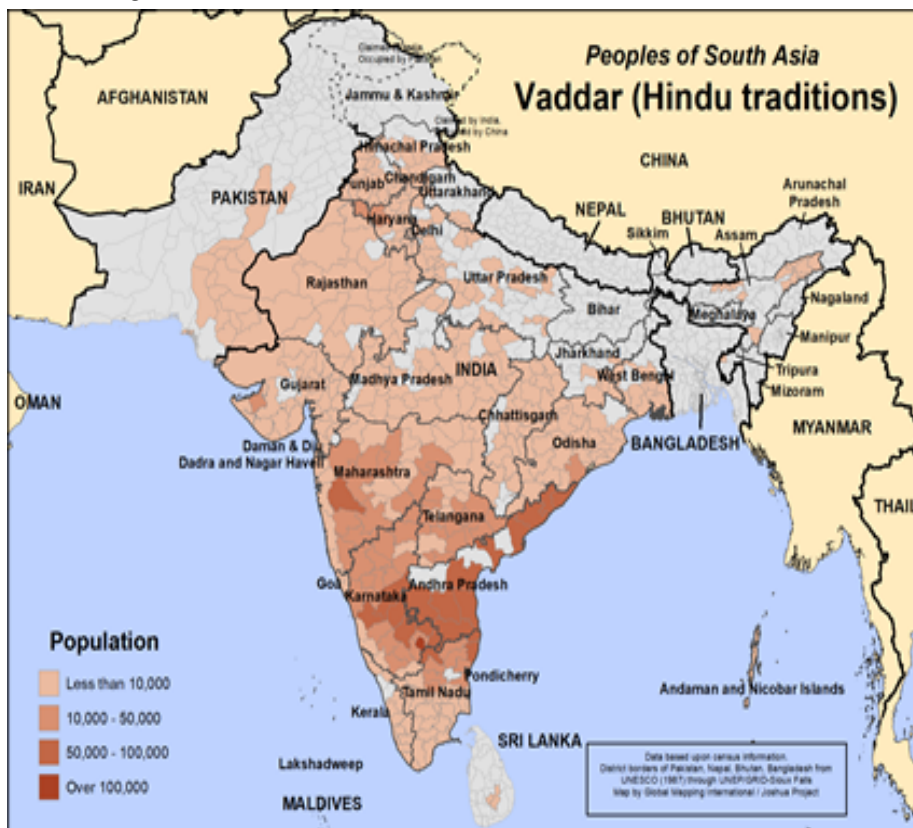
The Vaddera community originated during the Eastern Ganga Dynasty which later became Gajapathi Kingdom (Odisha region). Later on, they migrated to Southern States, namely, Telangana, Andhra Pradesh, Tamil Nadu and Karnataka; and western States such as Maharashtra and Gujarat (see fig 1.1). They are called by different names in various States and classified under different castes and tribes. They have been categorised as Scheduled Castes in Bihar, Chandigarh, Delhi, Haryana, Himachal Pradesh, Jharkhand, Karnataka, Madhya Pradesh, Maharashtra, Odisha, Punjab, Tamil Nadu, Uttarakhand and Uttar Pradesh, while they have been classified under Scheduled Tribes in Odisha. The community has been classified under De-notified and Nomadic communities in some States. It is estimated that there are close to 40 lakh Vaddera people living in different States of the country.

In Telangana State, the Vaddera community is one of the Backward Classes which is classified under BC–A category. The community is spread across rural and urban areas of the State accounting for a total population of around 4 lakhs. The community remains among the most backward and vulnerable in the State experiencing social and economic marginalisation and gross political under-representation. At the same time, the community continues to sustain its own rituals and customs. The map showing the spread of the Vaddera community across India is presented through figure 1.1.

### 1.3. Perspectives on the Vaddera Community

According to Edger, the word Vodde or Odde was coined from the Sanskrit word Odhra. The book “Castes and Tribes in South India” (Edger 1909) reports a legend on the Oddes or Vadders. When Siva and Parvati were walking on a sultry day upon the earth, they got very thirsty and sweaty. The drops of perspiration which fell from Siva were changed by him into a man with a pick and crowbar, while those falling from Parvati turned into a woman carrying a basket. The man and woman quickly sunk a well, and with the cooling waters from the well the god and goddess refreshed themselves; and in gratitude promised the labourers certain gifts, but the nature of which is not known, but neither was satisfied, and both grumbled, which so incensed Siva that he cursed them that they and their descendants should live by the sweat of their brows.

Fig 1.1: Distribution of the Vadders in South Asia and India



Source: *joshuaproject.net*, Map Design: Joshua Project-2021- Data based upon census information. (District borders of Pakistan, Nepal, Bhutan, and Bangladesh are from the UNESCO (1987) through the UNEP/GRID-Sioux Falls Map, by Global Mapping International / Joshua Project)

According to another legend narrated in the same book, the Vadderas were employed by God, who had assumed a human form, and was living amongst them. On one occasion, the God had to perform certain ceremony, so he gave the Vadderas an advance of three days payment and ordered them not to worry him. But they failed to do so, and were accordingly laid under a curse to remain poor for ever.

Stuart (1894) who authored “Manual of the North Arcot District” mentions that the Oddes or Voddas were commonly called Wudders, engaged in quarrying stones, sinking wells, building tank bunds, and executing other works. As per the Census report 1871, they were also engaged in levelling of gravel for laying roads (for Public Works Department and Railways); involved in water management works such as deepening of irrigation tanks, removal of clay from tanks and canals; agricultural operations such as bunding and re-bunding (to retain the water in a specific place) on cultivable lands. They were also involved in rural artisan related occupations such as weaving of mats (used for sleeping) and baskets (thattalu) used for carrying the clay or any other agricultural produce; and umbrellas with palm leaves, which were used in all the seasons. Despite their multiple occupational skills, the society - during the British period and latter - labelled the community as thieves and stigmatised them which had adversely impacted their dignity and livelihoods.

During the colonial era, the community people were called thieves and robbers. This social stigma still continues, due to which the Vaddera people sometimes try to escape the police so as to avoid their arrest because they are treated as suspects by the police and people in general. Some studies also point out the drinking habit, bordering on alcoholism, among the Vaddera community.

#### 1.4. Vadderas as a De-notified Tribe

The Vaddera community is figured as part of the “De-notified Tribes” (DNTs) – also known as the *Vimukta Jatis*. The term “De-notified Tribes” denotes all those communities which were once notified under the Criminal Tribes Acts, enforced by the colonial British government between 1871 and 1947. These Acts were replaced by the independent Indian Government in 1952, and these communities were “de-notified”. The colonial administration perceived “criminal tribes” as those sections of people who traditionally commit criminal acts like stealing, robbery, dacoity and other such commission of non-bailable crimes in order to obtain a livelihood.



Following the de-notification of the so called “criminal tribes”, they have been included in one of the following social categories: Other Backward Classes, Scheduled Castes and Scheduled Tribes. All DNTs of Telangana State have been included under the OBCs or the SCs or the STs. And the Vadderas have been included under BC-A Group in Telangana. By contrast, a look at the official categorization of the Vadderas in other States shows that in addition to the OBCs, the Vadderas have also been included under the SCs by several States such as Tamil Nadu, Haryana, Maharashtra, Odisha and Jharkhand. The community still carries the stigma of denotified status. It may also be stated here that the Vadderas of Telangana have long been demanding the status of either Scheduled Tribe or Scheduled Caste which would provide them greater access to opportunities in different sectors.

According to Renuka Commission (2008), there are nearly 1500 nomadic and semi-nomadic tribes and 198 “De-notified Tribes”, who constitute nearly 15 crore population across the nation. Renuka Commission also highlighted that the Vadderas have been socially and economically marginalised and even now they are deprived of their basic human rights.

In 2019 the Ministry of Social Justice and Empowerment constituted a Development and Welfare Board for Denotified, Nomadic and Semi-Nomadic Communities (DWBDNCs). The Board has the following responsibilities:

- To formulate and implement welfare and development programmes, as required, for Denotified, Nomadic and Semi-Nomadic Communities (DNCs).
- To identify the locations/areas where these communities are densely populated.
- To assess and identify gaps in accessing existing programmes and entitlements and to collaborate with Ministries/implementing agencies to ensure that ongoing programmes meet the special requirements of the DNCs.
- To monitor and evaluate the progress of the schemes of the Government of India and the States/UTs with reference to DNCs.

The Ministry of Social Justice and Empowerment, Government of India, implements the following schemes for the welfare of the DNTs: (1). Dr Ambedkar Pre-Matric and Post-Matric Scholarships (2). Nanaji Deshmukh Scheme of Construction of Hostels for DNT Boys and Girls. As far as Telangana State is concerned, the Idate Commission

(constituted by Government of India) in its report submitted in 2017 listed 25 communities of Telangana under the DNTs/NTs/SNTs category. Against this backdrop, the DWBDNCs had forwarded the Commission's list of DNTs to Telangana Government requesting it to prepare a list of left out communities, if any, which are eligible to be accorded the DNTs status (supported by ethnographic studies or profiles). In this context, some Vaddera organisations of Telangana submitted representations to the State Government pleading that the Vadderas should be included in the list of DNTs.

### 1.5. Typology of the Vaddera Community

The Vaddera community is one of the most backward communities in Telangana State. It is known by different names in the State such as Vaddi, Vadde Raju or Vadde Rajulu; Vadde or Odde; Oddera, Oddilu or Vaddelu. Based on the type of work, the Vaddera community can be divided into two sub-groups, namely, Banda (stone work) Vaddera and Matti (earth work) Vaddera. The Banda Vadderas work as stone cutters, while Matti Vadderas are engaged in excavation of dug wells and tanks, often using cranes, compressors or tractors. Sometimes they are identified by their surnames (*Inti Peru*) such as Bellapu, Gandikota, Pallapu, Banda, Talloori, Dandugula, Vaddiraju and Basatti Vaddera. According to the *Castes and Tribes in South India* report, the *gotras* (clans) among the Vaddera people include - Arashina (turmeric), Huvvina (flowers), Honna (gold) and Akshantala (rice).

The Vaddera caste is divided into two main groups; these are: Kallu Vaddas and Mannu Vaddas. The report also states that there was no social intercourse of any kind or intermarriages between them (Mysore Census report-1891). According to "Criminal Classes in the Bombay Presidency" (1908), Telugu Vadderas are divided into four types, namely:

1. Bandi (Cartmen)
2. Kallu (Stone Vadderas)
3. Ghatti (Donga or thief and Takka or cheat)
4. Mannu Vadderas (earth workers)

The Kallu Vaddas consider themselves superior to the Mannu Vaddas (earth diggers). Unlike the Kallu Vaddas, the Mannu Vaddas or Bailu Vaddas are a nomadic tribe, squatting wherever they can find any large earthwork, such as deepening and repairing

tanks, construction of embankments and the like. The men wear half dhoti, shirt (*angi*) and rumal or turban (*talapaga*) while woman wear sari and metal bracelets and they eat all animals including pigs. Basically, these people were stone cutters and sculptors and lived in isolated places which are near to the villages or hillocks. The Vaddera people speak a peculiar dialect among themselves. The Oddes or Vadders are in some places Vaishnavites, in some other places Saivites. The Vaddera people worship deities such as Ellamma and Ankamma.

### **1.6. Brief Review of Literature**

A review of literature on the subject reveals that there are hardly any recent studies on the socio-economic status of the Vaddera community across the States. However, a few studies have been undertaken, especially on the Denotified Tribes in the country. According to Edgar Thurston (1909), some of the Vadders were involved in timber work, i.e. cutting trees and loading them on bullock-carts for transporting the timber out of the forest in the Nallamala hills, in Kurnool district. They were also engaged in rearing of animals, particularly pigs, which gave them income by selling its dung to farmers and also pork.

According to Lambert M. Surhone *et al* (2010), the Vaddera (alternatively Vadde or Vadderaju) is a caste in Andhra Pradesh, Tamil Nadu and other States in the country. In a few States it is called as Bovi community. The forefathers of the community were well diggers and daily labourers. The Vadders' ancestors were stonecutters and diggers. Their main occupation was either digging wells and canals or cutting stones to earn their livelihood. Today the status of the community has changed a lot.

But the proportion of the members of the community who are still doing their ancestral occupation of stone cutting or digging wells is on decline. Some of the members today are civil contractors. The National Commission's draft report on "Denotified Tribes, Nomadic Tribes and Semi-Nomadic Tribes of India, 2016" reports that Vaddaras and Donga Vaddaras are two of the Denotified Tribes in Telangana State. Other studies on the de-notified communities reveal that they suffer by being excluded from the government benefits, socio-political and development process, and are left with no status in the Indian society; it is therefore the government's responsibility to uplift them from their pathetic conditions" (Vijay, 2017).

In areas inhabited by DNT/NT communities, special measures should be taken in a time-bound manner by the authorities concerned to improve the educational status by introducing special schemes consisting of components like adult education, community libraries, playgrounds, vocational training centres, remedial teaching centres, parent and child counselling centres and the like (Idate Commission Report, 2017).

Further, the modern process of development has also failed to include the DNTs in its orbit. As a result, the DNTs continue to remain poor and marginalized. Sometimes their own closed, inward looking cultures also play a role in obstructing change and development (Korra 2017; Budhan 2000).

The study on “Caste and Financial Status: A Study of Denotified and Nomadic Tribes in Telangana State” observes that the Vaddera community is well known for their skills, value system, distinct lifestyle, arts, and crafts. Despite their formal eligibility to access reservations and other benefits, the majority population of these communities is still not able to benefit from their entitlements due to low literacy rate (Balaraju, 2019).

### **1.7. Significance of the Study**

As stated at the outset, there are no systematic studies on the socio-economic status of the Vaddera community in Telangana as well as erstwhile Andhra Pradesh States. However, there have been sporadic and non-academic documents and news features on the livelihoods of the community mainly highlighting the “plight” or “pitable status” of the community. The present study is an attempt—on the basis of empirical data and academic rigor—to comprehensively examine the socio-economic conditions of the Vaddera community, current status of the traditional livelihoods, their access to government interventions, and to propose a way forward for the betterment of their livelihoods.

### **1.8. Objectives of the Study**

1. To map demographic profile of the Vaddera community engaged in the traditional occupations across Telangana State and document their socio-economic conditions.
2. To assess the community’s level of access to Government schemes and interventions.
3. To examine the challenges and opportunities associated with the traditional activities.

4. To study the role of Vaddera Cooperative Societies and public institutions in the development of the community.
5. To suggest a way forward for the enhancement of the livelihoods of the community – in terms of policy options and priorities.

### **1.9. Methodology**

The study accorded due representation to the broad geographical regions of the State in the selection of districts by covering north, central, and southern parts of Telangana. The following districts were selected for the study - Karimnagar, Nizamabad, Nalgonda, Rangareddy, Mahabubnagar and Hyderabad - on the basis of advice and inputs from the community representatives regarding the spread of the Vaddera population. Following the same method, ten mandals from the sample districts and one village/urban ward from each Mandal were selected for the sample study. In sum, the rationale behind the selection of the sample locations was the availability of the Vaddera households pursuing traditional occupations.

Purposive sampling technique was adopted for identifying the Vaddera households which are into traditional activities in the selected villages and urban locations. From each village or urban location, a sample of 15 households was selected for data collection; thus the total sample size from the 10 study sites is 150 households. In each selected village or urban locality one Focus Group Discussion (FGD) was conducted with a cross-section of the community members. The primary data was collected through a structured questionnaire administered to the sample households. In addition to this, from each district, 3 respondents from caste cooperatives/associations or community elders were selected for strategic interviews.

### **1.10. Pre-Survey Brainstorming Session**

As stated at the outset, CESS organized a brainstorming session on *“Livelihoods and Socio-Economic Conditions of the Vaddera Community in Telangana State: Issues, Challenges and Way Forward”*, prior to the launch of this study. The kick-off event - in the form of a multi-stakeholder deliberation - was an attempt to identify the core issues and challenges confronting the Vaddera community in Telangana State and to come up with policy recommendations for the development of the community. This study was designed on the basis of key inputs emerging from the brainstorming session; the session focused on

the following themes:

- Livelihoods and socio-economic conditions
- Government policies, interventions; and the challenges and opportunities of modern technologies
- Role of Societies/Associations and other institutions in the development of the community
- Recommendations for the enhancement of the livelihoods

**Table 1.1: Sample locations and sample size of the study**

Districts	Zone	Mandal	Village or Ward	Location type	Sample HHs
Hyderabad	Central	Secunderabad	Vaddera Basti	Urban	15
Rangareddy		Shamirpet	Jawahar Nagar	Urban	15
		Keesara	Dammaiguda	Urban	15
		Tandur	Malkapur	Rural	15
Karimnagar	North	Mallial	Rajaram	Rural	15
		Metpally	Jaggasagar	Rural	15
Warangal	North	Gudur	Gudur	Rural	15
Nalgonda	South	Chandur	Teretupally	Rural	15
Mahabubnagar		Nawabpet	Malkapur	Rural	15
		Kothakota	Kanaipalli	Rural	15
<b>6 districts</b>	<b>4 Zones</b>	<b>10 Mandals</b>	<b>10 locations</b>	<b>3 Urban 7 Rural</b>	<b>150 HHs</b>

## CHAPTER-2

### DEMOGRAPHIC STATUS AND PROFILES OF SAMPLE LOCATIONS

#### 2.1 Introduction

The Vaddera community, as an officially recognised social group, is found in Telangana, Andhra Pradesh, Tamil Nadu, Maharashtra and some other States in the country. The Vadderas have traditionally been stone cutters and well diggers but many of them have had to diversify into agricultural labouring and construction related work. Increasing mechanisation of processes (which were done manually by the Vadderas)—mostly financed and managed by higher castes—has had mostly adverse impacts on the community which has limited capacity to adapt or diversify. More importantly, in the absence of empirical evidence, the successive governments have not been able to understand and review the actual socio-economic status of the community. This, in large part, has led to their inclusion in the list of Backward Castes instead of being designated as a Scheduled Caste or Scheduled Tribe.

There is a view among the community representatives that despite the availability of sufficient evidence to classify the Vadderas as a tribe, some States such as Andhra Pradesh and Telangana have not moved in the direction of designating them as either SCs or STs. It may be recalled here that during the Nizams' era, data about the Vaddera community was collected in Hyderabad State by the Census Department. The statistics show that the Vaddera people lived across Hyderabad State as they were found in both Maratwada and Telangana regions. Compared to Maratwada region, the Vaddera population was higher in Telangana region. During 1881 Census, there were 54,833 Vadderas in Hyderabad State.

#### 2.2. Vaddera Population: Historical Trends

As per the 1931 Census, the population of the Vaddera community in Hyderabad State was about 1.38 lakhs. The male population was 53% and the female population was 47%. The highest Vaddera population was recorded from Warangal district (18.5%) closely followed by Nalgonda (18.1%) district. The districts of Nizamabad (11.9%), Karimnagar (11.9%), Mahabubnagar (11.7%) and Atraf-i- Balda (11.0%) and Adilabad

(10.0%) had relatively high concentration of the Vaddera people, while the lowest shares of the Vadders were recorded in Medak (6.3%) and Hyderabad (0.9%).

**Table 2.1: District-wise Vaddera Population in Hyderabad and Telangana States**

District	1931 Census (Telangana region of Hyderabad State)					2020 Population (Telangana State)*	
	Total	%	Male	Female	Sex Ratio	Population	%
Adilabad	9357	10.0	4390	4967	1131	25000	6.3
Rangareddy			65000	16.3			
Atraf-i- Balda	10302	11.0	4787	5515	1152	-	-
Hyderabad	800	0.9	413	387	937	15000	3.8
Karimnagar	11133	11.9	5929	5204	878	50000	12.5
Mahabubnagar	11029	11.7	5734	5295	923	55000	13.8
Medak	5887	6.3	3499	2388	682	30000	7.5
Nalgonda	16902	18.1	8620	8282	961	50000	12.5
Nizamabad	11169	11.9	5223	5946	1138	45000	11.3
Warangal	17367	18.5	8290	9077	1095	40000	10.0
Khammam	-	-	-	-	-	25000	6.3
<b>Total Vaddera population(% in total population)</b>	<b>93946 (1.2%)</b>	<b>100%</b>	<b>46885</b>	<b>47061</b>	<b>1004</b>	<b>400000 (1.1%)</b>	<b>100%</b>
<b>Hyderabad State Vaddera Population</b>	<b>138082</b>		<b>70085</b>	<b>67997</b>	<b>970</b>		
<b>Hyderabad State total population</b>	<b>7554598</b>		<b>3863576</b>	<b>3691022</b>	<b>955</b>	<b>35003674 (total pop of TS – 2011 Census)</b>	

Source: Census 1931; \* data provided by Vaddera community representatives

### 2.2.1. Vaddera Population Growth (1881-1931 Censuses)

The Vaddera population increased by nearly 10,000 from 1881 to 1891. The Census data shows that there was 18% growth rate during the above period. Highest growth rate of more than 50% was noted during the 1891 to 1901 period; in absolute terms the Vaddera population increased from 64,000 to 100,000. During 1901-9011 Census



period, the Vaddera population topped 1.3 lakhs. In 1921, along with all other communities, the Vadders also recorded negative growth rate, i.e. -18%; as a result, the population declined to 1.07 lakhs. Between 1921 and 1931 period, the community witnessed nearly 30% growth rate (see table 2.2).

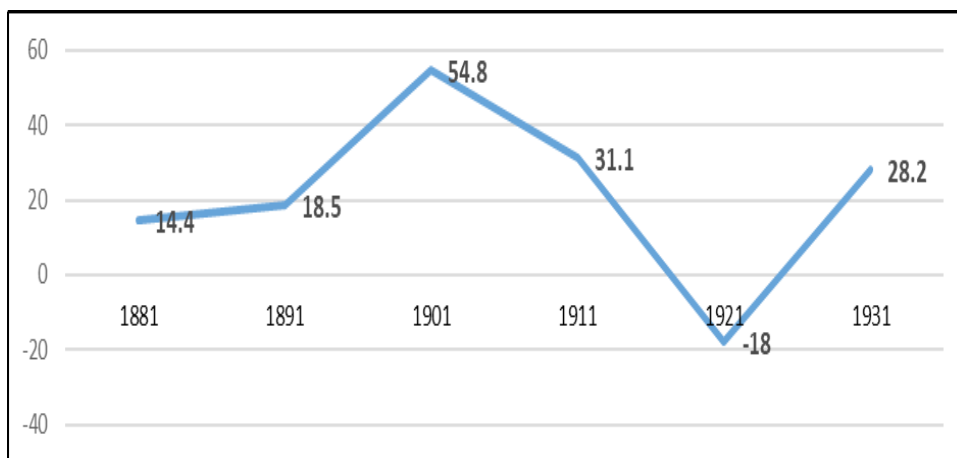
**Table 2.2: Vaddera Population and Growth Rates in Hyderabad State**

Year	1881	1891	1901	1911	1921	1931
Population	54833	64912	100570	131799	107668	138082
Growth	+14.4	+18.5	+54.8	+ 31.1	-18.0	+28.2

Source: Censuses 1911 to 1931

The Census 1931 collected caste-wise population across Hyderabad State (last Census to collect caste-wise data). The Census enumerated the Vaddera population at 1,38,082 in Hyderabad State. And 68% (93,946) of the Vadders were from Telangana region. It can be seen that the sex ratio among them was relatively high at 1095 females per 1000 males. Their population share in the total population of Telangana was 1.2% (see fig 2.1).

**Fig 2.1: Growth of Vaddera Population (from 1881-1931)**



Source: Censuses -1911 to 1931

According to the data shared with the study team by community representatives, presently (2020) the Vaddera community accounts for a population of around 4,00,000 in Telangana State. The highest Vaddera population is found in erstwhile Rangareddy (16.3%) district, followed by Mahabubnagar (13.8%), Nalgonda (12.5%), Karimnagar

(12.5%) and Nizamabad (11.3%) districts. Other districts, i.e. Warangal (10%), Medak (7.5%), Khammam (6.3%), and Adilabad (6.3%) have between 5% and 10% Vaddera population, while the lowest share (3.8%) is observed in Hyderabad district.

### 2.3. Profiles of Study Locations

The survey was conducted in 10 locations, i.e. seven villages and three urban localities from six districts. The villages are: Gudur (Warangal), Jaggasagar and Rajaram (Karimnagar), Kanaipalli and Pomal (Mahabubnagar), Malkapur (Rangareddy) and Theratpally (Nalgonda). The urban locations include Dammaiguda and Jawahar Nagar (Medchal District) and Manikeshwari Nagar (Vaddera Basti) from Hyderabad District (see fig 2.2). Profiles of the study locations are as follows:

(1) **Gudur – Vaddera Gudem:** Gudur is a small town and mandal headquarters in new Mahabubabad (Old Warangal) district located in agency area which is 55 km away from Warangal town. As per Census 2011, the location has 2,574 households with 11,174 population. Among the total population, male and female populations are 5561 and 5613 respectively. The SC and ST population is 600. The Census data shows that the sex ratio of the village is higher than the state average (988) which is recorded at 1009 females per 1000 males. The literacy rate is 57.4%, but female literacy is very low, i.e. 24.5%. Of the total households, 6% of the households (700 people) belong to the Vaddera Community and they reside nearly 2 km away, segregated from the main village.

(2) **Jaggasagar Village:** Jaggasagar is a village in Metpally Mandal in erstwhile Karimnagar District. Geographical area of Jaggasagar village is 910 hectares. The total households and population of Jaggasagar village are 946 and 3912 respectively. Among total population, male and female populations are 1898 and 2014 respectively. The Vaddera habitation is located nearly 2 km away from the main village. Regarding the Vaddera community, there are about 70 households living in Vaddera colony, which work out to some 100 families and nearly 400 population.

(3) **Kanaipalli Village:** Kanaipalli Village is located in Kothakota mandal of erstwhile Mahabubnagar district which has now been transferred to new Wanaparthy district. The total households and population of Kanaipalli village are 671 and 3265 respectively. Among them, 1673 (51.2%) are males and 1593 (48.8%) are females. A total of 13.3% (436) child (0-6 years) population is recorded. The literacy rate is 46.3% and it is very low among females (18.1%). The SC and ST population is 4.3% and 20.8% of the

total population of the village respectively. More than half of the population (54.8%) is in the workforce and engaged in different activities.

Vaddera Colony consists of about 100 households with a population of 400. Kanaipalli village falls under submergence zone under the “Shankara Samudram Reservoir” which has nearly two TMC water capacity. The State Government has agreed to increase compensation for building new houses from Rs 50,000 to Rs 1.25 lakh. The resettlement is expected to take place 1-2 km away from the existing village.

(4) **Malkapur Village:** Malkapur is a major GP in Tandur mandal in erstwhile Rangareddy district which has been transferred to new Vikarabad district. It is 12 km away from the mandal headquarters. It is also a border village between Telangana and Karnataka States. The total number of households of the villages is 1012. The population is 4322 of which males are 2240 and female are 2082. The shares of SC (6.3%) and ST (0.3%) populations are very low.

Fig 2.2: Telangana map showing the study locations



The sex ratio of the village is 929 which suggests that female population is lower compared to that of males. Nearly half (46.6%) of the village population is literate while female literacy is very low at 18.6%. Unlike other villages, Malkapur village has a high Vaddera Population, i.e. 2000. The numerical strength has enabled the Vaddera community person to be elected as Sarpanch of the GP. There are several quarries near Malkapur village providing great scope for the Vaddera Community to continue their traditional occupation.

(5) **Pomala Village:** Pomala village is situated in Nawabpet Mandal of Mahabubnagar district. The total number of households of the village is 711. Geographical area of Pomala village is 1467 hectares. The population is 3635 of whom males are 1830 and females are 1822. It has a favourable sex ratio, i.e. 1005 females per 1000 males. A half (50.1%) of the village population are literates while female literacy is lower. i.e., 40.4%. Pamela village has around 70 Vaddera households with a population of 300. There are no Anganwadi Centre (AWC) and primary school in Vaddera colony, which are located nearly two km away from the colony.

(6) **Rajaram Village:** Rajaram is a village in Mallial mandal of erstwhile Karimnagar district which has now been transferred to the new Jagtial district. Geographical area of Rajaram village is 2129 hectares. The total households of the village are 620. The population is 2250 of whom males are 1100 and females are 1150. The SC (4.0%) population is very insignificant and there are no STs. Half of the village area is under agriculture. Unlike other villages, Rajaram village has a higher Vaddera population, i.e. 1800 (450 households). The numerical strength has enabled their community person to be elected as Sarpanch of the GP. In the village, Upa-Sarpanch also belongs to the Vaddera community.

(7) **Theratpally Village:** Theratpally is a village in Chandur Mandal, Nalgonda District. It is located 29 km away from the Nalgonda district headquarters. Geographical area of Rajaram village is 2120 hectares. As per Census 2011, the village has 945 households with 3781 population. Among the total population, male and female populations are 1963 and 1818 respectively. More than half (53.2%) of the village population is literate while female literacy is very low at 22%. The SC population of the village is 12.4% and the ST (0.8%) population is insignificant. Among the total population, 55.3% of them are workers engaged in different sectors. Theratpally village has a relatively high Vaddera Population, i.e. 400 (100 households).

## **Urban Locations**

The study selected three Municipal wards under the GHMC jurisdictional areas/districts. The Vaddera concentration locations were purposively selected for the study. The three areas are: Dammaiguda (Sub-Urban), Jawahar Nagar (Medchal District) and Manikeshwari Nagar (Vaddera Basti) from Hyderabad District.

(1) **Dammaiguda - Bhavani Nagar:** Dammaiguda (Bhavani Nagar) is a Municipal ward in Dammaiguda Municipal jurisdiction in erstwhile Rangareddy district. It is located in Keesara mandal and has been reorganized from Rangareddy district to Medchal District. In Vaddera Colony, there are 400 households with 2500 population. Government school is located at Nagaram, which is nearly 2 km away from the main location.

(2) **Devender Goud Nagar - Jawahar Nagar:** Jawahar Nagar Municipality is located in erstwhile Rangareddy district which has been merged with Medchal district. Geographically Jawahar Nagar is spread over 24.18 sq. kms. The GP was constituted into Jawaharnagar Municipality in 2019. As per Census 2011, it has a total 16548 households with 48,216 population. Among total population, there are 20108 males and 28118 females.

The study location i.e. Devendar Goud Nagar Vaddera Colony is one of the Municipal wards of the Jawahar Nagar Municipality. It has 150 Vaddera households and nearly 600 Vaddera population. In this area, a majority of the families are migrants from Raichur district of Karnataka State. According to the village elders they (Vadderas) are listed under the Scheduled Castes (SCs) in Karnataka State, while in Telangana State they are listed under BC-A.

(3) **Manikeshwari Nagar:** Manikeshwari Nagar is located in Hyderabad city in Telangana State. It is popularly known as **Vaddera Basti**. It is situated close to Osmania University. The Vaddera settlers of the area migrated to the present location during the construction of Osmania University buildings. A majority of the Vadderas depend on the traditional occupations. Presently, a majority of the Basti houses are *pucca* in nature with G+2 or G+3 buildings; some houses have been rented out earning money for the owners. Students of Osmania University prefer to stay in the Basti and prepare for different competitive exams.

## 2.4. Summing Up

The demographic features of the study sites reveal that the locations have a multi-caste system and practice multiple occupations for livelihoods. The numerical strength of the community in a village is important to put pressure on the authorities concerned and claim rights over the natural resources. However, the Vaddera population is very small, making up some 1% of the State population. Therefore, their spread is very thin across the State. However, since the study locations were purposively selected, their shares are relatively higher. The sustainability of the traditional occupations of stone work and earth work is contingent upon the accessibility of rock sites and construction sites. Only six out of ten study locations have access to quarries. Since construction work is location-based the Vadderars either commute or seasonally migrate to work sites.

**Table 2.3: Demographic profiles of study locations (Vaddera Colonies)**

District	Location (village or urban ward)	Colony distance from main village or ward	Vaddera population*			
			Vaddera Pop	% of Total Pop	Male Literacy rate	Female literacy rate
Hyderabad	Manikeshwari nagar (U)	1 km	7000	35.0	73.8	37.8
Karimnagar	Jaggasagar (R)	2 km	400	10.0	67.9	50
	Rajaram (R)	500 m	700	31.0	60	51.3
Mahabubnagar	Kanaipalli (R)	500 m	400	11.0	58.3	40
	Pomal (R)	2 km	300	8.0	70.8	35.3
Nalgonda	Teretupally (R)	500 m	400	10.0	77.2	43.2
Rangareddy	Vaddera Colony - Dammaiguda (U)	500 m	4000	67.0	64	43.8
	Devendar Goud Nagar - Jawahar Nagar (U)	1 km	600	100	64	52.1
	Malkapur (R)	500 m	2000	46.0	57.8	40.5
Warangal	Gudur – Vaddera Gudem (R)	2 km	700	6.0	52.9	44.4
<b>Total</b>			<b>16500</b>	<b>27.8</b>	<b>64.6</b>	<b>44.1</b>

\*As reported by community representatives in the study locations; literacy rates are taken from study findings

Table 2.4: Basic demographic data of sample locations

	Rural Locations							Urban Locations			
	Rajaram	Theratpally	Gudur	Malkapur	Pomal	Kanaipalli	Jaggasagar	Manikeshwari Nagar*	Devendar Goud Nagar**	Bhavaninagar, Nagaram (CT)	
Households	420	945	2574	1012	711	671	1062	12324	10819	7393	
Population	1639	3781	11174	4322	3635	3265	4206	52527	44562	30502	
Children %	11.1	11.1	9.3	11.3	13.1	13.4	9.9	11.5	13.4	12.1	
SCs %	5.6	12.4	12.3	6.3	13.5	20.8	14.7	3.6	16.3	9.3	
STs %	0.0	0.8	43.7	0.4	18.6	4.3	0.1	0.4	3.1	2.4	
Literates %	43.9	59.9	63.3	52.6	50.1	53.4	52.5	85.9	74.9	85.4	
Female Literacy %	36.6	49.3	53.9	43.1	40.4	42.2	42.5	81.4	68.8	80.6	
<b>Working Population</b>											
Total (%)	59.3	55.3	50.5	45.7	52.5	54.8	55.3	36.4	36.8	36.0	
Male (%)	61.6	57.4	51.9	55.7	55.5	56.3	58.0	54.4	53.4	55.1	
Female (%)	57.0	53.1	49.2	34.9	49.5	53.2	52.9	17.7	19.6	16.3	
Main Workers	42.6	54.9	40.7	39.2	50.8	52.1	55.2	30.6	31.3	32.9	
Non Workers	40.7	44.7	49.5	54.3	47.5	45.2	44.7	63.6	63.2	64.0	

Source: Census of India, 2011(\*GHMC Ward -0143, \*\*Jawaharnagar -Ward-0001)

## CHAPTER-3

### SOCIO-ECONOMIC STATUS OF THE VADDERA COMMUNITY

#### 3.1 Introduction

Historically the Vadderas are among the socially, economically, and politically marginalised communities in Telangana State. Similar to other numerically small and backward occupational castes, the Vadderas are also confronted with a range of challenges and vulnerabilities that hold them back from entering into a higher socio-economic trajectory. Therefore, from a policy perspective, it is pertinent to capture the socio-economic status of the Vaddera community in the State, with special reference to the role of the traditional activities in their livelihoods, and to identify the policy areas that need to be addressed.

An understanding of the socio-economic conditions of the community is a pre-requisite to assess the constraints and opportunities associated with the traditional livelihoods. Therefore, this chapter presents key socio-economic metrics emerging from the primary data such as age profile, education and health status, housing, basic amenities, work participation status, household income and consumption expenditure, and financial inclusion.

**Table 3.1: Profile of sample households by location and type of work (%)**

	Urban	Rural	All	Earth Work	Stone Work
Sample Households	45 (30%)	105 (70%)	150 (100%)	58 (39%)	92 (61%)
Population	208 (31.7)	448 (68.3)	656 (100)	232 (35.4%)	424 (64.6%)
Size of family	5	4	4	5	4
Males	108	233	341	119	222
Females	100	215	315	113	202
Sex Ratio	1080	1084	1083		

*Source: Primary data*

The study covered a sample of 150 households from both rural and urban areas with 45 (30%) households representing urban and 105 (70%) households representing rural locations respectively. The survey sample is also representative in terms of the two broad occupational activities that are pursued by the Vadderas, that is, 58 (39%) earthwork



households and 92 (61%) stonework households in that order. The total population of the sample is 656 (household members); of the total population, 208 are in urban areas and 448 are in rural areas (see table 3.1). In terms of gender, 341 (52%) are males and 315 (48%) are females. The household size (average number of members per household) is 4.3 but the stonework household size is five. And the sex ratio (number of females per 1000 males) is 1083 but rural areas have better sex ratios than those of urban areas.

Out of the total 150 households, 70% are nuclear families and the rest are joint families. A higher proportion of stone work families (72%) are nuclear, while the proportion is lower among earth work families.

### 3.2. Age Profile of the Vaddera Community

The ages have been categorised into five groups. These are: 0-6 years, 7-14 years, 15-23 years, 24-59 years and >59 years. Pre-school (0-6 years) children make up 10.5% of the population. School-going children (7-14 years) and the young (15-23 years) demographic each constitute one-fifth of the population. Out of the five groups, the largest age group is 24-59 years, which accounts for 46% to the total population. Interestingly, the 59+ age group constitutes only 4.4% of the total population. Two-thirds of the population of the sample locations belongs to the working age (15-59) group; the corresponding proportion is slightly higher (68%) in urban areas (see table 3.2).

Table 3.2: Age profile of the Vaddera population (%)

Age range (years)	Urban	Rural	All
0-6	22 (10.6)	47 (10.5)	69 (10.5)
7-14	34 (16.3)	85 (19.0)	119 (18.1)
15-23	48 (23.1)	89 (19.9)	137 (20.9)
24-59	93 (44.7)	209 (46.7)	302 (46.0)
>59	11 (5.3)	18 (4.0)	29 (4.4)
<b>Total</b>	<b>208 (100)</b>	<b>448 (100)</b>	<b>656 (100)</b>

Source: Primary data

### 3.3. Religion

Regarding religion, out of 150 households, almost all the families reported to be following the Hindu tradition. All the respondent households, except one, are Hindus. Only one urban household reported Christianity suggesting that conversion to other faiths has

already begun among the community. Regarding the places of worship, a majority of the study villages have own deities and temples where they gather to celebrate their festivals and perform ceremonies. The Vaddera community believes in Shaivism and offer prayers to the local deities. The community temples are known by names such as Edamma and Nakka Narayana Matam (see Fig 3.1).

**Table 3.3: Religious status across the study locations (in %)**

Religion	Urban	Rural	All
Hinduism	44 (97.8)	105(100)	149 (99.3)
Christianity	1 (2.2)	0	1 (0.7)
All	45 (100)	105 (100)	150 (100)

Source: Primary data

**Fig 3.1: Vaddera Community related temples**



**Nakka Narayana Matam, Kolanpaka, Yadadri**

**Edamma Temple at Theratpally Village**

### 3.4. Educational Status

Educational levels of the Vaddera community are laid out in table 3.4 below (pre-school children aged 0-6 years are not considered for arriving at the educational figures/proportions). The results show that there are marginal rural-urban differences in education. The literacy level of the Vaddera community stands at 64.5% and urban areas have marginally higher literacy levels and there is no significant variation between earthwork and stonework households in this regard. Concerning the actual educational attainments among the literates, nearly 9% of them are just literates meaning they can only read and write.

If we merge the educated with those who are just literate, the overall literacy level of the community jumps to 73%. Close to a fifth of them had completed primary education

and almost 30% of them were able to complete secondary education. Educational levels show a sharp downward trend after the secondary level indicating that the community encounters barriers to enter into higher education. This is reflected in their higher education levels as less than 5% of the community was able to pursue higher education, i.e. graduates, post- graduates and diploma holders.

**Table 3.4: Educational levels across the study locations (%)**

Education	Urban	Rural	All
Total Literate**	125 (68.3)	254 (63.2)	379 (64.5)
Non-Literate	61 (32.8)	147 (36.7)	208 (35.4)
Total	186 (100)	401 (100)	587 (100)
Classification by Level of Education**			
Just literate (read and write)	26 (14.0)	26 (6.5)	52 (8.9)
Primary (up to 5th)	26 (14.0)	77 (19.2)	103 (17.5)
Secondary (up to 10th)	50 (26.9)	113 (28.2)	163 (27.8)
Intermediate (+2)	15 (8.1)	19 (4.7)	34 (5.8)
Diploma/Polytechnic/ ITI	2 (1.1)	1 (0.2)	3 (0.5)
Graduate	6 (3.2)	16 (4.0)	22 (3.7)
Post-Graduate	0	2 (0.4)	2 (0.3)
<b>Total</b>	<b>125 (68.3)</b>	<b>254 (63.2)</b>	<b>379 (64.5)</b>

Source: Primary data Note: \*\*Includes the category of “just literate”

Given the low representation of the community in higher and technical education, it is imperative to design targeted interventions to ensure higher enrolments in higher education for the community. Insights gained from the field suggest that educational levels of girls are also considerably low as they are not opting for higher studies and tend to drop out after secondary level. There is a need to improve the access of girls to government residential degree colleges and free education until post-graduation and beyond.

In Pomal village of Mahabubnagar district, for instance, there is no government school and Anganwadi nearby. So the children have to walk 2 kms to the school; as a result either they are irregular or tend to drop out. For higher education people need to travel to Mahabubnagar town, which is about 40 km away from the village. Though there are some government and private colleges in Vaddera Gudem (Gudur), the students are unwilling to study there because the quality of education is not up to the mark.

In all the villages, owing to financial constraints in the family, a majority of the students have discontinued their studies and are now engaged in the traditional activities. In a few locations such as Manikeshwari Nagar, Dammaiguda (Hyderabad) and Malkapur educational levels are better since many youths are able to pursue higher and technical education. The respondents who completed graduate and post-graduate courses are mostly from Vaddera Gudem, Vaddera Basti or Manikeshwari Nagar. Highest number of illiterate people can be found in Jawahar Nagar -Vaddera Basti, followed by Vaddera Gudem while the lowest levels of illiteracy are found in Pomal and Theratpally villages.

Semi-nomadic way of life (which is reflected in migration) is a major factor contributing to low educational levels and increased vulnerability of the Vaddera Community. Additionally, since landlessness is also high among the community the propensity for a settled life is low and hence the higher likelihood of migration. Resultantly, the Vaddera community remains as one of the educationally most backward castes in the state.

On account of poverty, parents prefer to pull out their children from schools so that they can supplement household income through paid work. So the propensity among parents to encourage their children to continue their studies is very low. One of the participants (in the brainstorming session) said that, he had studied in as many as 8 different schools from Class I to X as he was on the move with his migrant parents from one cable laying site to another. Among the study locations, higher proportion of primary and secondary school children are found in Jaggasagar village, while lower percentages are recorded in Devendar Goud Nagar (primary) and Manikeshwari Nagar (secondary). In other words, low educational levels and poverty reinforce each other.

Some respondents are of the view that there is no employment guarantee even after the completion of higher studies. So to avoid wastage of time and resources, parents encourage their children to take to their traditional occupations which secure their livelihood. However, today the context is different and most parents are alive to the importance of education and they encourage their children and ensure that they receive at least a basic level of education – and even higher education in some cases.

### **3.5. Dropout Rate**

The study reveals that 10% of the Vaddera students dropped out from their studies even before completing 10<sup>th</sup> standard. The rate is higher in earthwork families as they often seasonally migrate to other places in search of livelihoods. The parents tend to

take along infants and primary school children. The upper primary and secondary school children usually stay at home, but they also take care of the elderly in the family. The dropout rate is marginally higher in urban areas and in earthwork families.

**Table 3.5: Dropout Status across the Study locations (%)**

	Urban	Rural	All	Earth Work	Stone Work
Dropouts	24 (11%)	41 (9%)	65 (10%)	28 (12%)	37 (9%)

*Source: Primary data*

Interactions with the community members reveal that children often drop out after the completion of upper primary or high school education. The incidence is greater among girls. They attribute the school discontinuance to the following key factors: lack of adequate support and encouragement from the parents; poverty among the families; lack of access to high schools and colleges from their native places; and lack of reliable and affordable transport facilities.

Having said that, some children, though miniscule in size, are pursuing higher education including engineering and diploma courses. And some of them even secured jobs through competitive examinations and joined government service in sectors such as police, health, irrigation and road transport. However, this is confined mostly to urban locations, particularly Vaddera Basti in Hyderabad. Further investigation reveals that some of the school dropouts are engaged as garbage collectors, tractor drivers, and casual wage workers, especially in urban sites such as Devendar Goud Nagar, Hyderabad.

Vaddera children of Dammaiguda are studying at a local private school. Devendar Goud Vaddera Colony has one primary school and Anganwadi Centre. For further education the children need to travel more than 2 kms. In Vaddera Gudem (Gudur), due to migration of parents, the local school is on the verge of closure and the teacher has also been transferred to the main village, according to the community members. In the Kanaipalli village, there is one primary school but the children need to go to Kothakota for high school education. In Theratpally village as well, a majority of pupils discontinued their education at high school level and very few children are pursuing further education. With respect to Pomal village, primary school and ZPHS are located in the main village which is 2 kms away.

Community representatives are of the view that the Vaddera children are not able to compete with those of other Backward Classes (BCs) to gain admission into residential schools due to poverty and low levels of education among parents coupled with technology barriers, that is, Vaddera children and parents in general are not tech-savvy which inhibits them from using online admission processes. Therefore, they suggest that the government should reserve certain seats in residential schools for children of Vaddera community waiving the requirement of entrance test.

### 3.6. Housing Status

The study found that 86% of the households live in own houses and the rest (14%) reside in rented houses. Among all houses, only one-fourth (26%) are *pucca* houses and nearly 60% of the families are living in *semi-pucca* houses. While another one-sixth (16%) of the families are dwelling in *kutchha* houses, i.e. tents, huts and makeshift structures. This indicates that, a majority of the Vaddera families need pucca houses. Fig 3.2 depicts the deplorable status of Vaddera houses in Pomal village. The study team observed that an overwhelming percentage of households are living in semi pucca and makeshift structures in this village. The study reveals that, an overwhelming percentage (91%) of the rural respondents have own houses, while three-fourths of the urban respondents have own houses. More than a fourth of the urban respondent households are living in rented houses, while the corresponding proportion is much lower in rural areas at 8%.

Fig 3.2: Kutchha and semi-pucca houses in Pomal Village Vaddera Colony



Compared to stonework families (23%), earthwork families (31%) have better access to *pucca* houses. A Majority (62%) of the stonework families are staying in semi-pucca houses, but the proportion is lower among earthwork families at 52%. The average homestead area of the household is 134 sq. yards and it is slightly larger in the case of earthwork households (average 141 sq. yards). The average number of rooms in the house is 2 in all types of households. In Devendar Goud Nagar colony all the houses were constructed on unregistered land with each plot measuring between 60 and 80 sq. yards.

Table 3.6: Housing status of the Vaddera community (in %)

House ownership	Urban	Rural	All	Earth work	Stone work
Own	33 (73.3)	96 (91.4)	129 (86.0)	44 (75.9)	85 (92.4)
Rented/leased	12 (26.7)	9 (8.6)	21 (14.0)	14 (24.1)	7 (7.60)
Total	45 (100)	105 (100)	150 (100)	58 (100)	92 (100)
House structure					
Kutcha	6 (13.3)	18 (17.1)	24 (16.0)	10 (17.2)	14 (15.2)
Semi-pucca	29 (64.4)	58 (55.2)	87 (58.0)	30 (51.7)	57 (62.0)
Pucca	10 (22.2)	29 (27.6)	39 (26.0)	18 (31.0)	21 (22.8)
Total	45 (100)	105 (100)	150 (100)	58 (100)	92 (100)

Source: Primary data

In Pomal village of Mahabubnagar district, a majority of the households live in tents and makeshift temporary houses. In Malkapur village, a majority of the houses have been constructed with stone which is available in their village at a much lower cost - compared to concrete building materials.

### 3.7. Access to Household Amenities

The survey findings demonstrate that the Vaddera community experiences relative deprivation in terms of access to basic household amenities, including WASH (water, sanitation and hygiene) related facilities. Residential segregation of the community is also a major contributing factor. Historically, the community members generally resided in close proximity to their work sites such as quarries, hills and brick kilns. As a result, their houses were poorly-built and “temporary” in nature and bereft of basic amenities such as drinking water, toilets, electricity and road connectivity. Although most of them now lead a settled life, they lag behind others in accessing basic household facilities provided by the government.

The study finds that close to two-thirds (65%) of the Vaddera households have water facility within the home premises. But the access to water is better in rural areas where almost three-fourths of the households can access water within the household premises. But fewer than half (46%) of the households in the urban areas do not have such facility. Regarding the occupational sub-groups within the community, earthwork households have better access to water facility than the stonework households.

Field observations reveal a mixed picture in this regard. The Vaddera Colony of Kanaipalli village has pretty reliable water facility and every household has a tap connection since the Shankar Samudram project is located near the colony. In Vaddera Gudem (Gudur mandal), the study team observed that the residents have access to tap facilities that have been built under the Mission Bhagiratha Scheme. The households in Malkapur (Rangareddy district) and Pomal (Mahabubnagar), by contrast, are confronted with severe drinking water problem as half of the families do not have drinking water facility in their home premises.

**Table 3.7: Access to basic amenities in the study locations (in %)**

Amenity (% of HHs reporting "yes")	Urban	Rural	All
Drinking water source within the premises	21 (46.7)	77 (73.3)	98 (65.3)
Average distance to fetch water (in meters)	65	47	55
Toilet in the premises	43 (95.6)	59 (56.2)	102 (68.0)
Toilet with water facility	40 (93.0)	44 (74.6)	84 (82.4)
HHs connected to sewerage system	30 (66.7)	25 (23.8)	55 (36.7)
HHs without electricity connection	1 (2.2)	7 (6.7)	8 (5.3)
Power connection to only one room/place	1 (2.2)	20 (19.0)	21 (14.0)
Power connection to all rooms/places	43 (95.6)	78 (74.3)	121 (80.7)
HHs with separate kitchen	5 (11.1)	25 (23.8)	30 (20.0)
LPG as main cooking fuel	44 (97.7)	96 (91.4)	140 (93.3)
Firewood as main cooking fuel	0	8 (7.7)	8 (5.3)

Source: Primary data (n=150)

Since a majority of Vaddera households live in small kutcha and semi-pucca houses they find it very difficult to have exclusive water connection. Vaddera families of Manikeshwari Nagar, Devendar Goud Nagar Vadderabasti (Jawaharnagar) and Dammaiguda reported that they collect drinking water from public taps or bore well points which are away from their houses; some households purchase packaged water from nearby shops.



Across the locations, less than 70% of Vaddera households have a toilet within premises but more than 40% of rural households do not have a toilet. But nearly all urban households have own toilets. Only 37% of the households are connected with the sewerage system indicating the level of exclusion of the Vaddera community. The proportion of households which are not part of the sewerage network is much higher in rural areas at 75%.

Sanitation facilities are very poor in locations such as Devendar Goud Colony. In some locations such as Kanaipalli, Gudur, Pomal and Jaggasagar, open defecation is still the norm. The respondents of these sites conveyed that they represented the issues to the authorities but there has been no positive response from them. Some respondents of urban areas also indicated similar experiences in this regard. When it comes to electricity, 5% of the Vaddera households still remain un-electrified; such proportion is marginally higher in rural locations, particularly in Jaggasagar, Pomala, Kanaipalli, Malkapur and Vaddera Gudem (Gudur).

Regarding the type of energy for cooking, access to LPG connection is relatively high as 93% of the Vaddera households reported it. However, close to a tenth of rural households do not have access to LPG and they still depend on firewood or kerosene. In Pomala (Nawabpet) and Jaggasagar (Metpally), sizeable sections of the households still use firewood. Kerosene is the main fuel for a couple of families in Manikeshwari Nagar.

### 3.8. Landholding Status

Possession of agricultural land plays a vital role in rural society. It provides access to several advantages in addition to determining the socio-economic status of the household. Across the study locations, close to a third (32%) of the Vaddera households reported agricultural land ownership. Nearly a fifth (18%) of the urban respondents also have agricultural land, mostly in their native places. The average household landholding is just one acre which is marginally higher in rural areas. The study also reveals that a higher proportion of earthwork households possess farmland (since they predominantly live in rural areas), compared to their stonework counterparts (see table 3.8).

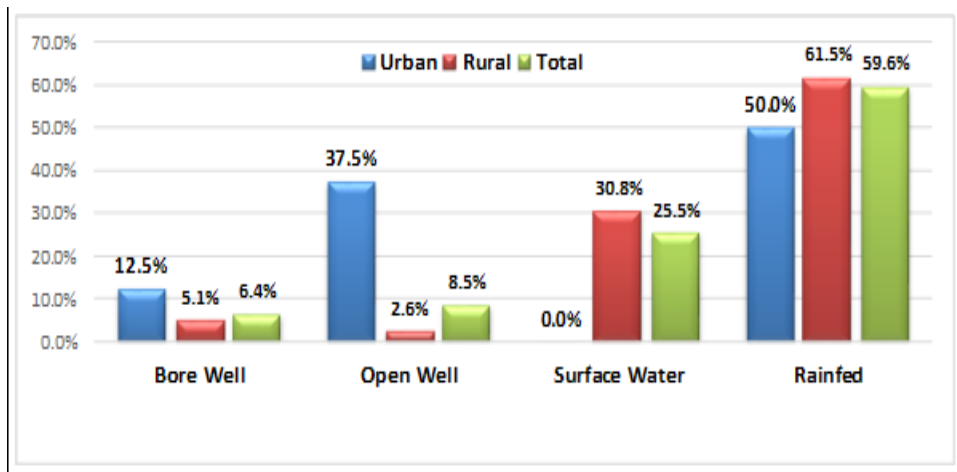
**Table 3.8: Agricultural land ownership in the study locations (%)**

Status	Urban	Rural	All	Earth Work	Stone work
Owning land	8 (17.8)	40 (38.1)	48 (32.0)	25 (43.1)	23 (25.0)
Landless	37 (82.2)	65 (61.9)	102 (68.0)	33 (56.9)	69 (75.0)
<b>Total</b>	<b>45 (100)</b>	<b>105 (100)</b>	<b>150 (100)</b>	<b>58 (100)</b>	<b>92 (100)</b>

*Source: Primary data*

A majority of land owners have patta documents and some of them reported to be in possession of assigned lands. Maximum extent reported is five acres. With respect to non-agricultural land, only 12% of the households reported it; the proportion is greater in the urban locations (20%) than the rural sites (8.6%). Regarding revenue or assigned land, 6% of the Vaddera households reported to be in possession of such land parcels.

Fig 3.3: Irrigation sources of farmlands



Source: Primary data

Some of the respondents, particularly from Gudur and Kanaipalli villages, reported that they are not covered under government schemes such as Rythu Bandhu and Rythu Bima. In Gudur village, most of the households have assigned lands. The owners indicated that the Government was planning to acquire their lands to construct a school and some government offices. The study found that a considerable proportion of landed households from Theratpally, Kanaipalli and Pomal villages do not have legal titles (pattas) for their lands. And Vaddera households do not possess agricultural land in Malkapur and Jaggasagar villages.

As the survey results depicted in the chart show, most landowners do not have reliable sources of irrigation. In fact 60% of the holdings are rain-dependent. And a quarter of them depend on unreliable surface water. Only 6% of land owners have bore wells. Interactions with landed households reveal that although ground water levels are very high in some villages, the Vaddera households are not able to exploit the resource since they cannot afford to dig open wells or bore wells.

Livestock keeping is not prevalent among the Vadders. But interactions with community elders indicate that some members of previous generations used to keep pigs. The present generation is not interested in pigs and other domestic animals. This is attributed to factors such as – smaller homesteads, migration, shift away from farm-related activities and low social status and stigma associated with pig-keeping.

### 3.9. Work Participation Status

Work participation rate is relatively high among the Vadders as the workforce makes up 52% of the total population. This proportion, however, excludes the student population (35%), non-working members due to old age (3%), and able but non-working members (10%). The last category consists of disabled members and some women staying at home to take care of children (including wives of migrant husbands). The findings show that nearly all able-bodied members (except students) are part of the labour force. It can also be seen from the survey results presented in the table 3.9 that work participation levels are relatively higher among the earthwork households at 54%.

**Table 3.9: Work participation among the Vaddera population (%)**

Description	Rural	Urban	All	Earth Work	Stone Work
Working	232 (51.8)	106 (51.0)	338 (51.5)	125 (53.9)	213 (50.2)
Not Working (Students)	160 (35.7)	68 (32.7)	228 (34.8)	76 (32.8)	152 (35.8)
Not Working (Old age)	15 (3.3)	6 (2.9)	21 (3.2)	9 (3.9)	12 (2.8)
Not Working	41 (9.2)	28 (13.5)	69 (10.5)	22 (9.5)	47 (11.1)
<b>Total</b>	<b>448 (100)</b>	<b>208 (100)</b>	<b>656 (100)</b>	<b>232 (100)</b>	<b>424 (100)</b>

*Source: Primary data*

### 3.10. Importance of Traditional Activities as Primary Occupation

The study results about the primary occupation of the working members (aged 15-59 years) indicate that an overwhelming 90% of the working population is engaged in the traditional activities (stone work and earth work) as the primary occupation. This means the traditional activities are by far the leading source of livelihood for the Vaddera community; this is followed by nearly 4% of the workforce who are self-employed in non-agriculture sector pursuing different small businesses and working as contractors or suppliers. Salaried employment (3.3%) is low which is concentrated in urban locations. The results show that agriculture (own cultivation and leasing) as a primary occupation is not at all an important activity, especially as a primary source of income. By contrast

agriculture labour was reported more remunerative than farming. Overall, a higher proportion of rural population (91%) reported traditional occupation as a primary activity when compared to urban areas (82%) (see table 3.10).

**Table 3.10: Primary Occupations among Vadderas (working age population: 15-59)**

Occupation	Urban	Rural	All
Traditional Occupations	85 (82)	209 (91)	294 (89)
Agriculture labour	3 (2.9)	5 (2.2)	8 (2.4)
Non-farm labour	1 (0.1)	1 (0.4)	2 (0.6)
Salaried	7 (6.7)	4 (1.7)	11 (3.3)
Self-employed in agriculture	1 (1.0)	2 (0.9)	3(0.9)
Self-employed in non-agriculture	4 (3.8)	8 (3.5)	12 (3.6)
Others	3 (2.9)	1 (0.4)	4 (1.2)
<b>Total</b>	<b>104 (100)</b>	<b>230 (100)</b>	<b>334 (100)</b>

*Source: Primary data (numbers in brackets are percentages)*

### 3.11. Secondary Occupation

The pattern emerging from the secondary occupation shows that only 30% of the total workers reported it, with almost all of them hailing from rural areas. This indicates that primary occupation (predominantly traditional activities) is the only source of livelihood for most Vaddera households. When it comes to secondary activity, an overwhelming 70% of the workforce reported agriculture labour and this is followed by nearly 20% of the workers who are engaged in cultivation (see table 3.11). This indicates that agriculture-based activities offer a supplementary source of income for the Vadderas. And 9% of the members who reported secondary activities derive supplementary incomes from non-farm occupations - wage as well as self-employment opportunities.

**Table 3.11: Participation in Secondary Occupations (% of workers aged 15-59 years)**

Occupation	Urban	Rural	All
Agriculture labour	0	76 (70.4)	76 (69.7)
Non-farm labour	1 (100)	6 (5.6)	7 (6.4)
Salaried	0	0	0
Self-employed in agriculture	0	21 (19.4)	21 (19.3)
Self-employed in non-agriculture	0	3 (2.8)	3 (2.8)
Others	0	2 (1.9)	2 (1.8)
<b>Total</b>	<b>1(100)</b>	<b>108 (100)</b>	<b>109 (100)</b>

*Source: Primary data*

### 3.12. Household Assets

Asset ownership broadly indicates the standard of living of a household. For the sake of easy comprehension, the household assets of respondent households have been grouped into six categories: 1) House 2) Household durables (dining table, refrigerator, sewing machine, cots, air cooler, AC unit, washing machine, grinder/mixer, water filter/purifier), 3) Two-wheelers (scooter, motorcycle, moped) 4) Four wheeler (car, jeep, van) 5) Machinery or tools or implements related to the traditional occupations (tipper/lorry, tractor/compressor, JCB/Proclainer, implements used in earth work and stone blasting, cutting and transport) and 6) Mobile phones.

**Table 3.12: Status of household asset ownership (% of HHs reporting at least one asset in the group)**

Asset(s)	Urban (N=45)	Rural (N=105)	All (N=150)
House	33 (73.3)	96 (91.4)	129 (86.0)
HH durables	38 (84.4)	97 (92.4)	135 (90.0)
Two Wheelers	24 (53.3)	62 (59.0)	86 (57.3)
Four Wheelers	2 (4.4)	0	2 (1.3)
Machinery and tools	2 (4.4)	1 (1.0)	3 (2.0)
Mobile phones	27 (60.0)	84 (80.0)	111 (74.0)

*Source: Primary data*

Out of 150 sample households, 86% of them reported that they live in their own houses. As already reported, home ownership is lower in urban areas at 73% than rural areas (91%). Regarding household durables and furnishings, 90% of the households reported ownership. About two wheelers, 57% of the respondents reported that they have own two wheelers. Possession of two wheelers is higher (59%) in rural locations than in urban areas (53%). A higher proportion of stonework households own two-wheelers compared to their earth work counterparts. Four-wheeler ownership is confined only to urban households with only two of them reporting it (4% of urban sample).

Regarding machinery and tools too, only three respondents (2% of the sample) reported their possession. Mobile phone penetration among the Vadderas is relatively low with three-fourths of the respondent households reporting them. Interestingly, rural households have better access to mobile phones (80%) than their urban households and similarly stone work households too have higher level of access to mobile phones than the earth work households.

**Table 3.13: Average values of homes and household assets (computed on the basis of current values reported by respondents - in Rs)**

HH Assets	Urban	Rural	All
House	1,22,818	94,833	1,01,992
HH durables	2,360	3,366	3,080
Two Wheelers	30,944	21,690	24,467
Four Wheelers	1,80,000	0	1,80,000
Machinery and tools (related to traditional occupation)	2,05,000	20,000	1,43,333
Mobile phones	5,600	3,275	3,958

Source: Primary data (N=150)

The study also collected data about the approximate monetary values of the assets as reported by the respondents to gauge the economic status of the sample households. The mean values presented in the table are based on the current value of the respective asset as reported by the respondents. The mean value of a house is Rs 1, 01,992 across the sample locations, but the reported value is higher in urban locations at Rs 1, 22,818 than in rural areas (Rs 94,833). The low market values reported by the respondents reflect the fact that most of the Vaddera households live in small and poorly-built *kutchra* homes. As for the household durables, the average current value reported is Rs 3,080 (see table 3.13).

It can be seen from the above table that the mean values of assets reported such as four-wheelers, motorcycles and cell phones are also relatively low in that the Vaddera households mostly use basic mobile phones, second-hand mopeds or motorbikes and cars since they cannot afford new vehicles.

### 3.13. Household Consumption Expenditure

The study collected data on household consumption and related expenditure to understand the key household items of expenditure and their relative importance in the household economy. This has public policy implications because the government welfare interventions can be targeted more effectively on the basis of evidence. As the results (mean annual expenditure) presented in the table below indicate, the Vadders reported the highest level of expenditure on food with each household spending Rs 32,693 across the sample locations. Urban households, however, reported a higher level of expenditure on food (Rs 35,222) compared to their rural counterparts (Rs 31,610). Education and

health expenses also account for a substantial proportion of household expenditure with these items representing Rs 14,307 and Rs 11,384 in that order. Rituals and festivals also represent major items of expenditure for the Vaddera households, particularly in rural areas, the average across the sample households being Rs 16,527.

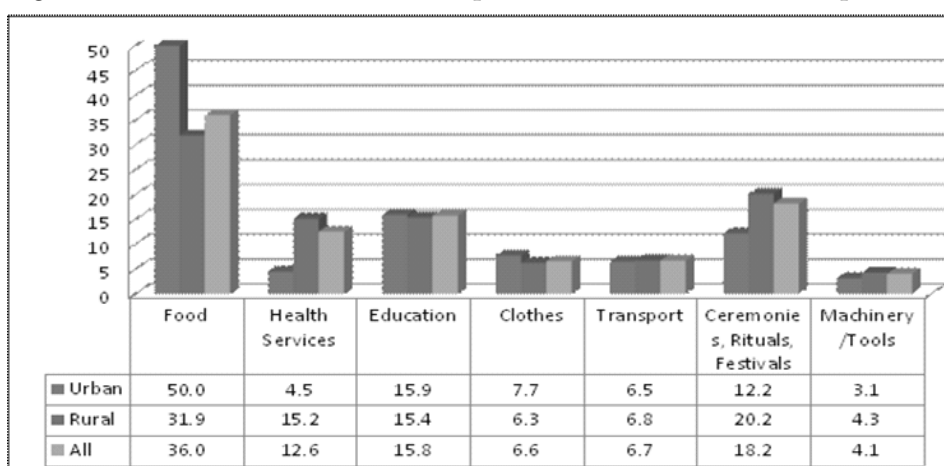
**Table 3.14: Annual mean household expenditure on different key items (in Rs)**

Particulars	Urban	Rural	All
Food	35,222	31,610	32,693
Health Services	3,159	15,011	11,384
Education	11,238	15,269	14,307
Clothes	5,456	6,199	5,976
Transport	4,587	6,690	6,093
Ceremonies, rituals, festivals	8,589	19,962	16,527
Machinery/tools	2,217	4,262	3,712

Source: Primary data

The study finds that the Vaddera households incur large expenses on food and ceremonial and festive occasions leading to relatively low investment in human development such as health and education. Thus, the community is constrained by relatively large expenses on the sustenance and the obligation to maintain their cultural identity rendering them incapable of focusing on health, education and investments in the traditional occupations.

**Fig 3.4: Shares of different household expenses in the total household expenditure**



Source: Primary data

In contrast to the absolute sums presented in the table above, the chart (3.4) illustrates the shares of key household expenditure items in the total household expenditure of the Vaddera community. In urban areas food expenditure constitutes a half of the total household expenditure but the corresponding figure for rural areas is significantly lower at 32%. Regarding health expenses, rural households spend a much larger share of their household expenditure when compared to urban households. Overall, food, health and education account for two-thirds of the total household expenditure among the community.

### 3.14. Household Incomes

Household incomes of the Vaddera community were computed based on incomes reported by all working members. Incomes were calculated separately for primary occupation, traditional occupations, secondary occupation, and the total household income from both. Household incomes were also computed separately for two traditional occupational categories of the community, that is, earthwork households and stonework households.

Table 3.15: Household annual mean incomes (in Rs)

Household annual mean income (Rs)	Urban	Rural	All	Earth Work	Stone Work
Primary occupation <sup>1</sup>	146244	106267	118260	106569	121065
Secondary occupation	622	18895	13413	12845	13772
Traditional Occupations	126911	92523	102840	103586	102152
Share of traditional occupation income in total HH income (%)	87	74	78	87	76
<b>Total HH income</b>	<b>146866</b>	<b>125162</b>	<b>131673</b>	<b>119414</b>	<b>134837</b>

Source: Primary data

The household incomes from different sources presented in the table above highlight the critical importance of the traditional occupations for the Vaddera community (earthwork and stonework). On average, traditional occupations contribute as much as 78% to the household incomes and this proportion is higher in urban areas (87%). The annual mean household income of the community is Rs 1, 31,673, and the corresponding

<sup>1</sup> Primary occupation for the purpose of this study refers to the activity that earns higher or highest income or returns than other activity or activities. Secondary occupation is secondary in importance in terms of earnings. Traditional occupations refer exclusively to stonework and earth work.



figures for urban and rural areas are Rs 1,46,866 and Rs 1,25,162 respectively. Other income-related findings are presented in table 3.15.

It is evident from the findings that the mean incomes from the traditional activities are significantly higher in urban areas when compared to rural areas. It needs to be added here that the community in urban areas depends on the traditional activity for more days than their rural counterparts. The mean annual income from secondary occupation is higher in rural areas since people are engaged in agriculture and allied activities (including wage work) when they are not occupied with traditional activities. The Vaddera households that are into stonework reported higher household incomes than those pursuing earthwork and casual wage work.

The survey results suggest that stonework households derive higher returns from non-traditional activities relative to the households pursuing earthwork. In terms of the contribution of traditional activities to the household earnings, the activities account for a higher share of household income for earthwork households (87%) as against 76% for the stonework households.

**Fig 3.5: Vaddera colonies in sample locations**



### **3.15. Summing Up**

The major challenges that emerge from the empirical study are: (a) low educational levels and high dropout rates at the school level; (b) inadequate living space and low quality of housing; (c) toilets with no or inadequate running water facility; (d) inadequate cultivable land and lack of assured irrigation facilities; (e) landlessness and dependence on wage income for supplementing household income; (f) heightened expenditure on food, education, health, and clothes; (g) unaffordability of occupation-related equipment; (h) low income and low levels of social mobility; (i) migration of youth to urban areas. The cumulative impact of all these factors means that the Vaddera community is unable to move into a higher level of socio-economic trajectory. However, the study also highlights the opportunities for the sustainability of the occupation as most of the productive age group (24-59 years) still pursue the traditional occupations.

## CHAPTER-4

### VADDERA COMMUNITY'S ACCESS TO KEY GOVERNMENT SCHEMES AND INTERVENTIONS

#### 4.1 Introduction

The Government of Telangana is implementing a wide range of schemes for the social and economic upliftment of the people of the State, particularly those who are poor, vulnerable, and relatively excluded. The welfare schemes that are under implementation in the State consist of both Centrally Sponsored Schemes and State Schemes. This study identified certain “core of the core schemes” and related interventions that are aimed at providing social protection and attaining social inclusion. And it attempted to assess the level of access of the Vaddera community to these schemes and to ascertain the impact they had on the community and also understand the degree of exclusion so that corrective initiatives can be made.

In this chapter, schemes and initiatives such as *Aasara* pensions (old age, widow, single-woman, disability), private health and life insurance, public distribution system (food security card), labour welfare schemes, ESS (Economic Support Scheme), membership in women’s Self Help Groups (SHGs), Rythu Bandhu and Rythu Bima, the MGNREGS (Mahatma Gandhi National Rural Employment Guarantee Scheme), Aarogyasri (public health insurance scheme) and access to banks (financial inclusion) are covered.

#### 4.2. Social Safety Nets: Pensions

To provide social protection to the poor and vulnerable households and enable them to lead a life of dignity and independence, the Government of Telangana transfers a range of pensions to the eligible people in the State – known as *Aasara* pensions. The scheme aims at different target groups such as - the elderly; people with HIV/AIDS, widows, single women, incapacitated weavers, and toddy tappers who have lost their means of livelihood with growing age. This scheme is meant to protect the most vulnerable sections of the society to support their day-to-day minimum needs that are required to lead a meaningful life.

The study results are presented in two sections. The first section presents the coverage under the listed pensions considering all sample households – not adjusted for eligible households while the second section lays out the extent of coverage taking into account only eligible households. When all households are considered the findings are as follows: only 7% of the households benefit from the old-age pension while the coverage under other pensions is less than 10% since only a small fraction of households have eligible members, that is, widows, single women and the disabled.

**Table 4.1: Households receiving pensions (%)**

<b>% of all households benefiting (not adjusted for eligible households)</b>			
<b>Particulars</b>	<b>Urban</b>	<b>Rural</b>	<b>All</b>
Old age pension	1 (2.2)	9 (8.5)	10 (6.6)
Disability pension	3 (6.7)	3 (2.9)	6 (4.0)
Widow pension	6 (13.3)	9 (8.5)	15 (10.0)
Single women pension	1 (2.2)	3 (1.9)	4 (2.0)
<b>Total</b>	<b>11 (24.4)</b>	<b>23 (21.9)</b>	<b>34 (23.3)</b>
<b>% of eligible households benefiting from pensions</b>			
Old age pension	1 (6.6)	9 (45.0)	10 (29.4)
Disability pension	3 (100)	3 (100)	6 (100)
Widow pension	6 (100)	9 (100)	15 (100)
Single woman pension	1 (100)	3 (100)	4 (100)

*Source: Primary data*

When only eligible households are considered the coverage pattern presents a completely different picture with only 30% of the eligible households reporting old age pensions. This highlights the imperative to expand the coverage of old-age pensions among the Vadderas. By contrast, all eligible households have been covered under widow, single-woman, and disability pay-outs. In an unadjusted scenario, 23% of all households are covered under different pension schemes. It needs to be highlighted here that there are rural-urban disparities in the coverage under old-age pension with rural locations reporting significantly higher coverage (see table 4.1).

However, all the widows are receiving the pensions regularly. The urban respondents have greater access to *Aasara* pensions compared to their rural counterparts. Coverage levels of old age pensions and single women pensions are higher in rural areas than in urban areas. The old age pension benefits a higher proportion of stonework households

compared to earthwork families while disability and single woman pensions are higher among earthwork households. A majority of the respondents reported that all the eligible persons are availing the Kalyana Lakshmi Scheme. They also indicated that the scheme helps in the prevention of child marriages among the Vaddera Community. Pensioners in general reported happiness because the pension is credited into their bank accounts in the first week of every month which they find very useful.

In this context, many respondents conveyed that the State Government provides old-age pensions to the members of Padmashali and Gowda communities who are above 50 years. But the workers from the Vaddera community who are also engaged in backbreaking work for long hours related to the traditional occupations are not eligible for such pensions. A majority of them said that they burn out even before reaching the age of 50 and look much older as they suffer from health hazards. They suggested that the Government should extend the benefit of old-age pension to the members of the Vaddera community who are above 50 years.

#### **4.3. Private Health and Life Insurance**

In the context of social protection, the study also gathered data about the extent of coverage of the Vaddera households under private health and life insurance. The study reveals that an insignificant percentage (3%) are covered under life insurance schemes – mostly from the LIC – reported only from rural areas. Concerning insurance schemes, people in general, are aware of the LIC (life insurance) but they are incognizant of health insurance. Therefore, there is a need to educate people about health insurance. Out of 150 households, only one household reported private health insurance coverage. Under life insurance, the average per annum premium paid is Rs 9,450 while the mean sum assured is Rs 2, 75,000 across the study locations.

#### **4.4. Food Security through PDS**

Food security for the poor is ensured through the Public Distribution System (PDS); the front end of the PDS consists of a network of outlets (fair price shops) entrusted with the responsibility for the distribution of food grains to the identified poor households at highly subsidized prices. Wheat, rice and sugar are major commodities distributed through the PDS. The eligibility for obtaining a white ration card (food security card) is that the household annual income should be below Rs 2 lakh in urban areas and below Rs 1.5 lakh in rural areas. The food security card also entitles the family to other

government benefits such as health insurance, scholarships, and self-employment schemes.

Of the total beneficiary households, 89% of them hold white ration cards. Within the BPL category, 98% of the households have white ration cards and the rest are covered under Antyodaya cards, which were found only in rural areas. By contrast, all the urban households have BPL or white ration cards. Earthwork households reported a higher (95%) PDS coverage than their stonework counterparts (85%). Under the scheme each member of a beneficiary family is entitled to 6 kilos of rice. Of the total households, half of the urban households and one-third of the rural households are able access at least 24 kilos of rice, and the remaining households receive below 24 kilos per month.

**Table 4.2: Status of food security scheme (PDS) in the study locations (%)**

Description	Urban	Rural	All
HHs eligible and accessing PDS (N=150)	39 (86.6)	94 (89.5)	133 (88.7)
<b>Type of Ration Card (% in each category)</b>			
BPL White (below poverty line)	39 (100)	91 (96.8)	130 (97.7)
Antyodaya	0	3 (3.2)	3 (2.3)
Total	39 (100)	94 (100)	133 (100)
<b>Rice (kg) received in a month</b>			
Mean	25	24	24
Minimum	12	6	6
Maximum	54	54	54
% of HHs consuming PDS rice	39 (100)	94 (100)	133 (100)
<b>Rice sufficient for days in a month</b>			
Mean days	17	17	17
Minimum days	10	7	7
Maximum days	30	30	30
<b>How do you manage remaining days (%) - If sufficient for less than 30 days (N=126)</b>			
Own rice (self- produced)	3 (8.1)	4 (4.5)	7 (5.6)
Purchased rice	34 (91.9)	85 (95.5)	119 (94.4)
Total	37 (100)	89 (100)	126 (100)

*Source: Primary data*

All the Vaddera families consume PDS rice. On average, each beneficiary household receives 24 kg of rice per month, and there is no significant rural-urban variation in this

regard. And the minimum and the maximum quantities received are 6 kg and 54 kg respectively. On average, the rice feeds the beneficiary family for 17 days in a month. The lowest number reported was 7 days and some households reported that the rice is sufficient for the entire month. When asked about the adequacy of rice, most (88%) households reported that it is enough for 20 days only; a few of them said it is adequate to meet the requirements, while others said it is enough for 25 days. And 95% of the households purchase rice in the open market to meet their consumption needs during the periods of shortages. Mere 5% of them are able to meet their requirements from their own produce (see table 4.2).

It may be recalled here that in Rajaram village ration cards of several eligible Vaddera households were withdrawn by the officials on the ground that they own tractors. But the affected respondents stated that they rented the tractors to transport stone products made by them. They reported that the Revenue Department officials had done this deliberately.

Interactions with the beneficiary households reveal that some of the families used to sell the PDS rice to purchase better quality rice. But after the formation of Telangana State, the consumption of PDS rice has increased since the quality of rice has improved. Some families use the subsidised rice in the preparation of snacks or breakfast rather than the main course. Some urban households reported that the ration cards of BPL families have been revoked by the Government. It was also conveyed that new ration cards have not been issued for the past two years; as a result, some eligible families are not able to access the food grains under the PDS.

#### **4.5. Labour Welfare Schemes**

Labour card is an identity card issued by the Labour Department, Government of Telangana, for extending social security related benefits to the registered workers. It is a lifeline for wage workers. The Vaddera community remains uncovered under different labour welfare policies and schemes. In other words, the community members have not been registered with the Labour Welfare Board of the State Government or the Government of India. The membership or registration card entitles the workers and their families to a range of social security benefits such as life insurance, accident insurance, and health insurance. The benefits also cover family members by extending financial assistance for daughters' marriages and pregnant women.

Fig 4.1: Labour Card benefits (handout from Labour Department)

**కేంద్ర ప్రభుత్వం ప్రకటించిన లేబర్ పాలసీ పథకం**

**తెల్ల రేషన్ కార్డు వున్న ప్రతి ఒక్కరికి ఈ పథకం వర్తిస్తుంది.**

★ 18 సంవత్సరాలు మొదలుకొని 55 సంవత్సరాల వరకు ఈ పాలసీ పొందవచ్చు.  
 ఈ పాలసీ : 1 సం॥రానికి = 22 రూపాయలు చొప్పున  
 : 5 సం॥రానికి=110/- రూపాయలు మాత్రమే చెల్లించవలెను.

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★ మనిషిలోని ఆవయవాలు : ఏ ఒక్కటి కోల్పోయిన : 1,30,000/- రూపాయలు పొందవచ్చు  
 : రెండు కోల్పోయినట్లైతే : 6,00,000/- రూపాయలు పొందవచ్చు

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★ ఈ విధంగా జరిగినట్లైతే ఇతనికి కూతుర్లు ఉన్నట్లైతే ఇద్దరికి మాత్రము  
 : వివాహ సంబంధమై ఒక్కొక్కరికి రూ. 30,000/-  
 : తడువరి వారి కాస్తులకు గాను రూ. 30,000/- చెల్లిస్తారు.

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★ ఈ పాలసీ దారుడు : సహజ మరణం పొందినట్లైతే రూ. 1,30,000/-  
 : ఏదైన ప్రమాదం వల్ల మరణం పొందితే : రూ. 6,00,000/-  
 చెల్లిస్తారు.

ఈ విధంగా కేంద్ర ప్రభుత్వ పథకాన్ని ప్రతి కూలీలు, డ్రైవర్స్, భవన నిర్మాణ కార్మికులు, చిన్న తరహా వ్యాపారులు మరియు మధ్య తరగతి వారు ఈ పథకాన్ని పొందవచ్చు.

కావలసినవి :- తెల్లరేషన్ కార్డు, ఆధార్ కార్డు, ఫోటో, ఓటర్ ఐడి కార్డు మరియు సంబంధిత పత్రాలను సమర్పించవలెను.

పై పాలసీతోపాటు / ఒక సంవత్సరానికి 12 రూపాయలు చెల్లించినట్లైతే 2,00,000/- పాలసీ కూడా అందుబాటులో వున్నది.



The respondents from all the sample villages conveyed that they are vulnerable to accidents and diseases due to the nature of their work. But they have not received any relief or financial help for the accidents and health issues from the government or the employer.

When asked about the awareness of the labour card and its benefits, a majority of them responded in the negative. This trend is more discernable in the villages of Rajaram, Pomal, Kanaipalli, Theratpally, Malkapur and Jaggasagar. Some of them stated that they applied for labour cards and are still awaiting response from the authorities. In Kanaipalli village, the vice-president of the MPP of Kothakota mandal who belongs to the Vaddera Community is creating awareness among the community members about the labour cards. However, the urban respondents, for example from Manikeshwari Nagar, have labour cards and they renew them regularly. The Vaddera societies, retired people and some political leaders help the community members in applying for labour cards.

#### **4.6. Self-Employment Schemes**

Under the government schemes, the survey also included self-employment schemes or Economic Support Scheme (ESS) which typically involves a subsidy component. None of the respondent households has received financial assistance under self-employment schemes of the State Government. A majority of the Vaddera respondents said that they are not even aware of such schemes. This can be attributed to their low educational levels and the lack of financial capacity to make complementary investments.

#### **4.7. Self Help Groups (SHGs)**

The Self Help Group (SHG) movement in India has emerged as the world's largest and most successful network of women-managed community-based microfinance institutions. The origins of the SHG movement in the State can be traced to 1998 (undivided Andhra Pradesh). The groups have played a critical role in financially empowering the members. In addition to enhancing the livelihoods of the members, the SHGs also fostered leadership and entrepreneurship among women. In this context, the study tried to assess the status of SHGs among the Vaddera community.

The study finds that women from 62% of the sample households are members of SHGs. And all the reported groups are currently active across the urban and rural study locations. Close to 90% of the members have borrowed from their respective groups. The

corresponding proportion is higher (94%) among the earthwork households. Urban women are less keen to participate in SHGs – as reflected in their lower membership.

**Table 4.3: Status of SHGs in the sample locations (%)**

Description	Urban	Rural	All
Membership in SHGs (N=150)	20 (44.4)	73 (69.5)	93 (62.0)
HHs reporting SHGs active (N=93)	20 (100)	73 (100)	93 (100)
HHs borrowed money from SHGs (N=93)	18 (90.0)	65 (89.0)	83 (89.2)
HHs repaying regularly (N=83)	18 (100)	65 (100)	83 (100)

*Source: Primary data*

With regard to accessing loans, 90% of the members have taken out a loan from the groups. Half of the women have borrowed more than Rs 30,000 from their respective SHGs. Considerable percentage of the households (40%) availed between Rs 10,000 and Rs.30, 000, particularly in urban areas. A small fraction of the members borrowed below Rs 10, 000, particularly in urban areas. All the loanees reported to be repaying the loans regularly in both urban and rural areas.

**Table 4.4: Purposes for which the SHG loan amounts used (%)**

Particulars	Urban (N=18)	Rural (N=65)	All (N=83)
Household consumption	17 (94)	51 (78)	68 (82)
Health	3 (17)	20 (31)	23 (28)
Education	0	14 (21)	14 (17)
Farm investment	0	10 (15)	10 (12)
Asset buying	3 (17)	4 (6)	7 (8)
Others	7 (39)	11 (17)	18 (22)

*Source: Primary data*

When asked about the purposes for which the borrowed money is used, the respondents reported multiple purposes. Most of the respondents (82%) reported household consumption; this proportion is higher in urban areas at 94%. Health is the second item of expenditure as almost 30% of the households reported it. Interestingly, only rural households spent the borrowed sums on education and agriculture development. Only a miniscule proportion of them purchased household assets.

#### 4.8. Farmers' Support Schemes: Rythu Bandhu and Rythu Bima

Telangana is the first State in the country to have launched two related schemes to ensure the well-being of farmers and promote agriculture in the State. Rythu Bandhu scheme (farmers' investment support scheme) was launched during 2018-19. In each of the two cropping seasons, each farmer (regardless of the extent of land owned) is provided with Rs. 5,000 per acre per season through direct benefit transfer into their bank accounts. Rythu Bima is an add-on life insurance scheme for Rythu Bandhu beneficiaries.

**Table 4.5: Households covered under Rythu Bandhu and Rythu Bima (%)**

Particulars	Urban	Rural	All
% of households receiving Rythu Bandhu benefit out of total sample households (N=150)	7 (15.6)	24 (22.9)	31 (20.7)
% of eligible households receiving Rythu Bandhu (N=48)	7 (87.5)	24 (60.0)	31 (64.5)
% of households not receiving Rythu Bandhu (N=48)	1(12.5)	16 (40.0)	17 (35.5)
<b>Total</b>	<b>8 (100)</b>	<b>40 (100)</b>	<b>48 (100)</b>
No of Households eligible for Rythu Bima (N=31)	7 (20)	24 (80)	31 (100)
No of Households registered under Rythu Bima (N=31)	6 (86)	20 (83)	26 (84)

*Source: Primary data*

Out of the sample 150 households, only 21% of them receive the cash benefit under Rythu Bandhu scheme (unadjusted for eligible households) while the proportion of beneficiary households swells to 65% when only the eligible households are taken into account (32% of the sample households own agricultural land). The leading reason reported for non-coverage under Rythu Bandhu scheme—as reported by the non-beneficiary land owners of Vaddera Gudem village (Gudur)—they have been in possession of agricultural lands for a long time but they do not have title deeds for their land parcels. However, the households have been cultivating their lands. The respondents also indicated that since they have no title deeds (or pass books) for their lands, officials have initiated steps to acquire their lands for constructing government offices and other facilities. Similar situation prevails in Kanaipalli village as well where a few Vaddera households do not have title deeds.

The land-owning respondents who migrated to urban locations also reported to be receiving the cash transfer under Rythu Bandhu and are also covered under Rythu Bima. A majority of the respondent land owners receive about Rs 4000 per season as their

land extent is less than one acre. Some Vaddera beneficiaries of the scheme reported that they have not received the amount for both seasons (Kharif and Rabi).

To alleviate the financial crisis experienced by farming households in the event of the death of the breadwinner, the Telangana Government introduced Rythu Bima (Farmers Group Life Insurance) Scheme to extend financial assistance of Rs 5 lakh to the bereaved families of farmers. The study found that out of 31 eligible respondents (who are covered under Rythu Bandhu scheme), most of the households (86%) are covered under Rythu Bima Scheme as well. In Kanaipalli village, one Vaddera farmer passed away due to health issues; but the bereaved family could not claim any financial relief from the Government. It was found that some beneficiaries of Rythu Bandhu reported that they are not aware of the insurance scheme, hence they have not registered themselves under Rythu Bima.

#### **4.9. Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS)**

The MGNREGS was launched in 2005; the scheme is aimed at enhancing the livelihood security of people in rural areas by guaranteeing hundred days of wage employment in a financial year to any rural household whose adult members volunteer to do unskilled manual work. The study sought to assess the participation of the Vaddera community in the MGNREGS. The findings show that only one-third (33%) of the sample households reported job cards under the MGNREGS. At least one member of all job card holding households reported to have participated in the scheme. On average, two members of each participating household worked under the scheme. A higher proportion of earth-work households have job cards in comparison with stonework respondents.

Women from most of the registered households (92%) worked under the scheme. Although the Vadders have been working under the scheme since its inception, a majority of the households have been working under the scheme for the past 10 years. Women participation, at 94%, is higher in the scheme compared to their male counterparts across the two broad occupational categories (stonework and earthwork households). Under the MGNREGS, nearly two-fifths (38%) of the households have been working for more than 10 years; a third of them (33%) working for 5-10 years; and fewer than a third (29%) of them have been working for less than 5 years. All those who worked under the scheme have received wages in time. During the one year preceding the survey, each participating household received, on average, 38 person days, which

are lower than the national and the state average days of employment provided under the scheme.

**Table 4.6: Coverage of rural households under the MGNREGS across the study locations (%)**

Description	
Households having a job card (N=150)	49 (32.7)
Average members worked from each HH	2
HHs from which at least 1 member worked under the scheme (N=49)	35 (71.4)
HHs from which at least 1-woman member worked under the scheme (N=49)	45 (91.8)
<b>How long have they been working under the scheme</b>	
< 5 years	14 (28.6)
5-10 years	16 (32.7)
>10 years	19 (38.8)
<b>All</b>	<b>49 (100)</b>
Average person days provided to each participating HH under the MGNREGS (during the year preceding the survey)	38
<b>Employment (number of days) provided adequate for your HH</b>	
Less than adequate	33 (70.2)
Adequate	3 (6.4)
More than adequate	11 (23.4)
<b>Total</b>	<b>47 (100)</b>
<b>HHs which have received wages for their work</b>	
Received	44 (89.8)
Not-Received	5 (10.2)
<b>Type of work provided under the scheme</b>	
Agriculture related	21 (42.9)
Tree plantation related (afforestation)	25 (51.0)
Roads	3 (6.1)
<b>Total</b>	<b>49 (100)</b>
HHs ready to work under the scheme - if more work is provided under the scheme	34 (69.4)

Source: Primary data

As high as 70% of the participating households reported that the employment provided is inadequate for them. When it comes to the type of work provided under the scheme, the cardholders mostly performed work related to agriculture, plantation, roads and others. Nearly 70% of the registered households conveyed their willingness to work under the scheme if adequate work is provided, particularly during the lean seasons (see

table 4.6). Out of 49 participating households, 90% of the households have received wages while the rest have not received the amounts. All earthwork respondents received wages while only a half of their stonework counterparts reported so.

Under the MGNREGS, a majority of the Vaddera community members participated in agriculture related works (i.e. tank rehabilitation works, farm/percolation ponds and land development) followed by tree plantation (afforestation) activities and roads works. In Kanaipalli village, a majority of the Vadders participated in the MGNREGS works but half of them did not receive wages for the work done. The vast majority of the respondents are of the view that Government should provide job cards to more families that are willing to work under the scheme. The workers who worked under the scheme received an average wage of Rs 129 per day. But during the Covid-19 pandemic in 2020 they were paid Rs 200.

#### 4.10. Aarogyasri Scheme

Towards achieving universal health coverage for BPL (Below Poverty Line) families, in 2008 the undivided Andhra Pradesh State unveiled the Aarogyasri Community Health Insurance Scheme. The scheme is continued by Telangana Government. The scheme is tied to the food security card issued under the PDS. Against this backdrop, the study tried to ascertain the extent of utilization of the Scheme on the part of the Vaddera community. The study reveals that, the Vaddera community has limited access to health care institutions and services. Their work sites cause health hazards, particularly stone cutting and blasting sites, and they are unable to access even the primary health care facilities. Although they have health cards, they are not renewed within the stipulated time which deprives them of access to health insurance, according to the respondents.

The survey results show that 81% of all sample households reported holding Aarogyasri health cards. Both rural and urban areas have almost same level of coverage, i.e. above 80%. It can be seen from the above table that all eligible households that fall under BPL have Aarogyasri health cards. But just 12% of the card-holding households have actually utilized the health insurance cover for medical treatment at least once and the utilization level is higher in urban areas. A half of all households that have accessed health care under the scheme, used the card once, and the remainder used it two times.

**Table 4.7: Coverage under Aarogyasri in study locations (%)**

Description	Urban	Rural	All
Households with Aarogyasri health card (N=150)	37(82.2)	85(81.0)	122(81.3)
Households utilised Aarogyasri card for treatment (N=122)	6(16.2)	9(10.6)	15(12.3)
Amounts paid for treatment under the scheme (in Rs)			
Mean	25,000	71,500	63,045
Minimum	20,000	1,000	1,000
Maximum	30,000	2,00,000	2,00,000

Source: Primary data

The findings also indicate that each of the households which used the insurance cover under the scheme has, on average, reported a monetary coverage of Rs 63,045 which is significantly higher in rural areas. The maximum and the minimum sums covered under the schemes are Rs 2, 00,000 and Rs 1,000 respectively.

#### 4.11. Bank Accounts

Having a bank account is a prerequisite for accessing different financial services and making communities financially included. Bank accounts are very essential today, as the governments directly transfer the benefits under a growing number schemes to the bank accounts of the beneficiaries (direct benefit transfer) who are covered under schemes such as Rythu Bandhu, Rythu Bima and Aasara pensions. In this context, the Vaddera households have also opened accounts in nationalised banks. The Prime Minister's Zero Balance Scheme has also helped them access banks (under the policy of financial inclusion). Only 14% of all sample households do not have a bank account, but the proportion is higher in urban areas.

The survey results suggest that the Vaddera women enjoy a fairly high level of financial independence. This is evidenced by the fact that an overwhelming 86% of the households reported bank accounts in the names of women. This can be largely attributed to their membership in SHGs which has enabled them to make regular financial transactions. Rural women reported a higher level of financial inclusion (in terms of bank accounts) than their urban counterparts. The study reveals that half of the Manikeshwari Nagar households do not have bank accounts and other villages such as, Rajaram, Pomal, Kanaipalli, and Dammaiguda also reported lower proportions of households with bank accounts.

Table 4.8: Status of bank accounts in the study locations (%)

Particulars (N=150)	Urban	Rural	All
No Account	11 (24.4)	10 (9.5)	21 (14.0)
One Account	23 (51.1)	66 (62.9)	89 (59.3)
Two Accounts	5 (11.1)	19 (18.1)	24 (16.0)
More than two Accounts	6 (13.3)	10 (9.5)	16 (10.7)
<b>Total</b>	<b>45 (100)</b>	<b>105 (100)</b>	<b>150 (100)</b>

Women's Access to Bank Accounts			
	Urban	Rural	All
No Account	7 (15.6)	14 (13.3)	21 (14.0)
One Account	34 (75.6)	87 (82.9)	121 (80.7)
Two Accounts	4 (8.9)	3 (2.9)	7 (4.7)
More than two Accounts	0	1 (1.0)	1 (0.7)
<b>Total</b>	<b>45 (100)</b>	<b>105 (100)</b>	<b>150 (100)</b>

Source: Primary data

#### 4.12. Summing Up

The status with regard to the access to key government interventions reveals that except for self-employment schemes, a majority of the respondents have access to the schemes implemented by the State Government. However, none of the respondent households have received financial assistance under self-employment schemes. This is partly due to the inadequate allocations made to the BCs Welfare Department (BC Corporation) to reach out to more eligible members; partly because the household members do not have the required skills and the capital (to make their contributions) to take up viable economic activities. Similarly, the wage employment opportunities under the MGNREGS are inadequate. The coverage of the community is higher under the social security schemes but a large proportion of eligible households remain unprotected under the old age pension. The community in general remains excluded from the economic support schemes.



## **CHAPTER-5**

### **CONSTRAINTS AND PROSPECTS OF TRADITIONAL OCCUPATIONS: EMERGING TRENDS**

#### **5.1 Introduction**

Traditional occupational activities and skills, including earthwork and stonework, refer to those methods, skills and “technologies” that are derived from indigenous and occupational activities and practices which are pursued even today in spite of the rapid strides made on different fronts (education and technology in particular). The traditional activities are based on customs, collectivity, community ownership, status-quo and simple division of labor, while modern practices and processes entail technology-intensive provision of goods and services. The modern technology and processes are based on science, rationality and belief in efficiency and constant innovation to survive the competition in the market.

The Vaddera community of Telangana, including the erstwhile Hyderabad State, has been engaged in the traditional construction-related activities for centuries – both in rural and urban areas. However, there has been a shift in the occupational practices from traditional methods to modern equipment in the recent past, particularly in the quarrying domain. Additionally, some of the Vaddera community members for various reasons have either withdrawn from the traditional activity or remained unemployed. Therefore, there is also a need to examine whether there is any space for co-existence of traditional and modern livelihood opportunities. Against this backdrop, this chapter seeks to examine the type of activities that are available to the Vadderars, the tools or machinery used in performing their jobs, the levels of employment and income generation, the emerging trends and their impact on the traditional livelihoods.

#### **5.2. Significance of the core hereditary occupations**

Historically, the Vaddera community is specialised in two broad streams, that is, earth work and stone work. Additionally, they are also engaged in subsidiary activities in the domains of agriculture and allied sectors and construction. Currently, their livelihood status is precarious and vulnerable and is comparable to the poorest communities in the State. Typically, the community members are able to access traditional activities between

150-200 days, in a year. The Vadderas' employment spans rural as well as urban areas. In urban areas, they are usually engaged in wage work related to building construction, property development and housekeeping while in rural areas they are engaged in quarrying and stone crushing, well digging, and agriculture related work. A miniscule fraction of households that have moved away from traditional wage work are able to provide good education to their children and some of whom are into white-collar professions. By contrast, the vast majority who are poor continue to struggle to eke out a decent living.

As stated earlier, the majority of the Vadderas continue to rely on the traditional occupations and during the lean periods they also participate in other activities such as agriculture and allied jobs to supplement their household incomes. The field data reveals that the workforce engaged in the traditional activities predominantly represent the age group of 15 to 59 years. However, an insignificant percentage of workers (3.9%) belong to 50+ age bracket; and some children are also compelled to work and contribute to household incomes. More than a half (52%) of the total population are engaged in the traditional occupation; however, as a share of the workforce they make up 90% of the workers (adjusted for students and non-working members: see table 5.1).

**Table 5.1: Traditional occupations across age groups of the Vaddera community in the study locations (%)**

Description	Urban	Rural	All
Below 15 years	0	1 (0.4)	1 (0.4)
15-59 years	85 (70.2)	209 (96.7)	294 (95.7)
Above 60 years	6 (29.8)	6 (2.7)	12 (3.9)
<b>Total - All ages</b>	<b>91 (100)</b>	<b>216 (100)</b>	<b>307 (100)</b>

*Source: Primary data*

### 5.3. The future of traditional work

The community members, represented by the household heads, overwhelmingly reported that they would like to rely on the traditional activities and ensure that they are continued. Further, close to all the household heads reported that they have to continue the traditional work, unless the government provides alternative sources of livelihood since they do not have other livelihood options. A small fraction of the respondents from rural areas (3%), however, opine that there is no need to continue the caste occupations.

This view is more prevalent among the households pursuing earthwork and other types of wage work.

**Table 5.2: Perceptions on the future of traditional work (%)**

Description – (% reporting Yes)	Urban	Rural	All
Willing to continue traditional occupations in future	45(100)	105(100)	150(100)
Need to continue traditional occupations	45(100)	102(97)	147(98)
Expecting younger generation to continue traditional work	11(24.4)	18(17.0)	29(19.3)

Source: Primary data

However, the vast majority of the respondent households (80%) stated that they do not want or expect their children to carry forward the community occupations as these involve hard work, risk to life and limb and low returns. They also recounted their experience and reported that some of them got severely hurt and they are prone to several health hazards. However, those who expect younger generation to continue the traditional activities do so since the youth have no better alternatives. Further, they also stated that their children do not have the required educational qualifications or technical skills to compete for jobs either in government or private sector. But their ambition is that at least the future generations should accord priority to education which would enable them to secure decent jobs, white-collar ones in particular.

**Fig 5.1: Focus Group Discussions (FGDs) with Vaddera community members**



Those who do not expect their children to pursue the hereditary work reported two reasons: Their children need to get into salaried private jobs (16%), and they want their children to pursue higher education (84%). They also pointed out that even a higher or professional qualification is no guarantee for securing government employment – the proportion sharing this view is higher (83%) in rural areas than in urban areas (75%). So to provide for their families they have to work in the private sector for low wages. Moreover, migration to urban areas is a prerequisite to taking up private-sector jobs. In the light of the above barriers, the traditional work is considered as the only alternative for the younger generation.

Interactions with the community members reveal that due to the absence of alternative opportunities, the next generation will also continue the traditional work. Diploma-holders and graduates are also engaged in the traditional work in Malkapur (Tandur) and Vaddera Gudem (Gudur mandal). The younger generation, in general, feels that both earthwork and stonework are hard and risky. Interaction with the youth of Malkapur village in Rangareddy district reveals that some Vaddera youth with Diplomas have not been able to get jobs; therefore, they are currently working at a nearby quarry. So even the qualified Vaddera youth have no other option but to carry on with their traditional work. By contrast, youngsters from Chandur (Nalgonda), Jaggasagar (Karimnagar) said that it is their responsibility to continue their traditional occupation.

#### 5.4. Status of traditional work categories

Based on the type of traditional work, the Vaddera community can be grouped into two categories: earthwork households and stonework households. Slightly more than three-fifths (61%) of them are engaged in stonework, while the remaining two-fifths of them pursue earthwork. In urban areas, a majority of the households reported earthwork and conversely, the vast majority of their rural counterparts reported stonework. Stonework households are predominantly rural while the earthwork households predominate the rural areas.

**Table 5.3: Typology of traditional work across the sample households (%)**

Type of Work	Urban	Rural	All
Earthwork	27 (60.0)	31 (29.5)	58 (38.6)
Stonework	18 (40.0)	74 (70.5)	92 (61.4)
<b>Total</b>	<b>45 (100)</b>	<b>105 (100)</b>	<b>150 (100)</b>

*Source: Primary data*

The concentration of stone workers in rural areas can be attributed to the occurrence of stone reserves in rural areas, mainly in the form of hillocks and quarries. The respondents who are into stone related activities reported that the work does not generate adequate employment and income for them. The study reveals that only a fifth of the stoneworkers reported work availability between 150 to 200 days. A small proportion of stone work households (6 of the sample households) reported that sometimes they are also engaged in earth work. The study finds that, on average, two members from each household are engaged in the traditional work (see following sections).

#### 5.4.1. Earthwork

As the results laid out in the table below show the Vadders perform different types of earthwork such as digging trenches or drains or foundation works, well digging and construction related works. The respondents conveyed that the earthwork provides them higher number of person days as well as higher income. Further, public works and private activities are mostly related to earthwork, therefore, it offers more employment and higher returns. An overwhelming 95% of the earthwork households are engaged in digging trenches, drains and foundation excavations; more than a third of the households are also engaged in well digging in addition to the primary activities. And a third of them also reported wage work in the construction sector. Construction related preparatory work in urban areas offers higher level of employment than the rural areas (see table 5.4).

Table 5.4: Types of earth work performed by the Vadders (%)

Description	Urban	Rural	All
Digging trenches/drains/foundations	27 (100)	27 (87)	55 (95)
Well digging and desiltation/deepening	10 (38)	12 (39)	22 (37)
Construction related	12 (44)	7 (23)	19 (33)
<b>Total</b>	<b>(n=27)</b>	<b>(n=31)</b>	<b>(n=58)</b>

Source: Primary data

#### 5.4.2. Earthwork Availability

On average, earthwork provides 151 days of employment across the rural and urban locations. But the mean number of days is higher in urban areas. There are some households in rural areas that reported work availability for less than three months; in

fact the lowest number reported is 10 days. But the vast majority of households reported between 90 and 270 days of work in a year. Urban workers are able to access greater employment opportunities when compared to their rural counterparts. During the rainy season in particular, the earthwork households get more work than their stonework counterparts.

**Fig 5.2: Range of activities associated with earthwork**



The low level of earthwork availability in rural areas is also reflected in the average number of days reported, that is, 115. The findings demonstrate that the proportions of rural households are low in the higher ranges of workdays reported. Since the earthwork falls under the broader category of rural wage employment, the Vadderas are also engaged in other types of farm work such as agriculture labour and employment under the MGNREGA.

**Table 5.5: Availability of earthwork across the sample locations (%)**

Days	Urban	Rural	All
<90	0	8 (27)	8 (14)
90-180	6 (21)	15(50)	21(36)
180-270	21 (75)	7 (2)	28 (48)
>270	1 (4)	0	1 (2)
<b>Total</b>	<b>28 (100)</b>	<b>30 (100)</b>	<b>58 (100)</b>
Mean days	189	115	151
Minimum days	100	10	10
Maximum days	280	250	280

*Source: Primary data*

### 5.4.3. Stonework

Of the 92 stonework sample households, 20 are from urban locations and remaining 72 represent rural areas. Nearly all households (96%) in this category are engaged in rock blasting and rock cutting at rock sites or hillocks and quarries, in cellar construction; and only 4 of the sample households reported contract works related to construction. On average, two workers are engaged in stone related activities from each household. It is important to note that most of the respondents work at quarries that are owned by contractors. Therefore, their livelihoods are dependent on the contractors or sub-contractors.

There are no Vaddera community members who work as quarry contractors, suggesting that the community is far from achieving upward mobility in their own traditional domain. Unlike the earthwork households, participation of women is higher (70%) in the stonework category. Women are typically engaged in activities such as stone or material lifting and loading; and the rest of the women are involved in breaking stone into gravel, known as *Kankara*. Quarry and building contractors give priority to labour from the Vaddera community due to their traditional skills in the sector

Fig 5.3: Square stone blocks (made by men); gravel making by men; basic tools of stonework



#### 5.4.4. Stonework Availability

When asked about the seasonality of the stonework in a year, two-thirds (66%) of the households reported that it is available throughout the year. The remainder (34%) said that the work is seasonal or irregular (they also indicated that the Covid-19 pandemic had made the work difficult to access and a tad unreliable).

Three-fourths of the households are able to get work for days ranging from 90 to 270. Close to a fifth of the households fall under the highest range where the work is available for more than 270 days. The average number of days reported is 202 across the rural and urban areas; but urban households reported a higher mean of 219 days. The study results amply indicate that the stonework availability is inadequate for most Vaddera households. Hence there is a need to ensure that adequate work is available for this segment of the Vaddera population. The MGNREGA can be used to provide complementary employment to the community, at least in rural areas.

Table 5.6: Availability of stonework in the study locations (%)

Days	Urban	Rural	All
<90	1 (6.3)	5 (6.9)	6 (6.8)
90-180	4 (25.0)	34 (47.2)	38 (43.2)
180-270	5 (31.3)	23 (31.9)	28 (31.8)
>270	6 (37.5)	10 (13.9)	16 (18.2)
<b>Total</b>	<b>16 (100)</b>	<b>72 (100)</b>	<b>88 (100) *</b>
<b>Availability of work</b>			
Seasonal	1 (6.3)	29 (40.3)	30 (34.1)
Round the year	15 (93.8)	43 (59.7)	58 (65.9)
<b>Total</b>	<b>16 (100)</b>	<b>72 (100)</b>	<b>88 (100)</b>
Mean days	219	199	202
Minimum days	90	40	40
Maximum days	320	365	365

Source: Primary data. \*Denominator (88) excludes 4 households who work as contractors in the same sector.

The survey findings also indicate that women's participation is high in both types of traditional activities. Overall, 70% of the working-age women are engaged in the hereditary occupations but the participation rates of women are lower in urban locations.



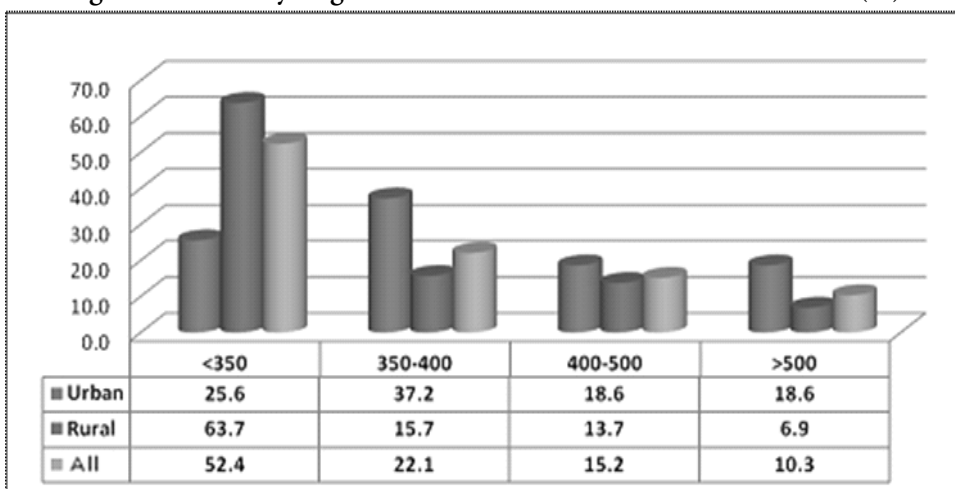
This can be attributed to factors such as – occupational diversity of urban women relative to their rural counterparts and higher economic status of urban households.

### 5.5. Wage rates for traditional work

Wage rates paid for the traditional work matter because they not only influence the standard of living of the Vaddera community but also their socio-economic status in general. As already reported the vast majority of the community members are still engaged in wage work associated with the traditional work. The study results reveal that, the daily wage rate ranges from Rs 150 to Rs 700, depending on the type of work and the location. The study also found that, on average, two members of the household are engaged in these activities.

It can be seen from the chart that when overall wage rate is considered (earthwork and stonework combined) more than half (52%) of the Vaddera workers are paid Rs 350 or less per day and this proportion is much higher in rural areas (64%) indicating that urban wage rates are significantly higher. Nearly a fourth of them earn between Rs 350 and Rs 400; again urban workers earn higher wages in this category as well. Another 15% of them get between Rs 400 and Rs 500. By contrast, the study finds only 10% of the workers in the highest wage bracket of more than Rs 500 a day.

Fig 5.4: Mean daily wage rate – earthwork and stonework combined (%)



Source: Primary data-

It is also evident from the pattern that there are variations in wage rates between earthwork and stonework. The average wage (Rs 441) of earth workers is far greater than that of

stone workers (Rs 294). The Vadderas of urban areas receive higher wages than their rural counterparts in both earthwork and stonework streams.

**Table 5.7: Wage rates per day by type of work and locations**

Wage Category (Rs)	Earthwork households			Stonework households		
	Urban	Rural	All	Urban	Rural	All
<350	10.7	30.0	20.7	53.3	77.8	73.6
350-400	50.0	36.7	43.1	13.3	6.9	8.0
400-500	10.7	20.0	15.5	33.3	11.1	14.9
>500	28.6	13.3	20.7	0.0	4.2	3.4
<b>Total</b>	<b>28 (100)</b>	<b>30 (100)</b>	<b>58 (100)</b>	<b>15 (100)</b>	<b>72 (100)</b>	<b>88 (100)</b>
Mean wage (in Rs)	466	418	441	343	284	294
Minimum wage	250	250	250	150	150	150
Maximum wage	700	700	700	500	700	700

*Source: Primary data*

The rural-urban wage gap is also reflected in the household incomes of the Vaddera community in the State. The minimum daily wages (lowest rates reported) for earthwork and stonework are Rs 250 and Rs 150 respectively and the maximum wage (highest rate reported) for both categories is Rs 700. The low wage rate (Rs 150) reported by some stone workers is a cause for concern since it is lower than the statutory minimum wage the workers are entitled to. In other words, availability of adequate work with decent remuneration is among the concerns of the respondents. Members of the Vaddera community typically work as daily wage labourers under civil contractors or property developers. But the work is often unreliable and the wage payment is delayed. Sometimes the contractors suspend or abandon the work without any notice or reason depriving the workers of their livelihoods. Additionally, the wage rate is often based on the measurement of work done and not on hours of work.

### 5.6. Wage employment under Government projects

It may be recalled here that the Government of Telangana launched several initiatives to provide basic services to the people. Two major interventions are relevant in the context of this study: The Mission Kakatiya and the Mission Bhagiratha – the former is aimed at rehabilitating the traditional tanks and other water bodies and the latter provides piped drinking water at household level. These schemes have great potential to provide wage work to the members of the Vaddera community. As far as the earthwork household

category is concerned, only 27% of them reported to have worked under the Mission Kakatiya. These workers are mostly from Theratpally (Chandur), Vaddera Gudem (Gudur) and Dammaiguda (urban) locations. And the Mission provided them employment for about 60 days in a year.

### 5.7. Impact of modern technology on hereditary occupations

The study sought to gauge the impact of modern technology in the form of machinery and tools on the traditional occupations of the Vadderas and also to garner their feedback on the effect of technology on their livelihoods in general. Most of the households still use the traditional tools and methods which are highly time-consuming and labour-intensive. This can be largely attributed to their poverty and the lack of required skills to handle modern machinery such as drilling and blasting equipment, JCB/Poclains and compressors.

**Table 5.8: Feedback on the impact of modern machinery or tools on livelihoods**

N=148 (HHs responding from the sample)	Urban	Rural	All
Modern technology and processes adversely affected livelihoods (% reporting "yes")	45 (100)	103 (98)	148 (99)
<b>Reported adverse impact by type of machinery or tool (N=148)</b>			
Poclain	24 (32.0)	51 (68.0)	75 (50.7)
JCB	45 (33.3)	90 (66.7)	135 (91.2)
Compressor	18 (30.5)	41 (69.5)	59 (39.9)
Crushers	0	3 (2.0)	3 (2.0)
Blasting material	0	2 (1.9)	2 (1.4)
Tipper	14 (25.9)	40 (74.1)	54 (36.5)
Tractors	5 (29.4)	12 (70.6)	17 (11.5)
<b>% of households which purchased machinery or tools</b>			
Yes	1 (2.2)	6 (5.8)	7 (4.7)
No	44 (97.8)	97 (94.2)	141 (95.3)
<b>% of HHs expecting financial support from Government to purchase machinery</b>			
Financial support	0	12 (11.7)	12 (8.1)
Subsidy loans	38 (84.4)	89 (86.4)	127 (85.8)
Moderns tools	7 (15.6)	2 (1.9)	9 (6.1)
<b>Total</b>	<b>45 (100)</b>	<b>103 (100)</b>	<b>148 (100)</b>

Source: Primary data

Results of the study indicate that only 5% of the households are in possession of modern equipment. The proportion is marginally higher in rural areas. Therefore, more than 90% of the respondent households expect the Government to extend financial support (either subsidy-based or total grant) for procuring modern machinery and tools. That said, the study also observed that there is an apprehension among the Vaddera community that the possession of expensive equipment could render them ineligible for different Government schemes. A case in point is Rajaram village in the erstwhile Karimnagar district where some Vaddera households reported that their ration cards were withdrawn by the authorities since they were in possession of tractors (they said that the tractors were taken on lease).

**Fig 5.5: Threat or opportunity? Machinery that pushed the Vadderas to the brink**



Results presented in the preceding table show that almost all the sample households stated that modern technology and processes have adversely affected the traditional occupations. When asked about the negative impact of specific type of equipment on their occupations, higher levels of adverse impacts were reported in the case of JCBs, poclains, tippers and compressors. Employment deprivation owing to technology was reported by a higher proportion of urban households relative to their rural counterparts. Replacement of human labour by JCBs and Poclains was particularly highlighted by the respondents.

The community members also indicated that they are willing to deploy modern technologies but these are beyond their reach. Therefore, they suggest that the government should supply the required machinery on the basis of subsidy or grant and impart training on handling and maintenance. The respondents also expect the government to

ensure backward and forward linkages such as access to raw materials or inputs, award of civil and mining or quarrying contracts, dump yards, and marketing of the products.

### 5.8. Stone product range and marketing

The Vadderas engaged in stonework make six types of products: Gravel, square blocks, fencing pillars, marble, granite tiles and irregular rocks. Close to 80% of the stonework households across the sample locations produce two types of products - gravel and square blocks.

Table 5.9: Stone products and marketing channels across the study locations

Type of Product	Urban (N=18)	Rural (N=74)	All (N=92)
Gravel	16 (88.9)	62 (83.8)	78 (84.8)
Square blocks	14 (77.8)	53 (71.6)	67 (72.8)
Fencing Pillars	0	5 (6.8)	5 (5.4)
Marble	0	7 (9.5)	7 (7.6)
Tiles/Granites	0	4 (5.4)	4 (4.3)
Irregular rocks or boulders	0	9 (12.2)	9 (9.8)
<b>Marketing channels</b>			
Own supply	13 (72.2)	36(48.6)	49 (53.3)
Buyers collect from site	1 (5.6)	35(47.3)	36 (39.1)
Intermediaries	0	2 (2.7)	2 (2.2)
Other	4 (22.2)	5(6.8)	9 (9.8)

Source: Primary data

By contrast, only rural households reported the remaining four products but the respective proportions of the households are relatively low. The proportion of households producing gravel and square blocks are slightly higher in urban areas when compared to rural areas. The types of products made by the Vadderas indicate that they mainly cater to the construction sector.

When it comes to marketing, more than half (53%) of the stoneworkers market the products on their own. But the corresponding proportion is considerably higher in urban areas at 72%. In the second important marketing channel, reported by 40% of the households, the buyers come to the site to collect the material. Only a miniscule percentage (2%) of the stoneworkers have intermediaries or agents to supply the products to the buyers. The stone products are marketed within the State as well as in a couple of

neighbouring States such as Karnataka; but this was reported only in the border villages of Malkapur and Kanaipalli. The evidence clearly indicates the low scale of stonework activity which is mostly carried out manually with little mechanisation.

### 5.9. Migration and mobility among the Vadderas

The Vaddera community is highly mobile as it has a history of semi-nomadic and migratory way of life. This study examined the migration pattern among the Vadderas at two levels: historical migration and current migration. The former refers to long-term migration in terms of whether the community is “native” of the current usual or permanent place of residence or migrated from other places; while the latter denotes seasonal or circular migration from their permanent place of residence.

In terms of historical migration, the study found that three-fourths (73%) of the sample households reported as natives of the current location while the rest (23%) of the families reported to have migrated from other districts of the State. In rural areas, 14% of the respondent households said that they migrated from different places; but the proportion of migrant (“non-native”) households is higher in urban areas (42%). The respondents stated that they migrated to the current location from districts such as Nalgonda, Rangareddy, Warangal, Mahabubnagar, Karimnagar and Nizamabad. A third of the families migrated from neighbouring States such as Andhra Pradesh and Karnataka. Overall, a majority of earthwork families migrated from Nalgonda and Warangal districts and stonework families are mostly from Mahabubnagar and Raichur (Karnataka) districts. The historical trends suggest that both rural-rural and rural-urban migration is found among the Vadderas but in terms of scale and magnitude, rural-urban migration has been the dominant stream.

Interactions with the community members indicate that there are nearly 50 Vaddera Bastis or neighbourhoods in and around Hyderabad and most of the workforce is engaged in low income occupations. Well-known Vaddera Bastis of the city include Keesara, Keshavapur, and Shamirpet of Medchal Malkajigiri district with sizeable Vaddera migrants who mostly work at stone quarries. The Vadderas who migrated from Andhra Pradesh are engaged in building and construction activities whereas Telangana migrants are mostly engaged as stone or quarry workers, road and cable laying workers.

**Table 5.10: Magnitude of migration across occupations and locations (%)**

Description	Earth workers			Stone workers		
	Urban	Rural	All	Urban	Rural	All
% of sample HHs migrating	11 (40.7)	32 (100)	43 (74)	0	16 (21.6)	16 (17.4)
N=	27	32	58	18	74	92
Migrating to same location	1 (9.1)	11 (34.4)	12 (27.9)	0	7 (43.8)	7 (43.8)
Migrating to different locations	10 (90.9)	21 (65.6)	31 (72.1)	0	9 (56.3)	9 (56.3)
<b>Total</b>	<b>11 (100)</b>	<b>32 (100)</b>	<b>43 (100)</b>	<b>0</b>	<b>16 (100)</b>	<b>16 (100)</b>

Source: Primary data

### 5.9.1. Migration among earth workers

Three-fourths of the earthwork households have migrant members across the rural and urban locations; but in rural areas all sample households reported migration while two-fifths of the households in urban areas have migrant members. The seasonal migration—whose origins go back to early 1980s—takes place between November and March to locations in States such as Maharashtra (83%) and Hyderabad (17%). Among these, more than a fourth (28%) migrate to the same location every year and the rest migrate to different places. There is a variation in the choice of destinations between rural and urban areas. Most urban earth workers do not prefer to go to the same locations, while mixed response can be seen from their rural counterparts. The study reveals that more than 90% of the migrant households migrate to the work sites without taking advances. This amply indicates that the Vaddera migrants are highly vulnerable to exploitation and are bereft of bargaining power with the employer.

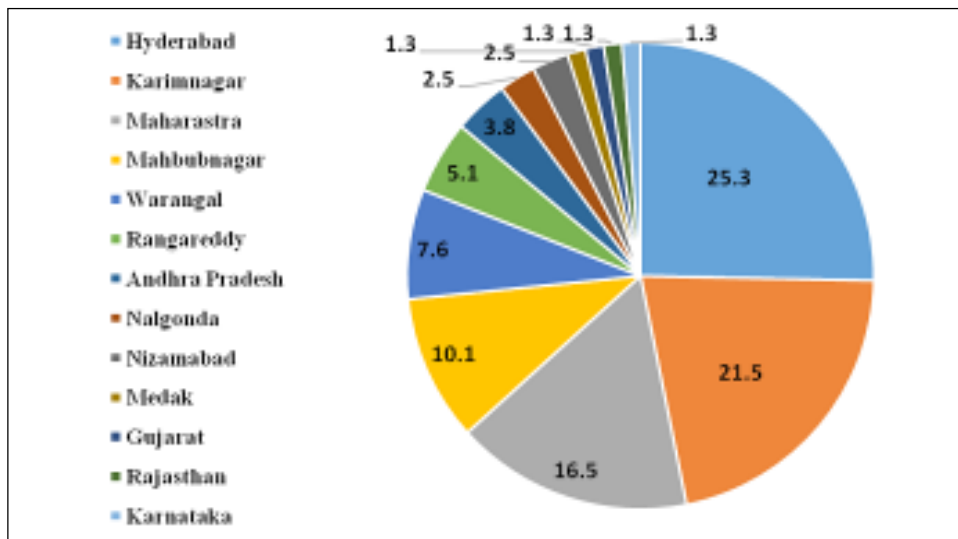
### 5.9.2. Migration among stone workers

In contrast to their earthwork counterparts, less than a fifth (17%) of the stonework households reported seasonal or short-term out-migration which they have been undertaking for the past 40 years. The workers typically migrate between November and April. Urban stone workers do not migrate as all the migrant households are from rural locations.

Most of the migrants choose destinations within the State and some workers migrate to neighbouring States for work. A majority of rural migrants go to different work locations while the remainder choose the same destination every year. The majority of stone workers migrate to Hyderabad and Mahabubnagar districts; and the rest seasonally move to States such as Andhra Pradesh and Karnataka.

The study found that a majority of the earth workers and stone workers have been migrating to different places in all the districts of Telangana State (except Nizamabad and Adilabad) and Maharashtra, Andhra Pradesh, Gujarat, Rajasthan and Karnataka States. In this stream as well the vast majority of workers are not paid advances by the employers or intermediaries. Villages such as Pomal (Mahabubnagar) and Jaggasagar (Karimnagar) did not report out- migration while Malkapur (Rangareddy) witnesses in-migration every year due to the occurrence of several quarries. A contrasting situation prevails in Kanaipalli village (Mahabubnagar) which also sees in-migration from other States such as Odisha, Bihar and Uttar Pradesh while a majority of Kanaipalli Vadderas migrate to other places for traditional work.

Fig 5.6: Destinations of migrants from both earthwork and stonework streams (in %)



Source: Primary data

### 5.10. Type of work, wage rates and living conditions

At the destination, the migrants from earthwork households are deployed in road construction, well-digging and desilting and trench-digging and cable laying. Most (83%) of the workers are involved in trench-digging and cable laying work. By contrast, a majority (69%) of the migrants from stonework households are hired in activities related to stone-cutting and the rest are deployed for stone shaping or polishing (15%) and stone-blasting (15%) activities.



The study probed further to find out whether women and children (below 15 years) are also accompanying the male migrants. A majority of the male migrant workers (from both stonework and earthwork households) reported that their wives also join them in migration. Overwhelming shares of earthwork households (90%) and stonework households (83%) do not take their children along on the journey. They stated that the children go to school in the village under the guardianship of the elders.

The study finds that the mean wage of both earthwork and stonework streams is Rs 425 per day. The minimum and maximum amounts paid are Rs 350 and Rs 500 respectively. A majority (70%) of the earth workers receive between Rs 350 and Rs 500 a day. The proportions of migrants receiving below Rs 350 and above Rs 500 are low. In relative terms stonework migrants get lower wages with close to half of them reporting Rs 350 or below per day.

Table 5.11: Wage rates at the destinations (%)

Wage Ranges (Rs)	Earth workers			Stone workers		
	Urban	Rural	All	Urban	Rural	All
<350	0	6 (18.8)	6 (14.0)	0	6 (46.2)	6 (46.2)
350-400	4 (36.4)	12 (37.5)	16 (37.2)	0	1 (7.7)	1 (7.7)
400-500	5 (45.5)	9 (28.1)	14 (32.6)	0	4 (30.8)	4 (30.8)
>500	2 (18.2)	5 (15.6)	7 (16.3)	0	2 (15.4)	2 (15.4)
<b>Total</b>	<b>11 (100)</b>	<b>32 (100)</b>	<b>43 (100)</b>	<b>0</b>	<b>13 (100)</b>	<b>13 (100)</b>

Source: Primary data

The Vaddera migrants encounter harsh living and working conditions at their destinations. The vast majority of migrant workers (70%) stay at work sites in makeshift structures and the rest stay in or close to nearby habitations. An overwhelming 93% of the migrants reported hardships and constraints regarding their work such as those related to WASH (Water, Sanitation and Hygiene), wages and health issues. When drilled down to proportions, nearly half (48%) of the respondents reported WASH related issues; close to a third (30%) of them reported constraints related to wages (such as lack of advances and irregular payments); and more than a fifth (22%) of them reported health issues.

### 5.11. Constraints of Traditional Activities

In the study locations of Manikeshwari Nagar, Devender Goud Nagar, Jaggasagar, Pomal, Rajaram and Malkapur, a majority of Vadderas are involved in stone related work. During the interactions in the field they recounted a range of constraints associated with accessing natural resources and raw materials and employment opportunities. The community members from Devendar Goud Nagar reported that certain government orders and policies hinder their hereditary occupations. They reported that the Revenue and Forest Departments and the HMDA (Hyderabad Metropolitan Development Authority) do not allow them to access the nearby hillocks (for instance, Chennapuram near Jawahar Nagar Municipality) on the plea that blasting of rocks causes disturbance to the local residents and leads to adverse environmental impacts.

A similar situation was reported from Jaggasagar Vaddera Colony as well. Further, land owners of some villages such as Pomal (Mahabubnagar) and Jaggasagar (Karimnagar) do not allow the Vadderas to access stone deposits on their lands. This is partly due to the high demand for the finished stone products used in the construction sector. Resultantly, the products have become expensive.

In study locations such as Jaggasagar and Pomal there are hillocks in the vicinity. But owing to government restrictions the Vaddera community is unable to exploit the hillock stone and some of them commute for about 8 kms to access stone and make stone products. In Rajaram village too, the Vadderas fetch stone from nearby canals which are being excavated under irrigation projects. Due to the government restrictions and the unavailability of stone some of them have switched to agriculture and construction sectors. In Malkapur village there are more than 12 quarries which provide employment to some 50 people. But the skilled and educated Vaddera youth (some with polytechnic diplomas) of the area are still engaged in low-paid jobs. Locals say that the quarry managements do not prefer youth. The youth, however, are of the view that they need special training on the use of modern tools and techniques in the domain covering - stone blasting, cutting and making different products.

The Vaddera workers of Theratpally (Nalgonda district) and Vaddera Gudem (Warangal district) also shared their experience with adversities of traditional occupations. In Maharashtra State they had to confront several challenges associated with their work, these include: Non-payment of compensation for accidents by the employer; they do

not even reimburse hospitalisation or treatment costs; half or partial payment of wages even after completion of the works (such as well-digging and construction work); and the owner or employer do not take any precautions during risky jobs such as blasting and well-digging.

The lack of dumping yards – for storing finished stone products – was reported as a major constraint. The respondents are of the view that the dumping yards will enable them to store their products and sell them as and when they get the right price. Transportation of finished products from the work site and their delivery to the customers is also another concern of the community. They hire private vehicles to deliver finished products. The vehicle owners charge them exorbitantly citing escalating costs of fuel and labour. The local leaders, intermediaries and colony associations also demand bribes from the Vadderas for selling stone products which are sourced from their “territories”.

**Fig 5.7: Private dumping yard in Devendar Goud Nagar (urban location)**



In Theratpally (Nalgonda), Vaddera Gudem (Warangal) and Kanaipalli (Mahabubnagar) villages, a majority of the Vadderas are engaged in earthwork. In Devendar Goud Nagar Vaddera Colony, people commute to other places such as Hayatnagar, Patancheru, Bandlaguda and Shamirpet for traditional work since such work is not available in close proximity. In Vaddera Gudem (Gudur), they migrate to Karimnagar, Nizamabad, Kamareddy and Hyderabad districts within the State and to Maharashtra State.

As reported in the section on migration, due to the inadequate work availability locally, the Vadderas either commute to work sites or seasonally migrate to other districts and States. Since members of other castes are also engaged in the activities which are seen as traditional occupations by the Vadderas, the community faces heavy competition in the labour market. In Dammaiguda Vaddera Basti (Bhavaninagar), a majority of youth (aged 15-25 years) are engaged in earthwork related activities such as drainage, pipeline, cellar work and other construction related work. And women work as home maids in nearby areas such as Yaprul, Vampuguda and Balajinagar. The Vadderas also migrate to Nalgonda, Mahabubnagar and Warangal. In Theratpally (Nalgonda), they migrate to different locations in Karimnagar district such as Huzurabad, Jammikunta, Peddapalli, Gatla Narsingapur and Mulkanur and Maharashtra State. The Vadderas of Rajaram (Karimnagar) and Manikeshwari Nagar seasonally migrate to construction and project sites in other districts within the State.

### **5.12. Summing Up**

The survey results reported in this chapter demonstrate that the Vadderas eke out a precarious living through their traditional activities owing to inadequate and unreliable opportunities in the respective sectors. And migration for work exacerbates their vulnerability exposing them to a range of risks and deprivations. The hereditary occupations have been adversely affected by certain government policies. The Vadderas are unable to mechanise their operations on account of the lack financial capacity. The findings bring out several policy areas where the government can intervene to enhance the livelihoods of the community; these are elaborated in the following chapters.

## **CHAPTER-6**

### **PUBLIC INSTITUTIONS AND DEVELOPMENT OF THE VADDERA COMMUNITY**

#### **6.1. Introduction**

This chapter seeks to examine the role of institutions such as the Backward Classes Welfare Department, the Backward Classes Co-operative Finance Corporation Ltd (the BC Corporation), the Cooperative Societies' Federation registered under the Societies Act, 1964. Among these the Vaddera Cooperative Societies Federation Ltd has a key role in mediating between the government agencies and members of the cooperative societies in the State and thereby contributing to the socio-economic development of the community.

#### **6.2. Backward Classes' Welfare Department**

The Backward Classes Bureau, Ministry of Social Justice and Empowerment, Government of India, designs programmes for the welfare of Backward Classes across the country. Similarly, the State Governments also formulate schemes and interventions for the socio-economic development of the Backward Classes through their respective Departments. The Backward Classes Welfare Department, Government of Telangana, formulates and implements a range of schemes for the well-being of 130 communities which are officially designated as Backward Classes. The Backward Classes have been categorized into five groups, that is, Group A, B, C, D, and E for the purpose of providing reservations in education, employment, allocating resources/schemes and extending different services and concessions. The Vaddera community is listed under BC-A Group; the Group consists of "Aboriginal Tribes, Vimuktha Jatis, Nomadic and Semi-Nomadic Tribes".

The Backward Classes Welfare Department implements a broad range of schemes for the well-being of Backward Classes (including the Vaddera community) in the State. Important schemes in this regard include: Fee reimbursement, Pre-Matric and Post-Matric Scholarships, welfare hostels, BC Gurukula (residential) schools, self-employment and individual loans, group loans, scholarships for overseas education, Kalyana Lakshmi

scheme and incentives to inter-caste marriage couples. Self-employment and entrepreneurship promotion schemes are typically implemented through subsidies with a bank loan component. The financial support for the schemes is extended by the BC Corporation.

### **6.3. Telangana Backward Classes Co-operative Finance Corporation Ltd**

The Andhra Pradesh Backward Classes Co-operative Finance Corporation Ltd was established in 1974 to design and implement economic support schemes for the OBCs living below the poverty line. A dedicated Backward Classes Co-operative Finance Corporation Limited (BC Corporation) for Telangana State was created in 2014 close on the heels of the formation of the new State. The BC Corporation extends financial assistance in the form of subsidies to the target group members for starting income-generating activities. However, in the case of the Most Backward Classes, schemes are implemented under Non-Bank Linked sector. The unit cost is Rs 30 lakh per society (with 15 members); of which 50% (fifteen lakhs) is subsidy and the remainder is bank loan. And the Government has done away with the condition related to the beneficiary contribution to avail the schemes (BC Welfare Department, Government of Telangana, 2015-16).

### **6.4. Federation of Cooperative Societies**

For over a century the cooperative movement has enabled the poor from different walks of life to organize themselves with a spirit of cooperation and solidarity to protect their interests and enhance their livelihoods. If leveraged effectively by the members, the transformative power of cooperative societies can be unleashed for the well-being of the membership. Under the Telangana Cooperative Societies Act, 1964 a group of 10-15 people can form into cooperatives around clearly-defined common goals and interests. The cooperatives have the capacity to transform lives and to become strong, vibrant and viable institutions, particularly in the context of market-oriented economic reforms.

As shown in the table below, cooperatives have been in existence in the State which were formed by backward castes practicing their respective traditional occupations. The core objective of each society is to promote the interests of the members pursuing the traditional activity and enhance their socio-economic status. The nature and the range of activities carried out vary across societies. But a common function performed by cooperatives is financial management. This usually takes the form of a chit fund or

extending loans to the members at a low interest rate. In Telangana State, there are thirteen Backward Classes Federations which cover 7740 registered societies with members engaged in the traditional occupations. The Federations function under the overall guidance and support of the Backward Classes Welfare Department (see table 6.1).

**Table 6.1: Details of Registered Federations/Corporations in Telangana State**

SlNo	Name of the Federation /Corporation	Societies covered
1	Most Backward Classes Development Corporation	3
2	Bhattraja Cooperative Societies Federation Ltd.	7
3	Medara Finance Corporation Ltd.	107
4	Sagara (Uppara) Cooperative Societies Federation.	163
5	Krishna Balija / Poosala Cooperative Societies Federation.	230
6	Valmiki / Boya Cooperative Societies Federation.	241
7	Toddy Tappers Cooperative Finance Corporation Ltd.	469
8	Vaddera Cooperative Societies Federation Ltd.	671
9	Kummari / Shalivahana Cooperative Societies Federation Ltd.	957
10	Viswabrahmins Cooperative Societies Corporation Ltd.	1020
11	Nayee Brahmins Cooperative Societies Federation Ltd.	1422
12	Washermen Cooperative Societies Federation Ltd.	2444

Source: BC Welfare Department, Government of Telangana website accessed on 01-05-2021

### **6.5. The Vaddera Cooperative Societies Federation Ltd**

The Andhra Pradesh Vaddera Cooperative Societies Federation Ltd was established in 2007 under the AP Co-operative Societies Act, 1964 in Hyderabad through the G.O.Ms.No.14. After the formation of Telangana State, the Federation was also bifurcated under the Andhra Pradesh Re-organization Act, 2014 and it was renamed as “Telangana Vaddera Cooperative Societies Federation Ltd, Hyderabad” and the State Federation was reorganized in 2015 under the Telangana State Co-Operative Societies Act, 1964.

## 6.6. Budget Allocations and Beneficiaries during 2014-15 to 2020-21

The Federation extends financial assistance under the Financial Assistance Scheme by way of subsidy with bank credit linkage. Since the formation of Telangana State (2014-15 to 2020-21), the State Government has earmarked Rs 64.28 crore for providing financial assistance to the Vaddera societies. A total of 80 Vaddera societies and 3,432 beneficiaries have been covered across the State (see table 6.2). Since 2019-20, the Vaddera Federation has not received budgetary allocations from the State Government, as shown in the table below. In 2018-19, each of the 2,332 individual beneficiaries were provided with financial assistance of Rs 50,000.

**Table 6.2: Budget allocations for the Vaddera Cooperatives Federation under Financial Assistance Schemes (Rs in crore)**

Year	Budget earmarked	Budget released	Amount released to Districts	No. of Societies covered	Beneficiaries covered
2014-15	9.3	2.62	1.95	6	78
2015-16	9.3	4.65	1.33	38	535
2016-17	10.23	2.55	2.45	21	285
2017-18	0	2.42	1.83	15	202
2018-19	35.45	35.45	11.66	0	2332*
2019-20	0	0	0	00	
2020-21	0	0	0	0	0
Total	64.28	47.69	19.24	80	3432

Source: Telangana Vaddera Cooperative Societies Federation Ltd., Hyderabad; \* Assistance was provided directly to individual beneficiaries.

## 6.7. Specific Schemes for the Vadders

The State Government (BC Welfare Department) has identified the following 14 specific schemes for the Vaddera community (see table below) and 79 general schemes for all Backward Class communities. However, the study findings reveal that a majority of the Vaddera households are not aware of the Economic Support Schemes implemented by the BC Corporation. Hence, the imperative is to create awareness among the community about the government schemes and substantially increase the allocations for them.



**Table 6.3: Specific Schemes for the Vaddera Community in Telangana State**

1.	Ready Mix Miller with Lift and Trolley	8.	Paint Spray Machine and Compressor
2.	Tractor-com-Compressor	9.	Lathe Drilling Machine
3.	Brick Manufacturing Machine with Trolley	10.	Welding Machine
4.	Sanitary and Plumbing Shop	11.	Cutting Machine with tools
5.	Iron and Steel and Cement Shop	12.	Breaking and Demolishing Machine
6.	Hardware and Paint Shop	13.	Water Proof Drilling Machine and Tools
7.	Core Cutting Machine	14.	JCB Unit (Poclain)

Source: BC Welfare Department, Government of Telangana

### 6.8. District-wise financial assistance to the Vaddera societies and beneficiaries

As the data from the Vaddera Federation shows (see table below), a total of Rs 1748.5 lakh was released to 80 societies, benefiting 3,432 Vaddera community members of the Federation during the period from 2014-15 to 2018-19 (there have been no budgetary allocations after 2018-19).

During the reference period, the year 2018-19 represents the highest (2,332) number of individual Vaddera beneficiaries. During 2014-15 to 2018-19 period, the highest number of Vaddera beneficiaries were benefited from Nalgonda district (476), followed by Khammam (395), Nizamabad (359) and Mahabubnagar (352), which have over 350 beneficiaries each.

By contrast, the lowest number (i.e. <30) of beneficiaries were reported from the districts of Siddipet (27), Kumaram Bheem (21), Rajanna Sircilla (17) and Medchal (14). It may be highlighted here that out of 31 districts, nearly 70% (21) districts have below 100 Vaddera beneficiaries. In 2018-19, a sum of Rs 50,000 was released to each of the 2,332 individual beneficiaries.

The allocation of funds among the districts presents an uneven trend. With regard to the Societies, a majority of the Societies that received funds from the Federation are from Mahabubnagar (20), Nizamabad (15) and Nalgonda (11) districts. And the Vaddera societies from nearly half (15) of the districts have not received subsidy from the State Vaddera Federation. Only one Society has benefitted from some districts such as Medak, Jayashankar, Hyderabad, Peddapalli, Jogulamba Gadwal, Yadadri and Siddipet. It may be stated here that in 2018-19, the Vaddera Cooperative Federation conducted a Dental

Assistant Skill Development Training Programme at a cost of Rs 5, 00,000. Only 10 youths participated in the skilling program.

**Table 6.4: Details of Beneficiaries (financial support) from 2014-15 to 2019-20**

Sl.No.	Name of the District	2014-15	2015-16	2016-17	2017-18	2018-19 (Individual)	Total 2014-15 to 2018-19 (Rs in lakh)		
		No of Beneficiaries					No. of Societies	No of Benefi	Amount
1	Adilabad	0	0	15	13	141	2	169	98.50
2	Bhadradi	0	0	0	0	138	0	138	69.00
3	Jogulamba	0	0	0	15	26	1	41	28.00
4	Hyderabad	0	0	13	0	34	1	47	30.00
5	Jagityal	0	0	0	0	39	0	39	19.50
6	Jangaon	0	0	0	0	46	0	46	23.00
7	Jayashankar	0	0	0	15	61	1	76	45.50
8	Kamareddy	0	0	0	0	59	0	59	29.50
9	Karimnagar	0	28	51	24	40	8	143	91.50
10	Khammam	11	12	11	0	361	3	395	189.55
11	Kumarambheem	0	0	0	0	21	0	21	10.50
12	Mahabubabad	0	0	0	0	76	0	76	38.00
13	Mahabubnagar	0	245	37	0	70	20	352	111.25
14	Mancherial	0	0	0	0	34	0	34	17.00
15	Medak	0	0	10	0	71	1	81	45.50
16	Medchal	0	0	0	0	14	0	14	7.00
17	<b>Mulugu*</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0.00</b>
18	Nagar Kurnool	0	0	0	0	69	0	69	34.50
19	Nalgonda	0	28	89	45	314	11	476	298.00
20	<b>Narayanpet *</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>
21	Nirmal	0	0	0	0	69	0	69	34.50
22	Nizamabad	67	87	30	28	147	15	359	170.00
23	Peddapalli	0	0	0	8	39	1	47	27.50
24	Rajanna	0	0	0	0	17	0	17	8.50
25	Rangareddy	0	78	0	0	62	6	140	50.50
26	Sangareddy	0	0	0	0	4	0	4	2.00
27	Siddipet	0	0	0	13	14	1	27	20.00
28	Suryapet	0	0	0	0	116	0	116	58.00
29	Vikarabad	0	0	0	0	73	0	73	36.50
30	Wanaparathi	0	0	0	0	45	0	45	22.50
31	Warangal R	0	30	29	26	64	6	149	77.00
32	Warangal U	0	27	0	0	46	2	73	29.75
33	Yadadri	0	0	0	15	22	1	37	26.00
<b>Total</b>		<b>78</b>	<b>535</b>	<b>285</b>	<b>202</b>	<b>2332</b>	<b>80</b>	<b>3432</b>	<b>1748.55</b>

Source: The Telangana Vaddera Cooperative Societies Federation Ltd., Hyderabad; \*newly created districts

## **6.9. Status of Vaddera Cooperatives/Associations in the Study Locations**

The study found that a quarter of the sample households reported that caste cooperatives or associations are functioning in their respective villages or localities. But the respondents, in general, indicated that though the cooperative societies have come into being over the years, they have mostly remained inactive. In some villages the caste associations manage chit funds (a group-based saving and financing scheme) to inculcate a culture of saving and to enable members to meet their financial requirements. But most of these societies or associations are unregistered and hence have no legality. The Vaddera cooperative societies play a key role in promoting the well-being of the Vaddera community, such as facilitating the issuance of labour cards and creating awareness among the community about welfare schemes, according to the participants of FGDs, particularly from villages such as Malkapur and Dammaiguda.

In the past Government functionaries used to be in touch with the village societies and advise them to purchase new machinery in order to enhance their livelihoods; but they do not approach them any longer. Due to illiteracy, lack of social network and shyness the Vadders do not approach bankers and nor do bankers allow them to meet them, according to the participants in an FGD. “Due to our illiteracy, shyness and shabby appearance bank officials do not even approach us, even if we manage to enter the bank premises”, according to a participant in the FGD.

### **6.9.1. Membership Status**

The study results show that only 22% of the sample households reported the presence of a cooperative in their location, indicating very thin spread of caste societies in the State. Further, slightly more than a half of the households reported membership in the society or association of their village; the membership level is marginally higher in rural areas. And only a minority of the members reported that the cooperatives are active. Manikeshwari Nagar, Rajaram, Theratpally, Jawaharnagar and Malkapur locations have caste societies, but they are mostly dormant; by contrast, active societies were reported from Kanaipalli and Devendar Goud Nagar. But they have not received any benefits from the Government or the Federation, as stated by the community elders.

**Table 6.5: Vaddera community's interface with cooperatives and the Federation (%)**

Description	Urban	Rural	All
Whether the village has cooperative/association (% reporting Yes) (N=150)	9 (20.0)	24 (22.9)	33 (22.0)
Membership in the association (Yes) (N=33)	3 (33.3)	15 (62.5)	18 (54.5)
Whether cooperatives/associations active in the village (Yes) (N=33)	<b>3 (33.0)</b>	<b>2 (8.3)</b>	<b>5 (15.1)</b>
Aware of Vaddera Federation at State level? (Yes) (N=150)	4 (8.9)	7 (6.7)	11 (7.3)
Have you received financial assistance from the Federation (Yes) (N=11)	4 (100)	1 (14.3)	5 (45.5)

Source: Primary data

#### 6.10. Awareness about State Vaddera Association/Federation

An overwhelming 93% of respondent households do not have knowledge about the State Vaddera Federation and its activities. However, during the course of interaction with the community members, some of them indicated that they are aware of the State level Vaddera Federation. Vaddera Gudem (Gudur) respondents reported that the formation of a caste society in the village was under process; and a few of them also stated that they were in touch with office bearers of the Federation. The Vaddera Federation has not undertaken any outreach initiatives such as organising district or mandal level meetings to educate the community members about the Federation's activities and the government schemes that are meant for them. Such efforts would not only create confidence among the members but also demonstrate the unity in the community, according to some respondents. The respondents attributed the general dormancy of the societies/associations to the following factors:

1. **Migration:** As reported in chapter 4, a considerable proportion of the Vaddera households seasonally migrate to other places within and outside the State due to the lack of adequate and reliable employment opportunities locally. Hence they are constrained to participate in the activities of the societies and avail the services from them.
2. **Lack of community halls:** A majority of the sample locations have no community halls or common space to assemble and discuss common issues and interests of the community.

3. **Ineffective management:** Lack of interest and commitment on the part of the office bearers to organise regular meetings to address the community concerns and priorities.
4. **Lack of funds:** The government does not extend financial assistance to the societies. As a result, community members see no purpose in organising the meetings.
5. **Low awareness:** A majority of the community members are not aware of the core activities and objectives of the societies.
6. **Lack of political representation:** Due to their low numerical strength coupled with poverty and lack of resources and network, political parties do not take their concerns seriously.

#### **6.11. Economic Support Schemes: Awareness and Access**

The study findings reveal that mere 1% of the respondent Vaddera households reported that they are aware of the BC welfare programmes or schemes implemented by the Government. The respondents also stated that the Government schemes, especially the Economic Support Scheme, are related to agriculture and animal husbandry, therefore, they are not very useful or beneficial to them as they are engaged in the traditional occupations related to construction. They further conveyed that social security interventions such as pensions which are provided to occupational communities such as weavers and toddy-tappers have not been extended to the Vaddera community.

The vast majority of the sample households reported that they have not received any financial assistance either from the BC Corporation or from the Vaddera Federation over the past five years. Additionally, just 3% of the sample households availed subsidy-based schemes. The study found that a majority of the community members want subsidy-based assistance to purchase machinery and vehicles related to their hereditary activities.

#### **6.12. Traditional Occupations: The Policy Context**

It needs to be highlighted here that the traditional livelihoods of the Vaddera community are also influenced by the existing policy environment. Certain relatively recent public policies, such as Acts and Government Orders (GOs), started to undermine the traditional activities of the community. The following Act and the GOs of the State

Government are particularly relevant in this regard: (1) The Andhra Pradesh Water, Land and Trees Act, 2002<sup>2</sup> (the WALTA 2002, adopted by Government of Telangana as well); (2) the G.O. No 38 of 2015; and (3) the G.O. No 48 of 2017. Certain restrictive provisions of these policies impede the reliability and sustainability of the traditional occupations of the Vaddera community.

The adverse impacts emanating from the two GOs are relatively direct in comparison with those of the WALTA. The GO 38 (Industries and Commerce Department, dated 12-12-2014) says that sand extraction and sale other than de-casting patta lands in the State shall be through Telangana State Mineral Development Corporation Limited (TSMDC) only. Regulation of stream/river sand extraction or disposal from the areas other than falling in Schedule Areas be done by the authorities specified. Sand extraction shall not be permitted in notified over-exploited areas except for local use in villages or towns bordering the streams for bonafide purposes other than commercial operations/public trading/stocking etc.

Prior to the GO 38, the Vadders who were into sand supply business used to have free access to sand reserves. But the GO 38 has imposed restrictions not only on Vadders but also on others who used to enjoy unrestricted access to sand from the local streams and rivers.

Similarly, the GO 48 (Industries and Commerce Department, dated 26-07-2017) virtually prohibits the Vadders from accessing stone quarries and hillocks as the access to exploit the minerals is granted only to the authorized quarry lease or permit holders who have to meet a range of complicated requirements to gain access. The GO states: "No person shall undertake quarrying of any minor mineral, in any area except under and in accordance with the terms and conditions of a quarry lease or permit granted under these rules".

By contrast, the impact of the WALTA 2002 on Vaddera livelihoods is relatively indirect since the Act has several restrictive clauses regarding sinking of wells. Section 8 of the Act makes prior approval and registration of wells mandatory. Similarly section 10

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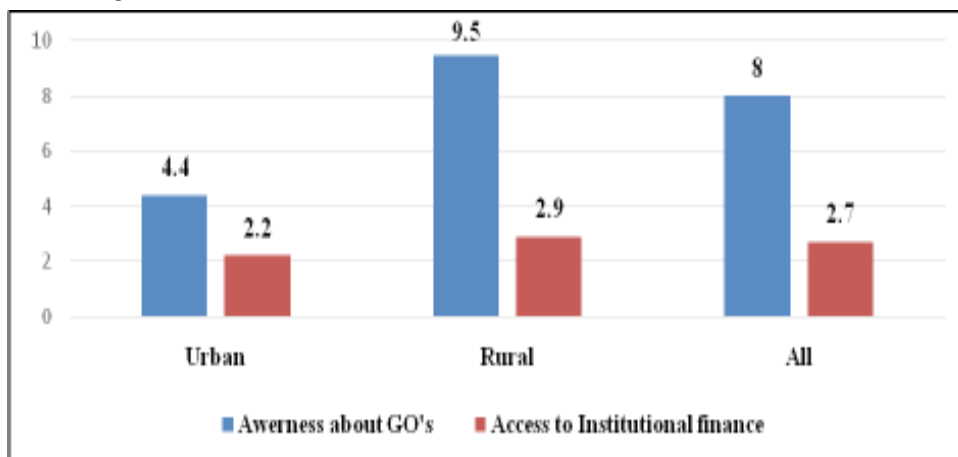
<sup>2</sup> The Andhra Pradesh Water, Land and Trees Act, 2002 received the assent of the Governor on 18th April, 2002. The Act was adopted by the State of Telangana in 2014 under section 101 of the Andhra Pradesh Reorganization Act, 2014. And the Notification was issued by the Panchayati Raj and Rural Development Department in 2015.

imposes restrictions on the location of well-sinking and contains rules regarding the distance (from other wells) and the depth of the proposed well. These provisions tend to shrink the employment opportunities of the Vadderas, particularly in rural areas.

### 6.13. Awareness about GOs and Access to Institutional Finance

The study team asked the respondents about their awareness about the Government Orders (GOs) that either undermine or are unfavourable to their traditional activities. More than nine-tenths (92%) of the sample respondents said that they were not aware of the WALTA and GOs related to mining which adversely affect their livelihoods. Compared to urban households (4%), rural households (10%) have better knowledge about the GOs. The study also found that knowledge levels are considerably higher among stonework households (12%) relative to the earthwork households (1.7%). When asked about the specific impacts of the government policies, a majority of the respondents reported “lost employment” due to the adverse impacts of the policies. Due to the shrinking traditional work, many Vaddera people are switching to activities in other sectors such as agriculture and allied sectors, construction, and domestic work, according to the respondents.

Fig 6.1: Awareness about GOs and access to institutional finance (%)



Source: Primary data

An overwhelming 97% of the sample households across the rural and urban locations reported that they do not have access to institutional credit (see fig 6.1). Interactions

with community members reveal that most households are of the view that it is pointless to approach banks and other institutions for credit because banks usually do not offer credit to them. Because bank loans require surety or collateral prior to their approval. And a majority of the Vaddera households do not have high-value property or documentary evidence of owning assets such as a house or agricultural land. On account of this, they are left with no option but to borrow money from private or informal sources at exorbitant interest rates to purchase machinery or tools related to their traditional work (this point was particularly highlighted by the respondents from Manikeshwari Nagar and Malkapur). One of the respondents from Malkapur, a diploma holder, reported that he wants to start a business but he is not able to do so owing to the lack of funds.

#### 6.14. Under-representation and Lack of Networks

Interactions with stakeholders reveal fresh perspectives on poverty and deprivations that afflict the Vaddera community. People in other communities are encouraged, supported and guided by intellectuals, professionals, public officials, teachers and political representatives who are well-connected, resourceful and well aware of the opportunities in educational, financial and political systems – including reservations and other constitutional rights. By contrast, the Vaddera community does not have the benefit of such political and social capitals or role models to guide and support the community members and lobby with the system to gain access to opportunities to raise their socio-economic status.

Even if there are some people to guide and help them, the lack of financial resources does not allow them to seize the emerging opportunities, according to the members of Vaddera Associations. Their representation is basically confined only to local government institutions at the grassroots level which is found only in a few locations, such as - Manikeshwari Nagar (former Corporator), Vaddera Gudem (present Upa Sarpanch and former ZPTC member), Kanaipalli (Upa Sarpanch and Vice-MPP President), Rajaram (former Sarpanch, present Upa-Sarpanch and four ward members), Pomal (one ward member). And there are no elected representatives from the community in other study locations.



### **6.15. Summing Up**

The State Government needs to pay adequate attention to the budget allocations to the BC Cooperative Federations. In fact there have been no budget allocations for the past couple of years. Consequently, the Vaddera Federation is unable to play its role in sustaining the traditional occupations and protecting the interests of the community. The development of the Vaddera community depends on the proactive role of state-level political leadership, public institutions, and community federation in taking necessary initiatives such as the repeal of provisions in GOs that impede the occupational activities, extending economic and social support schemes, access to institutional finance, providing forward and backward linkages for marketing of the products, and adequate representation in the decision making bodies.

The majority of the community members are either unaware or unable to access livelihood opportunities in different sectors. The Vaddera people have not been able to access reservations in educational institutions, jobs and legislative bodies due to the persistent poverty and vulnerability of the community. In rural areas, the Government needs to create greater employment opportunities for the community in public works. In urban areas, the community needs stone dumping or storage yards near the excavation sites; and the community members should be allotted stone quarries through a waiver of leasing requirements.

## **CHAPTER-7**

### **CONCLUSION AND RECOMMENDATIONS**

#### **7.1. Introduction**

In Telangana State an overwhelming majority of the Vaddera households still rely on the two broad traditional occupations related to stonework and earthwork as the primary livelihood options. But the returns from the hereditary activities have been meagre. The evidence garnered by this study demonstrates that the Vadderas are among the poorest and the most vulnerable occupational communities of the State. In fact the community is caught in a vicious circle characterised by low incomes, low educational and skill levels, lack of occupational diversity, financial incapacity to adopt technology, seasonal migration and gross under-representation of the community in formal employment and legislative and governance institutions.

As a result, the community has not been able to break into a higher socio-economic trajectory. And the hereditary construction related activities are increasingly becoming less dependable on account of a variety of factors that have been highlighted by this study.

#### **7.2. Synopsis of Findings**

This empirical investigation into the socio-economic status of the Vadderas found that: (a) low educational levels and high dropouts at the school level; (b) poor quality of housing in both rural and urban areas and relatively high levels of house-ownership deprivation in urban areas; (c) toilets with no or inadequate running water facility; (d) high level of landlessness and low and unviable land ownership at household level and the lack of assured irrigation sources for the smallholders; (e) dependence on any type of wage labour for supplementing household incomes; (f) high expenditure on food, education, health, and rituals and festivals; (g) inability to procure modern equipment to upgrade traditional work; (h) low incomes leading to slow social and economic mobility; and (i) seasonal migration resulting in increased vulnerability and deprivation. The cumulative impact of all these factors means that the community is unable to

escape poverty. However, the survey also highlights the prospects for the enhancement and sustainability of their livelihoods.

### **7.2.1. Segregation, Stigmatization and Exclusion**

Spatial segregation of the Vaddera households is found in both rural and urban areas. The Vadders live in their localities segregated from the main village or the urban location called Vaddera colonies are *bastis*. The Vaddera colonies are typically located on the outskirts of the main village due to which they are deprived of dependable and functioning basic amenities such as piped water, sanitation facilities, road connectivity and electricity; similarly they have no or limited access to basic public institutions such as Anganwadi Centres, schools and health centres. In urban locations too, the Vaddera *bastis* or localities resemble slums without dependable access to basic amenities and services.

The Vadders still carry the stigma associated with their branding as a “criminal tribe” by the colonial administration. They are still subjected to suspicion and targeting by other communities despite their de-notified status and settled living in the social mainstream. Interactions with the community members reveal that they are still treated as habitual offenders by others, particularly by the police. And they are treated as the usual or the first suspects by the police in connection with any criminal activity in their neighbourhoods and are subjected to unwarranted interrogation by the police. The residential segregation coupled with stigmatization has resulted in further marginalization of the community.

### **7.2.2. Low Human Capital and Precarious Livelihoods**

A majority of the Vaddera households lack decent housing as they live in small *kutcha* and *semi-pucca* houses which further deprives them of basic facilities such as sanitation and piped water. Only a third of the Vaddera households possess agricultural land. The average household landholding works out to just one acre. Added to this, most landowners do not have reliable sources of irrigation. Educational levels show a sharp downward trend after the secondary level indicating that the community encounters barriers to enter into higher education. This is reflected in their higher education levels as less than 5% of the community was able to pursue higher education.

Girls’ education levels are also considerably low as they are not opting for higher studies and tend to drop out after secondary level. In all the villages, owing to financial constraints

in the family, a majority of the students have discontinued their studies and are now engaged in the traditional activities. Semi-nomadic characteristics of the community which are reflected in their migratory movements is a major factor contributing to low educational levels. A tenth of the Vaddera students dropped out from their studies even before completing 10<sup>th</sup> standard.

Nearly all able-bodied members (except students) are part of the labour force. An overwhelming 90% of the working members are engaged in the traditional activities which are primary sources of livelihood. Agriculture-related activities offer a supplementary source of income for the Vadderas. More than 90% of the Vadderas have access to rice supplied through the food security system. They also reported relatively low levels of ownership of household assets and durables indicating low living standards.

The Vadderas spend relatively higher shares of their earnings on food, festivals and rituals leaving them with decreased capacity to invest in human capital such as health and education. The mean household incomes from the traditional activities are significantly higher in urban areas, while the returns from secondary and supplementary sources are higher in rural areas owing to better access to opportunities in agriculture and allied sectors.

Most of the community members have no other options but to pursue low-wage and high-risk work. Additionally, the traditional work is insufficient as they have to compete with members of other communities in the same sectors. As a result, seasonal migration to work sites has emerged as a supplementary strategy for the Vadderas. The vulnerability of the Vadderas is further exacerbated by migration. Their vulnerability can be attributed to the following key factors: Most migrant households are not paid advances; non-payment of compensation for accidents by the employer; partial payment of wages even after completion of the work; and the employers do not take any precautions during risky jobs such as rock blasting, well-digging and desiltation.

The Vadderas, in sharp contrast to their counterparts who migrated from Andhra Pradesh, are unable to overcome multiple barriers and move into higher levels to take up semi-skilled and skilled work in the construction sector. The vast majority of the Vaddera households do not want or expect their children to carry forward the community occupations. However, due to the absence of alternative opportunities owing to the lack of requisite education, skills and financial capacity they continue to be engaged in the traditional activities.

Technology adoption by the Vadders leaves a lot to be desired. Only a small fraction of them have managed to procure modern equipment such as cranes, compressors and tractors, thanks to the financial assistance extended by the State Government, banks and the Vaddera Federation in some cases.

The Vadders are unable to upgrade their skills and diversify into in-demand jobs such as floor laying and stone carving which are performed widely by workers from Rajasthan. This makes out a clear case for training and upskilling and financial support for the procurement of modern tools. Other constraints of the community's way of life include inadequate access to stone resources (quarries and stone reserves), space for making and storing stone products, and the absence of marketing arrangements,

The cooperative societies in general remain dormant, lacking the capacity and the resources to promote the traditional occupations and interests of the community. A majority of the Vaddera households still remain uninformed about the schemes implemented by the BC Corporation. There are no great personalities or influential leaders and role models among the Vadders to either lead or guide them or lobby with the system. Even if there are some people to guide and help, the lack of financial resources and social capital does not allow them to seize the emerging opportunities.

None of the respondent households have received financial assistance for self-employment ventures. This indicates the limited reach of the BC Corporation and the deficiencies of the Vaddera community with respect to the requisite education, skills and resources to launch own ventures. Similarly, the employment opportunities under the MGNREGS are inadequate for those (non-migrants) who are willing to work. On account of the absence of regular and sufficient allocations to the Vaddera Cooperative Federation, the institution is unable to promote the livelihoods of the community.

The development of the Vaddera community hinges a great deal on the proactive role of State-level political leadership, public institutions and the community Federation in taking appropriate policy initiatives. The community remains invisible and marginalized owing to the conspicuous political under-representation, low population, poverty and the lack of cohesiveness among the community.

### 7.3. Key Recommendations<sup>3</sup>

#### 7.3.1. Regulatory Policy Environment

The State Government needs to evaluate and amend certain laws, policies, and regulations that discourage or impede the traditional occupations of the Vadderas. Three policies are noteworthy here: (1) The G.O. No 38 of 2015; (2) the G.O. No 48 of 2017; and (3) The Andhra Pradesh Water, Land and Trees Act, 2002 (the WALTA 2002). As explicated in the previous chapter, certain regulatory provisions of these policies impede the reliability and sustainability of the traditional occupations of the Vaddera community.

The above stated existing policies need to be amended to enable the Vaddera community to access locally available resources, raw materials (such as stone and sand deposits to which they had enjoyed unrestricted access prior to the adoption of these policies) and wage employment. The adverse impacts of the two GOs on the livelihoods of the Vadderas are relatively direct in contrast to the indirect effects of the WALTA 2002. Providing conducive legal framework and supportive policy environment for sustaining the traditional occupations is all the more important.

#### 7.3.2. Promoting Traditional Livelihoods

- (1) The study observed that in urban areas in particular, the Vadderas do not have access to exclusive open spaces that can be used as dump yards. The yards can be used for multiple purposes such as – storage of raw stone blocks or boulders, making different products, marketplace for stone products and parking vehicles and equipment. Additionally, the quarry sites become inaccessible during the monsoons for both buyers and the Vaddera suppliers. The State Government needs to allocate dumping yards on the outskirts of urban areas to address the constraints encountered by the Vaddera community.<sup>4</sup>
- (2) Similarly, in rural and semi-urban areas, either Government lands or acquired lands need to be provided to the Vadderas to store raw material and finished products at village and Mandal levels, depending on the concentration of the Vaddera households.

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<sup>3</sup> For additional policy recommendations, see annexures on: petitions submitted to the State Government by the Vaddera representatives; perspectives from stakeholders; and case studies.

<sup>4</sup> It may be noted here that in the absence of government allotted dump yards, the Vadderas of Jawahar Nagar on the outskirts of Hyderabad use private rented space to carry out their activities.

- (3) Lack of technology adoption—in the form of equipment, vehicles and tools—in both stonework and construction related work in general, has resulted in adverse effects on the hereditary activities of the Vaddera community who predominantly rely on manual labour. As a result, the Vadderas are compelled to work as wage labourers even in their traditional sectors under the contractors from other communities. The community members should be provided financial assistance to procure modern machinery and tools through tailored interventions. The financial support can be a grant (in the case of low-cost equipment) or a subsidy (in the case of high-cost equipment). Such interventions would not only foster entrepreneurship among the Vadderas but also attract the younger generation towards the traditional occupation.
- (4) In view of the increased vulnerability of the Vadderas to accidents and diseases associated with their traditional activities and migratory patterns, there is a need to cover them under new insurance products or incorporating special features into the existing policies in order to ensure that the financial support enables them to emerge from the shock and lead a normal life.
- (5) Regarding the access to mines and quarries, the community representatives are of the view that the Vaddera community has lost its traditional rights to the resources and therefore such rights should be restored and they should have free access to the village commons or resources (mainly hillocks and quarries) - as enjoyed by other occupational castes such as Goudas and fishing communities. And in other areas, the Vaddera community should be provided reservations with regard to leasing of mines and quarries.

### **7.3.3. Welfare and Governance**

- (1) The Vadderas retire from work relatively early in life – incapacitated by long years of hard labour out in the open. Members of the Vaddera community who are eligible (who have completed the prescribed age) should be covered under social security pensions on par with other Backward Castes pursuing their traditional occupations such as weavers and toddy-tappers.
- (2) The Vaddera community should also be recognized by the Labour Department in order to provide social security and insurance benefits through the issue of ID cards on par with other occupational castes such as Goudas, beedi workers and weavers (Padmashalis).

- (3) The Vaddera community currently enjoys 3% reservation in civil contracts under the government. But in reality they share the quota with the Uppara community which has resulted in reduced opportunities for the former. Thus, there is a need to raise the reservation to 5% (as petitioned by the community). Additionally, owing to their poor financial status the Vadders are unable to bid for works. Therefore, civil contractors from the Vaddera community have requested the State Government to waive EMD (Earnest Money Deposit) for the community up to Rs 10 crore from the existing limit of Rs one crore.
- (4) Coverage of the Vaddera community under the Economic Support Scheme (ESS) of the BC Corporation is negligible. Hence, there is a need to raise the coverage of the Vadders under the scheme. The financial assistance extended under the scheme for launching enterprises should be in the form of a grant (100% subsidy) – subject to a cap on the assistance provided - doing away with bank linkages. Purchase of modern equipment related to traditional work should be allowed under the ESS.
- (5) In order to make the livelihoods of the Vadders more dependable and sustainable within the traditional construction sector, upskilling and diversification is need of the hour. Some in-demand and gainful opportunities include: floor laying (marble, tiles and stone), wall cladding (stone and tiles), stone carving including idol making, and marble and granite trade. It may be added here that thousands of workers and traders from Rajasthan are involved in these activities. Government agencies have a big role to play in this regard by way of training, skill enhancement and financial support. The above-mentioned options could also attract and absorb the youth of the Vaddera community.
- (6) On account of the factors discussed in this report, the Vaddera community is deprived of educational and employment opportunities. The community is unable to compete with other numerically dominant and upwardly mobile occupational castes on a highly uneven playing field. To ensure representation of the Vaddera community, the government needs to launch special drives to accord preferential priority to the community by recognizing it as a grossly under-represented community.



- (7) Women play important roles in the traditional activities. To achieve gender equality and empowerment of women, they should be treated on par with men with respect to skill development, occupational upgradation and diversification and financial assistance. There is a need to strengthen SHGs of Vaddera women and to make them more inclusive.
- (8) On account of the existing regulatory policies, the Vadderas are deprived of their traditional unrestricted access to quarries and hillocks. Although the State Government allows the Vadderas to exploit quarries by allotting some royalty-free quarries to them, the community is unable to benefit from the policy due to three key factors: The application process is complicated and time-consuming; the number of quarries allotted is grossly insufficient, therefore, they do not meet the demand from the community; and most Vaddera households lack the requisite skills, resources and equipment to gain access to and manage quarries. Ironically, in a number of locations, the Vadderas work as wage labourers on the quarries managed by non-Vadderas. Evidently, there is an urgent need to allot more rent-free quarries to the community and follow it up with financial assistance.
- (9) According to the community representatives, the Government of Telangana proposed to establish a Sand Unit (depository cum marketplace) through a collaboration between the TMDC (Telangana Mineral Development Corporation) and Vaddera Societies – to be managed by the Vaddera community. But the proposal has not yet materialized.
- (10) The Vaddera community feels constrained by the severe restrictions on rock blasting imposed by the State Government. Since blasting is inevitable, the community representatives are of the view that the government should be flexible on this front.
- (11) The State Government should popularize and promote the use of stone sand or crushed sand by awarding supply contracts to the Vaddera community; and the Government can incentivize the real estate developers for uptaking stone sand. This could have two-fold impact: enhancing the livelihoods of the Vadderas and reducing the demand for the traditional sand which is extracted from rivers with adverse environmental impacts.

- (12) There is a clear case for financially strengthening the Vaddera Federation with adequate and reliable budgetary allocations. The Federation should be provided with the required functionaries and powers to play a leading role in promoting the traditional livelihoods and graduating to more remunerative opportunities within the construction sector such as establishing and revitalising grassroots level societies; skill upgradation, technology adoption, accessing government schemes and interventions and marketing of construction related products and raw materials.
- (13) The awareness levels of the Vaddera Community about the government schemes and interventions for the socio-economic upliftment of the backward occupational communities are very low. There is a need to reach out to the community with IEC (information, education and communication) initiatives. The village cooperatives can play a key role in this regard.
- (14) Both physical infrastructure and access to social infrastructure - such as roads, sewerage system, water supply, housing, sanitation, schools, health and Anganwadi centres and community halls - in the Vaddera localities (colonies and *bastis*) should be improved.
- (15) There is also a need to create a data base on all numerically small occupational communities (including de-notified tribes) in the State so as to monitor their socio-economic status through periodic surveys and a set of core metrics.
- (16) As the Vadders are among the poorest in the State with low educational levels, they need to be provided preferential places through affirmative action in educational institutions such as residential schools, model schools, hostels and higher education institutions.
- (17) The study found that in some districts the food security cards (issued under the Public Distribution System) of Vadders who operate rented or leased tractors have been withdrawn by the officials. Such families should be exempted from the criteria used for weeding out ration cards of ineligible families.
- (18) To redress the political under-representation of the Vadders, qualified members of the community may be considered for nominated positions.

### 7.3.4. DNT and the Scheduled Tribe Status

As stated in the introductory chapter, the Vadderas are among the “De-notified Tribes” (DNTs) – also known as *Vimukta Jatis*. The term DNTs refers to those communities which were once notified under various *Criminal Tribes Acts*, enforced by the colonial British government between 1871 and 1947. Post-Independence the Acts were repealed and these communities were “de-notified”. The colonial administration described “criminal tribes” as those sections of people who traditionally commit criminal acts. Following the de-notification of the so called “criminal tribes”, they have been included in one of the following official social categories: Other Backward Classes, Scheduled Castes and Scheduled Tribes.

Similarly, all DNTs of Telangana State have been included under the BCs or the SCs or the STs. And the Vadderas have been included under BC-A Group in the State. The communities included under BC-A Group consist of “Aboriginal Tribes, *Vimuktha Jatis*, Nomadic and Semi-Nomadic Tribes”. By contrast, a look at the official status of the Vadderas in other States shows that in addition to the OBCs, the Vadderas have also been included under the SCs by several States such as Tamil Nadu, Haryana, Maharashtra, Odisha and Jharkhand.

The Vadderas do not figure in the list of 36 Denotified Tribes, Nomadic Tribes and Semi-Nomadic Tribes (all listed under the BCs) submitted to B R Idate Commission<sup>5</sup> (2017) by Telangana Government. However, some States such as Tamil Nadu, Maharashtra and Andhra Pradesh have included the Vadderas in their lists of DNTs which they submitted to the Central Government (Idate Commission).

The Vadderas of Telangana have been demanding the status of either Scheduled Tribes (STs) or Scheduled Castes (SCs) so that it would enable them to have greater access to the opportunities with respect to education, employment, government schemes and political empowerment. Recent developments show that the Vadderas have intensified their agitation for the Scheduled Tribe status. To illustrate, since 2018 the Vaddera

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<sup>5</sup>The National Commission for De-notified, Nomadic and Semi-Nomadic Tribes constituted by Ministry of Social Justice & Empowerment, Government of India. In 2019 the Government of India constituted a Development and Welfare Board for Denotified, Nomadic and Semi-Nomadic Communities under the aegis of Ministry of Social Justice and Empowerment for the purpose of implementing development and welfare programmes for these Communities. Towards this end the Government of India intends to prepare a national list of such communities.

representatives have established several platforms and interest groups to amplify their cause. They submitted representations to the State Government for ST status. In this context the study makes the following observations:

- (1) The Vaddera community continues to be one of the most backward, marginalized and vulnerable communities in Telangana State.
- (2) The Vaddera community shares several characteristics with other non-*Adivasi* (non-indigenous) communities which have been included in the list of Scheduled Tribes in Telangana State (such as Lambada, Yerukala and Yanadi).
- (3) The other Denotified Tribes (such as the ones listed above) were included in the list of STs in the State while the Vadderas were categorised under BC-A Group.
- (4) The community has semi-nomadic way of life which is reflected in their seasonal and circular migration.
- (5) The community still carries the stigma of de-notified status and the members of the community are treated with suspicion and are subjected to unwarranted interrogation and even incarceration in some cases.
- (6) Due to the small size of their population, coupled with their poverty and marginalization, the Vadderas have been deprived of opportunities and services in a range of sectors (such as education, employment, and livelihood opportunities) since they have not been able to compete with Backward Castes as a whole.
- (7) To elaborate the above point, the Vadderas have to compete with as many as 67 communities of BC Group-A to avail just 7% reservations which BC Group-A is entitled to.
- (8) Other empirical studies on the de-notified tribes of Telangana and Andhra Pradesh also found that: The social exclusion of DNTs implies a secondary citizen treatment; poverty, mobility (migration), lack of land and other assets and the label of ex-criminal tribes act as deterrent factors and result in low educational levels among children; they have been relegated to the bottom of social and economic hierarchy and they are among the most vulnerable segments of our society; the current official categorization is faulty as the communities are of the view that they were wrongly included in OBCs.

- (9) In the light of the above and the findings of this survey, the study recommends that the representations submitted by the Vaddera community for their inclusion in the list of Scheduled Tribes deserve earnest and sympathetic examination from the State Government.<sup>6</sup>

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<sup>6</sup>It may be recalled here that the Bharatiya Janata Party (BJP), in its manifesto, promised that it would include the Vadders in the list of Scheduled Tribes.

## ANNEX I: CASE STUDIES

### Case Study- 1



**Mr Bakkaiah** (aged 55) is a person with disability. Despite his advanced age, he is still working in and around his native Rajaram village of Jagtial district - as he has to provide for his family. His wife helps him in his regular work. He owns a meagre 10 guntas of agricultural land which cannot sustain his family. His two sons discontinued their studies after the completion of school education because the family cannot afford further studies. In 2017 Bakkaiah met with an accident at work site and had to be hospitalised. The doctors informed him that his left leg was fractured and advised him to take a two-month bed rest. But to meet the basic needs of the household he had to resume work. But after a month or so he realised that his broken leg got infected and this time the doctors amputated his leg to save his life.

Mr Bakkaiah had to spend around Rs 2, 50,000 for his treatment which he borrowed from informal sources. In his case, the Arogyasri Scheme was of no help as he did not get any cover under the scheme since his claim was rejected on technical grounds. Mr Bakkaiah also applied for the Chief Minister's Relief Fund but he has not yet received any financial support from the Government. Presently, he is receiving disability pension from the Government.

Mr Bakkaiah is not aware of the benefits of a labour card issued by the government which could have provided him financial support for the accident, including pension. So the lack of labour card cost him dearly. He appeals to all Vaddera community members to take a labour card. He also petitioned the Vaddera Federation to represent the matter with the authorities concerned and support the Vaddera community. Mr Bakkaiah has also appealed the State Government and the Federation to supply modern machinery and tools through a subsidy arrangement. He says that this would liberate them from hard work and enable them to compete with other contractors in securing government civil contracts

### Case Study -2



**Mr. Srinivas** (aged 35) is a native of Theratpally village in Nalgonda district. He discontinued his studies due to the poor economic status of the family and worked as a wage labourer along with his father. After marriage he and his wife migrated to Maharashtra in search of livelihoods, leaving behind his parents at home. Unfortunately, in 2013 both of them sustained grievous injuries while digging a well. Though Mr. Srinivas survived, his wife succumbed on the spot. “The sudden loss devastated the entire family”, he says. On the advice

of his parents, Mr Srinivas married another woman.

Later on, he and his wife started migrating to Odisha, leaving their three children with parents. The eldest daughter Swathi is staying with maternal grandmother and studying 9th class. The second child, a boy, secured admission into a Government BC Hostel and is pursuing 7th class. The last child is going to government primary school in the village. Mr. Lachaiiah, father of Srinivas, recounted that they have not received any kind of compensation from the employer or the Government. He conveyed that his family is unable to concentrate on the traditional work due to occupational hazards. “Due to the lack of adequate employment opportunities in and around the native place, Vadders have opted migration as an alternative”, Lachaiiah observes. He is of the view that only the Government (and the Vaddera Federation) can take care of the well-being of their community. He suggests the following interventions: Providing modern machinery on a subsidy basis; issuing labour cards to all working age members; special reservations in education and employment in the government sector.

### Case Study - 3



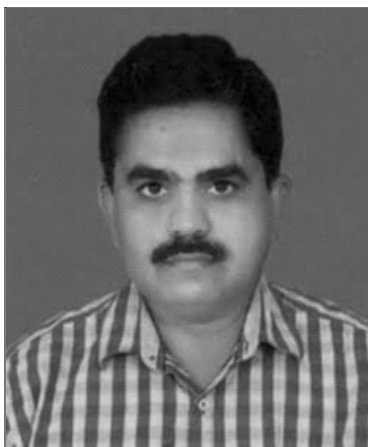
**Mr K. Ramesh**, aged 43 years, lives in Vaddera Basti (Manikeshwari Nagar) of Hyderabad district. His father was a civil contractor; and since 2014, he has been undertaking civil contract works under the jurisdiction of the GHMC. His main complaint is that he finds it very difficult to continue the contact work as the GHMC (the Government) does not release the payment on time for the works completed. This situation compels them to borrow money from private financiers at exorbitant interest rates, says Mr Ramesh.

Despite the constraints he is willing to continue his work as a contractor. In this context, he requests the Government/GHMC to reserve 20% of civil works for the Vaddera community. Presently only 3% of civil work contracts are reserved for the Vaddera community; and this proportion is shared with the Uppara community. He is of the view that the community's educational and economic status is pathetic. And the economic position of some of their community members is comparable to, or perhaps worse than, that of the SCs and STs in the State, he observes. The Government should also recognise the rights of the Vadderars to the village commons as is done in the case of other BCs such as toddy-tappers and fishing communities.

Mr. Ramesh is of the opinion that rich people from non-Vaddera communities are able to acquire mines and quarries on lease in the name of poor Vadderars and make a fortune out of it. Though he applied for some quarries he could not compete with others due to a lack of capital for investment. In this context, he urges the State Government to exempt the Vadderars from payment of Earnest Money Deposit (EMD) to participate in the Government contract bids - as is done in the case of MSMEs in the State. Further, he also appeals the State Government to make higher allocations to the State Federation - which is almost defunct as it is starved of regular funds.



## ANNEX II: Perspectives from Stakeholders



Socially and economically backward Vaddera community needs training in new technologies. The Vaddera Federation is trying to impart training to those who require it. Federation is making efforts to get funds from the Government to extend subsidy to those who want to purchase equipment and tools. People need to be proactive in strengthening the Vaddera Societies at grassroots level: **Mr Balachary, Managing Director (MD), Vaddera Federation, Telangana State**



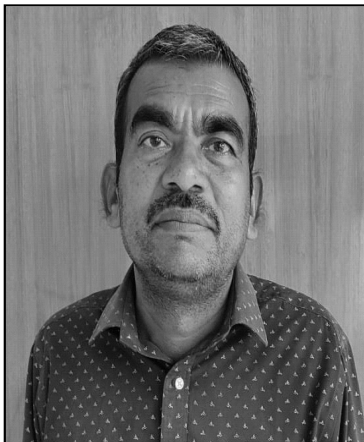
The Vaddera community members need to treat education as a top priority. Confer legal rights on Vadderas to exploit rock reserves located even on patta lands. Priority should be accorded to Vadderas in awarding contracts under public works (R&B) as well as creating employment. Skill development programmes, especially for youth in handling new technologies, should be intensified: **Smt D. Rajya Lakshmi, Director, NFCL, New Delhi.**



Livelihood status of the Vadderas is precarious and it is much worse than that of other occupational groups. They need legal rights to stone quarries and hillocks. The State Government should create “district level mineral funds” and apportion a certain share of mining revenue/royalty for the well-being of the Vadderas. They also need reservations in the allotment of mines. Welfare benefits should be more inclusive of the Vadderas: **Sri M. Rajashekhara Reddy, MLR Institutions, Hyderabad.**



For the all-round development of the Vaddera community, the State Government needs to focus on the following: legal rights to exploit rock sites; at least one special Gurukulam School in each erstwhile district; repeal GOs that restrict access to resources; affirmative action needed in the domains of politics and economic support; need subsidy-based loans for purchasing new equipment: **Dr Orsu Krishnaiah, Assistant Professor, Nizam College, Hyderabad.**



The Vaddera community is educationally very backward. They need legal rights to rock reserves that are located around their habitations. Reservation quotas should be increased in educational institutions and Government employment. Awareness and access should be improved with respect to welfare schemes. They should be issued worker ID cards to access various benefits. And there is a need to build strong political leadership: **Mr Eedaiah, Researcher, CESS, Hyderabad.**




The Vaddera people need old GOs which allowed allotment of civil contracts to the Vadders. They should be included in the list of Scheduled Tribes. They need all the benefits that are extended to Yadavas and Gouds. The Vaddera Federation should be strengthened to provide financial assistance. The Vadders who are above 50 years should be provided pensions: **Mr P. Sammaiah, Fire Service Department (Rtd), Warangal District.**

Annex III: Petitions submitted by Vaddera representatives

1. Letters from GoI for finalisation of DNT list

**R. Subrahmanyam, IAS**  
Secretary



सत्यमेव जयते

Ministry of Social Justice and Empowerment  
Department of Social Justice & Empowerment  
Government of India

Secretary(SJE)/BC/2021  
February 11, 2021


Dear Somesh

This has reference to the list of Denotified Tribes, Notified Tribes and Semi Notified Tribes (DNTs/NTs/SNTs) from the State of Telangana. As you are aware that Idate Committee has listed (25) communities under this category in their report submitted to the Government.

2. ~~Shri Thurka Narasimha Member~~ Development and Welfare Board for De-notified Nomadic and Semi Nomadic Communities (DWBDNC), Government of India has stated that there are still certain communities which qualify to be in this category which are to be added to the list of DNTs/NTs/SNTs from the State of Telangana.


3. In view of this, you are requested to get the matter examined and send a response to this Department early. In case any communities are missed out in the list, a proposal may be sent by the State Government alongwith an ethnographic study of such communities so that the matter can be examined.


With regards,  
1

Yours sincerely,  
  
( R. Subrahmanyam )

Shri Somesh Kumar  
Chief Secretary  
Government of Telangana  
Hyderabad  
(email : [cs@telangana.gov.in](mailto:cs@telangana.gov.in))

2. Petition for DNT status



<p>అధ్యయనం !</p> 	<p style="text-align: center;">మన వికృత !!</p> <p style="text-align: center;"><b>తెలంగాణ వడ్డెర సంక్షేమ సంఘం</b></p> <p style="text-align: center;">(లిజిస్టర్ నెం. 32/2017)</p> <p style="text-align: center;"><b>రాష్ట్ర శాఖ</b></p>
<p>అధ్యక్షురాలు:</p>	<p style="text-align: right;">తేదీ: 19/03/2021</p>
<p>పండుగుల రాజ్యలక్ష్మి</p>	<p><b>శ్రీయుత గౌరవసీయులైన బోయినపల్లి బినోద్ కుమార్,</b></p>
<p>ఉపాధ్యక్షులు:</p>	<p><b>తెలంగాణ రాష్ట్ర ప్రణాళిక సంఘం ఉపాధ్యక్షులు గారికి.</b></p>
<p>కొమ్మరాజుల సర్వయ్య</p>	<p>ఆర్యా !</p>
<p>ప్రధాన కార్యదర్శి:</p>	<p>విషయము: - వడ్డెర కులాన్ని DNT జాబితాలో చేర్చుట గురించి - విన్నపము.</p>
<p>హల్లపు రాములు</p>	<p style="text-align: center;">* * *</p>
<p>కోశాధికారి:</p>	<p>పై విషయమును పురస్కరించుకొని తమరితో మనవి చేయునది ఏమనగా, 1972</p>
<p>శివరాత్రి రాజు</p>	<p>సంవత్సరము మా వడ్డెర కులం DNT జాబితాలో ఉన్నది. తదుపరి BC-A లోకి మార్చడం</p>
<p>ప్రచార కార్యదర్శి:</p>	<p>జరిగింది. వడ్డెర కులస్థులు సామాజికంగా, ఆర్థికంగా, రాజకీయంగా, విద్యావరంగా చాలా</p>
<p>బి. రామదాసు</p>	<p>వెనుకబడి ఉన్నారు. వడ్డెర కులాన్ని తిరిగి DNT జాబితాలో చేర్చినట్లయితే అభివృద్ధి చెందే</p>
<p>కార్యవర్గ సభ్యులు:</p>	<p>అవకాశం ఉంటుంది.</p>
<p>ఇ. అజయ్ కుమార్</p>	<p>కావున తమరు మా యందు దయతలచి వడ్డెర కులాన్ని DNT జాబితాలో చేర్చగలరని</p>
<p>కె. రవి కుమార్</p>	<p>మా యొక్క ప్రార్థన.</p>
<p>బి. నాగరాజు</p>	<p>కృతజ్ఞతలతో . . .</p>
<p>బి. బాలయ్య</p>	<p style="text-align: center;">ఇట్లు</p>
<p>డి. రాములు</p>	<p>తమ విధేయురాలు పండుగుల రాజ్యలక్ష్మి రాష్ట్ర అధ్యక్షురాలు తెలంగాణ వడ్డెర సంక్షేమ సంఘం</p>

P-  
T. H. Rao  
B. Suresh




3. Petition on various issues

 	
<p style="text-align: right;">హైదరాబాద్, 24 అక్టోబర్, 2021.</p> <p>To,</p> <p>శ్రీ బోయస్కోటి ఏసీఐ కుమార్ గారు, తెలంగాణ రాష్ట్ర ప్రజాళిక సంఘం ఉపాధ్యక్షులు, తెలంగాణ రాష్ట్రం</p> <p>From,</p> <p>డా. చంద్రకళ జెరిపేటి, అధ్యక్షురాలు, వడ్డేరి ST సాధన సమితి</p> <p>గౌరవనీయులైన తెలంగాణ రాష్ట్ర ప్రజాళిక సంఘం ఉపాధ్యక్షులు శ్రీ బోయస్కోటి ఏసీఐ కుమార్ గారికి,</p> <p>విషయం: తెలంగాణ వడ్డేరి స్థానిక సంస్థలను ST కి మారుస్తూ ఉన్న అభ్యయనం చేసి, అసెంబ్లీ తీర్మానం చేసి పార్లమెంటుకు పంపి, అక్కడ కూడా చిల్ల పాస్ అయ్యే దిశగా ఒత్తిడి తేవాలని తెలంగాణ ప్రభుత్వానికి విన్నపం</p> <p>అయ్యా,</p> <p>ఇటీవలి కాలంలో, తెలంగాణ ప్రభుత్వం చిరపరిష్కారం, వడ్డేరి సాంస్కృతిక ఫిజికల్ సైట్ అభివృద్ధి కార్యక్రమాలను చేయించడం ప్రారంభించింది.</p> <p>మీ పాత్రే తెలిసిన మరీ రాజకీయ రిఫోర్మలు, వడ్డేరిలు మరియు కుటుంబ సంక్షేమం చేయించిన అభ్యయనంలో కూడా, వడ్డేరి సాంస్కృతిక మరియు అధిక వెనకబడినతనంపై ఎన్నో దుర్భల వ్యాఖ్యలు చేయబడినాయి.</p> <p>కారణ హిందూ కుటుంబ వడ్డేరి దుర్భల కుటుంబ వడ్డేరి వల్ల వాటిల్లే సాంస్కృతిక మరియు ఫిజికల్ సైట్లను తీర్చడం కోసం, సరకు కేసు తీసుకువచ్చిన సంవత్సరాలలో మీరు మాకు ఉండాలి.</p> <p>వడ్డేరి సంబంధిత తెలుగు, దాదాపు 70 శాతం రాష్ట్రంలో ఇప్పటికీ SC/ST లో ఉన్న విషయం అందరికీ తెలిసింది. SC/ST లో ఉన్న రాష్ట్రంలో, మెజారిటీ వడ్డేరి, దుర్భల కుటుంబ వడ్డేరి సుందరి బయటపడి, విద్య మరియు వ్యాపార ఉపాధి వైపు అడుగులేస్తున్నారు.</p> <p>దుర్భల వడ్డేరి SC లో మిగిలిపోయిన తెలుగు వడ్డేరికు మాత్రం, దుర్భల కుటుంబ వడ్డేరి బయటపడినప్పుడు BC వ్యతిరేక అంకెల ప్రాతినిధ్యాల మాత్రమే లభించడం వల్ల మెజారిటీ క్రామ వడ్డేరికు ఫుల్ స్థానం అందడం లేదు. రాయ మరియు మల్లె పై వ్యాఖ్యలు చేసుకునే అతి తక్కువ వడ్డేరికు మాత్రమే, ఈ ప్రాతినిధ్యాలను పొందుతున్నారు. BC లోకి బలవంతంగా వెళ్లిపోవడం వల్ల, BC కుల వ్యతిరేక ప్రాతినిధ్యాల వడ్డేరి పాక్షకులని నమ్మడం లేదా నమ్మించడం, దుర్భల కుటుంబ వడ్డేరి సుందరి బయటపడాలనుకుంటున్న మెజారిటీ క్రామ సందార వడ్డేరి ST ఆశాంక్షల కారణంగా మారుతుంది.</p> <p>ఈ నేపథ్యంలో, తెలుగు వడ్డేరి ST పాక్షకుల అభ్యయనాలను తెలంగాణ ప్రజాళిక సంఘం దృష్టికి తెచ్చుకున్నాము.</p> <p>వడ్డేరి మరియు వివిధ వడ్డేరి, భారత అందం అంశా విధిపడినప్పుడు మేము, కేరళలోని కేరళానామీ మా ర్షం మరియు కేసులతో నిర్బంధించి, అతి పెద్ద సందార, నిర్మాణ క్రామ తో తెలుసు.</p> <p style="text-align: right;">(contd...)</p>	<p>బ్రిటిష్ పాలనలో, మమ్మలను, నేర జాతులు (క్రిమినల్ బ్రాడ్స్) ముద్రించడం వల్ల, క్రమంగా, సాంఘిక దీనికీ గురికావడం. ఇలాంటి తెలుగు స్వల్పసంఖ్యలో, 1952 లో DNT లుగా పేరు మార్చినప్పటికీ, చెప్పకపోయినా వేరూపం లభించక, మేము, అన్ని రంగాల్లో వెనకబడిపోయాము.</p> <p>పలు SC/ST యాభివృద్ధి కార్యక్రమాలలో, కేరళలోని 70% రాష్ట్రంలోని వడ్డేరిలు, ఇప్పటికీ SC/ST లుగా గుర్తింపు పొందుతున్నారు. 1976 SC/ST యాభివృద్ధి కార్యక్రమాలలో, ఉమ్మడి తెలుగు రాష్ట్రంలోని ఎడవల, యానా, రంబాడి వంటి DNT లుగా గుర్తించి, మా వడ్డేరికు మాత్రం పేరు మార్చినప్పటికీ, BC లుగానే మిగిలిపోయాము. అప్పటి నుండి, మా తెలుగు వడ్డేరి, ST పాక్షకుల కోసం తీరని బాధలు అనుభవించాము.</p> <p>ఏ కులంలో చేరుకుంటే, కారణ హిందూ మరియు ప్రాజానామీ ప్రమాదాలతో కూడిన వ్యతిరేక అంకెల మా వడ్డేరికు BC లో అందించే చేయక బాధక వ్యతిరేక సంబంధిత సాంఘిక సమస్యల కింద, విద్యకు బాధపడుతున్నాము. విద్య, ఆర్థిక, ఉపాధి మరియు రాజకీయ రంగాల్లో వెనకబడ్డ మేము, చెప్పకునే దిక్కులేక తీరని బాధ, సంఘంలో దారుణం కూడా గురి అవుతున్నాము.</p> <p>అభ్యయన సందార తెలుగు, ST పాక్షకుల సమకాలీనం చేయడం, తెలంగాణ రాష్ట్ర ప్రభుత్వం, గతంలో నియమించిన వర్తమాన కమిషన్ రిపోర్ట్ మరియు సిఫార్సుల్లో వడ్డేరి ST పాక్షకుల చేర్చబడడం అత్యంత బాధాకరం.</p> <p>ఇరిగేషన్ బిల్ తీసుకువచ్చింది. ఇకనూ వడ్డేరి, ST పాక్షకుల వడ్డేరి ప్రధాన అవసరంగా గుర్తించాలి, ప్రజాళిక సంఘానికి విన్నవించుకుంటున్నాము</p> <p>మా బ్రతుకులు బాగు పడాలంటే, నిర్ణయ పనులు సమకాలీనం చేయాలి, మెరుగైన విద్య, ఉపాధి, రాజకీయ రిజిస్ట్రేషన్ తో పాటు, మాకు అలాంటి వడ్డేరి క్షేత్ర కూడా ఇవ్వాలి మరియు మేము స్వాభిమానంగా ఉండవలసిన ST జాతిలో మమ్మలను చేర్చే విధంగా, మీరు అసెంబ్లీలో మా ST పాక్షకులను మాట్లాడి, అసెంబ్లీ తీర్మానం చేసి, పార్లమెంటు లో కూడా చిల్ల పాస్ చేర్చే విధంగా తీరాలని విన్నపం చేస్తున్నాము.</p> <p>ధన్యవాదములతో,</p> <p>ఇట్లు,</p> <p style="text-align: center;"></p> <p>(డా. చంద్రకళ జెరిపేటి) అధ్యక్షురాలు వడ్డేరి ST సాధన సమితి</p>
<p>Dr. Chandrakala Jeripeti President Vadderia ST Sadhana Samiti</p> <p>Ph./Whatsapp: 7893682052 &amp; 9491042052 Mail: od@vsss.info Website: www.vsss.info</p>	<p>Dr. Chandrakala Jeripeti President Vadderia ST Sadhana Samiti</p> <p>Ph./Whatsapp: 7893682052 &amp; 9491042052 Mail: od@vsss.info Website: www.vsss.info</p>

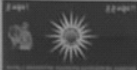
4. Petition on various issues

 <b>VADDERA KARMIKA SANGAM</b> (Regt. No. : 55 / 2013) Office : 1-9-543/B, Addikmet, Hyderabad, T.S. - 500 044. Cell : 9989254446		 <b>VADDERA KARMIKA SANGAM</b> (Regt. No. : 55 / 2013) Office : 1-9-543/B, Addikmet, Hyderabad, T.S. - 500 044. Cell : 9989254446		
		Date : 06/08/2020	Date : _____	
State President <b>PALLAP SATYANARAYANA</b>  Vice President <b>M. Sattaiah</b> <b>Banthi Narsimha</b>  Gen. Secretary <b>Vanne Jambu</b>  Joint Secretary <b>P. Satheesh</b> <b>P. Yadaiah</b> <b>E. Krishna</b>  Organising Secretary <b>M. Narsing Rao</b> <b>Darangua Yadaiah</b>  Treasurer <b>Alekunta Satyam</b>  Executive Members <b>V. Shyam Rao</b> <b>P. Komaraiah</b> <b>G. Jangaiah</b> <b>K. Gangaiah</b> <b>B. Krishna</b> <b>S. Venkatesh</b> <b>D. Ramulu</b> <b>R. Yellaiah</b>	<p>శ్రీయత గౌరవనీయుడైన డి.వి.నోట్ కుమార్ గారు ఉపాధ్యక్షులు, తెలంగాణ ప్రభుత్వ... ప్రణాళిక సంఘం గారికి చేయ విజ్ఞాపన</p> <p>మేమి అనగా పల్లవ సత్కారాయణ, తెలంగాణ వద్దైతే కార్మిక సంఘం రాష్ట్ర ఆధ్వర్యమును పని పనునగా... లక్షలాది వద్దైతే కార్మికులు కులవృత్తి లేనందుకు అగౌరవ ఉన్నాయి. ముఖ్యంగా మా వద్దైతేను వస్తే జాబితాలో చేర్చాలి. మాతోపాటు ఉన్నటువంటి ఎరుకల, లంబాద్ద, యాదాది వాళ్లకు వస్తే ఇవ్వారు మాకు మాత్రం దీని ఇవ్వారు.</p> <p>ముఖ్యంగా గంగప్పకులకు (బెన్నవారు) చేసే కౌరకు చెరువులు ఇవ్వడం జరిగింది. అలాగే గౌర కులస్తులకు తాటివెట్లు, తురివెట్లు ఇవ్వడం జరిగింది. అలాగే యాదాద వరుసు కులస్తులకు గొర్రెలు మరియు పశువులు ఇవ్వడం జరిగింది. పేసీలకు దున్నకొని జీవించడానికి మూడు ఎకరాల భూమిని ఇవ్వారు. మా వద్దైతే కులస్తులకు కూడా ప్రభుత్వంలో ఉన్న గుట్టలు మరియు కొండలు మాకు చెప్పేటట్టుగా జి.పి.ఇవ్వాలి. ఈలోక రాతి పనిని నమ్మకొని జీవించే వారికి ప్రతికే అవకాశం లేకుండా పోయింది. వద్దైతే ప్రభుత్వం ఈలోక పెక్కునే శాతం రోడ్డును వద్దాయి. మట్టి పని, రాతి పని చేసేవారికి పనులు లేవు. ఈ విధంగా కుల వృత్తులను నమ్మకొని ఉన్నవారు జన్మిలోని ఇండ్లలో పాచిపని కార్మికులుగా మారేపోయారు, సమాజంలో వెలివేయబడ్డారు.</p> <p>దమచేసి ప్రభుత్వ ఆధీనంలోని రాజేందర్ నగర్, కోకాపేట, కీసరగుట్ట, అంకెరెడ్డి వల్లి, కామిరేపేట మరియు బందరాచిరాల అలాగే ఇతర జిల్లాల్లో ఉన్నటువంటి ప్రభుత్వ ఆధీనంలోని వందలాది</p>			
		State President <b>PALLAP SATYANARAYANA</b>  Vice President <b>M. Sattaiah</b> <b>Banthi Narsimha</b>  Gen. Secretary <b>Vanne Jambu</b>  Joint Secretary <b>P. Satheesh</b> <b>P. Yadaiah</b> <b>E. Krishna</b>  Organising Secretary <b>M. Narsing Rao</b> <b>Darangua Yadaiah</b>  Treasurer <b>Alekunta Satyam</b>  Executive Members <b>V. Shyam Rao</b> <b>P. Komaraiah</b> <b>G. Jangaiah</b> <b>K. Gangaiah</b> <b>B. Krishna</b> <b>S. Venkatesh</b> <b>D. Ramulu</b> <b>R. Yellaiah</b>	<p>ఎకరాల గుట్టలు రాతిని నమ్మకొన్న మా వద్దైతే చెందాలి. మాకు కేటాయించినటువంటి కోకాపేటలోని గుట్టలను ప్రభుత్వమే తీసుకొంది. దానికి తిరిగి ప్రత్యామ్నాయం ఏమీ కల్పించలేదు.</p> <p>అలాగే పల్లవంలో ఉన్న వద్దైతేను గుట్టలు లేనందుకు ఇళ్లు నిర్మించుకొనే వారి నుండి లభ్యమైన రాతి గుండ్లను తెప్పకొని సిటీలో కొట్టి అమ్ముకోవడానికి స్థలం లేనందువల్ల ప్రభుత్వ తాళిస్తేంలో ఎమ్మెల్యే గారి నుండి మాకు రాళ్లు వేసుకొని కొట్టుకొనే వెసులుబాటు కల్పించాలి. అలాగే గుట్ట రాళ్లను పేల్చడానికి వర్తిస్తేను కూడా ఇవ్వాలి. మందుగుండ్లను కొని ఉంచుకోవడానికి అనుమతి ఇవ్వాలి. వస్తే జాబితాలో చేర్చాలి లేదా కనీసం వాళ్లకు ఇచ్చే రాయితీలన్నా మాకు కూడా ఇవ్వాలి. మేము ఇతరుల వలె జీవించడానికి చిలు కలుగుతుంది. దమచేసి మా బాధలు గౌరవ ముఖ్యమంత్రి కల్పనకు వందలకోట్ల గారకి చెప్పింది మమ్మంను ఆదుకోవాలని కోరుతున్నాము.</p> <p>కృతజ్ఞతతో...</p> <p style="text-align: right;">ఇట్లు                  తమ విధేయులు  <b>P. Satyam</b>                  (పల్లవ సత్కారాయణ)                  వద్దైతే కార్మిక సంఘం రాష్ట్ర ఆధ్వర్యము                  నెం: 9989254446</p> <p>జతపరుచునవి:                  1) కోకాపేట క్వారీకి సంబంధించిన కార్టీలు</p>	
Contd...2				

5. Petition on various issues

<p>పాపాజీక గౌరవం</p>  <p><b>వడ్డెర సంఘం-తెలంగాణ (గన్నుడెబ్బ)</b></p> <p>Regd.No. 1097/2014</p> <p><b>VADDERA SANGHAM-TELANGANA (GANNU DEBBA)</b></p> <p>తెలంగాణ రాష్ట్రం</p> <hr/> <p>ముఖ్య సలహాదారులు: 9391102323      నాటి కళామందిర రాష్ట్ర సీతల:</p> <p>శ్రీ డాక్టర్ డి. కృష్ణయ్య గారు M.A., Ph.D.      శ్రీ ముద్దంగంపల్లి వెంకటయ్య గారు మెంట్</p>	<p style="text-align: center;"><b>నినతిపత్రము</b></p> <p style="text-align: center;">శ్రీయుత గౌరవోదయైన      తేది : 06-08-2020</p> <p style="text-align: center;">లోయినపల్లి వినోదకమార్ గారు,</p> <p style="text-align: center;">రాష్ట్ర ప్రజాశాసక సంఘం ఉపాధ్యక్షులు</p> <p style="text-align: center;">తెలంగాణ రాష్ట్రం, హైదరాబాద్ గారి దివ్య సముఖమునకు</p> <p style="text-align: center;">నమస్కరించి ప్రాసనానా విన్నవనము ఏమనగా!</p> <p style="text-align: center;">విషయం : వడ్డెరల యొక్క సమస్యలను పరిష్కరిస్తూ, అభివృద్ధిని చేయాలనే నిష్పన్నుని కోరుతున్నామి.</p> <p style="text-align: center;">అయ్యా!</p> <p>తెలంగాణ రాష్ట్రంలో వడ్డెరలు సుమారు 15 లక్షల జనాభా కలిగి ఉంది. అన్ని రంగాలలో అత్యంత వెనుకబడి ఉన్నవారు. మా జీవితాలు, బతుకులు వృత్తి మీకు తెలియవని కాదు. గతంలో అనేక సార్లు మా సంఘం సభలు, సమావేశాలకు వరంగల్, హైదరాబాద్ (గ్రేటర్ హైదరాబాద్, మునిసిపల్ ఎన్నికల్లో) లో జరిగిన వాటికి మీరు ఆతిథ్యంగా రావడం జరిగింది. 2017లో ముఖ్యమంత్రి గారికి ఎం.పి.సి. ఏర్పాటు చేస్తూ పాల్గొని, మా సంఘం తరఫున డిమాండ్స్ విన్నవించడం జరిగింది.</p> <p>రాష్ట్రంలో నిరంతరం వైకాపా శాసనసభలు నిర్వహిస్తున్నాయి. అవి మా కులానికి ఏలాంటి చేయాలనే ప్రయత్నం నుండి లేదు. కుల వృత్తి మీదనే ఆధారపడి జీవించే మాకు మీ ద్వారా వ్యాయం జరుగుతుంది అని ఆశిస్తూ, మా ఈ క్రింది సమస్యలను పరిష్కరించమని కోరుతున్నాం.</p> <p style="text-align: right;">వీకే తరువాయి...2.</p>	<p style="text-align: right;">: 2 :</p> <ul style="list-style-type: none"> <li>◆ మైనర్ జోన్ గా ఏర్పాటు చేసిన బందరాదిర్పాల, అబ్దుల్లాపూర్ మేట్ మండలం, రంగారెడ్డి జిల్లాలో 66 ఎకరాలు వడ్డెరలకు తీరాలివ్వడం జరిగింది. డి.ఎస్.ఎం.డి.సి. ద్వారా జాయింట్ వెంచర్ గా రాక, బసక క్రెషెంట్ వేరుమని కోరుతున్నాం.</li> <li>◆ వడ్డెరల వృత్తికి అత్యంత ముఖ్యమైన రవాణా కోసం వాహనాలు (లాల్ బస్, డీప్స్, జె.సి.డి.బి, జి.ఎల్.సి.బి) లోనుండి ప్రభుత్వం 50% సబ్సిడీ ఇవ్వాలి (ST, SC, ST ఇచ్చే విధంగా)</li> <li>◆ వడ్డెర ఫెడరేషన్ ద్వారా ప్రాథమిక సాఫ్ట్ వేర్ లు ముఖ్యంగా మంజూరు చేయాలి.</li> <li>◆ ఉన్నత భాగాయల్లో వడ్డెరలకు తీరాలివ్వడం ఒక ఎకర స్థలాన్ని సర్కే చేయించడమే గాకుండా, నిర్మాణానికి తగిన బడ్జెట్ ను తీరాలివ్వాలి.</li> <li>◆ దంపింగ్ చేసుకొని రాలు, కంకర కొట్టుకోవడానికి గ్రేటర్ హైదరాబాద్ లో తగిన భాగస్థలాలను తీరాలివ్వాలి.</li> <li>◆ పని ఎక్కడ ఉంది అక్కడే జీవించే వడ్డెరలలో అక్షరాస్యత తరచు చాలా తక్కువ కావున గురుకులాల్లో వడ్డెరలకు ప్రత్యేక పరీక్ష లేకుండా సీట్లు తీరాలివ్వాలి అవకాశం కల్పించగలరని కోరుతున్నాం.</li> </ul> <p style="text-align: right;">అభినందనలతో...</p> <div style="display: flex; justify-content: space-between; margin-top: 20px;"> <div style="text-align: center;">  <p>(డా. డి.సి. కృష్ణయ్య)</p> <p>రాష్ట్ర ముఖ్య సలహాదారులు</p> </div> <div style="text-align: center;">  <p>(అఖిల అంబేద్కర్)</p> <p>రాష్ట్ర అధ్యక్షులు</p> </div> </div>
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6. Petition on various issues

<b>AKHILA BHARATHA VADDERA SANKSHEMA SANGAM</b> (Vaddera Bhovi, Boyar, Waddar, Vaddilu, Odde, Beldar, Etc.,) Flat No: 106, [Redacted], Opp [Redacted], [Redacted], Hyd -500004 Email : kommarajulashekar26@gmail.com, 9866565936, 8374224689		
 <b>Vemula Laxman</b> National President	<b>M.Narayana Swamy</b> Hon'ble - President	
<b>K.V Ramana, B.com, B.L</b> Chief Advisor	<b>Gunja Srinivas</b> National General Secretary	<b>T.Lakshmana Swamy M.A.L.L.M</b> National Vice president National Employes President
<b>Kommarajula Shekar</b> Greater Hyderabad President (Youth)	① విద్యార్థి, ఉద్యోగం, రాజకీయం, ఉపాధి ఉపయోగం సాధించే ఉపాయం. ② నిరుపాధి వడ్డెరులకు, ఉపాధి పోషకాలు ఇవ్వాలి ③ రాజీయం ముఖ్యమంత్రి యాజమాన్య ప్రతి పాటి 10.10. నేతృత్వ కార్యక్రమాలను ④ ప్రైవేటులో పుట్టి పోకూ వడ్డెరులకు ఇవ్వాలి ⑤ వడ్డెరు కార్మికులకు + ప్రైవేటు కార్మికులకు రక్షణ + రక్షణ ప్రాధికార కార్మికులకు ఉపాధి కార్యక్రమం ఇవ్వాలి ⑥ E.M.D. తోటాడ, పని కట్టే వారు వారిని ఇవ్వాలి ⑦ ఇంజనీరు ఉద్యోగం సామయిం అని కట్టే + పోషకాలు. పాఠశాల వారి, కట్టే సమయం ఉపాధి ⑧ కట్టెల.టి పుట్టి పోకూ వడ్డెరులకు ఇవ్వాలి ⑨ వడ్డెరు కు సంబంధించి. +mcatarం + I.C.B. + Entechidం. రక్షణ కట్టే ఇతరతరఫం. వివరాల ఇవ్వాలి ⑩ S.T. యి వడ్డెరులకు పోషకాలు ⑪ వడ్డెరు. ఇంజనీరు తోటాడ. పోషకాలు	



## Annex - IV

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**Laxman Rao** is an Associate Professor with CESS. He coordinates research at Division for Studies in Social Inclusion. He received PhD in 1999 in Social Sciences (Political Science) from HCU (Hyderabad Central University). He began his career as a Research Associate with Overseas Development Institute, London. With ODI teams, he worked on and coordinated India research projects for eight years on a range of subjects such as poverty, livelihoods, migration, governance, agriculture and social protection. Later he worked as Assistant Professor of Public Policy at ISPP, specialising in inclusive growth/development.

As Associate Director of Centre for Management and Social Research (CMSR) for over eight years, he led multidisciplinary teams to deliver research and consulting services to the Government of India, several State Governments, multilateral institutions (the World Bank, UNDP and UNICEF) and bilateral agencies such as DFID and JICA. In this capacity he handled more than 20 large assignments in a broad spectrum of sectors such as agriculture, employment, governance, knowledge management, welfare and social inclusion, infrastructure and land acquisition. He published extensively – papers (in national and international journals), one book (published by the World Bank), book reviews, working papers and several manuals (for practitioners and researchers). His core areas of interest include – inclusive studies, governance and public policy, migration, program evaluation.

**Anjaneyulu** is a Senior Research Associate at Division for Studies in Social Inclusion of CESS. He received PhD in Geography from Osmania University in 2015. He started his career as a GIS Engineer in 2007 with Genesis International, Bangalore and later joined Infotech Enterprises (Cyient) in Hyderabad where he worked for more than six years on national and international projects related to infrastructure, economic and social development.

His research tenure at CESS began as a Research Assistant in the Millennium Development Goals (MDG) project in 2013 and he moved on to become a Research Associate at Division for Child Studies (DCS) where he was involved in a range of assignments related to Water and Sanitation, Child Rights and Child Protection. As part of the team at Division for Studies in Social Inclusion he has been working on research studies related to marginalised communities, livelihoods, social inclusion, and migration. He worked on ten major projects at CESS on the above themes. Additionally, he is a specialist in developing Geo Maps for the Centre's research activities. He has 15 publications in national journals in addition to being a co-author for several research reports published by CESS and UNICEF. He is a regular contributor to text books published by Telugu Academy and SCERT. His main areas of interest include social inclusion, water and sanitation, regional and social disparities, urban studies, and GIS.



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