

## **7.2.1. Describe at least two institutional best practices (as per NAAC) format**

### **Best Practices I**

**1. Title of Learning: Galla Gurigi** (Financial Assistance to Eligible Students by College)

#### **2. Objectives of learning**

Profile of students enrolled in various courses at SUM Government Degree College has been obtained that most of the students are coming from tribal areas with low financial background. Their parents are unable to provide them with sustainable financial assistance as migrant agriculture is not a definite source of income. So, great goals of learning

Providing financial assistance to poor students, especially tribals, to save them from dropping out of college due to poverty.

Provide financial support to all deserving poor students, regardless of caste, creed or gender.

Promoting 'equality' among students

To inculcate the values of 'generosity' and 'sense of social responsibility' in students.

The expected result is that students will be able to complete the degree with good marks. Beneficiaries should support the poor with the principle of 'extend a helping hand without discrimination'.

#### **3. Context**

Noble Goal faced challenging issues with its teeth in its design and implementation.

Providing the necessary resources is a very difficult task.

After several awareness meetings with relevant people, individuals set up a 'Galla Gurigi' on the college campus for voluntary donations.

After comprehensive discussions with students and teachers, it was decided to extend this benefit to all poor students regardless of caste, creed or gender.

Confirming the financial backwardness of tribals is another challenge.

#### **4. Practice**

In and around the college, there is a long history of colonial agriculture, which devastated tribal life and plunged people into abject poverty, illiteracy and ill health.

In such abject poverty, the limited resources available are mainly used to meet both needs. Therefore, it is almost impossible for poor parents in tribal areas to send their children to town for higher education, demanding large sums of money in the wake of higher education. Sometimes, even if they venture to enroll their children in colleges in the town, they will not be able to provide sustainable financial assistance in the amount of education as agriculture is not a source of definite income. Therefore, it is clear that without financial assistance from outside sources, rural youth cannot expect to successfully complete their higher education.

Innovation and Best Practices SUM Government Degree College:

This unique organization, true to the legacy of a poor-student positive outlook

from its inception, has taken a firm resolve to provide deserving students with all possible financial assistance and help them realize their dream of pursuing higher education.

Financial assistance is provided to all deserving poor students irrespective of caste, creed or gender. Students who have parents who do not have a stable reasonable source of income and do not receive any other financial assistance in the form of social welfare or endowment scholarships are eligible for assistance.

Aside from the monetary aspect, endowment scholarships are a testament to academic success and, therefore, fostering a competitive spirit for students to receive endowment scholarships, another source of assistance to our faculty members.

### 5. Evidence of success

To illustrate one of the many success stories of Noble Practice, B.Com student **M.Ramu** 's college fees and exam fees. In the 2015-18 batch, the total number of SUM degree colleges was Rs. 10000 / - for three years. She completed her B.Com. Successful with more than 60% marks.

Learning in this way has a positive effect on the educational abilities and attitudes of the beneficiaries. The results of a review of Assistance suggest that modest assistance not only enables poor students to pursue higher education, but also makes them responsible citizens for continuing the legacy of assisting students in successive batches.

The above are just a few examples to illustrate the point. The following is a list of such students who have emerged as beneficiaries of the scheme.

S.no	Name of the student	Course	Period of study	Higher study	Name of the university	Present working
1	E. Mounika	B.COM	2015-2018	M.COM	Palamuru University	
2	G. Nagalaxmi	B.COM	2015-2018	M.COM	Palamuru University	
3	K. Aravind	B.COM	2015-2018	B.Ed	Palamuru University	Private Job
4	J.Shiva	B.COM	2015-2018	M.COM	Palamuru University	
5	S. Anjaneyulu	B.COM	2015-2018	B.Ed	Palamuru University	
6	M.Ramu	B.COM	2015-2018	M.COM	Dr.BRAOU,HYD	Railway Job at Bangalore
7	B. Varalaxmi	BA	2015-18	B.Ed	Osmania University	
8	P. Nagaraju	BA	2015-18			Panchayath Secretary
9	N. Kiran Kumar	BA	2015-18	M.A. Political Science	Palamuru university	
10	G. Anjaneyulu	BA	2015-18	M.A. Political Science	Palamuru university	
11	M. Manjula	BA	2015-18	B.Ed	Osmania University	

**6. Problems encountered and resources required Please identify the issues and resources needed to implement the practice (in approximately 150 words).**

At the beginning of the best learning design, some groups of students opposed the idea of giving welfare scholarship holders a chance as well.

They expressed concern that funds raised for the purpose would be misused.

As a result, many students and staff did not come forward to contribute to the fund.

- The college had to overcome a lot of these obstacles.

**Best Practices II**

**1. Title of the Practice: Podu-Veedu (Against Shift Cultivation (ASC) in Nallamala Agency Area, Telangana)**

**2. Objectives of the Practice**

Shifting cultivation continues to be a predominant agricultural practice in Nallamala forest in Telangana by Chenchu tribe, despite state discouragement and multipronged efforts to wean indigenous communities away from it. Their land, due to remoteness, poor access to markets and undulating terrain, leaves them with few alternatives. Being this college has present in Nallamala forest, resolved to take up it as the best practice to the cause to stop Podu Cultivation Nallamala Chenchu tribes. This practice is carried out with the objectives of

- Mentoring Chenchu tribe on their specific issues with one Chenchu student as mentor for every 20 Chenchu people.
- Creating an environment through awareness programmes to enable the Chenchu to realize their full potential for realizing and solving their problems independently.
- Arranging special sessions with the political leaders and social activists to enable the chenchu farmers to be aware of several types of 'evil designs' by non-tribals exploitation taking the advantage of their innocence and gullibility.
- Dealing amicably with the chenchu victims of exploitation of all sorts maintaining utmost confidentiality of the private life to protect their land.
- Involving social activists and Government officials to enlighten the chenchu on human rights and fundamental freedom for equal rights and opportunities.
- Organizing debates and discussions on Shift cultivation to enable the chenchus to realize tribal sensitization, thus leading to more equality and harmony in the society.
- Conducting seminars and special sessions on land fertility, SC and protection of tigers to expose the ill-effects of the evils.
- Development of new agricultural and technical skills among the chenchu tribes by providing special training to enable them to become independent earners of their living.
- Extending financial assistance to the deserving chenchu if disadvantaged

sections to help acquire their lands.

- Organizing the exclusive health camps for chenchu by expert doctors for free treatment of health problems and conducting awareness programmes on the importance of sanitation, personal hygiene and prevention of seasonal diseases.
- Tackling the social, developmental, health consequences from a tribal perspective.

### **3. The Context**

- The Chenchu families, in the beginning were not enthusiastic to participate in the deliberations.
- Some farmers and family members opined that the awareness / sensitization programmes defeated the purpose of scarify their lands for Tiger Conservation Project.
- The coordinator and the members of the unit had to visit certain families and persuade the parents that all the programmes were meant for the betterment and empowerment of their agriculture.
- As the stopping Migrate/Shift Cultivation (SC) programmes designed revealed several disparities and inequalities, that we might not have noticed earlier, people especially the other caste, argued discussing government and officials role would damage traditional practices.
- Similarly, the various legal protective provisions for Chenchu tribes were misunderstood as undue favour meant to be little their traditions.
- Even some activities supporting the argument often opined that the change was difficult to be accepted as the ideas emanated from these seminars/workshops/debates on agriculture inequalities appeared new and startling.
- Some chenchu even found fault with the government that their acts were detained in the SC beyond living places for unconnected and counterproductive programmes.
- Under these circumstances, the college has thought it appropriate to forge ahead with the objective implementation which an exclusive practice is created.

### **4. The Practice**

Census 2011 puts the Chenchu population at 64,227 in habitations spread over five districts, three in Andhra Pradesh (Prakasam, Guntur and Kurnool) and two in Telangana (Mahbubnagar and Nalgonda). The gender break-up is 32,196 males and 32,031 females, the child sex ratio is 988/1000 and literacy is 40.6%, (47.3% among males, 34% among females). However crude this may sound, it is pitting 65 tigers against 64,000 Chenchu living in CTHs or core areas and the abutting buffer zone. Therefore, they remain largely as the marginalized poor and socially excluded.

To achieve the aim, the college established a Against SC Cell (ASC) with a senior lecturer as its Coordinator and two other senior lecturers as its members. All chenchu students are eligible to take membership of the Cell irrespective of their group of UG. There are nearly ten chenchu student

members in the unit.

The Coordinator and the members of the unit meet twice a year and decide the conduct awareness sessions during leisure hours sensitizing the chenchu to know why and how they are given subservient role in spite of their equal or even more abilities than their counterparts.

The ASC is working for the protection of Chenchu's rights and actively empowers farmers creating conditions for gaining confidence in their abilities. It aims at curbing the social evils like migrate cultivation, deforestation and living in Tiger Protection area, system providing necessary counseling and guidance by professional counselors, social and rights activists, enlightened academics, so that the chenchu become aware of unjust caste discrimination, the human rights, the legal provisions available for their protection.

### **5. Evidence of Success**

Two Chenchu pentas (hamlet called as penta) namely **Rampur penta** and **Appapur penta** are active pentas are under study for the academic year of 2017-18. ASC of this college was carried out awareness campaign as well as education needs of abandoning Podu (Shift Cultivation) among the chenchu families.

### **6. Problems Encountered and Resources Required**

- \* The modest and diffident chenchu were reluctant to cross their living borders affecting the successful conduct of awareness programmes.
- \* Ensuring the all-round support and participation of lecturers in the programmes is also a tough task.
- \* Organizing various programmes during working hours, sometimes, has led to sacrifice the agriculture work.
- \* Sometimes, the organizers were put to disappointment as the chenchu did not turn up for the awareness camp.
- \* Implementation of this practice plan and its monitoring has become a tough task in view of tight academic schedule.



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