CULTURAL EXPRESSIONS IMPART CREATIVE LEARNING

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"Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each state, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality"

Article 22 of the Universal Declaration of Human Rights

Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

Article 29 (i) of the Constitution of India

Art covering all four major spheres such as Music, dance, visual arts and theatre should be part of the school curriculum.
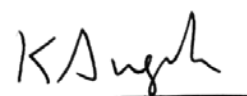
National Curriculum Framework, 2005

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ACKNOWLEDGEMENT

New Education Group- Foundation for Innovation and Research in Education (NEG-FIRE) is a development support organisation that aims to transform the lives of marginalised children through quality education. Currently, the organisation supports programs being implemented in 12 States reaching out to 89,000 children, through 34 partners. For NEG-FIRE, education is a fundamental human right that is linked with the ideals of human dignity, respect for all, equity and justice.

Thereby, NEG-FIRE has integrated playful learning for primary school children of the marginalised communities. This is done through Cultural Expressions Programme, which is an effort towards creating a holistic educational environment for the children of the marginalised Savara and Jatapu tribes of Vizianagaram District in Andhra Pradesh. The learning materials and methodology for the programme are developed through community participation by bringing in the traditional knowledge of art, craft, music and dance. The integration of this knowledge into the formal school system has led to greater results and success of the programme.

According to our experiences from the ground, the programme has achieved the set goals and desired results! Still, the community, schools and cultural groups are continuing with the practice of Adivasi Dhoom, Children's club meeting and village meetings inculcated by NEG-FIRE. This report showcases the approach, key elements, objectives and the achievements of the programme so that it can be understood in a new perspective and be replicated, elsewhere.

I congratulate and appreciate the work of Education and Knowledge Management (EKM) Team, whose role was critical for the report. The feedback and suggestions from the Programme Management and Development (PMD) Team have enriched this document further. We express our sincere appreciation for their efforts! The prompt support received from Finance and Admin Team is also duly acknowledged.

Vengatesh Krishna
EXECUTIVE DIRECTOR, NEG-FIRE

GLOSSARY

AP:	Andhra Pradesh
CCG:	Community Cultural Groups
CEC:	Cultural Expressions Curriculum
CE:	Cultural Expression
FA:	Field Associates
IL:	Integrated Lessons
ITDA:	Integrated Tribal Development Agency
MLE:	Multi-Lingual Education
NCF:	National Curriculum Framework (NCF) 2005
NEG-FIRE:	New Education Group- Foundation for Innovation and Research in Education
PTG:	Primitive Tribal Groups
RTE:	Right to Education
SMC:	School Management Committee
SSA:	Sarva Shiksha Abhiyan
VV:	Vidya Volunteer

INTRODUCTION

India is a rich repository of culture and expression fulfilling a human being's needs to communicate, to express and relate to others. Every community and region has its own means of expression in a variety of forms and these continue to play a role, though diminishing rapidly in the last few decades, within the social group. Amongst this, art and creative expressions play a key role in social transformation and supporting this fact is our history that reveals examples of how art has played a major role in freedom movements and social transformation.

In India, there are examples of street plays (nukkad naatak) developed as mainstream art form by Badal Sarkar that has been inspired by rural India. Also, there are various other art forms throughout India in terms of theatre, music, dance, visual art, etc. The Baul singing in West Bengal has a history of 2000 years with strong philosophical roots. Also, Madhubani and Godana painting of Bihar; Gond painting and Dokra sculpture of Bastar; Kalamkari of Andhra Pradesh; Warli painting of Maharashtra; Nadodipattukal in Kerala and various indigenous songs and dances are vivid examples of art as the soul of a community and an expression throughout history.

These art forms have given an identity to their respective communities and many of the social movements have been strengthened

by incorporating these expressions into the reformative movements. India is rich with treasures of art forms throughout, be it visual, performing or music. The religious traditions, particularly the indigenous traditions in India can be considered as an amalgamation of theatre, music and art. Today the country is opening its eyes to the richness of these traditions, realizing that the empowerment of communities lies in recapturing and reinforcing the essence of many of these traditions.

Being amongst the most vibrant in terms of languages and cultural diversity, India is best judged in the context of arts, music and dance and the concept of 'unity in diversity' draws upon the richness of these artistic expressions. The strength of local character in every art form makes it so distinct that the regions draw their distinct identity from them. Nonetheless, school education has somehow resisted the idea of including art forms in curricular practices. So far, little attention has

been paid to the fact that young children come with so much creative and physical energy that needs to be realised in the process of learning, by offering them opportunities to explore one's creative heritage and develop interests for leisure and learning for life.

As children possess a natural curiosity to explore, therefore it is vital for the formal school system to provide space for children to express their creativity and energy to enjoy the experience of learning. However, the present model of school education is in complete disjunction to a child's environment, particularly for the marginalised communities whose socio-cultural roots and surroundings are completely different from a school. This leads to lack of expression of their creative strengths in classrooms, which adversely affects their self-esteem and overall achievements.

Moreover, the exclusion of communal history, language and culture from the curriculum makes the divide between formal learning

and practical life complicated for the marginalised children, forcing many to drop-out from schools. Therefore, the solution lies in bridging the gap between the child's life at home and at school, specifically for the marginalised tribal children.

To do so, the National Curriculum Framework (NCF) 2005 and NCERT 2006 highlights that the representation of child's life outside the school in classroom processes and curricular material involve inclusion of various art forms which are practiced by the community. One of the paramount systematic matters for educational reforms, this gap between child's life at home and the school life has to be bridged in such a way that the child learns meaningfully in a context where she/he can apply her/his skills, construct knowledge and get intellectually curious about her/his surroundings. Thus, inclusion of cultural expressions in school curriculum is a vital step in this direction.

Taking into consideration the state of the schools in the tribal region, how one could create the space for the arts, aesthetics, crafts and cultural expressions within the school, for the children along with their communities, needs to be explored. The inclusion of basic art forms – in consistence with local traditions — will go a long way in giving a positive identity and sense of recognition to the tribal groups which have so far remained distant from the gamut of modern institutions, including schools. The integration of the art forms with the curriculum will make education more meaningful, creative and will be a vital step in retaining children in school. An early start and sustained programme of cultural expression in elementary grades will enable children to appreciate and develop sensitivity towards art forms. Along with a refinement of their aesthetic abilities, inclusion of arts would go a long way in developing their sensitivities, broadening their ambit of learning and different ways of achieving it.

NEG-FIRE AND CULTURAL EXPRESSIONS

To make education inclusive and accessible for all children, NEG-FIRE works with the most marginalised communities across 12 states of India, through innovation and research in education. A development support organisation, NEG-FIRE aims to transform the lives of marginalized children through quality education and by strategic and dynamic partnership with local NGOs and community groups.

In order to do so, the organisation has embarked on a mission to integrate playful learning in classrooms, so as to retain children in schools while making the learning experience joyful. But for this, it is important to understand their culture through community participation and integrate it in classrooms to entice the minds of the children. For most tribal communities, singing and dancing is integral to their lives as any agricultural activity such as threshing or sowing. So when children enter the school there is a complete disconnect from their lives and culture. They enter a space of reading, writing, activities, etc. that is totally out of sync with their immediate environment.

NEG-FIRE tries to understand this education gap through a cultural prism as school as an institution in most parts of India, instead of providing for a blooming culture, seems to undermine and even negate the cultural self of the child and her/his family. Seen as knowledge and learning centres, schools by and large do not give much attention to child's expressions.

Therefore, the NCF Policy recommends art covering all four major spheres such as Music, dance, visual arts and theatre as part of the school curriculum. The idea of experimenting with Arts and Aesthetics and integrating local art and craft, music and dance for language learning and holistic education in school helps in exploring the creativity and cognitive potential of children. This improves their desire and capacity to learn, while imbibing dignity and respect for their own culture, which in turn strengthens community-school nexus for meaningful and contextual education.

CULTURAL EXPRESSIONS

Cultural expressions are those expressions that result from the creativity of individuals, groups and societies and that have cultural relevance[1]. It is basically the forms in which the traditional culture is expressed i.e. through music, dance, art, designs, traditional ceremonies and practices, handicrafts, etc. For its Cultural Expressions Programme, NEG-FIRE planned the inclusion of art forms such as music, dance, crafts and artistic traditions with an understanding in each of the domains.

MUSIC
Music brings with it peace, harmony, joy and a sense of togetherness. It opens up avenues in each one of us to see and appreciate beauty. It exercises the inherent creativity, allowing self-expression. Tapping oral histories and cultural forms like songs, dance, etc. that form the most powerful medium of passing on knowledge and culture from generation to generation. Therefore, it can offer immense learning opportunities and space for value-based learning. Songs and dance form an integral part of tribal culture. They are the repository and indicators of tribal culture, values and philosophy. Therefore integrating music in education becomes all the more relevant.

DANCE
"prayena sarvalokasya nrittamishtang swabhavatah" (almost every person is naturally fond of rhythmic body movements)...

THE NATYA SHASTRA
The teaching of dance in formal schools can be of great advantage. Any Indian dance form involves aesthetic organization of body movements, mind-body coordination and expression without using words, inculcating the ability to follow rhythm, while training the body in the

[1]Convention on the Protection and Promotion of the Diversity of Cultural Expressions, UNESCO 2005

Balafon

Kalimba

Shakers

Drums

Marimba

art
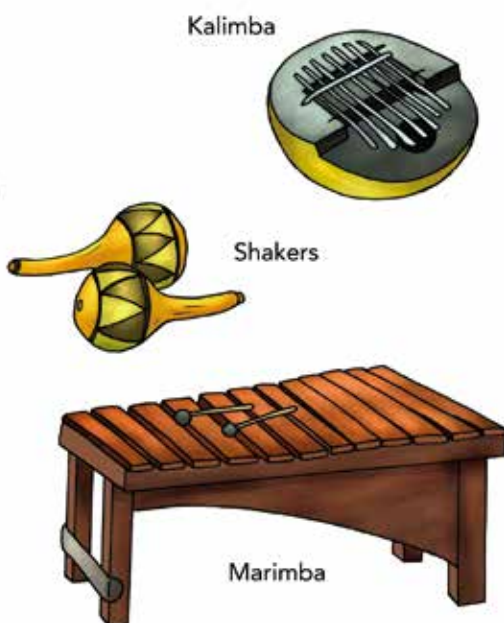
"Education is the great engine of personal development. It is through education that the daughter of a peasant can become a doctor, that the son of a mineworker can become the head of the mine that a child of farm workers can become the president of a great nation. It is what we make out of what we give, that separates one person from another."

Nelson Mandela
*First Democratically Elected
President of South Africa*

process. The learning of dance forms also introduces children to the local mythology, historical constructions and appreciation of its connection with seasons, agricultural patterns and animals. Dance also helps to nurture sensitivity in children as they learn to focus on movements of their own body parts. It helps in developing greater concentration, muscular flexibility and makes children mentally alert. The sharpening of memory and ability to develop aesthetic sense is indeed important for learning dance.

ARTS

The NCF- 2005 advocates the inclusion of art education as a compulsory subject up to class X. "Art education enables students to fully experience the joy of teaching- learning. It enables them to fully appreciate and experience the beauty of universe and helps in their healthy mental development. Other objectives of art education are to bring children closer to their environment, to teach them about their cultural heritage and to inculcate in them respect for each other's work."[2] The objectives of art education would be to give joyful experiences to children, make them curious about the flora and fauna of their environment and help

them to learn joys of life in a non-didactic method. The children will learn to appreciate sources of beauty in the nature, get inspired to express freely and develop their senses by observation, exploration and hypothesizing.

CRAFTS

Craft work has so far found a place in the school curriculum only in the context of 'hobby' despite this area being recognized as a heritage of indigenous technology for India. Training in craft skills should be recognized as industrial training and given the same support as other technical and vocational education.[3] In tribal areas as well as in those communities where a particular craft has emerged as a potential source of livelihood and thus an identity marker, children should be able to study craft as part of the school curriculum. The craft based teaching-learning promotes dexterity, creative skills and reasoning, which are very important for any school experience. It can also be a tool to bridge the community and gender- based gaps in children, whos are often found in institutional settings.

2National Curriculum Framework, 2005
3National Focus Group Paper on Heritage Crafts, NCERT 2006

CULTURAL EXPRESSIONS PROGRAMME (2011- 2014)

APPROACH FOR THE PROGRAMME

The present model of school education is incoherent for children, especially the tribal communities whose socio-cultural roots and conditions are different. The lack of expression of their creative strengths in a classroom adversely affects their self-esteem and overall achievement. Moreover, the exclusion of community history, language and culture from the curriculum makes the linkage between formal learning and practical life, complicated and stressful for marginalized tribal children, forcing many to become school dropouts. The solution for this lies in bridging the gap between life at home and at school for these children.

Therefore, NEG-FIRE's Cultural Expressions Programme is an effort towards creating a holistic educational environment for children of the marginalised communities. To make education contextual for the child, the Cultural Expressions Programme (CE) adopted the following approaches:
1. Integrate art forms and creativity in teaching and learning process
2. Integrate the local art forms of the communities in the schools and education process
3. A strong community- school nexus that makes education for the children more meaningful and contextual.

Therefore, teachers, children and community are together involved in the above processes.
4. Cultivate respect and dignity for one's own culture and identity.

The key factor of Cultural Expressions Programme by NEG-FIRE is community participation to bring children to school and impart a creative learning process through curriculum designed by the community, teachers, children and other stakeholder. The below mentioned diagram shows the intervention model of the CE programme:
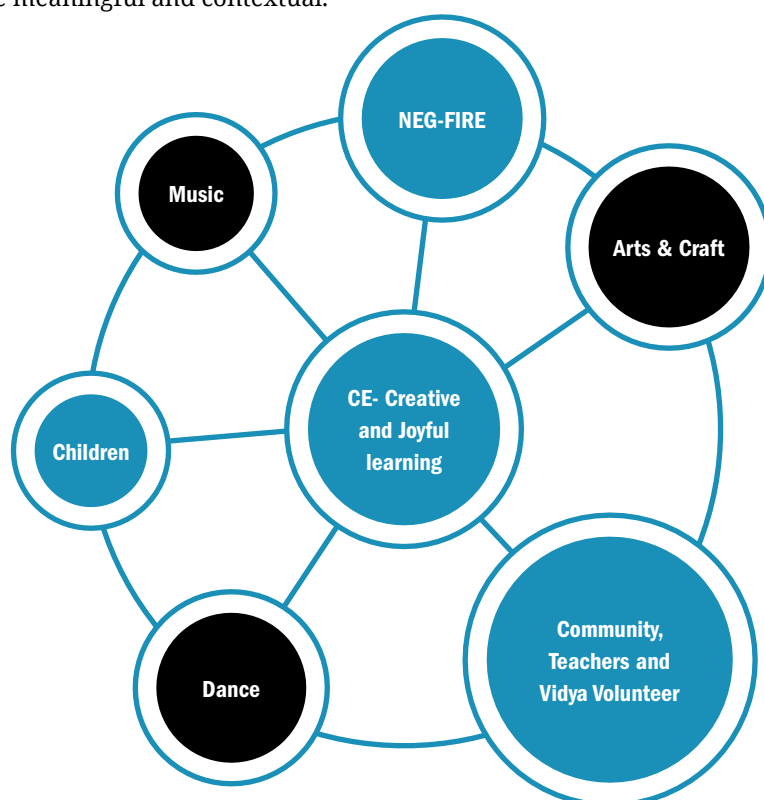
PROGRAMME AREA

Inculcating these cultural expressions in education of marginalised communities is seen by NEG-FIRE as an integral tool for the children's holistic development. To initiate the Cultural Expressions programme, it was inherent to decide a programme area to test its implementation. Thereby, Andhra Pradesh was finalised for its pilot phase 1 in 2010 because the state level indicators of ST primary education revealed an alarming picture on all aspects of literacy, retention and completion of schooling for ST children.

1. Literacy among Scheduled Tribe children

Andhra Pradesh is one of the states having literacy rates less than the country's average (58.96 per cent) for ST population, according to Census 2011.

The state has 35 tribal communities and the total ST population as per Census 2011 is 5024104 (male: 2548295 and female: 2475809), which constitutes 6.6 per cent of the total population. The child population of Andhra Pradesh in the age group 0–6 years is 8642686 according to the Census 2011 (boys: 4448330 and girls: 4194356), which was 10171857 according to Census 2001 (boys: 5187321 and girls: 4984536). The population in the age group 6–14 years is 14333720 (boys: 7343550 and girls: 6990170). The projected child population for the year 2010 was 13144715 in the age group 5–13 years of which boys numbered 6688599 and girls 6456115.

The population in the age group of 7–14 years for ST children in Andhra Pradesh is 1110340 and the literates in this age group as per Census 2001 are 747522 which indicate that close to 33 per cent of the children in this age group are illiterate.

2. Population of Scheduled Tribe Children in Andhra Pradesh

The population in the age group 0–14 years among the STs was 1973184 (boys: 1026775 and girls: 946409), while ST children population in the school-going age of 7–14 years was 1110340 (boys: 589126; girls: 521214)[4].

TABLE- I: STATES HAVING ST LITERACY RATES LESS THAN COUNTRY'S AVERAGE FOR STS

S.No	State/ UT	Literacy Rate
	India	**58.96**
1	Andhra Pradesh	49.2
2	Madhya Pradesh	50.6
3	Jammu & Kashmir	50.6
4	Biharw	51.1
5	Orissa	52.2
6	Rajasthan	52.8
7	Tamil Nadu	54.3
8	Uttar Pradesh	55.7
9	Jharkhand	57.1
10	West Bengal	57.9

Source: Census 2011

TABLE- II: TOTAL NUMBER OF ST LITERATES IN THE AGE GROUP 7-14 YEARS IN AP

Age (in years)	Boys	Girls	Total
7	47355	39322	86677
8	73483	58150	131633
9	59408	43779	103187
10	74887	50577	125464
11	42284	27257	69541
12	63208	38202	101410
13	41722	24361	66083
14	40960	22567	63527
Total	443307	304215	747522

Source: Census 2001

TABLE-III: ST CHILD POPULATION IN THE AGE GROUP OF 0-14 YEARS IN AP

Age (in years)	Boys	Girls	Total
0-6	437649	425195	862844
7	74768	71415	146183
8	99486	94560	194046
9	72187	63528	135715
10	99945	88661	188606
11	49719	40276	89995
12	85472	73416	158888
13	52583	44003	96586
14	54966	45355	100321
Total	1026775	946409	1973184

Source: Census 2001

**TABLE- IV: DISTRICT-WISE, CATEGORY WISE
OUT-OF-SCHOOL CHILDREN, ANDHRA PRADESH**

District	Total Out-of-School Children			No. of out-of-School children in age group of 5-8 years			No. of children in age group 9-13 years dropped out (in 2007)			Working Children in age group 9-13 years		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Adilabad	5753	6476	**12499**	1247	1375	**2622**	465	537	**1002**	2388	3113	**5501**
Anantapur	7422	8318	**15740**	1340	1351	**2691**	427	513	**940**	2857	3448	**6305**
Chittoor	2048	2834	**4882**	264	321	**585**	192	307	**499**	759	1023	**1962**
East Godavari	2069	2068	**4677**	598	563	**1161**	186	138	**324**	674	501	**1175**
Guntur	8105	10745	**18850**	1654	1646	**3300**	356	515	**871**	2255	4198	**6453**
Hyderabad	-	-	**-**	-	-	**-**	-	-	**-**	-	-	**-**
Kadapa	2418	3362	**5780**	310	327	**637**	318	398	**716**	868	1682	**2550**
Karimnagar	1016	1098	**2114**	273	219	**491**	84	96	**180**	223	321	**544**
Khamman	5991	6192	**12183**	1236	1198	**2434**	584	526	**1110**	2421	2698	**5119**
Krishna	2044	3200	**6304**	448	412	**860**	248	277	**525**	709	1047	**1756**
Kurnool	7914	10317	**18231**	2081	2323	**4404**	236	340	**576**	2357	3809	**6166**
Mahabubnagar	16758	22562	**39320**	5466	6267	**11733**	311	534	**845**	4295	6815	**11110**
Medak	5251	6805	**12056**	1149	1290	**2439**	284	439	**723**	2378	3343	**5721**
Nalgonda	3894	6740	**10634**	747	990	**1737**	255	401	**656**	1641	3376	**5017**
Nellore	5837	5722	**11559**	1436	1262	**2698**	430	415	**845**	1339	1725	**3064**
Nizamabad	3231	3987	**7218**	771	840	**1611**	163	305	**468**	1244	1797	**3041**
Prakasam	5157	7043	**12200**	1229	1255	**2484**	277	470	**747**	1658	2934	**4592**
Rangareddy	3563	4273	**7836**	968	1057	**2025**	148	202	**350**	1252	1621	**2873**
Srikakulam	2853	3573	**6426**	728	811	**1539**	130	204	**334**	677	1144	**1821**
Visakhapatnam	3908	4827	**8735**	981	1213	**2194**	253	303	**556**	1446	2009	**3455**
Vizianagaram	4032	5170	**9202**	684	675	**1359**	250	368	**618**	1584	2453	**4127**
Warangal	2833	3606	**6439**	629	675	**1304**	148	157	**305**	1063	1648	**2711**
West Godavari	5340	4933	**10273**	575	468	**1043**	513	576	**1089**	1980	2204	**4184**
Total	107437	133851	**243158**	24814	26538	**51352**	6258	8021	**14278**	36068	52909	**89247**

Source: http://ssa.ap.nic.in/outofschool.html

3. Drop-out
There are various reasons for children to drop out such as increasing migration, displacement, relocation of tribal people from Scheduled to non-scheduled areas and child labour, thereby increasing the vulnerability of ST children to higher drop-out from school.

[4]Census 2001

SITUATION OF THE PROJECT AREA VIZIANAGARAM DISTRICT

After identifying Andhra Pradesh as the state for the pilot phase, it was important to locate/ identify the district for the CE intervention.

Vizianagaram district has an ST population of 214839 of which 106079 are males and 108760 are females, with the female population marginally higher than the ST male population. The STs in the district account for 4.28 per cent of the total ST population of the State and 9.55 per cent of the total population of the district. There are 302 Scheduled villages and 181 non-Scheduled villages (TSP).

It has a total of 2391 government primary schools with 5393 teachers.[5] As per NUEPA 2009, for the Primary and Upper Primary levels the total number of government teachers is 2373, while the ST teachers number only 257 (male: 183 and female: 74). But there are several gaps in infrastructure, especially with respect to drinking water and toilets that are visible in the scheduled mandals or mandals having majority ST children.

The total number of ST literates in the district is 63324 of which the men number 39492 and women 23832[6]. The literacy rates are 44.6 per cent and 26.21 per cent for men and women respectively with an overall ST literacy rate of 35.28 per cent as per the Census 2001. The literates among the children's population of 7–14 years is 32550 (boys: 18452 and girls 14098). The Integrated Tribal Development Agency (ITDA) Parvathipuram gives the number of drop-outs at 1063 with boys numbering 635 and girls 428. In the following Table, the mandals that show poor indicators are Gummalaxmipurum and Kurapam blocks.

RATIONALE FOR CE PROGRAMME

Andhra Pradesh is highest on the ranking of states having ST literacy rates (49.2 %) lesser than the country's average (58.96). Within Vizianagaram district, Gummalaxmipuram (GL Puram) and Kurupam have the highest ST population within the age group of 6-14 years i.e 2551 and 1665. Also, considering the drop outs, GL Puram has 218 drop outs while Kurupam has 64. Therefore, these two blocks were selected for the first phase of the programme. After identifying the blocks to work with, it was inherent to identify the tribal community. The Census and Rajiv Vidya Mission (SSA), Andhra Pradesh has stressed on the literacy rates of various tribal communities amongst which Savara and Jatapu were identified, who are also PTG communities.

Savara community is commonly found inhabiting hill slopes and streams particularly in the mandals of GL Puram and Kurupam in Vizianagaram District. Savaras is considered as Particularly Vulnerable Tribal Groups (PVTGs) and they speak their own Savara dialect, besides Telugu. According to Integrated Tribal Development Agency (ITDA), they constitute 13 per cent of the total ST population in the district,

[5]ST teachers in Vizianagaram, NUEPA 2009
[6]Census 2001

TABLE- V: BLOCK-WISE ST CHILD POPULATION IN THE AGE GROUP 6-14 YEARS IN VIZIANAGARAM

NO.	BLOCK/MANDAL	AGE GROUP					
		6-11 Years			11-14 Years		
		Boys	Girls	Total	Boys	Girls	Total
1	Badangi	68	62	130	45	28	73
2	Balajipeta	75	70	145	27	19	46
3	Bhogapuram	5	6	11	2	4	6
4	Bobbili	250	222	472	98	185	283
5	Bondapalli	106	92	198	19	39	58
6	Cheepurupalli	19	27	46	11	20	31
7	Dathirajeru	33	33	66	18	12	30
8	Denkada	22	19	41	13	11	24
9	GL Puram	3048	3000	6048	1233	1318	2551
10	Gajapathinagaram	48	65	113	39	30	69
11	Gantyada	196	120	316	103	38	141
12	Garividi	31	47	78	27	13	40
13	Garugubilli	51	42	93	14	19	33
14	Gurla	35	38	73	34	26	38
15	Jami	20	30	50	12	26	38
16	Jiyyammavalasa	603	503	1106	270	180	450
17	Komarada	1321	1179	2500	510	380	890
18	Kothavalasa	92	104	196	53	70	123
19	Kurupam	2907	2417	5324	1023	642	1665
20	Lakavarapukota	10	2	12	9	17	26
21	Makkuvu	673	574	1247	266	144	410
22	Mentada	274	261	535	104	88	192
23	Merakamudidam	57	52	109	19	13	32
24	Nellimarla	48	30	78	67	53	120
25	Panchipenta	1361	1357	2718	528	453	981
26	Parvathipuram	749	806	1555	660	454	1114
27	Pusapatirega	52	36	88	24	8	32
28	Ramabhadrapuram	289	231	520	74	34	108
29	Salaru	2189	2100	4289	483	627	1110
30	Seethanagaram	53	56	109	74	34	108
31	Srugavarapukota	469	495	964	231	158	389
32	Therlam	72	46	118	22	25	47
33	Vepada	145	159	304	151	37	188
34	Vizianagaram	210	170	380	149	123	272
	Total	15581	14451	30032	6412	5328	11740

Source: HHS/ VER (RVM Vizianagaram)

TABLE- VI: BLOCK-WISE ST CHILD POPULATION IN THE AGE GROUP 6-14 YEARS IN VIZIANAGARAM

School Category	Male	Female	Total
Primary Only	887	323	1210
Primary + Upper Primary	183	74	257
Primary + Upper Primary + Sec./ HR. Sec.	1	4	5
Upper Primary Only	0	0	0
Upper Primary + Sec./ Hr. Sec.			
Total	**1198**	**468**	**1666**

Source: NUEPA 2009

TABLE- VII: BLOCK-WISE NUMBER OF DROP-OUTS

BLOCK/MANDAL	NUMBER OF DROP-OUTS		
	Boys	Girls	Total
GL Puram	141	77	**218**
Kurupam	36	28	**64**
Komarada	23	26	**49**
Makkuva	64	41	**105**
Pachipenta	68	41	**109**
Salur	237	3	**4**
Jiyyammavalasa	65	41	**106**
Total	**635**	**428**	**1063**

Source: ITDA Parvathipuram 2011

The Vizianagaram district is predominantly an agriculture district and 68.4 per cent of the workers engage in agriculture and about 82 per cent of the total population resides in rural area.[7] Of the total population of the district, ST population is 9.55 per cent and a large percentage consists of Savara and Jatapu tribes, which are amongst the communities recognised by the Government as a Primitive Tribal Group (PTG).

but the literacy rate is very low in this community (34.5% as per Census 2001). The low educational attainment of Savara community is largely due to the inability of school teachers to speak in their dialect and the inadequate knowledge of Telugu.

For Savara tribal community, agriculture (shifting cultivation is the mainstay), hunting and gathering, forest labour, collection and selling of minor forest produces, are the important sources of livelihood. The economic relations of Savaras are mostly based on exchange. Whereas Jatapu is sixth largest tribes of Andhra Pradesh (2001 census) and the literacy rate is very low among Jatapu since they consider that a child can contribute better by engaging in economic activities at home rather than going to school. Total literacy rate among Jatapu is 38.90 per cent as per census 2001. The tribe predominantly works as farmers and forest labourers. This community faces severe economic exclusion due to unsecure livelihood and low educational attainments.

CHALLENGES

The major problems or challenges identified for the education of children of Savara and Jatapu communities are as follows:

1. Access - Enrolment: Due to low levels of literacy among these communities, there is a strong focus on ensuring enrolment of children to universalize primary education. The enrolment figures indicate that the district has yet to achieve 100 per cent enrolment of ST children, where mostly children are not even enrolled as per the official record.

2. Out of-school Children: Official estimates of 1063 children as being out-of school, amongst which 635 are boys and 428 are girls. This is perhaps a very conservative estimate as child labour is being reported on a very large scale especially in agriculture, mining and quarrying, with many boys also involved in hazardous industries. This is directly linked to children being out-of-school. Although reasons for children being out-of-school have been reported to be poverty and need to supplement family incomes, also there are other equally major reasons for children not going to school.

3. Drop out: In the ST children's context, assessment of progress in enrolment does not indicate the progress in education. Instead, an assessment of retention and drop-out rates is more revealing. Although enrolment is high showcasing very few children as being out-of-school, there is a need to study the class-wise and age-wise retention at Primary, Upper Primary and High School levels.

4. Quality - extent of reach and coverage: Vizianagaram district has 2391 Primary Schools with 5393 teachers. Of these there are only 887 ST male teachers and 323 female ST teachers at the Primary level. For the Primary and Upper Primary levels the total number of government teachers is 2373 while the ST teachers number only 257 (male: 183 and female: 74).

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[7]Department of Panchayti Raj, Andhra Pradesh

PHASE 1 (2011- 2013) PILOT

NEG-FIRE's Cultural Expressions Programme (CE) is an effort towards creating a holistic educational environment incorporating art, dance, music and play for Grade III, IV and V students of the marginalised Savara and Jatapu tribes of Vizianagaram District in Andhra Pradesh.

1. OBJECTIVE AND THE DESIGN OF THE PROJECT

The goal of the project was to improve desire to learn and hence improve the learning outcome among children and increase respect and dignity in their own culture and identity, by learning/ practicing local art and culture in schools and society, by using arts-based approach in school learning.

The first phase of the intervention (pilot) was implemented in 20 schools of the Kurupam and Gumalaxmipuram mandals of Vizianagaram, reaching out to 320 children and 36 teachers. The names of these villages are listed in the Table VII below.

2. PARTNERSHIP AND COLLABORATION

The first phase or pilot project of the CE programme was a collaborative project between NEG-FIRE, Sarva Shiksha Abhiyan and the ITDA in Andhra Pradesh.

2.1 ITDA

ITDA - Integrated Tribal Development Agency in tribal areas of Andhra Pradesh was established with the primary objective of ensuring an integrated approach towards implementation of development programmes for the tribal

TABLE- VIII: THE PROJECT AREA

S. No.	NAME OF MANDAL	NAME OF VILLAGES / SCHOOLS	
		Villages Intervened (2011 – 2013)	Type of Schools
1	G.L. PURAM	K.D. Coloney	Non – MLE
2		Gajulaguda	MLE
3		Nigaram	MLE
4		Sikhalabai	MLE
5		Paddaguda	MLE
6		Rushini colony	MLE
7		Gunada	Non – MLE
8		Seemalaguda	Non – MLE
9		Gowduguda	Non - MLE
10		Mulajammu	Non - MLE
11	KURUPAM	Sampannaguda	MLE
12		Mamidimanuguda	MLE
13		Chintamanuguda	MLE
14		Naiduguda	MLE
15		Peddaguda	MLE
16		Bhimpuram	Non – MLE
17		Kakili	Non – MLE
18		Likkidivalasa	Non – MLE
19		Pokkiri	Non – MLE
20		Peddabaramani	Non - MLE

communities. It is a single agency for redressal and grievances in development as well as regulatory matters.

Through ITDA, NEG-FIRE got permission for implementation of the educational activities through Cultural Expression programme in twenty Government Primary Schools. Their support has been instrumental in conducting the teacher trainings of the 20 schools in the Kurupam and Gummalaxmipuram mandals in the Vizianagaram district. During the first phase, the ITDA agreed upon one representative from the education department, Mr. Gundu, who acted as a link between NEG-FIRE and ITDA. He attended teacher trainings and helped NEG-FIRE to connect with the teachers. He visited schools and got a positive feedback on the implementation of CE Programme. NEG-FIRE was also given office space in the ITDA as well.

2.2 Sarva Shiksha Abhiyan
Sarva Shiksha Abhiyan is an effort to universalise elementary education by community-ownership of the school system. It is a response to the demand for basic quality education all over the country. The SSA programme is also an attempt to provide an opportunity for improving human capabilities of all children, through provision of community-owned quality education.

The links with SSA further allowed NEG-FIRE to reiterate that a child requires education that is holistic and through imbibing cultural expressions into the learning process of children, the intelligence of tribal children can be developed. The idea was not to duplicate but to integrate dance, music, arts and crafts to supplement Government education and learning in line with the recommendation of the NCF.

3. PROCESS OF PROJECT IMPLEMENTATION

The project is designed to mobilise community and promote the communities strength with regard to arts, culture and aesthetics for the educational development of the children from the tribal communities.

These communities report very low rates of literary and are often plagued with social issues, like child labour. It has been observed that the Government of Andhra Pradesh is taking proactive measure to address the challenges of education amongst the tribal communities, by opening Multi-lingual Education schools, ashram schools in the tribal region and by appointing teachers from tribal communities. For the pilot project, NEG-FIRE has followed the following process:

3.1 Need Analysis Survey
The objective of this exercise is to capture the status of education focusing on schools and the teaching

methods in the region. It also aimed to understand the cultural richness of the communities inhabiting the area and how the traditional practices can be incorporated as a curriculum in the primary classes. Briefly, this exercise was intended to learn, observe and listen to people, to get a feel of their culture, needs and if they are opens to the CE programme. Towards this, the first field visits were made from 21st April- 22nd April 2010 to four government primary schools, two in Komarada Mandal and two in Kurupam Mandal.

3.2 Understanding the text books and its translation into lesson plans based on CEC
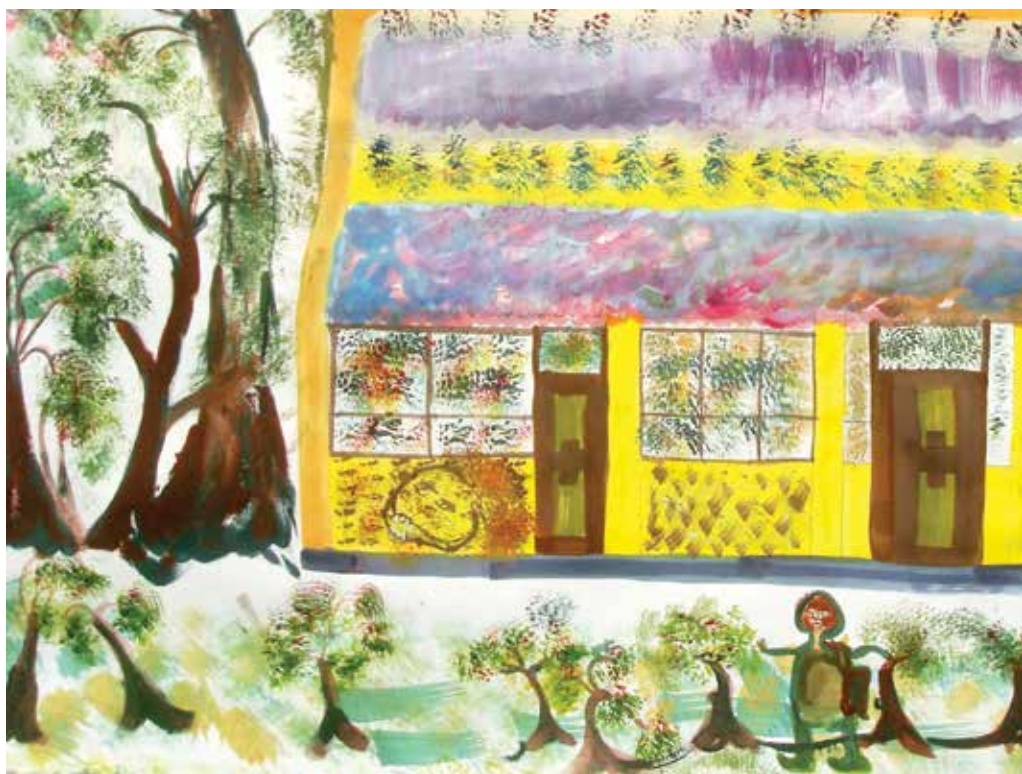
After coming to an agreement about the programme, it was important for the NEG-FIRE team to understand the language lessons of the 3rd, 4rth and 5th grades. The task of translating Savara Bharathi Language text books of 3rd, 4rth and 5th grades was carried out under the supervision of DPO, SSA of Vizianagaram, between July-September'2010. After translation, the lessons were sent to the respective consultants (arts, dance and music) to develop lesson plans integrating art based approaches, methods and activities. Meanwhile, NEG-FIRE presented the CE programme to the State Project Director (SPD) of SSA for approval.

3.3 Collaboration with the government
The project details along with the draft lesson plans were presented to the Project Officer of the Integrated Tribal Development Authority (ITDA) in Parvathipuram. Following this, NEG-FIRE sought permission for the implementation of the CE programme in the schools of the tribal areas of Parvathipuram. A permission letter was granted by the ITDA (Rc. No.330/2011/PMRC/dt:17.06.2011) for implementation of educational activities through Cultural Expression

(CE) Programme in 20 Government Primary Schools run by Tribal Welfare Department in Parvathipuram without any financial burden to ITDA.

NEG-FIRE also discussed the nature of support from ITDA team i.e. the DDEO, AAMO, GCO, LCO, CMO could provide for the project. It was agreed that the project would be coordinated with the AAMO and the LCO regarding the teachers' workshop and the project would be monitored from their side as well. Finally, the project was sanctioned by the Process Approval Committee of NEG-FIRE in August 2011.

4. **PROJECT IMPLEMENTATION**
The project implementation has various aspects such as orienting the teachers to the Cultural Expressions programme, developing a friendly linkage between the community and the project team and developing the Cultural Expressions Curriculum (CEC) based on the cultural richness of the tribal community.

4.1 Developing CEC through community participation
With the purpose of knowing and interacting with the schools and community wherein the implementation of this project was proposed, a visit to 19 Government Primary schools and the respective communities in the two Mandals of Kurupam and Gummalaxmipuram were made between 19th to 22nd July' 2011. (The school in Bheempuram was not visited due to lack of time). The project team was part of this visit (Co-ordinator, Arts and Aesthetics NEG-FIRE; Project Officer, CEC, NEG-FIRE; local field co-ordinator, CEC, NEG-FIRE; Translator, LCO, ITDA and teacher of Sampannaguda G.P. who played the role of interpreter).

During the visits, detailed interactions with teachers and community (elders, village heads, women and youth) took place. While the objective with teachers was to gather information on practice and awareness regarding creative activities and methods of teaching and their openness and willingness to be a part of the project, whereas for the

community the objective was to gather information on festivals and customs, local community artists, cultural groups, youth and women's groups, their views and opinions about the project, openness and willingness to cooperate with the project.

By interacting with 19 communities within these villages, 10 Savara, 6 Jatapu and 3 communities- mix of Savara and Jatapu- a rich tradition of stories related to forefathers, gods, history of their culture, local struggles, songs and dances related to festivals, Gods and harvest were identified. All the 19 villages had practicing artists such as singers, dancers, songwriter, song composer, instrumentalist (flute, drums, etc.), storytellers, cane weavers and carpenters. All the villages had youth and women's group and art is considered important for self-development, as a medium of connecting with others, creating interest, motivating children and for the cultural development of society.

4.2 Creativity in the classrooms
During the teacher's interaction, it was found that amongst the 10 MLE schools only 4 had some time in the week to allot towards creative activities. While 3 of them allotted 1 hour daily to action songs and drawing, one of them allotted 20 minutes daily to drawing. Out of the 7 Non-MLE schools, 4 schools allotted time to creative activities out of which 2 schools allotted weekly 1 hour to singing and drawing and the other 2 schools allotted half an hour to 45 minutes daily for creative activities. Various forms of art were being used in the teaching which consisted primarily of action songs. In the schools, teachers had personal interest towards singing, dancing, acting, visual arts, games, etc. and were eager to use it in their teaching. Teachers valued the use of arts in teaching and agreed with NEG-FIRE that it would create interest, motivation and joy towards learning in children.

4.3 Orienting teachers with CE Programme
A teachers' workshop was also organized and carried out by NEG-

FIRE from 16th-20th July 2010 in Vizianagaram. The objective of the workshop was for the teachers to explore the different activities in Dance, Art and Music, and to understand their relevance in teaching children. Resource people and the teachers prepared lesson plans integrating the relevant art forms. The teachers found these approaches to learning and classroom teaching as interesting, useful and beneficial to the students.

Also, September 2011 witnessed the first teacher training (for 36 teachers and the CE programme staff) that took place between 4-12 September. The objective of the meeting was to practice the different forms of art such as visual art, music, dance/choreography, drama as well as methods of integrating these into language lessons. The first leg of training was conducted by Art Consultant, Dance Consultant and Project Officer, CE Programme, NEG-FIRE for inputs on music. In this training, it was mutually agreed that teachers will try integrating arts in two language lessons in one week. Field Associates agreed to conduct two slots in a week to teach local art forms and also give children space and time to exercise their creativity, using activities from the teacher training.

4.4 Integration with Right to Education (RTE)
In October 2011, three days RTE training was conducted for the CE Programme staff with rationale that

if the community and the teachers are aware of RTE, they could play an important role in the proper functioning of educational processes in their area. The trainings provided the staff with knowledge on RTE and using mediums such as street plays, songs, dance and visual art to spread message relating to RTE amongst community and schools. During this training, it was mutually agreed that the Field Associates will continue to implement this process into the community.

Followed by this, in January 2012, three day training on the School Management Committee (SMC) was conducted for the CEC staff. This was a follow up to implementing the RTE Act effectively in the project area.

4.5 Development of CEC materials with the help of teachers
The second teacher training (teachers and CE staff) was conducted by an expert in fine art and music expert in December 2011 (9-11th Dec). It built on the previous training and focussed on integrating the Arts and Aesthetics approach into the lessons for the children. The training also involved demonstrations of these lessons to children. This was followed by monitoring visit from 12-15th December. Subsequently, training for the Anganwadi workers, Mata Samitis and CEC staff on pre-primary education was also conducted by Pre-primary consultant from CfBT, Hyderabad from 16- 18th December. The idea behind this training was to

provide holistic education including the age group of 0-5 years.

4.6 Post-training impact
It was found that after the teachers training, the teachers began integrating art forms in their language lessons by using visual arts, drama and local song and dance. Also, the weekly slots (1 to 2 hour session of activities encouraging local art forms) by the Field Associates was well received by the schools and communities. The teachers and community members expressed that due to the integrated lessons and the weekly slots, children started showing higher interest and motivational level than before. Some communities also expressed that children became more regular in schools, while cultural groups and cultural teams in schools were formed. In almost all communities, village meetings were held with respect to the Right to Education Act, and during interaction with communities, they spoke of the issues of drop-outs, child rights and the importance of education. There were also meetings on the revival of local culture and tradition.

4.7 Structures promoted to sustain the CEC work – monitoring and exhibition of the materials
In 2012, monitoring activities in the project area were devised by visiting schools and villages. It was found that among the 12 schools visited, 9 schools teachers were able to teach their language lessons by integrating some form of art. Due to this approach, teachers and community reported that children have become more regular, dropouts had reduced, and children started showing greater interest and motivation in these lessons.

Field associates with the support of the cultural groups also started putting up children's work on the wall magazine. In the interactions with the community members, one of the successes observed was that they see the value in the revival of local art forms. Also during this time, three field associates had done demonstrations and plays with respect to RTE and local art forms.

To address the low literacy rate and high incidence of drop out of children from the tribal communities, there is an emerging need to incorporate certain components that create awareness among the community to send children to school and promote interest of children to continue education with enthusiasm and improve their performance likewise. CE programme of NEG-FIRE was one of the important attempts in that regard.

1. Stakeholder and Community Participation
The education department, ITDA, artists, community, teachers and children took part in this process at various levels. Each stakeholder engaged in the process with the spirit of collaboration, learning and incorporation.

The CEC initiative has made difference and value addition in learning levels of Tribal Education among different segments/ stakeholders. These are as follows:

◗ **Children**
They are able to express themselves and write short poems and stories. Their creative abilities are being honed. They have no fear about schools and teachers. Learning is fun for the children. They are enthusiastic and eager about learning whether academics or other activities. The children have overcome linguistic barriers and fears of communication.

◗ **Community**
Community participation is the key to the CE programme. The encouragement by the community and their contribution in teaching songs and drama resulted in children showing keen interest in education.

◗ **Teachers**
Some of them are enthusiastic through IL slots whereas others require continuous motivation and follow-up capacity building. The teachers are loaded with meeting the deliverables of the academic requirements and the IL sessions become less prioritized.

At times, the Vidya Volunteers engage more in the IL sessions.

◗ **Government departments**
(Education, SSA, ITDA, Tribal Welfare) They provided space for such an innovative experiment and promoted monitoring of the activity that ensured its sustainability. The adaptation of the lesson plans into the school teaching needs to be viewed as an effort to improve the learning levels of children as well as increase the literacy levels of the tribal community in the project area.

2. Achievements
The pilot phase of the project (July 2011 to June 2013) had prepared the ground for launching it as a full-fledged intervention. The joint efforts of SSA, ITDA, community leaders and local performing artists, provided synergy and cohesiveness in mobilizing children, youth volunteers, community members and teachers to achieve the following:

1. Children were able to express themselves freely and there was a marked improvement in their articulation.
2. Through evaluation, it has been noted that in these schools, learning for children has become fun as they are more enthusiastic and eager to learn.
3. The most encouraging outcome of the project is the active community involvement in all the villages, especially in Mamidimanaguda, Chekkalabai and Peddaguda Nigaram. The cultural teams formed at the village level to encourage art, dance, music and folklore were received well by the community. Hence, the project succeeded in building a vision and desire in the community to safeguard local folklore, art and culture.
4. Children are now more prepared to enter school without preconceived notions, engage proactively in learning and engage in creative activities with the help of the Community Cultural Groups (CCG).

VOICES FROM THE FIELD
Prior to the CE Program, children were not showing an interest in school activities. The situation has changed. Presently, children are learning through songs, dances, and games. Children are very interested to come to school now.
Bulasi, Nigaram Village, Vizianagaram District
The CE program has enabled school children to build confidence, and develop a proactive attitude and enthusiasm to learn new issues. Children are able to grasp lessons easily through the innovative teaching methods. It is commendable effort to revive culture and traditions and see demonstrations of the past culture by school and community cultural teams. We appreciate the Field Associates in creating awareness in relation to children's educational rights. Parents are feeling a sense of responsibility to send their children to school through the progamme implementation.
K.Rama Rao, Teacher, Likkidi Village,
Viziangaram District

The active participation of community members in the School Monitoring Committee (SMC) also reflects on the acceptance of the project

5. Community participation was ensured in the Innovation Learning (IL) slots and sessions in schools, thus bringing the schools closer to the community.

6. Teachers have responded positively to the project, with the innovative use of flash cards, SLIM cards, songs, drawing, drama and craft to impart lessons.

3. Challenges
Apart from the achievements, the project was marred by a few challenges such as:

1. Integrating this method into the teacher's lessons had been a challenge because they had other work that needed to be finished. Though they saw the potential and were eager to engage with a creative approach, but they were not able to engage fully with this method.

2. Deciding what are the defining parameters on which progress can be measured is tricky especially in this context of creating a cultural environment for learning.

3. There is a strong influence of Telugu culture on the Savara and Jatapu tribes, which posed a challenge in identifying traditional vs. imbibed practices.

4. An area where field associates required hand holding and capacity building is community mobilisation. They need skills to interact, convey messages, gain co-operation and work together with the community to organise cultural teams for street plays and cultural programmes. The cultural teams also needed orientation and training to apply their skills in awareness- building about the RTE and revival of local art forms.

PHASE 2 (2013- 2014)
THE CONTINUATION...

The second phase of the intervention was implemented in 40 villages of the aforementioned two mandals of Kurupam and Gummalaxmipuram, covering 2000 children in the age group of 0-14 yrs. It intended to build on the achievements made in the first phase while simultaneously expanding the project area to 20 more villages, in order to reach out to a larger section of the community. The project specifically focused on improving learning outcomes through integration of local art and culture in Vizianagaram District of Andhra Pradesh. The names of the villages added are listed in the Table- IX.

The specific objective of the second phase of the project was to enhance the learning in 40 schools by adopting an art- based approach (using music,

dance and choreography, role play, art and craft) through which 2000 children will achieve the minimum level of learning depending on class and age. It was to strengthen the linkage between the Anganwadi Centre (AWC), school and community (youth, parents, women's group) for implementing and monitoring the Integrated Child Development Scheme (ICDS) and Primary School Programme in 40 villages. It was also decided to collaborate with SSA, ITDA, Women and Child Development Departments and other Government Departments in the District and State, for the inclusion of cultural expressions in the school curriculum, Early Child Care Development (ECCD) in Anganwadi service delivery. The project covered children in the age group of 0-14 years through ICDS and Primary

School Programme. For effective implementation and sustainability of the initiative, the project was designed to work exclusively on the following:
◗ Capacity building of teachers in Arts and Aesthetics, strengthening of community-based institutions (SMCs, Mothers Samitis, Panchayat Raj Institutions, youth groups, Self Help Groups); knowledge and skills building to monitor the functioning of ICDS centres and schools and identification and capacity building of youth volunteers
◗ Developing 8-model schools cum resource centres with the support of school management, SSA and ITDA
◗ Collaborating and aligning with the objectives of SSA and ITDA to ensure the implementation of the project objectives
◗ Advocating the lessons learnt from

TABLE- IX: THE PROJECT AREA

S. No.	NAME OF MANDAL	TYPE OF SCHOOLS AND NAME OF VILLAGES			
		Villages Intervened (2011 – 2013)	Type of Schools	Villages proposed (2013 – 2014)	Type of Schools
1	G.L. PURAM	K.D. Coloney	Non – MLE	Lovalaxmipuram	Non – MLE
2		Gajulaguda	MLE	Kotthavalasa	Non – MLE
3		Nigaram	MLE	Kudda	Non – MLE
4		Sikhalabai	MLE	Kolliguda	Non – MLE
5		Paddaguda	MLE	Dorakekkuva	Non – MLE
6		Rushini colony	MLE	Dongarakekkuva	Non – MLE
7		Gunada	Non – MLE	Chinnaravikuna	Non – MLE
8		Seemalaguda	Non – MLE	Bathugudapa	Non – MLE
9		Gowduguda	Non - MLE	Peddaravikuna	Non – MLE
10		Mulajammu	Non - MLE	Vannidi	Non – MLE
11	KURUPAM	Sampannaguda	MLE	Jongarupadu	MLE
12		Mamidimanuguda	MLE	Chedimanuguda	MLE
13		Chintamanuguda	MLE	Landagorliguda	MLE
14		Naiduguda	MLE	Podiguda	MLE
15		Peddaguda	MLE	Cheediguda	MLE
16		Bhimpuram	Non – MLE	Karandiguda	MLE
17		Kakili	Non – MLE	Yegulawadaguda	MLE
18		Likkidivalasa	Non – MLE	Kondalavidi	MLE
19		Pokkiri	Non – MLE	Konapadu	MLE
20		Peddabaramani	Non - MLE	Thotaguda	MLE

the initiative at the district and state level, in order to incorporate Cultural Expressions Curriculum in the school.

SHIFT TO ASHRAM SCHOOLS

Though the successful completion of the pilot project (first phase) envisaged the second phase but it was marred by challenges such as shifting of children to Ashram Schools due to which the second phase came to an abrupt end.

1. Details of CE programme impacting children

The numbers of Children that existed in government primary school under the CE programme are enlisted in table no: X

The numbers of children that shifted to Ashram schools in the second phase of its intervention are enlisted in table no: XI

As per the available data, 385 children shifted to Ashram schools. While 490 children (boys – 237, girls – 253) exist in 40 CE Programme schools, among which class-I & II have 380 children and class-III, IV & V have 110 children. The table no: XII shows the number of children, boys and girls, in both the mandals:

The data shows that 385 children (boys-218, girls-167) have been shifted to 21 Ashram Schools (total 39 Ashram schools in both Mandals), among which 11 schools are for girls and 18 schools are for boys. Total 13 Ashram Schools have admitted more than 10 children from CE programme schools; the other 8 Ashram Schools have admitted 2 to 8 children from the CE schools. Among these in 13 Ashram schools, 6 schools are for girls and 7 schools are for boys, among which 3 Ashram schools (1 for boys and 2 for girls) are under Kurupam mandal and rest 10 Ashram schools (6 for boys and 4 for girls) are under Gummalaxmipuram mandal.

The below mentioned Table no: XIII details the number of children shifted to Ashram Schools, while, the village/school wise analysis of children that have shifted to Ashram schools and the remaining number of children in the CE programme Area is provided in Annexure- I.

TABLE NO- X: CHILDREN UNDER THE CE PROGRAMME

Grade	Boys	Girls	Total
Class – I	101	89	190
Class – II	96	94	190
Class – III	34	53	87
Class – IV	05	13	18
Class – V	01	04	05
TOTAL	237	253	490

TABLE NO- X: CHILDREN UNDER THE CE PROGRAMME

Grade	Boys	Girls	Total
Class – I	01	00	01
Class – II	03	00	03
Class – III	35	41	76
Class – IV	102	62	164
Class – V	77	64	141
TOTAL	218	167	385

TABLE NO-XII: MANDAL- WISE DATA ON CHILDREN SHIFTING TO ASHRAM SCHOOLS

Mandal	Ashram Schools exist	Children have been shifted to AS	Schools have admitted above 10 children
GLPuram	21 (B*-15, G**-6)	13 (B-8, G-5)	10 (B-6, G-4)
Kurupam	18 (B-13, G-5)	8 (B-4, G-4)	3 (B-1, G-2)
Total	39 (B-28, G-11)	21 (B-12, G-9)	13 (B-7, G-6)

Source: ITDA Parvathipuram 2011

TABLE NO- XIII : LIST OF ASHRAM SCHOOLS IN GL PURAM AND KURUPAM

SL No	Name of the Ashram School	Children shifted	Mandal	Boys / Girls	Status (Distance from CE Project in 40 existing villages)
1.	KGBV, GL.Puram	22	GLP*	Girls	Gajalguda-6km, sikhalbai-9km, peddaguda-10km, nigaram-11km, RS.Colony-12km, gowduguda-10km, mulajammu-10km,
2.	APTWRS, Bhadragiri		GLP	Boys	As-1
3.	APTWRS, Bhadragiri (PTG)		GLP	Girls	As-1
4.	GTWH, GL.Puram	6	GLP	Boys	As-1
5.	GTWAS, Bhadragiri	2	GLP	Girls	As-1
6.	GTWAS, Kothaguda	32	GLP	Boys	Gajalguda-,
7.	GTWAS, Tikkabadi	30	GLP	Boys	Thotaguda-4km, jongarapadu-5km, chedimanuguda-8km, landagorliguda-10km,
8.	GTWAS, Dorajammu	11	GLP	Boys	Lovalaxmipuram-6km, Kolliguda-5 km, Kottavalasa-5km,
9.	GTWAS, Gorada	8	GLP	Boys	Kudda-1km, Bathuguda-7km, Chenaravikona & Pedravikona-12km.
10.	GTWAS, KG Pudi		GLP	Boys	Podiguda-5km, cheediguda-5km, karendiguda-8km,
11.	GTWAS, Babbidi		GLP	Boys	NA
12.	GTWAS, S.Kota		GLP	Boys	NA
13.	GTWAS, Thadipudi		GLP	Boys	NA
14.	GTWAS, Beerupada		GLP	Boys	NA
15.	GTWAS, P.Amity	34	GLP	Girls	Gowduguda-7km, mulajammu-7km, thatogudu-11km,
16.	GTWAS, JK Padu		GLP	Boys	Gajalguda-5km, shikalbai-8km, peddaguda-9km, nigaram-10km, rs.colony-11km,
17.	GTWAS, Kosingabadra	16	GLP	Boys	Gunada-3km,
18.	GTWAS, Regidi	17	GLP	Girls	Lovalaxmipuram-6km, Kolliguda-9km, Dongarekekkuva-10km
19.	GTWAS, Duddukallu	16	GLP	Boys	Lovalaxmipuram-3km, Kolliguda-3km, Dorakekkuva-3km, dongarikekkuva-5km, vendidi-9km,
20.	GTWAS, Thadikonda	20	GLP	Boys	Gowdugua-3km, mulajammu-6km, peddaguda-10km, gajalguda-9km,
21.	GTWAS, KD Colony	29	GLP	Girls	KD.Clony-0km, Gunada-2km, Seemalguda-2km,
22.	GTWAS, PT Manda		KPM**	Boys	NA
23.	GTWAS, Jarada		KPM	Boys	Pokkiri-7km, bheempuram-8km,
24.	GTWAS, Podi	4	KPM	Boys	Podiguda-2km, landagorliguda-4km,
25.	GTWAS, Tompalapadu		KPM	Boys	NA
26.	GTWAS, Vobbangi		KPM	Boys	NA
27.	GTWAS, DL.Puram	67	KPM	Boys	Chintamanuguda-2km, sampannguda-2km, mamidimnauguda-3km, peddaguda-4km, naidiguda-5km,
28.	GTWAS, Udayapuram	3	KPM	Girls	NA
29.	GTWAS, TK Jammu	4	KPM	Girls	NA
30.	GTWAS, NK Puram	37	KPM	Girls	Pokkiri-4km, bheempuram-6km, kakili-8km, likkidi-5km,
31.	GTWAS, RRB Puram		KPM	Boys	NA
32.	GTWAS, Kurupam	7	KPM	Boys	Thotaguda-10km,
33.	GTWAS, Lankajodu	17	KPM	Girls	Peddabaramani-4km,
34.	GTWAS, Vanaja		KPM	Boys	NA
35.	GTWAS, G.Sivada		KPM	Boys	NA
36.	APTWRS, Kurupam		KPM	Girls	Thotoguda-10km,
37.	GTWH, NK Puram	3	KPM	Boys	Do, as-30
38.	GTWH, Mondemkallu		KPM	Boys	NA
39.	GTWH, JM Valasa		KPM	Boys	NA

*GL- Gummalaxmipuram: 21 Ashram Schools (boys-15, girls-6)

**KPM- Kurupam: 18 Ashram Schools (boys-13, girls-5)

IMPACT OF CULTURAL EXPRESSIONS PROGRAMME

Under the CE programme, NEG-FIRE effectively incorporated the rich heritage of local culture, history and performance traditions that acted as a strong base for integrating cultural expressions into the curriculum of these schools. Cultural groups acted as a platform for students to perform and get help in their performances in schools and communities. The presence of youth/ women groups in all the villages played a key role in gathering and organizing awareness/cultural programs, making people aware of the RTE and bringing the community closer to schools.

1. CHILDREN
Through the programme, 384 children have been enrolled in primary schools and around 1200 children in the age group of 0-14 years have benefitted from the CE programme in 40 villages in Kurupam and Gummalaxmipuram Mandal.

It was found that 73 per cent of children find learning activities a joyful experience. They are more enthusiastic and eager to learn whether in academics or extracurricular activities.

Children engage proactively in learning with the help of the CCGs and the active participation of community members in the SMC also reflects on the acceptance of the project.

2. TEACHER
Recognizing the need to academically support teachers from ST communities in the ITDAs in AP, NEG-FIRE extended trainings and handholding support to teachers in many of its intervention areas. Inputs have been provided to them on classroom support, use of TLM, continuous and comprehensive evaluation of students, and training on pedagogy. During the programme period 118 teacher, including Vidya volunteers received two phase of training on art-based approach by using music, dance and choreography, role play, art and craft. This support has proved to be immensely useful for the teachers who required more comprehensive and focused inputs to address the challenges. Trainings on Cultural Expression Curriculum enabled teachers to integrate local cultural strengths into the curriculum and teaching methodologies, which yielded better learning outcomes. The TLM and trainings were incorporated by SSA, Andhra Pradesh. After the programme ended, 75 per cent teachers have skills of delivering classes through art based approach to teach children through cultural activities like music, dance, role play, art and craft.

3. COMMUNITY

The most encouraging outcome of the project is the active community involvement in all the villages, especially Naiduguda, Mamidimanaguda, Gowduguda, Peddaguda, Chintamanuguda, Gunada, Bheempuram, Pokkiri, Chekkalabai, Peddaguda, Sampannaguda and Nigaram. The cultural teams formed at the village level to encourage art, dance music and folklore were received well by the community. Hence, the project succeeded in building a vision and desire in the community to safeguard local folklore, art and culture.

With the support of School Management, SSA and ITDA, total six 'Treasure Houses[8]' were established in the second phase of the programme with active support and involvement of the community members to promote and sustain the local tribal culture in the villages.

Community participation was ensured in the IL slots and sessions in schools, thus bringing the schools closer to the community. Community members (youth, parents of children, women groups, SMC, PRI) supported schools to assimilate local art and culture and reinforce RTE provision.

Around 7600 people became aware on RTE issue through awareness campaign/ meeting in 40 villages and 10 SMCs are functioning properly and have become empowered through RTE training under the CE programme. SMC's are monitoring and taking action to run the school smoothly through active involvement of school/ village meeting and are sending letters to Mandal Education Officer on issues such as Mid-Day-Meal, head master being drunk at Naiduguda village; school compound wall at Kothavalasa, children's health Card, hygiene issues at Nigaram and on matters such as opening of a new school building and children shifting to Ashram School at Chintamanuguda village. Through the programme 50 per cent Anganwadi centers have become functional and started delivering services as per ICDS norms and Supreme Court directives and Mata Samities became functional in 50 per cent of the villages.

4. ENGAGEMENT WITH THE GOVERNMENT AND OTHER STAKEHOLDERS

Through CE programme:
1. 20 schools and 20 Anganwadi centers have been strengthened in 40 villages in Kurupam and Gummalaxmipuram Mandal.
2. ITDA with SSA provided and created 'Time Slots' of 2 hours in a week within the existing school routine for children to practice local art forms (of music, dance, art, acting) and creative art forms (of music, dance, art, acting) as a means of self-development in primary schools for CE intervention.
3. Integration of CEC curriculum into the SSA state curriculum The District SSA department realised the importance of CE programme and also asked to provide teachers with the curriculum materials. Till date, only a draft has been developed.
4. Children work sheets were developed to complement the process of integration of art-based approach to teaching and learning process in the 40 schools, comprising 43 teachers and 750 children.
5. In collaboration with ITDA, three cultural programs in both the mandal were organized during the project period to showcase and promote local forms of dance, art, music. Children were able to showcase their local traditional art forms in ITDA Tribal Cultural Festival programs.

[8]Treasure House is an innovative concept embedded in almost all programmes of NEG-FIRE, which entails a variety of activities for children such as games, role-plays, sports, arts and crafts, etc.

STRATEGY FOR THE FUTURE

RECOMMENDATIONS

Though the programme has been closed down for over a year, but still the community, schools and cultural groups are continuing with the practices such as Adivasi Dhoom, Children's Club Meeting and village meeting inculcated by NEG-FIRE. Going forward, if NEG-FIRE has to revive the programme it can be done through partnership with the ITDA so that these processes can continue at the school level as well community level-

1. School level
The current response from the schools and communities has been encouraging and positive. If we again intervene in the above villages, we should upscale this process further to the other ITDA schools.

Curriculum development- We should work on further developing the curriculum by including more inputs, also developing tools and methods through more teacher trainings by resource people working in the area of

arts in education along with pedagogy experts. These methods can be integrated with the state curriculum or the SSA so that it reaches out to a larger number of schools. Teachers who have been more involved and shown more interest in this method can take leadership in trainings and help other teachers to understand better and include these methods in their teaching.

There is also a need to define parameters that will be able to assess whether learning in schools

is happening in a creative way and also link it to the local knowledge and environment of the students. These parameters can be in the area of assessments, physical outputs of activities that children are engaged in like visual art items (drawings, sculptures and so on), dramas, documentation of local agricultural practices or water management and so on.

Building capacities of youth and Vidya Volunteers- Looking at the positive response from the schools and communities with regard to the field associates involvement, developing capacities and skills of the youth to interact and teach children will increase community's involvement. Also teachers will find it helpful for them to conduct classes. The role of Vidya Volunteers (who presently assist teachers) can prove to be very useful in this. Building capacities of these Vidya Volunteers can be another focus area along with the youth.

Traditional knowledge and culture- Since the purpose is to make education culturally contextual, it is important that there is inclusion of traditional knowledge in the teaching learning process. This can happen more through community participation e.g. youth or elders interacting with children on a regular basis, which can happen outside classrooms or if possible within school routine.

Developing Teaching Learning Material- This will include documentation of the tools and methods of teaching and workbooks for children. Also developing a glossary of Savara and Telugu words can be made that can serve as a reference or a workbook for children. Since these words will be collected from the community, they will be culturally relevant and make the process of language learning easier for children.

2. Community Level

Documentation of local art forms and traditional knowledge- We need to identify and document the 'local' and 'indigenous' art forms and culture which can contribute to a repertoire to teach in the schools. This will help in greater visibility and give a positive identity to these tribes. With respect to documentation, field associates and co-ordinators' need capacity building.

Building capacities of youth and cultural teams from community- Field associates need hand holding and capacity building in community mobilisation skills to work together with the community in order to carry out community development in an integrated manner. The cultural teams also need some orientation and training to apply their skills in awareness-building about the RTE and revival of local art forms. They can serve as resource persons for building the repertoire of traditional knowledge and culture.

RTE awareness and SMC Strengthening- Making the SMC's more effective so that community can be aware of the various needs and rights of the child, school functioning, and thus leading to more community participation in the school decisions.

ANNEXURE

NO. OF CHILDREN IN THE CE PROGRAMME AREA

SL No.	Name of Village/ School	Mandal	Type of school	Old / New	Class-III, IV, V children have been shifted	Existing Children	
						Class-I	Class-II
1.	K.D. Colony	GLP	Non – MLE	Old	18 Class-III: Boy-3: to Kosingabadra Class-IV: Boys-4: to Kosingabadra; Boy-1: to Kothaguda; Girl-1: to Udayapuram; Girl-3: to K.D.Colony Class-V: Boys-4: to Kathaguda; Girls-2: to K.D.Colony	11 B- 1 G- 4	B- 1 G- 5
2.	Gajulaguda	GLP	MLE	Old	4 Class-III: Boys-3: to Kothaguda; Girl-1: to GLPuram	NA B- G-	NA B- G-
3.	Nigaram	GLP	MLE	Old	10 Class-IV: Boys-2: to DLPuram; Girls-2: GLPuram Class-V: Boys-4: to Kothaguda; Girls-2: to GLPuram	25 B- 4 G- 0	B- 8 G- 6 Class-III: B- 3 G- 4
4.	Sikhalabai	GLP	MLE	Old	9 Class-III: Boy-1: to Kothaguda; Girls-2: to GLPuram Class-IV: Boys-2: to Kothaguda; Girls-2: to GLPuram Class-V: Boy-1: to Kothaguda; Girl-1: to GLPuram	8 B- 2 G- 1	B- 3 G- 2
5.	Paddaguda omputer-ok	GLP	MLE	Old	18 Class-III: Boys-5: to Thadikonda; Boys-2: to DLPuram; Girl-1: to GLPuram Class-IV: Boys-5: to DLPuram; Girl-1: GLPuram Class-V: Boys-4: to Kothaguda	13 B- 3 G- 1	B- 5 G- 4 Class-III: Again children are accessing
6.	Rushini colony	GLP	MLE	Old	14 Class-III: Boy-1: to Kothaguda; Girls-3: to K.D.Colony Class-IV: Boys-6: to Kothaguda Class-V: Boys-4: to Kothaguda	20 B- 4 G- 6	B- 5 G- 5
7.	Gunada Computer-bad	GLP	Non – MLE	Old	12 Class-III: Girls -1: to K.D.Colony Class-IV: Boys-2: to Kosingabadra Girl-1: to K.D.Colony Class-V: Boys-2: to Kosingabadra Girl-6: to K.D.Colony	6 B- 3 G- 1	B- 2 G- 0
8.	Seemalaguda	GLP	Non – MLE	Old	11 Class-III: Girl-5: to K.D.Colony Class-IV: Boys-3: to Kosingabadra Class-V: Boy-1: to Kosingabadra Girl-2: to K.D.Colony	8 B- 3 G- 5	B- 0 G- 0
9.	Gowduguda Computer-ok	GLP	Non – MLE	Old	14 Class-III: Girls-4: to GLPuram Boys-2: to Thadikonda Class-IV: Boys-5: to Thadikonda Girls-2: to P.Amity; Girl-1: to Thadikonda	11 B- 1 G- 2	B- 4 G- 4
10.	Mulajammu	GLP	Non – MLE	Old	19 Class-III: Girls-4: to P.Amity, Boys-5: to Thadikonda Class-IV: Girls-4: to K.D.Colony Girs-2: to P.Amity, Boys-2; to Dorajammu, Boys-2: to Thadikonda	18 B- 3 G- 2	B- 5 G- 8

SL No.	Name of Village/ School	Mandal	Type of school	Old / New	Class-III, IV, V children have been shifted	Existing Children	
						Class-I	Class-II
11.	Lovalaxmipuram	GLP	Non – MLE	New	12 Class-IV: Boy-1: to Duddukallu, Boy-1: to DLPuram, Boys-2: to Dorajammu, Boys-2: to private school Class-V: Boy-1: to Duddukallu, Boy-1: to Dorajammu, Boy-1: to Kothaguda, Boys-2: to Bhadragiri Girl-1: to Parvathipuram	11 B- 4 G- 1	B- 2 G- 1 Class-III: Boy-0, Girls-3
12.	Kotthavalasa	GLP	Non – MLE	New	15 Class-IV: Boys-3: to Kurupam Class-V: Boy-4: to Kurupam Girls-8: to Regidi	18 B- 6 G- 1	B- 3 G- 2 Class-III: B- 2 G- 4
13.	Kudda	GLP	Non – MLE	New	7 Not shifted Class-III: Boy-0, Girl-1 Class-IV: Boy-1, Girls-2 Class-V: Boy-1, Girls-2	3 B- 1 G- 2	 B- 0 G- 0
14.	Kolliguda	GLP	Non – MLE	New	1 Class-V: Boy-1: to Duddukallu	7 B- 0 G- 1	B- 0 G- 0 Class-III: B- 3 G- 3
15.	Dorakekkuva	GLP	Non – MLE	New	8 Class-IV: Boys-2: to Duddukallu Girls-2: to Dorajammu Class-V: Boy-1: to Duddukallu, Girls-3: to k.D.Colony	13 B- 3 G- 0	B- 2 G- 2 Class-III: B- 4 G- 2
16.	Dongarakekkuva	GLP	Non – MLE	New	9 Class-IV: Boys-3: to Duddukallu, Boy-1: to Podi, Girls-2: to T.K.Jammu Class-V: Girls-2: to T.K. Jammu, Boy-1: to Duddukallu	9 B- 5 G- 0	B- 1 G- 0 Class-III: B- 1 G- 2
17.	Chinnaravikuna	GLP	Non – MLE	New	10 Class-III: Boy-1: to Duddukallu, Girls-2: to Regidi Class-IV: Boys-3: to Dorajammu Boys-2: to Duddukallu Girls-2: to Regidi	12 B- 4 G- 1	B- 3 G- 4
18.	Bathugudapa	GLP	Non – MLE	New	8 Class-IV: Boys-5: to Gorada Class-V: Boys-3: to Gorada	11 B- 2 G- 2	B- 3 G- 4 Class-III: 0
19.	Peddaravikuna	GLP	Non – MLE	New	7 Class-III:Girl-1: to Regidi Class-IV: Boy-1: to Dorajammu Girls-2: to Regidi Class-V: Boy-1: to Duddukallu Girls-2: to Regidi	7 B- 2 G- 2	B- 0 G- 3

SL No.	Name of Village/ School	Mandal	Type of school	Old / New	Class-III, IV, V children have been shifted	Existing Children	
						Class-I	Class-II
20.	Vandidi	GLP	Non – MLE	New	2 Class-IV: Boy-2: to Duddukallu	19 B- 4 G- 4	B- 1 G- 0 Class-III: B- 1 G- 1 Class-IV: B- 3 G- 5 Class-III, IV will shift soon.
21.	Sampannaguda Computer-ok	KPM	MLE	Old	6 Class-IV: Girls-2: to NKPuram Class-V: Boys-4: to DLPuram	4 B- 1 G- 2	B- 0 G- 0 Class-III: B- 1
22.	Mamidimanuguda	KPM	MLE	Old	20 Class-III: Boys-4: to DLPuram Girls-4: to NKPuram Class-IV: Boy-1: to DLPuram Girls-3: to NKPuram Class-V: Boys-6: to DLPuram Girls-2: to NKPuram	27 B- 8 G- 8	B- 6 G- 5
23.	Mamidimanuguda Chintamanuguda	KPM	MLE	Old	11 Class-IV: Boys-3: to DLPuram Girls-4: to NKPuram Class-V: Girls-4: to NKPuram	7 B- 1 G- 0	B- 0 G- 1 Class-III: B- 1 G- 4
24.	Naiduguda	KPM	MLE	Old	19 Class-IV: Boys-8: to DLPuram Girls-2: to NKPuram Class-V: Boys-7: to DLPuram Girls-2: to NKPuram	20 B- 1 G- 0	B- 3 G- 3 Class-III: B- 4 G- 9
25.	Peddaguda	KPM	MLE	Old	4 Class-IV: Boys-2: to DLPuram Class-V: Boys-2: to DLPuram	12 B- 1 G- 3	B- 2 G- 4 Class-III: B- 1 G- 1
26.	Bheempuram	KPM	Non – MLE	Old	21 Class-III: Boy-1: to DLPuram Girl-1: to NKPuram Class-IV: Boys-3: to DLPuram, Boy-1: to kosingabhadra, Girls-3: to Lankajodu, Girl-1: to NKPuram Class-V: Boys-6: to DLPuram, Girls-5: to Lankajodu	15 B- 2 G- 6	B- 4 G- 2 Class-III: B- 1
27.	Kakili	KPM	Non – MLE	Old	9 Class-IV: Boys-3: to DLPuram, Girls-2: to NKPuram Class-V: Boy-1: to DLPuram, Girls-3: to NKPuram	24 B- 7 G- 7	B- 3 G- 2 Class-III: B- 2 G- 3
28.	Likkidivalasa	KPM	Non – MLE	Old	2 Class-IV: Girls-2: to NKPuram	22 B- 4 G- 7	B- 5 G- 2 Class-III: B- 3 G- 1

SL No.	Name of Village/ School	Mandal	Type of school	Old / New	Class-III, IV, V children have been shifted have been shifted	Existing Children	
						Class-I	Class-II
29.	Pokkiri	KPM	Non – MLE	Old	7 Class-III: Boy-1: to NKPuram, Girl-1: to GLPuram Class-IV: Boys-2: to NKPuram Boy-1: to drop out. *** Health problem, Girls-2: to NKPuram	10 B- 3 G- 2	B- 3 G- 2
30.	Peddabaramani	KPM	Non – MLE	Old	6 Class-IV: Girls-2: to Lankajodu Class-V: Boy-1: to GLPuram, Boys-2: to DLPuram, Girl-1: to Lankajodu	11 B- 0 G- 1	B- 3 G- 4 Class-III: B- 0 G- 3
31.	Jongarupadu	KPM	MLE	New	16 Class-III: Boys-2: to Tikkabadi, Girls-6: to P.Amity, Class-IV: Girl-1: to GLPuram Class-V: Boys-4: to Tikkabadi, Girl-3: to KD Colony	10 B- 2 G- 3	B- 3 G- 0 Class-III: B- 0 G- 2 Class-V: G- 2
32.	Chedimanuguda	KPM	MLE	New	9 Class-IV: Boys-2: to Tikkabadi, Girls-2: to P.Amity Class-V: Boys-3: to Tikkabadi, Girl-1: to P.Amity, Girl-1: to Khammam	14 B- 2 G- 2	B- 2 G- 3 Class-III: B- 0 G- 5
33.	Landagorliguda	KPM	MLE	New	11 Class-IV: Girls-2: to P.Amity, Boys-3: to Tikkabadi Class-V: Boys-2: to Tikkabadi, Girls-4: to P.Amity	12 B- 0 G- 2	B- 1 G- 2 Class-III: B- 4 G- 3
34.	Podiguda	KPM	MLE	New	4 Class-IV: Boy-1: to Tikkabadi, Gilr-1: to Udayapuram Class-V: Boy-1: to Tikkabadi, Girl-1: to Udayapuram	8 B- 0 G- 2	B- 3 G- 3 Class-III:
35.	Cheediguda	KPM	MLE	New	7 Class-IV: Girls-4: to Lankajodu Class-V: Boys-2: to Tikkabadi, Girl-1: to P.Amity	7 B- 1 G- 0	B- 0 G- 1 Class-III: B- 1 G- 4
36.	Karandiguda	KPM	MLE	New	5 Class-III: Girl-1: to Shantinagar Class-IV: Boy-1: to Podi Class-V: Girl-1: drop out. *** Boys-2: Podi	9 B- 2 G- 2	B- 3 G- 2
37.	Yegulawadaguda	KPM	MLE	New	10 Class-III: Girl-1: to P.Amity Class-IV: Boys-4: to DLPuram, Girls-5: to P.Amity	10 B- 2 G- 2	B- 3 G- 1 Class-III: B- 1 G- 1
38.	Kondalavidi	KPM	MLE	New	17 Class-I: Boy-1: to GLPuram Class-II: Boys-2: to GLPuram, Boy-1: to Tikkabadi Class-III: Boys-4: to Tikkabadi Class-IV: Boy-1: to Tikkabadi, Boys-2: to GLPuram, Girls-1: to Lankajodu Class-V: Girls-4: to P.Amity, Girl-1: to Lankajodu	15 B- 5 G-	B- 2 G- 2 Class-III: B- 1 G- 2 Class-IV: B- 1 G- 1
39.	Konapadu	KPM	MLE	New	NA	11 B- 3 G- 3	B- 1 G- 4

During Ashram school survey: Total= 879 children. Children existed in primary schools: 490, shifted children: 389.

OUR VISION

NEG-FIRE is a development support organisation that aims to transform the lives of marginalised children through appropriate education and by strategic and dynamic partnership with local NGOs and community groups.
We see every Dalit, Tribal, girl child and those belonging to vulnerable minority to be confident young individuals, by enabling them to relate to the world around them and providing the springboard to embark on higher academic or vocational education in order to build an egalitarian society.

OUR MISSION

We enable partners to promote quality education for marginalised children resulting in social transformation in India while upholding the values of transparency, accountability, pluralism, equity, justice, peace, and respect for all.

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