

0123. Progress Report on the final phase of Coolie Sangha building (Dec 1994)

After taking stock of the situation, this Report explains a new development in the Coolie Sangha – the introduction of Sangha Tax – and explains why the Coolie Sangha decided to withdraw their Endowment Fund application

In May 1994 NOVIB was kind enough to sanction a 15 month budget to support ADATS' last and final phase of Coolie Sangha building in Bagepalli taluk for a 15 month period from January 1994 to March 1995. The objectives of this project were 3 fold:

- To assist the Coolies in the final year of Coolie Sangha Consolidation so that they could take over all and every responsibility by March 1995 when ADATS totally withdrew from Bagepalli taluk.
- To keep the ADATS central office going till April 1995 when these costs would be borne by a donor consortium being formed by NOVIB, ICCO and EZE.
- To continue the skill training programme for another year with 3 more sessions for a total of 90 Coolie youth and place them at well paying jobs in factories at Bangalore.

This Report covers developments at Bagepalli during the 10 month period from March to December 1994. It must be read in continuation of the previous Progress Report on Ida 014-90-001 dated February 1994.

1. THE NEW BCS SECRETARY

The term of the old BCS Secretary got over on 30 April 1994 and a new person was elected by all the CSU Representatives and Cluster Secretaries of Bagepalli taluk on 1 May 1994. Jamuna was the 1st woman to ever be elected BCS Secretary.

The previous BCS Secretary had decided to place politics in the back seat and set himself a single agenda to introduce fiscal discipline in the member families. This was an intricate, ambitious and difficult target he had set for himself. We will comment on the extent of his accomplishment when reporting on the CCFs later in this report.

Jamuna, on the other hand, did not set herself any single agenda which would influence her entire term. For her, the tenure was to be a learning period where she would do whatever was necessary to see the Coolie Sangha through the last year of NGO intervention in Bagepalli taluk. Instead of drumming home a single thematic message, she said she would personally explain the rather intricate and impalpable prerequisites of castelessness, gender parity and the rest which the Coolie Sangha had, over the years, declared as imperatives to "Become Rich in 3 Years!". She decided to relate to individual Coolies, specially women, in as personalised a manner as possible.

The first few months of her tenure, as a result, tended to be slightly dull and lacklustre without the usual excitement and innovation that earlier terms of BCS Secretaries tended to have. But such a tedious and painstaking approach is what led to perhaps the most momentous discussions of all - the Coolies' decision to convert voluntary Sangha Fund contributions into a compulsory Tax.

2. COVERAGE

The 3 Areas that comprise Bagepalli taluk -Old, Chelur and Gulur- presently have 3,979 families in 113 functioning Coolie Sangha Units (CSUs). 29% of the population of these vil-

ages is presently in the Coolie Sangha. 812 memberships (20%) are in the names of women who represent their families.

Only 93 of the CSUs are really old (17 years old in the Old Area, 9 years in Chelur and 8 years in Gultur) with 3,077 normal member families. 20 are relatively new CSUs that are only a couple of years old. They are still in the Formation phase of Coolie Sangha building. There are 902 normal member families in these new CSUs.

Total Villages	170	
1st 3 year Formation phase	20	
3rd 3 year Consolidation phase	93	
Dropped out Villages	52	
Normal Member Families	3,979	
Suspended Members	190	
Cancelled Members	2,272	
Women Memberships	812	(20%)
Coverage of Village Population	29%	

52 CSUs dropped out at various stages. Consequently, only 62% of those who joined the CSUs are still inside as normal members. 3% are temporarily suspended and 35% have been cancelled. These figures indicate a heavy turnover with just about all the small and poor peasants (Coolies) initially joining and then a whole lot dropping out when the going gets tough with issues and struggles and still more dropping out when there is a demand for internal rectification among the CSU members themselves.

These figures also indicate a severe drop in coverage from a peak of 47% to a mere 29% of the village population. The Coolie Sangha has, by and large, been able to muster the support of dropped out villages and cancelled members during wider issues and struggle (please see our report on the GP'93 Elections dated February 1994). But when it comes to influencing village society with values that the Coolie Sangha hold dear -on women, environment, caste and religion, fiscal discipline, etc.- low coverage figures do restrict effectivity.

Later in this Report, we have once again commented on fluctuating membership when explaining Sangha Funds.

Caste Group Composition

Member Families	Percent in CSUs	Caste Group	Total Families	Ethnic Cover	
2,489	63%	Scheduled Castes/Tribes	6,562	(48%)	38%
857	22%	Middle Castes	3,119	(23%)	27%
633	15%	Forward Castes	4,043	(29%)	16%
3,979	100%		13,724	(100%)	29

63% of the members belong to the scheduled castes and tribes. But only 38% of the total SC/ST population in villages with CSUs have been attracted to remain in the Coolie Sangha. 22% of the members belong to middle castes and they represent 27% of their caste mates. Similarly, 15% belong to forward castes and represent 16% of the total forward caste population in these villages.

These figures indicate that while there is a unification of the poor across caste lines with an approximate conformity to the village demography, it is clearly the SC/ST groups who find the Coolie Sangha more attractive and also dominate its membership. Similarly, the forward castes (who outnumber the intermediate middle castes in village demography) find the Coolie Sangha least attractive with 16% of them joining and they forming 15% of the membership.

This demographic weakness of the Coolie Sangha plagues it during larger socio-political struggles. But on the other hand, a kind of “ideological purity” is maintained with a clear commitment to the weaker sections and their suffering.

Pattern of Land Holding

Member Families	Percent	Land holding
347	9%	Landless
990	25%	0.1 to 1 acre
758	19%	1.1 to 2 acres
566	14%	2.1 to 3 acres
305	8%	3.1 to 4 acres
455	11%	4.1 to 5 acres
555	14%	5.1 acres and above
3,979	100%	

The 3,979 member families own a total of 10,543.26 acres of dry land. The average land holding is 2.65 acres per family.

9% of them are landless and 58% of them are land poor, owning less than 3 acres of dry land. 19% own 3.1 to 5 acres and 14% (mainly large undivided small peasant families) own more than 5 acres of dry land.

3. FROM SANGHA FUNDS TO SANGHA TAX

Present Balances

In 170 Village Fixed Deposits	2,864,656.00	
In 170 Village SB Accounts	<u>511,136.80</u>	3,375,792.80
In Taluk Main Fixed Deposits	226,315.00	
In Taluk Main SB Account	<u>30,014.30</u>	<u>256,329.30</u>
Total		Rs 3,632,122.10

As on 23 December 1994 the Coolies have a total of Rs 3,632,121 in the Sangha Fund. This represents the net savings (i.e. balances after expenditures) that Member Coolie families have made for their posterity in the Old, Chelur and Gudur Areas of Bagepalli taluk.

3.1. How the corpus has been built up

The actual collections made into their *Hundis*¹ during the past 10 years were much higher. But every year the Coolies spent a part of their annual collections to maintain their CSUs. The balance unspent amount at the end of each fiscal year was placed in Fixed Deposits which accrued to form the decentralised corpus of the BAGEPALLI COOLIE SANGHA.

3.2. Decentralised collections

Just as with Savings Bank Accounts (where Hundi collections are deposited every month), these Fixed Deposits are in the names of the respective CSUs and cannot be transferred from one village to another under any circumstance whatsoever. As a result even the dropped out 52 CSUs have SB Accounts and Fixed Deposits in their names, simply accruing interest over the years². It often happened that when a CSU returned after quitting for a few years (for

¹ dumb boxes

² Please note that each CSU is not a legal entity by itself. They are just village branches of the larger registered body, the BAGEPALLI COOLIE SANGHA.

whatever reasons) they were pleasantly surprised to find that their organisational savings were not only intact but also slightly inflated.

Such a procedure had been built into the constitution and bye-laws of the BAGEPALLI COOLIE SANGHA because it was recognised, even at that time, that membership in the Coolie Sangha would not be a static affair. It would fluctuate depending on various individual, local and even extraneous factors.

This fact has contributed to building trust and confidence in the transparency and openness of the Coolie Sangha as far as financial matters are concerned³.

3.3. Voluntary nature of contributions

Sangha Funds have been built up through voluntary contributions made by Member Coolie families. In 1985 we gave a call to the Coolies to contribute 10% of their income, from whatever source, to their respective CSU's Sangha Fund. There was a lot of talk about posterity and the need to self-finance a people's organisation. The emphasis was on the voluntary principle and the need for each and every member family to feel that they had contributed to the creation of a corpus reserve which would sustain the structures of their organisation. We had even drawn quasi-religious analogies of pious devotees contributing to *Hundis* placed in front of deities at famous temples in order to obtain some kind of a feeling of belonging.

Sangha Fund collections were, on the one hand, willing and forthcoming. But they never touched the 10% mark. Computations made over the years showed that contributions were in the region of 3-4% of the earnings of Member Coolie families. Many exercises were undertaken to probe into the reasons and many a campaign followed these soul searching drills. But Sangha Funds refused to grow.

3.4. A lurking lack of faith in the mechanism

The very manner of attempt to self-finance the people's organisation had always been received with a mixture of disbelief, ridicule and suspicion. Coolies themselves, even when paying lip sympathy to the call to contribute, tended to not take it too seriously.

Perhaps as a response to this scepticism, or more probably due to very real compulsions to enhance the financial wherewithal of the Coolie Sangha before ADATS withdrew in March 1995, senior Coolie Sangha functionaries began to feel that the principle of voluntarism involved in Sangha Fund collections had been stretched to the limit.

3.5. Principles have to be converted into Functional Norms

In August 1994 the BCS declared that once a set of principles had been sufficiently debated and tried out by a population, they had to be converted into functional norms. In this case, the voluntarism behind Sangha Fund contributions could no longer be enshrined as a virtue to be followed for its own sake. The Coolie Sangha should translate it into an established practice and develop systems based on the universal acceptance of the principle. The BCS suggested that the hitherto procedure of voluntary contributions be converted into a regulated system of compulsory Tax.

This matter was thoroughly discussed in each and every CSU and Mahila Meeting throughout that month. Feedback was examined in the fortnightly Executive Committee Meetings⁴. But,

³ When a CSU drops out, the accumulated savings is never, under any circumstance, distributed to the quitting members. No one has, in fact, ever made such a demand over these past years.

⁴ comprising all the elected Cluster Secretaries, the BCS Secretary and the President

once again, nothing concrete came out; only altruistic utterances and school girl type of promises to fare better were being made in most CSUs.

3.6. Project Director's intervention

I was asked to intervene and help overcome the impasse. I suggested that all discussions on COLLECTING MONEYS be stopped forthwith. Instead, I suggested that a month should be devoted to merely discussing how the various CSUs and Mahila Meetings would spend an arbitrary sum of, say, Rs 1.75 million a year. After a month of discussions which would studiously avoid all mention of where this extravagant sum was to come from, the question should be taken up again.

The reason for this suggestion was because I felt that all of us had, for far too many years, only talked about Sangha Fund COLLECTIONS. A kind of frenzy had been created to build up an imaginary target. It was almost as if a certain sum of money (and no one knew exactly how much) would have in its quantum the power and panacea to meet all needs and solve all problems of the independent mass organisation.

3.7. Fixing targets to chase

I have always known that managerial reasons demand the fixing of targets to chase. And I also knew that feelings of ownership are enhanced with Coolies considering the Sangha to be truly theirs; that once such feelings became strong, one would no longer witness the membership fluctuations of today. These were all good things and we should therefore continue to encourage the CSUs in their endeavour to increase Sangha Funds.

But, at the same time, I began to realise that such quantum definitions of monetary reserves alone would not convert the CSUs into lasting entities. Coolies had to inculcate the CONTINUED PRACTICE of contributing a share of their income to the CSUs as a means to perpetually generate income and make expenditures in the running of the Coolie Sangha. This had to become a recurring habit, a vibrant and ongoing affair, and be reflected in annual statements of income and expenditure.

3.8. Not enough emphasis on spending the collected moneys

Hitherto, discussions on SPENDING THE MONEYS had been deliberately vague and obscure⁵. Beyond a general feeling that the income from a corpus fund would, in some way, sustain the structures of the Coolie Sangha after NGO withdrawal, no deeper contemplation had taken place; no kind of introspection that led to dreams and plans; no dreams that went on to set personal goals and targets that one gets committed to attain in a very concrete and tangible manner. I knew that the time had come for the Coolies to develop a tactile taste of what they would do with their organisational income. This could no longer be an exercise in pretence or presumption. It had to be the precursor for concrete decisions they would very shortly be taking.

Only if they were in the grip of (un)reality would they be mesmerised into recognising the need for continued financial stability; into a realisation of their latent power and potential; I knew that a *Chitta*⁶ had to be created.

⁵ An obvious and understandable reason for this was that most organisational expenses of the Coolie Sangha were borne by the NGO under the "Community Organisation" heads of accounts.

⁶ A particular state of mind in confusion and turmoil. Indian social psychologists define *Chitta* as a kind of demented delusion which grips the imagination and creates a terrific impulse for taking actions that a people would otherwise have balked at.

3.9. How shall we spend the moneys?

My suggestions were taken very seriously by all the Coolies and throughout the month of September 1994 they discussed as to how they would spend the moneys. They divided the imaginary amount of Rs 1.75 million among the CSUs and member families using various formulae of their fancy. They made concrete and detailed plans as to what they would use the moneys for. Excellent principles of fraternity and bonding, which they had already internalised, were reflected in the priorities they made.

The monthly BCS Meeting of October 1994 witnessed the relating of humane and sound choices as to how the CSUs would spend “their moneys”. They decided to continue the decentralised health budget by themselves (an activity which ADATS had hitherto been financing with annual grants to the Mahila Meetings), give scholarships to enable children to attend middle and high school, enhance the paltry old aged and physically handicapped pensions that the government gave out, help widows and single mothers, give aid distress to fire and accident victims, and generally provide a first level safety net that Member Coolie families could bank upon during crisis and emergencies. Nearly all these choices reflected the Coolies’ desire to continue doing what the NGO had already initiated, albeit with “their own moneys”. There was, in that sense, nothing terribly new or original. But the very fact that they wanted such activities to continue beyond the benevolence of the outsider’s generosity, and the manner in which the month long discussions were conducted, suggested that the talk was not a mere rhetoric. We sensed that there was an imperceptible something, which was a little more than mere mock seriousness, underlying the discussions.

3.10. How shall we get the moneys?

In October 1994 I requested them to open the Pandora’s box and try to find out how they would get this Rs 1.75 million. By now we sensed that there was sufficient ground level interest to find the amount. The Coolies were quick to calculate that if each family contributed just Rs 600 a year this would surpass the astronomical figure.

No one, they realised, had an income of less than Rs 500 a month. This amounted to a minimum annual income of Rs 6,000 per family. 10% of this, if contributed to their Sangha Funds, would mean a total collection of over Rs 2.4 million per annum. We went on to remind them that the CCF had a turnover of about Rs 5 million every year. This would generate an additional Rs 0.5 million. Therefore Sangha Funds could total to nearly Rs 3 million a year, every year.

3.11. Income Declaration, Membership Renewal and Sangha Tax

In November 1994 the BCS Meeting officially, unanimously and enthusiastically decided that every Member Coolie family would declare her family income on a prescribed form (verified by the entire CSU) and contribute a fixed percentage of this (to vary from year to year, based on annual BCS decisions) to the Sangha Fund in the form of a compulsory Tax. The paying of this Tax would be synonymous with renewal of membership in the Coolie Sangha for the following year.

The December 1994 BCS Meeting decided that Sangha Tax for the calendar year 1994 would be fixed at 6% and the last date for paying their dues would be 31 January 1995.

3.12. Logistics

A whole lot of logistics had to be arranged for the introduction of the Sangha Tax. Income Declaration Forms were printed and training sessions held to explain the entire procedure to all the Cluster and CSU functionaries. ADATS Field Workers visited all 93 CSUs to explain the new system to each and every member family.

Our computer software, the ravik.VPACK, was programmed to enable us to feed in the income declarations, calculate Tax dues and print out receipts. This information had to be reflected in all the other modules since membership status would determine on the payment of Tax and defaulters could not take CCF loans, avail health reimbursements, or any other benefits from the Coolie Sangha.

3.13. Will it all work?

We must bear in mind that this step is being taken at a time when the NGO is on the verge of withdrawing from 93 CSUs in Bagepalli taluk. How will the 3,077 member families who stand as Normal in the membership rolls of these older CSUs react? Sangha Tax is not being offered as a “carrot and stick” palliative. ADATS is not going to materially reciprocate their gesture in any measure whatsoever. Paying the Tax and keeping the CSU alive and functioning is only going to ensure 2 things: the continuity of ongoing programmes and activities presently being undertaken by their village units, and a larger socio-political protection from the Coolie Sangha. The ordinary Member Coolie family is surely going to wonder whether it is worth it; whether such a high monetary price has sufficient compensation in terms of socio-political recognition, group protection, increased bargaining capacity and the rest. And moreover, there is the global tendency to avoid paying any Tax at all which will have to be squarely faced!

To sit in a large gathering and take a grand decision filled with largesse at an intellectual level is one thing. We have, in this Report, already commented on how easy it is to make altruistic statements of principle⁷. To implement these decisions at the personal and individual level is another matter. Each member family has to declare their Incomes at the CSU Meeting, these declarations have to be verified by all the members, and then each Member Coolie family has to come to Bagepalli with her form and pay the Tax into the CSU Bank Account. The first 2 steps themselves have scope for cheating, heated arguments and disruption. The success of the Sangha Tax depends on the 3rd, most vital step.

The move is also against the popular tide of the moment. Voters in Karnataka and Andhra Pradesh have only just been swayed by populist promises that are already proving to be impossible to keep. The national mood of the past 3½ years, which was gradually weaning the population away from an overt, artificial and impossible dependence on state subsidies and reservations, has suddenly got reversed. It is far too early to predict whether the Coolies’ commitment to petty enterprise and to standing on their own feet through their own efforts is going to get adversely effected.

Given the prevailing atmosphere, will the various fora of the Coolie Sangha take cases of cheating or hiding real incomes seriously? Will they implement their own strictures on membership renewal through the payment of Sangha Tax? Or will political expediency prevail when too many members default? These are questions that just cannot be answered with any certainty at this moment.

At the same time, the converse is also equally probable. It is possible that the collective resolve of the Coolie Sangha to continue with their slogan to “Become Rich in 3 Years!” gets further steeled. Positive individuality fostered and checked by a community of their own making is a very potent force that strums its own course, sometimes independently of extraneous developments. Castelessness, gender parity, fiscal discipline and the like result in a personal liberation, the taste of which no populist slogan can easily wipe out.

⁷ Please also see our draft incomplete paper “Furthering the Coolie Sangha Model of Development” where we have talked about the role of the individual, the collective and the cohesive in village society.

It would be foolish to gloat of success at this early stage. Membership figures may suddenly drop with hundreds or even thousands of Coolies refusing to pay up. Or they may not. This is, after all, a huge and momentous decision which, if implemented even once, will form a lasting and unshakeable testimony to the permanence of the Coolie Sangha as an independent and self regulated body of the Coolies themselves. The Coolies have done themselves proud to even contemplate such a fantastic step. It speaks volumes for their socio-political maturity and an inner strength which can perhaps be surfaced by catalysts like us, but never instilled from without.

4. FINANCING THE FUTURE

4.1. The January 1993 Endowment Application

2 years back ADATS made an application to NOVIB to support the final 3 year phase of Coolie Sangha Consolidation in the Chelur Area of Bagepalli taluk. Along with that we had also requested for an Endowment Fund of Rs 25 million for the BAGEPALLI COOLIE SANGHA.

Looking back at that document, it is now clear that the question of financing the future had not been fully thought through. While we still hold that any material contribution to strengthening the organisational wherewithal of the independent Coolie Sangha would be most welcome and extremely vital, we also realise that the future of the people's organisation cannot be guaranteed by the setting up of such a fund alone.

After a lot of floundering, the Coolies and their functionaries now have a fairly clear picture as to what their financial capacity is.

4.2. Role of an external Endowment Fund

Today we are clear that income from an external Endowment Fund, if any, should only ADD ON to a living resource mobilisation by the Coolies. This is very different from the classical picture one conjures of fossilised Trustees handling moneys entrusted to them ages back by an all but forgotten benefactor for vague and unclear purposes that were then perhaps valid.

4.3. Single window approach

Our effort is to develop a SINGLE WINDOW approach to collective spending, whereby a horde of ad-hoc collections are not haphazardly made to meet every emergent situation. Apart from preventing corruption and malpractice, such a single window approach for all collections and spending will INSTITUTIONALISE the practice of collecting moneys. Such institutionalising is what will lead to self-financing and self-reliance. This is far more difficult than to somehow build up a once-off reserve.

4.4. Self-sufficiency at the Village level

The Coolies are confident that Sangha Fund collections (through the new system of taxation) will be enough to maintain the village level structures of the Coolie Sangha. Each CSU will be able to pay stipends and travel costs to its VHW and elected Representatives, meet basic stationery costs, pay taxes, electricity bills and maintain the community hall, run a very basic community health and referral service, give aid distress to its members, etc.

Some Coolies are even of the opinion that village self-sufficiency should not be compromised with any further subsidy or grant from outside. They feel that civic participation and decentralised democracy will come to nought unless Member Coolie families themselves pay for the basic and essential services that comprise a first line or primary social security network. The decentralised health budget operated by the Mahila Meetings, for example, SHOULD have only as much money as the members themselves feel compelled to contribute into their

Sangha Fund. If all the members in a particular CSU, for whatever reason, refuse to reveal their real income and pay the Tax then they SHOULD suffer the consequences of a decreased village level budget.

4.5. Temporary shortfall to cover Central expenses

But central expenses to run the taluk Coolie Sangha are left temporarily uncovered for the next 3-4 years. These include the cost of conducting monthly BCS Meetings, paying the salaries of elected BCS and Cluster Secretaries, BCS Staff, maintaining vehicles, retaining a lawyer, etc. They total to a hefty amount of Rs 50,000 every month.

We had planned that the income from the 42 acre BCS Farm and the 10,000 bird capacity Poultry would meet these central expenses. But the Farm will become productive only by about 1998 when the orchards start fruiting. In the meantime, rental income from the Poultry is used to meet a part of the maintenance expense of this Farm.

Recognising this temporary problem, the donor consortium formed between ICCO, NOVIB and EZE has agreed to meet these central expenses for the next 3 years. From April 1998 onward, these expenses will be met from profits made at the Farm and Poultry.

4.6. Blanket Programmes left uncovered

The 3rd area which is left totally uncovered are blanket programmes which the Coolie Sangha have to run in the taluk as a whole. Such blanket programmes in the areas of Sustainable Agriculture, Community Health, Children's Education and Skill Training are vital to complement and complete the first line or primary services and establish a dependable social security network which enables Member Coolie families to enterprise and live with dignity at the village level.

However successful the Coolies are in raising their incomes and increasing family assets, they will never be able to finance certain activities by themselves. These include the improving of their dry land agriculture with expert and technical inputs, enhancing the quality of their VHVs with further training and accompaniment, running an ambulance service to haul patients from their villages to referral hospitals, meeting bigger hospital bills for accidents and surgery, schooling their children beyond the primary classes, imparting skill training to youth and place them at factory jobs in Bangalore, etc. External funding will be needed to take up these blanket programmes which will be run by the Coolie Sangha.

4.7. Stock Taking exercise

When considering the BCS' request for an Endowment Fund, our northern partners had suggested that a thorough stock taking exercise be carried out regarding

- The additional income Coolie families have got from economic incentives like CCF, DLDP and skill training.
- The benefits (including costs saved) Coolie families have got from social measures like the decentralised health budget, children's education, etc.
- The benefits that CSUs have got from the Sangha Funds (including the income, expenditure, speed of recovery and management of the funds).
- The actual and possible income from the BCS Farm and Poultry.

When discussing these issues at the Consortium Meeting at Bagepalli on 11 November 1994, in the light of this rather more mature and progressed stand with regard to financing the future, we together decided that this stock taking exercise which would focus on:

- The development of the BAGEPALLI COOLIE SANGHA *vis-à-vis* ADATS; e.g. changes in responsibilities, conflict resolutions, etc.

- Economic benefits like the impact on income and consumption pattern.
- The responses of Coolie Sangha to micro-macro issues, including their risk analysis, the need for a 9 year intervention cycle, the future programme development (e.g. need for blanket programmes), etc.
- The possibilities to make the structures self reliant.

We agreed that the main criteria for selection of people who can do this stock taking exercise should be sufficient “weight”, and the ability to propose new ways of thinking. It was decided to approach Anil Chaudhary of New Delhi and Shamim Akthar from Bangladesh for this task. This exercise will be undertaken in early 1995 with about 3 weeks field work and scope for follow-up inputs.

5. COOLIE CREDIT FUNDS (CCFs)

We have last reported on the CCFs in September 1993 vide our last report on Project No: Ida 014-90-002 which has now been completed. Here in this Progress Report we will very briefly report on the present status, performance and utilisation pattern without much comment.

5.1. Status of the CCFs

As on 23 December 1994, the village CCFs have a total capital of Rs 15,870,990 in the Old, Chelur and Gulur Areas of Bagepalli taluk. 20% of this is with member borrowers as good loans. 21% is overdue with borrowers having failed to repay on time. Of this overdue, Rs 370,225 is only marginally overdue, Rs 1,718,595 between 7 and 12 months late, and Rs 1,251,620 seriously overdue with borrowers having failed to repay for more than 1 year after the expiry of their repayment dates. This amount could soon join the Rs 62,975 which is never going to come back and has already been declared as bad debts by the BAGEPALLI COOLIE SANGHA. 58% of the CCF capital is as balances in the various CSU's bank accounts.

Grants given to 170 village level CCFs		14,864,739.50	
Interest earned in the SB Bank Accounts		1,006,251.40	
Total CCF Capital in the 3 Areas		15,870,990.90	(100%)
Total of Good loans in the 3 Areas		3,205,770.00	20%
Total of Overdue in the 3 Areas		3,340,440.25	21%
1 to 6 Months Late	370,225.00		2%
7 to 12 Months Late	1,718,595.00		11%
Over 1 Year Late	1,251,620.25		8%
Total of Bad Debts in the 3 Areas		62,975.00	0%
CCF Bank Balances in the 3 Areas		9,258,335.65	58%

5.2. CCF Performance

A total of 14,156 loans amounting to Rs 16,923,895 have been given out to date, taking the average borrowing to Rs 1,195. The repayment rate (calculated as the amount of moneys that have been returned by the borrowers against the cumulative borrowing) stands at 79.9%. But in spite of this, 21.4% of the capital is at risk as overdue. These figures are bound to improve in the first weeks of January 1995 when crop loans start coming back.

Cumulative loans given	Rs 16,923,895.85
Number of loans	14,156
Average borrowing	Rs 1,195.53
Repayment Rate	79.89 %
Capital at Risk	21.44 %

5.3. Utilisation Pattern

CCF borrowing has mainly been for crop and cattle. 46% of the cumulative borrowing and 61% of the loans taken have been for crop loans. The rearing of sheep and cows account for 35% and 18% respectively. Coolies have also borrowed loans for agriculture, trade, entrepreneurship, consumption and other purposes.

Utilisation pattern	Amount borrowed		No of loans	
Crop Loan	7,833,971.00	46%	8,675	61%
Agriculture	1,321,531.75	8%	563	4%
Cattle	5,981,829.50	35%	2,545	18%
Trade & Entrepreneurship	1,176,520.00	7%	941	7%
Consumption & others	610,043.60	4%	1,432	10%
Total	16,923,895.85	100%	14,156	100%

6. SKILL TRAINING

6.1. The Syllabus

PERIOD	THEORY	PRACTICAL
15 days	Rules and precautions for trainees during training period. Introduction on garment industry and its scope. Introduction to the sewing machine; parts of the sewing machine and their functions; types of sewing machines and difference between them.	Demonstration of parts of sewing machine Pedalling practice on ordinary sewing machine; feeding fabric without threading.
15 days	Rules and precautions to operate the sewing machine. Types of stitches; differences between them.	Threading practice; sewing straight lines, zig zag lines, cut lines, curved lines with markings and without markings. Practice of operating power based sewing machines and industrial sewing machines.
15 days	Basic parts of half sleeved shirts and process of sewing them. Basic parts of full sleeved shirts and process of sewing them.	Demonstration and practice of sewing different parts of half sleeved shirts. Demonstrating the process and practice of sewing the half sleeved shirt. Demonstration and practice of sewing different parts of full sleeved shirts. Demonstrating the process and practice of sewing the full sleeved shirt.
15 days	Definition of lubrication; types of lubrication and why lubrication is necessary. Types of beds, belts, motors and feeding mechanisms.	Practice of correction of general problems in shirt making. Practice of quality checking. Explanation of cutting section at factories and pattern setting.
30 days	Specifications of various JUKI Machines: DDL5530, MO2366N, LBH780, MB372, LH1162, MH380, MS191, DDL5550WB/SE328	Demonstration of sewing the different styles in shirt making. Explanation of batch work and practice in sewing shirts in batches. Demonstration on ironing and packing shirts.