

Table of Contents

1. INTRODUCTION	2
1.1. Strategic Priorities Derived on 26 April 2008	2
1.2. Observations on the Strategic Priorities.....	3
1.2.1. Implementation of the EGA.....	3
1.2.2. Electoral Contest	3
1.2.3. State Welfare Resources	3
1.2.4. Pro-poor CDM Projects	3
1.2.5. Manufacturing Units and Industrial Capital	3
1.2.6. Carbon Resources.....	3
1.2.7. Rituals and Customs	3
1.2.8. Direct Action.....	3
1.2.9. Accountability of Coolie Sangha Winners	4
1.2.10. Keeping Government Officials under Check	4
1.2.11. Vital Documents.....	4
1.2.12. Livelihood Programmes.....	4
1.3. Coolie Sangha Charter	4
2. REVISION – LOGICAL FRAMEWORK APPROACH (LFA).....	4
3. SITUATION ANALYSIS.....	5
3.1. Discussion on Situation	5
3.1.1. Incomes and Markets	5
3.1.2. Caste PolitiCoolie Sangha.....	6
3.1.3. The Way Ahead	6
3.1.4. Fascism	6
3.2. Group Discussions on Situation.....	6
3.3. Discussion on Focal Problem.....	12
3.3.1. Broad Issue to be Addressed.....	12
3.3.2. First attempt at Problem Formulation.....	12

APPENDICES

APPENDIX-1	-	List of Groups and Participants
APPENDIX-2	-	
APPENDIX-3	-	

1. Introduction

These process notes were made on 16 July 2008, the first day of the workshop to develop a new Logical Framework for ADATS.

The workshop began with a review of the Strategic Priorities derived at an earlier workshop held on 26 April 2008.

1.1. Strategic Priorities Derived on 26 April 2008

The table below depicts the Strategic Priorities based on the strengths, weaknesses, opportunities and threats identified at the workshop.

		Internal Environment	
		STRENGTHS	WEAKNESSES
External Environment	OPPORTUNITIES	<p><u>INVEST</u></p> <ol style="list-style-type: none"> 1. Ensure transparent and honest implementation of EGA, using our 23 year long experience under the total control of respective work gangs 2. Capture PRI Bodies through electoral contest 3. Ensure corruption-free delivery of State Welfare Resources 4. Develop more pro-poor CDM Projects 5. Facilitate the induction of large-scale manufacturing units and industrial capital in Coolie Sangha Villages through Coolie Sangha Strategic Partnerships 6. Leverage carbon resources for large scale shift from field crops to tree crops 	<p><u>DECIDE</u></p> <ol style="list-style-type: none"> 1. Obtain citizen vital documents for each individual in Coolie Sangha 2. Expand existing credit programmes within Coolie Sangha (CCFR, WF etc.) into full-fledged Livelihood Programmes (Management & Technical); and appoint specialised and management staff to provide fresh impetus and technical guidance
	THREATS	<p><u>DEFEND</u></p> <ol style="list-style-type: none"> 1. Each village CSU will evaluate rituals and customs to determine whether it is divisive or unifying practice 2. Take direct action against politicians and caste leaders who split voters on caste lines 3. Ensure accountability of Coolie Sangha Winners in PRI and prevent their being co-opted 4. Use political clout of Coolie Sangha and allies to keep Government officials under check 	<p><u>DAMAGE CONTROL/DIVEST</u></p>



1.2. Observations on the Strategic Priorities

Each of the Strategic Priorities as depicted in the foregoing table were discussed and revised for better understanding¹.

1.2.1. Implementation of the EGA

The transparent and honest implementation of the EGA has become vital for the welfare of the Coolie community. It is to be expected that corrupt bureaucrats and politicians will try to divert the benefits intended for the poor. The Coolie Sangha will provide the required vigilance to ensure that cheating is not allowed.

1.2.2. Electoral Contest

Capturing Panchayat Raj Institution (PRI) Bodies through electoral contest is also vital for the Coolies, although there are problems of coverage.

1.2.3. State Welfare Resources

This priority is closely linked to the previous one. It is obvious that if PRI bodies are captured by the Coolie Sangha, they would be able to ensure corruption free delivery of services intended for the poor.

1.2.4. Pro-poor CDM Projects

This priority is likely to directly benefit other grassroots NGOs and Community Based Organisations, in India and other developing countries. It provides an opportunity for the Coolie Sangha to set standards, benchmarks, and provide a pro-poor and credible leadership. The benefits of this positioning will be at a national/international advocacy level.

1.2.5. Manufacturing Units and Industrial Capital

The Coolie Sangha will have to be vigilant and negotiate with parties who wish to establish manufacturing units and set up industries in the 5 taluks where the Coolie Sangha has a presence.

1.2.6. Carbon Resources

It has become necessary to shift from unsustainable field crops to tree crops. The funds required for this transition can only be found from carbon resources at the present time. The Coolie Sangha is working on this.

1.2.7. Rituals and Customs

This is a process or activity set which is necessary to ensure that unification across caste lines is not resorted to as an emergency measure only at times of elections.

1.2.8. Direct Action

This priority is a back-up for the previous priority, to be imposed as a “sanction”.

¹ 1100 hrs on 16 July 2008



1.2.9. Accountability of Coolie Sangha Winners

Holding elected CSU Members to Panchayat Raj Institutions answerable is a high priority and modalities have to be worked out for this.

1.2.10. Keeping Government Officials under Check

The Coolie Sangha has to evolve mechanisms for scanning the political and administrative systems for corruption, negligence and bad governance. This will enable timely action.

1.2.11. Vital Documents

In order to benefit from State welfare resources, Coolies have to acquire the necessary identification documents and learn how to operate the welfare system. Obtaining individual documents is the first step in this process of getting included in the system.

1.2.12. Livelihood Programmes

Finding suitable technical and management staff continues to be a source of worry for Coolie Sangha/ADATS. The priority may be to upgrade existing staff to the extent possible and finding external staff at higher salaries. Further thought is required on this priority.

It was observed that Field Workers have to learn to organise work, delegate and get results. In other words, “We workers have to learn to become Managers”

1.3. Coolie Sangha Charter

In its new role as an organisation that sets standards and provides pro-poor, credible leadership, the Coolie Sangha will have to develop a Charter that communicates to all stakeholders the priorities of the Coolie Sangha. Such a Charter will have the effect of focusing the actions of Coolie Sangha functionaries while discouraging certain types of behaviour.

In effect, the Coolie Sangha Charter will act as a bullet point policy document for instant communication.

2. Revision – Logical Framework Approach (LFA)

From 1300 to 1330 hrs, Ajit Mani gave a quick presentation of the features of the Logical Framework Approach.

- ❖ LFA is a Problem Solving Approach
- ❖ Issues are discussed and narrowed down to problems which are defined in a way that they can be solved. The adage that “A problem well stated is half solved” was recalled.
- ❖ Problem Analysis begins with identifying the Focal Problem and then looking at the most important causes and effects of that Problem.
- ❖ Stakeholder Analysis identifies all the stakeholders who are directly or indirectly affected by the phenomenon of interest. The interests of each of these stakeholders is analysed and the following outputs are produced:
 - Stakeholder Table
 - Importance-Influence Matrix



- ❖ Objectives Analysis – In this module, the Causes and Effects identified in the Problem Analysis are converted to Means and Ends. The Focal Problem becomes the Project Purpose.
- ❖ The Project Planning Matrix is a 4 x 4 Matrix that summarises all the elements of the project. The Objectively Verifiable Indicators represent the success criteria. The Means of Verification summarises the M&E Plan (could be broken up into Input Monitoring, Process Monitoring, Outputs Monitoring, Effects (or Outcome) Monitoring and Impact Evaluation.
- ❖ The Process Map combined with the Activity Schedule gives us the day to day or month to month implementation plan.

Ram Esteves made a presentation on the practical aspects of LFA based on the experience of the past 7 to 8 years.

3. Situation Analysis

It was recognised that the situation has changed dramatically since the last Strategic Plan was prepared.

In this section of the workshop, preparations were made to identify the Focal Problem by small group discussion of all the problems that required consideration.

Six groups were formed on the basis of the experience and potential contributions of members. Please see APPENDIX-A for a list of groups and participants.

3.1. Discussion on Situation

It was observed that the top of the mind issues and problems referred mainly to the implementation of the ADATS programme and not the problems of the people.

3.1.1. Incomes and Markets

For example, income has actually increased. Current wage rates are Rs 80 to Rs 100, but individuals are earning much more through questionable deals and bogus contract works obtained through political leaders. These higher incomes are actually benefiting only one or two members per family. As income increases, the Coolie Sangha control over the community has decreased.

Increased incomes do not suggest that poverty has been eradicated. The Public Distribution System (PDS), wages under the Employment Guarantee Act (EGA) and Migration are still crucial for large section of people.

Aspirations have gone up so that although wages have increased, expenditure has also gone up. It would be obvious that the Coolie Sangha cannot oppose the introduction of modern consumer goods like shampoo or toothpaste. We cannot oppose the purchase of motorcycles on instalments.

Markets have penetrated the remotest village. Consumption patterns have changed, and more people are using branded goods like toothpaste and soap. Cell phone usage has become common place. For example, Bandolapalli in Julapalya was a remote village which we used to call “Andaman Islands”... There is a BSNL tower there for cell phones. Nakkalapalli is another example of a village brought out of its isolation by markets and technology.



Coolie Sangha values are not strong enough to counter the values unleashed by the onslaught of modernisation. People are trying to keep up with their neighbours and in many cases failing, especially with regard to new systems such as Equal Monthly Instalments (EMI's) on goods purchased

But we can reduce the insult suffered by family members who don't get super incomes. Individual incomes have increased, but not resulted in improved condition for families.

3.1.2. Caste Politics and Coolie Sangha

Mandalisation has resulted in the creation of an ethnic elite. Leaders of such clubs find acceptance in political parties. Upper caste oppression has vastly decreased. Ethnic elites have benefited.

The best village CSUs lose the most, since strong caste leaders are in demand and can be recruited along with their power base, lock stock and barrel.

3.1.3. The Way Ahead

It appears that the Coolie Sangha is in need of a brand rejuvenation.

The ideology of the Coolie Sangha must be reinforced.

Each family has its under privileged – usually the women, girl children and the aged. Dependency within the family has increased. At least two people in each family have benefited. Property transfer to women might make a huge change.

3.1.4. Fascism²

If the BJP comes to power, caste mobility will be lost. People will be “put in their place” and there would be no unity. This is the danger. Women will be confined to kitchens if BJP comes to power. The Government will no longer be pro-poor. Emphasis will be on India (National PolitiCoolie Sangha) and issues like “infrastructure”.

BJP is more dangerous than feudalism. We in Chintamani know what feudalism means. We can deal with feudalism, but not with the BJP.

Feudalism has begun to show up in politiCoolie Sangha. Electoral success of Coolie Sangha in Chintamani is zero. No presence in 30 GPs. Electoral politiCoolie Sangha is the only indicator for collapse and replacement of feudalism. We must enter and win elections. In Bagepalli, the Coolie Sangha controls 13 GPs out of 24. If 30 families out of 110 control the village (as in Devareddipalli) we can say we have an effective minority.

3.2. Group Discussions on Situation³

The following notes represent Group Discussions which tried to answer the question, “Is the Coolie Sangha in Danger?”

² 1005 hrs on 17 July 2008

³ 1202 hrs on 17 July 2008



Group-1

- Only some aspects are in danger
- When you use Coolie Sangha for benefits and improve yourself, selfishness is the other side of the coin.
- Some allow that to spoil them and others don't
- Due to caste grouping in wider society, the Coolie Sangha also tends to get that kind of identity, eroding its caste-free and class identity
- Reverting back to an earlier time is the fear factor that prevents the collapse of the Coolie Sangha
- Women are particularly afraid of this
- We get women elected to office and do not follow up
- Mainstream forces cannot be underestimated



Group-2

- Coolie Sangha is in danger – 70% safe and 30% danger
- Earlier external enemies, now internal corruption, rot from within
- Concept of representation on which Coolie Sangha was built has been replaced with concept of leadership
- ADATS Staff do not focus on last CSU Member
- Life processes are complex and many. Member Coolies don't have the confidence to place all their problems before the Coolie Sangha... In their perception, Coolie Sangha is not able to solve all problems
- Only Members participate – not all family members
- Staff tend to showcase successful village CSUs and ignore the weak ones
- Distance between ordinary CSU Members and Staff has increased
- Staff do not share knowledge
- Superficial understanding of village reality by talking to only a few
- Criteria for selecting CSU Representatives seems to be someone who is active in gathering Sangha Tax and reviving membership – other qualities are not taken into account.
- The sheer numbers of cancelled members outweighs normal members
- Fascism – BJP will reinforce caste identities
- Token membership merely to get material benefits, through dishonest Income declaration and paying of perfunctory Sangha Tax
- Bad elected Functionaries
- New CSU Members/Villages join with a programme mentality
- Sharing the ideology is more important than scrambling for new members/villages
- Obtain clarity on emerging political economy and communicate effectively
- Stop selling and reminiscing on old stories and achievements, be relevant to today's reality



Group – 3

- Not under threat – cannot elevate to danger level, although problem is there⁴
- Half the members are not aware of the principles and values of Coolie Sangha but are being carried along by the other half.
- When people get an identity and citizenry, they naturally aspire for individual economic development – mechanisms for group support to meet these aspirations have not yet jelled or evolved in the Coolie Sangha
- Women who evolve as leaders in Coolie Sangha are in constant danger of being heckled, slandered and pulled down
- Coolie Sangha no longer believes that united and collective struggle is the only way forward. But at the same time other mechanisms to solve problems and achieve results are being evolved
- Because of uneven income distribution within families, caste and parochial feelings have crept in (caste is a vehicle for macho expression)
- Those who get overt benefits from ADATS (over and above normal per capita share entitlement) are the real points of threat
- Short sighted and populist policies of the Government influences everyone's thinking and the visioning capacity of Coolie Sangha is weakened
- Coolie Sangha has to develop an overwhelming political strength to counter mainstream influences and retain its position as a primary social institution instead of slipping to the status of a secondary social institution.
- Accessing CDM Projects plugs us in to an internationally powerful stream of moneys, brings the global issues and concerns to the local arena
- The strength of Coolie Sangha and the demonstration of results puts government efforts in the shade, in second place
- Bad elements can have a greater influence at village level, but get countered and neutralised at the Taluk level

⁴ 1230 hrs on 17 July 2008



Group-4

- Coolie Sangha is in danger as a social institution. Emphasis on getting entitlement through Coolie Sangha has been forgotten – seen as a vehicle to get ADATS benefits⁵
- Staff don't have mass contact – instead they use a couple of cronies to adjust and keep pretence going
- The motives of opportunistic members who have joined the past few years are very suspect
- Deliberate fiscal indiscipline of a few prevents access to credit for others – not clear if others genuinely need capital for ventures or they too want a chance to grab money and run
- Decisions should be based on everyone's opinion – genuine participation
- New members must be screened
- Customer Demand & Satisfaction (CD&S) surveys must be revived

Group-5

- The Coolie Sangha is not in danger but there are problems
- Our ideology, based on unity and struggle, has got weakened because the situation has changed and such struggles are no longer necessary
- New members definitely join for programme benefits and solving personal problems
- Can a functional unity not based on ideology be sustained?
- Unity is changing character; meetings are being held only according to need; loose grouping
- This is going to be the character of individual villages but Coolie Sangha as a whole is not in danger

⁵ 1250 hrs on 17 July 2008



Group-6

- At the village CSU level there is no danger but the shakeups are at Cluster and Taluk levels
- Congress party may or may not be in power, but for many Indians it gives an overall direction. The Coolie Sangha will continue “like that”
- As a social institution we have enough knowledge and capacity to overcome these hiccups
- People like us always a source of danger because we will “make adjustments” and keep the structures going without content
- As a mechanism to check on delivery of ADATS programmes, the Coolie Sangha works well. But the same enthusiasm is not seen in addressing depleting common resources, implementing Government schemes etc.
- Our success rate in solving common problems of whole group is high but not individual problems. This makes people turn to non-Coolie Sangha solutions
- Village CSUs are overly dependent on one or two persons. This can be a problem, yet is not a problem. Far more dangerous are cunning leaders within CSUs
- When fascist winds blow into the Coolie Sangha, women’s position will degenerate “Every single woman and widow will be made into a village whore”
- The unity was previously forged against feudalism which was perfectly predictable
- Today unity is required to face constant change and uncertainty brought on by the market economy



3.3. Discussion on Focal Problem

“The world has changed... it is no longer the world we knew⁶... For example, we are now getting offers of Rs 3 lakhs for land once valued at Rs 15,000. We are confused... someone did business in Bangalore, initially succeeded then failed, drank *Folidol* (a chemical insecticide) and committed suicide.

“It is the upper class (rich from the upper caste and rich from lower caste) who attempt to transact with the changed world.

“The rich from lower castes fall – because they don’t have a support group to help when they stumble. They still feel social obligation to help others in the community. Unfortunately they don’t earn enough for that.

“We have arrived at the conclusion that even if you enter the new world, you need social unity/support.

“The Coolie Sangha is, at the moment, unable to give that kind of support to those entering the new world because we are not equipped, do not have that volume of capital and novitiates do not share problems with the community.

“The village CCFs were used to escape from feudalism. Now it’s a totally different story. The CCF is for us to make profits, not to make a political statement.”

3.3.1. Broad Issue to be Addressed

Coolie Sangha Unity was previously forged against feudalism which was perfectly predictable. Today unity is required to face constant change and uncertainty brought on by the market economy.

3.3.2. First attempt at Problem Formulation

“The Coolie Sangha families are unable to manage their lives in a suddenly changed political economy.”

Some of the causes of this problem are:

A. Income

- a) Subsistence Agriculture
- b) Delay in getting the A/R CDM
- c) No Irrigated Dry (ID) “Good Crops”

B. Governance

- a) Good Governance – not uniform, as experienced at different levels. Our involvement is more at the GP level and less at the TP and ZP levels.

⁶ 1015 hrs on 18 July 2008



- b) We are unable to capture all PRI Institutions but this where we accommodate unity and discipline?
- c) Very few coolies are able to take advantage of “New Economic Opportunities”

C. Women

- a) No say in family decisions – for example daughters’ marriages
- b) Women suffer constant humiliation within families
- c) Women in families get no respect
- d) Women do not access domestic laws
- e) In CS/ADATS, we have always focused on “Mothers’ rights” rather than child rights

