

## Indigenous People Planning Framework (IPPF)



**Pakistan Hydro-Meteorological & Ecosystem Restoration Project**

**National Disaster Risk Management Fund**

## **Acronyms and Abbreviations**

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AKRSP	Aga Khan Rural Support Programme
BP	Bank Policy
CPS	Country Partnership Strategy
EA	Executive Agency
EIA	Environmental Impact Assessment
ESM	Environmental and Social Management
ESMF	Environmental and Social Management Framework
FIP	Fund Implementation Partner
FPIC	Free Prior Informed Consultation
GRC	Grievance Redress Committee
GRM	Grievance Redress Mechanism
HEIS	High Efficiency Irrigation System
IA	Implementing Agency
IDA	International Development Association
ILO	International Labor Organization
IP	Indigenous People
IPP	Indigenous Peoples Plan
IPPF	Indigenous Peoples Planning Framework
ITP	Indigenous Tribal People
KP	Khyber Pakhtunkhwa
LAR	Land Acquisition & Resettlement

LGRC	Local Grievance Redress Committee
LSO	Local Support Organization
M&E	Monitoring and Evaluation
NDRA	National Database Registration Authority
NGO	Non-Governmental Organization
OFM	On Farm Management
OP	Operational Policy
PD	Project Director
PDO	Project Development Objectives
PIU	Project Implementation Unit
PPAF	Pakistan Poverty Alleviation Fund
RAP	Resettlement Action Plan
UC	Union Council
UN	United Nation
UNDRIP	United Nation Declaration on the Rights of Indigenous People
VC	Village Council

## Glossary

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Ancestral Domain	Ancestral domain or ancestral lands refer to the lands, territories and resources of indigenous peoples.
Ancestral Land	Land occupied, possessed and utilized by individuals, families and clans who are members of the IPs since time immemorial, by themselves or through their predecessors-in-interest.
Culture	Ways, in which a society preserves, identifies, organizes, sustains and expresses itself.
Culture Sensitive	The quality of being compatible and appropriate to the culture, beliefs, customs and traditions, indigenous systems and practices of IPs.
Communal Claims	Claims on land, resources and rights thereon belonging to the whole community within a defined territory.
Consensus-Building	A part of the decision-making process undertaken by the IPs through their indigenous socio-political structures and practices in arriving at a collective/communal decision.
Customs	Norms of conduct and patterns of relationships or usages of a community over time accepted and recognized as binding on all members.
Customs & Practices	Norms of conduct and patterns of relationships or usages of a community over time accepted and recognized as binding on all members.
Empowerment	A process that enables people to make their choices, have a say in decisions that affect them, initiate actions for development, cause change of attitude and enhance increased consciousness of equal access to and control of resources and services so as to take charge of development opportunities.
Free, Prior and Informed Consultations	Free, prior, and informed consultation with the affected Indigenous Peoples' communities" refers to a culturally appropriate and collective decision making process subsequent to meaningful and good faith consultation and informed participation regarding the preparation and implementation of the project. It does not constitute a veto right for individuals or groups. ;

Gender	The social and cultural construct of the roles, responsibilities, attributes, opportunities, privileges, status, access to and control over resources as well as benefits between men and women, boys and girls in a given society.
Human Rights	Inherent, inalienable and indispensable entitlements that protect every person from abuse and deprivation.
Indigenous People	A group of people or homogenous societies who has historical continuity with pre-colonial or pre-settler societies; a strong link to territories and surrounding natural resources; a distinct social, economic, or political system; a distinct language, culture and beliefs; individuals that form non-dominant groups of society and those that resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.
Islamization	Process of a society's shift towards Islam.
Marginalized groups	Persons or groups of persons deprived of opportunities for living a respectable and reasonable life as provided for in the Constitution of Pakistan.
Migrant	A person who is not a native to the ancestral domain or not a part owner of ancestral land but who, as a consequence of social, economic, political or other reasons, such as displacement due to natural disasters, armed conflict, population pressure, or search for seasonal work, opted to occupy and utilize portions of the ancestral land/domain and have since then established residence therein.
Project	Pakistan Hydro-Meteorological & Ecosystem Restoration Project
Protected Area	Identified portions of land and water set aside by reasons of their unique physical and biological significance, managed to enhance biological diversity and protected against destructive human exploitation.
Qazi	A member of Kalash communities who is appointed by the community to decisions and resolve the local conflicts.
Sheikhs	<i>Kalash</i> who convert to Islam.

Tribal Areas	The Federally Administered Tribal Areas (FATA) was a semi-autonomous tribal region in northwestern Pakistan that existed from 1947 until being merged with neighboring province Khyber Pakhtunkhwa, in 2018. It consisted of Seven tribal (districts) and six frontier regions and was directly governed by Pakistan's Federal Government through a special set of laws called the Frontier Crimes Regulations.
Vulnerability	A state of being in or exposed to a risky situation where a person is likely to suffer significant physical, emotional or mental harm that may result in his/her human rights not being fulfilled.
Youth	Youth is defined as a period during which a person prepares himself/herself to be an active and fully, responsible member of the society. It is a period of transformation from family dependent childhood to independent adulthood and integration in the society as a responsible citizen. National Youth Policy of Pakistan-2008 defines youth as the population in the age group of 15-29 years.

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## Executive Summary

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Pakistan is ranked as 7th vulnerable country, adversely affected by climate change. Ministry of Climate Change has chalked out Pakistan Hydro-Meteorological & Ecosystem Restoration project to improve adaptability of the country against these adverse climate change impacts. Nature-based solutions, including forest and biodiversity conservation, is one of its major components wherein community forestation will be carried out under the sub project. Potential locations for interventions under the project include areas in Chitral where the indigenous Kalash population resides. This IPP framework is chalked out to safeguard the Indigenous people and to make them the part of the project. The baseline information in this framework has been reproduced from the IPPF recently developed under the KPIAIP, because the target population and the area are the same. However, stakeholder consultations with the kalash community was undertaken independently for the project.

**The Kalash Tribe:** The Kalash of Chitral district in KPK is recognized as indigenous. Kalash tribe represents a unique culture dating back to at least 3,000 years. Once scattered all over Chitral valley, are now confined in three main valleys of *Bumburet*, *Rumbur*, and *Birir*. Their current population is a little over 4,000 people in approximately 543 households.

**Legislative Regime :** Though there is no specific statute covering the indigenous people in the country, the Constitution of Pakistan 1973 states, “all citizens are equal before law and are entitled to equal protection of law” under Article 25 (1) of the Constitution. Some of Constitution articles as article 21,22, 28, and 36 give rights and protection to ethnic minorities. ILO Convention 107 on Indigenous and Tribal Populations, the International Covenant on Economic, Social and Cultural Rights, International Convention on Civil and Political Rights, Convention on the Rights of the Child and the International Convention on the Elimination of All Forms of Racial Discrimination, these all International regulations give protection to indigenous communities and Pakistan is signatory to these.

**WB Policy on Indigenous Peoples OP 4.10:** The World Bank Operational Policy 4.10 ensures that the development process fully respects the dignity, human rights, economies, and cultures of Indigenous Peoples. For all projects that are proposed for Bank financing and affect indigenous peoples, the Bank requires the borrower to engage in a process of free, prior, and informed consultation, resulting in broad community support to the project by the affected indigenous peoples.

**Objectives of Indigenous Peoples Planning Framework:** The overall objective of Indigenous Peoples Planning Framework is to facilitate the subproject’s compliance with the requirements specified in the World Bank Operational Policy 4.10 on Indigenous People and to work within the legal framework of Pakistan. The application of this Indigenous Peoples Planning Framework is limited to activities under the Pakistan Hydro- Meteorological and DRM Services Project. Under this IPPF, once the details of any intervention in the areas of kalash community are finalized, an Indigenous Peoples Plan (IPP) will be developed aimed at safeguarding IPs interests through mitigation of potentially negative impacts, modification of subproject design and development assistance.

**Economic Conditions and Livelihood:** The Kalash valley's economy is based on forest, products from fruit trees and agriculture which is mostly women's work, and transhumant animal husbandry, which takes the men and their flocks to the lower pastures for winter and then to high mountain pastures in summer. The natural forests of the area mainly consist of chhgozapine (*Pinus gerardiana*), deodar (*Cedrus deodara*) and broad leaf species like oak (*Quercus incana*). Some of the important non-timber forest products in *Bumburet* valley are mushrooms, honey, medicinal plants, pine nuts, silk cocoons and other equally valuable products.

**Gender:** Gender consultation and gender analysis is integral part of IPPF. In Kalash community, the women take up the bulk of the economic activity - primarily working in the fields, although some women run their own shops as well selling items to the tourists - and also undertake domestic activities such as rearing children, collecting water, cooking and washing etc.

**Stakeholder Consultations:** Two Focus Group Discussions (FGD) were conducted, one each in *Bumburet* and *RumburBirir* Valleys, for preparing this Indigenous Peoples Planning Framework. Each community is made up of clusters of households that are ethnically, linguistically, and culturally homogenous. Consultations were carried out with male and female members of the community in mix gathering.

**Projects impact on indigenous Community:** Some of positive envisaged impacts of the proposed projects are (i) Improved forest cover in the valleys, which is also a measure for climate change adaptation (ii) Improvement and sustainability of livelihood (iii) Increase in production of non-timber forest products, (iv) Improvement in forest and rangeland qualities and quantities, which is also a measure for climate change mitigation. Some of forecasted negative impacts may be related to gender and social inclusion and horticulture diversification. These impacts can be mitigated through IPPs.

**Preparation of Indigenous People Plans:** According to OP/BP 4.10, when screening indicates that IPs are likely to be present in the sub- project area, the designated implementing partner will carry out a social assessment and prepare an Indigenous Peoples Plan (IPP) for the specific sub-project affecting. An IPP will be prepared either for a set of sub-projects or individual sub-project. The level of detail in an IPP will be based on nature, scale and extent of impacts of a sub-project.

**Consultation and Disclosure:** The participation of affected indigenous peoples in planning will enable them to benefit the most from the project and to protect them from any potential adverse impacts of the subproject. Draft IPP will be disclosed to the IPs (in Urdu or Kalash language) to be affected by the project, with key findings of social assessment, in a culturally appropriate manner and in a form that is easily understandable both orally and written. Compensation entitlements of indigenous people will be the same as those listed in the Resettlement Plan Framework (RPF) of the project, which recognizes the indigenous people as vulnerable people.

**IPPF Implementation:** FIP will serve as the implementing partners to NDRMF. These can be NGOs, government departments or any other entity that prequalifies the partnership criteria established by the NDRMF. Primarily, FIP will be responsible for implementation of the Indigenous Peoples Planning Framework through its own project cycle management. At pre-implementation stage, an Implementation Plan (IP) will be prepared as part of the IP planning process, in coordination with the Implementing Unit established by NDRMF and FIP.

**Institutional Arrangements:** FIP will be overall responsible for the compliance of IPPF and implementation of IPPs as well as provision of technical assistance. FIP will directly manage and supervise the compliance of IPPF and implementation of IPPs through PMU. FIP staff will ensure that participatory approaches for engaging IPs, as well as the development priorities of IPs, are integrated into the project planning and implementation mechanisms.

**Budgeting:** The budget for implementing the Indigenous Peoples Plan Framework and Indigenous Peoples Plan will be part of the project budget. It will be used to cover project staff allowances and costs to collect data and prepare various documents: compliance reports, supervising and monitoring reports, and an Indigenous Peoples Plan. The Plan will indicate detailed costs of mitigation measures and other rehabilitation entitlements for indigenous peoples in the affected areas as well as administrative and monitoring costs of the Plan.

**Grievance Redress Mechanism:** To address the complaints against non-compliance of IPPF, any of the affected individual or organization can register its grievance with the Grievance Committee of the FIP. The reported complaints will be treated confidentially, assessed impartially and handled efficiently and aggrieved parties will be informed after resolution of complaints with necessary details.

**Monitoring and Evaluation:** M&E will be carried out in two tiers i.e. internal and external. The monitoring will be result based. The FIP will conduct internal monitoring and evaluation of this IPPF and IPP of each sub-project by establishing a monitoring and evaluation mechanism. The monitoring of IPs and vulnerable groups related issues will be integrated in the overall M&E and reporting mechanism. The respective IPPs will also specify the system to collect data and monitor. IPP will have specific monitoring indicators disaggregated by gender and ethnicity. A third party monitor will conduct external monitoring of IPPF and IPP implementation.

## 1. Introduction

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Climate change is expected to have an adverse impact on Pakistan, as it ranks 7<sup>th</sup> on the climate risk index. It continues to be one of the most flood-prone countries in the South Asia Region (SAR); suffering US\$18 billion in losses between 2005 and 2014 (US\$10.5 billion from the 2010 floods alone), equivalent to around 6% of the federal budget. Hydromet hazards have been coupled with rapid population growth and uncontrolled urbanization, leading to a disproportionate and growing impact on the poor.

Climate-resilient development requires stronger institutions and a higher level of observation, forecasting, and service delivery capacity; these could make a significant contribution to safety, security, and economic well-being. The Pakistan Hydro-Meteorological & Ecosystem Restoration Project (PHERP) aims to improve hydro-meteorological information and services, strengthen forecasting and early warning systems, improve dissemination of meteorological and hydrological forecasts, warnings and advisory information to stakeholders and end-users, and strengthen the existing disaster risk management (DRM) capacity and services of the National Disaster Management Authority (NDMA).

### 1.1. Project Description

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The project has three main components and will be implemented over a period of five years.

#### 1.1.1. Component 1 - Hydro-Meteorological and Climate Services

The objective of this component is to improve the capability and thereby performance of the Pakistan Meteorological Department (PMD) to understand and make use of meteorological and hydrological information for decision making. This objective will be achieved through strengthening institutional setup and building capacity of human resources at the PMD. The component will include following 3 sub-components:

- Sub-Component 1.1: Institutional Strengthening, Capacity Building
- Sub-Component 1.2: Modernization of the Observation Infrastructure, Data Management and Forecasting Systems
- Sub-Component 1.3: Enhancement of the PMD Service Delivery & Building Partnerships with the Private Sector

#### 1.1.2. Component 2 - Nature-based Solutions and Climate Adaptation

This component is to support the Ministry of Climate Change to design and roll-out Nature-based Solutions to enhance climate resilience and adaptation through reinforcing ecosystem services as well as to support climate

actions carried out by NGOs, community and startups. The National Disaster Risk Management Fund will be responsible for implementing the component on behalf of MoCC, as custodian of the ecosystem restoration and climate adaptation fund. This component will comprise on the following four sub-components:

- Sub-Component 2.1: Promotion of Nature-based Solutions
- Sub-Component 2.2: Community Resilience to Climate Change
- Sub-Component 2.3: Innovation on Climate Smart Technology
- Sub-Component 2.4: Project Management and Capacity Building

## 1.2. Engagement of Indigenous Peoples in PHERP

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The Project is anticipated to install an Automatic Weather Station (AWS) at Chitral Airport, which is at a distance of 30-40km via jeep able road from the valleys of the Kalash. Hence, no impacts are anticipated on the Indigenous People of *Kalash*.

Nevertheless, Component 2 of the project aimed at providing nature based solutions to improve climate adaptability might potentially be implemented in the areas inhabited by the kalash people. This component is to support the Ministry of Climate Change to design and roll-out Nature-based Solutions to enhance climate resilience and adaptation through reinforcing ecosystem services as well as to support climate actions carried out by community and startups. The National Disaster Risk Management Fund will be responsible for implementing the component on behalf of the Ministry of Climate Change (MoCC), as custodian of the ecosystem restoration and climate adaptation fund. Sub-component 2.1 will support the activities proposed under Eco-system Restoration Initiative (ESRI). Main focus of the activities to be supported under this component will be on Forest conservation, and biodiversity conservation and preventing land degradation. Relevant provincial departments (forest & wildlife) will be responsible for implementation on behalf of MoCC. Under Sub-component 2.2, the activities planned and implemented by NGOs or community-based organizations will be supported to enhance resilience of communities, and/or ecosystems on which they rely, to climate change risks and impacts.

## 1.3. Legal Status of Indigenous Peoples in Pakistan

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According to United Nation High Commissioner for Refugees the Koochis, Rebari, Bakarwal, Kehal, Jogi, Kabootra, Sanyasi and Kalash are indigenous peoples in Pakistan. Amongst them, Kalash are the most commonly recognized as indigenous people. However, there is no particular law related to indigenous peoples in Pakistan, as the Constitution does not recognize indigenous people per se. The closest indication to the indigenous people is in Article 28:

**Article 28.** Preservation of language, script and culture: Subject to Article 251 any section of citizens having a distinct language, script or culture shall have the right to preserve and promote the same and subject to law, establish institutions for that purpose.

The minorities in Pakistan are categorized based on their religion – not as racial or linguistic minorities, or indigenous peoples. The Constitution of Pakistan 1973 states, “all citizens are equal before law and are entitled to equal protection of law” under Article 25 (1) of the Constitution. The Fourth Amendment to the Constitution of Pakistan decreed the seats for minorities and non-Muslims representation to the government of Pakistan and the Parliament of Pakistan, to protect the minority rights in the country. There are other beneficial provisions to safeguard and protect minorities in the constitution, including:

- **Article 20.** Freedom to profess religion and to manage religious institutions.
- **Article 21.** Safeguard against taxation for purposes of any particular religion.
- **Article 22.** Safeguards as to educational institutions in respect of religion, etc.
- **Article 36.** Protection of minorities.

#### **1.4. Pakistan’s International Obligations toward Indigenous Peoples**

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There are many international treaties to safeguard and protect the human rights and rights of indigenous people in a country and Pakistan is signatory to these treaties, including ILO Convention 107 on Indigenous and Tribal Populations; the International Covenant on Economic, Social and Cultural Rights; International Convention on Civil and Political Rights; Convention on the Rights of the Child; and the International Convention on the Elimination of All Forms of Racial Discrimination. Pakistan voted in favour of the United Nations Declaration on the Rights of Indigenous Peoples in 2007. Pakistan has so far not signed the ILO Convention 169 on Indigenous and Tribal peoples, an update to ILO Convention 107.

#### **1.5. United Nations Protection for Kalash Cultural Heritage**

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Since 2008, the Kalash People’s Development Network, a non-governmental organization, has sought protection by the United Nations Educational, Scientific and Cultural Organization (UNESCO) for Kalash cultural heritage through its inclusion in the Intangible Cultural Heritage list. In June 2016, UNESCO Islamabad, through the Convention for Safeguarding the Intangible Cultural Heritage, proposed to add the Kalash to the list. The Committee meets annually to decide on proposals; as of today, it has not yet decided whether to add the Kalash to the list.

#### **1.6. International Labor Organization Conventions 107 and 169**

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The ILO adopted Indigenous and Tribal People Convention 107 in 1958 with the support of UN system; it was the first international convention on the subject to address the problems of indigenous and tribal people (ITP), which was ratified by 27 countries. Pakistan reports on its implementation of Convention 107 every 5 years as per its requirements. The ILO Committee of Experts examined ITP situation in Pakistan and drew attention of the Government of Pakistan towards forced labor, health, human rights abuses and land rights. ILO has been working



with the Government of Pakistan and ITP partners for the implementation of Convection 107. Their activities involve awareness raising, training of government and ITP representatives, and capacity building on special needs of ITPs.

## **1.7. United Nations Declaration on the Rights of Indigenous People**

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United Nations General Assembly adopted the United Nations Declaration on the Rights of Indigenous People in 2007 on the recommendation of Human Rights Council resolution of 2006. Pakistan voted in favour of this Declaration along with 143 countries. The Declaration sets out the individual and collective rights of indigenous peoples, as well as their rights to culture, identity, language, employment, health, education and other issues. It also "emphasizes the rights of indigenous peoples to maintain and strengthen their own institutions, cultures and traditions, and to pursue their development in keeping with their own needs and aspirations".

## **1.8. International Covenant on Economic, Social and Cultural Rights**

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Pakistan ratified the International Covenant on Economic, Social and Cultural Rights (CESCR) in 2008. Under the Convention, Pakistan recognized the "right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions." The commitments made extend to indigenous peoples of Pakistan. UNDRIP further recognizes that rights enshrined in various treaties apply to indigenous peoples.

## **1.9. WB Policy on Indigenous Peoples OP 4.10**

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The World Bank Operational Policy 4.10 ensures that the development process fully respects the dignity, human rights, economies, and cultures of Indigenous Peoples. For all projects that are proposed for Bank financing and affect indigenous peoples, the Bank requires the borrower to engage in a process of free, prior, and informed consultation, resulting in broad community support to the project by the affected indigenous peoples. All such Bank-financed projects must include measures to:

1. Screening by the Bank to identify whether Indigenous Peoples are present in, or have collective attachment to, the project area;
2. A social assessment by the borrower;
3. A process of free, prior, and informed consultation with the affected Indigenous Peoples' communities at each stage of the project, and particularly during project preparation, to fully identify their views and ascertain their broad community support for the project;
4. The preparation of an Indigenous Peoples Plan or an Indigenous Peoples Planning Framework; and
5. Disclosure of the draft Indigenous Peoples Plan or draft Indigenous Peoples Planning Framework.

## 2. Indigenous Peoples Planning Framework

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### 2.1. Criteria of Indigenous Peoples

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For this framework, the World Bank criteria to identify indigenous peoples have been adapted i.e. Operational Policy 4.10 on Indigenous Peoples. The Policy does not seek to define the term, indigenous peoples, “because of the varied and changing contexts in which Indigenous Peoples live and because there is no universally accepted definition of ‘Indigenous Peoples.’” It states:

*For [the] purposes of this policy, the term “Indigenous Peoples” is used in a generic sense to refer to a distinct, vulnerable, social and cultural group possessing the following characteristics in varying degrees:*

- (a) Self-identification as members of a distinct indigenous cultural group and recognition of this identity by others;*
- (b) Collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories.*
- (c) Customary cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and*
- (d) An indigenous language, often different from the official language of the country or region.*

Kalash people consider themselves indigenous; they have lived in the area for thousands of years, and their distinct language, folklore, and polytheistic religion differentiate them from the other communities in the area. The community also relies mainly on their indigenous sources of livelihood including livestock and small-scale cultivation; however, these traditional occupations are shared with other ethnicities and tribes in the region, and hence cannot be termed unique to the Kalash.

The Kalash people have socioeconomic and cultural characteristics of indigenous people as defined by the World Bank Policy on Indigenous People; they are identified as an indigenous community due to their distinct tribal customs, religion and a unique language.

### 2.2. Need for Indigenous Peoples Plan Framework

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Component 2 of the PHERP project will support Eco-system Restoration Initiative (ESRI) - a newly established government program – for its activities of afforestation, reforestation, regeneration of natural forest, soil conservation in hilly areas, protection of rangeland, landscape restoration, habitat improvement and increasing connectivity between natural areas, conservation and management of protected areas and other natural habitats, promotion of community based conservation initiatives, awareness raising and monitoring. Some of these activities might be implemented in the *Kalash* area: the Indigenous people of Kalash live in three remote mountain valleys named Bumburet, Rumbur, and Birir, which are situated in Ayun Union Council of Chitral District in Khyber Pakhtunkhwa province. Kalash people are dependent on forest for woods, grazing, hunting, fruits, nuts, honey

and for medicinal plants. Kalash people livelihood will also be restored and enhanced through supporting them and by motivating them for forestation and reforestation on their range lands. Therefore, World Bank Operational Policy 4.10 on Indigenous People is triggered for the proposed PHERP project. OP 4.10 requires that the borrower prepares and submits to the Bank, an Indigenous People Planning Framework (IPPF) consistent with the policy prior to project appraisal. The Framework will guide formulation of a Plan by stipulating all necessary conditions that it needs to satisfy.

Since the exact nature, extent and location of such initiatives are not yet known, an IPP Framework has been prepared. It warrants that when a project/sub-project either positively or negatively and directly or indirectly effects the indigenous people's dignity, human rights, livelihood systems or culture; or affects the territories, natural or cultural resources that they own, use, occupy or claim as their ancestral domain; an Indigenous Peoples Plan will be made to ensure avoidance of negative impacts. This IPPF was prepared alongside ESMF. It is to be noted here that the socio-economic information and most other data for this IPPF has been taken from the IPPF prepared under the KP Irrigated Agriculture Improvement Project (KPIAIP). However, information about nature and type of subprojects' impacts has been taken from the ESMF, whereas the stakeholder consultations were made separately for the specific purpose of this IPPF.

### 2.3. Objectives of Indigenous Peoples Planning Framework

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The objectives of this Indigenous Peoples Plan Framework are to provide:

1. Framework and procedures to plan and manage subprojects in indigenous peoples' areas, in conformity with the World Bank OP 4.10 on Indigenous People as well as applicable local laws and regulations, international laws ratified by the Government of Pakistan and the Environment and Social Management Framework.
2. Guidance to project staff and its line department for selection of activities, screening, socioeconomic assessment; and free, prior and informed consultations; and
3. Guidance to project staff and its line department staff on preparation and implementation of Indigenous Peoples Plan (IPP) for a sub-project in indigenous peoples' areas, when warranted.

By fulfilling these objectives, the subproject will ensure: (i) active participation of indigenous peoples in designing, developing, and implementing subprojects, (ii) culturally compatible social and economic benefits to indigenous peoples; (iii) no adverse effects on indigenous peoples by subproject implementation, and (iv) provision of feedback to indigenous peoples on project implementation, benefits and risks.

### 2.4. Scope of IPPF

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This IPPF has been prepared as the PHERP project might implement some interventions under its component 2 in the *Kalash* valleys. The scope of this IPPF is limited to the project supported activities undertaken by Department of Forest, and NDRMF financing of The World Bank, in three valleys of *Kalash* - namely *Bamburet*, *Rumbur* and *Birir*. The Salient feature of IPPs under the project will be:

1. Potential positive and adverse effects of subprojects on the Kalash people;
2. Plan for social assessment for sub-projects areas;
3. Guidance on obtaining free, prior, and informed consultations of the affected *Kalash* people at each stage of subproject preparation and implementation;
4. Institutional arrangements including capacity building, for screening activities supported by subprojects, evaluating their effects on *Kalash* people, preparing Indigenous Peoples Plans, and addressing any grievances;
5. Guidance on monitoring and reporting arrangements, including mechanisms and benchmarks appropriate to each subproject; and
6. Disclosure arrangements for Indigenous Peoples Plan Framework and Indigenous Peoples Plan.

### 3. Socioeconomic Profile of Kalash People

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This section presents the baseline socio-economic information of the Kalash. The information has been reproduced from the recently developed IPPF under the KP Irrigated Agriculture Improvement Project. Since the potential project area is the same, the information collected for the mentioned IPPF remains valid for this document as well. However, once the sub-project details are finalized, the socio-economic information of the social receptors and affectees will be updated and made more specific, if the need arises.

#### 3.1. Historical Overview of Kalash

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*Kalash Valley* is situated in the northwestern area of Pakistan, and is home to more than 2,500 people called *Kafirs* or *Kalashi*. They are considered unique due to their culture, language and religion, and are well-known to ethnographers and linguists around the world.

There are different thoughts about the foundation of *Kalash* people. Some believe that the soldiers from the Alexander the Great who settled in Chitral are the progenitors of *Kalash*. Others believe that they are indigenous to Asia and migrated from the Nuristan area of Afghanistan. Yet, another school of thought believes that their ancestors migrated from a remote region in Afghanistan. According to one of the hypotheses, the people came to Chitral from Afghanistan in the 2<sup>nd</sup> century B.C, and ruled over Chitral in the 10<sup>th</sup> century A.D.

#### 3.2. Environmental Characteristics

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Some of the environmental and geographical characteristics of the area are stated below:

##### 3.2.1. Climate

The climate is typical of high elevation regions without large bodies of water to regulate the temperature. The summers in *Kalash* valley are mild with average maximum temperatures between 23° and 27 °C (73° - 81 °F). Winters, on the other hand, are very cold, with average minimum temperatures between 2° and 1 °C (36° - 34 °F). The average yearly precipitation is 700 to 800 mm (28 - 32 inches).

##### 3.2.2. Rivers

Three main river tributaries pass through Kalash valley including Bamburet River, Rumbur River and *Birir* River. These three river tributaries ultimately fall into Chitral River.

##### 3.2.3. Flora

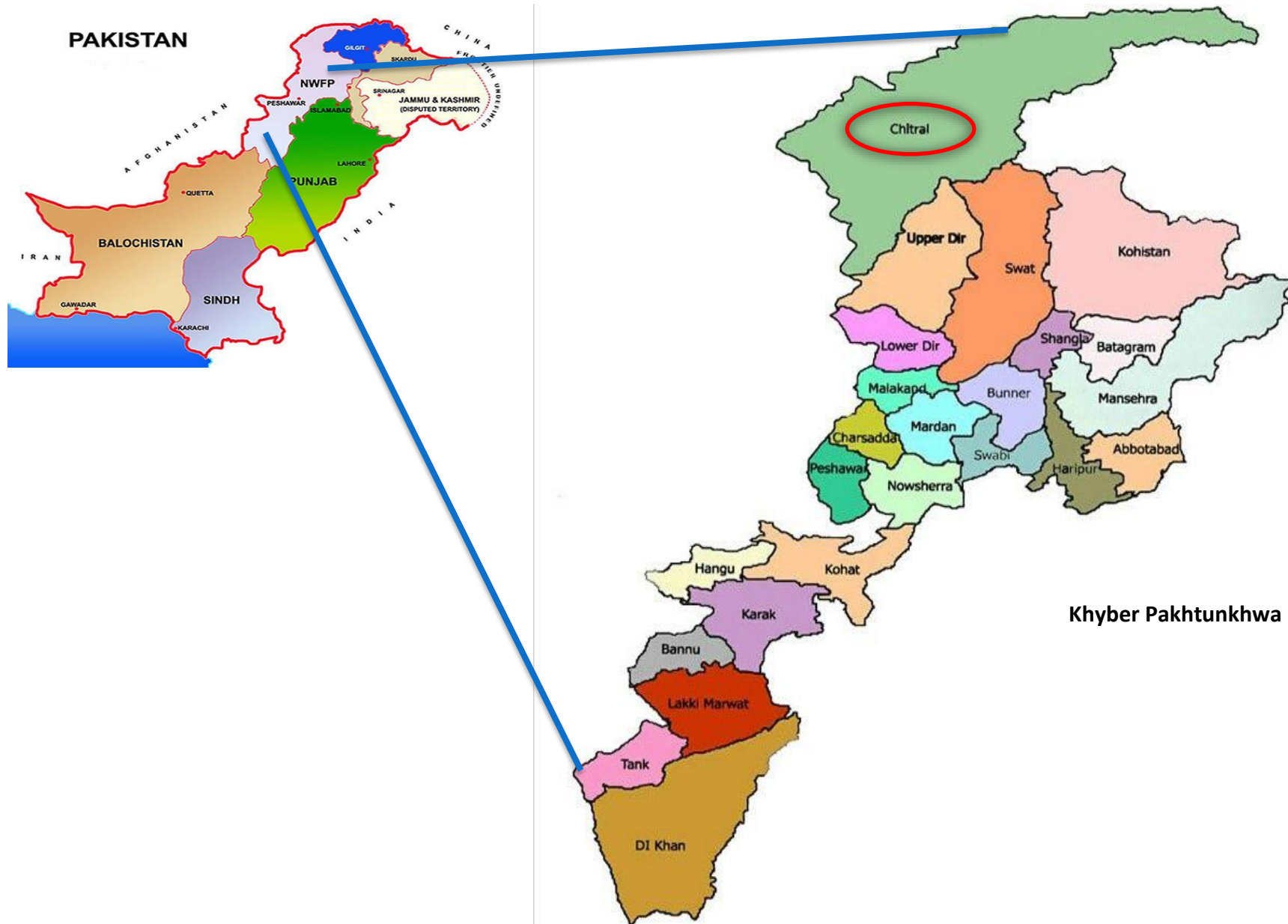
Some of the most popular plant species found in Chitral are Willow, Birch, Juniper and fruit trees like Mulberry, Walnut, Apricot, Apple, Grapes, etc., are also found. Some cold resistant aromatic species like Buckthorn, Hawthorn, Low shrubs, Sage brush, Wormwood, Bulbous iris, low-lying cushion plants,

meadows grasses, Artemisia, Cobereasia, Clovers and Alphaalph are found. Fresh bird Cherry and Olive are also amongst the common plants of Chitral.

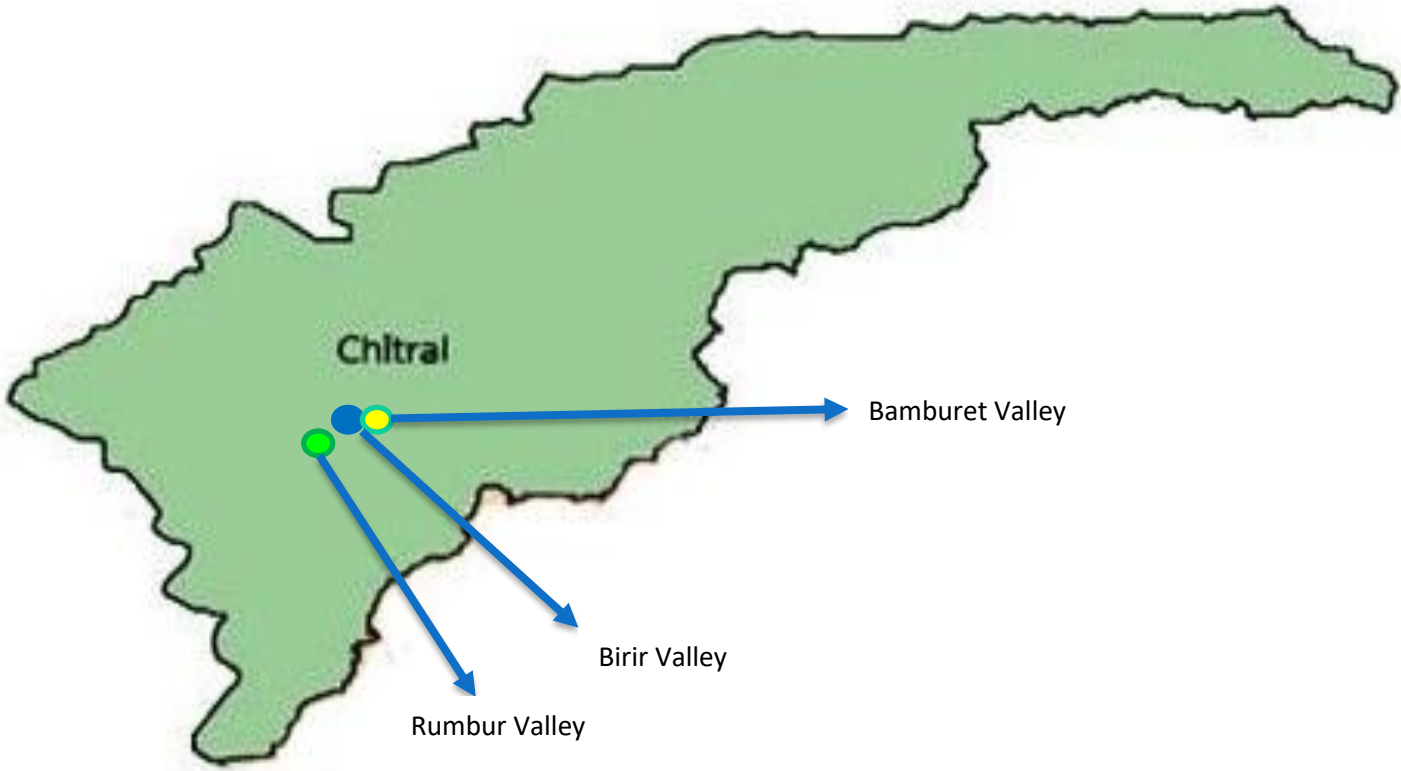
### **3.2.4. Fauna**

Chitral is regarded highly for its treasure of fauna as well. Some endangered species of the world i.e., Snow Leopard, Brown Bear, Tibetan Wolf, Golden Marmot, Snow Partridge and Himalayan Ibex still live in these remote valleys of the Hindu Kush. Other common mammals of this mountain habitat are Morolephered Fox, Jackal, Hare, Rat, Himalayan Lynx, Common Otter, Hyena and Markhor.

# Indigenous Peoples Planning Framework



Indigenous Peoples Planning Framework





### 3.3. Kalash Population

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According to 2017 census report Ayun UC has 27 villages with total population of 28,182 individuals and 3,983 households with average household size of 7.07. Kalash population lives in 15 villages of Ayun UC with total population of 4,100 (2013), which is 14.5% of Ayun's total population. The 2017 Population Census did not count the Kalash as a separate language and religious group.

Unfortunately, no other accurate estimates of Kalash population are available as different sources vary in their estimates. There is also confusion over the definition of a village. Recently, some specific information on Kalash was collected by Ayun & Valleys Development Programme<sup>1</sup> which completed census in the three valleys in October- November 2018 (Table 1). The Indigenous Peoples Plan to be developed during planning of individual sub-projects will undertake a baseline, which will establish a more accurate population of Kalash people in the area.

### 3.4. Language <sup>2</sup>

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Like many languages in the southern Himalaya, *Kalash* is a Dardic language. Many *Kalash* speakers know Khowar, another Dardic language used in the region in interethnic contacts, and Urdu, the national language of Pakistan.

Several works outlining the history of the development of the Indo-Aryan language have shown that Kalash is a Dardic language, a grouping close to the Indic languages in the Indo-Iranian branch, including Vedic Sanskrit.

### 3.5. Access to Education & Official Documentation

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For access to Education and Official Documentation many *Kalash* children attend primary schools, and some attend secondary schools and universities. In *Kalash*, school children are taught in the *Kalashi* language where they learn about their religion and culture. There is not enough space in private *Kalashi* schools for all of the *Kalashi* children of primary school age. Nearby primary schools run by the Government of Pakistan do not teach in the *Kalashi* language, but in Urdu and English. For secondary education, only the government-run schools are available in the region; they do not teach in the *Kalashi* language or about *Kalash* religion and culture, and have mandatory Islamic studies as part of their curriculum.

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<sup>1</sup>Local Support Organization (LSO) is an alliance or federation of Village and Women Organizations and other village-based institutions and self-help groups, which are primarily formed at the Union Council level and in some cases at valley or watershed levels in Northern Areas and Chitral.

<sup>2</sup> Aymeric and Markussen (2016).

Table 1: Kalash Population Details in Kalash Valleys (Bumburet, Rumbur, and Birir)

Name of Valley	Name of Village	Number of Kalash Households	Number of Kalash Persons
<b>Bamburet</b>	Palawanandeh	15	120
	Ahmad Abad	03	24
	Anish	62	496
	Broon/ SarokJall	58	464
	Batrik	16	128
	Krakal	60	480
<b>Total</b>		<b>214</b>	<b>1712</b>
<b>Rumbur</b>	Koldesh	09	72
	Chet Kuru/ Baladesh	15	120
	Groom	41	328
	Bateht	20	160
	Kalash Gram	24	192
	Balang Kuru	65	520
<b>Total</b>		<b>174</b>	<b>1392</b>
<b>Birir</b>	Sandik	15	120
	Oruli	08	64
	Gurul	18	144
	GrambetGool	42	336
	Asper	19	152
	Beshal	06	42
	Guz Kuru	03	24
	Gree/ XhagharGool	06	48
Bihal	18	144	
<b>Total</b>		<b>135</b>	<b>1074</b>
<b>Grand Total</b>		<b>523</b>	<b>4178</b>

Source: KPIAIP

## 3.6. Gender Analysis

### 3.6.1. Women Position in Kalash Society

Kalash world view is centered on the pure (onjesta) and the polluting or impure (pragata). This concept also divides *Kalash* into male and female spheres which corresponds with the distinct sexual division of agro-pastoral labor in *Kalash* society. Women perform all but the most arduous agricultural and forest tasks whereas men are associated with tasks such as herding, cheese making, milking, etc.

### 3.6.2. Female Participation in Economic Activities

Overall, the *Kalash* is a patriarchal society, with strong male dominance in financial, political and cultural areas. Usually the men control the household finances and take major family decisions while women spend their personal income from handicrafts and livestock on purchasing the raw materials for their clothes and adornments. On the other hand, women take up the bulk of the economic activity - primarily working in the fields, although

some women run their own shops as well selling items to the tourists - and also undertake domestic activities such as rearing children, collecting water, cooking and washing etc.

### **3.6.3. Unique Ritual of Kalash towards Female**

During the time of their menstrual cycle and pregnancy, the *Kalash* women are quarantined in separate quarters (Bashali) for a certain period of time and are not allowed access into the village. The men are also not permitted to enter these quarters. Almost all women, who were interviewed, were strongly in favor of this practice; they perceive this quarantine period as a time for relaxing as the women spend this time making adornments for themselves and are fed all meals by their family members. Currently the quarters in *Bamburet* are clean with spacious living arrangements where the women seemed happy and satisfied.

### **3.6.4. Vulnerability of Females**

Another form of vulnerability is of women and girls who are susceptible to impolite and indecent behavior of tourists. Their colorful dresses and attire are viewed as tourist attraction, and tourists at times insist on photographing them, in the process infringing on their privacy. It was reported that *Kalash* women and girls are harassed and also asked for sexual favors by the tourists.

### **3.6.5. Role of Females in Kalash Festivals**

The primary role in the social and cultural life is played by the *Kalashi* women. Apart from the religious celebrations held in all four seasons of the year, there is always a social event for them to celebrate and have a good time: A birth of a baby, a six-year-old child entering the *Kalash* society (*Butt sanbiyek*) or a wedding or even a funeral is an occasion for dancing, singing, playing the drums and drinking wine.

A *Kalashi* woman's dress consists of *cew*, the woven woolen dress, and *piran*, the machine-made cotton dress. Unlike the male members of the community, a *Kalashi* woman wears her headdress and her costume no matter where she is and whatever she is engaged in. On special occasions, such as the spring festival (*Zhoshi*), she would paint her face with a cream made from burnt goat horn and butter, which also has healing effects. She would also make up her face and eyes with different color paints.

## **3.7. Economic Conditions and Livelihood**

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The *Kalash* economy is based on forest, products from fruit trees and agriculture which is mostly women's work, and transhumant animal husbandry, where men take their flocks to the lower pastures for winter and then to high mountain pastures in summer. The crops grown are maize, wheat, and beans on small irrigated fields. Fruits and nuts, such as walnuts, grapes, apples, pears, apricots, mulberry, are also grown in *Bumburet* and *Rumbur* Valleys. Together with mushrooms gathered in the forests, they are sold outside the communities for cash income.

Goats are the main animals herded; they are considered as a gift of the gods. *Kalash* agriculture, despite its use of the plough, is dependent upon highly labor-intensive techniques of hoeing, weeding and watering by women, as well as regular manuring with goat dung by men.

Previously, wealth was measured in livestock and crops, but people of *Kalash* have recently begun to move towards the cash economy, triggered by the influx of tourists in the area. To cater these new visitors, small stores and guest houses have been established, providing new luxury for visitors of the valleys. Tourism now makes up a large portion of the economic activities of the *Kalash*. Other communities in the region have developed more complex economic systems with links to regional markets and are better off than the *Kalash*. The Pakistani government levies a toll to persons who enter the valleys, which serves the purpose of collection of funds for assisting the *Kalash* people in preservation of their culture.

### 3.8. Poverty Ranking in Kalash Communities

The participants of the Focus Groups Discussions identified agricultural land, employment, and livestock and cash money as major indicators for household wealth ranking in Kalash communities. According to these indicators the participants divided the entire number of households into five categories, as shown in Table 2.

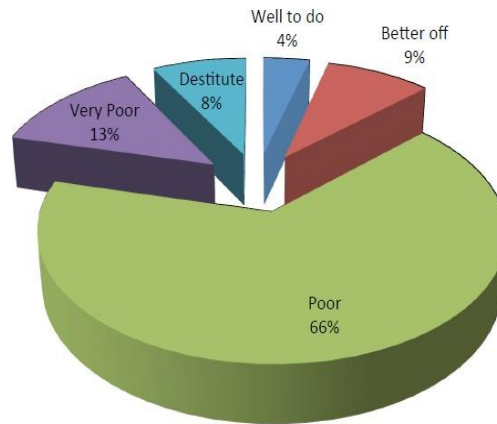
*Table 2: Economic Categorization of Kalash People*

<b>Well to do</b>	<b>Better off</b>	<b>Poor</b>	<b>Very Poor</b>	<b>Destitute</b>
Above 50 kanals of land	15 or above kanals of land	At least 5 kanals of land	Have no land	Have no land
Three persons in the household are employed	One or two persons in the household are employed	No person in the household is employed	No person in the household is employed	No person in the household is employed
50 cattle	25 cattle	5 cattle	One cattle	No cattle
Rs. 1.0 million cash money	Rs. 0.5 million cash money	Rs. 10,000 cash money	Rs. 1,000 cash Money	No cash money

Source: KPIAIP

On the basis of this categorization, the following is status of the household wealth ranking:

Figure 1: Status of the household wealth ranking



Moreover, the vulnerability manifests in many ways of *Kalash* communities aggravate by extreme poverty. Poorest of the poor includes daily wagers, old age people, widows and physically disabled population as identified during the Focus Group Discussions with *Kalash* communities.

### 3.9. Non-Timber Forest Products

*Kalash* Valleys are gifted with unique biological diversity. The natural forests of the area mainly consist of chilghozapine (*Pinus gerardiana*), deodar (*Cedrus deodara*) and broad leaf species like oak (*Quercus incana*). Some of the important non-timber forest products in *Bumburet* Valley are mushrooms, honey, medicinal plants, pine nuts, silk cocoons and other equally valuable products. These people rely on their indigenous knowledge for collection, packing and drying of these forest products. Most of the local people are dependent on the following non-timber forest products for income generation and also for their own everyday needs:

#### 3.9.1. Pine Nuts

In past, the nuts were consumed at home or gifted to friends and guests. During the recent years, they have been traded outside the community and have become an important source of income for the local population.

#### 3.9.2. Walnuts

Walnut (*Juglans regia*) kernels are a favorite nut in *Kalash* Valleys. In order to improve the livelihood of *Kalash* people through walnut production, a project to redemption of walnut trees was launched in 1984-1995 by the Deputy Commissioner of Chitral. The project aimed at returning the ownership right of *Kalash* people over their ancestral walnut trees purchased by their Muslim neighbors. A second phase of the project followed in 1997-2003.

### 3.9.3. Mulberries

The fruits are collected for domestic use and commercial purposes. Mostly women and children collect the fruits. The dried fruits are sold in the local markets. Mulberry wood is used for making furniture and agricultural tools. Due to lack of attention by the local communities, the mulberry trees are vanishing from the valleys.

### 3.9.4. Wild Pomegranate

Dried seeds of wild pomegranate (*Punicagranatum*), locally known as *anar dana*, are widely used in cooking to develop a sour taste in dishes. They are also known to have medicinal properties. The tree grows naturally in sub-mountainous tracts of the country from 900 to 1,800 m. An average tree yields 15 to 25 kilograms of fresh fruit.

### 3.9.5. Russian Olives

Olive trees grow near the water channel and agricultural land. The community members consider olives profitable products but rare in the valleys. If proper assistance is provided, it would be an additional support to their livelihood.

### 3.9.6. Medicinal Plants

Many endemic and economically important medicinal plants are known in the area. Medicinal plants are valuable health products and also an important source of income for the local people.

### 3.9.7. Honey

Honey collected from traditional bee hives from forests is an important source of nutrition and income for the dwellers of Kalash Valleys. Traditionally, bees are reared in wall hives (*kator*) fixed to house walls. According to Kalash mythology, the honey (*Ushniru*) means cleanliness.

### 3.9.8. Mushrooms

Variety of edible mushrooms are found in *Kalash* forests, locally known as *quchi*, *brangaluandshuntin*. A person who finds mushrooms is often referred to by the local people as “the luckiest person.” Local people are secretive of where the mushrooms are found. The *Kalash* community has their own indigenous knowledge for mushroom collection. Morels are collected in *Kalash* Valley for sale to the outside communities for income generation, but they are occasionally used as traditional medicine and as flavoring agent. Morel collection is usually a part-time activity besides farming and livestock keeping for poor villagers.

### 3.9.9. Cumin seeds

The plant is known locally as *hojo* and is widely used to flavor bread, biscuits, cakes and cheese. It is also an ingredient of nine pickling spices. In addition, the herb is a stomach soothing medicine, occasionally used for

flatulent colic and as an adjutant or corrective for other medicines. The fruit is collected before ripening and the plants are dried and fruits are thrashed, cleaned, and stored in bags.

### **3.10. Timber Products**

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#### **3.10.1. Branches of wild almond and willow:**

The people of *Kalash* valley are very professional in making of *vesku* (a big basket used for carrying fire woods and walnuts as well as for shifting of organic fertilizer) from the young branches of wild almond (*Prunus amygdalus*), locally called *kandu*. Every household keeps one or more *vesku* tree in their yards. Willow is also used to prepare various types of products, such as baskets, trays, grain bins and decoration products, which have attracted the attention of tourists, however, not commercially available.

#### **3.10.2. Walnut bark**

Particularly the women frequently use the stem bark of walnut (*muswak*), as it imparts a pinkish color to the lips. Removal, however, injures the tree. In extreme cases, these trees are killed and occasionally small amount of *muswak* appears in the local market for sale.

#### **3.10.3. Timber**

Obtaining torchwood by hollowing the tree bottom, as observed in Hazara and other part of the province, is not practiced in Chitral. In *Kalash* Valleys, the entire tree is felled and converted into torchwood. The preferred species for torchwood are Chilgoza (*Pinus gerardianana*), kail (*Pinus wallichiana*) and deodar (*Cedrus deodara*).

## 4. Stakeholder Consultations

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This chapter presents the process and results of the stakeholder consultation process thus far. As mentioned elsewhere, most of the baseline information for this IPPF has been excerpted from a recent IPPF for KPIAIP project. However, it must be noted that the stakeholder consultation was conducted independently for this project. The stakeholder consultation remains an on-going process, and further consultations will take place from the community and institutional stakeholders at the time of formulating sub-project specific IPPs.

### 4.1. Objectives

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Participation of affected indigenous peoples in planning was sought to enable them to benefit the most from the project and to protect them from any potential adverse impacts of the subproject.

### 4.2. Community Participation

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Meaningful consultation was carried out with *Kalash* community. For the purpose social safeguard staff of a reputable NGOs working with the *Kalash* community was engaged. *Kalash* community was provided detail about the scope of the project before starting the FGD. Meeting minutes were recorded after taking due approval of the participating community members.

The objective of the FGD was:

- Identify and track needs and expectations
- Identify and track perceptions and attitudes
- Acquire community feedback on potential impacts of the project
- Seek suggestions to mitigate and minimize the impacts
- Get information on the existing social issues redressal heirarchy

### 4.3. Focus Group Discussions

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Two FGDs were conducted at the overall community level, as each community is made up of clusters of households that are ethnically, linguistically, and culturally homogenous. Under the leadership of village chiefs and *Qazi* (traditional/religious leaders whose jurisdictions cover several villages), communities follow their own traditional social hierarchies. Everyone in the communities speaks the *Kalash* language, while a few speak Urdu--the official language of Pakistan---and some speak *Khovar*---the *Chitrali* language.

The FGDs were conducted with the indigenous communities in December 2019, one each in *Bumburet* and *Rumbur Valleys*. FGD at *Bamburet* was attended by 20 people whereas the FGD in *Rumbur* was attended by 15 participants from the *Kalash* community both men and women. These were socially active community members who have also been involved in other development projects in the area. The main agenda of the meeting was to discuss the environmental and social screening checklists to assess IP cultural and natural resources of the valleys. The participants were informed of the objectives of the consultation, the project components and the



concept of free, informed and prior consultations. Members from the community took active part in the meetings and identified their expectations and concerns.

### 4.4. Consultation Sessions in NDRMF

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With the collaboration of World Bank and NDRMF, consultation sessions were held with both the government and non-government organizations to get a better understanding of the potential stakeholder apprehensions and also to incorporate their suggestions for the sustainability of the proposed project. KP Forest Department and NGOs working with Kalash community also participated in the exercise actively.

### 4.5. Suggestions from Kalash Community

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Some of the unanimous suggestions which emerged during the focus group discussions with the indigenous community in the project area are as following:

4. There should be no land acquisition in any case.
5. In terms of forest use, the kalash use the forest wood for making their statues (religious), agriculture purpose, and cultural activities. The use of forests by Kalash people for their cultural, traditional and religious activities should not be restrained during any phase of the project.
6. The Kalash Valley is at a high risk of flash flooding, as recent floods damaged a lot of agricultural land, trees, number of houses, so the afforestation should be carried out mostly in the flood plains to mitigate the threat of floods that would ultimately help preserve the Kalash culture. Measure need to be devised to increase the community forestation and its use for commercially viable activities.
7. The community apprehends that if they do not participate in a project that aims at countering deforestation, they might again face a big disaster in the form of flash floods. They perceive that the project will directly benefit the people of kalash valleys by reducing the chances of flash floods in future.
8. The proposed project must be executed without negatively affecting the livelihood sources of the Kalash people dependent on the forests e.g. livestock grazing, foraging, hunting fishing, etc.
9. For physical intervention in and around Kalash valleys, the proposed project should engage local labor. This will uplift the economic condition of the indigenous people in the project area, and also help avoiding issues related to labor influx.
10. Due to the proposed project potential grazing problems might arise for which the livestock owners should be compensated by providing them with fodder , this will help them to sustain their livelihoods.
11. Local institutions have the best track record for managing common resources such as forests therefore, involvement of the existing local institutions shall be ensured.

12. Traditional knowledge is important for forestry and biodiversity conservation work with indigenous peoples. Kalash are dependant on the forests for livestock grazing and hunting. Securing the biodiversity of the area is seen as highly valuable by the local community. Therefore, the traditional knowledge of the indigenous people should be put to good use while executing the project.
14. The community understands the need for forest conservation, both for the localized needs / impacts and at the global level also. They are of the view that if some other thematic supports, e.g. education, health, small scale infrastructures like irrigation channels, street pavements etc could be incorporated in the project design, it will improve the lifestyle of Kalash people.
15. Present livelihood sources include livestock, agricultural land, kalasha handicraft, fruit plants, hotels, government and private jobs, etc. The project will not negatively affect the livelihood systems and resources. Rather, the community expects it to become a source of employment opportunities for the youth.
16. During the past four years, the forest department has provided support to the community by limiting the commercial use of the forests for outsiders. Thereby, making the forest practically Communal Forests. The community really appreciates this and demands more such measures over a wider area.
17. The community has its own grievance committee named as GFMC which already exists in the area. The committees have members from Kalash community. In the project to make a stronger GRM, other stakeholders should be involved in the committee; proper documentation process should be followed; penalties and actions should be defined for illegal deforestation; and link it with the forest department.

### **1.2 Future Consultations and Information Disclosure**

After finalizing the project interventions to be carried out in the kalash valleys, project specific IP Plan(s) will be devised incorporating the possible solutions of the above mentioned concerns. The Draft IPP will be disclosed once again before the stakeholders and IPs. Further consultation meetings will be held with the indigenous peoples community to solicit their views on project design and implementation. Notables of different kalash villages and people potentially directly impacted due to the proposed project will be invited in the consultation meetings. The specific objectives of this consultation will be to:

- Disclose and update IPs about the key features of the project specific ESMP and IPP
- Inform IPs about the nature and scale of beneficial and adverse socio-economic impacts of the project on their livelihoods in a transparent manner and seek their active participation in all phases of the project cycle;
- Provide members of IP communities a chance to have a say and express their views in the planning and implementation of the Project that affect them directly.

## 5. Potential Impacts & Mitigation Measures

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### 5.1. Potential Positive Impacts

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The project aims to improve forest cover in *Kalash* valleys and production of forest products. It also aspires to strengthen the resilience of livelihood activities depending on agriculture, forests and climate change. It is envisaged that following positive impacts will be obtained from the proposed project:

1. Improved forest cover in the valleys, which is also a measure for climate change adaptation;
2. Improvement of livelihood sustainability livelihood
3. Increase in production of non-timber forest products;
4. Improvement in forest and rangeland qualities and quantities, which is also a measure for climate change mitigation;
5. Improvement in food and nutritional security;
6. Decrease in poverty;
7. Increase in application of indigenous knowledge on ecosystems, agriculture, flora and fauna for climate-change resilience;
8. Enhanced awareness on climate change and its implications;
9. Improved knowledge on measures for climate change adaptation and mitigation;
10. Empowerment of vulnerable groups within the communities; and
11. A participatory approach will also allow leadership of the *Kalash* communities in and their strengthened ownership of the activities.

### 5.2. Potential Negative Impacts

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#### 5.2.1. Change in Land use

Potential negative impacts of the project and their mitigation measures may include change in land use. Since, *Kalash* is an indigenous community, people are intimately connected with their lands, environment and natural resources. This relationship is the very basic for their socioeconomic, spiritual and cultural systems. Their traditional livelihoods ranges from agriculture to gathering, trapping, and pastoralism.

#### 5.2.2. Gender and Social Inclusion

The presence of outsiders may restrict mobility of women due to harassment, as it has happened by the tourists. Activities to promote social inclusion may be met with resistance by the powerful members of the society, creating conflicts amongst the people.

### **5.2.3. Horticulture Diversification**

Promotion of horticulture may involve exotic varieties and species, or on conventional modern agriculture, including use of synthetic fertilizers and other agrochemicals. High income generating power of one crop or forest product may put undue pressure on the ecosystem through overharvesting and monoculture.

### **5.2.4. Biodiversity, Climate Change Resilience and Lifestyle**

Plant species that are exotic to the sub-project area may be invasive and destructive of the local ecosystem. If so, they will end up weakening the ecosystems and lower their resilience to climate change. The exotic species may well crowd out the indigenous species that are important to the diet and beliefs of the people.

### **5.2.5. Accessibility Issues**

One potential impact of the project is reduced accessibility for livestock to grazing pastures. Parcels of degraded forest lands might be used currently as grazing grounds by local livestock keepers. If reforestation is done on these lands, grazing activity might be reduced or might need to be stopped altogether. The community itself has identified it as a potential issue.

## **5.3. Mitigation Measures**

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### **5.3.1. Advantages of the Project**

Project aims to render climate resilience through forest cover improvements. Furthermore, the project will enhance disaster control through afforestation, as the area is prone to devastating floods. Nature-based solutions will also help in improving livelihood of the IPs, by providing short term opportunities during project execution, and also by increasing the yields of timber and non-timber forest products. Also, soil erosion due to floods will be controlled, thereby ensuring that the soil fertility is sustained.

### **5.3.2. Land Acquisition**

Considering the numerous impacts that land acquisition will bring to the lives of the indigenous peoples, no sub-project requiring land acquisition will be considered. The project will focus on activities that do not require additional land; for afforestation and reforestation community participation is must. Forest department will sign MoUs with different communities and plant trees on the range or mountain lands through public private partnership mode.

In extremely rare and critical cases, where a larger project objective (such as flood protection, landslide control, bioremediation, etc.) cannot be achieved without additional land, voluntary land donation will be adopted. However, the project principle in respect of land acquisition is to (i) avoid involuntary land acquisition; and (ii) minimize land requirements and if needed, to use when possible, government land or obtain other land through voluntary means. All efforts will be made to avoid VLD and design the project in manner that no land is required. In cases where VLD does become unavoidable, impacts will be mitigated by preparing a LARP (Land Acquisition & Resettlement Plan) in accordance with the Resettlement Policy Framework (RPF), provided in Chapter 8 of ESMF (prepared as a separate document) and WB OP 4.12. Demands for such subproject must arise from the beneficiary communities. The community must submit applications for execution of the sub project and clearly mention in the application that the community will voluntarily donate any necessary small parcels of land for the project.

A land assessment screening report will be prepared and submitted to WB for clearance before start-up of civil works involving use of non-state land. The assessment report will document the process and outcome achieved for respective interventions according to its requirements and appropriate land arrangement.

### **5.3.3. Alignment with Current Land use**

Any activities planned under the project will take into account the current land use practices, and land parcels will be identified that are currently under similar uses. For example, for reforestation/afforestation, already degraded forest areas will be used. Furthermore, project specific IP Plans will include land use plans, to be developed jointly by the community and the project. The FPIC (free, prior & informed consultations) process will be ensured for verifying these land use plans. Any changes in current land use pattern will only be allowed if the IP community itself requests for the same. Even in such cases, no major changes in land use pattern will be allowed.

### **5.3.4. Livestock Grazing Alternatives**

In case any project activity creates accessibility issues to grazing pastures for the local livestock, the project will provide alternatives in consultation with the local IP community. These alternatives might include introduction and adoption of rotational grazing systems, using alternate grazing lands with communal identification, ownership and consent, and provision of fodder to livestock owners.

### **5.3.5. Climate Change and Hydrology**

The changes in rainfall pattern brought about by climate change will be taken into account in rehabilitation of forests. Their watershed impacts will be re-examined, and no rehabilitation that could have negative effects on the sacred lakes and springs will be undertaken.

### **5.3.6. Flood and Landslide Control**

Climate change has altered the timing, duration and intensity of rainfall, or how water is supplied. Floods and landslides that occur more frequently with higher intensity than before need to be controlled so that they make positive contributions to water resources.

### **5.3.7. Indigenous Agricultural Knowledge and Skills**

Improvement in forest cover will integrate in forestation techniques: green manure, cover crops, appropriate choice of crops and agroforestry. The practices to be promoted will be based on indigenous knowledge and skills related to local ecosystems. In addition, the potential impact of Horticulture Diversification will be mitigated by disallowing non-native species, artificial fertilizers and overharvesting. Rather indigenous practices will be strengthened.

### **5.3.8. Indigenous Species and Varieties**

Only indigenous species and varieties will be used, which are best suited to local climate and ecosystems. They are more tolerant towards extreme local weather and contribute to climate resilience and disaster risk reduction. Before introduction, flora species will be carefully analyzed with the consultation of the local communities in terms of both the environmental and social aspects, including climate change adaptation and mitigation, the role of plants in the local livelihood and belief system.

### **5.3.9. Gender Empowerment and Social Inclusion**

Activities to promote gender empowerment and social inclusion will be formulated in a participatory approach, giving voices to the vulnerable groups as well as the powerful ones so that the idea of social equality is embraced by all. Any additional activity given to the vulnerable must be compensated by reduced responsibility in other areas; they often work longer hours and on more strenuous tasks than others, and cannot afford to take on more, even if the new tasks are meant to bring them income.

## 6. Preparation of Indigenous People Plans

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### 6.1. Objectives of Indigenous Peoples Plan

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Once specific information about the exact nature, extent and location of activities to be undertaken in or around the areas inhabited by the IPs, intervention specific Indigenous Peoples Plan (IPP) will be formulated. The IPP will aim at fulfilling the needs, and preferred options of the affected indigenous peoples through mitigation of potentially negative impacts and modification of subproject design. It will also aim to strengthen the existing capacity of the affected indigenous community to participate and benefit from project interventions.

The IPP will satisfy the following key conditions:

- All development plans for indigenous people are based on full consideration of the options and approaches that best meet the interests of individuals and communities affected by the project;
- Scope and impact of adverse effects are assessed, and appropriate mitigation measures identified;
- Subproject takes into account the social and cultural context of affected peoples, and their skills and knowledge relating to local resource management;
- During subproject preparation, formation and strengthening of indigenous peoples' organizations are promoted as well as communication to facilitate their participation in subproject identification, planning, execution, and evaluation;
- Where previous experience and knowledge of working successfully with indigenous peoples is lacking, pilot scale operations are carried out and evaluated prior to the execution of full-scale efforts;
- Experienced community organizations, nongovernment organizations, and consultants are mobilized to collect information and knowledge regarding indigenous peoples for preparation of the Plan;
- A responsible agency or consulting firm formulates IPP implementation schedule, which will be periodically monitored by the project management units as well as an independent or external monitoring agency; and
- The responsible agency prepares a budget for IPP implementation and a financing plan to ensure smooth progress.

### 6.2. Mandatory Steps for Preparation of Indigenous Peoples Plan

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The project executing authorities will undertake following necessary steps:

- Socio-economic Survey to evaluate the baseline conditions of the IPs and extent of potential impacts
- Extent of land available for the project components
- Extent of the stake of the community in project activities.
- Likely impacts of the sub-project activities on livelihood of indigenous people.
- Likely impacts on land use and its mitigation measures accordingly in consultation with community.

Participatory appraisals of the IP communities will be done through individual interviews and focus group discussions. These meetings will aim to collect information regarding (i) poverty levels, (ii) food security levels, (iii) land ownership status of forest lands, potential plantation sites, including extent of recognition of women's rights (v) forest based productive activities (e.g. fuel wood collection and sale, charcoal production, shifting cultivation, collection for consumption and sale, and others), (v) availability of alternative lands in the vicinity for such activities, likely availability of suitable lands for plantation development, (vii) availability of labor for plantation development among households. Based on the outcomes of these meetings and discussions, the sites will be identified and agreements for the sub-project will be carried out for benefit of households/communities.

### 6.3. IPP Preparation

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The IPP will be prepared in a flexible and pragmatic manner following principle of Free, Prior and Informed Consultations leading to broad community support, and its level of detail will vary depending on the specific sub-project and the nature of effects to be addressed. An IPP will be prepared either for a set of sub-projects or individual sub-project by type or sector of sub-projects. The level of detail in an IPP will be based on nature, scale and extent of impacts of a sub-project but will include the following as a minimum:

1. Description of IPs and their vulnerable groups to be affected by a sub-project, baseline socioeconomic information of the Indigenous Peoples measures to address their needs and concerns, and a summary of proposed sub-project;
2. Summary of the Social Assessment, Summary of the results of the free, prior and informed consultation with the IP community during project preparation
3. Details of participation and consultation process to be followed during implementation ensuring FPIC;
4. How adverse impacts will be avoided, minimized, mitigated or/and compensated through an agreed upon entitlement matrix;
5. How culturally appropriate benefits will be shared with affected IPs communities within an agreed timeframe;
6. A budget estimate;
7. Culturally appropriate grievance redress mechanism at PMU and the local level;
8. Monitoring and evaluation mechanisms; and
9. A capacity building plan.

### 6.4. Social Assessment

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The social assessment will include the following elements, as needed:

- A review, on a scale appropriate to the planned interventions under the project, of the legal and institutional framework applicable to Indigenous Peoples.
- Gathering of baseline information on the demographic, social, cultural, and political characteristics of the affected Indigenous Peoples' communities, the land and territories that they have traditionally owned or customarily used or occupied, and the natural resources on which they depend.
- Taking the review and baseline information into account, the identification of key project stakeholders and the elaboration of a culturally appropriate process for consulting with the Indigenous People at each stage of project preparation and implementation.



- An assessment, based on free, prior, and informed consultation, with the affected Indigenous Peoples' communities, of the potential adverse and positive effects of the project. Critical to the determination of potential adverse impacts. Relative vulnerability of, and risks to, the affected Indigenous Peoples' communities given their distinct circumstances and close ties to land and natural resources, as well as their lack of access to opportunities relative to other social groups in the communities, regions, or national societies in which they live.
- The identification and evaluation, based on free, prior, and informed consultation with the affected Indigenous Peoples' communities, of measures necessary to avoid adverse effects, or if such measures are not feasible, the identification of measures to minimize, mitigate, or compensate for such effects, and to ensure that the Indigenous Peoples receive culturally appropriate benefits under the project.
- Full engagement and coordination at all levels of community institutions in all sub-project stages. IP leaders/IP-selected representatives or community organizations will be formed for the participatory situational analysis activities;
- Demographic and other data on the socio-economic situation of IP communities will be gathered. The data will be used to design activities for IP groups.

### 6.5. Consultation

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The participation of affected indigenous peoples in planning will enable them to be benefitted the most from the project and to protect them from any potential adverse impacts of the sub-project. Indigenous peoples may be particularly vulnerable when project activities include: (i) commercial development of their cultural resources and knowledge; (ii) physical displacement from traditional or customary lands; and (iii) commercial development of natural resources within customary lands under use that would impact livelihoods or cultural, ceremonial, or spiritual uses that define the identity and community of indigenous people. In deciding whether to proceed with a project involving such activities, the project will seek the consent of affected indigenous people communities.

### 6.6. Disclosure/Access to Information

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Draft IPP will be disclosed to the IPs (in Urdu or Kalashi language) to be affected by the project, with key findings of social assessment, in a culturally appropriate manner and in a form that is easily understandable both orally and written. World Bank cleared final IPPs will again be disclosed to the affected IPs communities. Each IPP will be translated in the local language, i.e. Kalash or Urdu and will be made available at community level through meetings with communities/community organizations.

The IPPs will be updated, if necessary, based on detailed sub-project design or upon identification of new sub-projects in the same area or sub-project sector/type. IPP updates will accommodate adjustments on scope of impacts and/or beneficiaries, mitigating measures to avoid adverse impacts on IPs as well as measures to enhance culturally appropriate development benefits. Outcomes and entitlements originally provided in the IPPs will not be lowered or minimized.

## 6.7. Benefit Sharing and Mitigation Measures

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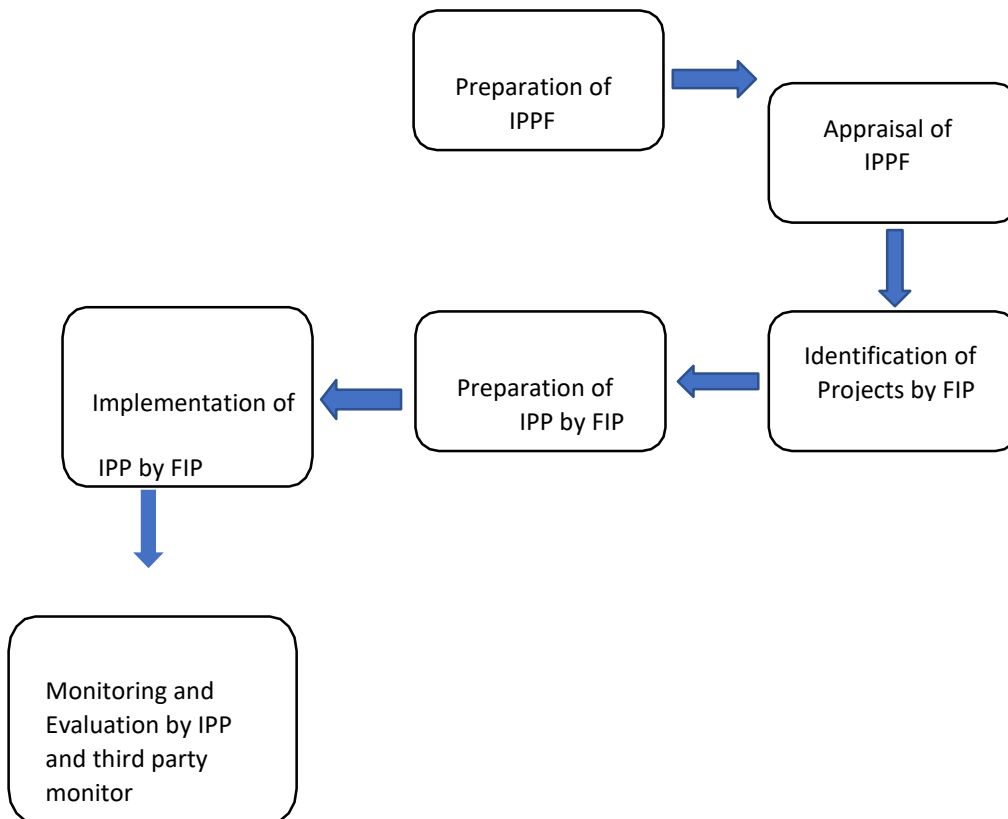
Where impacts on indigenous households are potentially positive, measures will be undertaken to ensure that benefits are equally shared. To this end, indigenous peoples must be firmly involved as stakeholders at all stages of the subproject. Where impacts are potentially negative, all such affected indigenous households will be provided with assistance to improve their living standards without risking community disintegration. Indigenous people as a whole are vulnerable and are entitled to receive special assistance not only to restore and improve their income and livelihood, but also to maintain their distinct cultural identity.

Indigenous peoples are likely to have traditional land rights; these will be honored, and the absence of land titles will not disqualify them for receiving compensation. Their compensation entitlements will be the same as those listed in the Resettlement Plan Framework (RPF) of the project, which recognizes the indigenous people as vulnerable people.

## 6.8. IPPF Implementation

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Primarily, NDRMF will be responsible for implementation of the Indigenous Peoples Planning Framework, while FIP will be responsible for preparing and implementing any IPP as and when required. IPPs will be developed under the guidelines of this IPPF. Figure 6.1 shows various IPPF implementing requirements which will be incorporated at each step of Project Cycle.



## **Project Cycle for Implementation of IPPF**

### **6.9. Project Implementation**

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At pre-implementation stage, an Implementation Plan will be prepared as part of the IP planning process, in coordination with the Implementing Unit established by NDRMF and FIP. Local Committees (if not existing), including IP community volunteers/leaders selected by the community, will be formed to facilitate sub-project implementation. If such committees already exist, they will be approached to assist with sub-project implementation. In addition, members of IP households will be given priority in project related jobs and labor work.

IP community volunteers will be considered to manage aspects of sub-project implementation, from procurement to implementation and construction (for infrastructure subprojects), to manage finances provided they are duly qualified. They will also be provided with training to equip them with skills on bookkeeping, simple accounting, procurement and resource management during design and implementation stages if required.

### **6.10. Unanticipated Impacts during Implementation Stage**

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Indirect, and/or unanticipated impacts on IPs may become apparent during sub-project implementation. If this occurs, the FIP will ensure that a social impact assessment is conducted resulting in the updating of the IPP or formulation of a new IPP covering all applicable requirements specified in this IPPF. The social impact assessment will be done in accordance with the procedures.

### **6.11. Participation of Women and Vulnerable Groups**

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Women should be engaged in the sub-project planning at the outset to safeguard their interests. Engagement of women will provide a platform to share their ideas, reservations and restrictions in the society. The involvement of women may encourage them to participate in further stages of the project. The opportunity will be best for women who are heading their households.

### **6.12. Institutional Arrangements**

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FIP will be overall responsible for the compliance of IPPF and implementation of IPPs as well as provision of technical assistance. FIP will directly manage and supervise the implementation of IPPs through PMU. FIP staff will ensure that participatory approaches for engaging IPs, as well as the development priorities of IPs, are integrated into the project planning and implementation mechanisms. The implementation unit of FIP will have first-hand interaction with the identified Indigenous Peoples communities and will be at the forefront of IPP implementation. FIP Implementation unit will:

1. Work with community-based structures and IPs grassroots organizations to facilitate their engagement in

- participatory, transparent, and accountable governance;
- 2. Provide assistance in preparation of sub-projects;
- 3. Monitor and evaluate the overall implementation of the sub-projects at the community level;
- 4. Ensure that the M&E data generated by the subprojects are correct, complete, and consistent with World Bank standards.

### **6.13. Budgeting**

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The budget for implementing the Indigenous Peoples Plan Framework and Indigenous Peoples Plan will be part of the project budget. It will be used to cover project staff allowances and costs to collect data and prepare various documents: compliance reports, supervising and monitoring reports etc.. The IPP will indicate detailed costs of mitigation measures and other rehabilitation entitlements for indigenous peoples in the affected areas as well as administrative and monitoring costs of the Plan.

### **6.14. Grievance Redress Mechanism**

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Indigenous Peoples may raise a grievance about any issues covered in this IPPF or/and IPPs during sub-project designing and implementation. The affected communities will be properly informed about GRM.

#### **6.14.1. Existing System of Conflict Resolution**

Primarily, to the extent possible, the resolution of grievances will be through traditional/customary IP grievance resolution systems, as already exist among the tribes. At present a Qazi plays the mediator role for conflict resolution in all Kalash communities; hence the same institution will be used as first line of GRM.

Furthermore, the community has its own grievance committees named as GFMC, formulated under other development initiatives in the area. The committees have members from Kalash community. As per the IP recommendations, to make the GFMC stronger, other stakeholders will be involved in the committee.

In addition to this, the Grievance Redress Mechanism System of the FIP will be used for IPs to file complaints or grievances during the planning and implementation of sub-projects.

#### **6.14.2. Proposed System of GRC**

To address the complaints against non-compliance of IPP, any of the affected individual or organization can register its grievance with the Grievance Committee of the FIP. The reported complaints will be treated confidentially, assessed impartially and handled efficiently and aggrieved parties will be informed after resolution of complaints with necessary details (actions taken, by whom and when). The GRC will be composed at following two (02) levels and will work directly under the supervision of Project Director.

- I. GRC at sub-project level
- II. GRC at HQ level

This grievance redress mechanism will be included in the respective IPP. FIP will ensure that information about GRM will be disseminated through its staff to indigenous groups and other stakeholders. Staff will inform IP community groups about this system at the start of the sub-project planning and implementation. Staff will ensure that meetings and consultations about the GRM are conducted with IP groups, independently of the regular GRM orientation activities, if needed. IPs will be informed that complaints may also be registered with and by the different tiers of community organizations. In case, the GRM is unable to redress the grievances, the Indigenous Peoples will use their right to register case to the court of law.

Every sub-project will maintain a grievance register which will provide information on the number and type of grievances and complaints received from indigenous groups, and on the way these complaints have been addressed and at each level. This information will be included in the Quarterly Progress Reports of the FIP and will be shared with NDRMF and the World Bank.

### **6.14.3. Responsibilities of GRC**

The responsibilities of GRC at FIP project office level shall include the following;

- The GRC shall review, consider and resolve grievances related to social issues during implementation received by the project site office.
- Social Specialist of PMU is responsible for conducting investigations on these grievances.
- Any grievances presented to the GRC should ideally be resolved on the first day of hearing or within a period of one week, in case of complicated issues requiring additional investigations.
- GRC is empowered to take decision which is binding on Project office and will be considered final.
- GRC meeting will be held at site, PD office or at any other location agreed by the committee. If needed GRC members may undertake field visits to verify and review the issues of dispute.

## 7. Monitoring and Evaluation

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### 7.1. Internal Monitoring and Evaluation

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The monitoring of IPs related issues will be integrated in the overall M&E and reporting mechanism. The project will monitor and evaluate the activities with a focus on possible negative impacts in order to:

- (i) Improve environmental and social management practices;
- (ii) Ensure the efficiency and quality of the environmental and social assessment processes;
- (iii) Establish evidence- and results-based environmental and social assessment for the sub-projects; and
- (iv) Provide an opportunity to report the results of safeguards, impacts and proposed mitigation measures' implementation.

The Project Implementation Unit will conduct internal monitoring activities during the design of the subproject to determine the extent to which mitigation measures are successfully implemented - compliance monitoring. Once the subproject is under implementation, impacts will be monitored, instead of compliance. The environmental and social safeguards documents will be shared with the contractor, and the PIU will monitor to ensure that works are proceeding in accordance with the agreed mitigation measures. The safeguard specialists will conduct internal quarterly monitoring activities, whose report will be submitted to the PIU, the relevant government departments and the World Bank for review.

Compliance monitoring will include establishment and maintenance of an IP database, and monitoring arrangements to (a) track engagement of indigenous groups in the various activities of sub-projects, and (b) determine whether IPPs were carried out as planned, and in accordance with the IPPF. The respective IPPs will also specify the system to collect data and monitor. IPP will have specific monitoring indicators disaggregated by gender and ethnicity. Community self-assessments of a sub-project preparation and implementation will be a part of M&E, to provide an avenue for IPs to communicate whether they have been involved in sub-project activities and whether the final sub-project addresses their needs.

The monitoring of IPPs will generally include the following:

- Number of consultations with IPs at all stages of a sub-project;
- Mobilization of IPs to manage the infrastructure/services established;
- The existence of an IPP with an implementation schedule;
- Inclusion of specific activities to benefit Indigenous Peoples in IPP;
- The socio-cultural appropriateness of these activities;
- Impacts indicators related to sub-project impacts on IPs and their vulnerable groups;
- Actions taken to protect rights of IPs to land and natural resources;
- Specific monitoring indicators (disaggregated by ethnicity, gender or social group);
- A description of the institutional arrangements for the implementation of the IPP;
- Establishment of a grievance mechanism in IPP;
- A budget for the implementation of the IPP;
- Disclosure of the IPP in an appropriate form, manner and language so as to be culturally appropriate for Indigenous Peoples;
- Number of IP households and individuals physically or economically affected by the sub-project;

- Impacts on the standard of living of affected indigenous people at individual, household and community levels the standard must be the same or better after project implementation;
- Gender and age differentiated impacts – the negative impacts must be avoided or minimized;
- Define how indicators will be measured on a regular basis; and
- Identify key monitoring milestones.

In order to ensure that indigenous people are engaged in the monitoring and evaluation process, a monitoring committee will be established for each beneficiary community. The composition of this committee will be subject to a process of free, prior and informed consultation and will build on the decision-making structures of each indigenous community, as well as requirements for inclusion of vulnerable groups. The monitoring committees will be involved in elaboration of monitoring reports. The village elders and *Qazi* (a religious leader) will be consulted on the subproject activities within village boundaries to confirm whether construction, contracting arrangements, and other aspects have been implemented appropriately.

### **7.2. Schedule for Monitoring and Reporting of IPPs**

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It is expected that one month prior to the start of a sub-project implementation, internal and external monitoring actors will have determined all IPP activities. FIP social auditing system will ensure inclusion of IPs compliance parameters in the field visits. Moreover, NDRMF will also report compliance levels in their mission reports, by filling up ESM Checklist (with IPs compliance parameters included). Monitoring results will be reported in regular Quarterly Progress Reports and submitted to the World Bank. As required by the Environmental and Social Management Framework, monthly, quarterly and semi-annual monitoring reports will be prepared.

### **7.3. External Monitoring/Third Party Validation**

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An independent monitoring agent may be recruited by the project to assess potential subproject impacts if the nature and extent of impacts are considered of great concern to the indigenous people. Their reports will be submitted to the PIU and the World Bank. Compliance of IPPF and IPPs will be made a part of Annual Environmental and Social Monitoring, to be commissioned by the NDRMF through a competent third-party, an organization/NGO, or a consultancy firm with relevant qualification and experience. NDRMF will prepare TOR for a Third-Party Validation (TPV) of IPPF and IPPs compliance, acceptable to the World Bank prior to hiring of TPV consultant. FIP will ensure availability of funds for TPV activity. Based on detailed desk review and field investigations, the external monitor will present recommendations for improvements in IPPF and IPPs.

FIP will report on status of IPPF compliance, and development and implementation of IPPs, and compliance of donor policies regarding IPs (such as WB OP 4.10) to the donors. TPV reports will be shared with the World Bank for review and clearance. Monitoring and TPV reports will be submitted to the World Bank for review and also post final ones on FIP and NDRMF website.

### **7.4. Result Based Indicators for Project Development Objectives**

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## Indigenous Peoples Planning Framework

The achievement of the Project Development Objective will be determined at the project design phase with specific time line and with measurable indicators. These objectives will be aligned with project time line on quarterly and yearly basis. These result base indicators will be determined on the following parameters:

- Area provided with new forest covers in the valleys (ha);
- Increase in out puts of forest products
- Change in structures of forest i.e. increase in proportion of fruit trees and
- Direct beneficiaries reached (number of direct beneficiaries and % share of women).



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## Annexures

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## Annex A: FDG Checklist

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### Introduction

The Government of Pakistan, through World Bank financing, is launching “Pakistan Hydro-Meteorological and DRM Services” Project with the cost of 188 USD. The project is spanned over 5 years. The proposed project is expected to improve the DRM system in Pakistan. Project has two main components:

Component 1: Hydro-Meteorological and Climate Services

Component 2: Nature Based Solutions and Climate Adaptation

Ministry of Climate Change (MoCC) is the proponent of component 2 of the project. The National Disaster Risk Management Fund (NDRMF) will be responsible for implementing the component on behalf of MoCC, as custodian of the ecosystem restoration and climate adaptation fund. This component has the following four (04) sub-components:

- Sub-Component 2.1: Promotion of Nature-based Solutions
- Sub-Component 2.2: Community resilience to climate change
- Sub-Component 2.3: Innovation on climate smart technology
- Sub-Component 2.4: project management and capacity building

Under the Community resilience to climate change sub-component, the activities would be implemented by NGOs or other community-based organizations to build resilience of communities to climate change impacts and shocks. Under this sub-component, the activities other than forest conservation will be further analyzed and implementation plan will be prepared.

Community afforestation and reforestation is a major component of the projects. MoUs will be signed through forest departments with the community and communities will be encouraged and supported for plantation and non-deforestation. The project will also to work with indigenous community, Kalashi People for afforestation, reforestation for improvement of their livelihood and to make them more resilient against climate change. The ESMF of the proposed project is in process and consultation with indigenous community is required on following checklists:

	Key Concerns	Remarks
1	Do the <i>Kalash</i> use the forests for any cultural, traditional or religious activities?	
2	Do the <i>Kalash</i> have any livelihoods sources dependent on the forests? (timer, NTFPs, grazing of livestock, foraging, hunting, fishing etc.)	

3	What will be the potential impact of the proposed project on Kalash Culture and on Kalash People life style?	
4	What is the financial impact of the Forest enterprise on Kalash people?	
5	What are the present livelihood resources of the indigenous community?	
6	Will the project affect the livelihood systems of <i>Kalash</i> ? (e.g. Food production system, natural resource management, crafts and trade, employment status)	
7	What is the impact on non-participating local residents?	
8	Will the project directly benefit the target IPs?	
9	Will the project directly or indirectly affect IPs traditional, socio-cultural and belief and Practices of IPs? (e.g. Child-rearing, health, education, arts, and governance)?	
10	Do the Community own Communal Forest?	
11	Do the forest hold cultural / traditional significance to the IPs? What will be the potential impact of the proposed project on Kalash Culture and on Kalash People life style?	
12	What is the financial impact of the Forest enterprise on local people?	
13	Do the Female members of the community participate in livelihood activities?	
14	Do Female members of the community involve in afforestation or deforestation?	
15	Will the project directly or indirectly affect IPs traditional, socio-cultural and belief and Practices of IPs? (e.g. Child-rearing, health, education, arts, and governance)?	
16	What complaints can the Kalash have against the project	
17	What are the negative impacts of the Project	

18	What is traditional GRM in place by Kalash	
19	What kind of GRM should be in place?	
20	Is the community satisfied with the proposed GRM?	

### Synopsis of FGD Meeting

**Date of Meeting:**

**Agenda : Observations and Consent for Forestation Project**

**Meeting Proceedings:**

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### Meeting attendance Sheet

SR. No	Name	Father/ Husband Name	Sign/ Thumb Impression
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## Annex B: Screening Checklist for Culture and Livelihood of Indigenous People

Screening Check List to study Indigenous people Cultural resources and Livelihood improvement through Community afforestation/Reforestation				
Key Concerns	Yes	No	Not known	Remarks
<b>A. Identification of Indigenous Peoples (IPs)</b>				
1. Are there socio-cultural groups present in the project area or internationally recognize indigenous community?	✓			
2. Do such groups self-identify as being part of a distinct social and cultural group?	✓			
3. Do such groups maintain collective attachments to distinct habitats or ancestral territories and/or to the natural resources in these habitats and territories?	✓			
4. Do such groups maintain cultural, economic, social, and political institutions distinct from the dominant society and culture?	✓			
5. Do such groups speak a distinct language or dialect?	✓			
6. Has such groups been historically, socially, and economically marginalized, disempowered, excluded and/or discriminated against?	✓			
7. Are such groups represented as IPs or as ethnic minorities or scheduled tribes or tribal populations in any formal decision making bodies at the national or local level?	✓			
<b>B. Identification of Potential Impacts</b>				
8. What are the present livelihood Resources of the indigenous community?				Farming, Livestock
9. Do the Community own Communal Forest?	✓			
10. Is the Community forestation is commercially viable?	✓			
11. What will be the potential impact of the proposed project on Kalash Culture and on Kalash People life style?				No negative impact envisioned
12. What is the financial impact of the Forest enterprise on local people?				Employment generation Forest productivity, trade & energy
13. What is the livelihood impact for local Partnership/participation?			✓	
14. Will the project affect the livelihood systems of IPs? (eg. Food production system, natural resource management, crafts and trade, employment status)	✓			Positive impact
15. What is the impact on non-participating local residents?				Ownership, Sustainability Issues

16. Physical displacement from traditional or customary lands?		✓		
17. Acquisition of lands that are traditionally owned or customarily used, occupied or claimed by indigenous peoples?		✓		
18. What Financial assistance should be considered for the benefits to different stakeholder groups? And how it will be significant for overall livelihood improvement of the community?	✓			
I. Wages earned by workers; II. Casual earnings from sales of project-related goods, informal sector activity and casual labour III. Collective community income earned from lease fees (which may be distributed as a household dividend);	✓			
I. Will the effect of the project on non-participants might be significant in the overall calculation of development and conservation impact.			✓	
19. Will the project directly benefit for target IPs?	✓			
20. Do the Female members of the community participate in livelihood activities?	✓			
21. Do Female members of the community involve in afforestation or deforestation?	✓			
22. Will the project directly or indirectly affect IPs traditional, socio-cultural and belief and Practices of IPs? (eg. Child-rearing, health, education, arts, and governance)?		✓		
23. Will the project be in an area (land or territory) occupied, owned, or used by IPs, and or claimed as ancestral domain?			✓	
24. Identification of Special Requirements Will the project activities include				
24. Commercial development of the cultural resources and IPs?			✓	
25. Physical displacement from traditional or customary lands?		✓		
26. Commercial development of natural resources (such as minerals, hydrocarbons, forests, water, hunting, or fishing grounds)	✓			
27. Within customary lands under use that would impact the livelihoods or the cultural, Ceremonial, spiritual uses that define the identity and community of IPs?				
28. Establishing legal recognition of rights to lands and territories that are traditionally owned or customarily used, occupied or claimed by IPs?			✓	
29. Acquisition of lands that are traditionally Owned or customarily used occupied or claimed by IPs?		✓		



## Synopsis of FGD Meeting

**Date of Meeting:**

**Agenda : Community Forestation**

### Meeting Proceedings:

The meeting was held at Rumboor Kalash Gram. The main agenda of the meeting was to discuss the environment and social screening checklist to assess indigenous people cultural and natural resources of valleys. It was discussed that how the livelihoods of these communities could be improved by afforestation/reforestation. Members from different Vos participated in the meeting to identify the benefits and negative impact if there is any. All members agreed that this activity would improve the livelihoods as well as the natural resources of the area. Women also actively took part in the meeting and expressed their views.

### **Meeting attendance Sheet**

SR. No	Name	Father/ Husband Name	Sign/ Thumb Impression
1	Gul Zani	Sangar	گل زانی
2	Maryam	Sharif Ullah	مریم
3	Zubi	Faizan Shah	زوبی
4	Jamal Bibi	Gul Muhammad	جمال بی بی
5	Jamshi Gul	Asmar Khan	جمشی گل
6	Shamshad Bibi	Sharafat	شہمشاد
7	Ajab Khan	Pancha	عجاز خان
8	Mujeeb	Sher Abdul	مجیب
9	Bandra	Lakjansdas Khan	بندرا
10	Panch	Katar Singh	پنچ
11	Rehmat ullah	Surullah	رحمت اللہ
12	Waseem Faraz	Ghulam Hussain	وسیم فرارز
13	Barzangi Khan	Katar Singh	بارزنگی خان
14	Dawood Muhammad	Sher Moon	داؤد محمد
15	Kashkari	Pancha	کاشکاری



Pictures



# Annex C: Focus Group Discussion Screening Checklist

## Introduction

The Government of Pakistan, through World Bank financing, is launching "Pakistan Hydro-Meteorological and DRM Services" Project with the cost of 188 USD. The project is spanned over 5 years. The proposed project is expected to improve the DRM system in Pakistan. Project has two main components:

- Component 1: Hydro-Meteorological and Climate Services
- Component 2: Nature Based Solutions and Climate Adaptation


Ministry of Climate Change (MoCC) is the proponent of component 2 of the project. The National Disaster Risk Management Fund (NDRMF) will be responsible for implementing the component on behalf of MoCC, as custodian of the ecosystem restoration and climate adaptation fund. This component has the following four (04) sub-components:

- Sub-Component 2.1: Promotion of Nature-based Solutions
- Sub-Component 2.2: Community resilience to climate change
- Sub-Component 2.3: Innovation on climate smart technology
- Sub-Component 2.4: project management and capacity building

Under the Community resilience to climate change sub-component, the activities would be implemented by NGOs or other community-based organizations to build resilience of communities to climate change impacts and shocks. Under this sub-component, the activities other than forest conservation will be further analyzed and implementation plan will be prepared.

Community afforestation and reforestation is a major component of the projects. MoUs will be signed through forest departments with the community and communities will be encouraged and supported for plantation and non-deforestation. The project will also work with indigenous community, Kalashi People for afforestation, reforestation for improvement of their livelihood and to make them more resilient against climate change. The ESMF of the proposed project is in process and consultation with indigenous community is required on following checklists:


	Key Concerns	Remarks
1	Do the Kalashis use the forests for any cultural, traditional or religious activities?	Yes, Kalash people use forest wood for making statue, agriculture purpose, religious activities
2	Do the Kalashis have any livelihoods sources dependent on the forests? (timber, NTFPs, grazing of livestock, foraging, hunting, fishing etc.)	Yes, Kalashi people have dependent on forest for livestock grazing, hunting. To secure the biodiversity of the area its highly valued for the locals.
3	What will be the potential impact of the proposed project on Kalash Culture and on Kalash People	The area is high risk of flash flood, As recent

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Manager AVDP  



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AVDP Central



	life style?	flood damages lot of agriculture land ,trees, number of houses. Therefore the project has very positive socio and economic impact to the area.
4	What is the financial impact of the Forest enterprise on Kalashi people?	It will create lots of opportunity for the local and create Job and other opportunity for the people
5	What are the present livelihood resources of the indigenous community?	Livestock, agricultural land, kalasha handicraft, fruit plants, hoteling, govt and private jobs, etc
6	Will the project affect the livelihood systems of Kalashis? (e.g. Food production system, natural resource management, crafts and trade, employment status)	No, rather it become a good support and a source of different types of employment for the youth.
7	What is the impact on non-participating local residents?	If local community not participate to prevent deforestation in future they again face a big disaster in kind of flash flood in the area.
8	Will the project directly benefit the target IPs?	Yes, if such type of project implemented in kalash valley, in future there is a chance to reduce a big disaster like flash flood etc
9	Will the project directly or indirectly affect IPs traditional socio-cultural and belief and Practices of IPs? (e.g. Child-rearing, health, education, arts, and governance)?	No, only grazing issue will face by livestock owners, so there is need an ultra-Nate solution.
10	Do the Community own Communal Forest?	Yes, last four years forest department started closure of forest areas the community too much appreciated this effort and demand more.
11	Do the forest hold cultural / traditional significance to the IPs? What will be the potential impact of the proposed project on Kalash Culture and on Kalash People life style?	Forest conservation is very important now a days because there is very limited forest in the area, if prevent deforestation and new plant planted in the area then there is very good impact on atmosphere, through this proposed project if kalashi people have supported for other sector like education health and community physical infrastructure

  
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		then the people of kalashi life style will be better,
12	What is the financial impact of the Forest enterprise on local people?	If forest product increase local community benefit from these product sale out like mashroom, Pine nuts etc
13	Do the Female members of the community participate in livelihood activities?	Yes, kalash female mostly involved in micro businesslike kalash handicraft, tour guiding home guest houses etc
14	Do Female members of the community involve in afforestation or deforestation?	Females are involve indirectly both sides like in kalash valley females are participating in agriculture production generation and demanding for fire wood for heating and cooking purposes.
15	Will the project directly or indirectly affect IPs traditional, socio-cultural and belief and Practices of IPs? (e.g. Child-rearing, health, education, arts, and governance)?	NO
16	What complaints can the Kalashi have against the project	There is no complaint by kalashi people about the said project only one suggestion present by the kalashi people to provide fodders for their livestock
17	What are the negative impacts of the Project	To make insure and further necessary action need to be taken for the sustainability of the project after the life time of project.
18	What is traditional GRM in place by Kalashis	The community has its own grievance committee named as (GFMC) which already exists in the area. The committees have members from Kalsash community.
19	What kind of GRM should be in place?	In the project to make the IFMC more strong other stake holder should involved in the committee and follow and proper documentation process and penalties and action will be taken for illegal deforestation and linked it with forest department.

  
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Synopsis of FGD Meeting  
 Date of Meeting: 16/Dec/2019

Agenda : Observations and Consent for Forestation Project

Meeting Proceedings: The cluster meeting was held at Bumbrai Forest in which (AVDP) LSO local representatives and board members participated. The main objective was to screening checklist to study indigenous people culture resources and livelihood improvement. In the meeting UNOS member from Kumbor, Bumbrai and BINY also participated & share their view answer the question.

Meeting attendance Sheet

SR. No	Name	Father/ Husband Name	Sign/ Thumb Impression
1	Barzangi	Katorsingh	[Signature]
2	Ubaratullah	Armir Othman	[Signature]
3	UTAMAY	Qasool Khan	[Signature]
4	Hazratullah	Marta	[Signature]
5	Khairullah	Rehmatullah	[Signature]
6	Shah Hussain	Shah Mita	[Signature]
7	Shams urabi	Gulam Nabi	[Signature]
8	Umat Baig	Hooka Khan	[Signature]
9	Mohd. Noor	Qazi Ish tor	[Signature]
10	Abdul Haleem	Abdul waheed	[Signature]
11	Barmerat Khan	Dawlat Khan	[Signature]
12	Rehmat udden	Graus Manchi	[Signature]
13	Islam bander	khola	[Signature]
14	Sher Mohammad	Chon bik	SHER
15	Shahi Gul	Amadgan	[Signature]
16	MIV Kap	WAZIR	[Signature]
17	Birga	Mir Azam	[Signature]
18	Shahira Bibi	General	[Signature]
19	Javed Amal	Fazle Rahim	[Signature]
20	Najma Sahar	Mohd. Karim Shah	[Signature]

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**Pectoral Description**



**Consultation with Females of Kalash Community**



**Consultation with Male Community Members**

## Annex D: Indicative Annotated Outline of Indigenous Peoples Plan

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1. Table of Contents
2. List of Acronyms and Abbreviations
3. Executive Summary
4. Introduction and Context
  - *Introduction of the proposed project and/or activities*
  - *Rationale for IPP*
5. Legal and Institutional Framework
  - *Which national and provincial laws are applicable in regard to the Indigenous Peoples under consideration?*
6. Baseline Socioeconomic Information
  - *Socioeconomic information about the Indigenous Peoples collected through primary and secondary resources*
  - *Socio-cultural setup*
  - *Economic infrastructure (resources) and activities*
  - *Summary of the Social Assessment*
7. Free, Prior and Informed Consultations
  - *Summary of the process to obtain free, prior and informed consultations with indigenous community during*
  - *project preparation*
  - *Framework for ensuring free, prior and informed consultation with affected Indigenous community during project implementation*
8. Action Plan
  - *Measures to ensure that IP community receives culturally appropriate socioeconomic benefits from project*
  - *Measures to avoid, minimize, mitigate, or compensate for any adverse effects arising from the project*
9. Financing Indigenous Peoples Plan
  - *Cost Estimates and Financing Plan for the IP*
10. Grievance Redressal
  - *Procedures to address grievances by the affected indigenous community arising from the project implementation*
11. Monitoring, Evaluating and Reporting
  - *Mechanisms and benchmarks for monitoring, evaluating and reporting on the implementation of the Indigenous Peoples Plan*
12. Annexes
  - *List of proposed activities in the indigenous communities*
  - *List of participants to the consultations*
  - *Any other information deemed necessary to be included in the Plan*