



INDIGENOUS PEOPLE

Planing Frame work

Pakistan Poverty Allivation Fund



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Acronyms

ADB	Asian Development Bank
AKRSP	Aga Khan Rural Support Programme
BoD	Board of Directors
CBO	Community Based Organization
CMP	Community Management Plan
CMST	Community Management Skills Training
CO	Community Organization
CPI	Community Physical Infrastructure
CQA	Compliance and Quality Assurance
CSO	Civil Society Organization
DWSS	Drinking Water Supply and Sanitation
EIA	Environmental Impact Assessment
ESM	Environmental and Social Management
ESMF	Environmental and Social Management Framework
ESR	Environmental and Social Review
GRM	Grievance Redressal Mechanism
HH	Household
IEE	Initial Environmental Examination
IESR	Integrated Environmental and Social Review
ILO	International Labour Organization
IP	Implementing Partner
IPP	Indigenous Peoples Plan
IPPF	Indigenous Peoples Planning Framework
LMST	Leadership Management Skills Training
MOA	Memorandum of Agreement
OG	Over Ground (Water Tanks)
OH	Over Head (Water Tanks)
PO	Partner Organization
PPAF	Pakistan Poverty Alleviation Fund
RCC	Roller Compacted Concrete
SRSP	Sarhad Rural Support Programme
TOP	Terms of Partnership
UC	Union Council
UG	Under Ground (Water Tanks)
VDP	Village Development Plan
VO	Village Organization
WB	World Bank
WO	Women Organization

Definition of Terms

Ancestral Domain

Areas generally belonging to indigenous peoples (IPs) comprising lands, in land waters, coastal areas, and natural resources therein, held under a claim of ownership, occupied or possessed by the IPs, by themselves or through their ancestors, communally or individually since time immemorial, continuously to the present except when interrupted by war, force or displacement by force, deceit, stealth or as a consequence of government projects or any other voluntary dealings entered into by government and private individuals/corporations, and which are necessary to ensure their economic, social and cultural welfare. It will include ancestral lands, forests, pasture, residential, agricultural, and other lands individually owned whether alienable and disposable or otherwise, hunting grounds, burial grounds, worship areas, bodies of water, mineral and other natural resources, and lands which may no longer be exclusively occupied by IPs but from which they traditionally had access to for their subsistence and traditional activities, particularly the home ranges of IPs who are still nomadic and/or shifting cultivators.

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, under claims of individual or traditional group ownership, continuously, to the present except when interrupted by war, force majeure or displacement by force, deceit, stealth, or as a consequence of government projects and other voluntary dealings entered into by government and private individuals/corporations including, but not limited to, residential lots, terraces or paddies, private forests, farms and tree lots.

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.

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.

Customary Laws

A body of written or unwritten rules, usages, customs and practices traditionally observed, accepted and recognized by respective IPs.

Customs and Practices

Norms of conduct and patterns of relationships or usages of a community over time accepted and recognized as binding on all members.

Disability

Permanent and substantial functional limitation of daily life activities caused by physical, mental or sensory impairment and environmental barriers resulting in limited participation.

Empowerment / Empower

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.

Equality

Equal opportunity in resource allocation, power, benefits or access to services to all persons irrespective of status or gender.

Free and Prior Informed Consent

A consensus of all members of an IP community to be determined in accordance with their respective customary laws and practices, free from any external manipulation, interference and coercion, and obtained after fully disclosing the intent and scope of the activity, in a language and process understandable to the community.

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.

Hudood

Often used in Islamic literature for the bounds of acceptable behaviour and the punishments for serious crimes. In Islamic law or Sharia, hudood usually refers to the class of punishments that are fixed for certain crimes that are considered to be "claims of God."

Human Rights

Inherent, inalienable and indispensable entitlements that protect every person from abuse and deprivation.

Indigenous Knowledge Systems and Practices

Systems, institutions, mechanisms, and technologies comprising a unique body of knowledge evolved through time that embody patterns of relationships between and among peoples and between peoples, their lands and resource environment, including such spheres of relationships which may include social, political, cultural, economic, religious spheres, and which are the direct outcome of the indigenous peoples, responses to certain needs consisting of adaptive mechanisms which have allowed indigenous peoples to survive and thrive within their given socio-cultural and biophysical conditions.

Indigenous People

A group of people or homogenous societies identified by self-ascription and ascription by others, who have continuously lived as organized community on communally bounded and defined territory, and who have, under claims of ownership since time immemorial, occupied, possessed and utilized such territories, sharing common bonds of language, customs, traditions and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions and cultures, became historically differentiated from the majority. IPs also include peoples who are regarded as indigenous on account of their descent from the populations which inhabited the country, at the time of conquest or colonization, or at the time of inroads of non-indigenous religions and cultures, or the establishment of present state boundaries, who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains.

Indigenous Peoples Community

A group of people living in a geographical area, who share common culture, interests and/or organized in a social structure that exhibits awareness of common identity.

Islamisation

Process of a society's shift towards Islam. In contemporary usage, it may refer to the perceived imposition of an Islamist social and political system on a society with an indigenously different social and political background

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.

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 locally appointed official who makes decisions among Kalash people

Self-determination

The inherent right of IPs to self-determination and self-governance includes the right to pursue their economic, social, and cultural development; promote and protect the integrity of their

values, practices and institutions; determine, use and control their own organizational and community leadership systems, institutions, relationships, patterns and processes for decision-making and participation.

Shariat

Islamic code of life; a source of law in Pakistan

Social Exclusion

Being left out of the social, cultural, economic and political activities Sunnah An act of the Prophet Muhammad (PBUH) which is followed by Muslims

Tablighis

Persons related to an Islamic religious movement working for spread of Islam and spiritual reformation by working at the grass roots level, reaching out to Muslims across social and economic spectra to bring them in line with the group's understanding of Islam.

Talibanization

A term coined following the rise of the Taliban movement in Afghanistan referring to the process where other religious groups or movements come to follow or imitate the strict practices of the Taliban.

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 dependant 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.

Executive Summary

1. Introduction

1. With an overall goal to alleviate poverty through empowering poor people and increasing their access to income and opportunities ensuring a focus on the most vulnerable and marginalized groups, the Pakistan Poverty Alleviation Fund (PPAF) is a socially and environmentally sensitive organization and is committed to sustainable development of Pakistan. PPAF ensures that all its supported interventions remain socially acceptable and environment friendly. Currently, it is implementing the Third Pakistan Poverty Alleviation Fund Project (2009-2015) with key features such as social mobilization and institution building, livelihood enhancement and protection, micro-credit access, and providing basic services and infrastructure.
2. PPAF has already developed the Environmental and Social Management Framework (ESMF) to comply with national environmental laws and World Bank's operational policies for social and environmental safeguards, and adheres to PPAF's core principles of social transformation and environmental responsibility.

2. Indigenous People Planning Framework (IPPF)

3. PPAF has developed the IPPF following the World Bank Operational Policy 4.10 on Indigenous People which is triggered 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 of IPs; or affects the territory or natural, or cultural resources that IPs own, use, occupy or claim as their ancestral domain; in this case the Kalash community residing the Chitral District of Khyber Pakhtunkhwa province. It will ensure that the PPAF through its Partner Organizations prepare the Indigenous Peoples Plans (IPPs) for each sub-project/intervention in these areas. The IPPs will be sent to the World Bank for clearance prior to the approval of sub-project by the PPAF. The scope of the IPPF includes gauging positive and negatives impacts of sub-projects on indigenous peoples, preparing plan for carrying out the social assessment for sub-projects, developing framework for ensuring free, prior, and informed consultation with the affected Indigenous Peoples' communities at each stage of project preparation and implementation, ensuring institutional arrangements including capacity building where necessary for screening sub-project-supported activities, evaluating their effects on Indigenous Peoples, preparing IPPs, addressing any grievances, developing monitoring and reporting mechanism, and finally disclosing arrangements for IPPF and IPPs to be prepared under the IPPF. Following clearance of IPPF by the World Bank and endorsement by the PPAF management, the same will be disclosed on PPAF and WB websites.
4. The IPPF follows the Operational Principles laid down by the WB OP 4.10 and provides a framework for the designing and implementation sub-projects in a way that fosters full respect for Indigenous Peoples' dignity, human rights, and cultural uniqueness and so that they: (a) receive culturally compatible social and economic benefits; and (b) do not suffer adverse effects during the development process". IPPF intends to (i) provide

policy and legal framework and procedures to plan and manage sub-projects/interventions in Indigenous People areas; (ii) provide guidance to PPAF and its POs for sub-projects/interventions selection, screening and assessment of their social impacts; (iii) guide the process of Indigenous Peoples Planning, including socio-economic assessment, and free, prior and informed consultations; and (iv) provide guidance to PPAF and its POs on preparation and implementation of Indigenous Peoples Plans (IPPs) for sub-projects/interventions in IP areas.

5. The scope of this IPPF is limited to the PPAF supported activities undertaken by two of its Partner Organizations, i.e., AKRSP and SRSP, in three Kalash Valleys – namely Bamburet, Rumbur and Birir of Chitral District in Khyber Pakhtunkhwa province of Pakistan. It has been developed through review of relevant literature, key informant interviews, focus group discussions, discussions with POs and the relevant stakeholders, and social assessment undertaken in Kalash valleys.

3. National Overview of Indigenous People in Pakistan

6. The Constitution of Pakistan, 1973 and the country legal system does not recognise Indigenous Peoples. However, there are a few constitutional and legal provisions for tribal people living in various parts of Pakistan. Pakistan has also voted for the UN Declaration on the Rights of Indigenous Peoples, 2007 and ratified the ILO Convention on Indigenous and Tribal Populations, 1957, and the International Covenant on Civil and Political Rights, 1966.
7. Given the lack of legal definition for the indigenous peoples in Pakistan, there have always been varying claims by different societal groups. The term “indigenous peoples” has been confused with that of tribal peoples, and ethnic and religious minorities. So far, there is no authentic inventory of indigenous peoples in Pakistan.

4. Policy, Legal and Institutional Framework for IPPF

8. Mainly, the IPPF has been guided by (i) local/national laws and regulations on IPs, (ii) the World Bank Policy 4.10 on Indigenous People, (iii) the international Conventions ratified by the Government of Pakistan, and (iv) the Environmental and Social Management Framework (5th Edition) of the PPAF-III Project. Though there is no clear recognition of Indigenous Peoples in Pakistan’s constitutional and legal framework, various provisions provide for protection of IPs’ rights. Similarly, various government institutions, such as the Ministry of Religious Affairs & Inter Faith Harmony, the Federal Advisory Council for Minorities Affairs and the Minority Committees at district and local levels, and the Minority Welfare Fund are there to protect Indigenous Peoples’ interests. Various civil society organizations, both international and national, have been active for Indigenous Peoples’ rights. In case of Kalash, the Kalash Foundation, the Pakistan Red Crescent Society, the Greek Volunteers, the Helvetas Swiss Inter-cooperation Pakistan, the Hindu Kush Conservation Association, UK / Kalash Environmental Protection Society, the Kalash People Welfare Society, the Ayun & Valleys Development Programme, and PPAF and its Partner Organizations such as AKRSP and SRSP have been active for community led development of Kalash people.

5. Definition/Criteria for Identifying Indigenous Peoples

9. There are no definitive criteria for identifying Indigenous Peoples. The World Bank defined IPs as a distinct, vulnerable, social and cultural group possessing (i) self-identification as members of a distinct indigenous cultural group and recognition of this identity by others; (ii) collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories; (iii) customary cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and (iv) an indigenous language, often different from the official language of the country or region.

6. PPAF and Kalash Community

10. The Kalash community is so far the only Indigenous Peoples, PPAF is working with. PPAF has been implementing infrastructure sub-projects in the Kalash Valley since 2000 through its partner organizations, i.e., Agha Khan Rural Support Programme (AKRSP) and Sarhad Rural Support Programme (SRSP). Social mobilization efforts in Kalash Valleys have resulted in formation of 92 Village Organizations (VO), Women Organizations (WO) and Civil Society Organizations (CSO) with a representation of almost 2,500 persons. Of these, 8 VOs have been set up with PPAF support in the villages of Rumboor and Birir. A total of 30 PPAF funded infrastructure schemes including irrigation, roads, water supply, sanitation, flood protection and hydel power benefiting over 3,500 households are present in Kalash Valleys and adjacent villages. Eight of these schemes have been implemented under the PPAF III project, benefiting 1,021 households. No intervention is planned in Kalash Valleys through PPAF Partner Organizations in the near future under PPAF-III. However, these POs may continue implementing more interventions through their own or other donor resources.
11. Kalash – believed to be descendants of Alexander the Great – are residing in 15 villages of Ayun Union Council of Chitral district of the province of Khyber Pakhtunkhwa in Pakistan. They are identified as indigenous peoples due to their distinct tribal customs, religion and a unique Kalash language. The total population of these 15 villages is 17,994 with 3,628 (1,729 women) Kalash peoples. Additionally, 556 Kalash people are settled in rest of the Chitral District, making the total estimated Kalash population as 4,184 (as extrapolated from 1998 census). The community still relies mainly on their indigenous sources of livelihood; however, the community does not have a unique source of livelihood as these traditional occupations are shared with other ethnicities and tribes in the region. The recent transition to a cash based economy has rendered the Kalash to be the poorest community of the region. Just two villages of Bamburet and Rumboor Valleys have majority of Kalash peoples while in five other villages Kalash are in significant numbers but not in majority.
12. Social mobilisation in Kalash Valleys is limited with low women inclusion at VO level. In general, the Kalash people are peaceful but have an institution of Qazi to negotiate and

reach an amicable solution between the conflict parties. The Kalash is an insulated community and has very little contact with people and institutions outside their immediate areas of residence. The Community has reported indirect pressures from the Muslim majority in their villages and surrounding areas to convert to Islam, succumbing to which today Kalash have decreased to one third of their population a decade ago. The issues and challenges of Kalash communities include lack of exclusive school system for the Kalash children, health and sanitation, change of religion, and unsustainable tourism and development interventions.

13. Most of the Kalash can be categorised as poor with hardly 10% as above the poverty line. Kalash are a patriarchal society, with strong male dominance in financial, political and cultural areas; however, the women take up the bulk of the economic activity, primarily working in the fields. The Kalash people welcomed development interventions, especially related to connectivity and demanded more of such interventions. Not a single case of any negative impact of development interventions was reported.

7. Potential Interactions of PPAF-III Project

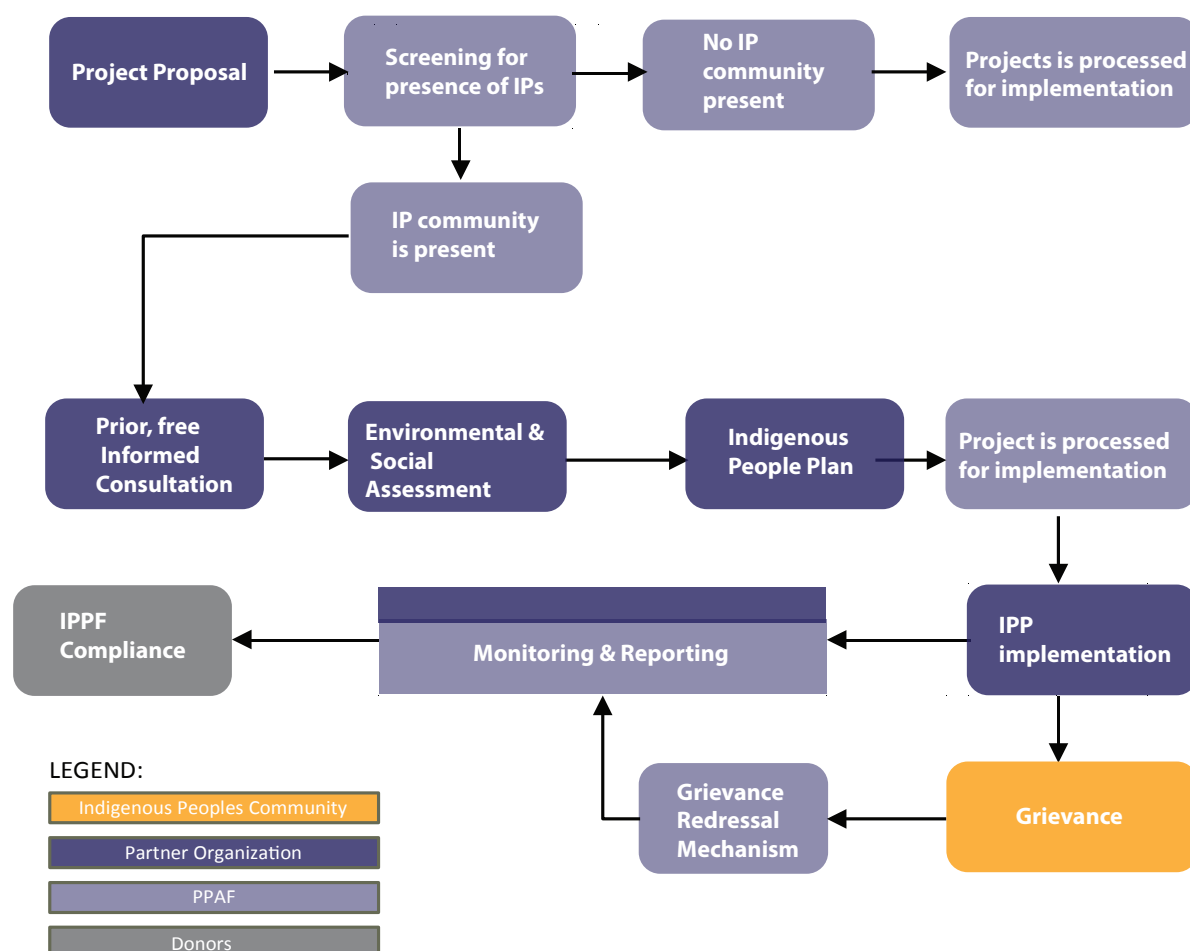
14. PPAF's interventions/subprojects may directly or indirectly and positively or negatively impact indigenous communities and their knowledge systems, practices and values. Since the subprojects are normally small-scale and community based, negative impacts are expected to be minimal. Some of the potential negative impacts may include divisiveness among the indigenous community members resulting from inequitable distributions of benefits, and disturbances to cultural or religious places of the community and local grazing or hunting grounds. In the process of developing this IPPF, nine consultations were held with the Kalash communities and other stakeholders in Bamburet, Rumboor and Birir valleys. While the community was fully aware of the interventions and no barriers were found in its participation in planning and/or implementation of the schemes; the communities demanded for more development interventions to alleviate their poverty. Some of the recommendations from stakeholders include protection of traditional graveyard, separate educational institutions for Kalash or exclusion of religious material from curriculum, establishment of proper health facilities, allocation of quota for Kalash people in public and private sector, emergency preparedness, inter-NGOs collaboration, grassroots level interventions, demarcation of Kalash pastures boundaries, community based conservation of natural resources, for preservation of culture and heritage, and prior consultation and consent for development interventions.

8. IPPF implementation

15. PPAF will ensure implementation of IPPF through its Operational Units and ESMU in collaboration with its Partner Organizations in the following manner:
 - Early on screening and identification of Indigenous Peoples in the newly proposed sub-projects' areas, and their prior, free and informed participation in the subsequent social and intervention risks assessments, and gender action planning will be ensured following steps elaborated in Section 4. The categorisation of the sub-project has also been described in the same section.

- For each sub-project in the Indigenous Peoples' areas, an Indigenous Peoples Plan will be developed following the steps elaborated in Section 5, including social preparation and disclosure/access to information. An indicative annotated outline of IPP has been provided in Annex IV.
- The IPPF implementation will be made part of PPAF's project cycle as elaborated in Section 6. It would include initiating Community Management Plans; assessing any unintended impacts; ensuring participation of women and vulnerable sectors; establishing a Grievance Redressal Mechanism; internal and external/third party validation monitoring and reporting; budgeting and financing of IPPs; and capacity building of PPAF and POs staff. The institutional responsibilities for PPAF, CQA Group, ESM Unit, POs, LSOs, VOs, COs, Local Government and the World Bank have also been explained in the same Section.

16. The process of IPPF implementation is summarised in the following process flowchart.





INTRODUCTION

1. INTRODUCTION

1.1. Pakistan Poverty Alleviation Fund

1. PPAF represents an innovative model of public private partnership. Incorporated as a not for profit corporate entity, it follows the regulatory requirements of the Securities and Exchange Commission of Pakistan. Sponsored by the Government of Pakistan and funded by the World Bank and other leading agencies and donors, PPAF is an apex institution of the country wholesaling funds to civil society organizations. PPAF forms partnerships on the basis of rigorous criteria. Before finalizing partnerships, it ensures that the partners have well targeted community outreach programs that are committed to enhancing the economic welfare and income of the disadvantaged people. Benefits accrue directly to the vulnerable through income generation, improved physical and social infrastructure, and training and skill development support.
2. With an overall goal to alleviate poverty through empowering poor people and increasing their access to income and opportunities ensuring a focus on the most vulnerable and marginalized groups, it strives to achieve the following objectives:
 - i. To strengthen the institutional capacity of civil society organizations, and support the creation of organizations of the poor that can work together to alleviate poverty and achieve MDGs
 - ii. To build public-private partnerships with the purpose of increasing market access and market share for poor communities
 - iii. To ensure that public services for poor communities are available and adhere to identified quality standards

1.1.1. Third Pakistan Poverty Alleviation Fund Project (PPAF-III)

3. The Third Pakistan Poverty Alleviation Fund (PPAF-III) Project is a five-year project, financed by the World Bank, started in 2009 and ending in 2015. The Pakistan Poverty Alleviation Fund (PPAF) is the Implementing Agency of PPAF-III, which is implemented in all over Pakistan through community driven development approach with active participation of 129 Partner Organizations, and three tier community institutions (613 Local Support Organizations at UC level, 11,832 Village Organizations and 141,273 Community Organizations)². The project aims to build upon PPAF's past experience to improve poverty outcomes through an approach of consolidation and saturation in targeted areas, a stronger focus on the marginalized groups of the most vulnerable and poorest households including women, and through integrated approaches to livelihood enhancement.
4. The key features of the PPAF-III project are:
 - Social Mobilization and Institution Building to target and empower the poor by supporting their organisation into three tiers; namely (i) Community Organizations (CO), (ii) Village Organizations (VO), and (iii) Union Council level Third Tier Organizations, to build voice and scale for an effective interface with

- local government bodies, other development programs and markets.
- Livelihood Enhancement and Protection to develop the capacity, opportunities, assets and productivity of community members to reduce their vulnerability to shocks, improve their livelihood initiatives and strengthen their business operations.
- Micro-credit Access to improve availability and access of the poor to microfinance for enhancing their capacities, productivity and returns from livelihood initiatives.
- Providing Basic Services and Infrastructure to establish and upgrade basic services and community infrastructure to serve the poor, and improve health and education facilities.

1.1.2. Long Term Results of PPAF-III

5. Broadly aiming at “Improved Lives and Protection of the Vulnerable”, PPAF-III intends to contribute to the Millennium Development Goals (MDGs), particularly:
 - Improving incomes of the poorest (Goal 1, Target 1);
 - Reducing the proportion of people who suffer from hunger (Goal 1, Target 2);
 - Ensuring that children, boys and girls alike, are able to complete a full course of primary schooling (Goal 2, Target 3)
 - Promoting gender equality and empowering women, especially in education (Goal 3, Target 4)
 - Reducing the proportion of people without sustainable access to safe drinking water and sanitation (Goal 7, Target 10).
6. In order to achieve the above targets, PPAF-III ensures that:
 - i. Inclusive COs of the poor are formed and their clusters mobilized, which are able to manage their own development, access services through improved linkages to local government, other development programs and markets for sustainable service delivery.
 - ii. Enhanced assets and incomes, productive market linkages and sustainable livelihood opportunities for targeted households are improved with reduced vulnerability to shocks.
 - iii. The poor (especially women) have increased access to micro-credit, particularly in the least developed areas of Pakistan.
 - iv. The poor communities have increased access to provision of basic needs like drinking water, irrigation, energy, access to transport, access to markets, health and education facilities and local government institutions.

1.1.3. Environment and Social Management at PPAF

7. PPAF is a socially and environmentally sensitive organization and is committed to sustainable development of Pakistan. PPAF ensures that all its supported interventions remain socially acceptable and environment friendly. Though a need for social and environmental management was realised since the inception of PPAF-I project, but PPAF developed its first Environmental and Social Management Framework (ESMF) in 2009 at the project preparation stage of PPAF-III, to comply with national environmental laws and World

Bank's operational policies for social and environmental safeguards, and adheres to PPAF's core principles of social transformation and environmental responsibility. It was modified and updated from time to time and its fifth revision has been completed in 2014 under PPAF-III project, incorporating mitigation measures against impacts of new interventions and schemes introduced by PPAF. The ESMF provides legal and policy framework and procedures for compliance by PPAF, and its POs and community institutions to assess and manage negative environmental and social impacts at sub-projects/interventions design and construction regimes, and operations and maintenance/management. Compliance of ESMF is mandatory for all PPAF Partner Organizations (POs) and community institutions while implementing any of PPAF supported interventions. PPAF comply with ESMF across its activities through the Partners Organizations and community institutions. PPAF recognizes that environmental and social management requires even more cautious approach in case of working in Indigenous People areas.

1.1.4. Environmental and Social Management Framework of the PPAF-III Project

8. The purpose of PPAF-III Environmental and Social Management Framework (ESMF) is to ensure that environment and social management is integrated into the entire cycle of PPAF and sub-projects, to be financed under PPAF-III Project. ESMF provides a practical tool to guide identification and mitigation of potential environment and social impacts of proposed interventions. The ESMF is based on the World Bank's environmental and social safeguard policies as well as national laws and regulations. Environmental and social issues are tracked during all stages of the sub-projects cycle to ensure that supported activities comply with the policies and guidelines laid out in the ESMF. The approach and main provisions of IPPF are in line with ESMF requirements. In that regard, vital information from the ESMF was adopted and applied accordingly to prepare this IPPF. The PPAF and its POs will carefully screen the activities of all subprojects for a preliminary understanding of the nature and magnitude of potential impacts, and explore alternatives to avoid or minimize any adverse impacts as detailed in the ESMF.

1.2. Rational for PPAF-III Indigenous Peoples Planning Framework

9. Under PPAF-III project, the PPAF started funding Partner Organizations working in Indigenous People (IP) area named Kalash/Kalash, which is located in Chitral District of Khyber Pakhtunkhwa province, Pakistan. The Indigenous Kalash people live in three remote mountain valleys named Bamburet, Rumboor and Birir, which are situated in Ayun Union Council of the Chitral District of Khyber Pakhtunkhwa province in Pakistan. The Kalash people have socio-economic 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 – Kalash. Rumboor According to the last census (1998), Kalash people reside in 15 villages of Ayun Union Council. Following population estimates of the Population Census 1998, Kalashan deh (Anish) village has the highest concentration of Kalash people (85%), followed by Rumboor (75%). While Kalash people are in minority in rest of the 13 villages (ranging from less than 1% to 44%).

10. Kalash people consider themselves indigenous because they have been living in the area for thousands of years. Furthermore, their distinct language, folklore, and polytheistic religion differentiate them from the other communities in the area who had migrated to Chitral at a later time. The community still relies mainly on their indigenous sources of livelihood including livestock, small-scale cultivation and wage labour.³ However, the community does not have a unique source of livelihood as these traditional occupations are shared with other ethnicities and tribes in the region. The Kalash people have only recently begun to move towards a cash economy, triggered by the influx of tourists in the area. Some members of the community have opened small shops while others are erecting guesthouses to cater to the needs of the tourists. This recent transition to a cash based economy shows that the Kalash are one of the poorest communities of the region as other communities have developed more complex economic systems with links to regional markets.

1.2.1. Footprint of PPAF in Kalash Community

11. PPAF has been present in Kalash Valleys since 2000, implementing community infrastructure sub-projects and social mobilization through its Partner Organizations AKRSP and SRSP. The detail of these PPAF Partner Organizations working in Kalash Valleys is given in Annexion of almost 2,500 persons. Of these, 8 VOs have been set up with PPAF support in the villages of Rumour and Birir. A summary of these VOs is given in Annex II.
12. A total of 30 PPAF funded infrastructure sub-projects including irrigation, roads, water supply, sanitation, flood protection and hydel power benefiting over 3,500 households are present in Kalash Valleys and adjacent villages. Eight of these sub-projects have been implemented under the PPAF III project, benefiting 1,021 households. A summary of the type of sub-projects is presented in Annex II. Livelihood and microfinance activities are currently not being financed by PPAF in the Kalash Valleys. No intervention is planned in Kalash Valleys through PPAF Partner Organizations in the near future under PPAF-III. However, these POs may continue implementing more interventions through their own or other donor resources.

1.3. Application of World Bank Safeguard Policies

13. The World Bank funded projects and activities are governed by social and environment safeguard Operational Policies, which are designed to ensure that the projects are economically, financially, socially and environmentally sustainable. PPAF developed relevant tools to comply with these Policies, mainly ESMF.
14. In line with the Constitution of Pakistan 1973, and being a socially and environmentally responsible organization, PPAF fully recognises the human rights, uniqueness, and fully respects dignity of Indigenous People, to live their life and undertake development activities according to their religion, faith and cultures without any discrimination towards their way of life. PPAF also ensures that all segments of communities, especially children, women and marginalised, have equitable access to benefits accruing from its interventions implemented through its Partner Organizations and community institutions.

1.3.1. World Bank Policy 4.10 on Indigenous People: Triggers and Scope

15. The World Bank Policy 4.10 on Indigenous People⁴ is triggered 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 of IPs; or affects the territories or natural, or cultural resources that IPs own, use, occupy or claim as their ancestral domain. However, by its nature, PPAF cannot determine the types of sub-projects in advance until communities select them. Given the expected short term and long-term benefits, and positive impacts and adverse impacts of sub-projects on IPs, an Indigenous People Planning Framework (IPPF) is deemed necessary and thus prepared. Further, the PPAF through its Partner Organizations requires the preparation of Indigenous Peoples Plans (IPPs) for each sub-project/intervention, if any of the Partner Organizations apply for the request of funding in the IP areas. The IPPs will be sent to the World Bank for clearance prior to the approval of sub-project by the PPAF. The scope of this IPPF includes:
 - The potential positive and adverse effects of sub-projects on Indigenous Peoples
 - A plan for carrying out the social assessment for sub-projects
 - A framework for ensuring free, prior, and informed consultation with the affected Indigenous Peoples' communities at each stage of project preparation and implementation
 - Institutional arrangements including capacity building where necessary for screening sub-project-supported activities, evaluating their effects on Indigenous Peoples, preparing IPPs, and addressing any grievances
 - Monitoring and reporting arrangements, including mechanisms and benchmarks appropriate to the project/sub-project
 - Disclosure arrangements for IPPF and IPPs, to be prepared under the IPPF
16. This IPPF has been prepared by the PPAF and fully endorsed by PPAF management. After clearance of IPPF by the World Bank, it will be disclosed on the PPAF website to enable larger public to read it. Its Executive Summary may be translated in Urdu and placed on PPAF website. It will also be disclosed on the World Bank website.

1.3.2. IPPF Principles compatible with the World Bank Policy on IP

17. The Indigenous Peoples Planning Framework for PPAF is based on the following principles laid down in the World Bank Policy 4.10 on Indigenous People:
 - i. Screen at the earliest, in the PPAF's project cycle, to determine whether Indigenous Peoples are present in the sub-project area.
 - ii. Undertake culturally appropriate, gender and intergenerational inclusive social assessment to determine potential direct and indirect short and long term positive and adverse impacts on Indigenous Peoples. Give full consideration to options and preferences of the affected Indigenous People in relation to project benefits and designing of mitigation measures. Identify social and economic benefits for affected Indigenous Peoples that are culturally appropriate and gender and intergenerationally inclusive and develop measures to avoid, minimize, and/or mitigate adverse impacts on Indigenous Peoples.

- iii. Undertake free prior and informed consultations with affected Indigenous Peoples communities both with men and women and other marginalized groups, and concerned Indigenous Peoples organizations to solicit their participation (i) in designing, implementing, and monitoring measures to avoid adverse impacts or, when avoidance is not possible, to minimize, mitigate, or compensate for any adverse effects; and (ii) in tailoring project benefits for affected Indigenous Peoples communities in a culturally appropriate manner.
- iv. Do not undertake commercial development of cultural resources or knowledge or 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 Peoples without obtaining their prior agreement to such development.
- v. Prepare an Indigenous Peoples Plan (IPP), based on the social assessment and draws on indigenous knowledge, in consultation with and active participation of the affected Indigenous Peoples' communities by using qualified and experienced professionals. IPP will include a framework for continued consultation with IP during sub-project implementation; measures to ensure that IP receive culturally appropriate benefits; measures to avoid, minimize or mitigate/compensate adverse impacts; establishing culturally appropriate and gender inclusive grievance redress mechanism, monitoring and evaluation arrangements; and a budget and time bound implementation schedule.
- vi. Disclose a draft Indigenous Peoples Plan, including documentation of the consultation process and results of social impact assessment, in a timely manner before appraisal of a sub-project to the IP communities and other stakeholders. Final approved IPP will also be disclosed to the IP communities and other stakeholders, including the disclosure of progress and monitoring reports during implementation.

1.4. IPPF Objectives

- 18. The overall objective of IPPF is to facilitate compliance with the requirements specified in the World Bank Policy 4.10 on Indigenous People and the Operational Principles provided in Annex III. The broader objective of IPPF is to provide a framework for the designing and implementation sub-projects in a way that fosters full respect for Indigenous Peoples' dignity, human rights, and cultural uniqueness and so that they: (a) receive culturally compatible social and economic benefits; and (b) do not suffer adverse effects during the development process⁵, the specific objectives of this IPPF include:
 - i. To provide policy and legal framework and procedures to plan and manage sub-projects/interventions in Indigenous People areas, in conformity to the World Bank Policy 4.10 on IP as well as the local/national applicable laws and regulations, international laws ratified by the Government of Pakistan and ESMF.
 - ii. Provide guidance to PPAF and its POs for sub-projects/interventions selection, screening and assessment of their social impacts.

- iii. To guide the process of Indigenous Peoples Planning, including socio-economic assessment; and free, prior and informed consultations.
 - iv. Provide guidance to PPAF and its POs on preparation and implementation of Indigenous Peoples Plans (IPPs) for sub-projects/interventions in IP areas.
19. By fulfilling these objectives, the PPAF will ensure
- (i) participation of IPs in selecting community subprojects through informed decision-making
 - (ii) informed participation of IPs in the sub-project planning so that IPs receive culturally compatible social and economic benefits,
 - (iii) that IPs will not be adversely affected by subproject implementation,
 - (iv) that IP actively participate and lead in the design, development, and implementation of community projects
 - (v) that feedback on project implementation, benefits and risks is provided to IP communities.

1.4.1. Scope of IPPF

20. The scope of this IPPF is limited to the PPAF supported activities undertaken by two of its Partner Organizations, i.e., AKRSP and SRSP, in three Kalash Valleys – namely Bamburet, Rumboor and Birir.

1.4.2. Methodology followed for IPPF Preparation

1.4.2.1. Review of Documents

21. First of all, the World Bank Operational Policy 4.10 on Indigenous Peoples was thoroughly reviewed to understand the requirements. Taking into consideration, the operational principles for indigenous peoples planning, the Indigenous Peoples Planning Framework for PPAF has been prepared based on secondary information from internet research, review of the relevant documents of POs, NGOs and government institutions. A review of international instruments was also conducted to understand the recognition and rights of IPs. An analysis of secondary data was conducted to apply the same in the context of Kalash IPs and Pakistan.

1.4.2.2. Field Visits and Stakeholder Consultations

22. Primary data was collected through qualitative and quantitative social assessment methods to generate required information, namely Key Informant Interviews, Focus Group Discussions, and analysis of available data from POs, LSO and government offices. For instance, demographic data was extrapolated based on the 1998 Census data but was further triangulated through discussions with the LSO and community members. The voters list status and legal status were confirmed from the government officials and the development interventions' data was obtained from the POs. In total, 7 FGDs and 10 Key Informant Interviews were conducted in addition to multiple informal discussions with the PO, LSO and government staff.

23. Field observations further helped in obtaining untold information like settlement pattern, infrastructure, sources of livelihood, and natural resource management. Key Informant Interviews in the Kalash Valleys provided an in-depth analysis of issues faced by IPs of Kalash. Gender specific stakeholder consultations were conducted with men and women community members separately as the community did not consider it culturally appropriate to have mixed FGDs. These consultations also included Muslims as well as marginalized members of the Kalash community.
24. Number of key informants in the community, Partner Organizations, Local Support Organization and the government offices were interviewed to get in-depth knowledge about status and issues of and interventions for the Kalash people.
25. Getting accurate estimate of Kalash population was a challenge as different sources quoted varying estimates of the Kalash population. Also, there was lack of consensus on defining a village, hence the number of villages with Kalash people varied from 14 to 17. In order to avoid confusion and having authentic data, names of the villages and the population estimates have been taken from the Population Census 1998. For reaching the estimated population in 2015, the 1998 population figures have been extrapolated.

1.4.2.3. ESMF

26. The IPPF was prepared alongside of ESMF (5th Edition), information about nature and type of sub-projects impacts has been taken from ESMF.
27. A reiterative process of draft development, reviews and revisions was adopted. The final draft has been endorsed by the PPAF management and submitted to WB for clearance.

1.5. A National Overview of Indigenous People in Pakistan

28. The Constitution of Pakistan, 1973 does not recognise Indigenous Peoples – even the word ‘indigenous’ is not found in the Constitution. Hence, there is no particular law to safeguard Indigenous Peoples rights and privileges. However, the tribal people living in various parts of Pakistan have been acknowledged in its Articles 1, and given certain rights and privileges under Article 246 and 247. They have been given political representation in the Parliament under Article 51 and 59. The national and provincial laws can be extended to the Tribal Areas only with the consent of the President of Pakistan. In the absence of any other legal instrument for the Indigenous Peoples, they can be treated under the category of people living in the Tribal Areas.
29. Pakistan has also voted in favour of the UN Declaration on the Rights of Indigenous Peoples, 2007. The Declaration provides for all sorts of rights for the Indigenous Peoples but does not bind the member states to legislate for the rights of Indigenous Peoples; hence is of limited value to the Indigenous as far as practical benefits to them are concerned. This limitation has overshadowed any efforts to provide constitutional and legal protection to these vulnerable communities.

30. Earlier Pakistan had ratified the ILO Convention on Indigenous and Tribal Populations, 1957 however it was later replaced by the ILO Indigenous and Tribal Peoples Convention, 1989 which Pakistan has not yet ratified. Pakistan has signed and ratified some other international human rights instruments, treaties and conventions which are not directly binding towards indigenous and tribal peoples but they can provide basis for their struggle as well as practical guidance to the Government and concerned institutions on indigenous and tribal peoples and their issues.
31. The most important of these conventions is the International Covenant on Civil and Political Rights, 1966 which Pakistan has ratified with reservations on its Article 3 (equality of men and women) and 25 (election to the public posts) as women do not have equal right of testimony and a non-Muslim cannot become President or Prime Minister according to the Constitution of Pakistan. However, Pakistan did not ratify its Optional Protocol. This Covenant does not mention the Indigenous People per se but can be used to provide them relief.
32. Given the lack of legal definition for the indigenous peoples in Pakistan, there have always been varying claims by different societal groups. The term “indigenous peoples” has been confused with that of tribal peoples, and ethnic and religious minorities. In most cases, the identification of indigenous people has been a requirement under the donor-funded projects. At least two indigenous peoples planning frameworks have been drafted under the ADB funded power sector projects, which are quite generic.
33. So far, there is no authentic inventory of indigenous peoples in Pakistan. Any effort aimed at identification of IPs and inventorying across Pakistan needs extensive academic and field research. PPAF is fully committed to identify marginalised groups, including indigenous peoples, in its program areas across Pakistan and will keep on its efforts to identify such groups, especially IPs, early on for developing the relevant IPPFs and IPPs before undertaking any interventions in IPs areas. PPAF has also included a checklist to its PO appraisal and sub-project planning process, which would help early identification of any marginalised groups and Indigenous Peoples if such communities are present in any of the proposed sub-project areas.

1.6. Policy, Legal and Institutional Framework for IPPF

34. Mainly, the IPPF has been guided by (i) local/national laws and regulations on IPs, (ii) the World Bank Policy 4.10 on Indigenous People, (iii) the international Conventions ratified by the Government of Pakistan, and (iv) the Environmental and Social Management Framework (ESMF) of the PPAF-III Project (5th Edition).

1.6.1. National and Local Laws, and Regulations

1.6.1.1 Constitutional of Pakistan

35. The equality of citizens, protection of minority groups and freedom of religion in Pakistanis guaranteed by the Constitution of Pakistan. The constitutional provisions regarding minorities imply religious minorities, but over the years extended to ethnic minorities and indigenous people.

36. Article 2 (A) the Objectives Resolution was passed by the Constituent Assembly of Pakistan in March 1949, and was made a substantive part of the Constitution of Pakistan by the Presidential Order No. 14 of 1985, Art. 2 and Sch. item 2 (with effect from March 2, 1985). It guarantees equality of rights to the minorities saying:
- Wherein the State shall exercise its powers and authority through the chosen representatives of the people; Wherein the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam shall be fully observed;
 - Wherein adequate provision shall be made for the minorities to *[absent in 1985-2010, re-added in 2010] freely* profess and practice their religions and develop their cultures; Wherein the territories now included in or in accession with Pakistan and such other territories as may hereafter be included in or accede to Pakistan shall form a Federation wherein the units will be autonomous with such boundaries and limitations on their powers and authority as may be prescribed;
 - Wherein shall be guaranteed fundamental rights including equality of status, of opportunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to law and public morality; Wherein adequate provisions shall be made to safeguard the legitimate interests of minorities and backward and depressed classes;
37. The 1973 Constitution of Pakistan describes that “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 was made that became part of the Constitution of Pakistan on November 21, 1975, which 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.
38. There are also other beneficial provisions to safeguard and protect minorities in the constitution.

Article 20. Freedom to profess religion and to manage religious institutions: Subject to law, public order and morality: (a) every citizen shall have the right to profess, practice and propagate his religion; and (b) every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.

Article 21. Safeguard against taxation for purposes of any particular religion: No person shall be compelled to pay any special tax the proceeds of which are to be spent on the propagation or maintenance of any religion other than his own.

Article 22. Safeguards as to educational institutions in respect of religion, etc.: (1) No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own. (2) In respect of any religious institution, there shall be no discrimination against any community in the

granting of exemption or concession in relation to taxation. (3) Subject to law: (a) no religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any educational institution maintained wholly by that community or denomination; and (b) no citizen shall be denied admission to any educational institution receiving aid from public revenues on the ground only of race, religion, caste or place of birth. (4) Nothing in this Article shall prevent any public authority from making provision for the advancement.

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.

Article 36. Protection of minorities: The State shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and Provincial services.

1.6.1.2. Executive Order for the Protection of Kalash Communities

39. There was a growing trend in Kalash that outsiders appropriated/mortgaged the prime resources of Kalash, the land and trees at a token price. The federal and provincial government realized the seriousness of this issue and passed an executive order in 1974 issued by the Government of Pakistan to redeem Kalash people's land and tress against mortgages. The Government also provided loans to Kalash communities to recover their land and tress against mortgages. Government legally forbade the purchase of land or any new construction by outsiders. Laws also forbid the forcible conversion of any Kalash" and ban the cutting of trees by outsiders. In response to complaints about abuse by school teachers exclusively Kalash schools have been opened.

1.6.2. International Obligations/Commitments

1.6.2.1. International Labour Organization (ILO) Convention 107 and 169

40. The ILO has been working with Indigenous and tribal people since 1920. 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. This Convention was revised through adoption of Convention no. 169 in 1989, ratified by 20 countries. The revised ILO Convention 169 is certainly a prominent example of international standard-setting for ITP. Pakistan ratified ILO Convention 107, which is still in force in Pakistan as it remains bindings on countries, which have ratified it, but Convention 107 would automatically denounced if once a country ratifies Convention 169. Pakistan reports on its implementation of C. 107 after every 5 years as per its requirements. These conventions provide policy framework for ITP's development. The C. 107 is a valuable tool for protecting and promoting IP's rights. The ILO Committee of Experts examine ITP situation in Pakistan and drawn attention of the Government of Pakistan towards their issues i.e. forced labour, health, human rights abuses and land rights. ILO has been

working with the Government of Pakistan and ITP Partners for the implementation of C. 107 activities. These activities involve awareness raising, training of government and ITP representatives, and capacity building on special needs of ITPs.

1.6.2.2. *United Nations Declaration on the Rights of Indigenous People*

41. UN General Assembly adopted the United Nations Declaration on the Rights of Indigenous People (UNDRIP) on 13 Sep 2007, on the recommendation of human rights council resolution of 29 June 2006. Pakistan also voted in favour of this Declaration along with other 143 countries. As a General Assembly Declaration it is not a legally binding instrument under international law, according to a UN press release, it does "represent the dynamic development of international legal norms and it reflects the commitment of the UN's member states to move in certain directions"; the UN describes it as setting "an important standard for the treatment of indigenous peoples that will undoubtedly be a significant tool towards eliminating human rights violations against the planet's 370 million indigenous people and assisting them in combating discrimination and marginalization."
42. 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". It "prohibits discrimination against indigenous peoples", and it "promotes their full and effective participation in all matters that concern them and their right to remain distinct and to pursue their own visions of economic and social development". The goal of the Declaration is to encourage countries to work alongside indigenous peoples to solve global issues, like development, multicultural democracy and decentralization. According to Article 31, there is a major emphasis that the indigenous peoples will be able to protect their cultural heritage and other aspects of their culture and tradition, which is extremely important in preserving their heritage. The Vienna Declaration and Program of Action had already recommended the elaboration of this Declaration.

1.6.3. *WB Policy on Indigenous Peoples (OP 4.10)*

43. The World Bank Operational Policy 4.10 (Indigenous Peoples), 2013 contributes to the Bank's mission of poverty reduction and sustainable development by ensuring 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 include measures to:
 - a. Avoid potentially adverse effects on the Indigenous Peoples' communities; or
 - b. When avoidance is not feasible, minimize, mitigate, or compensate for such effects.

44. Bank-financed projects are also designed to ensure that the Indigenous Peoples receive social and economic benefits that are culturally appropriate and gender and inter-generationally inclusive. The policy lays down requirements for the projects to be financed by the Bank that affects Indigenous Peoples:
 - i. Screening by the Bank to identify whether Indigenous Peoples are present in, or have collective attachment to, the project area;
 - ii. A social assessment by the borrower;
 - iii. 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;
 - iv. The preparation of an Indigenous Peoples Plan or an Indigenous Peoples Planning Framework
 - v. Disclosure of the draft Indigenous Peoples Plan or draft Indigenous Peoples Planning Framework.
45. PPAF being implementing agency of the World Bank financed Pakistan Poverty Alleviation Fund projects (PPAF-I, PPAF-II and PPAF-III which is under implementation), fully acknowledges the Policy and has thus developed the Indigenous Peoples Planning Framework in conformity to the World Bank Policy 4.10 on IP. An indicative annotated outline for Indigenous Peoples Plan is given in Annex IV.

1.6.4. Organizations Working on Kalash

1.6.4.1. Ministry of Religious Affairs & Inter Faith Harmony

46. The Ministry of Religious Affairs has been working since 1970. In June 2013, Ministry of National Harmony was merged with a larger ministry, the Ministry of Religious Affairs and names as Ministry of Religious Affairs & Inter Faith Harmony. The functions of this ministry regarding minorities include safeguard the rights of minorities, as guaranteed under the constitution; protection of minorities from discrimination; promotion of welfare of minorities; representation in international bodies and conferences regarding minorities rights; international commitments and agreements concerning minorities, and implementation of these agreements.

1.6.4.2. Federal Advisory Council for Minorities Affairs

47. There is also the Federal Advisory Council for Minorities Affairs. This council, which includes all the elected minority representatives in the national and provincial assemblies as well as other prominent members of minority groups, and non-government members, is entrusted with making recommendations on policy issues as well as other specific matters. The decision for the adoption of recommendations and implementation lies with the federal government.

1.6.4.3. Minority Committees at District and Local Level

48. At district level, Minority Committees for each district include representatives of local minorities; the district government authority is in charge of minority issues. Under the Local Bodies system of government, the minority seats are reserved at administrative level from the District Council down to Town Committees and Union Councils. Minority groups may elect representatives to each of these bodies in order to protect their interests in education, health care, and also infrastructure such as roads and irrigation channels.

1.6.4.4. Minority Welfare Fund

49. The federal government had set up a Pakistan Minorities Welfare Fund in 1974 with a sum of two million and in 1982 another five million added to the fund and converted it into a revolving fund. In 1985 a non-lapsable fund for the uplift and welfare of minorities was created with a fund of Rs 20 million and given to the minority representatives in the national assembly for the economically needed families and small-scale infrastructure schemes. In the budget 2014-2015, there are two funds for the welfare of minorities, i.e., (1) Pakistan Minorities Welfare Fund with a deposit of Rs. two million and (2) Special Fund for Welfare & Uplift of Minorities with an allocated budget of 11 million.

1.6.4.5. Kalash Foundation

50. In 1991, the District Chief Administrator formed Kalash Foundation, consists of bureaucrats responsible for Kalash affairs, legislative representatives of the Kalash at both the national and the district level, and two members from Kalash community. The Foundation used to provide textbooks to the school students and health and sanitation facilities to Kalash people. Now this Foundation is inactive.

1.6.4.6. Pakistan Poverty Alleviation Fund

51. The Pakistan Poverty Alleviation Fund (PPAF) represents an innovative model of public private partnership. Incorporated as a not for profit corporate entity, it follows the regulatory requirements of the Securities and Exchange Commission of Pakistan.
52. Sponsored by the Government of Pakistan and funded by the World Bank and other leading agencies and donors PPAF is the lead Apex institution of the country, wholesaling funds to civil society organizations. PPAF forms partnerships on the basis of a rigorous criterion. Before finalizing partnerships, it ensures that the partners have well targeted community outreach programs that are committed to enhancing the economic welfare and income of the disadvantaged people. Benefits accrue directly to the vulnerable through income generation, improved physical and social infrastructure, and training and skill development support.
53. The World Bank's Third Pakistan Poverty Alleviation Fund (PPAF-III) Project was started in 2009. The project aims to build upon PPAF's past experience to improve poverty

outcomes through an approach of consolidation and saturation in targeted areas, a stronger focus on the marginalized groups of the most vulnerable and poorest households including women, and through integrated approaches to livelihood enhancement. To ensure compliance of environmental and social safeguards, the Environmental and Social Management Framework (ESMF) was prepared in 2009, and updated recently (2014) to incorporate safeguards for new interventions and schemes introduced by PPAF.

1.6.4.7. Agha Khan Rural Support Program

54. The Agha Khan Rural Support Programme (AKRSP) was founded in the early 1980s in what is now Gilgit-Baltistan, Pakistan. Created by the Agha Khan Foundation, it worked on agricultural productivity, natural resource management, small-scale infrastructure and forestation. Its purpose was to improve agricultural productivity and raise incomes in a very poor, remote and mountainous part of Pakistan. AKRSP has completed an Ethnographic study on the Kalash people with the help of ICIMOD. More details are available in Annex I.
55. A sister organization of AKRSP within the Agha Khan Development Network, Focus Humanitarian, is also active in Kalash areas focusing on disaster preparedness.

1.6.4.8. Sarhad Rural Support Program

56. Sarhad Rural Support Programme (SRSP) is a non-profit organisation registered under Company's Law, working in Khyber Pakhtunkhwa and parts of FATA. It is an intermediary organization which is based on the rural support programme approach to community empowerment and economic and livelihood development. It was established in 1989 by members of the civil society, enlightened members of the government in their individual capacities, members of the academia, media and training institutions. In 2007 SRSP also initiated a programme for community empowerment and economic development in parts of FATA. In recent years because of its vast outreach in the communities, SRSP has had to play a prominent role in disasters that have hit Khyber Pakhtunkhwa and as a result humanitarian work along with development has become a core competency of the organization. More details are available in Annex I.
57. In addition to PPAF funded activities, SRSP has provided additional classrooms and other amenities like boundary walls to the schools in Kalash areas through KfW funding while it has set up two microhydel power stations (of 200 and 50 kW) with the help of the European Union.

1.6.4.9. Pakistan Red Crescent Society

58. The PRCS has established one Basic Health Unit at Bamburet and a Civil Dispensary at Rumbor to provide health services to Kalash communities. Under the disaster risk reduction programme few protection walls and check dams have been constructed.

1.6.4.10. Greek Volunteers

59. Though not formally incorporated under Pakistan law, the Greek Volunteers have been sponsoring several cultural projects such as temple, women's quarters and schools in the Kalash communities. Additionally, the Government of Greece has established a Heritage Museum in the area to promote the rich cultural heritage of the Kalash people.

1.6.4.11. Helvetas Swiss Inter-cooperation Pakistan

60. Commonly known as Inter-Cooperation, it has implemented some natural resource management projects in Kalash Valleys.

1.6.4.12. Hindu Kush Conservation Association, UK / Kalash Environmental Protection Society (HKCA / KEPS)

61. HKCA (Hindu Kush Conservation Association) is a British Charity (Charity number 1063232) to help the needs of the Kalash and their environment. KEPS (Kalash Environmental Protection Society) is a registered NGO in Pakistan. These were founded by well-known social worker Maureen Lines.
62. The long-term common objectives of both organizations include:
- To protect the environment and conserve the forests
 - To protect cultural heritage
 - To preserve and conserve the indigenous group 'The Kalasha' their culture and to preserve the environment.
 - To provide the medical facilities and improve the quality of life of the people through health awareness-raising campaign.
 - To engage in capacity building of the local people to generate income within the valleys.
 - To seek the registration of the area to become an organic zone and biosphere.
63. Since their inception both have been involved in various activities in the Kalash Valleys from small beginnings with a Medical Project which has now been expanded to health and sanitation projects, tourism and preservation of the old buildings in the valleys to the formation of young Women's society in Birir regarding health education and awareness. They were instrumental in bringing the first TB Training Scheme to Chitral, including the opening of a TB Testing Clinic at Shidi.

1.6.4.13. Kalash People Welfare Society (KPWS)

64. Kalash Welfare is a UK based charity working for the Kalash people of North West Pakistan to help Kalash people with their existing projects. It supports keeping the Kalash culture alive. Recent projects include an online Kalash forum, the private education of a young Kalash boy, a course in IT teaching for a Kalash girl, medicine distribution, and expenses incurred by one off medical emergencies.

1.6.4.14. Ayun and Valleys Development Programme (AVDP)

65. The Ayun and Valleys Development Programme was formed in 2005 as a Local Support Organization and has membership of 108 community organization (including 56 Village Organizations, 31 Women Organizations and 21 Community Support Organizations). It focuses on Community Mobilization, Institutional Development, Gender &c Development, Capacity Building, Resource Mobilization, Infrastructure Development, Micro Enterprises, Culture, Health, Environment, Natural Resource Management, Poverty Alleviation, Youth, Microfinance, and Vocational Training. SO far it has partnered with AKRSP, SDC, RSPN, Greek Embassy, RWEF, CIADP, UNDP, CIADP/Thrive, the Local Government and Hashoo Foundation. Since all three Kalash valleys are located within the Ayun Union Council, AVDP has so far completed the following schemes in the Kalash valleys:

- Public Bathrooms in Balanguru Village
- Drinking water supply schemes in Bruthur and Trakdara Villages
- Irrigation Channel in Shigala Village
- Stairs and pavements in Grum Village
- Sanitation in Kalashgram Village
- Irrigation channel in Chuchu Gol Village
- Dancing place
- Repair of irrigation channels in Baradesh, Shigala, Koldesh, Gumbayak, Dubazh
- Community toilets and bathrooms in Anish Village

1.7. Definition/Criteria for Identifying Indigenous Peoples

66. In Pakistan, the term "ethnic minority" is used to refer to Kalash indigenous peoples. However, for this framework, the World Bank criterion to identify indigenous peoples has been adapted, as per OP 4.10 on Indigenous People. The World Bank Policy on IP states "Because of the varied and changing contexts in which Indigenous Peoples live and because there is no universally accepted definition of "Indigenous Peoples," this policy does not define the term. Indigenous Peoples may be referred to in different countries by such terms as "indigenous ethnic minorities," "aboriginals," "hill tribes," "minority nationalities," "scheduled tribes," or "tribal groups." For 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:
- i. Self-identification as members of a distinct indigenous cultural group and recognition of this identity by others
 - ii. Collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories
 - iii. Customary cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and
 - iv. An indigenous language, often different from the official language of the country or region.

1.7.1.1. Screening for Identifying IP

67. Early in project preparation, the World Bank undertakes a screening to determine whether Indigenous Peoples are present in, or have collective attachment to, the project area. In conducting this screening, the Bank seeks the technical judgment of qualified social scientists with expertise on the social and cultural groups in the project area. The Bank also consults the Indigenous Peoples concerned and the borrower. The Bank may follow the borrower's framework for identification of Indigenous Peoples during project screening, when that framework is consistent with this policy.

1.8. Socioeconomic/Cultural Baseline Information of Kalash

68. In the last census (1998) in Pakistan, the indigenous people of Kalash were included under the tribal people of Chitral Valley. PPAF has been working through its Partner Organizations in Kalash since year 2000 to alleviate poverty of the underprivileged and marginalized communities of Kalash. This Framework will be applicable to the Kalash area as World Bank only recognises the people of Kalash as indigenous peoples in Pakistan as per its Policy 4.10 on Indigenous People.

1.8.1. Kalash – Background and Characteristics

69. There is a popular belief among the Kalash (and many non-Kalash) that they are descendants of Alexander the Great. This theory is based on the fact that Alexander brought with him troops from various parts of his empire when he came to the subcontinent. Some evidence suggests that the Kalash society originated in Syria, with a mixture of influences from other nearby cultures, including Greek. If this is true, they may have migrated from Syria along with Alexander's General Seleucus (Trail, G 1996, p. 373). Strand (2001) also traces a possible history of the Indo-Aryans generally, including the Kalash, from the equestrian tribesmen who originally occupied the area between the Black and Caspian Seas about four thousand years ago, and who migrated as far as South Asia.
70. The Kalash or the Kalash are the only pagan minority residing in 15 villages in three valleys of the Ayun Union Council of Chitral district of the province of Khyber Pakhtunkhwa in Pakistan. They form the smallest minority community in the Islamic Republic of Pakistan. Though the people of Kalash were once in a large number, some estimates of around 200,000, the number has dwindled so much so that only a handful of Kalash people remain. The striking decrease in the population of Kalash pertains to conversion of these pagans to Islam. They are identified as indigenous peoples due to their distinct tribal customs, religion and a unique Kalash language. Currently, these communities residing in Bamburet, Rumboor and Birir valleys form a single culture due to their very similar cultural practices, while Birir being the most traditional one forms a separate culture. The people of Kalash are white skinned with golden brown hair and blue eyes.
71. Kalash people consider themselves indigenous due to their distinct language, folklore, and polytheistic religion; differentiate them from the other communities in the area who

migrated to Chitral at a later time. The community still relies mainly on their indigenous sources of livelihood including livestock, small-scale cultivation and wage labour. However, the community does not have a unique source of livelihood as these traditional occupations are shared with other ethnicities and tribes in the region. The Kalash people have only recently begun to move towards a cash economy, triggered by the influx of tourists in the area. Some members of the community have opened small shops while others are erecting guesthouses to cater to the needs of the tourists. This recent transition to a cash based economy shows that the Kalash are one of the poorest communities of the region as other communities have developed more complex economic systems with links to regional markets.

1.8.2. Kalash Population

72. According to the last census (1998), Kalash people reside in 15 villages of Ayun Union Council. The extrapolated population of Kalash people in 2015 is 3,628 (with 1,729 women). Kalash population constitutes about 15% of the total population of Ayun Union Council (i.e., 24,348) and around 20% of the total extrapolated population of these 15 villages (i.e., 17,994). There are other 556 Kalash people settled in rest of the Chitral District, making the total estimated Kalash population as 4,184. The average household size in these 15 villages is 7.4 with an average population growth rate of 2.49% per annum. 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 hence for the sake of authenticity only the villages acknowledged by the Population Census 1998 have been taken into consideration. The Indigenous Peoples Plans to be developed by the Partner Organizations during planning of their sub-projects will undertake a baseline, which will establish the accurate population of Kalash people in the area. Figure 1 shows composition of Kalash population in Ayun Union Council.

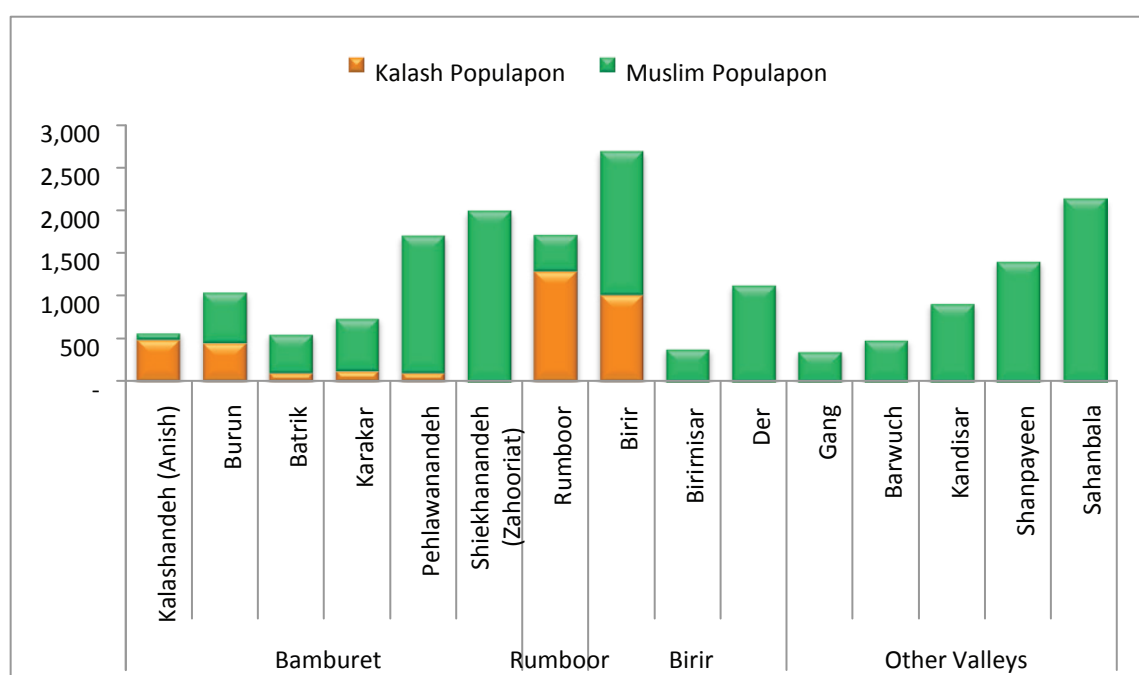


Figure 1: Kalash Population in Chitral District

73. Looking at the available demographic statistics, Kalash are in majority in the villages of Kalashandeh (Anish) and Rumboor, 85% and 75%, respectively. Kalash population ranges from 7% to 44% in the villages of Burun, Birir, Batrik, Karakar and Pehlwanandeh. In the remaining 8 villages, their population is negligible (less than 1%). Once the IPPs for the upcoming sub-projects are developed, more realistic demographic statistics will be available.

	Village	Valley	Muslim Population	Kalash Population	%age of Kalash Population
1	Kalashandeh (Anish)	Bamburet	88	494	84.86%
2	Burun		594	460	43.66%
3	Batrik		451	112	19.95%
4	Karakar		623	129	17.17%
5	Pehlwanandeh		1,609	112	6.53%
6	Shiekhanandeh (Zahooriat)		2,005	2	0.08%
7	Rumboor	Rumboor	437	1,291	74.69%
8	Birir	Birir	1,688	1,016	37.58%
9	Birirnisar		389	2	0.39%
10	Der		1,138	2	0.13%
11	Gang		363	2	0.42%
12	Barwuch		495	2	0.31%
13	Kandisar		921	2	0.16%
14	Shanpayeen		1,413	2	0.11%
15	Sahanbala		2,153	2	0.07%

Table 1: Kalash Population in Chitral District

1.8.3. Social Mobilisation and Decision-Making in Kalash Communities

74. At present, only Village Organizations (VOs) exist in Kalash Valleys but those are currently dormant, i.e., not performing any activity. However, the community has lot of potential and willingness to be involved in development activities. Although these VOs are part of Ayun Valley Development Program (LSO) but VO members seek more meaningful, active and true participation and representation in LSO proceedings. The women inclusion at VO level was found low. During discussions, community mentioned that suggestions are being taken from women before undertaking any developmental work but the input was not obvious.
75. The VOs (existing community institutions) of Kalash valleys need revitalization, along with more women inclusion and contribution to ensure factual representation of marginalized Kalash community.

76. The authority to make decision is primarily a manifestation of socio-economic status of certain community members. The relatively rich community members have greater voice and weight in decision-making. While dispute resolution is mainly assigned to Qazi (see Section 1.8.4), in general the decisions about everyday life are made by elders in the community. The women and young are seldom consulted in decision-making.

1.8.4. *Conflicts and Cohesion among Kalash Communities*

77. In general, the Kalash people live peacefully and are not involved in inter-village conflicts. A Qazi is designated from amongst the community based on his command over the Kalash religion and culture who negotiates and reaches an amicable solution between the conflict parties, be it within the Kalash communities and or with the Sheikhs/Muslims. Some women have also been designated as Qazi. Consultation with the Qazi seems to be the primary (and quite popular) form of conflict management. The main responsibilities of the Qazi are to lead on the religious and cultural activities, and conducting arbitration meetings over domestic and property-related issues.
78. A few examples of the conflicts observed include:
- The Sheikh Community (Kalash who have accepted Islam) is blamed by Kalash community of stealing the livestock of the Kalash and disturbing the graveyards of Kalash (in Bamburet Valley) with the help from Nuristan (Afghanistan) people.
 - Some people from the Ayun UC exploit natural resources of Kalash communities by grazing on their lands and pastures. Several cases of conflict over land ownership were also shared. In such cases (within the Valley), the Kalash take up the case with their Qazi. In some cases, the Kalash involve the police or take up the matter in the local courts. Women in the Rumboor Valley seemed to be well aware of such cases and the options available for conflict resolution.
 - Women in the Rumboor Valley object to the outsiders / tourists taking their pictures and invading their privacy which sometimes leads to resentment and conflict. Women in the Bamburet Valley, however, do not feel the same way. In fact, they take this as an opportunity to sell their merchandise (beads, headgears, clothes) to the tourists and earn an additional income.

1.8.5. *Community Relations and Power Structure*

79. The Kalash is an insulated community and has very little contact with people and institutions outside their immediate areas of residence. The Community has reported pressures from the Muslim majority in their villages and surrounding areas to convert to Islam, both forcefully and through peaceful missions (the Tablighi Jamaat). A key community informant stated that the number of community members who were actually following the indigenous polytheistic religion of the Kalash had decreased from 15,000 persons (a decade ago) to almost one third.
80. The strong wave of Islamisation in the region has decreased the social space for the Kalash whereby the members of the community along with their cultural and religious symbols are frequently targeted by fundamentalists, resulting in destruction and defiling of temples and places of worship in Kalash villages.

81. In addition to religious discrimination, the Kalash people are facing economic oppression from the majority, such as forceful taking over of pastures surrounding the Kalash villages. However, the community does not face systematic exclusion and discrimination at the social level as they freely participate in the social events of the Muslim community.
82. The community's customs and traditions are vulnerable to the increased influence of Islam and modernization. According to a key informant, the Kalash do not have a coded account of their customs and traditions whereby culture and folklore is transferred orally through generations. This oral tradition is threatened by modern education whereby students belonging to the community have started losing interest in their indigenous culture. The surviving expressions of Kalash culture are present in their festivals and rituals which are slowly eroding. A Muslim seminary has been constructed in the immediate vicinity of the Kalash dancing place which has the potential to emerge as a major issue of conflict in the future.
83. However, the participants of the FGDs did not mention any specific communal issues based on difference of faith. Some of the Kalash and recently converted Muslims still have marriage unions intact. The everyday business and interaction has not boundaries based on religion. In fact, many of them reported that their Muslim clansmen try to be helpful in case of any external pressure and conflict.
84. The power structure, within Kalash people and amongst various communal groups living in Kalash valleys, is primarily a function of wealth. Not only, the non-Kalash people, but those among the Kalash who earned wealth due to tourism, government jobs or 'politics of development' exercise power in all spheres of life. The influence of those associated with local and international NGOs is also one aspect of power structure as not only that such individuals were able to make monetary fortunes but also started posing themselves as representatives of the community.
85. Unlike other minorities, the Kalash people are registered as general voters in general voters' lists. Hence, they have no special status as minorities and separate electorate. They are also subject to formal jurisprudence for criminal cases in the courts of law. However, civil and family suits are decided by the courts of law based on Kalash traditions. Most of the Kalash people resolve their conflicts through communal means, rather than approaching courts of law.

1.8.6. Issues and Challenges of Kalash Communities

86. The following issues and challenges were identified during the consultations with the communities and the relevant stakeholders, as well as through field observations:

1.8.6.1. Need for exclusive school system for the Kalash children

87. Although school enrolment is very high (the community claimed close to 100% male and female children were attending school), one of the most critical issues highlighted by the Kalash communities was lack of exclusive school system for the Kalash children. Once the Kalash children qualify the primary schools, there are no exclusive secondary schools in

the Kalash Valleys. Hence, either they have to commute to Ayun UC for completing their education or join the existing government schools where majority of the pupils are Muslims. Although no visible animosity was observed between the Kalash and the Muslims, the Kalash believe that sending their children to schools with the Muslim majority students can compromise their culture and way of life. This is primarily due to the reason that the existing curriculum used in schools includes Islamic Studies as a compulsory subject and almost all the teachers are Muslims. The Islamic teachings and traditions, taught through the text books, directly conflict with some of the most fundamental concepts of the Kalash religion and culture. This has caused discomfort in Kalash communities as some of them attribute this issue as main cause for conversion of Kalash boys and girls to Islam.

88. Also, in Rumboor Valley, the 2010 floods had destroyed the primary school and to this day, the children are studying in make-shift tent arrangements and open roof conditions.

1.8.6.2. Health and Sanitation

89. There is a Basic Health Unit in Bamburet and a dispensary in Rumboor (established by the Red Crescent) with limited availability of medicines which provide free medical advice through paramedics. No doctor is available in these Valleys, hence, in cases of any critical ailment (such as miscarriages) and accidents, the Kalash have to approach the nearest clinic/hospital in Chitral. An average return journey costs up to PKR 3,000 which is a significant amount for any household to bear.
90. In Rumboor Valley, the community raised the issue of unavailability of household toilets and open defecation. Communal toilets have been provided by some project, which were found to be satisfactory by the women at least, but there is need for household level toilets. In Bamburet Valley, toilets are available at the household level. However, the women voiced the need for communal bathing facilities near the riverside where they wash their hair as it is against their culture to wash their hair and clothes in their houses. For this purpose, they go to the riverside at least twice a week but there is no facility available to cater to their special needs, especially in the winters.
91. Though Kalash (in), as per their cultural practices, have not been prone to cleanliness (at personal hygiene as well as the household level), it is changing at least in Bamburet Valley but the stereotyped perception about Kalash's cleanliness still exists. However, in Rumboor Valley, which is perceived to be less exposed to external influences and modernity to a large extent, some of the unhygienic practices and waste mismanagement are still prevalent. According to the key informants, various hygiene campaigns have failed (at least in the Rumboor Valley) simply because NGOs running these campaigns do not take such cultural factors into account.

1.8.6.3. Change of Religion

92. Though Kalash people report visits by the 'Tablighi Jamaat' to preach them for conversion to Islam, they do not feel any pressure from them. Instead, the Kalash community cited three main reasons for their conversion to Islam: educational influence,

love marriages and economic factors (for example, the expenses incurred during Kalash funerals). As such there was no evident hostility perceived between the Kalash and the Sheikhs. Any family member who chose to convert has to move out of their family home and sets up a new house lower down in the Valley (in the case of Bamburet). The Sheikhs can continue to join the Kalash in their festivals, unless specifically excluded from certain festivals and religious activities.

1.8.6.4. Tourism and Development Interventions

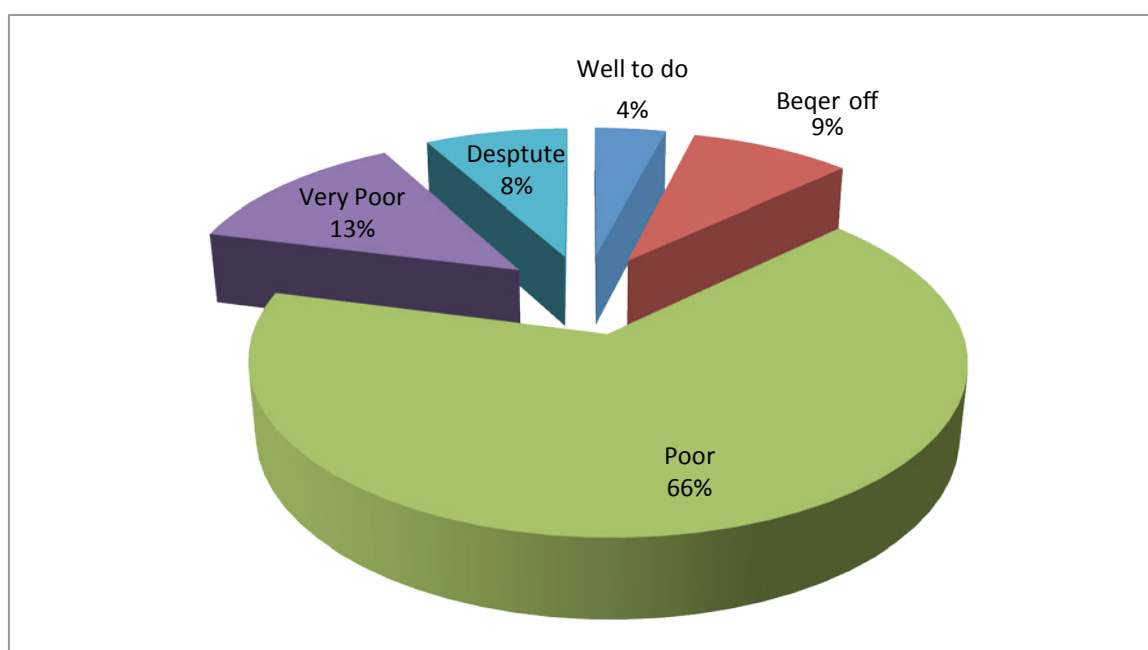
93. The Kalash in the Rumboor Valley do not perceive tourism in a positive light. They feel that they are not directly benefitting from any activity associated with the tourism; rather the Sheikh community is benefitting more from it. In the Bamburet Valley, the Kalash are more open-minded and, though they also claim that the Sheikhs are benefitting more, they agreed that tourism was also benefitting them directly, especially to those who have shops and hotels. All Kalash men and women strongly feel that they deserve more direct benefits from tourism.
94. The unruly behaviour of visitors has offended many residents in Kalash valleys; however, they find themselves helpless being a minority. Influx of tourists, and resultantly of money, has changed the value system; hence nostalgia about the old days is common in the older generation. The biggest of issue is breach of privacy; in response to which the Kalash people, who were not keen on walls, have erected walls and fences around their fields. There have been reported cases of tourists using hidden video cameras at the bathing places for Kalash women, offending the community very strongly; and now the police and the local community is quite vigilant. This breach of privacy has resulted in a localised migration of Kalash peoples from Bamburet Valley, which is more accessible for visitors, to Rumboor and Birir valleys which are relatively less visited.
95. Another dimension is economic exploitation of the Kalash culture. Many hotel owners and some of the shopkeepers are not locals but taking advantage of tourist influx. The Kalash people, being deprived of proper education and poor, could not take full advantage of economic opportunities created by tourism.

1.8.7. Identification of Ultra Poor People/Households in Kalash Communities

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

Well to do	Better off	Poor	Very Poor	Destitute
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

97. On the basis of this categorisation, the following is status of the household wealth ranking:




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

1.9. Gender Analysis

99. Overall, the Kalash are a patriarchal society, with strong male dominance in financial, political and cultural areas. Usually the men control the household finances and take the major family decisions while women spend their personal income on purchasing the raw materials for their clothes and adornments. On the other hand, 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. However, the men do not perceive the women to be bearing the major share of the work and insist that their own role is more prominent in agriculture and livestock-related activities.
100. During the time of their menstrual cycle and pregnancy, the Kalash women are quarantined in separate quarters (baashili) 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 favour of this practice; they perceiving 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. May not be in the past, but currently the quarters are clean and spacious living arrangements where the women seemed satisfied and happy.
101. Another form of vulnerability is of women and girls who are susceptible to impolite and indecent behaviour of tourists as colourful dresses and attire of women and girls are viewed as tourist attraction. They are insisted for photograph without realising their right to privacy and honour.

1.10. Development Activities in Kalash Villages

102. A number of NGOs are currently engaged in activities to improve wellbeing of the Kalash community. The Agha Khan Rural Support Program (AKRSP) and the Sarhad Rural Support Program (SRSP), being supported through PPAF, have played a pivotal role in such development initiatives whereby these organizations have helped in mobilizing and capacity building of the Kalash people. In this regard, both have developed village and women organizations in Kalash villages which are presided over by members of the Kalash community. In order to foster interreligious and interethnic cooperation and coordination, organization members are selected irrespective of their religious or ethnic affiliation.
103. In both valleys, the Kalash people welcome development interventions, especially related to connectivity such as roads, phones/mobiles etc., and feel that the schemes developed so far (as well as those in the pipeline) help them improving their quality of life, and contribute to enhancing their economic and social status. Not a single case was reported where any type of development intervention had any negative impact on the Kalash culture or traditions. These interventions are not considered adversely affecting their customs, language, religion or dress code.



POTENTIAL INTERACTION OF PPAF-III PROJECT

2. POTENTIAL INTERACTIONS OF PPAF-III PROJECT

104. PPAF's interventions directly or indirectly impact indigenous communities and their knowledge systems, practices and values. These impacts can be positive or negative. The positive impacts arise directly from the inputs of a subproject. Since the subprojects are normally small-scale and community based, negative impacts are expected to be minimal. These may include divisiveness among the indigenous community members resulting from inequitable distributions of benefits. It is therefore important that all community activities under the project incorporate processes and procedure for IP participation and consultation, and ensure that the subprojects are community driven. Other negative impacts can be disturbances to cultural or religious places of the community and local grazing or hunting grounds. The indigenous knowledge systems, practices and values of the IP community must be safeguarded during the project and efforts must be taken to ensure that subproject activities are not in conflict with traditional, social and religious values.

2.1. Critical Issues

105. It is evident from the interaction and consultations with the Kalash communities that they have collective relationship with their lands, territories and natural resources. This relationship is intergenerational and critical to the identity, economic sustainability and survival of these Indigenous Peoples as distinct cultural communities. Without access to their lands, territories and resources, the physical and cultural survival of Indigenous Peoples can be threatened. In that regards, at least two particular risks relevant for the type of subprojects supported by PPAF are:
- Indigenous Peoples' rights are recognized in international agreements and for World Bank-supported projects by the Bank's own policy. The planning and implementation process of the PPAF-III subprojects, led by POs, has to identify and recognize these rights to ensure that activities do not adversely affect such rights;
 - Loss of culture and social cohesion – Given Indigenous Peoples' distinct cultures and identities and their frequent marginalization from the surrounding mainstream communities, PPAF interventions may have the risk of imposing changes to or disruption of their culture and social organization, whether inadvertently or not. While these indigenous communities may welcome and seek change, they can be vulnerable when such change is imposed from external and when such change is rushed. Moreover, since many indigenous communities' culture and social organization are intertwined with their land and natural resource use practices, changes to these practices may result in unintended and unexpected changes in culture and social organization which may lead to social disruption and conflicts within and between communities and other stakeholders. This is relevant for all types of subprojects, but particularly for subprojects that aim to change livelihood and natural resource use practices and access and those that create new institutional structures at the local level.

2.2. Positive Potential Impacts of PPAF-III Project Components

Sector of Intervention	Potential Positive Impacts
Social mobilization and institution building	<ul style="list-style-type: none"> IPs will get an opportunity to participate in decision making process and integrate with larger community IPs will have a social platform to voice their issues IPs will benefit from various trainings and awareness sessions
Water Resources Development	<ul style="list-style-type: none"> IPs will have better access to water resources for drinking, general use and agriculture
Technological Innovation	<ul style="list-style-type: none"> IPs will benefit from alternate means of energy generation such as solar, biogas and hydroelectric power
Access/Circulation	<ul style="list-style-type: none"> IPs will benefit from better access to markets, health and education facilities
Wastewater Management	<ul style="list-style-type: none"> IPs will benefit from the construction of latrines, septic tanks and drains, resulting in better sanitation practices and improved health of the community
Social Sector Development	<ul style="list-style-type: none"> IPs will benefit from provision of health and education facilities
Livelihood Asset Transfers and Trainings	<ul style="list-style-type: none"> Members of the IP community will benefit from alternate means of livelihood and vocational trainings
Microfinance	<ul style="list-style-type: none"> Members of the IP community will benefit from microcredit loans to improve enterprise and livelihoods

2.3. Potential Negative Impacts

106. Following are potential adverse impacts of PPAF-III subprojects on IPs along with possible measures to avoid or minimise the same:

Sector of Intervention	Potential Adverse Impacts	Measures to Avoid or Minimize Adverse Impacts
Social mobilization and institution building	<ul style="list-style-type: none"> IPs may not be included in community organizations, or may be inadequately represented in community organizations. Subprojects implemented by the community organizations may run counter to IP traditional practices and customary laws Trainings and awareness sessions imparted by POs may run counter to IP traditional practices and customary laws The subproject may run counter to IP traditional practices, religion and customary laws 	<ul style="list-style-type: none"> All segments of the communities shall be involved in the social mobilisation process. Women social organisation shall be given priority to cover the gender gap. Cultural norms and value system of IPs should be studied thoroughly before planning any interventions. The interventions should be without any bias of religion, race or tribal affinity.

Sector of Intervention	Potential Adverse Impacts	Measures to Avoid or Minimize Adverse Impacts
Water Resources Development	<ul style="list-style-type: none"> • Subproject may not be appropriately designed for the IP community • There may be low participation by the IP community • Inequitable distribution of benefits, e.g. access may be restricted for the IP community, especially women • The subproject may utilize and deny access to resources traditionally utilized by the IP community • The subproject may run counter to IP traditional practices, religion and customary laws 	<ul style="list-style-type: none"> • Cultural norms and value system of IPs should be studied thoroughly before planning any interventions. • The traditional water rights should be studied and honoured to the extent possible. • All right holders should participate in the planning and implementation of the interventions. • Water use needs of all community members, especially women and children, should be catered.
Technological Innovation	<ul style="list-style-type: none"> • Subproject may not be appropriately designed for the IP community • There may be low participation by the IP community • Inequitable distribution of benefits, e.g. access may be restricted for the IP community, especially women • The subproject may utilize and deny access to resources traditionally utilized by the IP community (e.g. in the case of microhydel) • The subproject may run counter to IP traditional practices, religion and customary laws 	<ul style="list-style-type: none"> • Cultural norms and value system of IPs should be studied thoroughly before planning any interventions. • The interventions should not run counter to the traditional patterns of life. • All community members, especially women and children, should participate in the planning of the interventions. • The resource ownership and traditional use patterns should be determined beforehand and should not be affected to the extent possible.
Access/Circulation	<ul style="list-style-type: none"> • Subproject may not be appropriately designed for the IP community • There may be low participation by the IP community • Inequitable distribution of benefits, e.g. access may be restricted for the IP community, especially women • The subproject may deny access to resources traditionally utilized by the IP community • The subproject may run counter to IP traditional practices, religion and customary laws 	<ul style="list-style-type: none"> • Cultural norms and value system of IPs should be studied thoroughly before planning any interventions. • All community members, especially women and children, should participate in the planning of the interventions. • The resource ownership and traditional use patterns should be determined beforehand and should not be affected to the extent possible.

Sector of Intervention	Potential Adverse Impacts	Measures to Avoid or Minimize Adverse Impacts
Wastewater Management	<ul style="list-style-type: none"> • Subproject may not be appropriately designed for the IP community • There may be low participation by the IP community • Inequitable distribution of benefits, e.g. access may be restricted for the IP community, especially women • The subproject may run counter to IP traditional practices, religion and customary laws 	<ul style="list-style-type: none"> • Cultural norms and value system of IPs should be studied thoroughly before planning any interventions. • All community members, especially women and children, should participate in the planning of the interventions. • The resource ownership and traditional use patterns should be determined beforehand and should not be affected to the extent possible.
Social Sector Development	<ul style="list-style-type: none"> • Subproject may not be appropriately designed for the IP community • There may be low participation by the IP community • Inequitable distribution of benefits, e.g. access may be restricted for the IP community, especially women • Syllabi of educational facilities may include material that runs counter to IP traditional practices, religion and customary laws • The subproject may run counter to IP traditional practices, religion and customary laws 	<ul style="list-style-type: none"> • Cultural norms and value system of IPs should be studied thoroughly before planning any interventions. • All community members, especially women and children, should participate in the planning of the interventions. • The resource ownership and traditional use patterns should be determined beforehand and should not be affected to the extent possible. • The educational interventions should not be dogmatic promoting a specific religion, faith or belief and should not create religious disharmony. • The health related interventions should ensure access by all community members, especially women and children.

Sector of Intervention	Potential Adverse Impacts	Measures to Avoid or Minimize Adverse Impacts
Livelihood Asset Transfers and Trainings	<ul style="list-style-type: none"> Newer livelihoods and trainings may result in the IP community to move away from its traditional means of livelihood e.g. handicrafts IPs might be excluded from the selection process to receive asset transfers and trainings Asset transfers such as livestock may result in the loss of traditional pasture lands to the majority community The subproject may run counter to IP traditional practices, religion and customary laws 	<ul style="list-style-type: none"> Cultural norms and value system of IPs should be studied thoroughly before planning any asset transfers or trainings. All community members, especially women and children, should participate in the planning of the interventions. The resource ownership and traditional use patterns should be determined beforehand and should not be affected to the extent possible. The trainings should be accessible for all community members, especially women and children, and should not promote any specific religion, faith or belief.
Microfinance	<ul style="list-style-type: none"> Loan rules and regulations may run counter to IP traditional practices, religion and customary laws IP loan applications may be rejected due to discrimination 	<ul style="list-style-type: none"> Cultural norms and value system of IPs should be studied thoroughly before planning microfinance interventions. The microfinance should be accessible for all community members, especially women and children. The loan applications should be processed on merit.

2.4. Analysis of PPAF-III Interventions/Sub-Projects Risks

107. AKRSP, as PPAF partner organization, has implemented only eight interventions in Rumboor Valley under PPAF-III. No negative impacts or any other associated issues were pointed out by the community during consultations. The access to and benefit from these schemes was reported to be equitable. The communities demanded for similar interventions in other parts of the Kalash communities.

2.5. Barriers to Participation of IPs

108. The community was fully aware of the interventions and did not report any barrier in its participation in planning and/or implementation of the schemes. The future assessment should also be planned and undertaken in a way that all stakeholders, especially women, marginalised and children, are consulted in a free environment, and are informed of the consultative and assessment process well in advance.

A group of children, likely of ethnic minority descent, are sitting on a grassy area. They are wearing traditional clothing, including colorful headbands, beaded necklaces, and patterned shawls or dresses. The children are looking towards the camera with serious expressions. The background shows some outdoor structures and greenery.

STAKEHOLDER CONSULTATION

3. STAKEHOLDER CONSULTATIONS

109. In order to develop this IPPF, seven focus group discussions, 10 key informant interviews and number of informal consultations were held with the Kalash communities and other stakeholders in Bamburet, Rumboor and Birir valleys. Details of consultations conducted with stakeholders are given in Annex V while the male and female focus group discussions with Kalash communities are summarised below.

3.1. Focus Group Consultations

3.1.1. FGD with men in Bamburet Valley

110. Fourteen community members were present in FGD at Bamburet Village with age ranging from 25 to 50 years. They represented Batrick (14 Households), Karakal (70 HH), Borun (75 HH), Anish (70 HH) and Darazgoro (15 HH) villages. The number of family members in each of the household was 16, 13, 14, 10, 09, 09, 08, 06, 08, and 12.
111. Education level was good among the respondents: 1 graduate, 2 SSC and 4 had completed eight years of schooling.
112. Respondents had enough general knowledge, e.g., who is the CM of Khyber Pakhtunkhwa, what is the role of NGOs in Development sector, link between education and employment, livelihood opportunities and their custom and traditions. The respondents were very keen to avail education, health and new livelihood opportunities, and interaction with tourism and NGOs sector. However, majority of respondents mentioned that local NGOs have not prior consulted with the community on projects and sub-projects and no need assessment is carried out.

3.1.2. FGD with women in Bamburet Valley

113. Nine female members participated in the discussion varying between 20 to 35 years of age. Some respondents had formal education, i.e. SSC, middle and even one participant had graduation degree. The responsibilities of female group were in agriculture activities, and small house chores including fetching water, cooking, fuel wood collection and others.
114. All of the focus group members had good information about education and health issues of the area, their culture, religion and customs, and development activities including VO and LSOs.

3.1.3. FGD with men in Rumboor Valley

115. The first Focus Group Discussion (FGD) was conducted with 12 residents of Rumboor Valley who ranged between 20-30 years of age, representing all tribal formations of Kalash community, i.e. Baghaliaye, Dharmasay, Wokakaye, Jarway, Shashakaye, Bhalway and Zhouway.

116. Bhalway tribe has majority in Rumboor Valley, it has 65 households. The family members of each respondent were 16, 21, 30, 12, 16, 19, 40, 7, 12, 6, and 5, respectively. Two of the participants had Bachelor's degree from the Peshawar University, 4 people had Secondary School Certificate (SSC) while rest were uneducated.
117. There was one Government Primary School in Rumboor Valley and one dispensary with limited medicines and first aid services. Section of road was damaged due to floods and rock falling for Rumboor Valley.
118. The respondents had detailed information regarding their customs, uniqueness and other cultural iconicity. They had information regarding surrounding communities; interaction was very common among other groups including Muslims of the area.
119. The respondents also had information about the donors, investments and project implementation in Kalash Valley but they had reservation that local NGOs attract a lot of donors to the Kalash areas but the actual investment is too low as compared to donor interests.

3.1.4. FGD with women in Rumboor

120. Two female Group discussions were organized at Rumboor for eight members. The group was represented between 20 to 35 years of age. Among the members, one female had graduate level academics while 5 female members had SSC, 2 to 3 members were under matriculation. The females had enough information regarding NGOs' work in the area and were also keen for development activities in future. The group responded that they usually involved themselves in agriculture, cattle rearing and crops production activities in Kalash community.

3.1.5. FGD with women in Birir

121. Most of the women are uneducated and do the household chores as well as work in the fields. Major livelihood for men in Birir is cultivation and rearing livestock. Most of the people are very poor, and many times do not have enough food.
122. The community, irrespective of their ethnicity or religion, lives very peacefully and help each other in the time of need. In case of food shortfall, both Muslims and Kalash help each other, especially the neighbours. If there are disputes, they resolve at communal level and if there are serious conflicts, they take their cases to the local courts of law.
123. There are some groups from the Muslim community who try to preach the Kalash community for conversion to Islam but no one pressurises them for forced conversion.
124. The first and foremost problem for women is poor health and non-availability of health services in Birir. There is one Basic Health Unit (BHU) in Birir which is quite far away as the villages are situated in the rough and far off terrain. There is no doctor at the BHU, therefore in the time of emergencies they have to take their patients to Ayun or Chitral, which incurs lots of money, which poor people cannot afford. The patients having serious

problems either expire on the way or develop complications due to non-availability of timely health services and absence of doctor at the BHU. Only a dispenser or LHV is occasionally available at the BHU but not on regular basis. They also cannot diagnose properly and wrong medication adds to the miseries of the people. Tuberculosis (TB), respiratory infections, diarrhoea and skin infections, especially in children, are the common diseases. The pregnant women and new-borns are at high risk of death and other complications because of the non-availability of doctors. As a cultural practice, the women are secluded at Bahshalini, and in case of complications no medical help is available.


125. Children go to school without any gender discrimination. There are 5-6 primary schools in the Birir valley; half of the schools are government run where teachers are Muslims. Rest are Kalash private schools having Kalash teachers, but the fee is unaffordable for most of the Kalash people. Hence most of the children go to government primary schools where teachers teach them Islamiat as one of the subjects. There is a high school and two middle schools in Birir but the long distances discourage children from continuing their education after completion of primary classes. However, some parents send their girls and boys to the distant schools in groups.
126. Water is the most scarce resource, hence the community needs water channel for increasing cultivable land to diversify the livelihoods, and increase income generation and ensure food security. Flash floods are regular feature of area, which often wash away their fields and homes causing heavy economic losses and sometimes of life. Therefore, the community needs a protection bund for the village.

3.1.6. FGD with men in Birir

127. The main issue of the Birir area is poverty due to lack of access and unsafe route. The track further degrades during rains and flash floods interdicting local population to Ayun Valley and Chitral. Floods have eroded large pieces of agricultural land so protective measures are needed. Another issue is open defecation in up streams of Birir as there is no toilet facility in Kalash areas.
128. Forest cover has also reduced as compared to 15 years ago as Kalash community depends on forest for construction, fuel wood and other activities. Local community has developed consensus over conservation of forest, however some people are still involved in cutting of trees for their own uses and commercial sale.
129. Education institutions are available, though on far distances. Kalash people are keen for education without any gender discrimination.

3.2. Recommendations from Stakeholders

Key Issues	Recommendations
Protection of traditional graveyard	Proper fencing and protection is needed to this place as surrounding communities have disturbed the practice by stealing dead bodies' belongings.
Lack of academic institutions and compulsory Islamic syllabus in text books at primary, middle and secondary education system.	Either separate educational institutions or exclusion of all material which has conversion messages from the primary, middle and secondary level books for Kalash school going children. At least one high school should be available for only Kalash students where Kalash culture/religion may be taught instead of Islamic syllabus.
Lack of health facilities in the Kalash valleys	Establishment of proper dispensaries equipped with health staff and medicines.
Conversion to Islam due to economic vulnerability and limited income generation opportunities	Government should allocate quota and reserved seats for Kalash people to increase livelihood opportunities in public and private sector.
Rehabilitation of flood-damaged infrastructure including protective bunds, road and access tracks	The emergency preparedness plan (for Kalash) should be developed on public or private level to estimate the damages and losses of 2010 floods as it has damaged the infrastructure including roads and protective bunds to agriculture lands.
Open defecation around water bodies	NGOs should focus more and more funds by establishing a network and launching a combined project on health & hygiene involving Kalash men and women rather than external staff.
Lack of economic opportunities for Kalash in towns/cities of KP	Grassroots level interventions, e.g., LEP or asset transfers for Kalash people to streamline the economic development of this specific community.
Demarcation of Kalash pastures boundaries	Prying of external and dominant groups can be barred by demarcating Kalash areas for livestock rearing and forest reserves.
Degradation of forest through illegal fuel wood extraction and killing of wildlife	Community based conservation activities (such as trophy hunting) should be introduced to create more and more livelihood opportunities by developing watch and ward system for wild fauna and flora, and provision of new opportunities for communities.
Cultural diversity at risk	Project/incentives for preservation of culture and heritage should be introduced through private sector or INGOs.
Lack of information on development sectors among community members	Prior consultation and accent should be acclaimed among all members of community before any intervention.

A photograph of two women in traditional indigenous clothing sitting outdoors. The woman on the left is wearing a black dress with large orange and green floral patterns, a green and yellow headband, and a green beaded necklace. She is pointing at a notebook held by the woman on the right. The woman on the right is wearing a white blouse with a pink and red floral pattern and a red and white patterned skirt. She is holding a pen and writing in the notebook. They are sitting on the ground in front of a stone wall and green foliage.

PROCEDURE FOR SCREENING AND INDIGENOUS PEOPLES PARTICIPATION

4. PROCEDURE FOR SCREENING AND INDIGENOUS PEOPLES PARTICIPATION

130. In line with the principles and objectives laid out for PPAF's Indigenous Peoples Planning Framework in Sections 1.3-1.4, the following procedures and institutional mechanisms will be put in place to implement the IPPF.

4.1. Screening for Indigenous Peoples

131. Once the proposals for new sub-projects have been received in response to the Call for Proposals by PPAF, the same would be screened by the corresponding IPPF Operational Unit for identification of Indigenous Peoples in the geographical area of the proposed sub-project. The criteria elaborated at Section 1.7 will be used to determine presence of the Indigenous Peoples in the proposed sub-projects geographical areas. The Compliance and Quality Assurance (CQA) Group will be responsible to assist Operational Units for effective application of the criteria and screening. PPAF will also seek the technical judgement of the World Bank social specialist having expertise on the social and cultural groups. The Bank specialist will follow the PPAF's IPPF for identification of Indigenous Peoples during screening, which is consistent with the World Bank Policy on Indigenous People 4.10.
132. Once any Indigenous Peoples have been identified in any of the proposed sub-project area of PPAF-III project, the World Bank OP 14.10 will trigger and IPPF will be applied, and all of its requirements will be strictly complied with by PPAF ESMU and all Operational Units as well as its Partner Organizations. ESMU will identify IPs groups, their population (number and ratio), and their characteristics as compared to the main population in the sub-project influence zone through primary and secondary data/information collection. Meetings will be held with PO(s) and local administration to assess population size of IPs, the sub-groups within them, and the likely impact of the sub-project on each sub-group. The characteristics of Indigenous Peoples mentioned in OP 4.10 will be used as a basis for identification of IPs. Currently only the Kalash communities qualify as IPs in the PPAF sub-project areas. Screening will also be carried out to identify vulnerable people, based on discussions with IPs communities in sub-project areas.
133. The ESMU in close collaboration with concerned Operational Unit and relevant Partner Organization will undertake the social analysis to understand the context of affected IPs communities; conduct free, prior and informed consultations to identify their views, to obtain broader support for the sub-project; and to develop sub-project specific measures to enhance culturally appropriate benefits and avoid or/and mitigate adverse impacts as stipulated in IPPF.

4.1.1. Sub-Project Screening

134. Initial screening of sub-project impacts will be conducted right after identification of a sub-project to determine the impact category as under:
- Category A: subprojects expected to have significant impacts that require assessment to find alternatives;
 - Category B: subprojects expected to have limited impacts that require specific action for IPs to mitigate those impacts; and
 - Category C: subprojects not expected to have impacts on IPs and therefore do not require special provision for IPs.
135. Ideally none of the IP should negatively affect from any of the sub- projects/interventions, but in case of adverse impacts of a proposed sub-project, an Indigenous Peoples Plan will be developed to adequately assess and mitigate adverse impacts on IPs. The Category A sub-projects which can cause long term or irreversible impacts on the environment of IPs and/or cause significant adverse social impacts, will not be financed under PPAF-III. The impacts on IPs will be considered significant if the sub-project positively or negatively:
- i. Affect customary rights of use and access to land and natural resources;
 - ii. Change socio-economic status;
 - iii. Affect cultural and communal integrity;
 - iv. Affect health, education, livelihood and social security status;
 - v. Alter or undermine the recognition of indigenous knowledge;
 - vi. Contributes to conflicts;
 - vii. Results in loss of land/ assets/infrastructure;
 - viii. Results in loss of livelihood; and/or
 - ix. Results in loss of access to sources of income.
136. The possible sub-projects or interventions in the IPs area, having minor to moderate and to high adverse impacts, are provided in Annex VI. In sub-projects with no adverse impacts, in addition to consultations with IPs in the planning and implementation phases of sub-projects to keep IPs communities informed about sub-project activities, the sub-project will also have a mechanism to ensure that they benefit from and are a part of the design and implementation of the sub-project.

4.2. Analysis of Interventions Risks

137. Each of the planned interventions will be analysed for identifying potential (both positive and negative) direct, indirect, cumulative and induced environmental and social impacts on IPs and risks to physical, biological, socioeconomic, and physical cultural resources. It will also involve determining significance and scope of the risks so that potentially adverse environmental impacts and risks are identified and avoided, and if avoidance is not possible, the adverse impacts and risks are minimized. The primary and secondary data will be used to assess the severity of these impacts against baseline data using alternate scenarios and potential positive and negative outcomes.

4.3. Social Assessment

138. The revised ESMF will now be implemented with an additional layer of IPPF principles and based on the findings of sub-projects screening. Partner Organizations, in close liaison with the PPAF ESMU will conduct an environmental assessment and a social assessment before the initiating social mobilization process in areas where IP community are present. Screening of the proposed sub-project according to the standards proposed in ESMF to determine what ESM protocol will have to be applied for the environmental assessment. These assessments will be proportionate to the nature and scale of potential effects of the subproject on Indigenous Peoples. The PPAF will engage a social specialist, having qualification, experience and TOR acceptable to the Bank, for the social assessment. Methods for data collection will observe culturally appropriate norms. The social assessment will include following:
- i. Review of the legal and institutional framework applicable to Indigenous People within the scope of the proposed intervention.
 - ii. Collection of baseline information on demographic, social, cultural, political and ecological characteristics of IP communities, land and territories they have traditionally owned or customarily used or occupied, and the natural resources upon which they depend.
 - iii. Identification of key stakeholders, particularly women and marginalised people within the Indigenous Peoples communities.
 - iv. Adoption of a culturally appropriate process for consulting with IPs at each stage of the project preparation and implementation.
 - v. An assessment of potential direct and indirect, short and long term adverse and positive effects of the sub-project through free, prior and informed consultation with the IPs' communities. It would also include an analysis of the 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.
 - vi. Development of mitigation measures, identified through free, prior, and informed consultation with the affected IP communities, to avoid potential 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.
139. A list of components wise key anticipated positive and negative impacts of PPAF interventions on IPs are provided in the Sections 2.2 and 2.3, respectively. These impacts include temporary and permanent, direct and indirect, short and long term impacts. These impacts will more thoroughly be investigated during the environment assessment and social assessment being undertaken in the IP areas.

4.4. Involuntary Resettlement

140. Although there is no possibility, but in case of land acquisition and/or localized and minor resettlement impacts, due reference will be made to the resettlement plan

including the requirement of broad community support as part of the free, prior and informed consultation process. An inventory survey will be conducted to record the nature and extent of losses of each affected person and/or identification of impact occur collectively on the IPs.

4.5. Strategy for Social Inclusion and Gender Participation

141. A strategy has been developed to ensure inclusion and participation of vulnerable IPs/groups and women in sub-projects cycle:
- Conduct social and gender analysis to identify vulnerable sub-groups among the IPs, especially those at risk of exclusion, identify gender based differences in access to resources to predict how different members of households and vulnerable groups will participate in and be affected/benefitted by sub-projects/ interventions.
 - Develop procedures in the sub-projects to promote their participation;
 - Determine participatory techniques that can help facilitate their involvement (where existing systems of social organization are highly inequitable, new community groups will be created to enable excluded groups to participate);
 - Ensure that POs working with communities have expertise in working with these groups and using participatory techniques;
 - Investigate how local institutions can be made more responsive and inclusive of these groups;
 - Include specific indicators related to these groups in monitoring and evaluation systems, and involve all stakeholders in monitoring and evaluation.

4.5.1. Consultation and Mobilization

142. Sub-projects will be designed to ensure that the vulnerable and marginalized community sub-groups have a voice in decision making, planning, designing and management of sub-projects. Adequate gender inclusive consultations will be conducted with these groups during designing and implementation of sub-projects to enhance the positive benefits of the sub-projects, there will be adequate consultation and participation of indigenous people during the project design and implementation to ensure that the project adequately deals with the needs, priorities and preferences of the Indigenous Peoples particularly marginalized groups of IPs including women, disabled, very poor, women headed households etc. Communities will be mobilized to manage and sustain the sub-projects infrastructure and services so as to encourage ownership of these investments. Access to information will be ensured to enable all community members not only to know their rights, demand for services and hold leaders accountable but also fulfil their duties and responsibilities as sub-projects stakeholders. POs field staff will make concerted efforts for social mobilization and effective participation of vulnerable groups to:
- Identify and prioritize community development needs and opportunities for integration in design of sub-projects;
 - Identify potential positive or negative impacts of sub-projects and help to mitigate;

- Ensure IPs and male and female of vulnerable groups involvement in sub-projects design, implementation, and monitoring; and
- Monitor sub-projects impacts and ensure that the project meets community expectations.

4.5.2. *Sub-Project Identification and Development*

143. During the sub-projects identification and development activities, ESMU will ensure that the POs will make all possible efforts to engage IPs, particularly vulnerable and marginalized groups including women, by undertaking following activities:
- i. IP communities' leader or their representatives will be elected to take responsibility to identify and prioritize sub-project and involve in the preparation of proposal.
 - ii. The checklists having sub-project benefits, and adverse impacts on IPs and potential risks to IP communities, will be used for selecting community interventions/sub-projects propose by POs.
 - iii. IP community groups/leaders and representatives will be regularly consulted to take their opinions, insights, and recommendations that will inform the development of sub-project proposals and design of sub-projects.
 - iv. The process of designing sub-projects is undertaken in a form and manner that is sensitive to and reflects IPs cultural identities, and is in line with the provisions of the IPPF. Likewise, consultations would be undertaken specifically with IP communities at each stage of the sub-project designing and development process, and prior to decisions are made on sub-project proposals, including but not limited to (a) site for sub-projects within IPs areas; (b) use of materials and resources; and (c) inclusion/exclusion of IPs households as beneficiaries, and other concerns affecting IPs.
 - v. Baseline data on indigenous groups are included as part of the socio-economic profile of IPs communities, as require for a subproject proposals.

4.5.3. *Prioritization*

144. In undertaking subproject prioritization activities, POs will ensure the following:
- i. IP leaders and/or their selected representatives determined through customary laws will be included as members of the forum which will prioritize proposed community sub- projects for funding. In homogenous or predominantly IPs, an IP member will be elected to represent the sub-clan/cast. In areas where an IP community straddles many, but where the individual tribes/casts are composed of mixed IPs and non-IPs populations, the team will ensure that an IPs leaders selected by them represent the IPs tribe or community in the community group. This will be in addition to the volunteers selected by the PO during the identification.
 - ii. Leaders and representatives of IPs will be adequately represented in development of prioritization criteria.
 - iii. Criteria on benefits to IPs will be included in ranking of a subproject to be implemented in an IPs area.

4.5.4. Gender Action Plans (GAPs)

145. Gender Action Plans shall be developed for gender mainstreaming, as a part of each IPP, to ensure engagement of socially excluded, vulnerable/marginalised groups including women of Kalash communities in key sub-project activities. In case of under-representation or where needed, separate meetings with marginalized households, including women, shall be organized to discuss subproject proposals prior to the approval of sub-project approval for funding. A mechanism will be laid down in each IPP to ensure gender mainstreaming in sub-projects implementation.

4.6. Consultations with Stakeholders, and Free, Prior and Informed Consultations with IPs

146. A stakeholder analysis will be conducted to identify sub-projects' stakeholders particularly the positively or negatively affected IPs by the sub-project/intervention. Free, prior and informed consultations with potential affected persons and beneficiaries will be carried out including needy communities, potential affectees and other stakeholders. Stakeholder consultations will be carried out through gender specific community meetings, focus group discussions, interviews of key informants and corner meetings to record their views and recommendations for the sub-project preparation. In most cases, this process is best done as part of the social assessment although consultations are likely to continue after its completion. Free, prior, informed, culturally appropriate, gender and intergenerational inclusive consultations will take place with the IPs communities at all stages of the sub-projects from the planning to implementation. The free, prior and informed consultations are explained as under:

Free	Prior	Informed	Consent
No manipulation	None of the following should be undertaken before consent of IPs has been obtained: <ul style="list-style-type: none"> • Authorization or commencement of activities land acquisition • Finalization of development plans. • Specific time requirements of the consultation/consensus process should be set. 	Information to be provided should be accurate.	The consent may be oral or written, but will always involve consultation and participation.
No intimidation		Be in an appropriate language.	The process should be participatory.
No incentives		Include information, when available, on social, economic, environmental and cultural impacts and reasons for proposed activities, duration, affected locality, proposed benefits sharing and legal arrangements and people likely to be involved.	Decision-making should not exclude or marginalize individuals due to gender, ethnicity or other factors.
No coercion		Be in a form that is understandable and that takes into account traditions of the community	

147. The social assessment will ensure that all potential positive and adverse effects of the sub-projects on the IPs are fully understood and accounted for in the project design by POs, keeping in view IPPF guidelines to avoid any adverse effects, or if not possible, then minimize, mitigate or compensate for such effects, as well as ensure that the IPs community receives culturally appropriate benefits of the sub-project. Specific consultations will be carried out with the negatively IPs to identify their needs and preferences for compensation and rehabilitation measures. In this regard the affected persons will be thoroughly informed on the results of the census and impact assessment and their preferences for compensation and other resettlement assistance will be given due consideration. This will include, as appropriate:

- Inform affected indigenous communities about sub-project objectives and activities;
- Discuss and assess possible adverse impacts and ways to avoid or mitigate them;
- Discuss and assess potential project benefits and how these can be enhanced;
- Discuss and assess land and natural resource use and how management of these resources may be enhanced;

- Identify customary rights to land and natural resource use and possible ways of enhancing these;
 - Identify and discuss (potential) conflicts with other communities and how these might be avoided;
 - Elicit and incorporate indigenous knowledge into project design;
 - Facilitate and ascertain the affected communities' broad support to the project; and
 - Develop a strategy for indigenous participation and consultation during project implementation, including monitoring and evaluation.
148. The interests, needs and priorities of vulnerable segments of IPs communities, especially women, young girls and boys, and old people may vary and they may be affected differently. It is important to have in-depth consultations with such vulnerable groups to assess their needs and priorities and nature of their interests in the sub-project. The consultations would be gender and intergenerational inclusive, and consultation process will ensure their participation in decision making at all stages of sub-project. The social mobilization process will focus on inclusion of women, youth, very poor, ethnic minorities and other vulnerable groups in all stages of a sub-project. If such participation would not prove effective, other participatory techniques will be used for consultation and participation such as household level discussions, structured or unstructured interviews, focus group discussions etc.
149. The processes and mechanisms ensuring the active involvement of affected persons and other stakeholders will be detailed in the IPPs, which will include an Appendix with a list of participants, location, date and minutes of consultation meetings. The on-going consultations across sub-project stages will be documented and reported in the Quarterly Progress Reports.

150. A framework for conducting such consultations is given below:

Consultation Stage	Consultation Participants	Consultation Method	Expected Outcome
Social mobilization	Partner Organization, IP community, members of community organizations, other organizations working for IPs	Open meetings and discussions, visit of IP settlements and surroundings	First hand assessment of state of IP community. Inclusion of IP community in community organizations
Preparation of Village Development Plans	Partner Organization, IP community, members of community organizations, other organizations working for IPs	Open meetings and discussions, focus group discussions, PRA exercises, visit of IP settlements and surroundings etc.	Needs assessment of IP community. Identification of schemes in VDP that will equally benefit IP communities
Screening of the proposed sub-projects	Partner Organization, IP community, members of community organizations, other organizations working for IPs	Open meetings and discussions, focus group discussions, visit of proposed sub-project sites, IP settlements etc.	Identification of major impacts, issues and feedback from IP community
Implementation of sub-projects	Partner Organization, IP community, members of community organizations, other organizations working for IPs	Meetings with implementation facilitation and monitoring committees in community organizations	Resolution of issues and effective implementation of Indigenous People Plan
Monitoring and Evaluation	PPAF, Partner Organization, IP community, members of community organizations	Meetings with community organizations and beneficiaries	Identification and resolution of implementation issues, effectiveness of Indigenous People Plan

151. The proponent Partner Organization, in close liaison with the PPAF Institutional Development Unit, will be responsible for organizing free, prior and informed consultations with the potential IP communities ensuring maximum possible participation of the communities. The results of the consultations with stakeholders to assess the possible impacts of sub-projects on the IPs will be documented in the following format:

Key Issues	Recommendations

INDIGENOUS PEOPLE PLANS PREPARATION AND APPROVAL



5. INDIGENOUS PEOPLE PLANS PREPARATION AND APPROVAL

152. Based on the outcome of Social Assessment and consultations, for subprojects where IPs are the sole or overwhelming majority of direct project beneficiaries, and when only positive impacts are identified, a stand-alone Indigenous People Plan (IPP) will not be required. Elements of an IPP (meaningful consultations, information disclosure, and beneficial measures to IPs communities) are included in the overall PPAF's IPPF sub-project cycle and a report of these sub-projects (including an assessment of the benefits accruing to IP communities) will be submitted, as part of the Quarterly Progress Reports, to the World Bank.
153. If a sub-project will cause negative socio-cultural and economic impacts on IPs, it will be mandatory for the PPAF to develop an Indigenous Peoples Plan (IPP). The social assessment and consultations undertaken will provide basis for developing the IPP. 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 IPP will be based on nature, scale and extent of impacts of a sub-project but will include the following as a minimum:
- Description of IPs and their vulnerable groups to be affected by a sub-project, measures to address their needs and concerns, and a summary of proposed sub-project;
 - Detail of participation and consultation process to be followed during implementation;
 - How adverse impacts will be avoided, minimized, mitigated or/and compensated through an agreed upon entitlement matrix;
 - How culturally appropriate benefits will be shared with affected IPs communities within an agreed timeframe;
 - A budget estimate;
 - Culturally appropriate grievance redressal mechanism at both PPAF and the local level;
 - Monitoring and evaluation mechanisms; and
 - A capacity building plan.
154. An IPP will be prepared in a flexible and pragmatic manner, and its level of detail will vary depending on the nature and impacts of a specific sub-project. The IPP includes the following elements, as needed:
- Detail of IPs screening and impact category.
 - Needs, priorities and aspirations of affected IPs.
 - Local social organization, cultural belief, ancestral territory and resource use patterns of affected IPs.
 - Summary of the legal and institutional framework applicable to Indigenous Peoples within the scope of the proposed intervention.
 - Baseline socioeconomic information of the Indigenous Peoples.
 - Summary of the Social Assessment.

- Summary of the results of the free, prior and informed consultation with the IP community during project preparation.
- Framework for ensuring free, prior and informed consultation with the affected IP community during project implementation.
- Potential positive and negative impacts on IPs.
- Action Plan of measures to ensure IP community receives culturally appropriate social and economic benefits from a sub-project and to avoid, minimize, mitigate, or compensate for any adverse effects arising from the project.
- Cost estimates and financing plan for the IPP.
- Procedures to address grievances by the affected IP community arising from the project implementation with procedures of customary dispute resolution and judicial system.
- Mechanisms and benchmarks for monitoring, evaluation and reporting on IPP implementation.
- If required, measures to enhance the capacity of the PPAF, local administration and PO to address IPs issues.

155. The IPP will include following information and benefit for vulnerable groups:

- Number of vulnerable people impacted negatively and by losses from sub-project interventions and the magnitude and nature of these impacts.
- Documentation of consultations with vulnerable groups to ascertain their views about project design and proposed mitigation measures.
- Mechanisms for targeted assistance to these groups, including training and income generation activities.
- Modalities to ensure regular and meaningful consultations with these groups during project preparation and implementation.

5.1. Social Preparation

156. In undertaking Social Preparation activities, the PPAF will ensure the following:

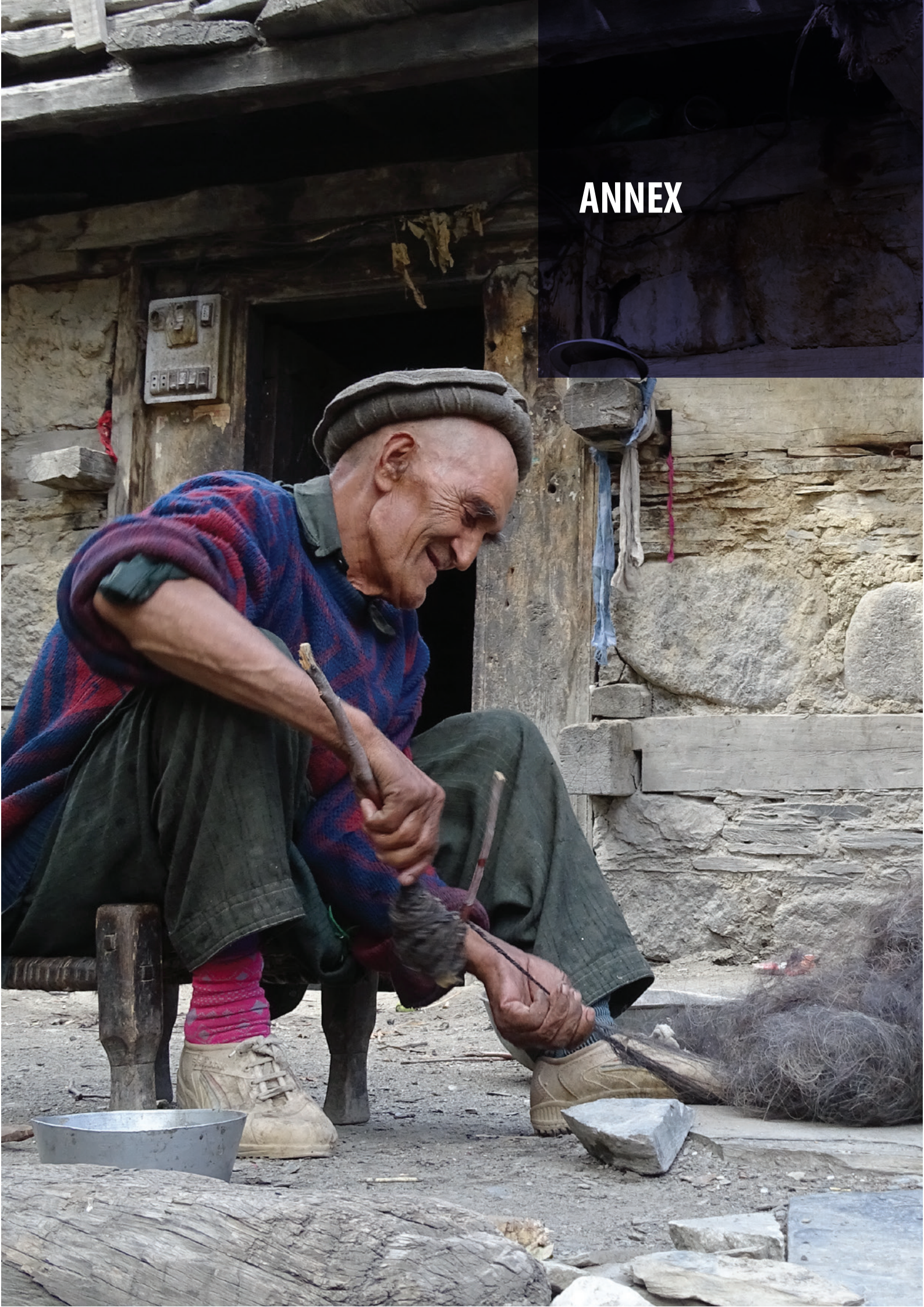
- i. Full engagement and coordination with POs and across all levels of community institutions in all sub-project stages. IP leaders/IP-selected representatives or community organizations will be formed for the participatory situational analysis activities.
- ii. Demographic and other data on the socio-economic situation of IP communities will be gathered by the POs. The data will be used to design activities for IP groups.
- iii. Representatives of Community Organization and POs will actively participate during sub-project implementation.
- iv. Attendance records will be maintained and reported to reflect level of participation of IPs and obtain their feedback to make IPP implementation more effective.

157. An indicative outline of Indigenous People Plan is given in Annex IV. The draft IPP will be shared with the relevant Indigenous Peoples for their consent on the Plan. The Compliance and Quality Assurance Group of PPAF, in collaboration with the respective Operational Unit, will be responsible to prepare an IPP. The final draft of developed IP Plan(s) together with sub- project(s) proposal(s) will be submitted to the World Bank for clearance/approval.

5.2. Disclosure/Access to Information

158. PPAF will disclose draft of IPP to the IPs 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 oral and written. World Bank cleared final IPPs will again be disclosed to the affected IPs communities. Approved IPPs will also publically disclose on the PPAF, POs and the World Bank websites. 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 IPP of a sub-projects will also be made available in the local languages in the offices of the three tiers of community organizations (community, village and Union Council level), and must be present in the main and field offices of the implementing Partner Organizations. PPAF will share details of this disclosure with the World Bank. Electronic versions of the IPPs in English and most commonly known local language(s) will also be placed on the websites of PPAF, Partner Organizations and the World Bank for the general public and interested institutions. At PPAF level, the Compliance and Quality Assurance Group will ensure the disclosure of and access to IPPs in all available forms.
159. 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 subproject 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.

ANNEX



Annex I: PPAF Partner Organizations Working in Kalash Valleys

Aga Khan Rural Support Programme (AKRSP)

The Aga Khan Rural Support Programme (AKRSP) was founded in the early 1980s in what is now Gilgit-Baltistan, Pakistan. Created by the Aga Khan Foundation, it worked on agricultural productivity, natural resource management, small-scale infrastructure and forestation. Its purpose was to improve agricultural productivity and raise incomes in a very poor, remote and mountainous part of Pakistan. Over the years, it was able to refine a number of best practices, among them a bottom up approach that began with the prioritization of development needs by villagers themselves rather than foreign bureaucrats.

Often described as a process of “learning by doing”, the AKRSP approach of working in partnership with communities has made remarkable changes in the lives of the 1.3 million villagers who live in Chitral and Gilgit-Baltistan region. Most of these beneficiaries are widely dispersed across a region covering almost 90,000 square kilometres, an area larger than Ireland. Among many notable achievements have been a significant increase in incomes, the construction of hundreds of bridges, irrigation channels and other small infrastructure projects, the planting of over 30 million trees and reclamation of over 90,000 hectares of degraded land, the mobilization of over 4,500 community organizations and the creation of savings groups which manage over US\$ 8 million.

Perhaps the most impressive achievement has been its pioneering community-based, participatory approach to development. For over 30 years, AKRSP has successfully demonstrated participatory approaches to planning and implementation of micro level development in rural areas, including the mobilization of rural savings and provision of micro-credit; the application of cost-effective methods for building rural infrastructure; natural resource development; institution and capacity building; and successful partnership models for public-private sector initiatives.

The overall goal of the organization is to improve the socio-economic conditions of the people of northern Pakistan by supporting:

- Institutional Development
- Participatory Infrastructure Development (Roads, Irrigation Projects and Microhydel, etc.)
- Natural Resource Management
- Women’s Development
- Rural Financial Intermediation
- Enterprise Development

AKRSP, though primarily active in Gilgit-Baltistan, is working in upper and central Chitral. AKRSP has helped the communities in community infrastructure schemes including microhydel, irrigation channels and farm plantations, access to better seed and agricultural inputs, and value chain development. AKRSP is being supported by SDC, KfW and EU.

It has won a number of awards, including the 2005 Global Development Awards for Most Innovative Development Project and an Ashden Award for Sustainable Energy.

Sarhad Rural Support Programme (SRSP)

Sarhad Rural Support Programme (SRSP) is a non-profit organisation registered under Company's Law, working in Khyber Pakhtunkhwa and parts of FATA. It is an intermediary organization which is based on the rural support programme approach to community empowerment and economic and livelihood development. It was established in 1989 by members of the civil society, enlightened members of the government in their individual capacities, members of the academia, media and training institutions. In 2007 SRSP also initiated a programme for community empowerment and economic development in parts of FATA. In recent years because of its vast outreach in the communities, SRSP has had to play a prominent role in disasters that have hit Khyber Pakhtunkhwa and as a result humanitarian work along with development has become a core competency of the organization.

SRSP has a reasonable presence in different valleys of (mostly southern) Chitral and Swat. Currently it is implementing PEACE initiative funded by EU which includes microhydel, water and sanitation, and community infrastructure components. As value chain development work, SRSP is working on packing and marketing of walnut, pear and honey while it is also supporting nursery development. SRSP has a regional office in Chitral. SRSP is working in number of valleys where it has supported the community in social mobilisation, community infrastructure, NRM and community enterprise development. Currently, it has more than 90 professional staff in its Chitral Regional Office of which about 10% are women.

SRSP and Pakistan Poverty Alleviation Fund (PPAF) have partnered together since 2000 for poverty alleviation and improving quality of life. Under its current programme with PPAF, SRSP is carrying out developmental activities in Seventy Five Union Councils of Peshawar, Charsadda, Kohat, Karak, Mansehra, Battagram, Shangla, Kohistan, Upper Dir and Swat districts in Khyber Pakhtunkhwa divided in priority and non-priority districts.

SRSP has been actively working in developing institutional and technical models for poverty alleviation and sustainable & equitable development along with effort to raise the income and quality of life of poor. Based upon SRSP Social Mobilization Strategy, the project aims at institutional development, improving social services delivery of government, networking and linkages, capacity building and developing community networks for future development.

Using Poverty Score Card survey, categorization of poor and identification of target households is carried out. Identification of livelihood opportunities and its assessment is carried out, Livelihood Investments Plans are developed, and skill trainings are conducted for the vulnerable and poor.

The major components carried out under the PPAF partnership include

- i. Social Mobilization, Community Organizations Formations,
- ii. Human Institutional Building by imparting trainings to Community Members and Community
- iii. Physical Infrastructure development.

Annex II: Footprint of PPAF in Kalash Community

PPAF Community Organizations in Kalash Valleys

S. #	Name of Organization	Type of Organization	Valley	Members
1	Bathet	Village Organization	Rumboor	35
2	Bawuk	Village Organization	Rumboor	40
3	Chet Guru	Village Organization	Rumboor	26
4	Damik Rumboor	Village Organization	Rumboor	15
5	Koldish Gram	Village Organization	Rumboor	24
6	Achologh	Women Organization	Rumboor	-
7	Grum	Women Organization	Rumboor	25
8	Bihal	Village Organization	Birir	28

PPAF Sub-Projects in and around Kalash Valleys

	VO/ClusterName	Village	PO	UC	Sub-Project	Beneficiary HHs	Year of Completion
1	Birir	Birir	AKRSP	Ayun	Road (Valley)	324	2002
2	Gaunooz Bamburet	Brun	AKRSP	Ayun	Protective Works	79	2002
3	Kandisar Bamburet	Bamburet	AKRSP	Ayun	Irrigation Channel	40	2004
4	Achulga	Achulga Rumboor	AKRSP	Ayun	Irrigation Channel	25	2005
5	Kalashgram	Kalashgram	AKRSP	Ayun	Irrigation Channel	53	2005
6	Anish Kalash	Anish	AKRSP	Ayun	Road (Link)	53	2005
7	Saroozjal Bamburet	Saroozjal	AKRSP	Ayun	Bridge (Jeepable)	40	2006
8	KuruBala	Kuru	SRSP	Ayun	Watercourse lining		2006
9	Darkhanandeh Payeen	Darkhanandeh	SRSP	Ayun	Street Pavement and drains	250	2006
10	Kandisar	Kandisar	SRSP	Ayun	Watercourse lining	50	2007

	VO/Cluster Name	Village	PO	UC	Sub-Project	Beneficiary HHs	Year of Completion
11	Tholiandeh	Tholiandeh	SRSP	Ayun	Street Pavement and drains	150	2007
12	Sheikhandeh	Sheikhandeh	SRSP	Ayun	Water Supply	110	2008
13	Anish	Anish	SRSP	Ayun	Water Supply	102	2008
14	Bamburet Payeen	Bamburet Payeen	SRSP	Ayun	Micro hydro	130	2008
15	Junali	Junali	SRSP	Ayun	Street Pavement and drains	190	2008
16	Darkhanandeh Bala	Darkhanandeh	SRSP	Ayun	Water Supply	300	2008
17	Balausht	Balausht	SRSP	Ayun	Water Supply	120	2008
18	Sheikhandeh Rumboor	Sheikhandeh Rumboor	AKRSP	Ayun	Irrigation Channel	60	2008
19	Bron Bamburet	Bron Bamburet	AKRSP	Ayun	Bridge (Jeepable)	99	2008
20	Birir	Birir	AKRSP	Ayun	Hydel Power (Upgrade)	220	2009
21	Behal Birir	Behal Birir	AKRSP	Ayun	Protective Works	32	2009
22	Achulga Rumboor	Achulga Rumboor	AKRSP	Ayun	Irrigation Channel	30	2009
PPAF III							
23	Damik Rumboor	Damik Rumboor	AKRSP	Ayun	Irrigation Channel	15	2011
24	Bathet Rumboor	Bathet Rumboor	AKRSP	Ayun	Protective Works	118	2011
25	Grome Rumboor	Grome Rumboor	AKRSP	Ayun	Water Supply	43	2011
26	Bawuk	Bawuk	AKRSP	Ayun	Irrigation Channel	25	2011
27	Chet Guru	Rumboor	AKRSP	Ayun	Irrigation Channel	22	2011
28	Acholgha Rumboor	Acholgha Rumboor	AKRSP	Ayun	Water Supply	30	2011
29	Koldesh Rumboor	Koldesh Rumboor	AKRSP	Ayun	Protective Works	384	2013
30	Rumboor Welfare CCB	Rumboor	AKRSP	Ayun	Road (Valley)	384	2013

Annex III: Operational Principles of the World Bank Policy 4.10 on Indigenous People

With an overall objective to design and implement projects in a way that fosters full respect for Indigenous Peoples' dignity, human rights, and cultural uniqueness and so that they: (a) receive culturally compatible social and economic benefits; and (b) do not suffer adverse effects during the development process, the World Bank Policy 4.10 on Indigenous People sets forth the following operational principles:

1. Screen early to determine whether Indigenous Peoples are present in, or have collective attachment to, the project area. Indigenous Peoples are identified as possessing the following characteristics in varying degrees: self-identification and recognition of this identity by others; collective attachment to geographically distinct habitats or ancestral territories and to the natural resources in these habitats and territories; presence of distinct customary cultural, economic, social or political institutions; and indigenous language.
2. Undertake free, prior and informed consultation with affected Indigenous Peoples to ascertain their broad community support for projects affecting them and to solicit their participation: (a) in designing, implementing, and monitoring measures to avoid adverse impacts, or, when avoidance is not feasible, to minimize, mitigate, or compensate for such effects; and (b) in tailoring benefits in a culturally appropriate manner.
3. Undertake social assessment or use similar methods to assess potential project impacts, both positive and adverse, on Indigenous Peoples. Give full consideration to options preferred by the affected Indigenous Peoples in the provision of benefits and design of mitigation measures. Identify social and economic benefits for Indigenous Peoples that are culturally appropriate, and gender and inter-generationally inclusive and develop measures to avoid, minimize and/or mitigate adverse impacts on Indigenous Peoples.
4. Where restriction of access of Indigenous Peoples to parks and protected areas is not avoidable, ensure that the affected Indigenous Peoples' communities participate in the design, implementation, monitoring and evaluation of management plans for such parks and protected areas and share equitably in benefits from the parks and protected areas.
5. Put in place an action plan for the legal recognition of customary rights to lands and territories, when the project involves: (a) activities that are contingent on establishing legally recognized rights to lands and territories that Indigenous Peoples traditionally owned, or customarily used or occupied; or (b) the acquisition of such lands.

6. Do not undertake commercial development of cultural resources or knowledge of Indigenous Peoples without obtaining their prior agreement to such development.
7. Prepare an Indigenous Peoples Plan that is based on the social assessment and draws on indigenous knowledge, in consultation with the affected Indigenous Peoples' communities and using qualified professionals. Normally, this plan would include a framework for continued consultation with the affected communities during project implementation; specify measures to ensure that Indigenous Peoples receive culturally appropriate benefits, and identify measures to avoid, minimize, mitigate or compensate for any adverse effects; and include grievance procedures, monitoring and evaluation arrangements, and the budget for implementing the planned measures.
8. Disclose the draft Indigenous Peoples Plan including documentation of the consultation process in a timely manner before appraisal formally begins, in an accessible place and in a form and language that are understandable to key stakeholders.
9. Monitor implementation of the Indigenous Peoples Plan, using experienced social scientists.

Annex IV: Indicative Annotated Outline of IPP

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

Annex V: Details of Stakeholder Consultations

Type/Institution of Stakeholder	Date	Mechanism	Place	Name of Participations
Community members	23-10-2014	FGD with men	Village guest house in Rumboor Valley owned by Kalash person	Yasir Balangor Noor Muhammad Balangor Konsal Khan Balangor Bachazad Akbar Bhutto Salamat Khan Ghazi Muhammad Sher Muhammad Yasing Batroit Mulki Azam Batroit Sherpao Balangor
Community Members	23-10-2014	FGD with women	Kalash dancing place at Rumboor	Easter Other women didn't want to disclosed their names
AKRSP Field Staff	23-10-2014	Key Informant Interview	Rumboor Valley	Jehanzaib (Social Organizer) Younus (Field Engineer) Imtiaz Ahmad (Anthropologist)
Community Members	24-10-2014	FGD with men	Village guest house in Bamburet Valley owned by Kalash person named Yasir	Abdul Aleem Noorul Huq Abdul Jabbar Sherjan Habib Hasrat Zardari Syed Khan Gambaz Khan Yousuf Amir Hussain
Community members	24-10-2014	FGD with women	Meeting place at Bamburet Valley	Women didn't want to disclosed their names
AVDP (Ayun & Valleys Development Program) – LSO	24-10-2014	Mix FGD	UC Ayun	Saifullah Jan (Chairman) Wazirzada (Gen Manager) Najma (Soc Organizer) Javed Ahmad (Soc Organizer) Zartaj Begum (BOD member) Rehmat Elahi (Ex Chairmen) Muhammad Ibrahim (Vice Chairman) Makhdoomudin (Ex-Chairman) Fazal (BOD member)
Religious Leader (Qazi Sahib)	24-10-2014	Key Informant Interview	At Museum, Bamburet Valley	Ostoor

Type/Institution of Stakeholder	Date	Mechanism	Place	Name of Participations
AKRSP Field Staff	24-10-2014	Key Informant Interview	Bamburet Valley	Syed Arif Hussain (Social Organizer) Mansoor Ali Khan (Intern SM Unit)
Museum In-charge	24-10-2014	Key Informant Interview	At Museum, Bamburet Valley	
Community elders	2-4-2015	Key Informant Interview	Telephonically	Gul Feroz Khan Inayat Ullah Obaidullah
Community members	2-5-2015	FGD with women	Meeting place at Birir Valley	Syas Gul Diana Koi Bibi Noor Jehan Sail Bibi Shah Nama Bibitik Asrafia Nusrat Shaeen Tehegoom Fouzia Mani Muberi Sachin Gul (President WO Guru)
Community members	2-5-2015	FGD with men	Meeting place at Birir Valley	Turab Irfan Sharakat Khan Unat Baig Noor Baig Ghulam Essa Zia Sahib Qulchin Wazirzada (Manager-AVDP)
Judiciary	29-5-2015	Key Informant Interview	Telephonically	Muhammad Shoaib Khan

Annex VI: Level of Adverse Impacts of Specific Interventions in IP areas

Sector-wise Specific Interventions	Level of Adverse Impacts			
	None	Low	Moderate	High
Water Resources Development				
Tube Wells – Irrigation in Canal Irrigated Areas		Ü		
Tube Wells – Drinking Water		Ü		
Tube Wells – Irrigation in Dry Areas		Ü		
Hand Pumps		Ü		
Open Well/Dug Well		Ü		
Water Tanks (OH, OG, UG)		Ü		
Drinking Water Supply Scheme (DWSS) – Springs/ Water supply extensions/others			Ü	
Irrigation (Drip/ Sprinkler/ Syphon/ Pipe/ Lift)		Ü		
Watercourse (new, rehabilitation, lining)		Ü		
Water Channels – Mountain Areas (< 2" x 3")			Ü	
Rain Water Harvesting Pond			Ü	
Karezes			Ü	
Check Dam			Ü	
Delay Action Dams			Ü	
Land Levelling (irrigation)			Ü	
Pipe Lining (PVC/ RCC) for DWSS/ Irrigation		Ü		
Technological Innovation				
Desalination plant (for ≤100 Households)		Ü		
Biogas Plant (for ≤100 Households)		Ü		
Solar energy (for ≤100 Households)		Ü		
Wind mills (i.e. coastal areas of Balochistan and Sindh)		Ü		
Microhydel – Less than 1 MW			Ü	
Access/Circulation				
Culverts		Ü		
Street surfacing/lining (brick soiling, concrete or local material)		Ü		
Pipe Lining (PVC/ RCC)		Ü		
Cause ways		Ü		

Access/Circulation				
Retaining wall/ Gabion Wall/ Flood Protection Bund		Ü		
Link roads – plain areas			Ü	
Bridges			Ü	
Link roads- mountain areas			Ü	
Waste Management				
Solid waste management (for ≤100 Households)		Ü		
Sanitation schemes (latrines, T-Chambers, drains, and oxidation pond)		Ü		
Social Sector Development				
School (Construction/ Renovation)		Ü		
School (Adoption/ Management)		Ü		
Basic Health Unit/ dispensary (Construction/ Renovation)		Ü		
Basic Health Unit/dispensary (Adoption/ Management)		Ü		
Livelihood Enhancement and Prevention				
Agriculture/Cropping			Ü	
Livestock/Poultry/Fish Farming		Ü		
Food Processing/Production			Ü	
Handicrafts/Cottage Industry			Ü	
Micro-enterprise			Ü	
Workshops/Technicians			Ü	
Selection Criteria for Type of Trainings and Institutes	Ü			
Microfinance				
Guidelines for Microfinance Interventions	Ü			
Integrated Projects				
Integrated Area Up gradation Program (IAUP)			Ü	
Drought Mitigation & Preparedness Program (DMPP)			Ü	
Integrated Infrastructure Up gradation Program (IIUP)			Ü	
Integrated Water Efficient Irrigation Program (IWEIP)			Ü	
Integrated Renewable Energy Program (IREP)		Ü		
Other Projects				
Natural Resource Management (NRM) project			Ü	
Security lights		Ü		
Jetty			Ü	



عشق، علم، عمل — پی پی اے ایف کی بنیادی اقدار اور اس کے کام کی اصل روح ہیں

The emblem denotes three words: Ishq, Ilm, Aml meaning profound love, knowledge and action the core values of PPAF.



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