KHYBER PAKHTUNKHWA INTEGRATED TOURISM DEVELOPMENT PROJECT

INDIGENOUS PEOPLES PLANNING FRAMEWORK

May 2019

Clearance Code: 3979/11/M/30/(18)

List of Abbreviations

ADB	Asian Development Bank
AKRSP	Aga Khan Rural Support Program
AVDP	Ayun and Valleys Development Program
BHU	Basic Health Unit
DC	Deputy Commissioner
DoT	Department of Tourism
ERKF	Economic Revitalization of KP and FATA
ESMF	Environmental and Social Management Framework
ESMU	Environmental and Social Management Unit
FATA	Federally Administrated Tribal Areas
FGD	Focus Group Discussion
GAP	Gender Action Plan
GOKP	Government of Khyber Pakhtunkhwa
GRC	Grievance Redressal Committee
GRM	Grievance Redressal Mechanism
HKCA	Hindu Kush Conservation Association
ICIMOD	International Center for Integrated Mountain Development
IDA	International Development Association
ILO	International Labor Organization
IP	Indigenous People
ITZ	Integrated Tourism Zone
IPP	Indigenous Peoples Plan
IPPF	Indigenous People Planning Framework
ITP	Indigenous and Tribal People
KEPS	Kalash Environmental Protection Society
KP	Khyber Pakhtunkhwa
KPWS	Kalash People Welfare Society
KW	Kilo Watt
LSO	Local Support Organization
M&E	Monitoring and Evaluation
NGO	Non-Government Organization
NOC	No Objection Certificate
PD	Project Director
PIU	Project Implementation Unit
PMU	Project Management Unit
PPAF	Pakistan Poverty Alleviation Fund
PRCS	Pakistan Red Crescent Society
ROW	Right of Way
RPF	Resettlement Policy Framework
RSPN	Rural Support Programs Network
SDC	Swiss Development Corporation
SRSP	Sarhad Rural Support Program
ToR	Terms of Reference
TPV	Third-Party Validation

UN   United Nation
UNDP   United Nations Development Program
UNDRIP   United Nations Declaration on the Rights of Indigenous People
VC   Village Council
VO   Village Organization
WB   World Bank

Glossary

Ancestral Domain	Ancestral domain or ancestral lands refer to the lands, territories and resources of indigenous peoples.
Ancestral Land	Land occupied, possessed and utilized by individuals, families and clans who are members of the IPs since time immemorial, by themselves or through their predecessors-in-interest.
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.
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.
Empowerment	A process that enables people to make their choices, have a say in decisions that affect them, initiate actions for development, cause change of attitude and enhance increased consciousness of equal access to and control of resources and services so as to take charge of development opportunities.
Free, Prior and Informed 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.
	The aim of Free Prior Informed Consent (FPIC) is to establish bottom up participation and consultation of an Indigenous Population prior to the beginning of a development on ancestral land or using resources within the Indigenous Population's territory, to fully identify their views and ascertain their broad community support for the project;
Gender	The social and cultural construct of the roles, responsibilities, attributes, opportunities, privileges, status, access to and control over resources as well as benefits between men and women, boys and girls in a given society.
Human Rights	Inherent, inalienable and indispensable entitlements that protect every person from abuse and deprivation.
Indigenous People	A group of people or homogenous societies who has historical continuity with precolonial or pre-settler societies; a strong link to territories and surrounding natural resources; a distinct social, economic, or political system; a distinct language, culture and beliefs; individuals that form non-dominant groups of society and

	those that resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.
Islamization	Process of a society's shift towards Islam.
Marginalized groups	Persons or groups of persons deprived of opportunities for living a respectable and reasonable life as provided for in the Constitution of Pakistan.
Project	Khyber Pakhtunkhwa Integrated Tourism Development Project
Protected Area	Identified portions of land and water set aside by reasons of their unique physical and biological significance, managed to enhance biological diversity and protected against destructive human exploitation.
Qazi	A member of Kalash community who is appointed by the community to take decisions and resolve local conflicts.
Sheikhs	Kalash who convert to Islam.

Table of Contents

Executive Summary

1. Introduction

The World Bank (WB) and Government of Khyber Pakhtunkhwa (GoKP) are collaborating for the province's economic development by initiating Economic Revitalization of KP and FATA (ERKF) project. To build upon the initial support to Department of Tourism (DoT), the WB and GoKP are developing the **Khyber Pakhtunkhwa Integrated Tourism Development Project** using International Development Association (IDA) resources.

The project involves several activities that aim at development of tourism in project sites and consists of four components which are as follows:

i. Sector Enablement and Tourism Entrepreneurship;
ii. Infrastructure Planning and Development;
iii. Project Management and Capacity Building; and
iv. Contingent Emergency Response Component

The project may have interventions in Kalash valley in Chitral district of Khyber Pakhtunkhwa (KP) province for tourism enhancement. These may include development of rest area/s along Ayun-Kalash valley roads, development of hiking trails/tracks, enterprise development, support to festivals, etc. The Kalash are recognized as Indigenous Peoples under WB Operational Policy OP 4.10. This policy requires that Bank-financed projects do not cause adverse impacts on/for Indigenous People (IP) and when avoidance is not possible, to minimize, mitigate and/or compensate for such impacts. Its aim is to promote sustainable development benefits and opportunities for IPs in a manner that is accessible, culturally appropriate and inclusive.

Pakistan Poverty Alleviation Fund (PPAF), under World Bank funded PPAF-III project has already worked in Kalash valley. PPAF developed an Indigenous People Planning Framework (IPPF) for the protection and safeguarding of Kalash community. The IPPF prepared by PPAF is being updated for the interventions to be undertaken in Kalash area under this project. The World Bank Operational Policy 4.10 on Indigenous Peoples was thoroughly reviewed to understand its requirements. Secondary information from internet research, review of the relevant documents of NGOs and government institutions was also undertaken, as was a review of international instruments to understand the recognition and rights of IPs.

World Bank Policy 4.10 on Indigenous Peoples is triggered when a project/sub-project either positively or negatively and directly or indirectly affects 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. The size, scale and nature of the sub-projects under this project and their impacts is not known at this stage therefore an IPPF has been prepared so as to facilitate compliance with the requirements specified in the World Bank Policy 4.10 on Indigenous Peoples.

In Pakistan, the term "ethnic minority" is used to refer to 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 scope of this IPPF is limited to the project supported activities undertaken with the financing of The World Bank, in three Kalash Valleys - namely Bamburet, Rumbur and Birir.

2. National Overview of Indigenous People in Pakistan

The Constitution of Pakistan, 1973 and the country legal system does not recognize Indigenous Peoples. However, there are a few constitutional and legal provisions for tribal people living in various parts of Pakistan. Pakistan has 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. 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.

3.   WB Policy on Indigenous Peoples OP 4.10

Bank-financed projects are 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. These require:

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; and
v.   Disclosure of the draft Indigenous Peoples Plan or draft Indigenous Peoples Planning Framework.

Institutional Framework for IPPF and Organizations Working for IPs

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, and (iii) the international Conventions ratified by the Government of Pakistan. 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 the case of Kalash, United Nations Educational, Scientific and Cultural Organization (UNESCO), 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 Program, and PPAF and its partner organizations such as AKRSP and SRSP have been active for community-led development of Kalash people.

Definition/Criteria for Identifying Indigenous Peoples
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.

4.   Project Description and Impact Assessment

The project aims to enhance under-utilized potential of KP's tourism sector for generating income and revenues, by providing an enhanced tourism experience to domestic and international tourists, while focusing on preservation of environment, culture and heritage.

The project development objective (PDO) is to enhance the competitiveness, diversity and inclusiveness of KP as a tourism destination. The project investments will focus initially on four geographic areas; (i) Chitral; (ii) Naran; (iii) Kalam; and (iv) Galiyat.

The project activities are divided into four components. The first component aims to improve tourism system functions such as the enabling (policy and regulatory) environment and tourism entrepreneurship. The second component aims to plan and implement infrastructure development activities specific to the identified tourist locations. The third component will support relevant GoKP departments and project implementation entities (IEs) by building their capacity for effective project management and environmental conservation. The fourth component will receive allocations from other components only in the event of an unforeseen natural disaster. The allocations to these components could change during the implementation, depending upon the performance, sector demand and market dynamics.

Development activities in Kalash valley may include the following:

- Construction of tourist information and rest areas along Kalash valley route;
- Development of hiking trails/tracks in Kalash valley; and
- Enterprise development

The subprojects are envisaged to cause minimal to moderate reversible negative impacts during their implementation and mitigation measures will be implemented.

Institutional and Implementation Arrangements

The implementation arrangements for the project will include an overarching Project Steering Committee (PSC); two IEs and implementation partners, such as GoKP's Planning and Development (P&D), Local Government and Rural Development (LGRD), and Environment departments, and local development authorities (GDA and Kaghan Development Authority (KgDA)).

Project Implementing Entities: The project will be implemented through two IEs; i.e. the PMUs, each at DoT (Peshawar) and C&W (Peshawar). The DoT PMU is responsible for the completion of activities that fall within the mandate of DoT, including planning, business registration and licensing, data collection, monitoring and investors' facilitation in collaboration with the PPP Cell, and Federal and KP BoIs. It will be headed by a Project Director who will report to the Secretary of DoT. The Project Director will have all fiduciary, approving authority/powers. The staff of the PMU will be trained in relevant fields by the WBG to ensure compliance with polices.

The C&W-PMU will be established within the head office of C&W in Peshawar. It will undertake the implementation of all engineering and infrastructure development activities identified under the components 1 and 2, site development at tourist destinations and public facilities for the tourists. The PMUs will be further strengthened through relevant staffing and logistics. The engineers will be employed on a regional basis to match the jurisdiction of associated works contracts at various project locations.

5.   Socioeconomic/Cultural Baseline Information of Kalash Valley

The Kalash or the Kalasha 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. They are identified as indigenous peoples due to their distinct tribal customs, religion, a unique Kalash language and an attachment to land. Currently, these communities reside in Bamburet, Rumbur and Birir valleys of Ayun UC, though some also live in Chitral city and other cities of Pakistan for education and employment purposes.

Kalash Valley is situated in the west of district Chitral bordering Afghanistan in the mountain range of Hindu Kush. The elevation of Kalash Valley is over 2100 meter of mean sea level. Three main river tributaries pass through Kalash valley including Bamburet River, Rumbur River and Birir river. These three river tributaries ultimately fall into Chitral River.

According to 2017 census report Ayun UC has 27 villages with total population of 28,182 individuals and 3,983 households with average household size of 7.07 persons. Kalash population lives in 15 villages of Ayun UC with total population of 4,100 (2013)[1], which is 14.5% of the total population of Ayun. Kalash are not a majority in all 15 villages therefore in non-Kalash majority villages a mixed community development plan will be prepared.

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 parties to a dispute. The Kalash used to be an isolated community who had limited contact with people and institutions outside their immediate areas of residence, but this is changing due to tourist influx. They have religious and cultural affiliation to their ancestral lands. They utilize their land for agriculture and grazing their animals. A portion of their land is allocated for their traditional graveyards.

6.   Stakeholder Consultations

The major project stakeholders are Kalash and Muslim community present in the Valley. Village councils and local government are secondary stakeholders. Key informant interviews and number of informal consultations were held with the Kalash communities and other stakeholders in Bamburet, Rumbur and Birir valleys, for updating the IPPF. Based on WB OP 4.10 requirement that consultations be held that are free, prior and informed, consultations were held with the Kalash community.

The major issues and challenges which were identified during the consultations with the communities and the relevant stakeholders, as well as through field observations were the need for Kalash-only schools where their religion and culture can be taught, health, education and sanitation services, a proper water supply scheme, pressure to change religion, adverse impacts of tourism influx, and the need for appropriate development interventions. The Kalash welcome tourism as its good for the economy, however they have reservations regarding lack of privacy (for example photos must not be taken without consent) and respect for their traditions.

They also raised the need for a handicraft center to improve local crafts and preserve skills, land for graveyard should be allocated, and that the Afghan border to be sealed and their security be guaranteed.

IPPF Principles compatible with the World Bank Policy on IP

The Indigenous Peoples Planning Framework is based on the following principles laid down in the World Bank Policy 4.10 on Indigenous People:

   i.   Screen at the earliest 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 inter-generationally 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

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[1] 2013 census report of CIADP/ AVDP/ KPDN, Local Census Organization, Statistics Division (http://www.pbs.gov.pk/)

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.

7.   Procedure for Screening and Indigenous Peoples Participation

The World Bank has undertaken a screening of the project area of intervention and confirmed the presence of indigenous people as required by the Operational Policy on Indigenous People. Once the proposals for new sub-projects under the project have been received and prior to their implementation, the implementing agency will complete environmental and social screening which will include questions on the presence of IPs. Technical input will be provided by World Bank to determine whether or not the screening has been done appropriately.

Once the scale of Indigenous Peoples have been identified in any of the proposed sub-project area, the World Bank OP 4.10 will trigger and IPPF will be applied, and all of its requirements will be strictly complied with by PMU.

As per WB Policy 4.10, 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: sub-projects expected to have significant impacts that require assessment to find alternatives. These will not be considered under the Project;
- Category B: sub-projects expected to have limited impacts that require specific action for IPs to mitigate those impacts; and
- Category C: sub-projects not expected to have impacts on IPs and therefore do not require special provision for IPs.

8.   Indigenous Peoples Plan Preparation and Approval

Any sub-project in the Kalash valley will require an Indigenous Peoples Plan (IPP). A social assessment will be carried out by the borrower and consultations undertaken to provide basis for developing the IPP. The draft IPP will be disclosed 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 orally and in writing by translating into national/local language.

9.   IPPF Implementation

The Project implementing agency, whether DoT or C&W, responsible for the particular sub-project in Kalash areas will be responsible for implementation of the Indigenous Peoples Planning Framework through its own Project Management Unit (PMU). At pre-implementation

stage, an Implementation Plan (IP) will be prepared by the respective PMU as part of the IP Planning process, in coordination with the World Bank.

Indigenous Peoples may raise a grievance about any issues covered in this IPPF or/and IPPs during sub-project designing and implementation. The grievances will be resolved by a grievance mechanism which is culturally appropriate and gender inclusive. Affected communities will be informed about Grievance Redress Mechanism (GRM). IPs will be involved in decision making process and their consent will be sought at every stage.

DoT will conduct monitoring and evaluation of this IPPF and IPP of each sub-project by establishing a monitoring and evaluation mechanism. DoT will establish a schedule for implementation of IPPs taking into account the sub-projects implementation schedules.

The total implementation budget of the IPPF has been estimated to be Rs. **13,700,000/-**

The IPPF was disclosed to Kalash community in accordance with their customary practices, in Bamburet dated 28-01-2019 at 1300 hrs and was also disclosed on the website of C&W.

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SECTION 1

INTRODUCTION

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1.1   Khyber Pakhtunkhwa Integrated Tourism Development Project

In recent years, largely due to increased security and improved accessibility, the tourism sector in KP has experienced substantial growth. Around 1.2 million domestic tourists and thousands of international tourists visiting KP annually and generated over $120 million in direct revenue[2]. It is expected that this trend will continue, bringing more tourists and investment to the province. Recognizing the high potential for tourism to contribute to economic growth, the Government of Khyber Pakhtunkhwa (GOKP) has prioritized the development of this sector and developed a Tourism Policy in 2015. This development presents both challenges and opportunities. Where increased tourism activity presents an opportunity for poverty reduction through economic growth, enterprise development, and job creation, with particular involvement of local communities among women and rural poor, it also increases environmental and social challenges as an outcome of population influx.

The WB and the GoKP are collaborating in the province's economic development since year 2010 through the KP/FATA/Balochistan Multi Donor Trust Fund (MDTF). Some resources under the Additional Financing (AF) of Economic Revitalization of KP and FATA (ERKF), have been allocated to support competitiveness of KP's tourism sector. To build upon the initial support to DoT and the sector, the WB and GOKP are developing the Khyber Pakhtunkhwa Integrated Tourism Development Project using International Development Association (IDA) resources. In addition, GOKP is investing funds from ADP in several activities for developing the tourism sector. The additional financing will complement those activities by supporting the tourism sector[3].

The project involves several activities that aim at development of tourism in project sites and consists of four components which are as follows:

i.   Tourism Sector & Tourism Value Chains
ii.   Infrastructure Development
iii.   Institution Building for Destination Management and Implementation of Regulatory Reforms
iv.   Project Management

The project may have some interventions in Kalash Valley for tourism enhancement. This may include development of rest area along Ayun-Kalash valley road, infrastructure development and enterprise development, etc. As the development intervention may have some impacts on the Kalash People (which are considered indigenous), therefore, as per World Bank Policies, their rights, identity and culture have to be protected from any negative impacts of the project. To implement the project, two Project Management Units (PMUs) under DoT and Communication and Works (C&W) Department have been created.

Pakistan Poverty Alleviation Fund (PPAF), under World Bank funded PPAF-III project has already worked in Kalash valley. PPAF developed an Indigenous People Planning Framework (IPPF) in 2015 to guide its work with the Kalash community as per World Bank policy requirements. The IPPF prepared by PPAF has been updated for the interventions to be undertaken in Kalash valley.

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[2] Khyber Pakhtunkhwa Integrated Tourism Development Project, Technical Note, May 2018
[3] Project Appraisal Document ERKF

1.2   Application of World Bank Safeguard Policies

The World Bank funded projects and activities are governed by Operational Policies including social and environmental policies, which are designed to ensure that the projects are economically, financially, socially and environmentally sustainable.

1.2.1   World Bank Policy on Indigenous Peoples

The World Bank Policy 4.10 on Indigenous People[4] 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.

The sub-project interventions i.e. their sites, scale and nature are unknown at this stage. Given the expected short and long-term benefits, and possible positive and adverse impacts of sub-projects on IPs, an IPPF is deemed necessary and thus prepared. The PMUs are required to prepare Indigenous People Plans (IPPs) for each of the sub-projects, prior to   implementation. Given the substantial presence of Muslim community in some villages of the Kalash valley, a Mixed Community Development Plan can also be prepared, if required.

1.2.2   IPPF Principles

The Indigenous Peoples Planning Framework for a project 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 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;

iii.   Give full consideration to options and preferences of the affected Indigenous Peoples in relation to project benefits and designing of mitigation measures;

iv.   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 (a) 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 (b) in tailoring project benefits for affected Indigenous Peoples communities in a culturally appropriate manner;

v.   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;

vi.   Prepare an Indigenous Peoples Plan (IPP) or a Mixed Community Development Plan, based on the social assessment and population assessment of the area and draw 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; and

vii.   Disclose draft IPPF and IPP 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

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[4] The World Bank Operations Manual OP 4.10: Indigenous Peoples, 2013 (http://go.worldbank.org/6L01FZTD20).

to the IP communities and other stakeholders, including the disclosure of progress and monitoring reports during implementation.

1.3 Definition/Criteria for Identifying Indigenous Peoples

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. Kalash are the only IP group recognized as IPs under OP 4.10 by the World Bank.

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:

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

1.3.1 Screening for Identifying IP

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 OP 4.10.

1.4 A National Overview of Indigenous People in Pakistan

Pakistan has voted in favor of the UN Declaration on the Rights of Indigenous Peoples, 2007. The Declaration provides framework for the survival, dignity and well-being of Indigenous Peoples but does not bind the member states to legislate for the rights of Indigenous Peoples; hence it is of limited value to the Indigenous Peoples 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.

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 other international human rights instruments, treaties and conventions which are not directly binding towards indigenous peoples and tribal peoples but they can provide a basis for their protection and well-being as well as practical guidance to the Government and concerned institutions on indigenous and tribal peoples and their issues.

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 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. Moreover, Pakistan did not ratify its Optional Protocol. This Covenant does not mention the Indigenous People as such but can be used to provide them relief.

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. Indigenous peoples planning frameworks have also been drafted under the ADB funded power sector projects.

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.

1.5   Rationale for Preparation of IPPF for Kalash Community

The Indigenous Kalash people live in three remote mountain valleys named Bamburet, Rumbur 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.

In 1998 census report, the population of Kalasha religion is not mentioned separately unlike rest of the religions including Muslims, Hindus, Christians and Ahmadis. However there is a category of 'Others' which represents different religions including Kalasha. As of 1998 census report, the 'Others' population is 2768.

The census report of 2017 has not been published yet however the preliminary findings of the census are available on the website of Pakistan Bureau of Statistics. According to 2017 census findings, Ayun UC has 27 villages with total population of 28,182 individuals and 3,983 households with average household size of 7.07 persons[5].

AVDP has reported that Kalash population lives in 15 villages of Ayun UC with total population of 4,100 (2013), which is 14.5% of Ayun total population. It is estimated there are 556 Kalash people settled in rest of the Chitral District which will be confirmed when IPPs are prepared for the sub-projects.[6]

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 labor. 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 constructing guest houses to cater the needs of the tourists.

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[5] www.pbs.gov.pk/content/district-glance-chitral

[6] Indigenous Peoples Planning Framework, PPAF-III, 2015, PPAF. http://www.ppaf.org.pk/doc/regional/3-Indigenous%20People%20Policy%20Framework%20(IPPF).pdf

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.

1.6 IPPF Objectives

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 I.** The broader objective of IPPF is to provide a framework for the designing and implementation of sub-project IPPs 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[7].

The specific objectives of this IPPF include:
- 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;
- To provide guidance for sub-projects/interventions selection, screening and assessment of their social impacts;
- To guide the process of Indigenous Peoples Planning, including socio-economic assessment; and free, prior and informed consultations; and
- To provide guidance on preparation and implementation of Indigenous Peoples Plans (IPPs) for sub-projects/interventions in IP areas.

By fulfilling these objectives, it is hoped that project will ensure (i) participation of IPs in selecting 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) IPs will not be adversely affected by subproject implementation, (iv) IPs actively participate and lead in the design, development, and implementation of sub projects, and (v) feedback on project implementation, benefits and risks is provided to IP communities.

1.6.1 Scope of IPPF

The scope of this IPPF is limited to the project supported activities undertaken by DoT with the financial support of The World Bank, in three Kalash Valleys - namely Bamburet, Rumbur and Birir. The scope of this IPPF includes:

- The potential positive and adverse effects of sub-projects on Indigenous People;
- A plan for carrying out the social assessment for sub-projects areas;
- 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 People, preparing IPPs, and addressing any grievances;
- Monitoring and reporting arrangements, including mechanisms and benchmarks appropriate to the project/sub-project; and
- Disclosure arrangements for IPPF and IPPs, to be prepared under the IPPF.

1.6.2 Methodology for Preparation of IPPF
i. Review of Documents

Firstly, the World Bank Operational Policy 4.10 on Indigenous Peoples was thoroughly reviewed to understand its requirements. Taking into consideration, the operational principles for indigenous peoples planning, the Indigenous Peoples Planning Framework has been prepared

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[7] The World Bank Operations Manual OP 4.10: Indigenous Peoples, 2013 (http://go.worldbank.org/6L01FZTD20).

by updating the IPPF prepared by PPAF for the World Bank-financed PPAF-III project. 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.

ii. Field Visits and Stakeholder Consultations

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. The field visits and stakeholder consultations were conducted between July 09, 2018 to July 18, 2018 in all the three (03) valleys of Kalash and Chitral.

Field observations further helped in obtaining 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. These consultations also included as the more marginalized members of the Kalash community, and the Muslim community residing in the respective village.

Number of key informants in the community, Village Councils (VCs), 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.

In order to have authentic data, names of the villages and the population estimates have been taken from the Population Census 1998 and 2017.

iii. IPPF Compilation

The IPPF has been prepared alongside the project's ESMF and RPF. A reiterative process of draft preparation, reviews and revisions will further be adopted. The final draft will be approved by the PMU-DoT management and will be submitted to WB for clearance.

SECTION 2

POLICIES & ORGANIZATIONS WORKING FOR INDIGENOUS PEOPLES

This IPPF has been guided by (i) local and national laws and regulations on IPs, (ii) the World Bank Policy 4.10 on Indigenous People, and (iii) the international Conventions ratified by the Government of Pakistan.

2.1 National and Local Laws, and Regulations

2.1.1 Constitution of Pakistan, 1973

The Constitution of Pakistan, 1973 does not recognize 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.

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

Article 2 (A) of 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 (with effect from March 2, 1985). It guarantees equality of rights of the minorities and states:

- *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.*

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.

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.

2.1.2 Executive Order for the Protection of Kalash Communities

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[8] to redeem Kalash people's land and trees against mortgages[9]. The Government also provided loans to Kalash communities to recover their land and trees 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.

2.2 International Obligations/Commitments

2.2.1 International Labor Organization (ILO) Convention 107 and 169

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 be 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 has drawn the attention of the Government of Pakistan towards their issues i.e. forced labor, health, human rights abuses and land rights. ILO has been working with the Government of Pakistan and ITP Partners for the implementation of C-107 activities. These activities involve awareness raising, training of government and ITP representatives, and capacity building on special needs of ITPs.

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[8] Malik, Javed Ahmed and Arshad Waheed, 2005. Kalash - The Challenge of Development with Identity: Meanings and Issues. Islamabad: Institute of Social Policy.
[9] http://www.chitralnews.com/LT142.htm

2.2.2 United Nations Declaration on the Rights of Indigenous People

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 favor of this Declaration along with 143 countries.

The Declaration establishes a universal framework of minimum standards for the survival, dignity, well-being and rights of the world's indigenous peoples. The Declaration addresses both individual and collective rights; cultural rights and identity; rights to education, health, employment, language, and others. It outlaws discrimination against indigenous peoples and promotes their full and effective participation in all matters that concern them. It also ensures their right to remain distinct and to pursue their own priorities in economic, social and cultural development. The Declaration explicitly encourages harmonious and cooperative relations between States and indigenous peoples. 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.[10]

2.3 WB Policy on Indigenous Peoples (OP 4.10)

The World Bank Operational Policy 4.10 Indigenous Peoples, 2013[11] 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.

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 following requirements for the projects to be financed by the Bank that affects Indigenous Peoples:

- Screening by the Bank to identify whether Indigenous Peoples are present in, or have collective attachment to, the project area;
- A social assessment by the borrower;
- 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;
- The preparation of an Indigenous Peoples Plan or an Indigenous Peoples Planning Framework;
- Disclosure of the draft Indigenous Peoples Plan or draft Indigenous Peoples Planning Framework; and
- A mixed community development plan shall be prepared if non-Kalash people are also present in the sub-project area in significant numbers.

2.4 Organizations Working for IP and Kalash

2.4.1 Ministry of Religious Affairs & Inter Faith Harmony

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 re-named as

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[10] https://www.ohchr.org/en/issues/ipeoples/pages/declaration.aspx

[11] The World Bank Operations Manual OP 4.10: Indigenous Peoples, 2013
(https://policies.worldbank.org/sites/ppf3/PPFDocuments/Forms/DispPage.aspx?docid=1570). Accessed on December 6, 2018.

Ministry of Religious Affairs & Inter Faith Harmony. The functions of this ministry regarding minorities include safeguarding 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.

2.4.2 Federal Advisory Council for Minorities Affairs

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.

2.4.3 Minority Committees at District and Local Level

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.

2.4.4 Kalash Foundation

In 1991, the District Chief Administrator of Chitral formed Kalash Foundation, consisting 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 text books to the school students and health and sanitation facilities to Kalash people. Now this Foundation is inactive.

2.5 NGOs & INGOs Working in Kalash

2.5.1 Pakistan Poverty Alleviation Fund

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.

Sponsored by the Government of Pakistan and funded by the World Bank and other leading agencies and donors, PPAF functions as Apex institution, 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.

A summary of PPAF footprint in Kalash valley are attached as **Annex – II.**

2.5.2 Aga Khan Rural Support Program (AKRSP)[12]

The Aga Khan Rural Support Program (AKRSP) was founded in the early 1980s in what is now called 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

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[12] http://akrsp.org.pk/

mountainous part of Pakistan. AKRSP has completed an Ethnographic study on the Kalash people with the help of ICIMOD.

A sister organization of AKRSP within the Aga Khan Development Network, Focus Humanitarian, is also active Kalash areas focusing on disaster preparedness.

Further information on AKRSP working in Kalash is attached as **Annex – III**.

2.5.3 Sarhad Rural Support Program (SRSP)

Sarhad Rural Support Program (SRSP) is a non-profit organization 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 program 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 program 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.

In addition to PPAF funded activities, SRSP has provided additional classrooms and other amenities like boundary walls to the schools in Kalash areas through funding while it has set up two micro-hydel power stations (of 200 and 50 kW) with the help of the European Union.

Further information on SRSP working in Kalash is attached as **Annex – III**.

2.5.4 Pakistan Red Crescent Society (PRCS)

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

2.5.5 Greek Volunteers

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 Bamburet to promote the rich cultural heritage of the Kalash people.

2.5.6 Helvetas Swiss Inter-Cooperation Pakistan

Commonly known as Inter-Cooperation, is contributing to peace in Pakistan's tribal areas and KP with a project to develop functional market and job opportunities. It has implemented some natural resource management projects in Kalash Valleys.

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

Hindu Kush Conservation Association (HKCA) 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.

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; and
- To seek the registration of the area to become an organic zone and biosphere.

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[13].

2.5.8 Kalash People Welfare Society (KPWS)

Kalash Welfare is a UK based charity working for the Kalash people of North West Pakistan to help Kalash people by contributing to other ongoing projects in Kalash. 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.

2.5.9 Maureen Lines Foundation (MLF)

The Maureen Lines Foundation (MLF) works to carry forward the legacy of the late social worker and environmentalist Maureen Lines who devoted her life to the Kalasha. The Kalash Environmental Protection Society (KEPS) in Pakistan and Hindu Kush Conservation Association (HKCA) in United Kingdom were also founded by her. The MLF is mandated to work in the fields of education, primary health care, conservation of environment and cultural heritage, eco-tourism, youth and women empowerment, livelihoods and disaster management. On-going work includes ongoing projects in the Kalash Valleys. They include construction of a Bashali (female seclusion home), a school building, a BHU and Kalash Anthropological Museum.[14]

2.5.10 Ayun and Valleys Development Program (AVDP)

The Ayun and Valleys Development Program was formed in 2005 as a Local Support Organization supported by AKRSP 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 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, RWEP, 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 grounds in different villages;
- Repair of irrigation channels in Baradesh, Shigala, Koldesh, Gumbayak & Dubazh; and

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[13] http://www.hindukushconservation.com/

[14] "Foundation set up in memory of Maureen Lines, The News, November 27, 2017, https://www.thenews.com.pk/print/249297-foundation-set-up-in-memory-of-maureen-lines

▪ Community toilets and bathrooms in Anish Village.

2.5.11 United Nations Educational, Scientific and Cultural Organization (UNESCO)

The United Nations Educational, Scientific and Cultural Organization (UNESCO) has the mandate of the United Nations to safeguard the cultural and the natural heritage of the World. It is uniquely placed to explore the social, cultural, ecological and ethical dimensions of ecotourism. UNESCO has accepted Suri Jagek, translated as "observing the sun," as a intangible cultural heritage whose viability was under threat.[15] Suri Jagek is a traditional Kalash meteorological and astronomical knowledge practice based on the observation of the sun, moon, stars, and shadows with respect to the local topography. It is used to govern the Kalasha calendar by determining dates of important social events like festivals, feasts, rituals, animal husbandry and farming practices. The knowledge system is transferred to the coming generation through songs, folk stories and proverbs.[16]

UNESCO, in collaboration with the government of Khyber Pakhtunkhwa and in partnership with Swiss Agency for Development and Cooperation, is working in the Kalash valley through an eco-tourism project titled "Strengthening resilience of Kalasha communities through protecting and promoting their cultural heritage". The Project will end in 2019.[17]

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[15] https://www.ichinventory.pk/images/images_suri_jagek
[16] "UNESCO has adopted Pakistan's 'Suri Jagek' as Intangible Cultural Heritage", The News, https://www.thenews.com.pk/latest/399797-unesco-has-adopted-pakistans-suri-jagek-as-intangible-cultural-heritage. And https://ich.unesco.org/en/13com.
[17] http://unesco.org.pk/

SECTION 3

SOCIOECONOMIC/CULTURAL BASELINE INFORMATION OF KALASH

This section describes socioeconomic and cultural condition of Kalash people.

3.1 Kalash - Background and Characteristics

Different theories exist as to the origin of the Kalash people, the most popular being that they are descendants of Alexander the Great. The other two theories propose that they are an indigenous population of South Asia, or as suggested in Kalash folk songs and epics that their ancestors migrated to Afghanistan from "Tsiyam", which is identified by some anthropologists as the area of Tibet and Ladakh.[18]

There are many pieces of evidence presented by all schools of thought in this matter, making it difficult to trace the true origin of this minority. The Greek influence is found in the architecture, music, games, food, wine, and even in the blond hair and blue eyes of the Kalash. Yet at the same time certain genetic studies, like the study by Rosenberg, have come to the conclusion that this race is a separate aboriginal population with little influence from outsiders. Another genetic study "Worldwide Human Relationships Inferred from Genome-Wide Patterns of Variation (2008)" also came to a similar conclusion and categorized the Kalasha population as a separate group of people.[19]

The theory of Greek descent 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[20].

Historically, the Kalash homeland of Kafiristan included the region of present day Nuristan in Afghanistan and the current three Kalash valleys of Pakistan. It is believed that in 1320 the population of the Kafirs was 200,000. In 1895, Amir Abdul Rahman, the King of Afghanistan, conquered the Afghan region of Kafiristan and forced the Kafirs to convert to Islam. It was at that time that the Afghan Kafirs migrated to the Chitral valley to avoid threats of conversion. The people of Chitral gave them a warm welcome, allowing the community to exist and practice their religion and culture without any restraint. According to Israr-ud-Din (1969), the Kalash ruled Southern Chitral for around three hundred years, until they were overtaken by the Khowar speakers. Thereafter, some Kalash retreated to the valleys they occupy today and some became Khowar speakers and converted to Islam.[21] During 1959, the Kingdom of Chitral was attached to Pakistan and the Kalash became citizens of Pakistan.

The Kalasha or the Kalash are Pakistan's sole pagan minority residing in 15 villages in three valleys of the Ayun Union Council of Chitral district of the province of Khyber Pakhtunkhwa, called Kalashadesh by them. They form the smallest minority community in the Islamic Republic of Pakistan. Though the people of Kalash were once in a large number, some estimate around 200,000[22], the number has dwindled to 4000. The striking decrease is thought to be because of conversion to Islam. Currently, these communities residing in Bamburet, Rumbur and Birir valleys of Ayun UC form a single culture due to their very similar cultural practices. The people of Kalash are fair skinned with golden brown hair and blue eyes.

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[18] Kalash: The Valley of Kafirs by Rabia Shahid. http://www.24grammata.com/?p=16415
[19] Ibid.
[20] Cooper, Gregory, 2005. Issues in the Development of a Writing System for the Kalash Language. PhD thesis at Department of Linguistics, Macquarie University.
[21] Kalash: The Valley of Kafirs by Rabia Shahid. http://www.24grammata.com/?p=16415
[22] Indigenous Peoples Planning Framework, PPAF-III, 2015, PPAF

Kalash people are considered indigenous due to their distinct language, folklore, and polytheistic religion; these 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 labor. 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 guest houses 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.

3.2   The Kalash Language

Kalash is a Dardic language which belongs to the Indo Aryan Group of the Indo-Iranian group of languages, which is itself a sub group of the larger Indo-European Group. Kalash is further categorized into the Chitral sub-group of languages, next to only one other language, Khowar. Though the two languages are different, they nonetheless share some similarities, and due to the increased interaction between the native speakers of these two languages there are now more bilingual people speaking both Khowar and Kalash as there were in the past. The most distinct characteristic of the Kalash language, along with some other local languages of the Chitral District, is that it is purely oral and has no written manuscript. Thus all the folklore, customs and traditions have been handed down from generation to generation through word of mouth without any written documentation. Absence of a written manuscript, coupled with the fact that around four thousand people speak this language, has placed it on UNESCO's list of critically endangered languages. The Kalash maintain great pride in their language and the usage of this language has not decreased in the Kalash valleys over the passage of time. It is normal to see Kalash people interacting in their language in their homes, streets and markets.[23]

3.3   Topography

Kalash Valley is situated in the west of district Chitral bordering Afghanistan in the mountain range of Hindu Kush. The elevation of Kalash Valley is over 2100 meter of mean sea level. Kalash has mainly three valleys i.e. Bamburet, Rumbur and Birir. These valleys are served by River Bamburet, River Rumbur and River Birir respectively, traversing through the valleys. Kalash has dominant land use dedicated for agriculture.

3.4   Climate

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

3.5   Rivers

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

3.6   Flora

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

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[23] Kalash: The Valley of Kafirs by Rabia Shahid. http://www.24grammata.com/?p=16415

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

3.7 Fauna

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

3.8 Kalash Agriculture

Similar to their Muslim neighbors, they practice a classic 'mixed mountain economy' of small-scale agriculture combined with livestock husbandry. Grain crops, together with fruit and walnut trees, are cultivated on tiny irrigated and terraced fields at an altitude around 1800 meters; while herds of goats are taken to high mountain pastures in summer, returning to winter stables above their villages. A wide range of natural resources at different altitudes is thus exploited, enabling most households - with half a hectare of arable land and a few score goats - to be largely self-sufficient.[24] Corresponding with a ritually enforced sexual division of labour, Kalasha agriculture is largely undertaken by women, and both the tenure and cultivation of fields is strictly individuated. Kalasha men plough and sow fields with grain, and male household heads usually decide on what crops should be cultivated in consultation with their wives, who are otherwise responsible for organizing field labour. Kalasha have extensive knowledge of many local varieties of cereals, adapted to microclimatic variations of their scattered fields at different altitudes; but they have also adapted quickly to new varieties of grain (probably introduced through the purchase and re-seeding of government subsidized cereals).[25]

3.9 Kalash Population

As per 1998 census report, the total population of Ayun UC was 16,048 including non-Muslim (Kalash IP) population of 2,388 which is 14.89% of total population of Ayun UC. Total households of Ayun UC was 2,229 with average household size of 7.2 (census 1988).

According to 2017 census report Ayun UC has 27 villages with total population of 28,182 individuals and 3,983 households with average household size of 7.07. Kalash population lives in 15 villages of Ayun UC with total population of 4,100 (2013)[26], which is 14.5% of Ayun total population. The 2017 Population Census did not count the Kalash as a separate language and religious group.[27]

Unfortunately, no other accurate estimates of Kalash population are available as different sources vary in their estimates. An effort is underway to conduct a demographic and household consumption survey which once completed will provide very useful information about the Kalash population and their consumption and production practices.[28] 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 during planning of their sub-projects will undertake a baseline, which will establish a more accurate population of Kalash people in the area. Figure 4.1 shows composition of Kalash and Muslim population in 14 villages of Ayun Union Council.

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[24] Parkes, Peter. Enclaved knowledge: Indigent and indignant representations of environmental management and development among the Kalasha of Pakistan. University of Kent, Department of Anthropology, United Kingdom 1999

[25] Ibid.

[26] 2013 census report of CIADP/ AVDP/ KPDN, Local Census Organization, Statistics Division (http://www.pbs.gov.pk/)

[27] "Kalash Community Ignored in Census Form", News Item, Chitral News, February 24, 2017, https://www.chitralnews.com/kalash-community-ignored-census-form/

[28] Georges Lefeuvre, a French Anthropologist is conducting this demographic/household consumption survey. http://www.georgeslefeuvre-afpak.com/
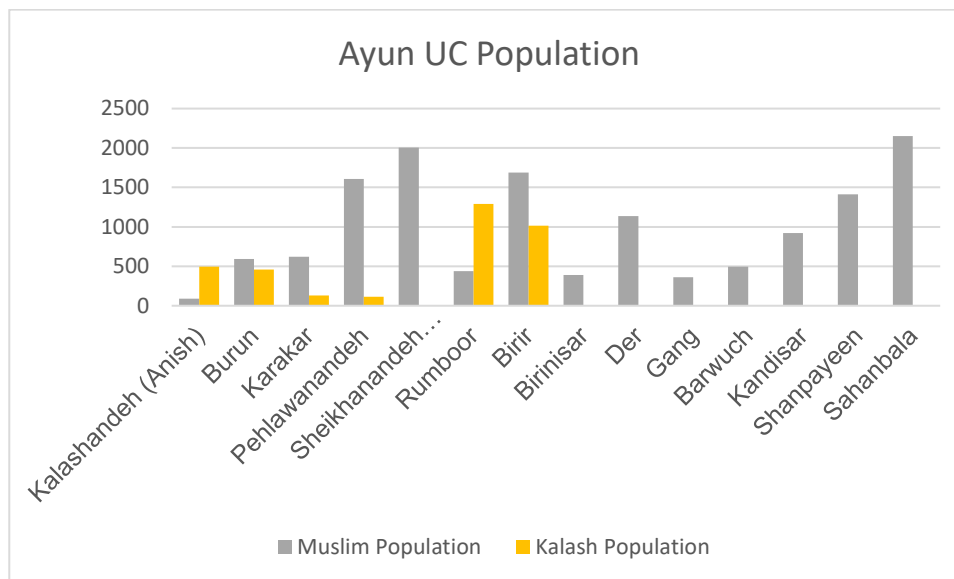
Figure 3.1: Composition of Kalash and Muslim Population in 14 Villages of Ayun Union Council[29]

Looking at the available demographic statistics, Kalash are in majority with respect to muslims in the villages of Kalashandeh (Anish) and Rumbur, 85% and 75%, respectively. Kalash population ranges from 7% to 44% in the villages of Burun, Birir, Batrik, Karakar and Pehlawanandeh. In the remaining 8 villages, their population is negligible (less than 1%). Once the IPPs for the upcoming subprojects are developed, it is hoped that updated demographic statistics will be available.

Table 3.1: Kalash Population in Chitral District[30]

Sr. #	Village	Valley	Muslim Population	Kalash Population	%age of Kalash Population w.r.t. Muslims in each village
1	Kalashandeh (Anish)	Bamburet	88	494	84.88
2	Burun		594	460	43.64
3	Batrik		451	112	19.89
4	Karakar		623	129	17.15
5	Pehlawanandeh		1609	112	6.51
6	Sheikhanandeh (Zahooriat)		2005	2	0.10
7	Rumbur	Rumbur	437	1291	74.71
8	Birir	Birir	1688	1016	37.57
9	Birinisar		389	2	0.51
10	Der		1138	2	0.18
11	Gang	Other valleys	363	2	0.55
12	Barwuch		495	2	0.40

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[29] Indigenous Peoples Planning Framework, PPAP-III, 2015. http://www.ppaf.org.pk/doc/regional/3-Indigenous%20People%20Policy%20Framework%20(IPPF).pdf
[30] Indigenous Peoples Planning Framework, PPAF-III, 2015. http://www.ppaf.org.pk/doc/regional/3-Indigenous%20People%20Policy%20Framework%20(IPPF).pdf

Sr. #	Village	Valley	Muslim Population	Kalash Population	%age of Kalash Population w.r.t. Muslims in each village
13	Kandisar		921	2	0.22
14	Shanpayeen		1413	2	0.14
15	Sahanbala		2153	2	0.09
Total			14367	3,630	

3.10 Kalash Religion

Kalash culture and belief system differ from the various ethnic groups surrounding them but are similar to those practiced by the neighboring Nuristanis in north-east Afghanistan before their conversion to Islam.

The Kalash have a concept of sacred and profane which is guided by a fundamental principle of purity (Onjesta) and impurity (Pragata). The world of the Kalashadesh (the three valleys) is divided into things and places that are onjesta or pragata. Some scholars explain this concept from a "altitude hypothesis", the idea that "pure" things and places are located in the mountains, while "impurity" and danger emanate from women and low-lying places associated with them and their work as the primary agriculturalists.[31] According to this theory, the Kalash place high cultural value on pastoralism and the "ideal" cooperative social world men achieve while living in the high pastures. Therefore, this pastoral world and the things in it are associated the onjesta, the pure. Women, because they are divide the solidarity of the men who compete for them, disrupt this ideal world of unfettered male bonding and so are relegated to (and contained within) the impure, along with the Muslims, outsiders, and evil spirits, who are seen to be similarly disruptive and dangerous.[32] **Table 3.2** presents pure and impure Kalasha ritual thoughts.

Table 3.2: Pure and Impure Categories in Kalasha Ritual Thought[33]

Sr. #	Pure	Impure
1	Mountains and Pastures Juniper Holm Oak	Lower Valleys Onions and Garlic Rhon Diestuff
2	Markhor Goats Honey-bees	Cattle Sheep Hens and Eggs
3	Altars Goat Stables	Basali House Graveyard
4	Men	Women

Among the Kalash, religion is the main divine force for their cultural identity. Religious identity is constructed both socially and culturally and transmitted to the next generation. The changes brought in the religion are the consequence of asserting power to make it more of cultural and group identity rather than a pure matter of choice based on individual's inner self or basic fact of birth. The role of Shamans and Qazi is very significant. They teach the rituals, offering and sacrifice. The contemporary Kalash believes in one God but the Red Kalash believed in variety of gods and deities, which includes Irma (The Supreme Creator), Dezalik/ disini (goddess of fertility), Sajigor (the warrior god), Bulimain (divider of riches), Maha~deo (god of promise),

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[31] Maggi, Wynne. Our Women are Free: Gender and Ethnicity in the Hindukush, University of Michigan Press, 2001, p. 45.
[32] Parkes, Peter. "Livestock Symbolism and Pastoral Ideology Among the Kafirs of the Hindu Kush." Man, vol. 22, no. 4, 1987, pp. 637–660. JSTOR, JSTOR, www.jstor.org/stable/2803356.
[33] Ibid.

Ingaw (god of prosperity), Shigan (god of health), Kotsomaiush (goddess of nature and feminism) and Jatch / Zaz (A Super Natural Being).[34]

They did not bury their dead bodies, leaving the coffin in an open graveyard (Majdokol), and also make a wooden sculpture (Gandao) of their soul for remembrance. However, this practice is changing and many Kalash are now buried following reports of vandalism of grave sites and caskets. A death is followed by thee (03) day ceremony where Kalash from all three valleys are invited. They dance and perform other rituals to please their dead one. They sacrifice goats and other livestock to feed the guests.

Various writers have described the faith adhered to by the Kalash in different ways. University of Rochester social anthropologist and professor Barbara A. West, with respect to the Kalash states that their "*religion is a form of Hinduism that recognizes many gods and spirits" and that "given their Indo-Aryan language ... the religion of the Kalasha is much more closely aligned to the Hinduism of their Indian neighbors*".[35] The author James Minahan writes "*Living in the high mountain valleys, the Nuristani retained their ancient culture and their religion, a form of ancient Hinduism with many customs and rituals developed locally. Certain deities were revered only by one tribe or community, but one deity was universally worshipped by all Nuristani as the Creator, the Hindu god Yama Raja, called imr'o or imra by the Nuristani tribes. Around 700 CE, Arab invaders swept through the region now known as Afghanistan, destroying or forcibly converting the population to their new Islamic religion. Refugees from the invaders fled into the higher valleys to escape the onslaught. In their mountain strongholds, the Nuristani escaped conversion to Islam and retained their ancient religion and culture. The surrounding Muslim peoples used the name Kafir, meaning "unbeliever" or "infidel," to describe the independent Nuristani tribes and called their highland homeland Kafiristan. The Nuristani are sometimes called Kalasha though this name is more appropriate for the closely related Kalash in the neighboring Chitral region of Pakistan. The differences between the Nuristani and the Kalash are religious as the Kalash mostly retain their ancient religious beliefs*."[36]

3.11 Conflicts and Cohesion among Kalash Communities

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 disputing 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.

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 Rumbur Valley seemed to be well aware of such cases and the options available for conflict resolution; and
- Women in the Rumbur Valley object to the outsiders / tourists taking their pictures and invading their privacy which sometimes leads to resentment and conflict. Women in the

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[34] Religion as a Space for Kalash Identity A Case Study of Village Bumburet in Kalash Valley, District Chitral. Irum Sheikh, Hafeez-ur-Rehman Chaudhry and Anwaar Mohyuddin, Department of Anthropology, Quaid-i-Azam University, Islamabad, Pakistan. World Applied Sciences Journal 29 (3): 426-432, 2014. https://www.idosi.org/wasj/wasj29(3)14/17.pdf

[35] West, Barbara A. (19 May 2010). Encyclopedia of the Peoples of Asia and Oceania. Infobase Publishing. p. 357. ISBN 9781438119137

[36] Minahan, James B. (10 February 2014). Ethnic Groups of North, East, and Central Asia: An Encyclopedia

Bamburet Valley sell their merchandise (beads, headgears, clothes) to the tourists and earn an additional income.

3.12 Community Relations and Power Structure

The Kalash is an isolated community and has traditionally had 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 conversion missions, or through marriage. 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. Converted Kalash can no longer be referred to as Kalasha, and women are not allowed to wear the distinct Kalash dress.

The strong wave of Islamization in the region has decreased the social space for the Kalash. In addition to religious discrimination, the Kalash people are facing economic oppression from the majority, such as taking over of pastures by Afghans at Pak-Afghanistan border surrounding the Kalash villages, but this is not very common. 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.

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. However, AVDO has prepared a book to protect Kalasha language. The surviving expressions of Kalash culture are present in their festivals and rituals which are slowly eroding. It is also reported that a Muslim seminary has been constructed in the immediate vicinity of the Kalash dancing place in Bumburet valley's Krakal village which may have the potential to emerge as a major issue of conflict in the future.

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 maintain family ties. The everyday business and interaction has no 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.

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 access to NGOs exercise power in all spheres of life. The influence of those associated with local and international NGOs is also an aspect of power structure as such individuals were not able to earn money but also regarded by these groups as representatives of the community.

Unlike other minorities, the Kalash people are registered as general voters in general voters' lists. Hence, they have no special status as minorities with separate electorate, though they have been demanding special status in the census.[37] 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 traditional means i.e. Qazis, rather than approaching courts of law.

3.13 Festivals

The Kalash celebrate many festivals round the year in which men and women perform colorful dances to seek blessing of gods and offer thanks for the abundant natural resources gifted to them. The following festivals are celebrated by Kalash throughout the year. A typical festival

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[37] Peshawar High Court orders govt to include Kalasha religion in census, April 4, 2017, https://www.dawn.com/news/1324805

involves singing, dancing, offering bread, cheese, meat or wine, and at times a sacrifice. The women of the community take active part in the singing and dancing at the festivals. Kalash perform most of their rituals in open lands and designated dancing places. The festivals and religious rituals are based on sacrifice of livestock i.e. goats etc. Qazis give instructions in festivals and plan the festivals.

i. **Joshi or Chilim Jusht:** The spring festival is celebrated from May 13-16 every year. The festival seeks the blessings of gods and goddesses for the safety of the herds and crops of the Kalash community.

ii. **Utchal:** The summer festival is celebrated from August 18-21 every year. The festival commemorates the summer season and the abundance of dairy products in the summer pastures.

iii. **Phoo:** The autumn festival is celebrated around mid of October every year, depending each year on the ripening of the crops and fruits. The festival also celebrates the return of livestock herds from the summer pastures.

iv. **Chaumos or Chitirmas:** The winter festival is celebrated from December 8-21 every year. This is the most important Kalash festival. New clothes are arranged for each family member on the eve of the festival. The grand Kalash god Mahandeo is offered sacrifices.

However, Kalashas are facing difficulties in celebrating these festivals because of security situation, pressure from non-Kalasha neighbours, land grabbing leading to dearth of resources, and inappropriate behaviour of tourists. For instance, the festival of Ratnat has not been celebrated for the past 10 years. Similarly, the festival of Rhuzhias, celebrated to punish the King Satan, is only celebrated in Birir after three years. In Bumburet this festival is known as "Bhutrmishek" but has been abandoned since many years.[38]

3.14 Issues and Challenges of Kalash Communities

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

i. Need for Exclusive School System for the Kalash Children

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 (Kalash-only) 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 secondary schools, where majority of the pupils are Muslims and the religious curriculum focuses exclusively on Islam. 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.

ii. Health and Sanitation

There is a Basic Health Unit in Bamburet and a dispensary in Rumbur (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

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[38] Saga of Survival a Report on the Protection, Preservation and Promotion of Constitutional Rights of Indigenous Kalash People, National Commission for Human Rights (NCHR). http://nchr.org.pk/docs/reports/en10_Kalash%20Report.pdf

Chitral. An average return journey costs up to PKR 4,000 – 5,000 which is a significant amount for any household to bear.

In Rumbur Valley, the community raised the issue of unavailability of household toilets and open defecation. Communal toilets are present, which are 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.

iii. Change of Religion

Though Kalash people report visits by conversion groups such as 'Tablighi Jamaat' to preach conversion to Islam, they do not feel any pressure from them. Instead, the Kalash community cited three main reasons for their conversion to Islam: influence through school curriculum, marriages of choice and economic factors (for example, the expenses incurred during Kalash funerals which are reported up to Rs. 1 million). As such there was no evident hostility perceived between the Kalash and the Sheikhs (converted Kalash). 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.

Despite interfaith harmony of Kalash people, National Commission for Human Rights (NCHR) report highlighted that Kalash elders have serious reservations on the reported divorces of Kalash women immediately after their conversion and marriage to Muslim men without any social and financial arrangements for their sustenance[39].

iv. Tourism and Development Interventions

The Kalash in the Rumbur Valley have a less positive view of tourism. They feel they are not directly benefitting from any activity associated with the tourism; rather the Sheikhs community is benefitting more from it since they are financially strong and have set up small businesses linked to tourism. In Bamburet Valley, the Kalash are more open-minded and though they also claim that the Sheikhs are benefiting more, they agreed that tourism was also benefitting them directly, especially those who have shops and hotels. All Kalash men and women strongly feel that they deserve more direct benefits from tourism.

The unruly behavior 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, greatly offending the community; and now the police and the local community is quite vigilant. This breach of privacy has resulted in a localized migration of Kalash peoples from Bamburet Valley, which is more accessible for visitors as compared to Rumbur and Birir valleys which are relatively less visited.

Another dimension is economic exploitation. Many hotel owners and some of the shopkeepers are not locals but taking advantage of tourist influx. The Kalash people lacking proper education and being poor, could not take full advantage of economic opportunities created by tourism.

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[39] Saga of Survival a Report on the Protection, Preservation and Promotion of Constitutional Rights of Indigenous Kalash People, National Commission for Human Rights (NCHR). http://nchr.org.pk/docs/reports/en10_Kalash%20Report.pdf

3.15   Identification of Ultra Poor People/Households in Kalash Communities

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. According to these indicators the participants divided the entire number of households into five categories, as shown below in **Table 3.3.**

Table 3.3: Economic Categorization of Kalash People[40]

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

On the basis of this categorization, the following is status of the household wealth ranking:
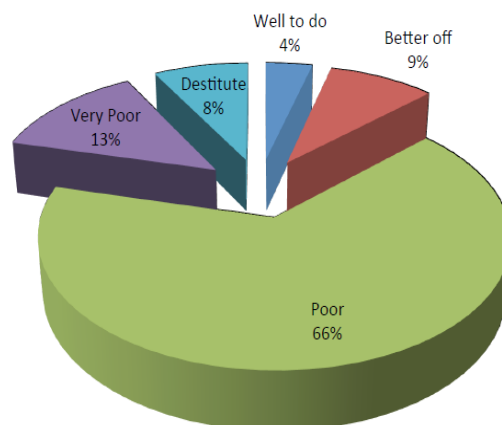
Moreover, the vulnerability manifests in many ways in Kalash communities aggravated by extreme poverty. Poorest of the poor included daily wagers, old age people, widows and physically disabled population identified during the Focus Group Discussions with Kalash communities.

3.16   Gender Analysis

As mentioned earlier, the Kalash world view is centered around the pure (onjesta) and the polluting or impure (pragata). This concept also divides Kalash lands into male and female spheres which correspond with the distinct sexual division of agro-pastoral labour in Kalash society. Women perform all but the most arduous agricultural tasks whereas men tend to goats and associated tasks such a herding, cheese making, milking, etc.

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 major family

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[40] IPPF by PPAF for Kalash Community

decisions while women spend their personal income from handicrafts and livestock on purchasing the raw materials for their clothes and adornments. On the other hand, 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. Nowadays some women are also involved in running guest houses, shops and as tourist guides.

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

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

3.17 Development Activities in Kalash Villages

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.

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. These interventions are not considered adversely affecting their customs, language, religion or dress code. Development of rest areas along Kalash valley route and access road are also perceived positively by the people of Kalash.

3.18 Social Mobilization and Decision-Making in Kalash Communities

Village Organizations (VOs) exist in Kalash Valleys through the Ayun and Valleys Development Program which is a Local Support Organization (LSO) facilitated by AKRSP. VO members seek more meaningful and active participation in LSO proceedings. During discussions, community mentioned that suggestions are being taken from women before undertaking any developmental work but the input was not obvious.

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, in general the decisions about everyday life are made by elders in the community. The women and young are seldom consulted in decision-making.

SECTION 4

PROJECT DESCRIPTION AND IMPACT ASSESSMENT

Khyber Pakhtunkhwa Integrated Tourism Development Project aims to enhance under-utilized potential of KP's tourism sector for generating income and revenues, by providing an enhanced tourism experience to domestic and international tourists, while focusing on preservation of environment, wild life, culture and heritage.

The proposed development objective of the project is to improve tourism-enabling infrastructure, enhance tourism assets, and strengthen destination management for sustainable tourism development in Khyber Pakhtunkhwa.

4.1 Components of the Project

The project activities are divided into four components that will launch strategic activities along the entire T&T value chain. The first component aims to improve the tourism-enabling environment, including tourism policy and regulations, and tourism entrepreneurship. The second component aims to plan and implement infrastructure development activities specific to the identified tourist locations. The third component will support relevant GoKP departments and project implementation entities (IEs) by building their capacity for effective project management and environmental conservation. The fourth component will receive allocations from other components only in the event of an unforeseen natural disaster. The allocations to these components could change during implementation, depending upon performance, sector demand, and market dynamics.

The project activities may be implemented initially in four locations—potentially Naran, Chitral, Galiyat, and Kalam. These destinations are both developed and new, and at different stages of development. These were therefore selected to ensure a balanced approach toward site development. The four main criteria for destination selection are (a) tourism attributes (connectivity, seasonality, drawing power and facilities); (b) current visitation (number of tourists); (c) development potential and alignment with the objectives of KITE and the KP Tourism Policy; and (d) sustainability and replication value of the site development.

KP also aims to designate at least eight remote and unexplored scenic sites as Integrated Tourism Zones (ITZs)[41] in order to ensure sustainable planning and development of tourism at these sites. The concept of the ITZs and their exact location are still being finalized by DoT and hence this is work under development. The project will help KP explore this idea further by providing support on good practice policy and regulation for the ITZ concept and support for feasibility studies for up to two ITZs to support decision making on the introduction of this concept in KP province.

The project comprises of following four components:

i. Sector Enablement and Tourism Entrepreneurship;
ii. Infrastructure Planning and Development;
iii. Project Management and Capacity Building; and
iv. Contingent Emergency Response Component

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[41] An ITZ is a geographically delimited area consisting of tourism sites that are closely linked in terms of history, culture and nature and could have its own governance mechanism (a special law or regulations to provide incentives to private sector). Once developed, an ITZ will have multiple private companies (hotels, resorts, restaurants, tour operators, sports operators, transportation companies and airlines, shopping outlets etc.) and its own management system. Examples are Sentosa Island (Singapore) and Nusa Dua (Indonesia).

Development activities in Kalash valley will be executed under component 2. The activities may include the following:

- Construction of rest areas along Kalash valley route;
- Tourist facilities; and
- Enterprise development

The subprojects are envisaged to cause minimal to moderate negative impacts during their implementation and are intended to provide culturally appropriate benefits to the Kalash community. It is 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 minor land acquisition leading to resettlement or impacts on livelihoods and temporary disturbances during construction (noise, dust pollution). Care will be taken to avoid negative impacts on Kalash cultural and religious places and local grazing or hunting grounds. Efforts must be taken to ensure that subproject activities are not in conflict with traditional, social and religious values.

Component 1: Sector Enablement and Tourism Entrepreneurship (IDA: US$8 million): This component aims to strengthen and formalize KP's T&T sector through the implementation of the following activities:

(a) Strengthening the policy, institutional and regulatory environment for tourism through, *inter alia*, (i) conducting an analysis of the existing policy and regulatory framework in the travel and tourism sector and proposing necessary reforms; and (ii) providing advisory support to provincial authorities with a tourism development mandate. This includes support on good practice in policy and regulation for the proposed introduction of ITZs.

(b) Establishing automated data collection and monitoring mechanisms on tourism performance indicators.

(c) Supporting tourism entrepreneurship through, *inter alia*, (i) creating awareness among MSME and service providers in the travel and tourism sector about existing financing schemes and convene finance providers to improve MSMEs' access to financing; (ii) providing business development support services to MSMEs; and (iii) providing vocational skills training mainly targeted towards women and youth.

(d) Transforming the visitor experience using digital technology and supporting creative business models in collaboration with the private sector.

Component 2: Infrastructure Planning and Development (US$62 million, of which IDA is US$55 million): Through this component, KITE will support the provincial government with the planning and development of the public infrastructure[42], while identifying the opportunities for mobilizing private sector investments. These activities could aim at both established and emerging destinations, possibly Naran, Kalam, Galliyat and Chitral. The activities could include the following:

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[42] Including ITZs to be identified and developed under the KP Tourism Act 2019.

(a)   Providing visitor facility development through, *inter alia*, (i) developing destination investment and management plans[43] (DIMPs) for tourist destinations, to be selected, in accordance with the selection criteria and procedures set out in the Project Operations Manual (POM)[44]; and (ii) carrying out visitor facility development activities in destinations, selected or to be selected in accordance with the selection principles and procedures set out in the POM;

(b)   Preserving and managing heritage sites across KP to be selected in accordance with the selection criteria and procedures set out in the POM; and

(c)   Improving access by tourists and visitors to tourist destinations through, *inter alia*, (i) rehabilitating additional secondary and/or tertiary roads to be selected in accordance with the selection criteria and procedures set out in the POM; (ii) supporting road maintenance and accessibility, including procurement of equipment, as needed; and (iv) exploring options to ensure telephone/internet connectivity in tourist destinations.

(d)   Undertaking feasibility studies for two proposed ITZs.

Component 3: Project Management and Capacity Building (IDA: US$7million): This component will support the following activities:

(a)   Supporting project management and capacity building through, *inter alia*, (i) providing technical and operational assistance to project management unit (PMU) of DoT and PMU of C&W (PMU-C&W) to support project implementation, including procurement, financial management, environmental and social safeguards, monitoring and evaluation of the project; and (ii) supporting the implementation of the gender analysis and action plan (GAAP) and the related communication strategy.

(b)   Implementing environmental preservation activities through, *inter alia*, (i) encouraging the reduction and recycling of waste through awareness campaigns for tourists and students; and (ii) procuring essential technology and equipment for sorting and using recycled plastics.

(c)   Carrying out civil works for the appropriate functioning of PMU-DoT to be housed in DoT and PMU-C&W to be housed C&W.

Component 4: Contingent Emergency Response Component (US$0). This component has been added to the project for providing immediate response to an Eligible Crisis or Emergency, as needed.

4.2   Critical Issues

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 the Kalash can be threatened. In this regard, un-regulated tourist influx can create risks for the Kalash.

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[43] DIMPs provide guidance for visitor planning and destination management activities and identify opportunities for public and private sector investments. They can especially help the authorities manage high-usage sites by suggesting mitigating measures to safeguard the attractions.

[44] "Project Operations Manual" will be prepared and adopted by the DoT, in form and substance satisfactory to the Bank, setting out the policies and procedures for the implementation of the Project

Tourist Influx leading to loss of culture and social cohesion: The Kalash valley receives regular visitors, in particular domestic tourists, who are attracted to the spiritual and cultural festivals of the Kalasha people. This largely unregulated influx of visitors is mostly facilitated by external tourist guides with limited understanding of the local traditions. The sub-projects need to promote sustainable tourism so that they do not contribute to tourist influx which disrespect Kalash rights and way of life. The creation of tourist infrastructure in the valley can provide jobs and livelihood opportunities to Kalash youth and can slow down out-migration for jobs. Local ownership of tourism ventures will help protect and promote the natural and cultural heritage that the communities wish to preserve for posterity.

Impacts on Kalash land and natural resources: Since Kalash religion and culture is 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 sub-projects that aim to change livelihood and natural resource use practices and access and those that create new institutional structures at the local level.

Climate change and extreme weather events: Kalash valley is also vulnerable to climate change and extreme weather events. The Project would need to ensure its tourist infrastructure development is climate-proof and does not contribute to any negative environmental impacts. The flashfloods and landslides of 2015 wreaked havoc in the valley and destroyed crops and places of worship. Deforestation in the valleys exacerbates floods and landslides.[45] The floods also damaged tourist hotels, shops and houses near the Bumburet nullah. The 2018 floods in Kandesar and Krakal hamlets of Bumburet washed away a number of homes and rendered several families homeless.[46] Such events threaten the sustenance of Kalash rituals which greatly depend on their livestock and involve animal sacrifice and animal food products such as milk, cheese and butter; damage to pastures and grazing areas means a reduction in fodder availability which threatens the health of livestock, which in turn can impact Kalash festivals.[47]

Bypassing Kalash institutions: The project interventions may risk imposing changes to or disruption of Kalash culture and social organization, even if inadvertently. While these indigenous communities may welcome and seek change, they can be vulnerable when such change is externally imposed and when such change is rushed. The Project would need to ensure all interventions are discussed with the Kalash community using the principle of FPIC and proceed only when the broad support of the community is obtained.

4.3   Potential Positive Impacts of Sub-projects

The potential positive impacts of the project can be:

- Revival of economy/ Economic growth;
- Employment/ Business opportunities;
- Improvement in lifestyles of local community;
- Reduction in travel time due to improved access road (if constructed);
- Rest area facility for tourists/locals travelers in the area;
- Platform for entrepreneurships; and
- Development of business hub for investors and engagement of Kalash community.

4.4   Potential Negative Impacts of Sub-projects

The potential negative impacts of sub-projects are summarized in **Table 4.1** below.

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[45] *Extreme weather*, The Dawn, October 18, 2015, https://www.dawn.com/news/1213629

[46] *Flash floods wash away homes, crops in Kalash valley*, The Dawn, June 11, 2018, https://www.dawn.com/news/1413334

[47] *As floods hit, Pakistan's Kalasha people fear for their way of life*, Reuters, November 9, 2015, https://www.reuters.com/article/us-pakistan-climatechange-culture/as-floods-hit-pakistans-kalasha-people-fear-for-their-way-of-life-idUSKCN0SY0TJ20151109

Table 4.1: Potential Negative Impacts of Sub-Projects

Sr. #	Nature of Sub-project	Potential Negative Impacts	Mitigation Measures
1.	Development of access routes	Loss of Kalash ancestral land	Avoid the acquisition of Kalash land which has historical and cultural value, and on which Kalash rituals depend.
		Privacy issues for Kalash woman due to increased tourists influx	Adopt controlled tourism measures, such as limiting the # of tourist, or not allowing single men to visit, etc. Increase security in and around Kalash especially during festivals.
		Damage to public utilities.	Inform the public before-hand and provide alternate arrangements for public utilities.
		Waste generation and disposal issues.	Devise and implement a comprehensive waste management plan. Impose a ban on plastics.
		Disturbance to routine activities/traffic.	Inform the public about the project activities and provide alternate passages where required. Avoid noisy activities at night.
		Health Safety & Environment (HSE) issues and Risk of accidents	Use demarcations and proper signage at construction site. Use diversion signs and caution signals.
		Traffic congestion during construction.	Devise and implement a traffic management plan.
2.	Rest areas	Loss of state land/private land.	Selection of rest area site should be done in consultation with the Kalash community. Design of rest area and material used should be in accordance with traditional Kalash architecture. Avoid private land. Provide adequate compensations to the affected people if private land is acquired.
		Cutting of trees.	Avoid cutting of trees by adjusting layout of facilities in Rest Areas. Plant almost 10 trees in replacement of one affected tree.
		Cutting of hill slopes.	Avoid cutting of hill slopes where possible and stick to engineering drawing where hill cutting is involved, for the protection of hill slopes and to avoid land sliding.

Sr. #	Nature of Sub-project	Potential Negative Impacts	Mitigation Measures
		Solid waste generation.	Devise and implement a comprehensive waste management plan.
		Disturbance to IP community.	Inform the public and seek consent of IP community before constructing the rest areas.
		Wastewater disposal in the River.	Adequate use of septic tanks and absorption pits prior to disposal of wastewater before disposal.
		Increased security issues in operational phase.	Devise and implement a security plan in liaison with Police, Levies and Pak Army.
		Privacy issues for IP.	Site the rest areas away from IP residential areas.
3.	Sanitation facilities	Water contamination due to collective disposal of wastewater.	Adequate treatment of collected wastewater before ultimate disposal.
		Nuisance due to collective disposal of solid waste.	Devise and implement a comprehensive waste management plan.
		Breeding grounds for disease vectors.	Use proper landfills for waste disposal and cover the waste with the layer of soil after dumping the waste, on regular basis.
		Dust and air quality issues due to excavations for laying of sewers, drainage pipes etc.	Use dust suppression techniques i.e. water sprinkling.
4.	Entrepreneurship activities e.g. Home stays, tour guides etc.	Unprofessional and untrained guides may mislead the tourists. Most of the tourists will hesitate in home stays business. Security and privacy issues to both tourists and IPs community in home stays.	Professional and trained tourist guides may be employed, mainly from the Kalash community. Establishment of tourist information center. Upgrading and cleanliness of Kalash homes to promote home stays business.

SECTION 5

STAKEHOLDER CONSULTATIONS

5.   General

Key informant interviews and number of informal consultations were held with the Kalash communities and other stakeholders in Bamburet, Rumbur and Birir valleys, for updating the IPPF. No Objection Certificate (NOC) was obtained from Deputy Commissioner (DC) for conducting consultation with the Kalash community **(Annex-IV).** The details of consultations are summarized below. Photo log of public consultation is shown as **Annex-V.**

5.1   FGDs in Krakal, Bamburet, Kalash (13-07-2017)

A FGD was held with community members of Krakal Village in July 2017. Men of different age groups were present and all the participants were mature enough to share their views. Objectives of the consultation and project components were shared with the participants. Following are the major concerns, demands and apprehensions of the participants:

- Kalash are left with very small pieces of land;
- Resettlement should be avoided for widening of roads;
- Kalash Qazis should be in schools to preserve Kalash culture and religion;
- Kalash literature should be part of course books;
- Privacy of Kalash people is breached by the tourists;
- Tourists take photographs of Kalash girls without consent;
- Kalash have no proper infrastructure facilities;
- Purchase of land by non-Kalash in Kalash villages; and
- Participants were keen to get education and their allocated quota for jobs.

5.2   Meetings with Key Informants and their Concerns

Key informant interviews were held with the eminent and influencing members of the community and other non-Kalash. They were enquired about the existing issues and needs of community. Following are views of some of the key informants:

Sr. #	Key Informants	Views
1.	Mr. X, Bamburet	He is manager of a private hotel and belongs to Kalash community. He informed the basics of Kalash culture to the survey team. He also briefed the customs and traditions of his community. The major issue identified by him was the conversion of Kalash community to Muslims.
2.	Mr. Y, Bamburet	He is a Kalash living in Bamburet valley. He was enquired about his views for the increased tourist influx due to implementation of project activities. Following are some of major apprehensions: ▪ The local Muslims disturb Kalash people; ▪ Tourists convert Kalash girls to Muslims; ▪ Government should ban conversion of Kalash to Muslims; ▪ Afghans fight with Kalash at borders and steal the livestock; and ▪ Army should stay at the borders.
3.	M. Rafi (Chairman of VC)	He identified the key issues and problems of Kalash people. The major concerns of M. Rafi are listed below: ▪ Kalash have communication issues; ▪ Kalash have infrastructure issues; ▪ Water supply has been damaged after flood, a couple of years back;

		▪ There is no solid waste management system; ▪ There are no irrigation channels; ▪ Weakest point of Kalash is conversion to Islam but there is no forced conversion of Kalash people; ▪ There is no doctor in BHU; ▪ There is no proper schooling; ▪ There is no college in the area; ▪ The local fruits are not exported and get wasted; ▪ There are privacy issues as tourist enter the houses; ▪ Photographs without consent is the major issue; ▪ Kalash people are mostly poor; ▪ Kalash have better literacy rate; ▪ Kalash don't own arms; ▪ There are no local crimes; ▪ The crimes are due to open Afghan Border; ▪ Livestock, agriculture and tourism are the major sources of earning; ▪ Kalash people do not sell their animals; ▪ A death event for Kalash causes expenses of Rs. 1.5 – 2,0 million which put them under financial burden; and ▪ Government should consider constructing the tunnel through Bamburet valley instead of widening of existing road.
4.	Akram Hussain (Curator of Kalasha Dur Museum at Bamburet)	He described the history and culture of Kalash people in detail. He explained the evolution and decline of Kalash in Chitral. After a brief description of history. He showed following concerns: ▪ There should be controlled tourism with information centers and guides; ▪ Since the Kalash houses have no boundary walls, the tourists enter the houses without permission; ▪ Tourists must not disturb privacy of the people; ▪ Professional and trained guides are required for tourists; ▪ More tourists than Kalash are present in the festivals; ▪ Kalash need safe areas for festivals; ▪ ROW of approach road should be more than 20 feet; ▪ Only enterprises get benefited from the tourism; ▪ There should be pass system for controlled tourism; ▪ There should be a tourist counting system; ▪ Since the major reason of conversion of Kalash people is mixed education, therefore the education system should be separate at least up to secondary level; ▪ Security forces should stay away from residential areas; and ▪ Afghan border should be fenced.

The key informants identified almost common issues and they have similar demands. These mainly relate to a need to control unsustainable tourism, encourage more culturally sensitive behavior amongst tourists, ensuring Kalash benefit economically from tourism, and the need for more basic facilities in the valleys such as water supply and sanitation services. In general the key informants were positive about the potential of tourism in the area as a mean of promoting their culture and economy.

5.3 Consultation with Women in Kalash Valley

Women were consulted in different villages of Kalash valleys to identify their issues and concerns. The women were asked about their concerns over increased tourists' influx and their suggestions were noted. Most of the women had following major concerns:

- Most of the tourists enter their houses without permission;
- Tourists take photographs of women and girls without their consent;
- Most of the tourist do not respect culture and traditions of Kalash; and
- There are more tourists in festivals than local Kalash, thus affecting the celebrations.

However, women were not against the influx of tourists provided that the privacy of women is not breached.

5.4 Informal Consultations

A number of informal consultations were held with different people including men and women, Muslims and Kalash, locals and tourists in different villages of three (03) Kalash valleys. Following are the major findings of informal consultations:

- Kalash people need hospitals and better schooling;
- Access and internal roads are required;
- Need a proper water supply scheme;
- Need proper sanitation facilities;
- Privacy of Kalash people should be protected;
- Photos must not be taken without consent;
- A handicraft center is required to improve the skills;
- Safety of community should be ensured;
- Land for graveyard should be allocated;
- Afghan border to be sealed;
- Tourists should come and they are good for economy;
- A quick access to hospitals in emergency is required; and
- Safeguard the interests of Kalash people.

5.5 Issues and Recommendations of Stakeholders

The community did not report any barrier in its participation in planning and/or implementation of the project. The future assessment should also be planned and undertaken in a way that all stakeholders, especially women, marginalized and children, are consulted in a free environment, and are informed of the consultative and assessment process well in advance. **Table 5.1** describe the key issues and recommendations of Kalash people.

Table 5.1: Key Issues and Recommendations from Stakeholders

Key Issues	Recommendations
Protection of traditional graveyard	Proper fencing and protection is needed as surrounding communities have disturbed the Kalash burial practice by stealing belongings of the deceased.
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. For any emergency, an ambulance should also be there.
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 2015 floods as it has damaged the infrastructure including roads and protective bunds to agriculture lands.
Open defecation around water bodies	Government should provide funds and launch 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. asset transfers for Kalash people, are needed to boost their economic development.
Demarcation of Kalash pastures boundaries	Encroachment of external and dominant groups should be barred from using Kalash pastures by demarcating these 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 NGOs.
Lack of information on development sectors among community members	Prior consultation and consent should be sought among all members of community before any project intervention.

SECTION 6

SCREENING AND INDIGENOUS PEOPLES PLANNING FRAMEWORK

6.   General

In line with the principles and objectives laid out for Indigenous Peoples Planning, the following procedures shall be adopted for IPs screening, planning and consultation framework.

6.1   Screening for Indigenous Peoples

Once the proposals for new sub-projects under the project have been received the same would be screened for identification of Indigenous Peoples in the geographical area of the proposed sub-project. Technical input will also be provided by World Bank social specialist having expertise on the social and cultural groups. The Bank specialist will follow the IPPF for identification of Indigenous Peoples during screening, which is consistent with the World Bank Policy on Indigenous People OP 4.10.

Once any Indigenous Peoples have been identified in any of the proposed sub-project area of project, OP 4.10 will be strictly complied with by PMU. PMU will carry out a social assessment to 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 and their socio-economic assessment. Meetings will be held with 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. Currently only the Kalash communities qualify as IPs in the sub-project areas. Screening will also be carried out to identify vulnerable people, based on discussions with IPs communities in sub-project areas, and if non-Kalash are also impacted then a Mixed Community Development Plan will be considered.

PMU in close collaboration with Implementation Unit 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 broad community 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.

6.1.1 Sub-Project Screening

As per WB Policy OP 4.10, 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: sub-projects expected to have significant impacts that require assessment to find alternatives;
- Category B: sub-projects expected to have limited impacts that require specific action for IPs to mitigate those impacts; and
- Category C: sub-projects not expected to have impacts on IPs and therefore do not require special provision for IPs.

Category A sub-projects will not be considered under the project since the project itself has been classified as category B. Indigenous Peoples Plans (IPPs) will be developed to adequately assess impacts on IPs, whether negative or positive, if the screening shows them to be present in the sub-project area. In situations where non-Kalash vulnerable communities are impacted, a Mixed Community Development Plan will be prepared. The impacts on IPs will be considered significant if the sub-projects positively or negatively:

- Affect customary rights of use and access to land and natural resources;
- Change socio-economic status;
- Affect cultural and communal integrity;
- Affect health, education, livelihood and social security status;
- Alter or undermine the recognition of indigenous knowledge;

- Contributes to conflicts;
- Results in loss of land/ assets/infrastructure;
- Results in loss of livelihood; and/or results in loss of access to sources of income.

The sub-projects in Kalash may have minor to moderate limited social impacts. The sub-projects will also have a mechanism to ensure involvement of IPs in the project designs and implementation to safeguard their interests.

6.2 Analysis of Intervention/ Risks

Each of the planned interventions will be analyzed for identifying potential (both positive and negative) direct, indirect, cumulative and induced 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 social 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.

6.3 Social Assessment

For preparation of IPPs for each sub project, PMU will conduct a detailed social assessment before the initiating social mobilization process in areas where IP community are present. These assessments will be proportionate to the nature and scale of potential effects of the subproject on Indigenous Peoples. PMU will engage a social specialist, having qualification, experience and ToR acceptable to the World 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 marginalized 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.

A list of components wise key anticipated positive and negative impacts of the project interventions on IPs are provided in the Section 3. 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.

6.4 Strategy for Vulnerable IPs and Gender Participation

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 Social experts 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; and
- Include specific indicators related to these groups in monitoring and evaluation systems and involve all stakeholders in monitoring and evaluation.

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

6.5 Gender Action Plans

Gender Action Plans (GAPs) shall be developed for gender mainstreaming, as a part of each IPP, to ensure engagement of women of Kalash communities in key sub-project activities. In case of under-representation or where needed, separate meetings with women shall be organized to discuss subproject proposals prior to the approval of sub-project approval for funding. An execution mechanism will be laid down in each IPP to ensure gender main streaming in sub-projects implementation.

6.6 Involuntary Resettlement

In case of land acquisition and/or localized and minor resettlement impacts, a resettlement action plan will be prepared in adherence to the requirement of broad community support as part of the free, prior and informed consultation process. TORs for preparation of RAP as per WB requirement of OP 4.12 is attached as **Annex VI.** An inventory survey will be conducted to record the nature and extent of losses of each affected person and/or identification of impact occurring collectively on the IPs.

6.7 Free, Prior and Informed Consultations Framework

The WB policy on IPs requires a process of free, prior and informed consultation leading to broad

Community support from indigenous peoples benefiting from, or affected by, Bank-financed subprojects. The principle of Free, Prior and Informed Consultation recognizes IPs' inherent and prior rights to their lands, territories and resources and respects their legitimate authority and requires processes that allow and support meaningful choices by IP about their development path. The borrower needs to use participatory consultative methods that are appropriate to the social and cultural values of the affected IPs' communities and their local conditions and, in designing these methods, gives special attention to the concerns of Indigenous women, youth, and children and their access to development opportunities and benefits.

A stakeholder analysis will be conducted to identify sub-projects' stakeholders particularly the positively or negatively affected IPs and vulnerable/marginalized IPs by the sub-project/intervention. 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 planning to implementation. IPs' consent is to be sought sufficiently in advance of any authorization or commencement of activities and respect is shown to time requirements of indigenous consultation/consensus processes. The free, prior and informed consultations are explained in **Table 6.1** as under:

Table 6.1: Free, Prior and Informed Consultations

Free	Prior	Informed	Consent
No manipulation	None of the following should be undertaken before consent of IPs has been obtained: ▪ Authorization or commencement of activities of land acquisition; ▪ Finalization of development plans; and ▪ Specific time requirements of the consultation/ consensus process should be set.	Information to be provided should be accurate and conveyed in a form and manner that is understood by IPs in keeping with their traditions.	The consent may be oral or written, but will always involve consultation and participation and must be recorded by the PMU with sufficient evidence.
No intimidation or coercion		Use appropriate language without perception of threats or coercion. In a form that is understandable and that takes into account traditions of the community.	The process should be participatory.
No incentives		Include information, when available, on social, economic, environmental and cultural impacts and reasons	Decision-making should not exclude or marginalize individuals due to

Free	Prior	Informed	Consent
		for proposed activities, duration, affected locality, proposed benefits sharing and legal arrangements and people likely to be involved.	gender, ethnicity or other factors.

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, 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 impacted 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;
- Ascertain the affected communities' broad support for the project; and
- Develop a strategy for indigenous peoples participation and consultation during project implementation, including monitoring and evaluation.

The interests, needs and priorities of vulnerable segments of IP 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.

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.

A framework for conducting such consultations is given below in **Table 6.2.**

Table 6.2: Stakeholder Consultation Frame work

Consultation Stage	Consultation Participants	Consultation Method	Expected Outcome
Social mobilization	PMUs (DoT and/or C&W), IP community, members, other organizations working for IPs	Open meetings and discussions, visit of IP settlements and surroundings	First hand assessment of Status of IP community. Inclusion of IP in community organizations
Screening of the proposed sub-projects	PMUs (DoT and/or C&W), IP community, members of community organizations, other organizations working for IPs	Open meetings and, focus group discussions, visit of proposed sub-project sites, IP settlements etc.	Identification of impacts, issues and feedback from IP community
Preparation of IP Plans or mixed community plans	PMUs (DoT and/or C&W), IP community, members of 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 community.
Implementation of sub-projects	PMUs (DoT and/or C&W), 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	PMUs (DoT and/or C&W), IP community members of community organizations.	Meetings with community organizations and beneficiaries.	Identification and Resolution of implementation issues, effectiveness of Indigenous People Plan

The proponent 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:

Table 6.3: Format for Reporting of Stakeholders Consultations & Recommendations

Sr. No.	Location / Site of Sub-Projects	Key Issues	Recommendations

SECTION 7

PREPARATION OF INDIGENOUS PEOPLE PLANS

7.1 IPP Preparation

According to OP/BP 4.10, when screening indicates that IPs are likely to be present in the sub-project area, the designated implementing partner will carry out a social assessment and prepare an Indigenous Peoples Plan (IPP) for the specific sub-project affecting. The social assessment and consultations undertaken will provide basis for developing the IPP. The IPP will establish the measures through which the borrower will ensure that (a) IP affected by the project receive culturally appropriate social and economic benefits; and (b) when potential adverse effects on Indigenous Peoples are identified, those adverse effects are avoided, minimized, mitigated, or compensated for. The IPP should be prepared in a flexible and pragmatic manner following principle of Free, Prior and Informed Consultations leading to Broad Community Support, and its level of detail will vary depending on the specific sub-project and the nature of effects to be addressed. In case of mixed community, a Mixed Community Development Plan shall be required.

An IPP will be prepared either for a set of sub-projects or individual sub-project by type or sector of sub-projects. The level of detail in an IPP will be based on nature, scale and extent of impacts of a sub-project but will include the following as a minimum:

- Description of IPs and their vulnerable groups to be affected by a sub-project, baseline socioeconomic information of the Indigenous Peoples measures to address their needs and concerns, and a summary of proposed sub-project;
- Summary of the Social Assessment, Summary of the results of the free, prior and informed consultation with the IP community during project preparation
- Details of participation and consultation process to be followed during implementation ensuring FPIC;
- 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 redress mechanism at PMU and the local level;
- Monitoring and evaluation mechanisms; and
- A capacity building plan.

7.2 Social Assessment

The social assessment includes the following elements, as needed:

- A review, on a scale appropriate to the project, of the legal and institutional framework applicable to Indigenous Peoples.

- Gathering of baseline information on the demographic, social, cultural, and political characteristics of the affected Indigenous Peoples' communities, the land and territories that they have traditionally owned or customarily used or occupied, and the natural resources on which they depend.

- Taking the review and baseline information into account, the identification of key project stakeholders and the elaboration of a culturally appropriate process for consulting with the Indigenous People at each stage of project preparation and implementation.

- An assessment, based on free, prior, and informed consultation, with the affected Indigenous Peoples' communities, of the potential adverse and positive effects of the project. Critical to the determination of potential adverse impacts is 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.

- The identification and evaluation, based on free, prior, and informed consultation with the affected Indigenous Peoples' communities, of measures necessary to avoid adverse effects, or if such measures are not feasible, the identification of measures to minimize, mitigate, or compensate for such effects, and to ensure that the Indigenous Peoples receive culturally appropriate benefits under the project.

In deciding if to continue with the Project, PMU ascertains on the basis of this Social Assessment and the free, prior and informed consultation whether the affected Indigenous Peoples Communities provide their broad community support to the project. This supports needs to be properly documented. The World Bank will not proceed further with the project if it is unable to ascertain that such support exists.

In undertaking Social Assessment preparation activities, PMU will ensure the following:
 i. Full engagement and coordination at all levels of community institutions in all sub-project stages. IP leaders/IP-selected representatives or community organizations will be formed for the participatory situational analysis activities;
 ii. Demographic and other data on the socio-economic situation of IP communities will be gathered. The data will be used to design activities for IP groups;
 iii. Representatives of Community Organization will actively participate during sub-project implementation; and
 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.

An indicative outline of Indigenous People Plan is given in **Annex VII.** The draft IPP will be shared with the relevant Indigenous Peoples for their consent on the Plan.

7.3 Disclosure/Access to Information

Draft IPP will be disclosed to the IPs (in Urdu or Kalasha language) to be affected by the project, with key findings of social assessment, in a culturally appropriate manner and in a form that is easily understandable both orally and written. World Bank cleared final IPPs will again be disclosed to the affected IPs communities. Approved IPPs will also publicly disclosed on the PMU 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-project will also be made available in the main and field offices of the implementing organizations. PMUs will share details of this disclosure with the World Bank. Electronic versions of the IPPs in English and Urdu language will also be placed on the websites of PMUs and the World Bank for the general public and interested institutions.

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.

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SECTION 8

IPPF IMPLEMENTATION

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Primarily, DoT will be responsible for implementation of the Indigenous Peoples Planning Framework through its own project cycle management. **Figure 8.1** shows various IPPF implementing requirements which will be incorporated at each step of Project Cycle.
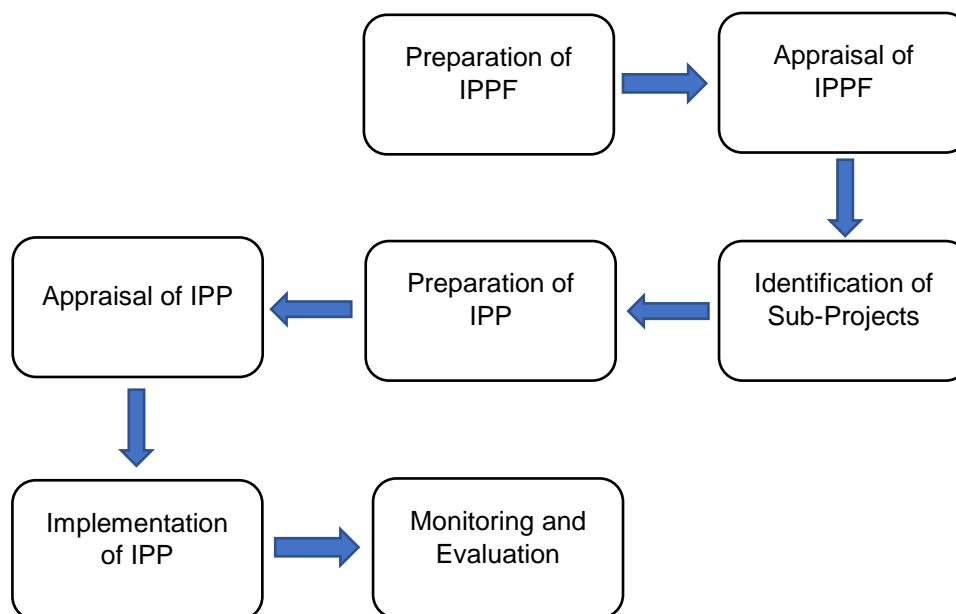
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┌──────────────┐        ┌──────────────┐
│ Preparation  │───────▶│ Appraisal of │
│  of IPPF     │        │    IPPF      │
└──────────────┘        └──────┬───────┘
                               │
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┌──────────────┐   ┌──────────────┐   ┌──────────────┐
│ Appraisal of │◀──│ Preparation  │◀──│ Identification│
│     IPP      │   │   of IPP     │   │ of Sub-Projects│
└──────┬───────┘   └──────────────┘   └──────────────┘
       │
       ▼
┌──────────────┐        ┌──────────────┐
│Implementation│───────▶│ Monitoring   │
│   of IPP     │        │and Evaluation│
└──────────────┘        └──────────────┘
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Figure 8.1: Project Cycle for Implementation of IPPF

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8.1 Sub-Project Implementation

At pre-implementation stage, an Implementation Plan (IP) will be prepared as part of the IP Planning process, in coordination with the Implementing Unit of DoT or C&W.

Local Committees (if not existing), including IP community volunteers/leaders selected by the community, will be formed to facilitate sub-project implementation. If such committees already exist, they will be approached to assist with sub-project implementation. In addition, members of IP households will be given priority in benefiting from labor and remuneration for work attendant to the implementation of sub-projects in IP areas.

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

8.1.1 Unanticipated Impacts During Implementation Stage

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

8.1.2 Participation of Women and Vulnerable Groups

Women should be engaged in the sub-project planning at the outset to safeguard their interests. Engagement of women will provide a platform to share their ideas, reservations and

restrictions in the society. The involvement of women may encourage them to participate in further stages of the project. The opportunity will be best for women who are heading their households.

8.2 Grievance Redress Mechanism

Indigenous Peoples may raise a grievance about any issues covered in this IPPF or/and IPPs during sub-project designing and implementation. The affected communities will be informed about GRM. Article 40 of the UN Declaration on the Rights of Indigenous Peoples [48] (adopted by the General Assembly on 13 September 2007) states that,

"*Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.*"

Primarily, to the extent possible, the resolution of grievances will be through traditional/customary IP grievance resolution systems, following the principle of precedence of customary practices in the IP area. At present, a Qazi plays the mediator role for conflict resolution in all Kalash communities; hence the same institution will be used as first line of GRM. In addition to this, the Grievance Redress Mechanism System of the PMU will be used for IPs to file complaints or grievances during the planning and implementation of sub-projects.

In order to address complaints against non-compliance of IPPF, any of the affected individual or organization can register its grievance with the Grievance Committee of the PMU. The reported complaints will be treated confidentially, assessed impartially and handled efficiently and aggrieved parties will be informed after resolution of complaints with necessary details (actions taken, by whom and when).

The GRC will be composed at following two (02) levels and will work directly under the supervision of Project Director – PMU-C&W/DoT.

i.   GRC at sub-project level
ii.   GRC at PD office / HQ level

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

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

Responsibilities of GRC

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

- The GRC shall review, consider and resolve grievances related to environmental and social issues during implementation received by the PD – PMU C&W/DoT.
- Environmental & Social Specialist of PMU is responsible for conducting investigations on these grievances.

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[48] https://www.un.org/development/desa/indigeniuspeoples.declaration-on-the-rights-of-indigenous-peoples.html

- Any grievances presented to the GRC should ideally be resolved on the first day of hearing or within a period of one week, in case of complicated issues requiring additional investigations.
- GRC is empowered to take decision which is binding on PMU C&W/DoT and considered final.

GRC meeting will be held in the PMU C&W/DoT, PD office or other locations agreed by the committee. If needed GRC members may undertake field visits to verify and review the issues of dispute.

8.3 Internal and External Monitoring and Reporting Arrangements

The relevant PMUs (DoT and/or C&W) will conduct monitoring and evaluation of this IPPF and IPP of each sub-project by establishing a monitoring and evaluation mechanism. The monitoring of IPs and vulnerable groups related issues will be integrated in the overall M&E and reporting mechanism. The detailed baseline surveys of existing socio-economic status and cultural practices of IPs and vulnerable groups, which will be carried out during sub-project design, will be the basis for establishing the baseline data to monitor the sub-project impacts on IPs. Compliance monitoring will include establishment and maintenance of an IP database, and monitoring arrangements to (a) track engagement of indigenous groups in the various activities of sub-projects, and (b) determine whether IPPs were carried out as planned, and in accordance with the IPPF. The respective IPPs will also specify the system to collect data and monitor. Each IPP will have specific monitoring indicators disaggregated by gender and ethnicity. Community self-assessments of a sub-project preparation and implementation will be a part of M&E, to provide an avenue for IPs to communicate whether they have been involved in sub-project activities and whether the final sub-project addresses their needs.

The monitoring of IPPs will generally include the following:

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

Indicators for negative impacts on IPs will include:

- Number of IP households and individuals physically or economically affected by the sub-project; and
- Increase in conflicts with IPs communities or other groups as a result of new Infrastructure/services.

8.3.1 Schedule for Monitoring and Reporting of IPPs

The relevant PMU will establish a schedule for implementation of IPPs taking into account the sub-projects implementation schedules. It is expected that one month prior to the start of a sub-project implementation, internal and external monitoring actors will have determined all IPP activities. PMU auditing will ensure inclusion of IPs compliance parameters in the field visits. Moreover, PMU will also report compliance levels in their mission reports, by filling up

ESM Checklist (with IPs compliance parameters included). Monitoring results will be reported in regular Quarterly Progress Reports and submitted to the World Bank. Reporting of monitoring activities of IPPs implementation will be made a regular feature of the Quarterly ESM Reports which are regularly submitted by to the World Bank.

8.3.2 External Monitoring/Third Party Validation

Compliance of IPPF and IPPs will be made a part of Annual Environmental and Social Monitoring, to be commissioned by the DoT and/or C&W through a competent third-party individual or an organization/NGO, or a consultancy firm with relevant qualification and experience. DoT will prepare TOR for a Third-Party Validation (TPV) of IPPF and IPPs compliance, acceptable to the World Bank prior to hiring of TPV consultant. DoT will ensure availability of funds for TPV activity. Based on detailed desk review and field investigations, the external monitor will present recommendations for improvements in IPPF and IPPs.

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

8.4 Institutional Arrangements

DoT and/or C&W (in case of road sub-projects) will be overall responsible for the compliance of IPPF and implementation of IPPs as well as provision of technical assistance. Also, DoT will directly manage and supervise the compliance of IPPF and implementation of IPPs through PMU. PMU-DoT staff will ensure that participatory approaches for engaging IPs, as well as the development priorities of IPs, are integrated into the DoT planning and implementation mechanisms. PMU-DoT will (i) facilitate effective compliance of IPPF and implementation of IPPs (ii) build and strengthen the capabilities of different tiers of community organizations to identify, design, select, and implement community sub-projects using the participatory strategy.

The implementation unit will have first-hand interaction with the identified Indigenous Peoples communities and will be at the forefront of IPPF implementation. Implementation unit will:

- Work with community-based structures and IPs grassroots organizations to facilitate their engagement in participatory, transparent, and accountable governance;
- Provide overall guidance in local development planning;
- Provide assistance in preparation of sub-projects;
- Monitor and evaluate the overall implementation of the sub-projects at the community level; and
- Ensures that the M&E data generated by the subprojects are correct, complete, and consistent with DoT/C&W and World Bank standards.

Once an Indigenous Peoples community has been identified in any of the sub-projects area, a dedicated Focal Person from PMU will be designated for IPP process who would be responsible to representation throughout the sub-project cycle, starting from baselines information collection to sub-project completion reporting.

The following flow diagram shows institutional arrangements and responsibilities at various stages of the IPPF in a summarized form.
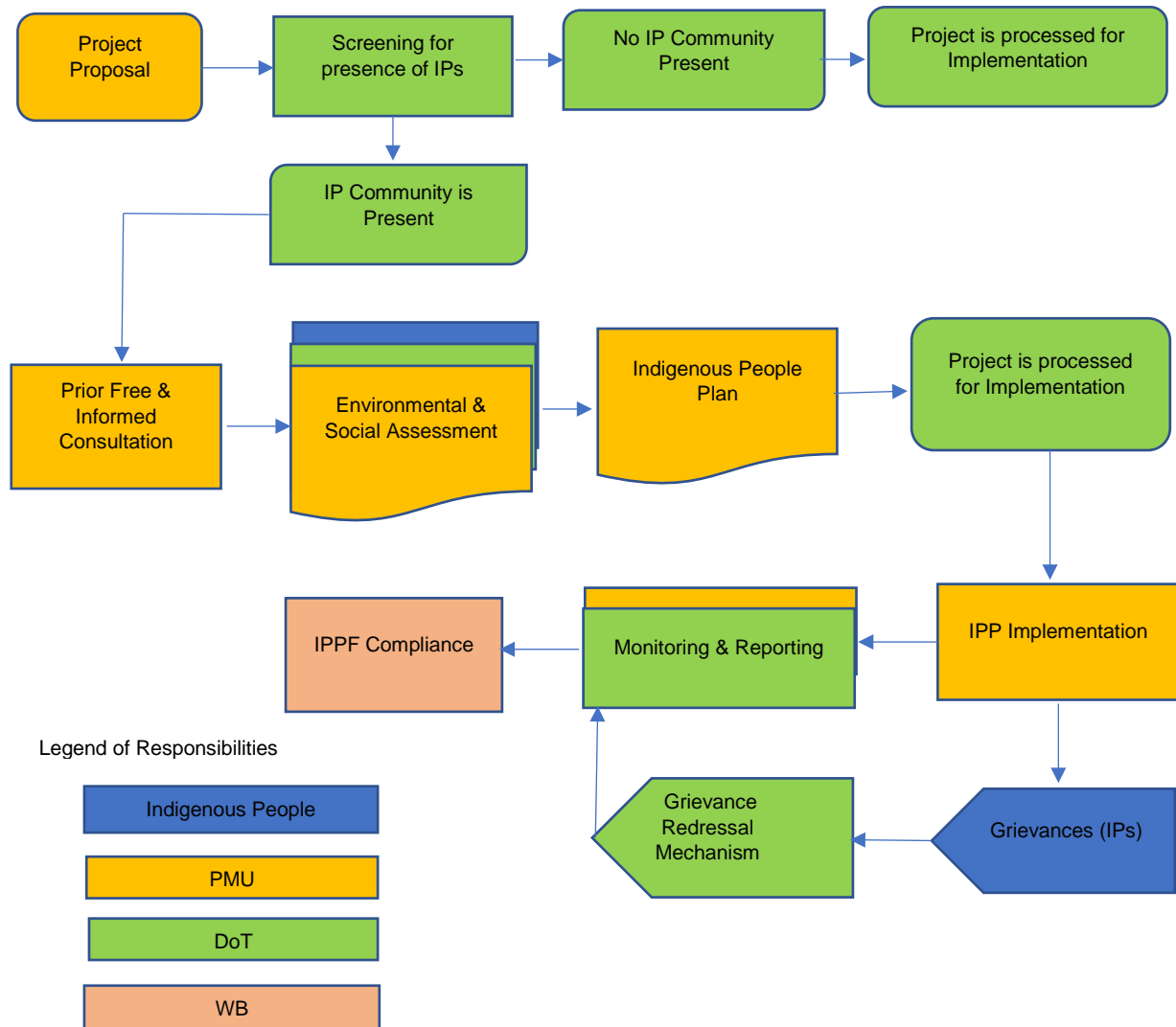
Figure 8.2: Institutional Arrangements & Responsibilities

Table 8.1: Roles and Responsibilities

Institution	Roles and Responsibilities
PMU-DoT/C&W	▪ Developing an IPPF and getting it approved by WB ▪ Ensuring implementation of IPPF through: • Establishing the prescribed institutional mechanisms • Allocating budget for implementation of IPPF • Setting up Grievance Redressal Mechanism acceptable to IPs • Integrating IPPF compliance in its MIS based M&E system ▪ Screening for presence of IP communities at the project/sub-projects proposal stage ▪ Developing IPPs through the prescribed process, especially through • Social assessment • Free, prior and informed consultations • Disclosure ▪ Implementing the IPPs through • Establishing the prescribed institutional mechanisms • Allocating budget for implementation of IPPs • Setting up Grievance Redress Mechanism Reporting on IPPF compliance and IPP implementation
ESM Unit	▪ Providing technical back stopping to the PMU in screening for presence of IP communities at the project/sub-projects proposal stage ▪ Conducting Indigenous Peoples Planning audits ▪ Building capacity with DoT for developing Indigenous Peoples Plans (IPPs) and their implementation ▪ Receiving quarterly progress reports on IPPF implementation for submitting to WB
VO	▪ Supporting in identification of IPs in their respective area of influence ▪ Supporting PMUs in developing IPP ▪ Reporting any grievances to the GRM
Local Government	▪ Providing NOC for consultation meetings with IPs ▪ Supporting DoT & C&W in identification of IPs ▪ Information sharing and supporting in secondary data collection
The World Bank	▪ Providing guidance in developing IPPF & IPPs ▪ Supporting any special measures for identified IPs ▪ Approval of IPPF & IPPs

8.5   Implementation Schedule and Time-bound Actions for Implementing the Planned Measures

Once the planned measures are identified and planned in the form of an Indigenous Peoples Plan, the implementation process will be elaborated in terms of time-bound actions with clear timelines. A Gantt chart will be developed to keep a track of the implementation of IPP.

8.6   Capacity Building/ Training

Institutional strengthening and capacity building of DoT is the basic requirement for effective implementation of the IPPF. Training framework for capacity building of the staff and IPs is presented below in **Table 8.2**.

Table 8.2: Training Framework

Contents	Provided	Trainees/Events	Duration
Training for IPs			
Training programs for IPs in hospitality	Training Consultant	Kalash and Sheikh	1 week
Entrepreneurship training for adults	Training Consultant	Kalash and Sheikh	1 week
Vocational skills training for youth to provide inclusive jobs and income generating opportunities including homestays pilot	Training Consultant	Kalash and Sheikh	1 week
Trainings for Institutional Capacity Building			
Training/s on preparation of IPPs	Training Consultant	DoT and C&W Staff, Local Facilitators	1 Day
Trainings for working on Procurement especially on World Bank projects	Training Consultant	DoT and C&W Staff, Local Facilitators	3 days
Trainings on Financial Management	Training Consultant	DoT and C&W Staff	3 days
Training on hospitality standards, destination management, environmental management, optimal operating models for sites, PPP Toolkit for Tourism	Training Consultant	Public-sector officials	1 week

8.7   Budget and Financing IPP

There are two types of costs associated with operationalizing and implementing IPPF. The first one is at the DoT end to steer the IPPF implementation process. However, the additional cost of undertaking capacity building activities would still need to be budgeted and factored into overall budget of DoT.

The other cost is again of two types:

i.   The cost incurred by the implementing unit to jointly undertake the social assessment, developing IPPs and designating a dedicated staff as a focal point. This cost will be budgeted as administrative cost.

ii.   The cost of implementing the measures identified in the Indigenous Peoples Plan for mitigating any negative effects of proposed activities on the Indigenous Peoples and/or

any compensations to be paid if the negative effects are unavoidable. This cost will be a part of the sub-project proposal.

The estimated cost of IPPF implementation is tabulated below:

Table 8.1: Cost Estimates for IPPF Implementation

Sr. No.	Description	Unit	Quantity	Unit Rate (Rs.)	Item Total (Rs.)
1.	Resettlement Specialist in C&W	Years	1	2,400,000	2,400,000
2.	RAPs/ ARAPs Consultants	Lump Sum	1		5,000,000
3.	Preparation of IPPs/ MCDPs	Lump Sum			2,000,000
3.	M&E Consultants	Lump Sum	1		2,000,000
4.	Training programs	Lump Sum			2,300,000
5.	**Total**				**13,700,000/-**

8.8 Capacity Building

Since dealing with the Indigenous Peoples is a nascent subject in Pakistan and very little literature or expertise exist in Pakistan, it will be important to build capacity of the relevant staff in the PMUs in understanding the socio-cultural peculiarities of the Indigenous Peoples. DoT and C&W have a very limited institutional capacity to implement this IPPF and preparing IPPs, building in house capacity is the only sustainable solution to this critical gap. The DoT & C&W staff will be made familiar with the IPPF. The staff will also be trained in all steps of the Indigenous Peoples planning process, especially screening, IP sensitive environmental and social assessment, prior, free and informed consultations, IPPs development, and monitoring and reporting of IPPs implementation.

SECTION 9

PUBLIC DISCLOSIRE

According to World Bank OP 4.10 (Indigenous Peoples) para No. 15, the draft IPP/IPPF must be made available to the affected people in appropriate form, manner and language. In compliance with this policy, the IPPF was disclosed to Kalash community in accordance with their customary practices, in Bamburet dated 28-01-2019 at 1300 hrs. Stakeholders were pre-informed and were invited to attend the disclosure meeting by invitation letters, announcement in local mosque and by displaying banners. The invitation letter is attached as **Annex VIII**.

Project brochures, presentation handouts and executive summary in Chitrali and Pashto languages were distributed to the participants and a comprehensive presentation was delivered following a question-answer session in Urdu and Kalasha languages. **Table 9.1** presents suggestions and issues raised by the participants. The attendance sheet of participants is attached as **Annex IX**.

The Project Manager briefed the attendants about salient features of the project. The social expert presented IPPF to the participants and briefed about project, its anticipated impacts and their solutions.

Following suggestions and issues were raised by the participants during disclosure meeting.

Table 9.1: Issues/Suggestions by the Participants and Response Matrix

Location	Name	Suggestions/ Issues/Recommendations	Response
Kalash	Participant 1	▪ Government rates of land are too low. ▪ Land should be acquired at commercial rates, if needed. ▪ Controlled number of tourists should be allowed in festivals keeping in view the availability of hotels and rooms and festival places. ▪ NOC must be obtained before any construction activity.	▪ The land acquisition will be based on both the government and market rates that are acceptable to the affected people. ▪ Controlled tourism and pass system can be introduced to avoid over-crowding of tourists in festivals.
	Participant 2	▪ Road from Ayun to Bamburet must be constructed.	▪ The road from Ayun to Bamburet can be constructed under the Component of Infrastructure Development of the project.
	Participant 3 (female) (Qazi)	▪ Land acquisition must be minimized as Kalash people have very less land.	▪ Efforts will be made to protect Kalash land as far as possible.
	Participant 4 (female)	▪ Local tour guides from Kalash must be hired and preferred. ▪ Guides from outside i.e. Chitral usually misguide the tourists.	▪ Trained tour guides and tourist facilitation centers shall be set up in Kalash.
	Participant 5	▪ There are harassment and security issues also.	▪ The concept of tourist police may be introduced. ▪ Security forces i.e. Army, Levies, Chitral Scouts and Police are also performing their duties.
	Participant 6	▪ Qazis are appointed by government and not with the consent of Kalash people. ▪ Qazis are very poor and cannot travel frequently, their salary must be fixed. ▪ Qazis do not know anything about Kalash culture.	▪ The consultant shall report the concern that Qazis should be appointed in consultation with the Kalash. ▪ The consultant shall report the salaries of Qazis should be dispensed as practiced in past years.
	Participant 7 (female)	▪ Facilities must be provided in maternity homes and menstruation rooms.	▪ The consultant shall report the concern that proper hygiene and medical facilities

		▪ Graveyard must be extended. ▪ Controlled tourism practices must be followed.	hall be provided in maternity homes and the existing tradition graveyard will be fenced and protected and more land shall be allocated for Kalash graveyard.
	Participant 8	▪ The river must be channelized to avoid flooding and to protect the crops.	▪ The suggestion has been noted.
	Participant 9	▪ River crossings must be rebuilt as they were destroyed in the flood. ▪ There are no doctors in the hospitals. ▪ We do not get good quality wheat and other things. ▪ Sui gas must be supplied to avoid cutting of trees and to protect the forest.	▪ The issues have been noted and will be conveyed to the competent authorities. ▪ Maximum efforts shall be made to provide such facilities under the project.
	Participant 10	▪ Control the cutting of trees. ▪ Develop the area with road.	▪ Tree cutting shall be discouraged and environmental enhancement practices will adopted. ▪ The request of subsidized Sui Gas cylinders supply will be conveyed to the competent authorities.

ANNEXURES

Annex I

Operational Principles of the World Bank Policy 4.10 on Indigenous People

Annex I: 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 - II
PPAF Working in Kalash

Annex II: PPAF Working in Kalash

PPAF Community Organizations in Kalash Valleys

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

PPAF Sub-Projects in and around Kalash Valleys

Sr. #	VO/Cluster Name	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 Rumbur	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
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 Rumbur	Sheikhandeh Rumbur	AKRSP	Ayun	Irrigation Channel	60	2008
19	Brun 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 Rumbur	Achulga Rumbur	AKRSP	Ayun	Irrigation Channel	30	2009
PPAF III							
23	Damik Rumbur		AKRSP	Ayun	Irrigation Channel		2011
24	Bathet Rumbur		AKRSP	Ayun	Protective Works	118	2011
25	Grome Rumbur		AKRSP	Ayun	Water Supply	43	2011
26	Bawuk		AKRSP	Ayun	Irrigation Channel	25	2011
27	Chet Guru		AKRSP	Ayun	Irrigation Channel	22	2011
28	Acholgha Rumbur	Acholgha Rumbur	AKRSP	Ayun	Water Supply	30	2011
29	Koldesh Rumbur	Koldesh Rumbur	AKRSP	Ayun	Protective Works	384	2013
30	Rumbur Welfare CCB	Rumbur	AKRSP	Ayun	Road (Valley)	384	2013

Annex – III

AKRSP and SRSP Working in Kalash

Annex III: AKRSP and SRSP Working in Kalash

Aga Khan Rural Support Programme (AKRSP)[49]

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 Microhydels, 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 microhydels, 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 Program (SRSP)[50]

Sarhad Rural Support Program (SRSP) is a non-profit organization registered under

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[49] http://en.wikipedia.org/wiki/Aga_Khan_Rural_Support_Programme and
http://www.akdn.org/rural_development/pakistan.asp
[50] http://srsp.org.pk/srsp_new1/

Company's Law, working in Khyber Pakhtunkhwa and parts of FATA. It is an intermediary organization which is based on the rural support program 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 program 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 micro-hydels, water and sanitation, and community infrastructure components. As value chain development work, SRSP is working on packing and marketing of walnut, peer 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 mobilization, 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 IV

NOC from Deputy Commissioner Chitral

Annex IV: NOC from Deputy Commissioner Chitral

DEPUTY COMMISSIONER CHITRAL

No: _____ /DCC/DA/

Dated Chitral the 17th July 2018

CHITRAL

NO OBJECTION CERTIFICATE.

Reference letter No. 3979/11/MRJ/01/3004 dated 29/6/2018 from National Engineering Services Pakistan (Pvt) Limited Lahore and Project Director PMU ERKF, Industries Department GoKP certificate bearing No. PMU/ERKF/6847 dated 8/6/2018.

This office has no objection a team of NESPAK (Pvt) Limited comprising of the following members visit Bumburate and see sites to develop tourism routes, chairlift facilities, elevated walkways, walking trains, camping paradise, enterprises rehabilitation/preservation of lakes including access, heritage sites management, winter sports and capacity building subject to the below mentioned terms and conditions:-

1. Syed Zeeshan Abbas Jafri s/o Syed Intizar Hussain, Senior engineer CNIC No. 35202-2372371-7
2. Malik Tariq Mehmood s/o Malik Khalid Mehmood, CNIC No. 35202-8615489-7

Terms and condition.

1. The team will not carry out geological, seismic and other type of survey.
2. The team will share all information with Law Enforcement Agencies without any hesitation
3. The NOC will be cancelled if any negative observation reported against the individuals.
4. The team will not visit any prohibited area.
5. In case of violation of terms and conditions the NOC will be cancelled

Deputy Commissioner
Chitral

No: 999-1001- _____ /DCC

Copy forwarded to the:-

1. Commandant Chitral Scouts
2. District Police Officer Chitral
3. Project Manager, NESPAK (PVT) Ltd Lahore

Deputy Commissioner Chitral

Deputy Commissioner Chitral

Annex V

Photo Log of Consultations and Disclosure

Annex V: Photo Log of Consultations and Disclosure
  A. Consultations

B. Disclosure

Photo log of Public Disclosure

Annex VI

Terms of Reference for Resettlement Action Plan (RAP)

Annex VI: Terms of Reference for Resettlement Action Plan (RAP)

The Terms of Reference to prepare (RAP) is elaborated as under:

1. Identify the key social impacts.
2. Prepare socio-economic inventory and census for PAPs.
3. Prepare entitlement matrix.
4. Prepare rehabilitation and compensation package.
5. Develop clear timeline and implementation schedule.
6. Document various consultation activities.
7. Develop communication and consultation plan.
8. Identify institutional responsibilities.
9. Consult staff responsible for land acquisition.
10. Prepare a Grievance Redress Mechanism.
11. Provide detailed budget for resettlement.

Annex VII

Indicative Annotated Outline of IPP

Annex VII: 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 VIII

Invitation Letter

Annex VIII: Invitation Letter

NATIONAL ENGINEERING SERVICES PAKISTAN (PVT) LIMITED NESPAK
NESPAK HOUSE: 1-C, Block-N, Model Town Extension, Lahore 54700, Pakistan
ENVIRONMENTAL & PUBLIC HEALTH ENGINEERING DIVISION

Established in 1973

Ref: 3979/11/MRJ/01/\\١٦١١   Dated: January 24, 2019

As per Distribution

KHYBER PAKHTUNKHWA INTEGRATED TOURISM & ENTERPRISE DEVELOPMENT PROJECT (KITE)

Subject: Public Disclosure of Environmental and Social Safeguard Documents (ESMF and RPF) and Indigenous Peoples Planning Framework (IPPF) for Kalash Community

Dear Sir,

Government of Khyber Pakhtunkhwa (GoKP) intends to undertake the "Khyber Pakhtunkhwa Integrated Tourism & Enterprise Development Project (KITE)" with the collaboration of World Bank. KITE development project objective is to enhance the competitiveness, diversity and inclusiveness of Khyber Pakhtunkhwa as a tourism destination. As WB is funding the project, therefore environmental and social safeguard documents (RPF, ESMF, ESIA, RAP and IPPF) are prepared to fulfill the requirements of national regulations as well as World Bank (WB) Policy guidelines. Further, WB Policy requires the public disclosure (locally) of these documents as well.

In this regard, it is to inform you that the public disclosure of IPPF will be held on 28-01-2019 at 11:30 AM in Foreigners Tourist Inn, near Kalash Museum, Kalash Valley Bumburate and ESMF & RPF on 29-01-2019 at 09:30 AM in Pamir Riverside Inn, Chitral city.

You are requested to participate so that findings of the safeguard documents can be shared and your valuable suggestions can be noted.

Thanking you in anticipation.

M. Ramzan Javed
(Project Manager)
Mb. # 0333-6512742

Distributed to:

1. Additional Deputy Commissioner, Chitral
2. Project Director, PMU ERKF,
3. Executive Engineer, C&W, Chitral
4. GoI National Park
5. SRSP Office, Dr. Nazir House near Polo Ground, Chitral City
6. AKRSP Office near Shahi Masjid Road, Chitral
7. Agha Khan Habitat (AKH), Balch, Garam Chashma Road, Chitral
8. Helping Hand, near Excise & Taxation Office, Goldoor, Chitral
9. Snow Leopard Foundation, near Excise & Taxation Office, Goldoor, Chitral
10. Agha Khan Education Program, Balch, Garam Chashma Road, Chitral
11. Agha Khan Health Program, Mountain Inn Hotel, Chitral
12. Agha Khan Education Program, Balch, Garam Chashma Road, Chitral
13. Garam Chashma Area Development Organization (GADO), Garam Chashma Bazar, Chitral
14. Muhammad Rafi, Village Council, Bumburate, Chitral
15. Akram Hussain, Incharge Kalash Museum and Library, Bumburate, Chitral
16. Yasir Kalash, Hotel Alexander Post, Burun Bumburate, Kalash Valley, Chitral
17. Chitral GoI Community Development and Conservation Association (CGCDCA), Chitral City

Telephone: 92-42-99090000, 99231925 Fax: 0092-42-99231926, 99231950
P.O.Box: 1351 Lahore
E-mail: ephe@nespak.com.pk
Website: http://www.nespak.com.pk

TÜV
AUSTRIA

Annex IX

List of Participants of Disclosure Meeting

Annex IX: List of Participants of Disclosure Meeting

This list is available with the Client and the World Bank