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# **Enhancing adaptive capacities of coastal communities, especially women, to cope with climate change-induced salinity**

## **Indigenous Peoples Plan (IPP) for Phase 1 (101 wards in 39 Unions in the Satkhira and Khulna District)**

**Final Draft**

**UNDP, Bangladesh  
October 2022**

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## Acronyms

BELA	Bangladesh Environmental Lawyers Association
BINA	Bangladesh Institute of Nuclear Agriculture
BLAST	Bangladesh Legal Aid and Services Trust
BFRI	Bangladesh Fisheries Research Institute
BRAC	Bangladesh Rural Advancement Committee, an RP NGO
BWDB	Bangladesh Water Development Board
CBD	Convention on Biological Diversity
CBO	Community-Based Organization
CNRS	Centre for Natural Resource Studies, an RP NGO
DAE	Department of Agriculture Extension
DoF	Department of Fisheries
DLS	Department of Livestock Services
DPHE	Department of Public Health and Engineering
DSK	Dushtha Shasthya Kendra, an RP NGO
DTW	Deep Tube Well
DWA	Department of Women's Affairs
ESMF	Environmental and Social Management Framework
FGD	Focus Group Discussion
GCA	Gender-responsive Coastal Adaptation
GCF	Green Climate Fund
GoB	Government of Bangladesh
GRM	Grievance Redress Mechanism
ILO	International Labour Organization
IPM	Integrated Pest Management
IPP	Indigenous People's Plan
IPPF	Indigenous People's Planning Framework
KII	Key Informant Interview
LGI	Local Government Institutions
LH	Livelihoods
MFIs	Microfinance Institutions
MoWCA	The Ministry of Woman and Children's Affairs
NGO	Non-Government Organization
O&M	Operation and Maintenance
PPI	Public Private Investment
PMU	Project Management Unit
RP	Responsible Party
RWHS	Rainwater Harvesting System
SAE	Sub-Assistant Engineer of DPHE
SAMS	Sundarbans Adibashi Munda Sangathan (SAMS)
UNDP	United Nations Development Program
UN	United Nations
WLG	Women Livelihood Group
WMC	Water Management Committee
WUG	Water Users Group

## 1. Executive Summary

Climate change, manifesting in the form of intensified cyclones, storm surges, and sea-level rise, is accelerating saltwater intrusion into the fresh water resources of the coastal belt of Bangladesh. This climate change-induced soil and water salinity adversely impact freshwater-dependent agricultural livelihoods (leading to loss of productivity or livelihoods) and the availability and quality of drinking water in vulnerable coastal communities. Given women's crucial role in water security, household resilience, and socioeconomic marginalization, these climate change-induced threats disproportionately affect women and girls.

The key objective of the GCF UNDP Project “Enhancing adaptive capacities of coastal communities, especially women, to cope with climate change-induced salinity” is to support the Government of Bangladesh (GoB) in providing vulnerable households with resilient livelihoods and rainwater-harvesting-systems (RWHS). It addresses information, technical, financial and institutional barriers to implementing and managing resilient livelihoods and RWHS for vulnerable communities. During its first phase, covered in this report, the project focuses on 101 wards in the 39 most vulnerable unions of the Southwestern coastal districts of Khulna and Satkhira (18 in Satkhira and 21 in Khulna).

Bangladesh is rich in cultural diversity, with more than 45 distinct indigenous groups and about 2.5 million indigenous peoples. These groups are diverse in their culture, language, religion, traditions and social, economic and cultural patterns. Under the Khudro Nrigoshti Shanskritik Protisthan Bill (2010), the GoB defined the indigenous peoples as “Khudro Nrigoshti” or “Small Ethnic Communities” rather than officially recognizing them as “indigenous peoples”. According to GoB-statistics, there are 1,009 indigenous households (0.19% of the total households) in Satkhira and Khulna combined. They belong to the Munda, Mahato, Bagdi and Rajbongshi. Within the 101 wards targeted under phase 1, the project identified 171 Munda households living in seven villages in five wards.

The project aims to foster full respect for their human rights (rights to self-determination, access to land, resources and territories, and practice of traditional livelihoods and cultures). It also aims to ensure that those project activities that may affect them are designed with their full and effective participation. Finally, the project commits to implement activities that impact their rights, lands, territories, resources and traditional livelihoods only if these activities gain their free, prior, and informed consent. The project commissioned this Indigenous Peoples Plan (IPP) to operationalise these commitments. The IPP promotes an increased control of the Munda over developments affecting them, including their lands, resources and territories. It also aligns project activities involving them with their visions and self-identified development priorities. The IPP provides them with just and equitable benefits and opportunities in a culturally appropriate manner. It also offers the Munda equal access to participation in project management and culturally-appropriate access to the project grievance management system (GRM).

The IPP identified the following risks:

**Risk 1:** While eligible to become beneficiaries of the community livelihood support subprojects, the non-representation in decision-making bodies, vulnerability, exclusion from community-wide groups and exposure to discrimination of Munda women reduce their chance to participate in and benefit from these group activities. Without affirmative actions, Munda women, most vulnerable to climate change-induced salination, are unlikely to benefit equally from the project as other vulnerable women.

**Risk 2:** The project will support groups in leasing land for livelihood support activities. As Munda households have, in most cases, no legal rights to the land and resources used by them, particularly in the mangroves, wetlands and rivers, there is a significant risk that these “non-demarcated” lands are targeted for group activities. This might result in their economic displacement and further impoverishment.

**Risk 3:** Due to their marginalisation and exclusion from decision-making processes, the 171 Munda households might not receive any of the household-RWHS and/or equal access to the

enhanced potable water supply through community and/or institutional RWHS systems. This risk perpetuates their marginalisation and enhanced exposure to waterborne diseases.

**Risk 4:** The project has committed to supporting the construction and operation of community- and institutional water systems only if they are established on GoB land. However, there might be instances where non-state land is used. Therefore, there is a residual risk that these communal and institutional RWHSs are established on land and/or affect resources traditionally owned and/or used by Munda households/communities.

To avoid and address these risks, **the project implements the following mitigation measures:**

1. Include the Munda in all planning and decision-making of the project related to the five wards;
2. Invite the Munda to screen all land earmarked for project activities (livelihood support activities and RWHSs) in the five wards so that they can voice concerns and claims. Suppose they claim customary ownership or attachment to the earmarked land. In that case, the project will only provide financing to the associated subproject if the Munda households attached to this land have provided their FPIC for this subproject.
3. Ensure that at least one livelihood support subproject is delivered for each of the seven Munda villages based on their preferences. During the finalisation of this IPP, the project will engage with the Munda households in each of the seven villages, inform them about all available livelihood support subprojects, their advantages and risk and invite them to select one in each of the seven Munda villages for implementation.
4. Provide all 171 Munda households with household-level RWHSs.
5. Appoint a qualified indigenous peoples organisation or NGO to facilitate the creation/revitalisation of women groups in each of the seven Munda villages. The service provider shall conduct a capacity assessment with a view to the minimum requirements to operate the group and the preferred livelihood support subproject, enhance capabilities at least to this level and provide backstopping services. While it seems preferable to task one group to conduct this support for all seven villages, this depends on the capabilities of the shortlisted organisations and NGOs and the preferences of the Munda communities.
6. The PMU will engage an indigenous peoples expert to closely monitor the implementation of this IPP with a focus on general compliance with UNDP's ESS 6.
7. To ensure that the Munda have equal access to the project grievance mechanism, the Munda in each of the seven settlements will be invited to select one woman and one man to record grievances. The service provider mentioned above will then support the Munda in processing and following up on these grievances throughout the existing project-level GRM.

IPP actions to be financed by the Project (The activities marked in green are already budgeted for)	Total
1. Munda participation in all relevant planning, decision-making, etc. meetings;	10'500
2. Screening all land earmarked for livelihood subprojects and community RWHS in/around the five wards by Munda to voice concerns and claims. FPIC for projects that overlap/impact their land, resources, claims etc.	4'200
3. At least one livelihood support subproject for each of the seven Munda villages based on FPIC.	59'850
4. All 171 households receive household-level RWHS	85'500
5. Technical service provider for Munda to implement IPP and enhance capabilities	210'000
6. Indigenous peoples' expert to evaluate the implementation of IPP	30'000
7. Targeted access for Munda to GRM (Transport allowance)	3'500
<b>Total</b>	<b>258'200</b>

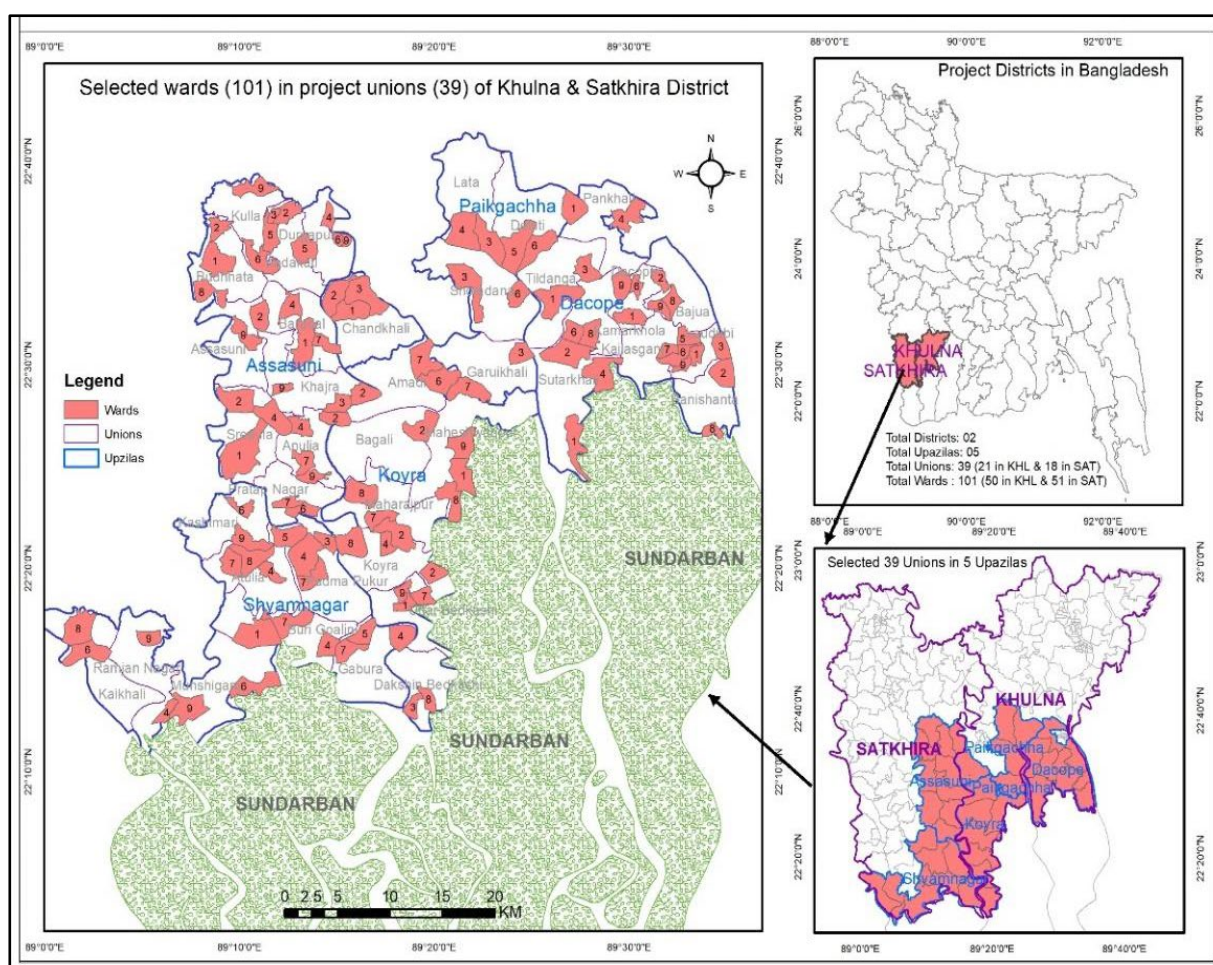
The IPP will be implemented day-by-day by the PMU's Safeguard team under the implementation agency's close supervision. The Ministry of Women and Children's Affairs is accountable for its successful implementation and compliance with national laws and regulations, the Project's Indigenous Peoples Planning Framework 2018, UNDP's Social and Environmental Standard 6 2021 (Indigenous Peoples) and GCF's Indigenous Peoples Policy 2018.

This Draft IPP will need to obtain the free, prior and informed consent (FPIC) of the 171 Munda households before being implemented. Suppose additional indigenous peoples are identified within the 101 wards covered under phase one. In that case, this IPP needs to be updated, and before the project extends beyond the 101 wards covered under phase one, an additional IPP must be established for the wards and unions targeted under phase two.



## 2. Project description

The project empowers the target communities, especially women, as ‘change-agents’ to plan, implement, establish and manage community-based resilient livelihoods and RWHS to address climate change risks on livelihood and drinking water security. It will enhance the adaptive capacities of target communities in the face of worsening impacts of climate-change-induced salinity on their freshwater resources, adversely affecting livelihood and drinking water requirements. The project will diversify from currently non-adaptive, freshwater-reliant livelihoods of small-scale farmers, fishers, and agro-labourers towards climate-resilient agricultural livelihoods. GoB co-financing is leveraged to support the adoption and scale of these climate-resilient livelihoods through strengthened value chains and market linkages for their long-term viability in the face of increasing salinity and extreme weather. The project also supports investments in and management of climate-resilient drinking water solutions to secure year-round, safe drinking water supplies for the targeted communities. Access to reliable, safe drinking water enables the communities, especially women and girls in targeted households, to invest the resulting time and cost savings and health co-benefits in enhanced livelihoods and income-generating and/or educational opportunities. In turn, the enhanced incomes and livelihoods will enable the communities to sustain the investments in drinking water supply solutions in the long term. Finally, through investments in institutional capacities, knowledge dissemination and evidence-based learning, the project will enable pathways for replication and scale of project impact to secure livelihoods and drinking water across the vulnerable districts of the southwest coast of Bangladesh. The project yields significant environmental, social, gender, and economic benefits, including enhanced integrity of coastal ecosystems and freshwater resources, improved women empowerment, and increased income and health benefits.



**Figure 1:** Project Intervention Zone for Phase 1 with the 101 target wards marked in red

The project targets areas most vulnerable to climate change-induced salinization. The beneficiaries, women and adolescent girls solely responsible for household income, are disproportionately affected by these threats to productivity, livelihoods and access to drinking water. A total of six districts (namely Satkhira, Khulna, Bagerhat, Pirojpur, Barguna and Patuakhali) across the Southwest Coast were initially identified as priority areas by the GoB due to their high exposure to climate-induced salinity and disasters. GoB then adopted a phased approach to supporting adaptation investments for the coastal resilience of these six high-priority vulnerable districts.

The GoB selected for **Phase One (funding by GCF through UNDP)** the Khulna and Satkhira districts as they have the highest level of exposure to salinization among the priority districts. In **Phase 2 (funded by GoB or additional donor funds)**, the project will expand and scale up to the remaining four districts (Bagerhat, Pirojpur, Barguna, and Patuakhali).

In Khulna and Satkhira, 39 Unions (18 in Satkhira and 21 in Khulna) were selected based on their exposure to salinity, including projected salinization and the percentage of extreme and ultra-poor populations most vulnerable to adverse climate change impacts. The project finally selected 101 out of the 350 wards within these 39 Unions based on the following criteria:

- Current and projected salinity levels: Maps of soil salinity were used to detect those most affected by and vulnerable to climate-induced salinization processes. Additionally, land-use change data (1995, 2005, and 2015) were considered to identify where significant shifts from agricultural to aquaculture livelihoods occurred as a potential indicator of salinization.
- High levels of poverty: Maps were produced that detected impoverished people based on a poverty index constituted by the indicators of (i) income poverty, (ii) percentage of day labourers, and (iii) a satellite imagery analysis of housing structures.
- High exposure to salinity intrusion due to low elevation: Wards with a low elevation were considered particularly vulnerable to projected salinity intrusion through SLR and storm surges.

Within the 101 selected wards, beneficiaries will be selected based on their vulnerability along the following criteria:

- being either a) a woman between 18-49 years, as they are responsible for water collection and/or able to adopt a climate resilient livelihood strategy **or** b) an adolescent girl that is married early and/or is solely responsible for household income generation;
- having a household income of less than USD1.25 per person per day with few or no assets;
- belonging to one of the following types of vulnerable households:
  - o Women-headed households (widowed, divorced, or separated/abandoned);
  - o households with no able male to earn income;
  - o households with a significant number of dependents on the women (household members chronically ill, physically, mentally and visually impaired or disabled);
  - o Indigenous (“Adivasi”) household; and/or
  - o Hindu households in proportion to their share in the overall ward population;
- owning as a household less than 1,214 m<sup>2</sup> of usable agricultural land and less than 2,023 m<sup>2</sup> of total land, and
- having not been a recipient of a GoB or any NGO’s schemes of similar nature within the last two years.

The Project is tasked to deliver the following three outputs through the activities outlined below:

**Output 1. Climate-resilient livelihoods, focusing on women, for enhanced adaptive capacities of coastal agricultural communities:**

Activity 1.1 Enterprise- and community-based implementation of climate-resilient livelihoods for women:

Activity 1.2 Strengthened climate-resilient value chains and market linkages for alternative, resilient livelihoods.

Activity 1.3 Community-based monitoring and last-mile dissemination of EWs for climate-risk-informed adaptive management of resilient livelihoods

**Output 2. Gender-responsive access to year-round, safe and reliable climate-resilient drinking water solutions**

Activity 2.1 Participatory, site-specific mapping, beneficiary selection, and mobilization of community-based management structures for climate-resilient drinking water solutions:

Activity 2.2 Implementation of climate-resilient drinking water solutions (at HH, community, and institutional scales):

Activity 2.3 Community-based, climate-risk informed Operation & Maintenance (O&M) and management of resilient drinking water solutions:

**Output 3. Strengthened institutional capacities, knowledge and learning for climate-risk-informed management of livelihoods and drinking water security**

Activity 3.1 Strengthen MoWCA's technical and coordination capacities for designing and implementing gender-responsive, climate-resilient coastal livelihoods.

Activity 3.2 Strengthen DPHE capacities for climate-risk-informed innovation and managing drinking water solutions across the Southwest coast.

Activity 3.3 Establish knowledge management, evidence-based learning and M&E mechanisms to promote long-term, adaptive capacities of coastal communities.

The Ministry of Women and Children's Affairs (MoWCA) is leading the implementation of this project, with technical support for the livelihood component from the Department of Women Affairs (DWA) and for the provision of RWHSs from the Department of Public Health and Engineering (DPHE). Non-government organizations are hired as responsible parties (RP).

The project aims to deliver livelihood benefits to 25,425 HHs and RWHSs to 30,934 HHs. The environmental and social safeguard objectives of this project are to:

- provide the assets and skills required to pursue climate-resilient livelihoods with respecting and promoting the integrity of ecosystems and avoiding maladaptation;
- provide potable water solutions to the most vulnerable people to reduce the impacts on natural systems (ground water aquifers) that are currently stressed;
- encourage gender-sensitive and climate-resilient environmental and social management practices through planning, commitment and continuous improvement of environmental and social practices;
- minimize and prevent the pollution of land, air and water;
- protect native flora, fauna and essential ecosystems and raise awareness of the environmental sensitivity of the Sundarbans Protected Area, the mangrove ecosystem and the importance of managing wild stocks.



### 3. Description of Indigenous Peoples

Bangladesh is rich in cultural diversity, with more than 45 distinct indigenous groups (about 2.5 million people). These groups are diverse in their culture, language, religion, traditions and social, economic and cultural life patterns. Under the Khudro Nrigoshthi Shanskritik Protisthan Bill (2010), the GoB defined the indigenous peoples as “Khudro Nrigoshthi” or “Small Ethnic Communities”. The GoB generally uses the term ‘tribal/tribe’ (upajati in Bengali) rather than officially recognizing them as ‘indigenous peoples’. According to GoB statistics, there are 1,009 indigenous households (0.19% of the total households) in Satkhira and Khulna combined. They belong to the Munda, Mahato, Bagdi and Rajbongshi. Within the target area of phase 1, the project identified 171 Munda households. They live in seven villages in 5 wards. In the 101 wards targeted under phase 1, the project did not find members of the other indigenous peoples’ groups mentioned above and/or claims of ancestral domains from them. This IPP, therefore, focuses on these 171 Munda households. It will need to be extended if other indigenous peoples are identified within the 101 target wards and/or any indigenous community claims attachment to any land or resource within these wards.

This chapter is based on a comprehensive literature review, engagements with indigenous peoples organisations, 12 Focus Group Discussions (FGD), 11 Key Informants Interviews (KII) and two workshops (see Annexes 1&2) and aims to provide

- a. description of the community or communities constituting the affected indigenous peoples (e.g. names, ethnicities, dialects, estimated numbers, etc.);
- b. description of the lands, territories and resources to be affected and the affected peoples’ connections/ relationship with those lands, territories and resources; and
- c. an identification of any vulnerable groups within the affected peoples (e.g. uncontacted and voluntary isolated peoples, women and girls, persons with disabilities, elderly, and others).

The term “**Munda**” appears to derive from a Sanskrit root meaning “substantial, wealthy,” later “head,” hence “headman”; it was thus originally a term applied by outsiders, a usage that became consolidated under the British regime. Munda refers primarily to a group of languages, but the tribes that speak those languages have collectively become known by the same name. Individually, ethnic designations are Korku, Santal (including the Mahali subgroup), Munda, Ho, Bhumij, Birhor, Asur, Turi, Korwa, Kora, Kharia, [uang, Sora (Saora, Savara), Gorum (Parenga), Gadaba, Remo (Bondo, Bonda), and Gataq (Didayi, Dire). Some groups (especially Kharia, Sora, and Gadaba) include non-Munda speakers.

There are over 6 million Munda speakers, two-thirds of whom belong to just one tribe, the Santal, one of the largest tribes on earth. The Korku are located in southwest Madhya Pradesh (India) and are isolated from other Munda. The last five groups listed above are found mainly in southern Orissa’s Koraput and Ganjam districts. Others are found mainly on and around the Chota Nagpur Plateau in southern Bihar, northern Orissa, eastern Madhya Pradesh, and western West Bengal, with an outlier of Korwa in Mirzapur District, Uttar Pradesh. There is also some Munda in southeast Nepal (where they are called Satar), Bhutan, northern Bangladesh and the Sundarbans mangroves.

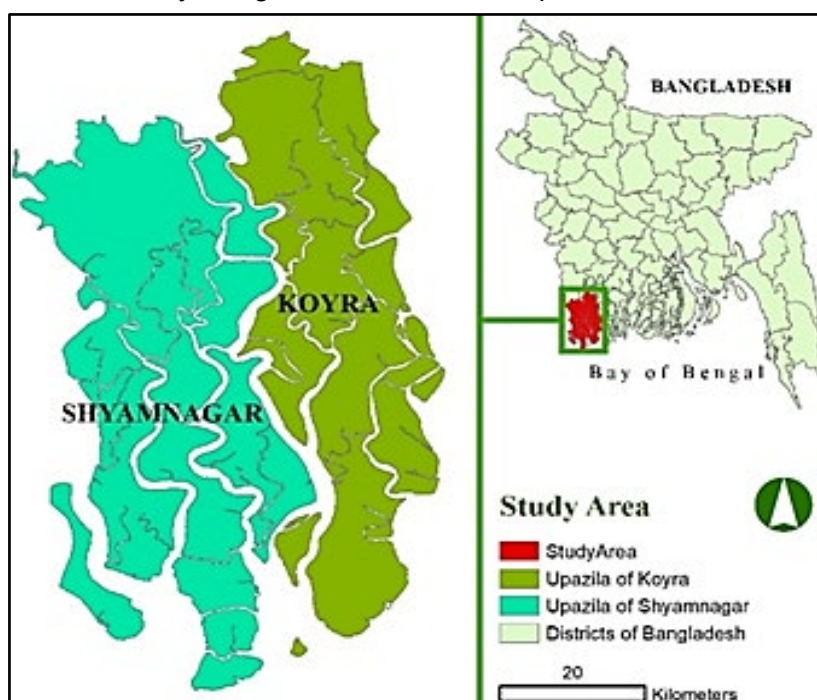
As Munda is the westernmost branch of the austroasiatic language family, linguists assume that the Munda migrated from continental Southeast Asia to their present settlement areas. The connection is remote but generally accepted as it manifests itself in common lexemes rather than any similarities in grammar, word morphology, or phonology. However, oral traditions suggest a western origin (from Uttar Pradesh). There is evidence of tribal kingdoms in pre-British times (e.g., the Ho/Munda kingdom of Chota Nagpur and the Bhumij states, especially Barabhum). Mainly, however, the Munda have lived, often relatively autonomous, under the rule of outside powers. This led to the Ho rebellion of the 1830s, the Santal rebellion of 1855-1858, and the Birsa Munda movement of 1895-1900. In India, sentiments against authorities translated into political action through the Jharkhand Parties, which agitated for specific Adivasi provinces. The Munda population in Bangladesh is relatively small, so they have limited opportunities to get involved in politics, establish common interest groups, etc.

Traditionally most Munda groups are agriculturalists, with irrigation replacing swiddens. The other main traditional occupation is hunting and gathering to supplement agriculture yields. Today, however, government policies to preserve remaining forests militates against both traditional forms of economic activity. Oral history suggests that the Munda were invited to clear land in the Sundarbans mangroves with the promise of land ownership. This promised land allocation is said to have never materialised. Many Munda have been forcefully displaced to preserve the Sundarban's mangroves and/or local elites exploiting the Munda's limited access to land titles.

Swiddens were traditionally owned by the dominant descent group, though coresident nonmembers were usually granted access; the individual had typically only use rights. Irrigated land tends to be individually or family-owned, primarily because of the extra labour involved in building terraces and irrigation ditches. Irrigated land, use rights regarding swiddens, the family home, fruit trees, and most movables are inherited in the direct patrilineal line. The eldest son receives the most, though not everything, as the new head of the family (he may be responsible for his younger siblings' welfare, marriage expenses, etc., for example). In default of sons, the closest collateral agnate or a uxori locally living son-in-law inherits. There is some matrilineal inheritance of female clothes and ornaments, but women cannot inherit the land because they marry out of the clan. With a view to kinship, there seem to be variations between the different subgroups. However, all the Munda have patrilineal descent groups. Totemic' exogamous clans and lineages, customarily named after localities, are of ritual and economic significance. Lineages are not localized, though they are often linked to particular cemeteries or memorial stones. The Gadaba, Remo, Gorum, and Gataq also group their clans into phratries, and it is these that are totemic in those groups, though they are not necessarily strictly exogamous. A common totem, shared ritual food, or village coresidence seem to be more critical indicators of agnation than genealogy. Villages are often identified with a particular agnatic group, despite the frequent copresence of members of other clans. Clan members are not necessarily descended from their totem. Still, the totem usually plays a role in the origin myth, and clan members show respect to and avoid harming their totem.

Most groups are internally divided because of ritual faults or customs disagreements. The Birhor, Korwa, and some Asur distinguish settled groups from nomads. Most groups distinguish landowners from tenants, though this does not entail a class system. Clans are unusual ritually ranked, and there is some hypergamy between them. In all groups, village officers command a marked degree of respect, though this rarely leads to a class system or hypergamy between them and the ordinary villagers. However, kinship remains the basis of social organization, and several ritualized friendships for both men and women, between villages and even tribes, are assimilated into it.

According to the Sundarbans Indigenous Munda Sangstha 2020, there are around 600 families in the Sundarban mangroves. The largest Munda community is said to be Datinakhali in the Burigoaline union in the uplands of the Satkhira district. In the project intervention area, the project identified 171 Munda households (see table 1).



Name of Upazila	Name of Union	Ward No.	Indigenous Peoples	
			Village	Total HHs
Koyra	Uttar Bedkashi	7	Gazipara	35
Shyamnagar	Burigoalini	4	Datinakhali	30
		4	Munda	18
		4	Bara	37
	Gabura	5	Parshemari	14
		7	Dumuria	8
	Ramjannagar	9	Kalinchi	29
Grand Total				

Table 1: Indigenous Villages in the phase 1 project area and their HH numbers

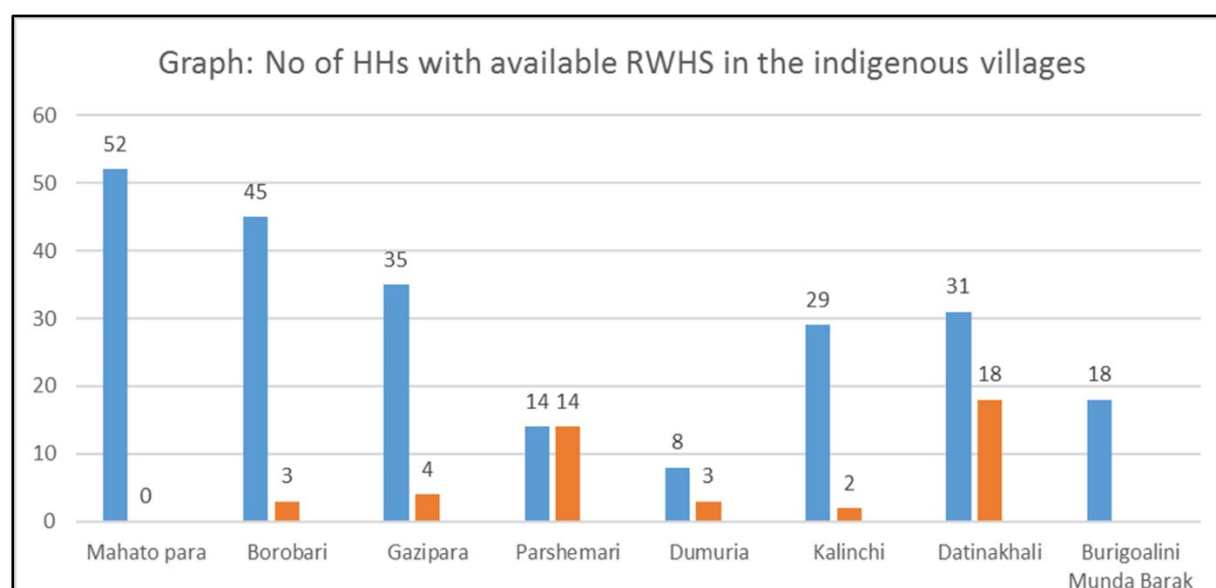
Identifying indigenous peoples through official statistics and/or rapid surveys is challenging, as noted in the literature (Thana Nirbahi Officer 1998, Azad 1990, Karim 1999 and Zebudal & Zulfiquard 2006). The main reason is their marginalisation, extreme poverty and exposure to threats and violence. The Kapaeeng Foundation, a human rights organisation which supports indigenous peoples in Bangladesh, reports, for example, that on August 19, 2022, 32 Munda families were forcefully evicted from the Dhumghat village in Shyamnagar, which resulted in one fatality and 12 injuries. The same history of land grabbing, violence, and marginalisation echoed the stakeholder engagement in preparing this IPP (see Annex 2) and relevant literature (Filho and Jacob 2020, Dash 2002, Roy 2019 and Huda 2019). The consulted Munda identified the continuing displacement from traditionally owned and/or customarily used lands as the root cause of their impoverishment. These displacements made them landless and put their livelihoods at risk. As no Munda representatives are in any local Union Parshid and/or other GoB decision-making bodies, they have no voice to protect their rights, lives, access to land and livelihoods.

The following tables summarise the baseline information gathered in preparation for this IPP (Annex 1 & 2) and relevant research findings and reports.

Sl.	Topic	Overall baseline situation
1.	Current Livelihood Practice	The majority of indigenous women collect crabs and shrimp fry. While traditionally, they did that independently, this is getting increasingly challenging due to the establishment of crab and shrimp farms in previously common access areas. As a result, they are forced to work as daily labourers in shrimp farms, crab nurseries and/or agriculture, which provides them with significantly reduced incomes. Very few women are involved in homestead gardening, but this is also getting more difficult to their loss of access to land.
2.	Knowledge and skills for alternative resilient LH options promoted by the project	The consulted Munda have limited knowledge and skills in sesame production, homestead gardening, plant nurseries, crab nursery and crab farming etc. They also lack knowledge and skills in integrated pest management etc.
3.	Dependence on Natural Resources	Currently, indigenous women (90%) are dependent upon collecting natural resources (crabs and shrimp fry) from the peripheral rivers/canals around the Sundarban.
4.	Current drinking water source	Most indigenous women collect potable water from tube wells that are more than 30 min walk from their home state. Only 19% of the indigenous HHs have access to RWHS. Most HHs use saline water for bathing, washing and cooking, as the ponds near their homes are filled with saline water.
5.	Involvement in the decision-making process	Indigenous women are not involved in any form of the decision-making process. They were neither consulted on any development initiatives taken after the Aila and Amphan Cyclones nor aware of implementation and/or monitoring. About 50% of the women are members of Indigenous Peoples Organizations.
6.	Engagement in GoB activities	There is no representative from the Indigenous Community in the local Union Parshid. Only 5% of the indigenous women know they can visit the UP office to obtain benefits/conflict mitigation etc.

Sl.	Topic	Overall baseline situation
7.	Grievance Redress Mechanism	Munda people do not have any idea about the Grievance Redress Mechanism. They are unhappy with many social and economic injustices, but they do not know where, how and to whom to address their grievances.
8.	Market access for selling their products	Due to their marginalisation, most indigenous women are afraid of going to the markets and prefer to sell their products to local agents. They can get information about the market's price over mobile phones. However, the weights and grades of the crablets are often tempered, so they do not get the actual market price.
9.	Networking and linkage with market actors and private sectors	At present, indigenous women don't have direct access to value chain actors as most of them sell to local agents. Many reported that they have limited freedom in selecting the agent they sell to as there is a close link between the local agents and the local elites that control the access to the rivers and channels.
10.	Knowledge and awareness-raising programs	Munda are not invited and are generally not welcome to participate in training sessions for the village. CARITAS and NGOs working with indigenous peoples sometimes offer specific training, which is much appreciated.
11.	Coping and adaptation capacity / Access to information and knowledge on EWS and Emergency Preparedness	When cyclones arrive and/or other emergencies, the Union Parishad Office activates the danger signal to take shelter. However, only a few indigenous people go to the cyclone shelter as they generally feel unwelcome. Indigenous youths did not receive any formal training, and they lacked awareness regarding what they could and should do in cases of emergencies. They are not organized and aware of their social responsibility to their community.
12.	Access to safety net programs and MFIs	Currently, the Munda have limited access to services offered by the GoB. While health workers regularly visit the Munda settlement, support from the agriculture and fisheries department is generally not provided as the Munda are not considered land owners and/or crab farmers, etc.
13.	FPIC	In past engagements with the GoB, they were, at best, informed about what had been decided. CARITAS and NGOs working with them consult them but have not discussed and/or agreed on a decision-making process to ensure their FPIC.

Table 2: Summary findings from engagements with Indigenous Peoples in the project area



The chart above shows that most Munda households presently don't have access to potable water. Due to discrimination, the few that could access communal water systems often can't access them. The Project has therefore decided, based on this IPP, to provide each of the 171 Munda households with a household rainwater harvesting system.



Sl.	Village	The specific situation in the seven Munda villages in the project area
1.	Gazipara	Most indigenous women collect crabs and shrimp fry. They used to put <i>Thopa</i> (indigenous techniques to catch crabs) in the river and fish shrimp fry.
2.	Datinakhali	Munda women work as day labourers (mostly in shrimp farms), while men work outside in the brick fields, working as day labour for harvesting rice etc. Seven families used to go inside the jungle to catch fish, collecting crabs with Don (an indigenous technique to catch crabs on a large scale). Villagers of Datinakhali Munda Para are also involved with Eco-tourism.
3.	Munda Barack	Munda women in Munda Barack are involved in crab collection, day labour in shrimp farms, and working as agricultural labourers. Some women rear local hens and ducks. Most Munda males work outside as agricultural labour, brick making, shrimp farm, etc. Some people fish in the mangroves with their boats and equipment.
4.	Bara	In Bara, most Munda men work in the agriculture sector, and a smaller number are engaged in shrimp farming. They generally harvest paddy during <i>Boishak</i> (Mid-April) and <i>Asar/Sravan</i> (Mid-June/ Mid-July) and earn between T10,000-12,000 per month. During the harvest period, the women stay at home. Indigenous women in Mahato Para are less active in income-generating activities. While they use <i>Char Pata</i> (fishing net) to catch fish, crabs and shrimp fry, they have fewer nets than in other villages as they can't go far away from their homes. Some women also work as day labour. In the lower areas, indigenous women focus on fishing, while higher areas concentrate on agriculture.
5.	Parshemari	Most Munda women work as day labourers. Very few of them collect shrimp fry and crabs on their account.
6.	Dumuria	Women predominately focus on supporting the men that generate income and food from agriculture. Some women catch crabs, and most HHs have livestock as they can access straws from the agricultural field. Few people from this village go to mangroves as they have access to agricultural land.
7.	Kalinchhi	Women collect shrimp fry and crabs from rivers, and the rest work as day labourers. Shrimp fry collection has significantly reduced over the last years due to an increasing number of shrimp farms, and the generated income is now insufficient to feed the family. Most women are, therefore, currently focusing on crabs.

Table 3: Current Livelihood Profile of the seven Munda communities affected by the project



## 4. Summary of substantive rights and legal framework

This chapter outlines indigenous peoples' substantive rights in the applicable legal framework. Chapter 4.1 focuses on the analysis of relevant domestic laws affirming and protecting the rights of indigenous peoples and an assessment of government implementation of the same. Chapters 4.2 and 4.3 present the international legal framework under which the project is implemented. As outlined in chapter 2, the project does not foresee any permanent land acquisition but will assist the beneficiaries in leasing land for ponds, agriculture, RWHSs etc. Therefore, the project might help to establish legal rights to lands, territories or resources that Munda have traditionally owned, occupied or otherwise used or acquired. To identify and address this risk, the project will, as outlined in chapter 5, invite indigenous peoples to screen and voice claims related to land earmarked for project activities. While not envisaged, the project might need to support their legal recognition to document and process such claims, if any.

### 4.1. Legal Framework of Indigenous Peoples' rights in Bangladesh

Bangladesh is rich in cultural diversity due to more than 45 distinct indigenous groups (about 2.5 million people). These groups are diverse in their culture, language, religion, traditions and social, economic and cultural life patterns. Under the Khudro Nrigoshthi Shanskritik Protisthan Bill (2010), the GoB defined the indigenous peoples as "Khudro Nrigosthi" or "Small Ethnic Communities", rather than recognizing them as 'indigenous peoples'.

Article 27 of the Constitution of the People's Republic of Bangladesh states that all citizens are equal before the law and entitled to equal protection. The National Constitution also outlaws discrimination based on race, religion and place of birth (Article 28). It provides scope for affirmative action ("positive discrimination") in favour of the "backward section of citizens" (Articles 28, 29). Article 28 (4) states: *"nothing in this Article shall prevent the State from making special provision in favour of women or children or for the advancement of any backward section of citizens."* Article 23 (A) states that *"the state shall take steps to protect and develop the unique local culture and tradition of the tribes, minor races, ethnic sects and communities."*

Bangladesh ratified the ILO Convention 107 on indigenous people's rights and the Convention on Biological Diversity which states, *"recognizing the close and traditional dependence of many indigenous and local communities embodying traditional lifestyles on biological resources, and the desirability of sharing equitably benefits arising from the use of traditional knowledge, innovations and practices relevant to the conservation of biological diversity and the sustainable use of its components."*

The GoB focuses its interventions for indigenous peoples on the Chittagong Hills. The only legal provision targeted at indigenous peoples in the plains is Section 97 of the East Bengal State Acquisition and Tenancy Act 1950, which forbids the transfer of lands owned by "aboriginals" to "non-aboriginal persons" without the expression of consent of the District Officer. However, we could not find any example where land transfers were stopped based on this provision. A special affairs division under the Prime Minister's Secretariat is tasked to look after the development of the indigenous population outside the Chittagong hills. It is said to use a reactive approach as the only relevant policy initiative is the recognition of the vulnerable situation of indigenous peoples in the Poverty Reduction Strategy Paper (PRSP) 2016. The GoB invited representatives of the indigenous peoples throughout the country to participate in the consultations on the PRSP. Still, their suggestions to a) restructure the Ministry of Chittagong Hill Tracts Affairs also to cover indigenous peoples in the plains, b) preserve the language of indigenous peoples, c) develop and implement a program for poverty reduction among indigenous peoples, d) incorporate indigenous cultures in the national curricula, and e) formulate a policy for the development of indigenous peoples have not been implemented yet.

While the legal framework is wanting, the consulted indigenous peoples acknowledged the effort and interventions of many GoB officials and staff at all levels to protect their substantive rights. They were particularly grateful that the GoB engaged them in drafting this IPP.



## **4.2. UNDP's Social and Environmental Standard 6: Indigenous Peoples**

The objectives of UNDP's Social and Environmental Standard 6 (Indigenous Peoples) are

- To recognize and foster full respect for indigenous peoples' human rights as recognized under Applicable Law, including but not limited to their rights to self-determination, their lands, resources and territories, traditional livelihoods and cultures
- To support countries in their promotion and protection of indigenous peoples' rights through the implementation of domestic laws, policies, and project activities consistent with the State's human rights obligations
- To ensure that UNDP projects that may impact indigenous peoples are designed in a spirit of partnership with them, with their full and effective participation, to secure their FPIC where their rights, lands, territories, resources, and traditional livelihoods may be affected
- To promote greater control and management by indigenous peoples over developments affecting them, including their lands, resources and territories, ensuring alignment of projects with indigenous peoples' distinct vision and self-identified development priorities
- To avoid adverse impacts on the rights of indigenous peoples, their lands, territories, and resources, to mitigate and remedy residual impacts, and to ensure the provision of just and equitable benefits and opportunities for indigenous peoples in a culturally appropriate manner

Summary of Requirements of UNDP's SES 6:

- Respect for domestic and international law: Ensure respect for domestic and international law regarding the rights of indigenous peoples. Do not participate in a project that violates the human rights of indigenous peoples as affirmed by Applicable Law and the UN Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Identification of indigenous peoples: Identify indigenous peoples who may be affected by project activities utilizing a range of criteria
- Land, territory and resources: Recognize the collective rights of indigenous peoples to lands, territories and resources. Include measures to promote such recognition when necessary for project activities
- Legal personality: Recognize the rights of indigenous peoples to legal personality. Include measures to promote such recognition when necessary for project activities
- Involuntary resettlement: Prohibit forcible removal of indigenous peoples from lands and territories and ensure no relocation without FPIC
- Full, effective and meaningful participation: Ensure full, effective, meaningful participation of affected indigenous peoples throughout the project cycle and seek FPIC on any matters that may affect rights and interests, lands, territories, resources, and traditional livelihoods, also relocation and appropriation of cultural heritage
- Documentation: Ensure documentation of engagement processes, including (a) mutually accepted process, (b) outcomes of good faith negotiations, and (c) efforts to accommodate IPs interests and concerns
- Prior social and environmental assessment: Prior social and environmental impact assessment if a project may affect the rights, lands, territories and resources of indigenous peoples
- Appropriate benefits: Ensure equitable sharing of benefits in a culturally appropriate manner
- Support rights implementation: Support countries in implementing their human rights duties and obligations regarding the rights of indigenous peoples
- Special considerations: Pay particular attention to the rights and special needs of women and girls and marginalized indigenous peoples; respect, protect and promote the rights of uncontacted or voluntarily isolated peoples; respect, protect, and conserve the cultural heritage of indigenous peoples and ensure FPIC before use or appropriation
- Indigenous Peoples Plan: Develop IPP/IPPF for projects that may affect indigenous peoples' rights, lands, territories and resources. The plan summarizes potential impacts and documents culturally appropriate mitigation measures
- Monitoring: Ensure a participatory approach to verifying project design consistent with Standard 6 and ensure arrangements for participatory joint monitoring of project implementation with indigenous peoples.

### **4.3. GCF's Indigenous Peoples Policy**

GCF's Indigenous Peoples Policy 2018 aims to put in place a process and requirements for ensuring that GCF activities are developed and implemented in such a way that fosters full respect for and the active protection and promotion of indigenous peoples' dignity, rights, identities, aspirations, natural resource-based livelihoods, autonomy, protagonism and cultural uniqueness. The Policy's guiding principles build upon existing and/or proposed GCF policies and international standards. The Policy aims to assist GCF in incorporating considerations related to indigenous peoples in its decision-making while working toward climate change mitigation and adaptation goals. It allows GCF to examine, control, eliminate and reduce the adverse impacts of its activities on indigenous peoples in a consistent way and to improve outcomes over time.

The overall objective of the Policy is to provide a framework for ensuring that GCF activities are developed and implemented in such a way that they foster full respect for indigenous peoples' and their members' dignity, human rights and cultural uniqueness so that they (a) benefit from GCF activities and projects in a culturally appropriate manner, and (b) do not suffer harm or adverse effects from the design and implementation of GCF-financed activities.

The Policy follows a structure that is consistent with other similar multilateral institutions. It represents the evolution of the way GCF has taken into consideration indigenous peoples, and it supplements the relevant ESS standards. The goal is to constitute best international practice.

The Policy centres around a rigorous FPIC process. An FPIC process is iterative, requiring indigenous peoples' consent before any GCF activity is undertaken based on their independent deliberations and on adequate information provided in a manner that indigenous peoples understand. FPIC aims to ensure that indigenous peoples are fully-informed, consulted, and provided sufficient and legitimate opportunities to oppose or actively participate in project design and implementation arrangements. Where potential impacts on indigenous peoples have been identified, accredited entities, in consultation with indigenous peoples, will prepare an IPP or, if specific activities or locations have not yet been determined, an IPPF. The scope and scale of the plan or framework will be proportionate to the potential risks and impacts of the project. The Policy also provides tailored standards for indigenous peoples for information disclosure, stakeholder engagement, redress, capacity-building and promoting access to GCF activities.

The Policy is structured as follows:

- (a) Introduction and rationale, which outline the context, mandate and reasons for the Policy;
- (b) Policy objectives, which identify what the Policy intends to achieve and are aligned with the institutional mandate of GCF, as well as the objectives of other relevant policies and governance frameworks, such as the ESMS;
- (c) Scope of application, which outlines the applicability of the commitments outlined in the Policy;
- (d) Guiding principles, which describe the principles adhered to by GCF that will guide it in achieving the objectives of the Policy.;
- (e) Overview of roles and responsibilities, which primarily describes the role of GCF and of accredited entities (in this project UNDP) as the principal organizations responsible for implementing the Policy;
- (f) Requirements, which describe the requirements for key measures to be undertaken to achieve the objectives and principles of the Policy, including the criteria for effective engagement of indigenous peoples, specific circumstances requiring FPIC, and specific elements to be included in the relevant grievance mechanisms;
- (g) Implementation arrangements, which describe the roles, responsibilities and institutional arrangements between GCF, accredited entities and other stakeholders in achieving the objectives and requirements of the Policy. These largely build upon the existing business model and project cycle of GCF. The section outlines additional measures necessary to ensure the Policy is adequately implemented and achieves its objectives, including periodic assessments of the implementation of the Policy, complementary to the ESMS process, and the establishment of an indigenous peoples advisory body and focal point in the Secretariat.

As UNDP is the accredited entity for the implementation of GCF's-financial support to this project, the responsibility for complying with GCF's indigenous peoples' policy rests with UNDP:

## 5. Summary of Social and Environmental Assessment and Mitigation Measures

The following chapter provides, in chapter 5.1, a summary of the findings and recommendations of the project's Environmental and Social Management Plan 2016 (ESMP) and in chapter 5.2. an assessment of potential risks and impacts to the 171 Munda households in the 101 target wards, their lands, territories and resources, an outline of measures to avoid, minimize, mitigate, or compensate for these adverse effects, and measures to promote and protect the rights and interests of the Munda.

### 5.1. The project's ESMP 2016

The ESMP was prepared as part of the project proposal and has not been updated yet. The project was deemed as "Category B" with a view on UNDP ESS. The ESMP is based on the following assumptions:

- a. "none of the interventions will require the displacement of people;
- b. none of the interventions will be conducted in sensitive locations;
- c. rainwater harvesting tanks will be installed at brownfield locations where vegetation has already been removed;
- d. excavation works will involve levelling the substrate for the pouring of the rainwater harvesting tank pad;
- e. installation of the rainwater harvesting tanks will be undertaken during the dry season to reduce erosional impacts;
- f. where practicable, materials will be pre-fabricated to reduce waste;
- g. all filters and other items used in the sterilization and purification of groundwater will be stored in a safe place to reduce the chance of releasing chemicals into both surface and groundwater;
- h. acid sulfate soils will be managed effectively if found during construction;
- i. appropriate erosion and sediment control during all stages of the projects; and
- j. there will be no pollution and/or chemicals released."

During implementation, the contractors are accountable for compliance with the ESMP, while MoWCA is responsible for supervision and monitoring. Key provisions in the ESMP are:

- **Land Requirements:** All water tanks will only be constructed on government land.
- **Indigenous Peoples and Ethnic Minorities:** 1,170 ethnic minority households in the nine districts targeted in both phases might be affected by the project's various components. The project prepared an IPPF that outlines measures to
  - a. Screen project components early to assess their impacts on Indigenous Peoples and Ethnic Minority households,
  - b. Ensure meaningful participation and consultation with Indigenous Peoples/Ethnic Minorities living in the project locations in the process of preparation, implementation, and monitoring of project activities,
  - c. Mitigate any possible and unintended impacts on indigenous peoples/ethnic minorities,
  - d. Ensure that Indigenous Peoples/Ethnic Minorities receive culturally appropriate social and economic benefits from the project,
  - e. Define the institutional arrangement for screening, planning and implementation of IPPs, and
  - f. Outline the monitoring and evaluation process for the IPPF and IPP.
- **Selection Criteria for Livelihood Interventions:** The project has developed selection criteria for target beneficiaries. Those criteria outlined in the ESMP have been updated (see chapter 2). Women/girls who are not selected as beneficiaries of livelihood interventions can access the Project's GRMs established by the ESMP.
- **Public Consultation and Environmental and Social Disclosure:** While the project and the ESMP were discussed with MoWCA staff, no public consultation was undertaken before appraisal. MoWCA will undertake consultation with any affected communities and anticipates that the communities will accept the projects. UNDP and MoWCA will regularly develop and release Community Flyers in both Bengali and English to provide interested stakeholders with an update on the installation status of the projects. These flyers will

include a telephone number maintained throughout project implementation to serve as a point of contact for enquiries, concerns and complaints. The PMU will record all questions, concerns, and complaints in a register and issues addressed in due course. All material must be published. The following information will be recorded:

- time, date and nature of the enquiry, complaint or concern;
- type of communication (e.g. telephone, letter, personal contact);
- name, contact address and contact number;
- response and investigations into the enquiry, complaint or concern; and
- corrective actions and the name of the person responsible for taking action.

The contractor will delegate a qualified employee to investigate all enquiries, complaints, and concerns and respond promptly. She/he will forward all complaints to the Project GRM, outlined below, for further processing. The complainant(s) will be kept informed of progress towards rectifying the concern.

- **Environmental and Incident Reporting:** Any incidents and non-compliance with the ESMP will be registered in an Incident Record. For any incident that causes or has the potential to cause serious environmental harm, the site supervisor shall notify MoWCA as soon as possible. The contractor must cease work until remediation has been completed as per the approval of MoWCA.
- **Daily and Weekly Environmental Inspection Checklists:** A daily environmental checklist is to be completed at each work site by the relevant site supervisor and maintained within a register. The completed list is forwarded to MoWCA for review and follow-up if any issues are identified. A weekly environmental checklist will be completed and reference any issues identified in the daily checklists completed by the Site Supervisors.
- **Corrective Actions:** Any non-conformances to the ESMP must be noted in weekly environmental inspections and logged into the register. Depending on the severity of the non-conformance, the site supervisor may specify a corrective action on the weekly site inspection report. The progress of all corrective actions will be tracked using the register. Any non-conformances and the issue of corrective actions are to be advised to MoWCA.
- **Training of Contractors:** The main contractor is responsible for ensuring systems are in place so that relevant employees, contractors and sub-contractors are aware of construction's environmental and social requirements, including the ESMP. All construction personnel will attend an induction which covers health, safety, environment and cultural conditions. All staff and contractors engaged in any activity with the potential to cause serious environmental harm (e.g. handling of hazardous materials) will receive task-specific environmental training.

## 5.2. Risks and potential impacts of the project on the indigenous peoples

Munda live in five of the 101 wards (four of the 39 unions) targeted by the project under phase 1. The project plans to implement the following subprojects within these five wards:

Union Wise Distribution of Livelihood Support Subprojects												
Name of Upazila	Name of Union	Ward No.	Indigenous Peoples		Number of groups to benefit from adaptive livelihood enhancement options							
			Village	HHs	Sesame	Homestead Gardening	Hydro-ponics	Aqua-geonics	Plant Nursery	Crab Farming	Feed Processing	Crab Nursery
Koyra	Uttar Bedkashi	7	Gazipara	35	1	2	1	1	1	0	0	0
Shyamnagar	Burigoalini	4	Datinakhali	30	0	0	0	5	0	5	0	5
		4	Munda	18								
		4	Bara	37								
	Gabura	5	Parshemari	14	0	4	1	0	0	4	0	0
		7	Dumuria	8	0	5	0	0	0	5	0	0
	Ramjannagar	9	Kalinchi	29	0	6	7	0	1	7	0	0

While targeting extreme poor females in these wards and entitling Munda women to become beneficiaries of the earmarked interventions (see chapter 7), **the earmarked livelihood support subprojects entail two main risks for the Munda in these five wards:**

**Risk 1:** While eligible to become beneficiaries, their non-representation in decision-making bodies, vulnerability, and exposure to discrimination reduce their chance to participate in



these group activities. The baseline survey shows that Munda women are not members of existing community groups and suggest that without affirmative actions, Munda women, most vulnerable to climate change-induced salination, are unlikely to benefit equally from the project as other vulnerable women.

**Risk 2:** As outlined in chapter 2, the project will support the groups leasing land for livelihood activities. As Munda households have, in most cases, no legal rights to the land and resources traditionally owned and used by them, particularly in the mangroves, wetlands and rivers, there is a significant risk that these “non-demarcated” lands are targeted for group activities. As the Munda have limited access to protect their customary rights, using their land for group activities from which they do no benefit would result in their economic displacement and further impoverishment.

To avoid and address these risks, the project implements the following mitigation measures:

1. Include the Munda in all planning and decision-making of the project related to the five wards;
2. Invite the Munda to screen all land earmarked for project activities in the five wards so that they can voice concerns and claims. Suppose they claim customary ownership or attachment to the earmarked land. In that case, the project will only provide financing to the associated subproject if the Munda households attached to this land have provided their FPIC for this subproject.
3. Ensure that at least one livelihood support subproject is delivered for each Munda village based on their preferences and desires. Based on the baseline information, we assume that the six Munda villages where crab farming subprojects are offered would select these. In Gazipara, all Munda households focus on crab and shrimp farming. It is, therefore, unclear whether they are interested in becoming involved in any of the subprojects presently offered in this ward. The project will engage with the eligible Munda households in each of the seven villages to finalise this IPP, inform them about all livelihood support subprojects available under the project, their advantages and risk and invite them to select one for implementation.
4. Appoint a qualified indigenous peoples organisation or NGO to facilitate the creation/reinforcement of Munda women groups. They will conduct a capacity assessment with a view to the minimum requirements to operate the group and the preferred livelihood subproject, enhance their capability to this level and provide backstopping services. While for organisational purposes, it seems preferable to task one group to conduct this support for all seven villages, this depends on the capabilities of the shortlisted organisations and NGOs and the preferences of the Munda communities.
5. Finally, the PMU will engage an indigenous peoples expert to closely monitor the implementation of this IPP with a focus on these activities and general compliance with UNDP's ESS 6.

Union Wise Distribution of Drinking Water Subprojects								
Name of Upazila	Name of Union	Ward No.	Indigenous Peoples		Rain Water Harvesting System (RWHS)			Sky-hydrant
			Village	HHs	HH Level	Community	Institution	
Koyra	Uttar Bedkashi	7	Gazipara	35	50	1	0	0
Shyamnagar	Burigoalini	4	Datinakhali	30	26	1	2	0
			Munda	18				
			Bara	37				
	Gabura	5	Parshemari	14	46	2	0	2
		7	Dumuria	8	65	2	0	2
	Ramjannagar	9	Kalinchi	29	57	1	0	0

The enhanced provision of potable water is essential for the health and well-being of people in the project area. As the system provided by the project is based on rainwater harvesting, it is not expected to have environmental and social impacts beyond the actual footprint of the system while offering tangible benefits for all that can use the generated potable water. There are, however, two risks associated with it:

**Risk 1:** The main risk is that the 171 Munda households, due to their marginalisation and exclusion from decision-making processes, are not receiving any of the household RWHS

and/or cannot access the enhanced supply of potable water through community and/or institutional systems.

**Risk 2:** The project has committed to supporting the construction and operation of community- and institutional water systems only if they are established on GoB land. Therefore the risk that project-related permanent and/or temporary land acquisition affects land and/or resources owned, used or claimed by the Munda is lower than the displacement risk resolving from the livelihood subprojects. However, there is the residual risk that other lands are used and/or that there are legacy issues related to the GoB land for the earmarked RWHS, i.e. the risk that despite formal ownership by the GoB, there are claims of the Munda related to this land.

To avoid and address these risks, the project implements the following mitigation measures in addition to those mentioned above:

1. Provide all 171 Munda households with a household-level RWHS.
2. Echoing the provisions under mitigation measure 2, the project will invite the Munda households to screen the land earmarked for community and institutional RWHS and, if the Munda claim attachment to this land, not proceed with this specific RWHS without the FPIC on the associated Munda.

In summary, **the project shall implement the following mitigation measures:**

1. Include the Munda in all planning and decision-making of the project related to the five wards;
2. Invite the Munda to screen all land earmarked for project activities (livelihood support activities and RWHSs) in the five wards so that they can voice concerns and claims. Suppose they claim customary ownership or attachment to the earmarked land. In that case, the project will only provide financing to the associated subproject if the Munda households attached to this land have provided their FPIC for this subproject.
3. Ensure that at least one livelihood support subproject is delivered for each Munda village based on their preferences and desires. During the finalisation of this IPP, the project will engage with the Munda households in each of the seven villages, inform them about all livelihood subprojects supported by the project, their advantages and risk and invite them to select one for implementation.
4. Provide all 171 Munda households with a household-level RWHS.
5. Appoint a qualified indigenous peoples organisation or NGO to facilitate the creation/reinforcement of Munda women groups in the seven Munda villages. They will conduct a capacity assessment with a view to the minimum requirements to operate the group and the preferred livelihood subproject, enhance their capability at least to this level and provide backstopping services. While for organisational purposes, it seems preferable to task one group to conduct this support for all seven villages, this depends on the capabilities of the shortlisted organisations and NGOs and the preferences of the Munda communities.
6. Finally, the PMU will engage an indigenous peoples expert to closely monitor the implementation of this IPP with a focus on these activities and general compliance with UNDP's ESS 6.





## **6. Participation, Consultations and FPIC Processes**

This communication framework elaborates principles, strategies and structures on how the project and the 171 Munda household should interact at each subproject preparation and implementation stage to satisfy the criteria of free, prior and informed consultations.

All engagements with the 171 Munda households, specifically the engagements to a) finalise this IPP, b) the planning of mitigation measures 1, 2, 3 and 4, and c) the selection of service providers under 5 and 6 shall follow the following basic principles of intercultural communication in general and the work with indigenous peoples in particular. All actors should

- **aim to share control and responsibility**, even if one perceives the other side as not qualified, inexperienced and driven by different objectives. Both sides will need to work with each other anyway, so one should try to increase the capacities and competencies of the other side and encourage them to participate actively to speed up processes.
- **monitor and evaluate all the time**. Social safeguard instruments such as this IPP are relatively new tools to Bangladesh, and the work with indigenous peoples is a new task for the project team. Consequently, all actors must assist the implementing agencies in achieving the common goal of poverty reduction and equitable development. It is not only the responsibility of the implementing agencies to invite the Munda to participate in the decision-making processes. It is also the responsibility of the Munda to contribute as much as possible to the implementation of the IPP and the project in general.
- **keep people informed, and listen to what they say**. No one was born with better knowledge than others, and everybody has something to say. Since climate change affects everybody and efficient mitigation and adaptation are based on the contribution of everybody, everybody needs to be informed to become involved in all kinds of activities.
- **be prepared to learn new ways of doing things**. Since the project's success depends on the active cooperation of all people in the project area, everybody has a say and can contribute something. Observing how other people handle issues is always an advantage because by learning new ways of doing things, one is better prepared to address new challenges in the future and to understand the actions of others.
- **be professional and committed at all times**.
- **not allow people to use the projects for selfish reasons**. There is always the risk that certain people take over a project to personalise its benefits. These problems mainly occur when people are not fully involved in what is happening, don't come to meetings, don't listen to talks and sign documents without reading them. As long as one rests silent or passive, those in charge might do what they want. So it is everybody's responsibility to participate in the decision-making process.
- **be patient, but demand commitment and effort**. Communication between different ethnic and language groups is not an easy task. Due to the limited number of champions of intercultural communication, one might have had bad experiences in the past. One should leave bad memories behind and presume that the others have learned as one has also increased one capacity.
- **respect beliefs and customs**. The project and the IPP aim to reduce exposure to climate change and contribute to poverty reduction. The first step to sustaining diversity is to respect different beliefs and customs.

## **6.1. Ensuring Free, Prior and Informed Consent processes for mitigation measures 2, 3 and 4**

As noted earlier, UNDP's ESS 6 requires that FPIC be ensured on matters that may positively or negatively affect indigenous peoples' rights and interests, lands, territories, resources, livelihoods, and cultural heritage. To the level possible, the project shall obtain and document the FPIC on the Munda villages on a) livelihood subprojects for them, b) RWHS for them, and c) for livelihood subprojects and community and institutional RWHS for other groups on land and related to resources owned, used or claimed by the Munda. For these three activities, the project will follow the process outlined below:

Numerous international and regional instruments have affirmed FPIC as a legal norm imposing clear affirmative duties and obligations that should be pursued in various circumstances. While there is no single internationally agreed definition of FPIC, there is a sufficient and growing consensus around what FPIC comprises and the bare minimum measures that must be taken to guarantee its respect, protection and enjoyment. FPIC may be understood as the right of indigenous peoples to approve or reject specific proposed actions that may affect them, and the process for reaching such a decision must possess particular characteristics in line with the following definitions endorsed by the UNPFII at its Fourth Session in 2005.

**FREE** refers to the consent given voluntarily without coercion, intimidation or manipulation. Free refers to a process that is self-directed by the community from whom consent is being sought, unencumbered by coercion, expectations or timelines that are externally imposed:

- Stakeholders determine the process, timeline and decision-making structure;
- Information is transparently and objectively offered at stakeholders' request;
- Process is free from coercion, bias, conditions, bribery or rewards;
- Meetings and decisions take place at locations and times and in languages and formats determined by the stakeholders; and
- All community members are free to participate regardless of gender, age or standing.

**PRIOR** means consent is sought sufficiently before any authorization or commencement of activities. Prior refers to the time before an action or process when consent should be sought and the period between when consent is sought and when consent is given or withheld. Prior means at the early stages of a development or investment plan, not only when the need arises to obtain approval from the community:

- Prior implies that time is provided to understand, access, and analyze information on the proposed activity. The amount of time required will depend on the decision-making processes of the rights-holders;
- Information must be provided before activities can be initiated, at the beginning or initiation of an action, process or phase of implementation, including conceptualization, design, proposal, information, execution, and following evaluation; and
- The decision-making timeline established by the rights-holders must be respected, as it reflects the time needed to understand, analyze, and evaluate the activities under consideration following their customs.

**INFORMED** refers mainly to the nature of the engagement and the information that should be provided before seeking consent and as part of the ongoing consent process. Information should:

- Be accessible, clear, consistent, accurate, constant, and transparent;
- Be delivered in the appropriate language and culturally appropriate format (including radio, video, graphics, documentaries, photos, and oral presentations);
- Be objective, covering both the positive and negative potential of project activities and the consequences of giving or withholding consent;
- Be complete, covering the spectrum of potential social, financial, political, cultural, and environmental impacts, including scientific information with access to sources in an appropriate language;
- Be delivered in a manner that strengthens and does not erode indigenous or local cultures;

- Be delivered by culturally appropriate personnel in culturally appropriate locations and include capacity building of indigenous or local trainers;
- Be delivered with sufficient time to be understood and verified;
- Reach the most remote, rural communities, women and the marginalized; and
- Be provided on an ongoing and continuous basis throughout the FPIC process.

**CONSENT** refers to the collective decision made by the rights-holders and reached through the customary decision-making processes of the affected peoples or communities. According to each community's unique formal or informal political-administrative dynamic, consent must be sought, granted, or withheld. Consent is:

- A freely given decision that may be a “Yes” or a “No,” including the option to reconsider if the proposed activities change or if new information relevant to the proposed activities emerges;
- A collective decision determined by the affected peoples (e.g. consensus, majority, etc.) following their customs and traditions;
- The expression of rights (to self-determination, lands, resources and territories, culture); and
- Given or withheld in phases over specific periods for distinct stages or phases of the project. It is not a one-off process.

While the objective of consultation processes shall be to reach an agreement (consent) between the relevant parties, this does not mean that all FPIC processes will lead to the consent of and approval by the rights-holders in question. At the core of FPIC is the right of the people concerned to choose to engage, negotiate and decide to grant or withhold consent. It acknowledges that under certain circumstances, it must be accepted that the project will not proceed and/or that engagement must be ceased if the affected peoples decide that they do not want to commence or continue with negotiations or if they choose to withhold their consent to the project.

Countries like Australia, the Philippines and Peru have included FPIC in their national legal framework. Requirements thus go beyond the legal need for consultation (such as in-laws in Bolivia or Ecuador) and stipulate the obligation to obtain written or otherwise confirmed consent by the affected indigenous population. (Report of the International Workshop on Methodologies Regarding Free Prior and Informed Consent E/C.19/2005/3, endorsed by the UNPFII at its Fourth Session in 2005).

## **6.2. Engagements to be conducted to finalise this IPP**

The project will use the following process:

1. Organise a meeting with all Munda households in each of the seven villages to discuss and finalise this IPP. In the meeting organisation, the project will seek the services of known organisations of the Munda or those working with the Munda, such as SAMS etc. For the meeting, the project will also organise a Munda-speaker to translate from Bengali, English etc. The project will further invite relevant organisations and NGOs as observers.
2. In the context of this first meeting, the project will provide information on the project, including but not limited to the requirements, benefits and risks of all subprojects and different RWHS. The project will also inform the Munda about all other subprojects and RWHS earmarked and projected to be implemented in the five wards and all neighbouring wards. It will then invite them to screen these subprojects for potential overlaps to their lands, resources, land and resource use, and other claims. The project will also present the risks and mitigation measures outlined in chapter 5, the proposed capacity enhancement support summarised in chapter 8, and the proposed targeted grievance mechanisms outlined in chapter 9 and other provisions in this draft IPP. The project will also ask the Munda how to structure engagements and communication avenues in the future. The project will answer all questions, respond to concerns, etc., and provide the Munda and the observers with a way to discuss whether they have obtained sufficient information before closing the meeting. The project will invite the Munda to discuss the information received among themselves and, if they wish, in consultations with others. It will then ask them when they think they are ready to have a follow-up meeting and inform the project about the outcome of their internal discussions and decision-making process.

3. The project shall return at the agreed time to the Munda villages to seek feedback from the Munda on the issues mentioned above. The project will ask for and document the discussion specifically on
  - a. whether and/or what (i) livelihood support subproject and (ii) RWHS the Munda prefer and whether any changes should be made to the present designs etc.,
  - b. whether any of the other livelihood subprojects and RWHS overlap with their land, resources, cultural heritage sites and/or ancestral territories,
  - c. for each of those overlaps, whether the Munda consent to these subprojects/RWHSs or not and/or whether there are conditions to provide this consent;
  - d. the preferred future engagement process, including avenues of engagement,
  - e. the method of how the Munda wants to participate in future decision-making processes (send one or more representatives to joint meetings, have separate meetings, etc.),
  - f. the proposed targeted grievance mechanism, including changes needed and/or names of people to serve on the Munda village grievance management committee,
  - g. views on the tasks of the IPP implementation support service provider and preferred provider and
  - h. their opinion on the draft IPP and whether changes need to be done before they can provide their consent to the Draft IPP.

In case of differences within the Munda villages, the project will consult the Munda on how and when these differences could be solved and how to go ahead. If there is no agreement on the way forward, the project will not go ahead with the contested issue until at least 2/3 of the Munda have agreed on a position.
4. Suppose the locations of neighbouring livelihood subprojects/RWHSs have not been identified at the meetings outlined under 1-3. In that case, the project will repeat these processes before committing to these subprojects/RWHSs and only get involved in case the Munda provides their consent.
5. The indigenous peoples expert to be hired under mitigation measure five shall visit each of the seven Munda villages yearly. During these missions, he will seek feedback on the Munda on compliance with this IPP, a general update on their living standards and livelihoods, the implementation status, benefits and impacts of the selected livelihoods subprojects and RWHS. The outcomes of these consultations will be documented in the monitoring report, including lessons learned.





## **7. Appropriate Benefits**

This chapter documents how the project ensures that the Munda receive equitable social and economic benefits that are culturally appropriate, including a description of the consultation and consent processes that lead to the determined benefit-sharing arrangements. As outlined in chapter 2, Munda women are equal to other vulnerable women eligible to become beneficiaries of the project, participate in livelihood support subprojects, and access potable water from one of the RWHS provided by the project. Chapter 5.2. identified the risk that the Munda, due to their vulnerability, marginalisation and exposure to discrimination, might not have the same chance to access project benefits. Through this IPP, the project consequently committed itself to providing the women in the 171 Munda households with the following benefits:

1. At least one livelihood support subproject is delivered for each of the seven Munda villages based on their preferences and desires.

Based on the baseline information, we assume that crab farming subprojects would be selected in the six Munda villages where these are offered. Also, in Gazipara, all Munda households focus on crab and shrimp farming. It is, therefore, unclear whether they are interested in becoming involved in any of the subprojects presently offered in this ward. During the engagement in the preparation of the IPP, the Munda pointed out that some of the adaptive livelihood options supported by the project are aligned with their preferences (crab nursery and crab farming, sesame cultivation, homestead gardening and plant nursery) and, therefore, culturally appropriate. The socio-economic baseline survey further suggests that most Munda women are presently involved in crab harvesting.

Consequently, support for the crab value chain (i.e. nursery and/or formalisation and enhancement of crab harvests through dedicated Munda crab farms) is most likely to result in sustainable outcomes as it builds on existing livelihoods than proposing entirely new activities. However, some Munda indicated a preference for some livelihood activities not supported by the project (brackish water fish farming, saline tolerant rice varieties, beekeeping, eco-tourism and handicrafts). While these are viable options, adding them to the project's livelihood options will require additional planning, preparation and partnering- and procurement processes. During the finalisation of this IPP, the project will engage with the Munda households in each of the seven villages, inform them about all livelihood support subproject, their advantages and risk and invite them to select one for implementation.

2. Provide all 171 Munda households with a household-level RWHS.

During the engagements with the Munda (see chapter 3 and Annex 2), the participants indicated that the provision of household-level RWHS is fully aligned with Munda preference and considered culturally appropriate.

As outlined in chapter 5.2, the project will appoint a qualified indigenous peoples organisation to ensure that the Munda have equal access to these and other project benefits. This organisation should also provide targeted support for the 171 Munda households in a) revitalising or forming women groups, b) planning and implementing the selected livelihood and RWHS subprojects, c) enhancing their overall capabilities and d) providing general technical support.

As outlined in chapter 6.2., the project will engage the 7 Munda villages in free, prior and informed consultations on their preferred livelihood support subprojects to finalise this IPP. It seems reasonable that the project tries in these engagements first to obtain consent on one of the livelihood support packages developed and offered by the project before considering other packages. The final IPP must document that the selected livelihood package gained their FPIC. It will further provide in the updated version of this chapter a list of the entitlements for each of the 171 Munda households providing the name of the household and all women above 14 within this household, their contact details, the village, ward, union etc. and the selected livelihood package and RWHS. The final IPP will finally document in an Annex the FPIC process that resulted in this list.

## **8. Capacity support**

The project committed under mitigation measure 1 to integrate the Munda into all decision-making processes in the five wards with Munda households. Under mitigation measure 5, the project committed to supporting indigenous peoples' social, legal, and technical capabilities to enable them to represent all affected Munda better and more effectively. This chapter, therefore, outlines steps to support the technical and legal capabilities of relevant government institutions and Munda organisations or organisations working closely with the Munda to strengthen compliance with the obligations under this IPP.

One of the project's targets is strengthening the institutional capacities of government institutions and Munda organizations regarding knowledge and learning for climate-risk-informed management of livelihoods and potable water security. In this regard, the necessary technical ability of the MoWCA, DPHE, and LGIs will be improved in response to the needs and priorities outlined in this IPP, especially regarding climate-resilient livelihood options, potable water solutions, and strengthening and capacity building of Munda organizations.

The project will train relevant staff and partners, including the MoWCA, DPHE, and LGIs representatives, on the following topics:

- Description of project activities to increase capacity within the government and Munda households;
- Possible mitigation measures to address potential risks associated with project activities.
- Institutional arrangement to implement this IPP;
- National and International Laws/acts/policies /agreements/protocols/treaties concerning the rights of Indigenous people.

Furthermore, considering that a knowledge portal will also be hosted at MoWCA on gender-responsive climate change adaptation, the role of Munda communities will be supported. While implementing the GCA project, Munda communities will share their knowledge, evidence-based learning, best practices and lessons learned with MoWCA and other project partners. This will help government institutions develop their expertise on the social, legal, and technical capabilities required to address indigenous people's issues in the project area. At the same time, the web portal will support the Munda in engaging with other indigenous peoples and their organisations in Bangladesh. The process will help replicate and scale up the project activities and impacts. In this regard, necessary capacity-building training needs to be provided from the GCA project for the Munda on how to disseminate their knowledge, means of communication and networking with MoWCA as well as other government and International organizations.

### **8.1. Capacity Building and Institutional Development of Munda Organizations in Koyra**

In the Koyra Subdistrict, Adibashi Munda Bohumukhi Samabay Samity Ltd. Supports the Munda communities. There are about 201 members of this organization in the different indigenous villages. Each week members deposit Tk.10 for savings. The organization also promotes the education of Munda children, supports Munda who require assistance with medical treatment and arranges Munda marriages. The organization is registered with the GoB Cooperative Department. Another Indigenous people's organization, "Khudro Nrigostho Samabay Samity", also works in Koyra, especially in the micro-credit sector. Those two organizations provide loans for crab farmers, fish cultivation, agriculture etc.

Apart from these two organisations, a local women leader named Sumitra Munda organized a Munda women's organization, "Boro Bari Munda Mohila Samabay Samity". About 70 members of the group are regularly depositing savings. Members are depositing Tk.20, and their total capital has become Tk. 40,000. The women's organization also supports Munda women for income generation activities, including vegetable gardening, small business, crab farming etc. Presently they are working in Borobari villages only, but they wish to expand all the Munda villages. They have developed a cultural team to promote Munda culture, songs and social programs. Sumitra Munda said, "we have lobbied with the social welfare department and



collected 40 kg of rice seeds for the farmers. We have distributed those rice among the Munda farmers. Each Munda farmer received five kilograms of rice for cultivation.

While activities of Adibashi Munda Bohumukhi Samabay Samity Ltd. in Koyra are limited to savings and credit operations, they provide support for social welfare activities. Considering the necessity of the women, it is a great initiative that women are coming forward to develop their organization to promote women's livelihood, advocate for stopping child marriage, and promote Munda culture.

## **8.2. Capacity Building and Institutional Development of Munda Organizations in Shyamanagar**

Sundarbans Adibashi Munda Sangathan (SAMS) was established in 2003. Father Luigi Paggi, who has been working with the Munda for more than 20 years, supported the Munda communities in Shyamanaga in creating this organization. All members of the governing body of SAMS are Munda. SAMS focuses on providing access to education so that the Munda communities can create a shared development vision and interact more efficiently with the GoB and other strata of society over time.

While conducting FGDs and KII in the different Munda villages, it became evident that SAMS development activities gained mutual trust and support. SAMS is working with a holistic approach. The organization not only operates a savings and credit union but also works in multiple sectors, including adapting livelihoods to address climate change effects. They further support housing and potable water solutions, resettlement of vulnerable Munda families, disseminating messages on disasters in their own Sadri/Munda language, providing youth training, and promoting their own culture. SAMS's community education program uses Munda as the primary language while helping Munda children to learn Bengali and Sadri. SAMS promotes a human rights approach and provides advocacy towards the GoB and the local administration through awareness meetings, seminars etc. SAMS promotes public awareness so mainstream society can understand and recognize Munda's rights, culture, lifestyle, and religion. This has resulted in increased intercultural tolerance and acceptability.

SAMS also supports income generation activities. Currently, SAMS is assisting in purchasing seeds, fertilizers and some financial aid in the package of Tk. 10,000 per HHs supported by Manusher Jonno Foundation (MJF). Rice could be produced in some areas, such as Dhunghat, Breadkhali, Ramjannagar, and Issoripur. Some sites are close to Sundarbans, where SAMS supports crab farming, Kuche farming and shrimp farming. SAMS also helps Grocery shops and other small businesses and supports homestead gardening so that Munda households can grow seasonal vegetables which can save a substantial amount of money.

The organization is also trying to develop skills for the youths who have already ended their education by sending them to technical trading schools in Baniarchar, Goplagonj. In this place, they receive training in a different trade. After completing the training, those youths are promoted to find jobs with support from CARITAS.

## **8.3. Activities to be conducted in finalising this IPP**

The project will procure the services of one or two of these Munda organisations to conduct a capacity assessment with a view on the minimum requirements to operate the preferred livelihood support subproject financed by the project, enhance the capability of the participating women to this level and provide backstopping services. While for organisational purposes, it seems preferable to task one group to conduct this support for all seven villages, this depends on the capabilities of the shortlisted organisations listed above and the preferences of the Munda communities. The project will validate this proposal with the 171 Munda households and adjust it accordingly to secure the FPIC of all seven Munda villages.

## **9. Grievance Redress Mechanism**

### **9.1. General Provisions**

During the implementation phases of any project, a person or group of people can be affected, directly or indirectly, due to the project activities. The grievances can be related to social issues such as eligibility criteria and beneficiaries' entitlements, disruption of existing gender norms and practices, sexual exploitation and abuse, access to project benefits by marginalized groups, disruption of services, temporary or permanent loss of livelihoods and other similar issues. Grievances may also be related to environmental issues such as impacts on water quality, damage to infrastructure due to construction or transportation of raw material, noise, decrease in quality or quantity of private/ public/ ground or surface water resources during the implementation of livelihoods or water provision, damage to homestead gardens and agricultural lands etc.

The Project's GRM provides a transparent, independent and robust problem-solving mechanism to address complaints from people who believe that they are negatively affected or may be affected by this project. It will resolve complaints and/or grievances timely and effectively address problems encountered during implementation. Two types of GRM have been developed for the project-

- GRM for Beneficiary Selection and
- GRM for Overall GCA Project.

**Registering and Resolving Grievances:** The community should get a clear idea about the benefits of this project and the necessary steps to go through to get those benefits after being selected as a beneficiary. It needs to be confirmed that all the complaints have been received, taken into account and sent to the concerned person for resolution in due time. The entire complaint registration process should be carefully recorded, from complaint receiving to handing it over to the person/committee in charge, grievance redressal and consultation/discussion with the complainant. A dedicated complaint/objection register was set up at all Union Parisads (UP) and the office of the Information Service Officer (Tottho Apa) at the Upazila level. The Secretary of the UP and Information Service Officer (Tottho Apa) would regularly record complaints and grievances with the help of the project staff (Union Supervisor/MDO).

#### **Which Complaints are taken into account?**

- Related to the project; and
- Filed by a person or community who believes that they have been adversely affected by the project or by a decision made under the project; and
- Related to sexual exploitation and abuse (SEA)

**Procedures of Filing and Handling Complaints:** All complaints regarding social, environmental, financial, gender and other relevant issues can be filed either verbally (in person or by phone) or in writing to the respective UP, RP or PMU. The UP Secretary, Monitoring and Documentation Officer of RP and Safeguard Officer from PMU will maintain a register of received complaints. All complainants shall be treated respectfully, politely and with sensitivity with the issuance of acknowledgement receipt. For SEA complaints, a guidance note will be developed and shared with relevant authorities and project beneficiaries.

**Grievance Filing Procedures:** The contact information specific to the GRM, to whom and how to file a complaint would be publicly announced at the initial activities and at regular (three months intervals) throughout project implementation.

A complaint/objection can be filed verbally (in person or over the phone) or in writing, either in Bangla or English. All objections and complaints should be submitted to the concerned UP Secretary or Information Service Officer/Tottho Apa. The complainant can bring a supporter or consultant with them while the complaint is lodged. The project staff from RP NGO will assist the complainant during lodging the complaint.

The complaint may be submitted by one or more of the following means:

- In-Person: If there is any inconsistency in the beneficiary list, if the right person is not selected, or if someone feels discriminated against, a complaint can be filed directly to a local staff or UP Secretary or Information Service Officer (Tothyo Apa). The complaint must be registered in the complaint register, which is available with UP Secretary or Information Service Officer (Tothyo Apa) with the complainant's signature.
- Telephone: Complaints/objections can be lodged over the phone, but they must be reported in writing later. A dedicated mobile number will be provided during the primary list publication.
- Email: If the email address of the UP Secretary is available, the complaint can be lodged to the address over email. Otherwise, to the project official email dedicated to receiving grievances grm.gca@gmail.com (proposed)
- By Post: Written complaints can be sent to the Union Parishad Secretary at the UP address. The complainant can also send the mail to the respective RP NGO at the Upazila level or Khulna Regional Project Office.
- Complaint Box: At the Upazila level, a complaint box is maintained at the relevant RP NGO office. The complainant may also submit his/her/their complaint in the 'Complaint Box'.
- Website: If there is an opportunity to complain to a union council website, the complaint can also be lodged there.

In the case of SEA, the victim or witness may consult, lodge a complaint or ask for support in any emergency from the assigned person through all means mentioned above. Confidentiality will be maintained strictly in such cases, and further guidance will be made available in a separate note soon.

The UP Secretary and Information Service Officer (Tothyo Apa) will maintain a separate register book to record the measures taken of resolved complaints. The Monitoring Officer of RP NGO and Safeguard Officer of PMU would also keep a separate register to record all the lodged complaints.

What Information is needed for a complaint?

- Identify the subject of the complaint
- A clear description of the complaint
- Identify the individual who is submitting the complaint and specify if confidentiality is requested; and
- Provide supporting evidence to assist the investigation. Include any suggestions on how the individual believes the complaint could be resolved.

**Registering a Complaint:** It needs to be confirmed that all the complaints have been received, taken into account and sent to the concerned person for resolution in due time. The entire process, complaints or grievances received, the steps taken to address them and transferred to the responsible person for resolution and advice given to the aggrieved person must be carefully recorded. All Union Parishads, RP NGO and Khulna Regional Office should keep a dedicated register book. Information about the GRM and how to make a complaint and/or grievance must be publicly disclosed and placed in prominent places for the key stakeholders' information.

**Process and Steps of Implementation:** A two-tier GRM structure has been developed to address all complaints and/or grievances in the project. In the first tier – an Upazila-level grievance redress committee will resolve the cases in a meeting by discussion. The resolution at the first tier will usually be completed within ten working days, and the complaint and/or grievance will be notified of the proposed response through a written form. The committee will regularly sit together every three months, but they can call for a meeting anytime for any emergency. The Upazila level committee would be formed with the following personnel:

1. Assistant Commissioner (Land) – Chairman
2. Upazila Women's Affairs Officer – Member Secretary
3. Sub-Assistant Engineer/Assistant Engineer of the DPHE – Member
4. The female member of the relevant UP – Member

5. The Regional Project Manager, GCA Project, Khulna Office - Member
6. Project Manager of the relevant RP-NGOs – Member and
7. A nominated officer from PMU - Member

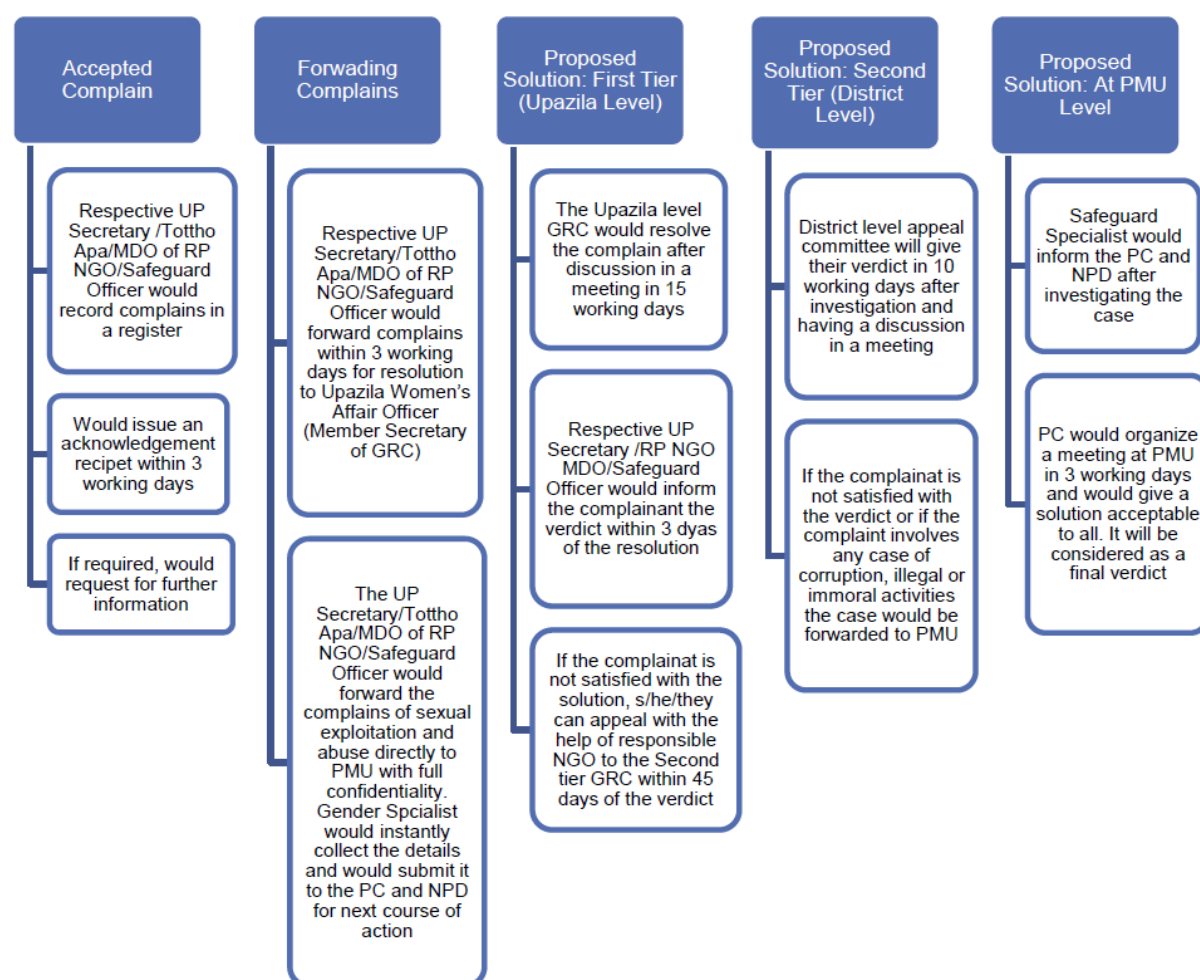
If the complainant is not satisfied with the resolution, he/she/they can appeal to the Second Tier Committee at the District level. The District Grievance Committee comprises the following:

1. Deputy Director, Local Government – Chairman
2. Executive Engineer, Department of Public Health Engineering – Member
3. Deputy Director, Department of Women Affairs – Member
4. A nominated officer from PMU – Member and
5. The Regional Project Manager, GCA Project, Khulna Office – Member

The committee will review and resolve all the complaints related to the project except the following three:

1. The rent/compensation for the acquired land;
2. Technical and engineering issues;
3. Any running corruption case that is in the court

The project will bear the transport cost and provide an honorarium to the committee member for attending any meeting.



**Figure 3:** Grievance handling procedure

**Coordination and Documentation:** The National Project Director, on behalf of MoWCA, will issue an official order or circular to activate the GRC. The committee would oversee all the grievances EXCEPT for grievances related to a. compensation for acquired land; b. issues related to engineering/technical aspects, and c. cases pending in court.

The Safeguards Officers of the PMU act as the focal person to collect complaints and/or grievances, acknowledge receipt and maintain the register at the PMU level, review/study the complaints, organize a meeting and resolve the complaints in the meeting, coordinate with the concerned parties, monitoring the activities and reporting. If the women beneficiaries hesitate to report certain grievances to the male focal points, then they may file complaints to the Gender Specialist, a female member of the PMU. The Safeguards Officers will prepare a report on the Project's Grievance Redress issues in addition to the quarterly report.

Any grievance related to corruption, unethical practice, issues not resolved at the first and second-tier structure or unsatisfactory response to the complainant should be referred immediately to the National Project Coordinator of UNDP and the National Project Director of MoWCA. Complaints of SEA by the local population will be dealt with through a different mechanism, and a guideline on reporting mechanism of SEA is under preparation.

**Cautions and Way Forward:** The information will be freely accessible to all stakeholders, including the complainants, beneficiaries, local government, administrations, implementing agencies, RP-NGOs and donors. The document will be shared with the UPs, RP-NGOs and implementing agencies for field-level practice. Feedback from all parties will be welcomed to improve the mechanism and periodical updating.

## **9.2. Targeted provisions to ensure access of the Munda to the GRM**

Based on the available information, it seems unlikely that the Munda have equal access to the project's GRM. None of the members of the Parishads in the 39 target unions and/or members of the grievance redress committee is Munda. The baseline assessment showed that ongoing discriminations and interethnic conflicts perpetuate the marginalisation and vulnerability of the Munda. It seems, therefore, somewhat risky to task members of other ethnic groups to handle, review and assess potential grievances from the Munda without adequate checks and balances in place.

International best practice and UNDP's ESS aims to use an integrated grievance redress mechanism for all people potentially affected by the project's interventions. However, in the five target wards, this might result in unequal access due to conflicts, power imbalance and cultural and language barriers. To overcome this challenge, the project will establish a stand-alone grievance process to enable the 171 affected Munda households to voice and register their grievances in Munda-only grievance management committees in the seven affected Munda settlements. These management committees will consist of at least four elected Munda members (one elder woman, one younger woman, one older man and one younger man) that can read and right. Their task is mainly to collect and register grievances from the Munda in "their village" and contact the organisation supporting them (see chapter 8) and through them, the project to alert them of the grievance. The grievance will then be reviewed with all other grievances at the Upazila level. Still, for each Munda grievance, four Munda representatives, one representative from the Munda organisation and the PMU social safeguard expert will participate in the review to achieve an equilibrium with the representatives from other ethnic groups. The village-level Munda grievance management committee will then be in charge of engaging with the aggrieved person

Note: As the project didn't collect information on the customary dispute resolution processes, we presently can't tailor an interface between the Munda and the existing project grievances mechanism around their traditional dispute mechanisms. Therefore, the Munda in the seven villages are invited to free, prior and informed consultations on an adequate interface with the existing grievance redress mechanism and/or stand-alone grievance management systems. As outlined in chapter 6.2, the project will conduct these engagements before the finalisation of the IPP. The final IPP should contain detailed information on whom the Munda can contact in case of grievances.



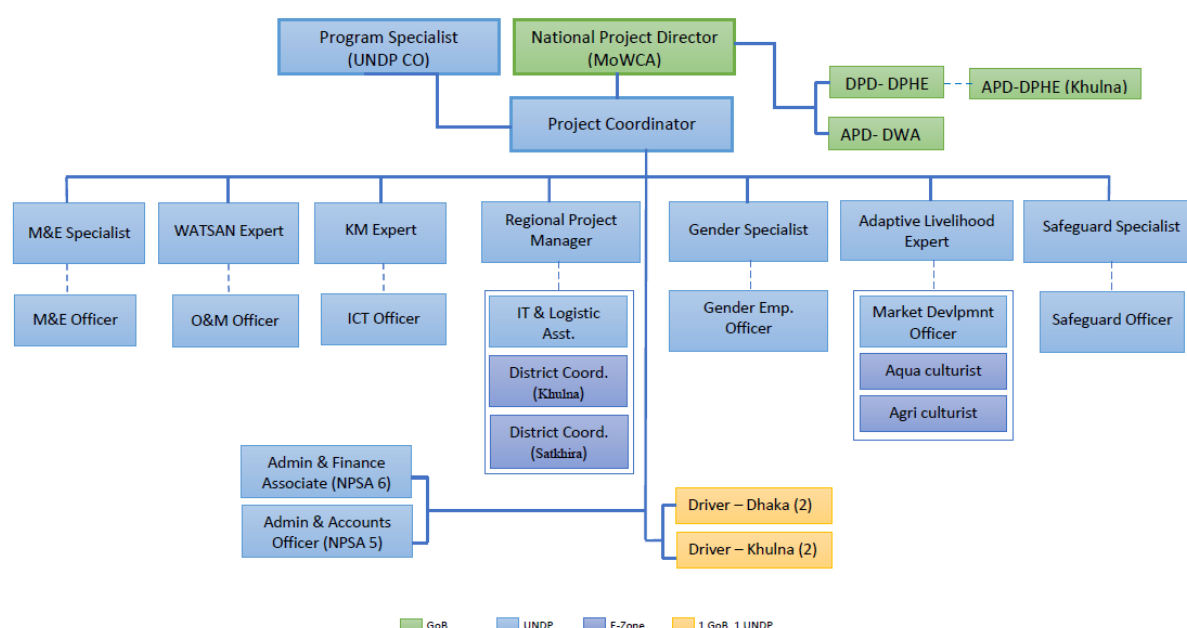
## 10. Institutional Arrangements

The Ministry of Women and Children's Affairs (MoWCA) is leading the implementation of this project, with technical support for the livelihood component from the Department of Women Affairs (DWA) and for the provision of RWHSs from the Department of Public Health and Engineering (DPHE). Non-government organizations are hired as responsible parties (RP).

The **Project Board/Committee (PSC)** comprises an Executive (role represented by National Implementing Partner) that holds the project ownership and chairs the Board. The Executive will be the Secretary, who is the Chief Accounts Officer of MoWCA;

- A Senior Supplier representative guides the project's technical feasibility, compliance with donor requirements, and rules about using project resources. UNDP will fulfil this role in its capacity as GCF AE;
- Senior Beneficiary representatives from DWA and DPHE who ensures the realization of project benefits from the perspective of project beneficiaries;
- The National Project Director (NPD), nominated by MoWCA, is responsible for the overall direction, strategic guidance, and timely delivery of project outputs.
- Other representatives will include Local Government Division, Rural Development and Cooperatives Division, Ministry of Agricultural, Ministry of Fisheries and Livestock, Ministry of Environmental and Forest, Ministry of Planning, Ministry of Finance, Implementation Monitoring and Evaluation Division, Ministry of Disaster Management and Relief, BFRI, Bangladesh Bank, National Designated Authority, BRDB, Sanchy Bank and Social Development Foundation (SDF).

The **Project Management Unit (PMU)** supports the PSC. The PMU includes the key roles identified in the organisation chart, particularly the National Project Director, a senior official from MoWCA, and the Project Manager (PM), who was recruited by UNDP and manages the implementation of the project under the supervision of the NPD.



The Project Manager runs the project within the mandate of the PSC. The Project Manager's function will end when the final project terminal evaluation report and other documentation required by the GCF and UNDP have been completed and submitted to UNDP. The Project Manager is responsible for the day-to-day management and decision-making for the project. His prime responsibility is to ensure that the project produces the results specified in the project document, to the required quality standard and within the specified time and cost constraints.

The PMU, comprised of technical and operational support teams, will be responsible for developing and implementing all programme components of the project. The PM will



implement the project with the support of the two teams. The Technical team will work on (i) the development of programme standards, (ii) providing technical guidance to the implementation team at the field level and contractors and NGOs, (iii) implementing policy research, dialogue and advocacy component of the project, (iv) guide implementation of and monitor social, gender, and environmental safeguards plans, (v) implement knowledge management and communications activities; and (vi) monitor project progress and support project M&E. The Operations team will manage the project's finance, general administration, internal auditing, and risk management functions.

**UNDP's 'project assurance' function** supports the PSC by carrying out objective and independent project oversight and monitoring functions. This role ensures appropriate project management milestones are managed and completed. Project assurance has to be independent of the Project Manager; therefore, the Steering Committee cannot delegate any assurance responsibilities to the Project Manager. Furthermore, as the Senior Supplier, UNDP provides quality assurance for the project, ensures adherence to the NIM guidelines and ensures compliance with GCF and UNDP policies and procedures. A UNDP Programme Officer holds the Project Assurance role on behalf of UNDP.

As the implementing agency, **MoWCA is responsible for implementing the IPP**. MoWCA is responsible for revising or updating this document during the course of work. UNDP and MoWCA are accountable for providing specialist advice on environmental and social issues to the delivery organisations (e.g. contractors and NGOs) and for environmental and social monitoring and reporting. The MoWCA or its delegate will assess the environmental and social performance of the delivery organisations (e.g. contractors and NGOs) in charge of delivering each component throughout the project and ensure compliance with the IPP. During operations, the delivery organisations will be accountable for implementing the IPP. Personnel working on the projects have accountability for preventing or minimising environmental and social impacts. MoWCA has delegated the day-to-day implementation of the IPP to the PMU, with the Safeguard Team being tasked to steer the implementation work and report to the PMU and PSC on the progress made and challenges phased.



## 11. Monitoring, Reporting and Evaluation

Good practice suggests that the extent of monitoring and evaluation commensurates with the identified risks and potential impacts. While the PMU conducts the overall Monitoring and Evaluation of the project to ensure that (i) the progress of implementation of mitigation/management plans, including but not limited to this IPP, is monitored, (ii) complaints/grievances are tracked and monitored; (iii) the PMU follows-up on any identified corrective actions; and (iv) ensures that this IPP and annual progress reports are prepared in close free, prior and informed consultations with the seven Munda villages and disclosed.

Monitoring is an iterative process throughout project implementation until the completion of all activities. Monitoring and evaluation mechanisms will include arrangements for ongoing information disclosure, consultation and informed participation with all strata of the 171 Munda households and focus on the following key performance indicators (KPI):

IPP actions (see chapters 5.2 and 7)	KPI	Frequency of review	Verification
1. Munda participation in all relevant planning, decision-making, etc. meetings;	Two Munda are participating actively in all meetings related to the IPP and/or activities in the five wards with Munda settlements	Annually	<ul style="list-style-type: none"> <li>Minutes of Meeting</li> <li>Participant list</li> <li>Feedback from Munda reps</li> <li>Satisfaction of Munda</li> </ul>
2 & 7. Screening of all land earmarked for livelihood subprojects and community RWHS in and around the five wards by Munda to voice concerns and claims. FPIC for projects that overlap/impact their land, resources, claims etc.	No subproject/RWHS in the five wards is implemented without screening and either "no objection" of FPIC from the Munda	Quarterly	<ul style="list-style-type: none"> <li>Documentation for subprojects/RWHS in five target wards</li> <li>Satisfaction of Munda</li> </ul>
3. At least one livelihood support subproject for each of the seven Munda villages based on FPIC.	As these subprojects do not differ from any other of these subprojects, RWHS implemented by the project use KPI in standard M&E Report	Quarterly	<ul style="list-style-type: none"> <li>Align this with standard monitoring</li> <li>Satisfaction of Munda</li> </ul>
6. All 171 households can access portable water (RWHS) based on FPIC.			
4. Technical service provider for Munda to implement IPP and enhance capabilities	To be defined in ToR	Annually	<ul style="list-style-type: none"> <li>Performance against ToR</li> <li>Satisfaction of Munda</li> </ul>
6. Indigenous peoples expert to supervise IPP implementation	To be defined in ToR	Annually	

The actions highlighted in green do not differ from the activities implemented by the project all over the target area. The monitoring of implementation and evaluation along the impact chain (i.e. whether the investment delivers on the expected outcomes) will consequently follow the standard KPIs and monitoring and evaluation procedures. The only difference is that the Munda are fully integrated into this monitoring and evaluation at all stages. The details of this will be documented in the final IPP based on a free, prior and informed engagement with the seven Munda villages in the finalisation of this IPP:

The monitoring will also include the following:

1. review of complaints and grievances from the Munda
2. follow-up on any identified corrective actions, and
3. completion and disclosure of an annual monitoring report.

Findings from the IPP monitoring will be integrated into the adaptive management framework of the overall project, where management responses are adapted as necessary to ensure that project risks and impacts are appropriately addressed. At mid-term and before project closure, the findings from the IPP monitoring should be verified by the independent IPP experts in free, prior and informed consultations with the seven Munda villages and other key stakeholders.

The project will not be considered completed unless all measures and actions set out in this IPP have been implemented; thus, when considering closing the project, UNDP, with the

support of the independent IPP expert, will assess whether all IPP provisions, including benefit sharing, have been delivered and, if this is not the case, an action plan should be put in place to ensure that all commitments will be achieved.

Where monitoring or other sources of information indicate a potential lack of compliance with project commitments under this IPP or UNDP ESS 6 in general, the implementing partners will need to discuss and agree with the affected Munda on how to bring the project back into compliance. This corrective action plan should be disclosed as part of the monitoring reports and closely supervised by UNDP. If substantive changes to the project during implementation or changes in the project context alter the project's risk profile, then additional screening, assessment, and revised management measures may be needed.

## **12. Budget and Financing**

As outlined in this IPP, the project will implement the following activities to ensure that the project complies with the legal requirements in Bangladesh, with UNDP SES 6, the indigenous peoples' policy of GCF and the project's IPPF:

1. Include the Munda in all planning and decision-making of the project related to the five wards. The PMU's safeguard team shall develop a strategy with the 171 Munda households before the end of 2022 and an engagement action plan for the election/selection of Munda representatives and capacity building needed to enable them to represent the interests of all Munda in ward-level engagements actively. The PMU is also in charge of adopting Munda representatives to all relevant discussion and decision-making fora and ensuring that they receive invitations and participate in the meetings.
2. Invite the Munda to screen all land earmarked for project activities (livelihood support activities and RWHSs) in the five wards so that they can voice concerns and claims. Suppose they claim customary ownership or attachment to the earmarked land. In that case, the project will only provide financing to the associated subproject if the Munda households attached to this land have provided their FPIC for this subproject. The PMU's safeguard team facilitates this process by providing the relevant Munda households with information well ahead of any decision-making process and organising screening meetings that should, as a standard, include site visits, etc. If needed, the PMU's safeguard team will coordinate with the IPP service provider/NGO to facilitate the FPIC process in line with the provisions of this IPP.
3. Ensure that at least one livelihood support subproject is delivered for each Munda village based on their preferences and desires. Based on the baseline information, we assume that the six Munda villages where crab farming subprojects are offered would select these. As in Gazipara, all Munda household seems to focus on crab and shrimp farming; it is unclear whether they are interested in becoming involved in any of the subprojects presently offered in this ward. During the finalisation of this IPP, the project will engage with the Munda households in each of the seven villages, inform them about all livelihood support subproject, their advantages and risk and invite them to select one for implementation. The PM is in charge of allocating funds to implement these activities, and the PMU's safeguard team will supervise the implementation and report progress.
4. Provide all 171 Munda households with a household-level RWHS. For implementation, the provisions outlined under 3 apply here.
5. The PMU will procure the services of a qualified indigenous peoples organisation or NGO to facilitate the creation/reinforcement of women groups in all seven Munda villages. The consultant will conduct a capacity assessment with a view to the minimum requirements to operate the group and the preferred livelihood support subproject, enhance their capability at least to this level and provide backstopping services. While for organisational purposes, it seems preferable to task one group to conduct this support for all seven villages, this depends on the capabilities of the shortlisted organisations and NGOs and the preferences of the Munda communities. Priority should be given to organisations with an established track record of working with the Munda in the target-wards. The contract should be awarded before the end of 2022 for three years.

6. The PMU will further procure the services of an indigenous peoples expert to closely monitor the implementation of this IPP with a focus on these activities and general compliance with UNDP's ESS 6. The contract should be established before the end of 2022 for three years.
7. Provide the Munda with additional access to the GRM. The implementation of this activity should be added to the tasks of the consultant hired under point 5.

As the project already has allocated funds for livelihood subprojects and RWHS, the fact that they will be implemented in the seven Munda villages and provided to the 171 households does not trigger additional costs. While they are presented for completion purposes (see boxes highlighted in green), they are not part of the IPP budget.

IPP actions (see chapters 5.2 and 7)	Villages/ HH	Unit costs	Annual costs	Number of years	Total
2. Munda participation in all relevant planning, decision-making, etc. meetings;	7	500	3'500	3	10'500
2. Screening of all land earmarked for livelihood subprojects and community RWHS in and around the five wards by Munda to voice concerns and claims. FPIC for projects that overlap/impact their land, resources, claims etc.	7	200	1'400	3	4'200
3. At least one livelihood support subproject for each of the seven Munda villages based on FPIC.	171	350	59'850	1	59'850
4. All 171 households receive household-level RWHS	171	500	85'500	1	85'500
5. Technical service provider for Munda to implement IPP and enhance capabilities	7	10'000	70'000	3	210'000
6. Indigenous peoples' expert to evaluate the implementation of IPP			10'000	3	30'000
7. Targeted access for Munda to GRM (Transport allowance)	7	500	3'500	1	3'500
<b>Total</b>			<b>84'900</b>		<b>258'200</b>

**Table 2: IPP Budget**



## Annex 1: Stakeholder engagement conducted to date

### List of FGDs Conducted in Koyra and Shyamnagar

Sl.	Date	Time	Event	Place	No. of Participants	Description
1	7.12.20	11.00 am to 1.00 pm	FGD	Gazipara, Uttor Bedkashi village, Koyra, Khulna	12	Conducted FGD with Munda women
2	7.12.20	2.30 pm to 4.00 pm	FGD	Gazipara, Uttor Bedkashi village, Koyra, Khulna	10	Conducted FGD with Munda women
3	8.12.20	11.00 am to 1.00 pm	FGD	Borobari, Koyra, Khulna	12	Conducted FGD with Munda women
4	9.12.20	11.00 pm to 1.30 pm	FGD	Harihorpur, Koyra, Khulna	12	Conducted FGD with Mahato community
5	9.12.20	2.30- 4.00	FGD	Gazipara, Uttor Bedkashi village, Koyra, Khulna	5	Conducted FGD with Elderly people, male
6	21.12.20	10.00 am	FGD	Datina khali Munda para (Mohosiner Hulo)	12	Conducted FGD with Munda women
7	22.12.20	10.30 am	FGD	Kalinchi, Ramjannagar	1	Conducted FGD with Munda women
8	22.12.20	3:00 pm	FGD	Kalinchi, Ramjannagar	12	Conducted FGD with Munda Community (mixed group)
9	23.12.20	11.00 am	FGD	Dumuria, Gabura	12	Conducted FGD with Munda Community (mixed group)
10	23.12.20	2.30 pm	FGD	Parshemari, Gabura	12	We conducted FGD with mixed group including Munda, Bengali, male, female, old adolescents etc.
11	24.12.20	12.10 pm	FGD	Vill: Burigoalini, Union: Burigoalini	10	Conducted FGD with mixed group
12	24.12.20	2.00 pm	FGD	Vill: Burigoalini, Union: Burigoalini	9	Conducted FGD with Munda Community (Adolescent group)

Table 3: List of FGDs conducted in Koyra and Shyamnagar

### List of KIIs Conducted in Koyra and Shyamnagar

Sl.	Date	Time	Event	Place	Description
<b>List of KIIs conducted in Koyra, Khulna</b>					
1	6.12.20	11.00 am 12.30 pm	KII	Boro Bari, Munda para, Koyra, Khulna	Conducted KII with Hazra Munda(60), Elderly people
2	8.12.20	2.00 pm to 3.00 pm	KII	Borobari, Koyra, Khulna	Conducted KII with Mr. Jahangir (40), a Business man social activist
3	8.12.20	3.30 pm to 4.30 pm	KII	Gazipara, Uttor Bedkashi village, Koyra, Khulna	We conducted KII with Sumitra Munda (Leader, Borobari Munda Mohila Samobays Samiti Ltd.
4	9.12.20	1.30 pm to 2.30 pm	KII	Harihorpur, Koyra, Khulna	Conducted KII with Dhires Prosad Mahato, Mahato leader
5	9.12.20	4.15pm - 5.00 pm	KII	Gazipara, Uttor Bedkashi village, Koyra, Khulna	Conducted KII with a crab farmer (Joydev Munda)
6	9.12.20	5.00- 5:45 pm	KII	Gazipara, Uttor Bedkashi village, Koyra, Khulna	Conducted FGD with older people, male (Robin Munda)
<b>List of KIIs conducted in Shyamnagar</b>					
1	21.12.20	10.00 am	KII	Datina khali Munda para (Mohosiner Hulo)	Conducted KII with Mr. Pradip, Tourist boat man, Leader Munda community
2	21.12.20	3.30 pm	KII	Residence of Father Luigi	Conducted KII with Father Luigi Paggi S.X
3	22.12.20	2.00 pm	KII	Kalinchi, Ramjannagar	Conducted KII with Gopal Krisno Munda, Cultural activist and President, Sunderban Adibashi Munda Songathan (SAMS)

Sl.	Date	Time	Event	Place	Description
4	24.12.20	10.30 am	KII	Office, Sunderban Adbashi Munda Songathan (SAMS), Monsurer Garage.	Conducted KII with Krisonpodo Munda, Secretary, Sunderban Adbashi Munda Songathan (SAMS)
5	24.12.20	4.30 pm	KII	Burigoalini (Munda para), Burigoalini	Conducted KII with Munda women

*Table 4: List of KIIs Conducted in Koyra and Shyamnagar*

### **Workshop at Koyra, Khulna**

To share and validate field observation and findings in preparation for this IPP, a workshop was held at Duk Bungalow meeting room, Koyra Upazila, Khulna) on 19.01.21 at 10.00 am. Among the workshop participant Mr Asohke Adhikari, Regional Project Manager, GCA, UNDP, Mr Mithun Roy, SAE, DPHE, Koyra, and Mr Iftekharul Alam. Safeguard Officer, Koyra. Mr Shyam Sunder Munda, Chairman, Munda Somobay Samity Ltd., Dhiresh Mahato- leader of Mahato and other participants from the Indigenous community were present. During the workshop, Mr Monjurul Ahsan presented his findings to participants and incorporated their valuable comments. The participants validated the finding of the FGDs and KIIs. 13 participants were present and exchanged their opinions and views on developing the IPP and selecting equitable and cultural-appropriate livelihood and potable water solutions.

### **Workshop at Shyamnagar, Satkhira**

Another workshop was held at Shymanagar on 20.01.21 at 11.00 am. The workshop venue was Sundarbans Adivasi Munda Sangstha (SAMS), Monsurer garage, Munshigonj, Shymanagar. Participants were Mr Shahid Bin Shafiq, Upazila Women Affairs Officer, Father Luigi Paggi, Cristian Missionary, Mehedi Hasan, Gender Empowerment Officer, Mr Sudeb Kumar Das, Monitoring Officer, GCA project -UNDP, and SK Chowhan from CNRS. From the indigenous communities, Mr Gopal Krisno Munda, President of SAMS, Mr Ramprasad and other representatives from Kalinchi, Dumuria villages were present. During the validation workshop, Mr Monjurul Ahsan presented his findings to participants and incorporated their valuable comments. The conclusion of the FGD and KII were found valid by the participants. Sixteen participants were present and exchanged their opinions and views on developing the Indigenous Peoples Plan. End of the workshop, Mr Monjurul Ahsan receives valuable feedback from participants.

## **Annex 2: Fieldwork Report**

**Field mission report**

Preparation of the Indigenous People's Plan (IPP)

**Submitted to**

Gender- responsive Coastal Adaptation (GCA) Project

UNDP, Bangladesh

Submitted by

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## 1. Background

The major objective of the GCA project is to enhance the adaptive capacities of coastal communities, especially women to meet the challenges of coping with salinity which was further exacerbated by the climate change effect in the south-west region of the country. It is now a major threat for the coastal community as the salinity of coastal freshwater sources and land has increased significantly, and affecting availability of drinking water and agricultural practices. It is now evident that due to climate change effect, most marginalized communities including Indigenous peoples are severely victimized while women among them are most vulnerable. Again, Indigenous peoples specific livelihood circumstances, socio-political isolation, and lack of information and absence of participation in the decision making processes are also contributing for their vulnerability. The process eventually supported for deficiency of access to the decision making power on their social–ecological system and eventually impacted on their health, food security and safety.

Considering the climate change impacts, and the marginalization of Indigenous People's (including the intersectional marginalization of Indigenous Women) the project is looking forward to improve the resilience of vulnerable communities due to climate change impacts in the south-west coastal districts of Satkhira and Khulna. The project aims to provide skills training and assets for a selection of fisheries and agriculture based climate- resilient livelihoods, and market linkages for these livelihoods options, potable water to a selection of the most salinity-affected wards, institutional strengthening, knowledge and learning on the climate-risk, informed management of livelihoods, drinking water security and women's access to resources and decision-making power as well as taking the lead in building communities adaptive capacity.

The Indigenous Peoples of the Sunderban are gradually decreasing in number day by day in their various isolated pockets of population. On the other hand the number of local Bengalis are increasing due to continuous immigration in the area from the neighboring places. It is therefore quite likely that the tribals would take this type of Bengali settlement in their areas as a threat to their cultural integrity and an excessive pressure on their environmental habitation.<sup>1</sup>

In this background, the proposed Indigenous People's Plan needs to be prepared to implement the Indigenous People's Planning Framework (IPPF) in order to mitigate potential risks and adverse impacts on the Indigenous Peoples/Ethnic Minorities in the Project area. The developed plan will guide the Project components, ensuring equal distribution of Project benefits between Indigenous Peoples/Ethnic Minorities and non-Indigenous Peoples/Ethnic Minorities who might be affected by the Project.

This is the first field mission report and the part of the deliverables of the consultancy regarding developing Indigenous peoples plan. The report contains information of the visited Munda villages in Koyra and Shyamnagar conducted during December'20. The field mission report contains the information of the visited Indigenous peoples villages, existing livelihood opportunity, availability of the water and sources, probable solutions for the potable drinking water, there present threats in the livelihood and proposed solutions.

## 2. Description of identified villages and HH numbers

### A. Koyra Upazilla, Khulna

Below mentioned table shows details of the information regarding available Indigenous people's villages in Koyra upazilla and their HH numbers in each villages.

Name of the Union	Village	Ethnic identity	Ward no.	Total HHs	Status of coverage by GCA by GCA project
Uttor Betkushi,	Boro bari	Munda	4	45	Not under coverage
	Sekh Sarderpara	Munda	3	21	Not under coverage <sup>3</sup>

<sup>1</sup> Of popular wisdom: Indigenous Knowledge and Practices in Bangladesh: N. A. Khan ed.-BARCIK-Dhaka 2000: article No 16 by A. H. M. Zehadul Karim-pp 119-128

Name of the Union	Village	Ethnic identity	Ward no.	Total HHs	Status of coverage by GCA by GCA project
	Gazipara	Munda	7	35	Under coverage
	Gatighiri	Munda	8	04	Not under coverage
	Harihorpur	Mahato	8	52	Not under coverage
	Botul Bazar	Munda	5	43	Not under coverage
	Patharkhali	Munda	6	29	Not under coverage
Koyra sadar	Mazher Ait, 1 no. Koyra	Munda	6	28	Not under coverage
	Nol para, 2no. Koyra	Munda	5	48	Not under coverage
	Chepakhali, 6 no. Koyra	Munda	9	65	Not under coverage
Dakkhin Betkushi	Angtihara	Munda	4	03	Not under coverage
	Jorshing	Munda	5	12	Not under coverage
	Bina pani	Munda	9	07	Not under coverage
				392	

Note: Table above shows that only one village is covered from the GCA project for providing support for the Indigenous people while 12 Indigenous villages are not under coverage in Koyra Upazila.

**Source:** Available updated HH list is collected from Sumitra Munda, Boro Bari Munda Mohila Samabay Samity. Borobari, Koyra, Khulna.

#### B. Shyamnagar:

Below mentioned table shows details of the information regarding available Indigenous villages in Shyamnagar upazilla and their HH numbers in each villages.

Name of the Union	Village	Ethnic identity	Ward no.	Total HHs	Status of coverage by GCA Project
Gabura,	Parshemari	Munda	5	14	Under coverage
	Dumuria	Munda	7	08	Under coverage
	Gabura Jelekhali	Munda	2	01	Not under coverage
	Gabura	Munda	2	22	Not under coverage
BuriGoalini ,	Datina khali	Munda	4	30	Under coverage
	Burigualini (Munda)	Munda	4	18	Under coverage
	Burigoalini(Barak)	Munda, Bagdi,	4	37	Under coverage
	Chunar-Abad Chandipur	Bagdi, Rajbongshi	2	43	Not under coverage
	Abad Chandipur	Munda	3	7	Not under coverage
	Magurakuni	Munda	3	03	Not under coverage
	East Dhankhali	Munda	2	63	Not under coverage
	Uttor Kadamtola	Munda	1	43	Not under coverage
	Jelekhali	Munda	3	15	Not under coverage
	Kultoli	Bagdi, Rajbongshi	5	13	Not under coverage
	Mathurapur	Bagdi, Rajbongshi	5	57	Not under coverage
Issoripur,	Srifalkati(new)	Munda	5	11	Not under coverage
	Srifalkati and Khagraghat	Munda	4.5	22	Not under coverage
	Dhumghat	Munda	2	32	Not under coverage
	Kashipur	Munda	4	31	Not under coverage
	Bodoghata	Munda	5	5	Not under coverage
Ramjannagar	Taranipur	Munda	5	24	Not under coverage
	Vetkhali	Munda	7	30	Not under coverage
	Kalinchi	Munda	9	29	Under coverage
	West Koikhali	Munda	3	10	Not under coverage

Name of the Union	Village	Ethnic identity	Ward no.	Total HHs	Status of coverage by GCA Project
	Sapkhali	Munda	1	49	Not under coverage
		Total HHs		617	

**Source: Sunderbon Adibashi Munda Samabay Samity Ltd.(SAMS), Shyamnagar**

### 3. Description of the field visit

During the field visit total 12 FGDs are conducted in both Koyra Upazilla, Khulna and Shyamnagar Upazilla, Stakhira. Among this total 12 FGDs, 5 FGDs are conducted in Koyra Upazilla while in Shyamnagar Upazilla total 7 FGDs are conducted. The first part consist field visit in Koira Upazilla, Khulna. The consultant reached at Koyra on 5.12.20 to be familiar on project locations and environment and for collecting necessary information of the Munda villages and their locations as well as project intervention areas. The date of the study started on 6.12.20 and continued until 9.12.20. On 10.12.20 the consultant returned from the field.

On the other hand, on 20.12.20 the consultant travelled for the Shyamnagar and started his field visit on 21.12.20. His field visit in Shyamnagar continued until 24.12.20. After completing the field visit, the consultant returned on 25.12.20. Mentionable, during the field visit period in Koyra, Mr. K F Iftekharul Alam, Safeguard Officer, GCA project was present on 7.12.20 during the FGD's at Gazi Para, Uttor Betkashi, Koyra. On the otherhand, Mr. Ashoke Adhikari, Regional Project Manager and Md Joynal Abedin, Safeguard Specialist, GCA was present on 22.12.20 at Kalinchi village, Ramjan Nagar, Shyamnagar.

Brief description of the FGDs and KIIs conducted in Koira upazilla are mentioned in the below table:

#### 3.1 List of FGDs conducted in Koyra and Syamnagar

Sl.	Date	Time	Event	Place	Participant no.	Description
1	7.12.20	11.00 am to 1.00 pm	FGD	Gazipara, Uttor Betkashi village, Koyra, Khulna	12	Conducted FGD with Munda women
2	7.12.20	2.30 pm to 4.00 pm	FGD	Gazipara, Uttor Betkashi village, Koyra, Khulna	10	Conducted FGD with Munda women
3	8.12.20	11.00 am to 1.00 pm	FGD	Borobari, Koira, Khulna	12	Conducted FGD with Munda women
4	9.12.20	11.00 pm to 1.30 pm	FGD	Harihorpur, Koira, Lhulna	12	Conducted FGD with Mahato community
5	9.12.20	2.30- 4.00	FGD	Gazipara, Uttor Betkashi village, Koira, Khulna	5	Conducted FGD with Elderly people, male
6	21.12.20	10.00 am	FGD	Datina khali Munda para (Mohosiner Hulo)	12	Conducted FGD with Munda women
7	22.12.20	10.30 am	FGD	Kalinchi, Ramjannagar	1	Conducted FGD with Munda women
8	22.12.20	3:00 pm	FGD	Kalinchi, Ramjannagar	12	Conducted FGD with Munda Community (mixed group)
9	23.12.20	11.00 am	FGD	Dumuria, Gabura	12	Conducted FGD with Munda Community (mixed group)
10	23.12.20	2.30 pm	FGD	Parshemari, Gabura	12	Conducted FGD with mixed group including Munda, Bengali, male, female, old adolescents etc.
11	24.12.20	12.10 pm	FGD	Vill: Burigoalini, Union: Burigoalini	10	Conducted FGD with mixed group
12	24.12.20	2.00 pm	FGD	Vill: Burigoalini, Union: Burigoalini	9	Conducted FGD with Munda Community (Adolescent group)



Note: Details of the information of the FGD's including checklist, photo and information of the participants and address can be found in Annex 1, 2 and 4.

### 3.2 List of KII's conducted in Koyra and Syamnagar

Sl.	Date	Time	Event	Place	Description
<b>List of KII's conducted in Koyra, Khulna</b>					
1.	6.12.20	11.00 am to 12.30 pm	KII	Boro Bari, Munda para, Koira, Khulna	Conducted KII with Hazra Munda(60), Elderly people
2.	8.12.20	2.00 pm to 3.00 pm	KII	Borobari, Koira, Khulna	Conducted KII with Mr, Jahangir (40), Business man, social activist
3.	8.12.20	3.30 pm to 4.30 pm	KII	Gazipara, Uttor Betkashi village, Koira, Khulna	Conducted KII with Sumitra Munda (Leader, Borobari Munda Mohila Sambays Samiti Ltd.
4.	9.12.20	1.30 pm to 2.30 pm	KII	Harihorpur, Koira, Khulna	Conducted KII with Dhiresh Prosad Mahato, Mahato leader
5.	9.12.20	4.15pm - 5.00 pm	KII	Gazipara, Uttor Betkashi village, Koira, Khulna	Conducted KII with a crab farmer (Joydev Munda)
6.	9.12.20	5.00- 5:45 pm	KII	Gazipara, Uttor Betkashi village, Koira, Khulna	Conducted FGD with Elderly people, male (Robin Munda)
<b>List of KII's conducted in Syamnagar</b>					
7.	21.12.20	10.00 am	KII	Datina khali Munda para (Mohosiner Hulo)	Conducted KII with Mr. Pradip, Tourist boat man, Leader Munda community
8.	21.12.20	3.30 pm	KII	Residence of Father Luigi	Conducted KII with Father Luigi Paggi S.X
9.	22.12.20	2.00 pm	KII	Kalinchi, Ramjannagar	Conducted KII with Gopal Krisno Munda, Cultural activist and President, Sunderban Adbashi Munda Songstha (SAMS)
10.	24.12.20	10.30 am	KII	Office, Sunderban Adbashi Munda Songstha (SAMS), Monsurer Garage.	Conducted KII with Krisonpodo Munda, Secretary, Sunderban Adbashi Munda Songstha (SAMS)
11.	24.12.20	4.30 pm	KII	Burigoalini (Munda para), Burigoalini	Conducted KII with Munda women

**Note:** Details of the information of the KII's including checklist, photo and information of the participants and address can be found in Annex 1, 3 and 4.

### 4. Major observation and findings from FGD's and KII's

- **Impacts on climate change induced salinity on indigenous community and their livelihood:** 6
  - After Amphan cyclone, all the agricultural lands are inundated with saline water came from the nearby river Kopotakkho breaching the old dilapidated polder system in five points. This year they could not grow any Boro and Rabi crops. Furthermore, they could not work as agricultural

labor. Due to saline water, all type of agricultural production is stopped. As a result, sesame production as planned by GCA project is not feasible in this year. (Source: FGD at Gazi para, Uttor betkashi, Koyra)

- “There were many trees in this area before the Amphan. The area is covered with trees. Before the Amphan the place cannot be seen due to green coverage. Each houses are covered with trees, and orchards. We use to get fruits of all types. Now everything is cleared. Amphan has far more negative impact than Aila.” A women said while FGD in Gazi para, Uttor betkashi, Koyra.
- Home stead level firming like cow rearing, goat rearing and poultry rearing significantly decreased as they could not provide food for their livestock’s and price of the livestock food is very high. (Source: FGD, Gazi para, Uttor betkashi, Koyra)
- Munda’s of this village are suffering from water logging problem as all the connecting canals are now silted up. During the rainy season, all the roads became muddy. They could not drain out the water from their area which eventually hampering the crop production in this area. Livelihood of this village is severely hampered due to unavailability of the agriculture. (Source: FGD, Boro Bari, Munda para, Koyra)

- **Impacts on climate change induced salinity on year-round safe drinking water access:**

- Although they have crisis for water for the domestic other purposes like bathing, washing, cleaning etc. however, potable drinking water is available to them from the nearby tube well where they can get their drinking water (Ten minutes to walk). Tube wells are also available in the Munda para with salinity which can be used for cooking. (Source: FGD, Gazi para, Uttor betkashi, Koyra)
- Each of the household have access to tube well which is slightly saline. They are now habituated to this saline water. Rain Water Harvesting is not available in this village. It seems that water quality is better than other areas and people can live on this available water. (Source: FGD, Boro Bari, Munda para, Koyra)
- There is an acute crisis of water in Mohosiner Hulo village, Datinakhali, Shyamnagar. There are two ponds named as Mohosiner Pukur can be used for collecting drinking water and another one for bathing. They do not have any rain water harvesting system.
- There are total 27 HHs are available in the Kalinchi village. Among them 21 HHs live in a one cluster and 6 families live in separate cluster. Among this 21 families cluster, they have two tube wells which they can use for cleaning and cooking as water is slightly saline. On the other hand, 6 families live in another cluster have only one tube well with saline water. Only few of them have rain water harvesting system. Rest of them harvest rain water with their traditional *Motka* or in a drum which are not sufficient to support them for a year.

- **Market access and linkage with value chain:**

- After collecting crabs they generally sells their harvest to local sub-dipo, where the weight, price and grade of the crabs are generally tempered. (Source: FGD, Gazi para, Uttor betkashi, Koyra).
- Any product they produce or collect like rice, vegetables etc. they generally sell in the local market. They generally sell crabs in the sub-dipo (local agent). There heavily dependent upon middle man as they do not have any alternative option for selling their product. (Boro Bari, Munda para, Koyra)
- They used sell crabs to Bapari (local agent for purchasing crabs). The crabs they sold in a bidding process. They can also sell crabs in the Vedkhali Bazar, near to them. They can get information over mobile phone what is the actual price in the market and they sells crabs according to market price. (Source: FGD, Kalinchi, Ramjannagar, Shyamanagar)

- **Access to services (govt. and non-government institutions including financial institutions):**

- After Aila, ten families provided solar panels and two families received new houses provided by Caritas. After Aila, they generally receive a little support from government and non-government organizations which is not adequate. For example: health workers visits their villages once in a month. For their medical support, they go to consult with village doctor. They heard vegetable

seeds are distributed in other villages but it did not come them. (Source: FGD, Boro Bari, Munda para, Koyra)

- Children's of the each house are now attending nearby school. It seems that younger generations are thinking differently than the older generations. Parents are also supporting their children's to continue their school. Sundarban Adivasi Munda Samabay Samity Ltd. is distributing stipends among the Munda students received from Prime Ministers Office and through UNO office, Koira. Last year they distributed Tk. 4 lacs. They said, "We informed Government that we are far behind in education for our children. In each year BDT. 4 lacs is sent by Prime Ministers office for educating Adivasi childrens in Koyra. We have about 300 families. This money cannot be distributed to all as per their need". (Source: FGD, Boro Bari, Munda para, Koyra)
- We are now progressing in Education. We old are helpless. If any problem arises, we go to the UP member or to the chairman. But once we had plenty of lands. We received it from Jaminders. Now all lands are gone. Now, education is the only way to go forward. (Source: FGD, Boro Bari, Munda para, Koyra)
- Some of the NGO's are working in their areas including BRAC, Gonomukhi, Grameen Bank. However, there are *Mohajons* also who are lending money with high interest. Apart from them, Sunderban Adivasi Munda Somobay Samiti is working in their areas through operating savings activities as well as providing loans to the Munda people. (Source: FGD, Kalinchi village, Ramjannagar, Satkhira)
- There are cards for the fisherman and *Bouli*. During the banned period, they get 30 kg's of rice for each month. But there is no one from the village received VGF and VDF card. After Aila, each households received *Chira*, *Muri*, blanket, rice, *dal* etc. After Amphan, they received 5 k.g rice and potato. One house received RWH system from Union office. (Source: FGD, Kalinchi village, Ramjannagar, Satkhira)

- **Free, prior and informed consent of the indigenous people:**

- There are many development initiatives are taken since after the Aila, and Amphan but women's are never consulted during the planning and implementation process. As a whole, Munda community people are not generally consulted before taking any development program. Rather than involving in the decision making process, Munda community people are only hired for day labour during implementation of any labour works. (Source: FGD, Gazi para, Uttor betkashi, Koyra)

- **Engagement with planning and decision-making process:**

- They were never consulted to know about their needs and what should be done for them. After the disaster their roads become very muddy. It became very difficult to move in this period. They requested several times UP chairman for constructing the village road but it was not implemented (Source: FGD, Boro Bari, Munda para, Koyra)
- There is no representative from the Indigenous Community in the local Union Parishad. Bengali Muslims and Hindus considered them inferior to them. Their mind set is "Munda cannot seat in a chair in front of them." (Source: FGD, Boro Bari, Munda para, Koyra)
- When there is an available budget in the union office, Munda's are also called by Union Chairman. Generally, males from their village participate in the meeting. We have opportunity to go to the Union Office but we could not express our opinion.
- Their opinions are taken in the ward meeting of the Union Parishod. They requested for constructing the roads but their recommendations are not implemented. (Source: FGD, Kalinchi, Ramjannagar, Shymnagar)

- **Issues relating to their territories and access to natural resources and livelihood:**

After breaching the polder, saline water came in to the agricultural field. As long as polder is not repaired, agricultural works could not be started. They used to put *Thopa* in the river<sup>2</sup>. When shrimps fry is available, they also collect shrimp fry. Apart from them, they have homestead based local poultry and cattle rearing. These are now available options for their livelihood (Source: FGD, Gazi para, Uttor Betkashi).

Professions of Munda people now a days:

- 40 days' work provided by Union Parishod.
- Day labour (now a days not so frequent)
- Collecting crabs and shrimp fry from river and forest.
- Majorly their livelihood is depending upon agriculture related works including sowing, harvesting etc. but due to saline water intrusion agricultural lands are now under saline water. So, agricultural works are not available now a days. Cattle rearing and homestead based duck rearing and local poultry rearing is also available. (Source: FGD, Gazi para, Uttor betkashi, Koyra)
- About 30 years ago, surrounding areas around this village agricultural practices were common. Now, all the agricultural lands converted to Shrimp farms. In past Munda's of this village used to work in the agricultural fields as share cropper. Again, they could also work as day labour in the agricultural fields. Now, there is no scope to work in the agricultural fields. (Source: FGD, Kalinchi, Ramjanagar, Shyamnagar)
- Munda's of this place do not have any agricultural land. As per oral statement of the Munda people, they are living in this place for more than 200 years. They cleared the forest and converted forest as agricultural land. In that cleared forest, they used to cultivate and they received half of the total production. Half of the production was taken some local influential and rich person named Mr. Mohosin. Munda's were promised that they will be given lands and they will get the registration of lands from Mr. Mohosin. Munda people said that Mohosin wanted to give the lands to the Munda people but his *Nayeb* (Manager) made conspiracy. Instead of providing lands to the Munda, the land was registered with other peoples. So, their promised lands were not given to them for which they came about 200 years ago. So, it is a painful history of Munda people. Since after the record, the place is known as Mohosiner Hulo (bite of Mohosin). Now all the lands which they cleared once for agricultural field become shrimp farm and they could work as only as day labour. (FGD at Mohosiner Hulo, Datinakhali, Shymnagar)
- Most of the indigenous families are now landless and only they have small piece of lands for their house and livelihood. Few of them have lands for agriculture which are small in size and most of the households are involved with share cropping system. (Source: FGD, Gazi para, Uttor betkashi, Koyra).
- Now there is no work. The only option we have is to go to the river to catch crabs and shrimp fry. (Source: FGD, Gazi para, Uttor betkashi, Koyra)
- Presently most of the women are involved with crab collection from the river and collecting shrimp fry<sup>3</sup>. Now a days, Bengali peoples are also involved in crab collection. Pressure on open water

<sup>2</sup> It is an indigenous technique to trap crabs. After putting the *Thopa*, they can get about 500 piece of crabs (small size). Each 100 small crabs are generally sold @ BDT. 25 only. Crabs collection is decreasing. Five years ago, they received much money after selling crabs. Daily they received BDT. 1000- 1200 after selling crabs. Now a days, they could get only BDT. 70 -100. When luck favors, it may become BDT. 150. Otherwise, they sell piece crabs which can be sold @BDT. 60 per K.G In past, only Hindues used to catches Crabs. Muslims didn't know what *Thopa* is. Now a days, people from all community catches crabs. Now, crabs are not so much. (Aroti Munda, Gazipara, Koyra).

<sup>3</sup> Some days they collect 50 shrimp fry, sometimes 100, when luck favors, they get 150 no's. They generally get this good amount of shrimp fry only in 2-3 months. Rest of the months, they get only 20- 30 shrimp fries per day. People says, shrimp fries are not available as some peoples are catching fishes in the Sunderbon using poisons. Again, there are more number of peoples are now involved in fishing. This is another reason why shrimp fry is decreasing.



source is mounting as local people do not have any other alternative sources for living. (Source: FGD, Gazi para, Uttor betkashi, Koyra)

- Now life become very difficult to live. We need to find out a way to get rid of this situation. We have no place to go, we have no way to live in a minimum standard. Now a days, nobody waste their time in idle. Everybody goes to works. Some people goes to catch crabs, some people catches fishes. If anybody catches 250 gm. shrimp, he goes to market for selling. Whatever he earns may be Tk. 30 or 40, he buy things for home which they need most. In the morning half of the people went to the river. If they could collect 250 g.m *Guli* fish will sell in the market. They will purchase salt or chili. Life become so difficult. They sell whatever they catches but cannot take it to home for their own consumption. (Gazi para, Uttor betkashi, Koyra)
- If anybody wants catch crabs in the forest area, he or she needs to collect pass from the Forest Department. They get 6 days pass by paying BDT.250 to 300. If anybody crosses the jurisdiction of the permitted area, will be fined. It is not needed to pay money in the opposite part of river from the Sunderbon. Some people catches honey and woods from the forest using pass.

- **Social and environmental safeguard:**

- Munda women told that they feel unsafe leaving their children at home to collect water as water is everywhere and they feel worried about their children could be drowned. (Gazi para, Uttor betkashi, Koyra)
- Males generally goes far away to work in the brick kilns, earth work, agricultural labour etc. leaving their family at home. In this period, women's suffers most. They go for day labour in the shrimp firm, collect crabs from the river and also work as day labour to support their family but women can't leave their home. Sometimes they pass their days without food. They became sick eventually. While, male cannot look after them as they go for works for a long period. (Boro Bari, Munda para, Koyra)
- Now a day's fry collection has decreased. Only small amount of shrimp fry could be collected which is not enough to have a minimum income. Mostly women's are catching crabs instead of shrimp fry. Women mentioned that crab collection has decreased significantly. Furthermore, Forest department banned on catching crabs for two period. From January to February and September to October in each year. This time is very critical for the women as they cannot catch crabs- the major income source to them.(FGD at Kalinchi, Shaymanagar)
- Due to Covid-19, situation became further worsen, as they could not find any work in the Bengali community. (Boro Bari, Munda para, Koyra)
- During the disaster time, generally union parishod office announces the danger signal for taking shelter and emergency response of the villagers. Although Borobari area is higher alleviated than other places, but the flood water generally comes to their villages when the intensity of the cyclone is severe. But, they could not leave their houses. Only few people goes to the cyclone shelter. They simply cannot leave their livestock's and cattle's in a danger. They could not move to the cyclone shelter with their livestock and cattle's. People who are influential and powerful, generally occupies most part of the cyclone shelter with their belongings. A very little space remains for Munda people in the cyclone shelter.
- During the Aila, many people went to the cyclone center. Gathering of the people was so immense that women did not feel safe at that place. Although they did not get space for them but influential people occupied most of the parts of the shelter keeping their livestock's and cattle's with them. They said, "It is needed that the cyclone center should have separate shelter place for the livestock's. Again, toilet facilities for women is not sufficient." (Boro Bari, Munda para, Koyra)
- For catching fishes, some peoples are using poisons in the Sunderbon. Due to this poison use, all the fishes and other aquatic livelihood is destroying.
- "There is trend of early marriage for the Munda girls. As a result, there is a high death rate among the Munda girls due to birth complicity and also high rate of pre and post-natal problem. So, it is essential to build up awareness for stopping early marriage and promote education to save life of

the Munda girls. Our organization is trying to develop awareness among the young and adolescent girls on demerits of early marriage” (Sumitra Munda, Borobari Munda Mohila Smobay Samity, Borobari, Koyra)

- **Legal rights and grievance redress mechanism:**

- Munda community said,” We face problems of land grabbing by the vested group.” Some cases are filed in the lower court but yet not resolved. Munda people could recapture some of their lands from the land grabbers. However, presently they have very little piece of lands. In past their lands were grabbed by the using their fingerprints or simply by cheating with them. Their lands are now registered with other names who are not actually owner but they prepared documents. Indigenous peoples are very simple person and they could not fight and resist them always<sup>4</sup>. (Boro Bari, Munda para, Koyra)
- Munda people has no idea what is Grievance Redress Mechanism. When they were asked about it, they said, “We are unhappy with many social issues. But we don’t know how to address those issues”. (Boro Bari, Munda para, Koyra)

- **Level of social networking and knowledge generation:**

- They do not get any information on new agricultural intervention in the saline water environments. Here water is more saline than Khulna coastal belts. Present water logging jeopardized the agricultural production system. (Boro Bari, Munda para, Koyra)

- **Capacity building / institutional development / Traditional indigenous organization:**

- They have their own rich culture including own language, music, myth, belief and rituals which are decreasing day by day. (Gazi para, Uttor betkashi, Koyra)
- There are two registered Indigenous organizations are working in Koira.

1. Khudronrigosthi Samabay Samiti Ltd.

2. Adibashi (Munda) Bohumukhi Samabay Samiti Ltd.

Those organizations provides loans for the crab farmers, for fish cultivation, for arranging marriage etc. Apart from these two organization, a local women leader, named Sumitra Munda organized Munda women in Boro Bari villages. Members of the group is regularly depositing savings and supporting Munda women for different income generation activities including vegetable Gardening, small business, crab firming etc. Presently they are working in Borobari villages only, but they wish to expand all the Munda villages as reported by Sumitra Munda. They have developed a cultural team to promote their Munda culture, songs and social programs. One problem they are facing is that they are not getting registration from the registration authority. They said, as there are already two Samabay samiti so further organization is not needed. Sumitra Said, “Those two organizations are not working with women issues.” They are trying to process the registration of their organization. (Boro Bari, Munda para, Koyra).

Again, Sunderban Advasi Munda Sambay Samity Ltd. (SAMS) is working in Shamnagar upazilla with Munda community. This organization is registered with Social Welfare Department as well as registered with NGO Affairs Bureau. The organization is working with Munda community keeping

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<sup>4</sup> Dukhe needed money and decided to sell his 3 bigha of lands out of his available total 10 Bigha’s property. The Bengali buyer came to him and told Dukhe that Land registration Officer does not understand Bigha and high officials only understand acre. So, if you want to sell your three Bigha’s of land, you need tell that you will sell 3.33 acres which is as equal as 3 Bigha’s of land. In front of the register, Dukhe said same words as he taught by the Bengali Babu. Bengali Babu gave him price of 3 Bigha’s and waited for one year. One fine morning Dukhe saw that his lands are cultivated by other people which he did not sell. Dukhe 11 protested for their works in his field. At that moment Bengali Babu appeared and told Dukhe that you have sold your entire lands. Then he showed the documents signed by Dukhe. This is how, Dekhe became land less who once was a Gatider (people with enough lands). At last he died in the street while begging. (This is happened about 20-22 years ago as villagers mentioned). (Borobari, Mundapara, Koyra)

the humanitarian approach. It is mentionable, Father Luigi Paggi is working for more than 20 years with Munda Community. He supported this organization so that Munda people can initiate their own development activities.

They have their own cultural team. They practice Munda songs and dances and perform different programs. They performed in the “Ittadi” magazine program of Hanif Sanket and get admiration from different corner of the country. However, their cultural center is totally shattered during the Cyclone Amphan. They could not yet rebuilt their cultural center. (Source: FGD, Kalinchi, Ramjannagar, Shymnagar).

## **5. Livelihood opportunity**

Day labour is the only option to live their life. If livelihood opportunity can be created in the homestead level will be helpful. They said, “Rather than going outside, we would like to work at home. Either it could be business, poultry, cattle rearing, crab farming, hand crafts and whatever”. Munda community can be supported considering homestead based livelihood options as surrounding area is not feasible for agricultural production and it is also dangerous to catch crabs in the forest and rivers. It has also negative impact on ecology and environment.

### **Crab farming**

Crab nursery has high potentials considering the existing bio-physical condition and high market demand. (Proposed by women’s from Gazi para, Mohosnier Hulo, Kalinchi, Burigoalini, Parshemari villages)

### **Honey farm**

During *Chotiro- Boishak* and *Joistho* different flowers blooms in the Sunderban. Honey cultivation is possible in this period. People from outside comes to their villages for bee keeping. It is not risky as bee hive boxes are established in the opposite parts of the riverbank of the Sunderban. This is not possible to cultivate throughout the year in the Sunderban area. Only three month is possible. Rest of the month, bees need to be taken to the other fields like master oil fields or places where bees can able to collect honey. (Proposed by the womens at Kalinchi, Ramjannagar, Mohosnier Hulo).

### **Swan rearing**

Swan (Rajhash) can adopt with saline water and market price of the Rajhash is high. It is possible for women to rear Rajhash with their everyday works. Rajhash can support them for supplementary income. One swan can be sold in the market with more than BDT. 1000. (Proposed by women’s of Mohosnier Hulo, Datinakhali)

### **Eco-tourism**

With support from relief international, an eco-tourism resort was established. Five families received houses for the promotion of eco-tourism. Before Amphan, many tourist visited their villages and stayed in the cottages that supported them for additional income. However, after breaking out of the corona virus, tourists are not coming to their villages. So, their income from eco-tourism is stopped. But they expect that it will be started again. If they get attention from the media, their livelihood will be supported. (Proposed by women’s of Kalinchi, Ramjannagar, Shymanagar). This eco-tourism could be replicated in different Munda villages.

### **Handicrafts**

Women seems highly interested in Handy crafts. It will support not to go the forest or river for collecting crabs. In this regard, they need trainings and other support for market linkage. (Proposed by women’s of Kalinchi, Ramjannagar, Shymanagar)

### **Homestead gardening**

Vegetable garden at homestead level is possible if they have water supply source nearby the plot area. (Women’s from all villages proposed for this)

**Needed support for the social and cultural aspect:**

- Legal assistance is needed for the Munda community relating to land grabbing issues. The Mundas are just now beginning to understand that they actually have rights in this country. Further explanation and education of these rights need to be implemented along with assisting them in claiming their rights.
- Awareness program is needed to stop the early marriage of the Munda girls.
- For promoting their livelihood and income generation and market linkage, it is also essential to develop their road communication system. Children are suffering most during the rainy season and they cannot go to school.
- Their cultural center needs to be protected as well as language, music, dance and other cultural aspects need to be promoted.
- Eco-tourism needs to be supported through coverage in the media and also from visiting their villages by all responsible partners for development.
- It is needed that Indigenous peoples have educational system with their own language. In this regard, necessary support is needed to build academic curriculum on Indigenous languages,
- More dialogue and awareness campaign needed among the Bengali community to understand their special characteristics and develop respect among the Bengali community for the Indigenous people.

**6. Conclusion**

GCA project created the opportunity to work with Munda people which is a very positive sign. At initial stage the project is providing supports for the potable water solutions, climate resilient livelihood opportunity and strengthening Institutional development of the Indigenous community. However, change must come from within and change must come from outside. In this regard, the Indigenous peoples plan will play a crucial role for the future development course of the Indigenous people. So, it is prime responsibility and obligation of the UNDP to comply all the international Declaration on rights of the Indigenous people and to support them accordingly. Again, Munda people should need to decide what are the change they need and what are things they need to preserve. Specially their songs, dances, languages are so delicate that it should be protected for the promotion of the cultural diversity of the country.

## Annex 01: FGD and KII checklist

Thematic area:	Discussion issues
Impacts on climate change induced salinity on indigenous community and their livelihood	<ol style="list-style-type: none"> <li>1. What are the existing livelihood practices of the Indigenous women?</li> <li>2. Do they observe any changes in their livelihood practices over time?</li> <li>3. How they are coping with this change in the livelihood practices?</li> <li>4. Did they initiate any new livelihood practices to adapt with increasing salinity?</li> <li>5. Which risks are involved with women leaded livelihood? (relate the discussion with existing livelihood practices)</li> <li>6. What are the suggested mitigation measures to address those risks?</li> <li>7. Trend analysis on existing livelihood options vs future preference (Table 1, 2 enclosed)</li> </ol>
Impacts on climate change induced salinity on year-round safe drinking water access	<ol style="list-style-type: none"> <li>1. What are the existing drinking water sources?</li> <li>2. Do they observe any changes in their drinking water sources over time?</li> <li>3. How are they coping with this change to access to drinking water?</li> <li>4. Do they use any alternate drinking water source to adapt with increasing salinity?</li> <li>5. Which risks are involved for safely accessing to drinking sources?</li> <li>6. What are the suggested mitigation measures to address those risks?</li> <li>7. Trend analysis of water crisis for different purposes (Table 3 enclosed)</li> </ol>
Market access and linkage with value chain	<ol style="list-style-type: none"> <li>1. What is the current practice to access input and output market?</li> <li>2. What challenges do they face to access market selling their agricultural/fisheries products?</li> <li>3. How do the profit of the middlemen could be minimized?</li> <li>4. What is the suggested solution to overcome those challenges? Table (4.1, 4.2, 4.3) enclosed</li> </ol>
Access to services (govt. and non-government institutions including financial institutions)	<ol style="list-style-type: none"> <li>1. What are the services they can access?</li> <li>2. What challenges do they face to access to services?</li> <li>3. How can those challenges be mitigated? (Table 5 enclosed)</li> </ol>
Free, prior and informed consent of the indigenous people	<ol style="list-style-type: none"> <li>1. Whether Indigenous people were consulted for their free, prior and informed consent including planning and implementation of the project?</li> <li>2. Is there any initiative taken to address the vulnerability of the Indigenous women (who, how, where and when)?</li> <li>3. What is your suggestion to improve? (for livelihood development, solution for potable water, strengthening indigenous peoples organization)</li> </ol>
Engagement with planning and decision-making process	<ol style="list-style-type: none"> <li>1. Whether Indigenous people and especially women can raise their voice during the planning and implementation level at the local government and local administration?</li> <li>2. What are the limitations and challenges Indigenous women are facing during the decision-making process of project planning and implementation?</li> <li>3. How the situation can be improved?</li> </ol>



Thematic area:	Discussion issues
Issues relating to their territories and access to natural resources	<ol style="list-style-type: none"> <li>1. Do they have access to natural resources - like forests, water bodies, and others that are considered important sources of their livelihood?</li> <li>2. What are the threats/challenges on accessing natural resources?</li> <li>3. What is the degree of their livelihood dependency on natural resources (i.e. forest, wetland)?</li> <li>4. Are their activities causing any destruction to the natural resources and ecosystem?</li> <li>5. What is their suggestion for supporting their livelihood?</li> <li>6. What is their suggestion for protecting natural resources, critical habitat and endangered species?</li> </ol>
Social and environmental safeguard	<ol style="list-style-type: none"> <li>1. Are the development works affecting their cultural heritage, traditional customs etc.;</li> <li>2. Reasons for feeling insecurity in terms of accessing potable water and livelihood options, separate feelings of older generation and younger generation;</li> <li>3. What are the challenges they are facing in COVID-19 pandemic situation and how they are coping with this?</li> </ol>
Legal rights and grievance redress mechanism	<ol style="list-style-type: none"> <li>1. Are they aware of their rights and appropriate procedures to address grievances due to project implementation and operation?</li> <li>2. Has the community been engaged in an adequate negotiation process on land and resources agreements, governance arrangements, legal and financial arrangements, employment and contracting opportunities, culturally appropriate benefits sharing, processes and mechanisms for monitoring, grievances and dispute resolutions?</li> <li>3. If they raised any grievances and they are not happy due to project intervention?</li> </ol>
Level of social networking and knowledge generation	<ol style="list-style-type: none"> <li>1. How do they obtain new knowledge and information relating to agriculture, health, their rights, sustainable resource management, livelihood opportunity, disaster preparedness etc.</li> <li>2. Are they left out from obtaining new information/technologies/early warning signals/development support etc.;</li> <li>3. Whether they have any linkage or receive supports from any GOs or NGOs for necessary knowledge and information (awareness program) or to raise issues of the IPs for necessary supports from government part?</li> </ol>
Capacity building / institutional development / Traditional indigenous organization	<ol style="list-style-type: none"> <li>1. If they have any customary social and political organizations?</li> <li>2. How those organization are playing role for the improvement of the indigenous community's livelihood?</li> <li>3. What are the capacity building training they need for strengthening their traditional organization from the project end?</li> <li>4. Indigenous women's, girl's participation in the disaster management committee/WLGs and WUGs. If those groups are available and functional.</li> <li>5. What are needed for further improvement of those indigenous organizations?</li> </ol>

## Annex 02: Pictures of FGD's



Picture of 1<sup>st</sup> FGD with Munda women, Gazipara, Koyra, Dated on 7.12.20



Picture of 2<sup>nd</sup> FGD with Munda women at Gazipara, Koyra, Dated on 7.12.20



Picture of 3<sup>rd</sup> FGD with Munda Women at Borobari, Koyra. Dated on 8.12.20



Picture of 4<sup>th</sup> FGD with Mixed group at Mahato para, Harihorpur, Koyra. Dated on 8.12.20



Picture of 5<sup>th</sup> FGD with Munda elderly people at Gazipara, Koyra, Dated on 8.12.20



Picture of 6<sup>th</sup> FGD with Munda women at Mohosiner Hulo, Datinakhali, Shyam Nagar. Dated on 22.12.20





Picture of 7<sup>th</sup> FGD with Munda women at Kalinchi village, Ramjannagar, Shyam Nagar. Dated on 22.12.20



Picture of 8<sup>th</sup> FGD with mixed group at Kalinchi village, Ramjannagar, Shyam Nagar. Dated on 22.12.20



Picture of 9<sup>th</sup> FGD with mixed group at Dumuria village, Gabura, Shyam Nagar. Dated on 23.12.20



Picture of 10<sup>th</sup> FGD with mixed group at Parshemari village, Gabura, Shyam Nagar. Dated on 23.12.20



Picture of 11<sup>th</sup> FGD with mixed group at Burigoalini (Munda barak), Burigoalini, Shyam Nagar. Dated on 24.12.20



Picture of 11<sup>th</sup> FGD with mixed group at Burigoalini (Munda barak), Burigoalini, Shyam Nagar. Dated on 24.12.20



### Annex 03: Pictures of the KII



KII with Hazra Munda at Boro Bari, Koyra, Dated on 6.12.20



KII with Mr. Jahangir Alam at Boro Bari, Koira, Dated on 8.12.20



Conducted KII with a crab farmer (Joydev Munda) at Gazi para, Koyra, Dated on 9.12.20



KII with elderly people, male (Robin Munda) at Gazi para, Koyra, Dated on 9.12.20



Conducted KII with Sumitra Munda (Leader, Borobari Munda Mohila Sambays Samiti, Dated on 8.12.20



KII with Mr. Pradip, Tourist boat man, Leader of Munda community, Dated on 21.12.20



KII with Father Luigi Paggi, Dated on 21.12.20



Conducted KII with Gopal Krisno Munda, Cultural activist and President, Sunderban Adbashi Munda Songstha (SAMS) at Kalinchi, Ramjannagar, Shaymnagar. Dated on 22.12.20



KII with Conducted KII with Munda women at Burigoalini (Munda para), Burigoalini, Dated on 24.12.20



**Annex 04: List of participants in the FGD**

FGD no.1

Date: 7.12.20 time: 11.00 am, Place: Gazipara, Uttorbetkashi, Koyra

Sl.	Name of the participants	Profession	Address
1.	Aroti Munda	Day Labour	Gazipara, Uttorbetkashi, Koyra
2.	Reboti Munda	House wife	Gazipara, Uttorbetkashi, Koyra
3.	Bobita Munda	Crab Firming	Gazipara, Uttorbetkashi, Koyra
4.	Bonobashi Munda	Crab firming	Gazipara, Uttorbetkashi, Koyra
5.	Aloshi Munda	Shrimp fry catch, Crab catch	Gazipara, Uttorbetkashi, Koyra
6.	Varoti Munda	Shrimp fry catch, crab catch	Gazipara, Uttorbetkashi, Koyra
7.	Surjo Bala Munda	Shrimp fry catch, crab catch	Gazipara, Uttorbetkashi, Koyra
8.	Jonjali Munda	House wife	Gazipara, Uttorbetkashi, Koyra
9.	Sobita Munda	Crab catch	Gazipara, Uttorbetkashi, Koyra
10.	Sabiri Munda	Crab catch	Gazipara, Uttorbetkashi, Koyra
11.	Sushoma Munda	House wife	Gazipara, Uttorbetkashi, Koyra
12.	Kushila Munda	Crab catch	Gazipara, Uttorbetkashi, Koyra

Contact No. Mr. Vobosindhu: 01934335341

FGD no.2

Date: 7.12.20 time: 2.30 pm, Place: Gazipara, Uttorbetkashi, Koyra

Sl.	Name of the participants	Profession	Address
1.	Ranibala Munda	Crab catch	Gazipara, Uttorbetkashi, Koyra
2.	Laxmi Rani Munda	Shrimp fry catch	Gazipara, Uttorbetkashi, Koyra
3.	Bishpoti Munda	Shrimp fry catch	Gazipara, Uttorbetkashi, Koyra
4.	Bilashi Munda	Shrimp fry catch	Gazipara, Uttorbetkashi, Koyra
5.	Basonti Munda	Crab Catch	Gazipara, Uttorbetkashi, Koyra
6.	Anima Munda	Shrimp fry catch	Gazipara, Uttorbetkashi, Koyra
7.	Anita Munda	Crab catch	Gazipara, Uttorbetkashi, Koyra
8.	Joyonti Munda	Shrimp fry catch	Gazipara, Uttorbetkashi, Koyra
9.	Mina Munda	Crab catch	Gazipara, Uttorbetkashi, Koyra
10.	Panpoti Munda	Crab Catch	Gazipara, Uttorbetkashi, Koyra

Contact No. Sumitra Munda: 01952428496

FGD no.3

Date: 8.12.20 time: 11.00 am, Place: Borobari, Uttorbetkashi, Koyra

Sl.	Name of the participants	Profession	Address
1.	Sumila Munda	Vegetable gardening	Borobari, Uttorbetkashi, Koyra
2.	Laxmi Munda	Crab Catch	Borobari, Uttorbetkashi, Koyra
3.	Kolpona Munda	Cow rearing	Borobari, Uttorbetkashi, Koyra
4.	Minaxmi Munda	House wife	Borobari, Uttorbetkashi, Koyra
5.	Baspoti Munda	Crab Catch	Borobari, Uttorbetkashi, Koyra
6.	Kollayni Munda	Crab Catch	Borobari, Uttorbetkashi, Koyra
7.	Sumitra Munda	Crab catch	Borobari, Uttorbetkashi, Koyra
8.	Kobita Munda	Shrimp fry catch	Borobari, Uttorbetkashi, Koyra

9.	Aroti Munda	Shrimp fry catch	Borobari, Uttorbetskashi, Koyra
10.	Nibashi Munda	Crab Catch	Borobari, Uttorbetskashi, Koyra
11.	Kumila Munda	House wife	Borobari, Uttorbetskashi, Koyra
12.	Buno Munda	Crab catch	Borobari, Uttorbetskashi, Koyra

Contact No. Sumitra Munda: 01952428496

FGD no.4:

Date: 9.12.20 time: 11.00 am, Place: Harihorpur, Uttor betkashi, Koyra

Sl.	Name of the participants	Profession	Address
1.	Alomoni Mahato	Fish cultivation	Harihorpur, Uttor betkashi, Koyra
2.	Ashima Mahato	Fish cultivation	Harihorpur, Uttor betkashi, Koyra
3.	Shibani Mahato	Fish cultivation	Harihorpur, Uttor betkashi, Koyra
4.	Arpona Mahato	Fish cultivation	Harihorpur, Uttor betkashi, Koyra
5.	Komoloni Mahato	House wife	Harihorpur, Uttor betkashi, Koyra
6.	Brojogopal Mahato	Student	Harihorpur, Uttor betkashi, Koyra
7.	Nirmal Mahato	Crab catch	Harihorpur, Uttor betkashi, Koyra
8.	Potit Mahato	Student	Harihorpur, Uttor betkashi, Koyra
9.	Uttom Mahato	Crab catch	Harihorpur, Uttor betkashi, Koyra
10.	Ranjit Mahato	Farmer	Harihorpur, Uttor betkashi, Koyra
11.	Nirod Mahato	Day labour	Harihorpur, Uttor betkashi, Koyra
12.	Sondhi rani Mahato	Fish cultivation	Harihorpur, Uttor betkashi, Koyra

Contact: Dhires Prasad Mahato: 01928018828

FGD no.5:

Date: 9.12.20 time: 11.00 am, Place: Gazipara, Uttor Betkashi village, Koyra

Sl.	Name of the participants	Profession	Address
1.	Robindra Munda	Day Labour	Gazipara, Uttor Betkashi, Koyra
2.	Joydev Munda	Crab Farmer	Gazipara, Uttor Betkashi, Koyra
3.	Kartik Munda	Day Labour	Gazipara, Uttor Betkashi, Koyra
4.	Bibek Munda	Day Labour, Crab catch	Gazipara, Uttor Betkashi, Koyra
5.	Nirapod Munda	Day Labour, Crab catch	Gazipara, Uttor Betkashi, Koyra
6.	Sumitra Munda	Womens Leader	Borobari, Koyra

Contact No. Sumitra Munda: 01952428496

FGD no.6:

Date: 21.12.20 time: 10.00 am, Place: Datina khali Munda para (Mohosiner Hulo), Shymnagar

Sl.	Name of the participants	Profession	Address
1.	Protima Munda	Tailoring	Datina khali Munda para (Mohosiner Hulo), Shymnagar
2.	Konika Munda	School teacher	Datina khali Munda para (Mohosiner Hulo), Shymnagar
3.	Purnima Munda	Shrimp fry catch, Crab catch	Datina khali Munda para (Mohosiner Hulo), Shymnagar
4.	Komola Munda	Shrimp fry catch, Crab catch	Datina khali Munda para (Mohosiner Hulo), Shymnagar

Sl.	Name of the participants	Profession	Address
5.	Biswasi Munda	Shrimp fry catch, Crab catch	Datina khali Munda para (Mohosiner Hulo), Shymnagar
6.	Promila Munda	Shrimp fry catch, Crab catch	Datina khali Munda para (Mohosiner Hulo), Shymnagar
7.	Batashi Munda	Shrimp fry catch, Crab catch	Datina khali Munda para (Mohosiner Hulo), Shymnagar
8.	Monika Munda	Shrimp fry catch, Crab catch	Datina khali Munda para (Mohosiner Hulo), Shymnagar
9.	Ekadoshi Munda	Shrimp fry catch, Crab catch	Datina khali Munda para (Mohosiner Hulo), Shymnagar
10.	Khonika Munda	Shrimp fry catch, Crab catch	Datina khali Munda para (Mohosiner Hulo), Shymnagar
11.	Ekadoshi Munda	Shrimp fry catch, Crab catch	Datina khali Munda para (Mohosiner Hulo), Shymnagar
12.	Prodip Munda	Shrimp firming, Tourist Boat operator	Datina khali Munda para (Mohosiner Hulo), Shymnagar

Contact: Prodip Munda: 01940269372

FGD no.7:

Date: 22.12.20 time: 10.00 am, Place: Kalinchi, Ramjannagar, Shymnagar

Sl.	Name of the participants	Profession	Address
1.	Kamala Munda	Day labour	Kalinchi, Ramjannagar, Shymnagar
2.	Suvashi Munda	House wife	Kalinchi, Ramjannagar, Shymnagar
3.	Nomita Rani Munda	Shop owner, Crab catch	Kalinchi, Ramjannagar, Shymnagar
4.	Bithika Rani Munda	House wife	Kalinchi, Ramjannagar, Shymnagar
5.	Kobita Munda	Fish catch, crab catch, Day labour	Kalinchi, Ramjannagar, Shymnagar
6.	Dipali Rani Munda	Eco tourism	Kalinchi, Ramjannagar, Shymnagar
7.	Monjuri Munda	Day labour, crab catch	Kalinchi, Ramjannagar, Shymnagar
8.	Rotna Rani Munda	Fish catch, crab catch	Kalinchi, Ramjannagar, Shymnagar
9.	Nomita Munda	Day labour	Kalinchi, Ramjannagar, Shymnagar
10.	Ruhini Munda	Day labour	Kalinchi, Ramjannagar, Shymnagar
11.	Shamoli Munda	House wife	Kalinchi, Ramjannagar, Shymnagar
12.	Komola Munda	Shrimp fry catch, crab catch	Kalinchi, Ramjannagar, Shymnagar

Gopal Chandra Munda: 01926182999

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FGD no.8

Date: 22.12.20 time: 3.00 pm, Place: Kalinchi, Ramjannagar, Shymnagar

Sl.	Name of the participants	Profession	Address
1.	Gopal Chandra Munda	Village Police, Cultural Activist	Kalinchi, Shymnagar, Ramjannagar,
2.	Bappi Munda	Student, 4 <sup>th</sup> year, Political Science	Kalinchi, Shymnagar, Ramjannagar,
3.	Babulal Munda	Agriculture	Kalinchi, Shymnagar, Ramjannagar,
4.	Sreemoti Munda	Day labour	Kalinchi, Shymnagar, Ramjannagar,
5.	Gopal Munda	Crab catch	Kalinchi, Shymnagar, Ramjannagar,
6.	Vadri Munda	Day labour	Kalinchi, Shymnagar, Ramjannagar,
7.	Soditto Munda	Crab catch, Shrimp fry catch	Kalinchi, Shymnagar, Ramjannagar,
8.	Binod Rani Munda	Crab catch, Shrimp fry catch	Kalinchi, Shymnagar, Ramjannagar,
9.	Archona Munda	Student, Higher secondary School	Kalinchi, Shymnagar, Ramjannagar,
10.	Provato Munda	Student, Higher secondary School	Kalinchi, Shymnagar, Ramjannagar,
11.	Sujon Munda	Day labour	Kalinchi, Shymnagar, Ramjannagar,
12.	Subol Munda	Crab catch, Shrimp fry catch	Kalinchi, Shymnagar, Ramjannagar,

Gopal Chandra Munda: 01926182999

FGD no.9:

Date: 23.12.20 time: 11.00 am, Place: Dumuria, Gabura, Shymnagar

Sl.	Name of the participants	Profession	Address
1.	Ramprasad Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
2.	Lokhindra Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
3.	Horen Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
4.	Supodo Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
5.	Supodu Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
6.	Montu Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
7.	Suren Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
8.	Kobita Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
9.	Kallayani Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
10.	Rukumoni Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
11.	Kadam Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar
12.	Phulbashi Munda	Agriculture, Day Labour	Dumuria, Gabura, Shymnagar

Contact: Abu Bakar Siddique: 01712185147

FGD no. 10

Date: 23.12.20 time: 11.00 am, Place: Parshemari, Gabura, Shymnagar

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Sl.	Name of the participants	Profession	Address
1.	Songjali Munda	House wife, Day labour	Parshemari, Gabura, Shymnagar
2.	Nila Munda	House wife, Day labour	Parshemari, Gabura, Shymnagar

Sl.	Name of the participants	Profession	Address
3.	Bijule Munda	House wife, Day labour	Parshemari, Gabura, Shymnagar
4.	Goyna Munda	House wife, Day labour	Parshemari, Gabura, Shymnagar
5.	Vogoboti Munda	House wife, Day labour	Parshemari, Gabura, Shymnagar
6.	Kalidashi Munda	House wife, Day labour	Parshemari, Gabura, Shymnagar
7.	Kallayani Munda	House wife, Day labour	Parshemari, Gabura, Shymnagar
8.	Nomoni Munda	House wife, Day labour	Parshemari, Gabura, Shymnagar
9.	Abuni Munda	Farmer, Day labour	Parshemari, Gabura, Shymnagar
10.	Subash Munda	Farmer, Day labour	Parshemari, Gabura, Shymnagar
11.	Makom Munda	Farmer, Day labour	Parshemari, Gabura, Shymnagar
12.	Sarosh Munda	Farmer, Day labour	Parshemari, Gabura, Shymnagar
13.	Nogen Munda	Farmer, Day labour	Parshemari, Gabura, Shymnagar
14.	Hari Munda	Farmer, Day labour	Parshemari, Gabura, Shymnagar
15.	Amesh Munda	Farmer, Day labour	Parshemari, Gabura, Shymnagar
16.	Bivash munda	Farmer, Day labour	Parshemari, Gabura, Shymnagar

Contact: Abu Bakar Siddique: 01712185147

FGD.11

Date: 24.12.20 time: 12.00 pm, Place: Burigoalini (Barak), Burigoalini, Shymnagar

Sl.	Name of the participants	Profession	Address
1.	Ashalata Munda	Day labour	Burigoalini Barak, Burigoalini, Shymnagar
2.	Pakidashi Munda	Crab catch	Burigoalini Barak, Burigoalini, Shymnagar
3.	Usharani Munda	House wife, Duck and Hen rearing	Burigoalini Barak, Burigoalini, Shymnagar
4.	Kamala Munda	Day labour	Burigoalini Barak, Burigoalini, Shymnagar
5.	Binodini Munda	Farmer	Burigoalini Barak, Burigoalini, Shymnagar
6.	Khonenedranath Munda	Day labour	Burigoalini Barak, Burigoalini, Shymnagar
7.	Santosh Munda	Farmer	Burigoalini Barak, Burigoalini, Shymnagar
8.	Kusollo Munda	Crab catch , fish catch	Burigoalini Barak, Burigoalini, Shymnagar
9.	Kallayani Munda	Crab catch, fish catch	Burigoalini Barak, Burigoalini, Shymnagar
10.	Sulota Munda	Carb catch, fish catch	Burigoalini Barak, Burigoalini, Shymnagar

Abinta: 01989589142, Lovely: 01920277186

FGD No.12

Date: 24.12.20 time: 2.00 pm, Place: Burigoalini (Barak), Burigoalini, Shymnagar

Sl.	Name of the participants	Profession	Address
1.	Ripon Munda	Student	Burigoalini Barak, Burigoalini, Shymnagar
2.	Kash Kumar Munda	Student	Burigoalini Barak, Burigoalini, Shymnagar



Sl.	Name of the participants	Profession	Address
3.	Joyonto Munda	Student	Burigoalini Barak, Burigoalini, Shymnagar
4.	Manubala Munda	Handi crafts	Burigoalini Barak, Burigoalini, Shymnagar
5.	Shibani Munda	Student	Burigoalini Barak, Burigoalini, Shymnagar
6.	Renuka Munda	Student	Burigoalini Barak, Burigoalini, Shymnagar
7.	Akhi Munda	Handy crafts	Burigoalini Barak, Burigoalini, Shymnagar
8.	Sarmoni Munda	Handy crafts	Burigoalini Barak, Burigoalini, Shymnagar
9.	Bijli munda	Handiy crafts	Burigoalini Barak, Burigoalini, Shymnagar

Contact: Abinta: 01989589142, Lovely: 01920277186

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**Gender-responsive Coastal Adaptation (GCA)**