

Indigenous Peoples Plan

Grant Number: 0093

July 2010

NEP: Rural Reconstruction and Rehabilitation Sector Development Project

Shaktikhor-Darechowk Road Sub-Project, Chitwan

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Indigenous Peoples Development Plan (IPDP)



Shaktikhor-Darechowk road sub project Chitwan



Rural Reconstruction and Rehabilitation Sector Development Project (RRRSDP) District Project Office, Chitwan

July, 2010

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1. Background and Context

1.1 Description of project and project components

The Rural Reconstruction and Rehabilitation Sector Development Program (henceforth, the Program) will involve the reconstruction of rural infrastructure (mainly rural roads, water supply and other social infrastructure) that have been either abandoned, left unfinished or rendered inoperable due to lack of maintenance resulting from the decade-long armed/political conflict in Nepal. Development of physical infrastructure will be combined with the establishment of mechanism to ensure that the services from the project flow directly to the intended beneficiaries. Its major aim is to reduce further the level of poverty and mainstream socially excluded groups and regions in the development process. The linkage between inadequate access and level of poverty and social exclusion is widely recognized.

The Project covers 20 districts including Panchthar, Ilam, Jhapa, Morang, Sunsari, and Dhankuta from the Eastern Development Region; Sindhuli, Dolakha, Sindhupalchowk, Kabhrepalanchok, Lalitpur, Bhaktapur, Kathmandu, and Chitwan from the Central Development Region; Manang, Mustang, and Parbat from the Western Development Region; Rolpa and Rukum from the Mid-Western Development Region; and Dadeldhura from the Far-Western Development Region. In addition, the Project will provide complementary support to the existing 18 Decentralized Rural Infrastructure and Livelihood Project (DRILP) districts, which are Baitadi, Bajhang, Bajura, Darchula, Dolpa, Jumla, Jajarkot, Kalikot, Mugu, Baglung, Gorkha, Lamjung, Myagdi, Okhaldhunga, Ramechhap, Sankhuwasabha, Solukhumbu, and Taplejung.

The impact of the proposed Project would be reduction in the level of poverty and social exclusion and enhance economic growth in the rural areas. The outcome would be improved access to and benefit to services and resources for rural population through better transportation and the output would be the reconstruction and rehabilitation of rural infrastructure. The Project will be prepared through a participatory approach and will incorporate measures that would ensure the participation of the poor and socially excluded groups, including women and the disadvantaged castes and indigenous peoples in the planning, design, implementation, operation and maintenance of the Project.

The project outcome will be improved connectivity, enhanced economic and employment opportunities, and increased access to market and social services of rural communities. The key indicators for the outcome for the project period are (i) reduction in proportion of population in project districts that have to walk 4 hours in hill and 2 hours in Terai to reach the road head from about 36% to less than 25%; (ii) average household travel time to market cents in road- influence area reduced by 50%; (iii) traffic counts and/or passenger movements increased by at least 30%; (iv) improved access to assured supply of drinking water for about 30,000 households; (v) employment of 15.8 million person-days in civil works provided, with at least 70% from the poor and disadvantaged groups, and income and skills of people from district road corridors improved; and (vi) increased social capital at village level.

The Project outputs include (i) improved rural roads; (ii) developed and improved community-based supplementary rural infrastructure; (iii) enhanced equity, employment, and income opportunities for the poor and disadvantaged;¹ (iv) strengthened institutional capacity of Ministry of Local Development (MLD), Department of Local Infrastructure Development and Agricultural Roads (DOLIDAR), district development committees (DDCs), and communities; and (v) improved project management.

The program comprises of Component 1: Rural Roads, Component 2: Supplementary Infrastructure, Component 3: Community Empowerment, Component 4: Institutional Capacity Development: Subcomponent A: Strengthening Implementation and O&M,

Subcomponent B: Enhancing Fiduciary Management and Social Safeguard Compliance, Subcomponent C: Donor Harmonization and Component 5: Project Management Services.

1.2 Brief description of indigenous peoples in the relevant country

Indigenous peoples account for an astonishing diversity of cultures, and have a vast and irreplaceable amount of knowledge, skills and ways to understand and relate to the world. They number over 370 million individuals in more than 70 countries worldwide and have more than 5,000 languages and cultures (International Work Group for Indigenous Affairs 2001).

Most of them live in developing countries and are disproportionately represented among the poor. They account for an estimated 5 per cent of the world's population, but 15 per cent of those people living in poverty. In many countries, particularly in Latin America and Asia, rural poverty is increasingly concentrated in indigenous and tribal communities. IPs face economic, social, political and cultural marginalization in the societies in which they live, resulting in extreme poverty and vulnerability for a disproportionate number of them. To reach them requires tailored approaches that respect their values and build upon their strengths.

Historically, many Indigenous peoples have suffered acts of genocide and lethal epidemics of diseases carried by colonialists and settlers from other countries. Oppression, land expropriation and environmental degradation continue to threaten the livelihoods of many Indigenous communities. Life for most is a struggle in the face of poverty, ill health and social disintegration, exacerbated by forced assimilation, consumerism, imposed modernization and institutional racism.

The UN Committee on Economic, Social and Cultural Rights has been concerned about growing violations of rights to health, food and culture, particularly as a result of development-related activities. These often lead to the forced displacement of Indigenous peoples from their lands, denying them their sources of nutrition and breaking their symbiotic relationship with the land. At the extreme, systematic repression and deprivation threaten their survival. Ironically, exploitation of their land is often due to demand for the very resources they have carefully managed and protected for centuries.

Debate on the definition of the term 'Indigenous' has gone on for several decades. Different states and communities adopt different definitions. In some countries, the very existence of Indigenous people is denied altogether. The most widely used definitions are those used by the UN Working Group on Indigenous Populations and the International Labor Organization's (ILO) Convention Concerning Indigenous and Tribal peoples in Independent countries (1989). These set out the principle of 'self-identification as indigenous or tribal' as a fundamental criterion. Specifically, the ILO Convention applies the term to:

- Tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations.
- Peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.

Nepal is a pluralistic society with diverse ethnic, caste, linguistic and religious communities-the consequence of several waves of migration over 2000 years. It is the home to over 103

ethnic and caste groups and 92 languages. Though the country has a crux of socio-cultural harmony and rich in its natural heritage and humanity into the world image and international arena, however, such imagery boon is being downtrodden and has led to face complex hurdles due to geopolitical inequality, complex hierarchy and social structure, and deteriorating socio-economic condition. Out of 103 caste groups; 59 groups belong to indigenous ethnic groups (Aadhivashi Janajatis) as per categorized by Nepal Federation of Nationalities (NEFEN) categories based on their population size and other socio-economic variables such as literacy, housing, land holdings, occupation, language and area of residence at present. They include: a) Endangered Group (10); b) Highly Marginalized Group (12); c) Marginalized Group (20); d) Disadvantaged Group (15) & e) Advanced Group (2). Janajati in Nepal comprise 37.21% of total population in Nepal (Population census, 2001). They are indigenous people of Nepal and who call themselves "Janajati". They have a separate collective cultural identity. They have their own traditional languages, religions, customs and cultures but more importantly their traditional social structure is based on equality. These groups of people are traditionally located in particular geographic regions. They have "we feeling" within their communities.

But social scientists under PPTA reviewed the characteristics of the groups in the list and calculated that while majority of these groups were integrated into the mainstream society/culture, the following 24 groups (recognized by NEFIN as highly marginalized/endangered at present but the number may be revised in higher side) would be defined as Indigenous Peoples (IPs) for the purpose of this project. They include:

- Mountain Districts: Lhomi-Singsa, Siyar, and Thudam (3 groups)
- Hill Districts: Baramu, Chepang, Chepang, Kusunda, Lepcha, Raute, Surel and Thami (9 groups)
- Inner Terai Districts: Bote, Bankariya, Danuar, Majhi and Raji (4 groups)
- Terai Districts: Dhanuk, Jangad/Dhangad/Urau, Khadiya, Kisan, Kusbadiya; Satar/Santhali, Meche and Munda (8 groups)

Entire Aadhivashi Janajatis including the IPs as defined by RRRSDP lack in influential role in the modern politics and state governance of Nepal. Historically, they have been victims of the state's discriminatory policies and practices. Overwhelming majority of them in Nepal suffers from social and political exclusion, poverty, and low literacy levels. The main cause of this has been the Nepalese state's discriminatory practices against them and their cultures, religions and languages. This came about as a central part of the state's strategy to establish the dominance of the so-called high caste groups and their Nepali language, Hindu religion and culture. The state's bias towards the dominant groups and its failure to address the concerns of disadvantaged groups continues to have a strong influence on the way the Nepali state is governed. IPs and remaining Aadhivashi Janajatis are socially most excluded groups in Nepal. Attaining the goal of social inclusion requires fundamental changes in the structure of governance and economic opportunity—and in the underlying hierarchical norms, values and behaviors of Nepali society.

In the past Nepali society was described as homogenous with one king, one country, one religion, one language and one dress by the rulers, both the Ranas and the Panchas. The constitution, however, had recognized Nepal as a multi-caste, multi-ethnic and multi-lingual society, but by declaring it a Hindu state it had at the same time denied other religions to have equal status. Before 1990, the Nepalese society was mostly run by one or the other kind of autocratic rulers who implemented a project of homogenization by patronizing the Nepali language, Hindu religion, and Hindu culture. In spite of massive suppression of ethnic expression, many indigenous ethnic groups had formed their own ethnic organizations with the objective of cultural promotion. These ethnic groups and other regional groups had raised voices against the hegemony of the Nepali language but with little success.

The interim constitution of Nepal promulgated after peoples movement-2 is also not in favor of Aadhivashi Janajatis including IPs as defined by the project. The government of Nepal has not yet been sincere enough in identifying and recognizing indigenous ethnic groups because of long inherited discriminatory practices of state against them. Various forms of resistance remain within Nepali society against pro-Janajati policies and programmes. Actors in the Aadhivashi Janajati movement have identified politicians and the bureaucracy as the biggest stumbling blocks for realizing their demands. Nepal's largest parliamentary parties have very little to show in terms of concrete action to back up their commitments. The traditional resistance of established power against inclusive democracy is further compounded by the current political stalemate. There were no any governments to be responsible for decisions and actions. As a result, various programmes promised by previous governments have been stalled. Legal conservatism is another form of elite resistance, with the Supreme Court routinely making anti-Aadhivashi Janajati decisions.

Like women, Dalits and Madhesis, Aadhivashi Janajatis are also severely underrepresented. In terms of representation in Nepal's power structures, Aadhivashi Janajatis other than Newars constitute too small a community to challenge the stronghold of the Hill Brahmins and Kshetris. Aadhivashi Janajati as a group faces multiple forms of exclusion and disparities. They are excluded from politics, economic and educational opportunities as compared to high caste groups. There lacks proportionate representation in the legislature and judiciaries. It is relevancy of Aadhivashi Janajati to demand reservations as the most effective way to end inequitable representation in the civil service and other organs of the state. It is also relevancy of Nepal Federation of Indigenous Nationalities (NEFIN) to demand the reservations for Aadhivashi Janajati in civil service be at least equal to their share in the population, as per the population census, 2001, among others.

Aadhivashi Janajati through out the country is facing the problems of discriminatory provisions in constitution, laws and acts. The demand for statutory changes highlighted several discriminatory articles in the 1990 Constitutions, laws and regulations. They included the declaration of Nepal as a Hindu kingdom, the discrimination between Nepali as the official language and other languages spoken in Nepal, and the prohibition against political parties based on solely on ethnicity. The demand for constitutional reform was both an overarching demand covering many other issues and an affirmation that Janajatis want a wholly reformed contract with the Nepali state. It is inevitable to eliminate constitutional provisions that allow some fundamental rights to be legally curbed to protect the traditional 'harmonious relationship' between various castes and communities, including religious groups. This demand is justified since state interventions to promote and guarantee equality in an erstwhile caste and hierarchy driven society are bound to disrupt the 'traditional relationships' between various castes, communities and religious groups. Still there are discriminatory provisions in interim constitution, laws and acts.

Aadhivashi Janajatis in Nepal have been facing the problems of linguistic rights or use of mother tongues in state affairs. In Nepal, Nepali is the only national/ official language though there are existence of various languages belonging to Indo-Aryan, Tibeto-Burman, Munda and Dravid. It is mandatory for formal and non-formal education to be provided in Nepali. It is irrelevancy of the current education system in Nepal not allowing the children of these groups to read and write in their own mother tongues/ dialects at primary levels. Sanskrit has been made compulsory in school level education. News in Sanskrit language is being broadcast though there is no specific group using this language in every day life. A Sanskrit University and Sanskrit Hostel are being run by the government but Aadhivashi Janajati is strictly prohibited in attaining their primary level education in their respective mother tongues. This is one of the solid evidences of disparity against Aadhivashi Janajati in Nepal.

Nepal Sambat (calendar) based on New Year has been mainly celebrated by the Newars of Katmandu valley. Lhosar is celebrated by Sherpa, Tamang, Gurung, Jirel, Thakali and etc.

Many Newars and indigenous ethnic groups are not for using the Vikram Samvat, which is currently being officially used. The state is still reluctant to validate these Aadhivashi Janajati based calendars (Samvats) in Nepal, which is another example of discrimination against Aadhivashi Janajatis in Nepal.

The members of high caste groups expropriated common property resources, such as land, habitats and other natural resources that were once communally owned by specific Aadhivashi Janajatis in Nepal. Some Aadhivashi Janajatis were displaced from land communally owned under the Kipat system, which the Panchayat system abolished in the 1990s. Clearly, non-Janajati groups have encroached on habitats traditionally controlled by Aadhivashi Janajati communities. There should be fundamental demands of Janajati to secure their rights to resources. One measure to achieve that goal is the demand that the state should legally recognize the Aadhivashi Janajatis' "traditional right of ownership and usage" over the resources, guaranteed under ILO convention 169-which Nepal has recently signed. But the Government of Nepal still seems to be reluctant in its proper implementation. This is another discrimination of the state against Aadhivashi Janajatis regarding traditional right of ownership and usage.

Another core demand of the Janajati movement in Nepal is the right to self-determination. Indigenous ethnic groups have identified themselves as nationalities. The nationalities' right to self-determination has been recognized by UN instruments as well. There is lack of right to self-determination and ethnic autonomy of Aadhivashi Janajati in Nepal. Various demands are being made by Aadhivashi Janajatis to establish self-governing ethnic autonomous regions within the current unitary state or newly organized federal polity. One such demand, put forth by the Maoists (now renamed as unified CPN Maoist), calls for complete autonomy of ethnic lands under autonomous regions. There lacks ethnically autonomous territories, which is parallel to the central Government in all.

Secularism is another issue of Aadhivashi Janajatis. The interim legislatures, judiciaries and Government have recently declared Nepal a secular state. The Janajati, Christians, Muslims and Buddhists and others except Hindus were lobbying and advocating in declaring Nepal a secular state. Nepal now is already a religiously secular state and all religious groups have equal right and dignity as much as Hindus. The most important thing to be considered here is of its effective implementation. The religious secularism as stated in the interim constitution need to be fully implemented in practical life through out the country. Any one has right to follow any religion as per their wishes. There should be religious freedom through out the country.

Another burning issue of Aadhivashi Janajatis is of positive discrimination. Like women, Dalits, Madhis, Muslims and Christians, the indigenous ethnic groups (Aadhivashi Janajati) have problems of positive discrimination and they have been demanding for positive discrimination, because the constitutions of 1990 and present interim constitution have also recognized its necessity. The human development report of 1998 prepared by NESAC for UNDP-Nepal revealed that 92% of the top civil service positions are held by the Brahmins and Kshetris. They used to hold 97% of those positions in 1854. Donor agencies, NGOs and INGOs routinely criticize the Nepali State for its lack of inclusive policies to increase gender and ethnic balance in public jobs. But when it comes to inclusive hiring, they are found to be only preaching, not practicing. A joint research report of SC/US and Informal Sector Service Center titled "Is there enough room? " brings into light the stark reality of ethnic imbalance in recruitment by donors and I/NGOs. The report shows a disproportionate recruitment of Newars (32.2%) by multilateral donor agencies, Brahmin and Kshetris (62%) by NGOs and Janajatis (25%) by INGOs. The government of Nepal now has accepted positive discrimination in scholarship and technical education but not in all facets. These issues should obviously be stated in the forth coming new constitution of Nepal.

In the beginning, the rulers used to view any demand for positive discrimination as divisive and anti-national. Various marginalized groups including Aadhivashi Janajati believe that the state can and should play the key role in accepting and implementing positive discrimination to provide the long due opportunity to marginalized groups to join the mainstream of development. It is inevitable to provide substantive equality, not formal equality, to Aadhivashi Janajati and other marginalized groups and this can be done by pursuing positive discrimination in education, including scholarship, job in the bureaucracy, police and military, and positions in political and public offices. As different groups are at different stages of development in different sectors, positive discrimination should be customized in the forth coming new constitution of Nepal to suit their needs and aspirations including Aadhivashi Janajatis.

Lack of affirmative actions is another important problem of Aadhivashi Janajati in Nepal. Affirmative action or distributive justice is related to the wider agenda of inclusion with political ramification. Its emergence in Nepal is the making of the contradiction between the social reality and the ideology of homogenization. The spirited debate on affirmative action has spawned a plethora of terminologies either synonymous or proximate. Some of these are as: affirmative discrimination; distributive justice, equal opportunity, positive discrimination, preferential policy, race targeting, reservation or quota system, special measures/protection/ treatment, substantive equality and so forth. All of these mean to create space for opportunity to specified disadvantaged groups including Aadhivashi Janajati. These issues of Aadhivashi Janajatis could not be enacted until and unless the provision of affirmative actions is made in the new constitution of the country.

Aadhivashi Janajatis are also facing a problem of social issues through out the country. There are existence of problems of discrimination related to Madhishis (plain dwellers), Muslims, Christians and Aadhivashi Janajati which require a solution on the basis of the principles of equality and human rights having addressed this issue in the new constitution of the country.

Similarly, overwhelming majority of Aadhivashi Janajati in Nepal has been facing new challenges and threats posed by food insecurity, socio-economic insecurity and by livelihood earning options. They are falling behind in every aspect of their lives. Because of low level of literacy, majority of them are not conscious about their rights and dignities. Majority of Aadhivashi Janajati children are deprived of educational opportunities because of illiteracy and economic hardship of their parents. The rate of school enrolment of Aadhivashi Janajati children seems to be minimal and the rate of school dropouts seems to be higher through out the country. The health conditions of Aadhivashi Janajati people through out the country seem to be vulnerable due to various socio-economic conditions. Most of them are deprived of socio-economic enhancement opportunities like income generating, self-employment, employment, skill development and economic opportunities.

All these problems, in the past, were created by the discriminatory provisions of constitution, laws and acts against Aadhivashi Janajatis.

1.3 Relevant legal framework

After the peoples' movement 2062/63 inclusion has become hot issue at all the corner of country. The people have raised their voices for the elimination of exclusion on the ground of caste, sex, color and geographical access. The constitution declared in 2047 BS had provisioned for the betterment of Indigenous People.

The Interim Constitution of Nepal commits the government for the protection and development of IPs. For the welfare of Aadhivashi/Janajati, the government set up a National Committee for Development of Nationalities in 1997. The parliament passed a bill in 2002 for the formation of 'National Foundation for the Development of Indigenous

Nationalities,' which came into existence in 2003 replacing the previous committee. This Foundation has been working for the preservation of the languages, cultures, and empowerment of the marginalized ethnic nationalities.

The Three Year Interim Plan (TYIP) (2007-2010) includes the following policies for inclusive development of Aadhivashi/Janajatis and other disadvantaged groups: (i) creating an environment for social inclusion; (ii) participation of disadvantaged groups in policy and decision making; (iii) developing special programs for disadvantaged groups; (iv) positive discrimination or reservation in education, employment, etc.; (v) protection of their culture, language, and knowledge; (vi) proportional representation in development; and (vii) making the country's entire economic framework socially inclusive.

The following Acts and other legislative measures and policies have emphasized protection and promotion of indigenous peoples' knowledge and cultural heritage: NEFIN Act 2002, National Human Rights Action Plan 2005, Environmental Act 1997, and Forest Act 1993. In 1999, the Local Self-Governance Act was amended to give more power to the local political bodies, including authority to promote, preserve, and protect the IP's language, religion, culture, and their welfare.

ADB's Indigenous People's Policy (1998) defines IPs as "groups with social or cultural identities distinct from the dominant or mainstream society. IPs is a generic concept that includes cultural minorities, ethnic minorities, indigenous cultural communities, tribal people, scheduled tribes, natives, and aboriginals." It recognizes the potential vulnerability of IPs in the development process and requires that development interventions should ensure that IPs have opportunities to participate in, and benefit equitably from, the interventions. The interventions affecting IPs should (i) be consistent with the needs and aspirations of affected indigenous peoples; (ii) be compatible in substance and structure with affected indigenous peoples' cultures and social and economic institutions; (iii) be conceived, planned, and implemented with the informed participation of affected communities; (iv) be equitable in terms of development efforts and impacts; and (v) not impose the negative effects of development on indigenous peoples, but, if such effects are unavoidable, appropriate and acceptable compensation must be ensured.

1.4 Baseline data on indigenous peoples in the project area

Data on socio-economic status of project affected community was collected during the feasibility study of *Shaktikhor-Darechowk sub-project* and it has been verified by zone of influence survey (ZOI), household survey and focus group discussion. As per the information collected from relevant informants, stakeholders, indigenous people and survey format; 9296 people and 1701 households from various ethnic nationalities live in the Zone of Influence where 779 households are from Indigenous People and they are Chepang. A main settlement of Chepang people is in Kaule VDC and some of the households live in Shaktikhor, Chandibhanjhyan, Dahakhani. These endangered indigenous people are living in poor condition. Most of the households lack food after 6 months. Population of indigenous people is mentioned below:

Table-1: Distribution of Indigenous Peoples along the road sub project

| S.N | Influenced VDCs | HHs of general Indigenous Nationalities | HHs Population of specific Indigenous Peoples (IPs) as defined by RRRSDP | Percentage of IPs | Remarks |
|-----|-----------------|---|--|-------------------|---|
| 1 | Shaktikhor | 129 | 94 | 5.53 | HHs of Newar hasn't been added and IPs include Chepangs |
| 2 | Kaule | 173 | 530 | 31.16 | as ZOI |

| | | | | | |
|---|-----------------|-----|-----|------|--------|
| | | | | | |
| 3 | Chandibhanjayan | 274 | 125 | 7.35 | as Zol |
| 4 | Dahakhani | 38 | 30 | 1.76 | as Zol |
| 5 | Darechowk | 150 | 0 | 0 | as Zol |

Source: Field / Zol Survey

Note: NA-Non Available

1.4.1 Maps of the area of project influence and areas in habituated by indigenous peoples (IPs), analysis of social structure and income sources of affected indigenous peoples

The road sub project influences 5 VDCs of Chitwan district namely Shaktikhor, Kaule, Chandivanjayan, Dahakhani and Darechok VDCs. Entire wards of Shaktikhor VDC fall in zone of influence (Zol) of the road corridor whereas wards 1, 2, 3, 5. Kaule VDC fall in all Wards, Chandivanjayan VDC fall in 1,2,3,4,7, Dahakhani VDC fall in 1,2 and 1,5,6 of Darechowk VDC fall in this category i.e. in Zol. The maps of road sub project influenced VDCs and presence of IPs in wards of 4 VDCs namely Shaktikhor, Kaule, Chandivanjayan, Dahakhani has been attached in annex-1.

As stated in preceding chapter, Chepang IPs are found in 4 influenced VDC along the road corridor. They were found to have settled mingling with other caste groups in the VDC. They belong to Mongoloid race /caste groups. Almost all the IP HHs (Chepangs) in the VDC depends on non-subsistence agriculture. Off farming income sources are still very limited. More than three quarters of the Chepang populations in the VDC can not meet their subsistence requirements from the outputs of their small size land holdings. Large-scale circular migration of labor force has become an important strategy of survival for the Chepang community of people in the VDC. The main income sources of Chepang peoples in the VDC are labor and agriculture which is not subsistence in nature.

The land of Chepangs (IPs) is not used in the most effective manner due to lack of access to improved inputs (seeds, breeds etc) and to the sales markets. Long distances, non accessibility of most villages by motorized means of transport and an ineffective, socially selective service delivery system have contributed to the exclusion of the majority from access to inputs and market outlets.

They don't have any distinct occupation related to their ethnicity. They are depending upon agro-based activities for their livelihood but they don't possess adequate cultivable land. Whatever they grow from their farming is sufficient only for 4-5 months. They visit out of their village for wage labor and some of them have been in foreign land for better earning. They rear goat, pig, poultry and buffaloes for household use only. Adult generation of the community is illiterate and some of the youngsters too have deprived from education.

They have primary school at their own settlement but secondary and higher secondary schools are one hour away at of their own VDC. They have to march towards district headquarter for better facilities of education, health, communication and modern utensils which is Three hours away from their settlement. The lack of knowledge on health and sanitation is common phenomenon for them too. All the households are without toilet. They know about immunization, pregnancy check up, delivery at hospital or health center but don't utilize these facilities properly.

1.4.2 Inventories of resources used by indigenous peoples and technical data on their production system

Majority of the Chepang IPs households in the VDC has land holdings less than 5 Kattha but family size is 6.5 persons per HH which is above the national average (DDC, 2004). Given with limited land base, poor Chepang community has to increase production either through

increasing productivity of land or through crop diversification to more productive high value crops for increased income to meeting the subsistence requirement and improving their livelihood conditions. Overwhelming majority of Chepang community in the VDC has been facing a new challenge and threat posed by food insecurity, socio-economic insecurity and livelihood earning options. The existing cereal based farming system (conventional/traditional one) is not able to even meet the subsistence need of Chepangs in the VDC. They have to rely on wage labor and other off farm activities going far away their home, which is not a sustainable means of livelihoods.

1.4.3 Information on relevant cultural practices and patterns

The prevalent IPs viz. Chepang indigenous peoples believe on Mongoloid and Hinduism equally. They think themselves as the devotee of nature and worship it. Mainly worship goddess Bayu, Namrung, Bhuyar, Gauda as their main god. They don't sacrifice any living creature to goddess. They don't sacrifice any living creature to goddess. Nowadays most of them speak in Nepalese language but they have their own language which is Chepang language. They state it Chepang on their own language. They don't have any written documents of religion and tradition. They have formed their norms and values based on the traditions transferred to them by their forefathers. They mark Hindu festivals like Dashain, Tihar, Teej and Holi along with Uvauli and Udhaul. This group has strongly prohibited to child marriage, widow marriage and Polyandry. Chepang people are listed as endangered as per the categorization of National Federation of Indigenous Nationalities.

1.4.4 Relationships of Indigenous peoples to other local/national groups

The Chepang people being indigenous Nationalities (Aadhivashi Janajatis) in the VDC is affiliated with district networks of Nepal Federation of Indigenous Nationalities (NEFIN) but there lacks existence of Chepang peoples based organization except a groups formed by JEP. This group was formed and mobilized by Janajati Empowerment Project (JEP) in course of social mobilization in its initial phase. This group was formed in 2062 BS among Chepang community people in the VDC. Further processes of social mobilization, awareness raising and economic empowerment haven't been launched. The saving and credit mobilization has got continuation to solve their general financial problem but it is not mobilized systematically. They have various problems like: pure drinking water, health, irrigation, sanitary toilet, community building, school building and ignorance on various sensitive matters.

1.5 Key positive project impacts on indigenous peoples

Having intervened the road sub project including SIs, there may be immense social development opportunities for Chepang community of peoples in the VDC as outlined below.

- The Chepang peoples (IPs) in the VDC will be well familiar with outside people and the world by frequent interaction with the mobile peoples of outside world especially the new comers, visitors and tourists etc.
- IPs (Chepang) will have easy access to transportation facilities while going from place to place or transporting the goods from one place to another.
- IPs (Chepang) will have better health care facilities by easy access of transportation and basic support services to the health post and sub health post by the road construction and intervention of SIs.
- Children will have better educational opportunities by basic support services at schools by the SIs.
- IPs in the VDC will have prompt and better access to communication by transportation facilities.
- Chepang peoples will be socio-economically enhanced and strengthened through intervention of socio-economic development activities and income and rural employment generation.

- They will have enhanced livelihoods through expanded economic opportunities.
- Construction of road could be better livelihood earning options to Chepang peoples in terms of alleviating poverty, increasing rural employment and generating rural HH incomes for expanded economic opportunities in the VDC.
- Agriculture, livestock, forest product and off farm based sustainable market linkage and networking will be established for enhanced economic opportunities and improvement in the living conditions of the poor majority including Chepang peoples in the VDC.
- The intervention of the road sub project will provide the opportunities to the Chepang peoples to be organized into grass root level viable institutions like DPCC, VICCCs, VIUGs, RBIC and RBGs in exploring their potentialities in their self help development and social transformation.
- Chepang Women will have equal amount of wages for equal volume of the works performed as a social justice and gender equity as per the policy of the project in the project area in improving their pitiable conditions.
- Women and IPs like Chepang will be directly benefited by the project through top priority setting in their involvement in construction works and socio-economic development activities of the project.
- The consciousness of Chepang peoples on various issues will be enlarged through massive awareness raising campaigns.
- The labor-intensive construction works will benefit the Chepang laborers for earning their livelihoods during the project period. That may help them in easing their living conditions in the project area.
- The Chepang peoples as local beneficiaries will have opportunities in learning basic skills of construction works like masonry, dry wall making, weaving gabion nets, retention wall making etc.

1.6 Key negative project impacts on indigenous peoples

The sub-project won't have any unfavorable outcomes and impact on socio-cultural, economic and daily life of indigenous peoples like Chepang. Moreover, intervention of road sub project doesn't prohibit the right of entry and use of natural resources and land belonging to indigenous peoples.

2. Objectives of IPDP

An IPDP is prepared to guide the preparation of sub-projects under RRRSDP to ensure proper distribution of the benefits and promote development of the IPs along with other disadvantaged social groups in all sub-project areas of influence. The IPDP is developed based on the national policies/strategies as well as ADB's Indigenous Peoples Policy. The principal objectives of the IPDP are to:

- Ensure the participation of the affected IPs in the entire process of preparation, implementation, and monitoring of sub-project activities,
- Ensure that sub-project benefits will accrue to IPs, and mitigate any adverse impact,
- Define the institutional arrangements for screening, planning, and implementation of IP plans for sub-projects, and
- Outline the monitoring and evaluation process.

Indigenous people development plan is prepared to mitigate any adverse impact of sub-project to indigenous people. According to concept of ADB's policy there shouldn't be any undesirable impact on culture, language, community and economic life of indigenous people. Development initiatives should be visible, organized and applicable on the consent of indigenous people regarding the dignity, human rights and cultural strength.

Field visit and interaction with Indigenous People had held before preparation of plan. All the development activities included in the plan too were recommended by the people and key

informants of Chepang community. A member from each family (779 households) would be encouraged to join BG and eventually SHG along with social empowerment. Their need for the preservation of language, economic empowerment, and awareness raising and livelihood promotion activities would be launched as per their consent. The detail information about RRRSDP and IPDP was shared with them to promote participation. During implementation phase of IPDP a network of coordination would be established with VDC, DDC, NEFIN and other stakeholders for effective results. The sub-project will enhance their life by offering them supplementary investment packages along with livelihood empowerment and training activities.

3. Development and/or mitigation activities

3.1 Detail description of development activities

Extensive consultations with key stakeholders and Chepang community were made so as to identify the problems and needs in the program VDCs. The problems identified and needs assessed are as follows.

- **Problems identified**

Lack of awareness among IPs i.e. Chepang community, lack of agriculture and livestock based income generating and employment opportunities, lack of household toilets, lack of safe drinking water supply facilities, lack of skill enhancement training, lack of irrigational facilities so as to enhance the productivity of lands and cropping systems, lack of transport and market facilities, lack of community buildings and lack of school buildings

- **Needs identified**

Reproductive health training, health and sanitation training, social mobilization training, good governance training, human, women and children rights trainings, leadership development training, gender and social inclusion training, beekeeping training, pig rearing training, house wiring training, Dhaka Weaving training, vegetable production trainings, goat rearing training, toilet construction, construction of community building, construction of Irrigation canal and construction of school building

- **Prioritization of development activities**

There are extreme possibilities of commercial promotion of normal and off season fresh vegetables due to prevalence of vegetable based suitable ecological niches across diverse agro-ecological zones, suitable topography, accessibility of ample irrigational facilities and market demands in the Chepang peoples prevalent program VDC. In this background, the commercial promotion and marketing of normal and mostly off season fresh vegetables could be the best options in improving the food security and livelihoods for the Chepang people in the project area. The project area is very close to Prithivi highway and is accessed by the local markets Shaktikhor and Kurintar, including the outlet markets like Mugling bazaar (Chitwan). In the local markets of the project area, off season vegetable gets higher market price than the seasonal ones do (DADO, 2004). Therefore, the off season vegetables seems to be more benefiting to the Chepang community in terms of economic return of their investment, labor and time. It is envisaged to be instrumental help create employment opportunity and increase the HHs incomes especially that of Chepang peoples (IPs) in the VDC. There is great export potential of off vegetables in internal and external markets in the project area. The tenth 5 years plan and 3 years interim plan of the government with due reorganization of the Agricultural Perspective Plan (APP) have recognized high value commodities as one of the important alternatives for the economic growth of the country and for poverty reduction (NPC, 2001). Off season vegetables, being as one of the high value commodities, have tremendous scope for improving the food security and livelihoods of marginalized Chepang community in the VDC. As we all know that land is the most dependable resource on which livelihoods of the farming communities depend on. As a result, the exceedingly smallholding has marginalized the farm HHs so much that the communities are forced to look for the alternative source of livelihood. In this

regard, Chepang people can increase better access to income generating opportunities by commercial promotion and marketing of high value normal and off season vegetables as "window opportunities" for ensured food security and livelihoods in the VDC. In course of promoting commercial production and marketing of fresh vegetables among Chepang peoples, commercial vegetable production and marketing trainings will be provided. They will also be backstopped by input supply such as improved varieties of seeds and seedlings, agricultural tools and materials.

In traditional agricultural system, livestock rising is an income-generating enterprise. Livestock products like milk, egg and meat contribute about one third to the agricultural gross domestic product. This enterprise has been playing important role to provide employment and income to the rural women and backward farm families. The APP has estimated that the growth rate of livestock product would be significant. To achieve this, commercialization of livestock production is necessary. In this background, commercial promotion of comparative advantageous small sized livestock animals like goats and pigs (swine) could be the best options in improving the living conditions of poor majority including Chepang peoples through increased rural employment and rural HHs income generation in course of reducing the poverty in the project area.

There are ever increasing demands of quality meat and eggs in the district and in outlet markets. Goat is considered as one of the important livestock species as a source of income for rural household, which can be raised even in low resource base with minimum input supply. A study report (TLDP, 2003) revealed that goat meat accounts 1/5 of the total meat production. Yet, goats tend to be kept on non-commercial basis for meat production (TLDP, 2002). On the other hand, there is an increasing dependency upon the importation of animals and meat from neighboring countries, such as Tibet and India. Kharel (1998) reported that about 0.2 millions goats were imported from India only for Kathmandu during 1998. This shows the need of developing commercial scale of goat meat enterprises by the Nepalese farmers including Chepang peoples in the program VDC. This would directly benefit to goat farmers whilst import would be substituted at larger amounts.

Similarly, there is great scope of pig farming and quality meat production in the district including the present project area. In the same way, there is also ever increasing demands of pig meat in internal and external markets. Hence the project beneficiaries especially Chepang peoples who fall in indigenous peoples category of RRRSDP can take advantages by the adoption of commercial production and marketing of improved breeds of pigs for enhancing their living conditions. There are high scope and potentiality of commercial promotion of pig in the program VDC due to suitable climate, topography, adequacy of biodiversity, relatively extensive road networks and accessibility of nearby markets. But the adoption of commercial rising of comparatively advantageous livestock animals like goats and pigs have not been materialized in the district including present project area due to which overwhelming majority of farmers especially Chepang peoples are deprived of economic opportunities. There is no previous intervention of such projects in the project area through the area is highly potential for commercial promotion of goats and pigs. In this context, it is inevitable to promote the small livestock animal farming (goats & pigs) commercially among Chepang peoples through trainings and supply of improved breeds of goats, bucks and piglets and their meat based sustainable market networking in the program VDCs.

The access to safe drinking water facilities is one of the fundamental rights of the people. Access to safe drinking water, personal, domestic and environmental hygiene and sanitation are directly associated with health condition of the people including Chepangs. Many of the common and killer diseases are related to unsafe drinking water and poor hygiene and sanitation. There are acute problems of safe drinking water facilities at the VDC especially in Chepang peoples prevalent clusters/hamlets owing to which majority of the Chepang population in the VDC are being suffered by the problems of morbidity and other water

borne diseases. In this context, at least one drinking water supply scheme (DWS) will be constructed. In course of constructing such schemes, there will be active participation of beneficiaries (Chepang peoples) in the project area. In this regard, 25% cost will be borne by the respective beneficiary communities in the form of kind or labor for local ownership and longer run sustainability of the schemes. Having accomplished the tasks of constructing the schemes, they will be handed over to the respective communities so that the repair and maintenance work will be done by the beneficiary communities themselves.

In the same way, lack of toilets at households and public places adversely affects in the health and sanitation of local people including Chepangs. There lacks HH toilets among the Chepang communities. In this context, the campaigns of constructing individual HH toilets seems to be crucial among Chepang communities in the VDC. Similarly, there lacks irrigational facilities on the lands of Chepang peoples in the VDC so that a irrigational canal is proposed to be constructed in the VDC so that the productivity of lands of Chepang peoples and cropping systems will be significantly enhanced for improved food security and livelihoods. There is adequate source of water for irrigation.

Likewise, the existing school building in the Chepang peoples prevalent ward in the VDC lack school building so that a three roomed 1 story building is proposed to be constructed in the VDC. It is envisaged that the living conditions of Chepang peoples could be sustainably and significantly improved if aforesaid development activities are properly intervened and effectively managed in the program VDC. The narrative summary of development activities for Chepang IPs is presented below.

Table-2: Narrative summary of development activities for empowerment of Chepang IPs

| Sn | Development activities | Beneficiary Chepang (IPs) HHs | Remarks |
|----|--|-------------------------------|---|
| 1 | Imparting vegetable production and marketing training | 20 | Imparting commercial vegetable production training and providing back stopping supports like input supply such as improved varieties of seeds and seedlings, agricultural tools and materials |
| 2 | Imparting improved goat rearing and marketing training | 15 | Imparting improved goat raising training and providing improved breeds of goats and bucks for animal diversification and productivity enhancement. |
| 3 | Imparting pig rearing and marketing training | 15 | Imparting improved pig raising training and providing improved breeds of piglets as an alternative access to income generating opportunities |

3.2 Detail description of mitigation activities

Access to basic RH care by Chepang people (IPs) in the VDC was far from adequate before the conflict began and has further worsened due to the decade of conflict in Nepal. Communities including Chepangs in crisis were suddenly deprived of RH information and services. RH needs continue and actually increase during a crisis/conflict and post conflict transition period. The ten years of conflict in Nepal further aggravated the already weak public health system of delivering basic health services especially in the remote conflict affected areas including present project area. Health care providers are less prepared to deal with the RH needs arising from emergency, conflict or post conflict situations. In this regard, present project tends to provide Emergency Reproductive Health Services to Conflict affected and Vulnerable Chepang Populations in the program VDC through RH trainings among the Chepang communities in the program VDC. It is envisaged that the intervention of this training package will be a milestone to achievement of basic livelihood with good health of women of reproductive age, men and adolescents and to upgrading living standard of the Chepang communities in the project area. Similarly the Chepang peoples will be imparted health and sanitation trainings so that they will undertake home stead and community sanitation campaigns to keep their homes and community well sanitized. Leadership is an instrumental for the development of any individuals and communities. In this regard, leadership development training as an mitigation activity will

be provided to the Chepang youths and adolescents. The narrative summary of mitigation activities for Chepang IPs is presented below.

Table-3: Narrative summary for mitigation activities for empowerment of Chepang IPs

| Sn | Mitigation activities | Beneficiary Chepang (IPs) HHs | Remarks |
|----|--|-------------------------------|--|
| 1 | Imparting reproductive health (RH) training to vulnerable women of Chepang community | 41 | 41 women one each from 41 Chepang HHs will be imparted RH based orientation training |
| 2 | Imparting health and sanitation training | 41 | 41 persons one each from 41 Chepang HHs will be imparted health and sanitation training |
| 3 | Human Rights, Women Rights and Child Rights | 41 | 41 persons one each from 41 Chepang HHs will be imparted leadership development training |
| 4 | Gender and Social inclusion training | 41 | 41 persons one each from 41 Chepang HHs will be imparted leadership development training |

4. Strategy for Indigenous People's participation

4.1 Description of mechanism for ensuring participation of IPs in planning, implementation, monitoring and evaluation

The overall development of any target beneficiaries cannot be achieved without their active participation. This IPDP focuses on the target beneficiaries namely Chepang so that with appropriate opportunities, support and disciplined guidance; they will be able to participate in their development activities. Their communicative as well as problem solving skills will increase their confidence. This IPDP also considers the empowerment of IPs (Chepang) as an important strategy, which will enable them to defend their rights. Thus, they become the key role players in their own development.

In order to incorporate people centeredness, the IPDP provides settings where IPs can be more effective in meeting their needs for themselves. The strategy of the project here is to nurture initiative, self organization, local resource control and self-reliance with the current context of development promotion. Participatory processes will be utilized by the project in organized and well coordinated ways so as to increase the access of control over resources and movements of those who have been excluded from such control. Local ownership and control over resources will be the important focal points of the project enabling the IPs to control the forces that shape their livelihoods.

For reaching out to the target groups/communities particularly to IPs for building their confidence, for making them participate meaningfully in public discussions and activities and for getting them involved in community development work, the present IPDP will emphasize on massive awareness campaigns among them for ensured participation of these categories of people in the influenced program VDCs. Efforts and endeavors will be made to lobby and advocate the active participation of IPs in community development programs. The IPs will be emphasized while delivering the services and making project interventions.

For mainstreaming and empowerment of IPs, the issue regarding them will be tackled by the project having necessary safeguards and promotional elements in every activity and with compulsory participation by them in user groups and committees. The planning framework of the project will demand the promotion of these categories of peoples participation at all levels of project implementation. The rationale for increasing their participation is more far reaching than just a numerical expression of their participation. The active participation of these categories of people (IPs) in all facets of development would gradually lead them to a state of empowerment through their economic growth and path of social transformation that at last will help to reduce the conflict and foster a culture of peace at local levels in the road influence area.

Persistent gender inequalities hinder development, especially for girls and women. The present project will incorporate gender equity as a critical element of its strategy by creating sensitivity and awareness of gender issues in the economic, social and legal spheres. Gender equity will also be incorporated in project portfolios and management for mitigating the conflict and fostering a culture of peace at local levels in the program VDCs.

Championing the rights of IPs is an important strategy for the project. They have rights to social, economic and cultural development. In order to ascertain that IPs have the freedom to enjoy their basic rights, the present project advocates on their behalf to create responsiveness to their needs, problems and talents. By giving a voice to the voiceless, the project aims at facilitating the involvement of IPs in the process of their own self help development.

The development programs will be emphasized focusing on IPs by mobilization of local resources through effective implementation of pro-poor activities. The project will raise awareness, enhance local capacity and develop social capital of IPs through social mobilization process to enable people to be organized for collective action, by pooling resources and building solidarity that will ultimately help to fostering a culture of peace at local levels in the road influence area.

The focus will be given to the entire communities through out the project area for the general programme and special programme will be designed for IPs. With the collected information, need assessment will be done and prioritization of the activities will be tested to assess the socio-economic and technological viability so as to assure optimal use of resources and efforts. The intended beneficiaries (IPs) will be organized into different functional groups/institutions/organizations to plan and undertake demand led development activities identified and prioritized by themselves.

The group (IPs groups) will be served as support structure and will provide collective strength, unity, skill and experiences to empower their groups/communities. Along with the identification of such groups/organizations, terms of partnership with highlighting the responsibilities and duties of all concerned will also be developed so as to pinpoint roles and responsibilities and to avoid duplication of efforts during implementation of the developmental activities. On going monitoring, technical back stopping, supervision and the follow up of the programme will be an in built process.

The planning, designing, implementation and supervision of the programme will be made in direct involvement of the target beneficiary groups/communities i.e. IPs. It will not only strengthen their capabilities to plan and implement the project activities but also helps them to make decisions of their own on programme activities relevant to their needs and interest in the program VDC.

Further, the relevant stakeholders will be duly coordinated for harnessing common efforts for the collaborative actions in the project area having organized the coordination meetings among relevant stakeholders. The stocktaking of existing services and facilities will be made among IPs so as to prevent the duplication and make intervention of lacking program activities in the program VDC.

The beneficiary groups and communities (IPs) will be linked up with existing service providers for quality service delivery in the project area. For this, the capacity of service providing agencies will be strengthened for quality service delivery.

The plans and program will be developed and integrated having coordinated with local government bodies like VDCs, municipality and DDC, government line agencies, different I/NGOs, beneficiary communities, other project/programmes and relevant stakeholders.

The capacity of line agency of district and civil society to manage and implement development activities will be strengthened by strengthening strategic information system and operational research and strengthening civil society and institutional capacity building.

For transparency and accountability of the support and inputs provided by the project to the beneficiary HHs and communities (IPs), public audits will be carried out so that the transparency could be maintained.

4.2 Description of procedures for project related grievances

The IPDP will consist of a number of activities and include mitigation measures of the potential negative impacts through modification of sub-project design and development assistance to enhance distribution of sub-project benefits to IPs. Where there is land acquisition or structural losses in the ethnic/indigenous communities, the program will ensure that their rights will not be violated and that they will be compensated for the use of any part of their land in a manner that is culturally acceptable to them. The compensation measures will follow the Resettlement Framework of the RRRSDP.

5. Institutional arrangements

5.1 Identification of main tasks and responsibilities in planning, managing and monitoring development and/or mitigation activities

Social Development Specialist in the CISC will support PCU and DPO to implement IPDP. Social Development Specialist and Social Mobilizers of the DIST in all participating districts under DPO will support in planning and implementation of IPDP at the sub-project level.

The PCU will establish a quarterly monitoring system to monitor the implementation of the IPDP. A set of monitoring indicators will be determined during IPDP preparation. A survey of existing socio-economic status and cultural practices of IPs, which will be carried out during sub-project feasibility study/design, will be the basis for establishing the baseline data to monitor the sub-project impacts on IPs. The IPDP will also specify the system to collect data and monitor the changes and will include ToR for any monitoring agency/consultant. The CISC/PCU will prepare quarterly monitoring reports, post them on its website, and submit to ADB for its review.

The DPO/DIST and especially Social team of DIST will report in trimester bases on the format developed by CISC/PCU regarding progress and challenges for implementation and progress of IPDP. The social mobilizers will timely monitor IPDP and its activities. Likewise, the SDS of DIST will monitor the implementation of development and mitigation activities and handles some of the activities himself/herself.

A monitoring schedule will be prepared for monitoring of works and evaluated on the ground of indicators set during planning. The district team will visit the site at least twice a month for assessing the progress as well as sharing feedbacks that IPs will be involved and interacted for the possible hazards which may encounter during implementation. Policy regarding social inclusion will be honestly adopted so as to ensure the meaningful participation of IPs (Chepangs). The PCU and CISC too will monitor and analyze through reports sent; as well as being in the field share to district team along with beneficiaries about matters to be improved and updated. The district network of NEFIN will also be commissioned role for monitoring during implementation. The alliance of political parties at DDC and VDC level, DDC, DPCC and VICCC will also assess the progress and achievements.

5.2 Identification of role of non governmental organizations (NGOs) or indigenous organizations in implementing the development and/or mitigation activities

A. Role of NGOs in implementing the development and/or mitigation activities

- Socially mobilizing Chepang peoples in implementation of development and/or mitigation activities
- Provision of common efforts for the collaborative actions in regards to development and/or mitigation activities for IPs.
- Raising awareness among IPs/Chepang peoples in the VDC
- Provision of resource persons (trainers) in multi disciplinary sectors
- Providing backstopping supports like input supply such as improved varieties of seeds, seedlings, saplings, agricultural tools and materials
- Attending in coordination, idea and experience sharing meetings and so forth.

B. Roles of indigenous peoples based organizations

- Helping Chepang peoples (IPs) to obtain better access to justice through lobbying and policy advocacy and undertaking massive awareness campaigns about their rights and dignities.
- Empowering Chepang people's thorough capacity building and institutional strengthening of Chepang peoples based organization.
- Helping Chepang children to obtain better access to educational opportunities in the program VDC.
- Helping Chepang peoples to obtain better access to health services through basic health support services.
- Enhancing socio-economic conditions of Chepang peoples through implementation of massive income generating activities in the program VDC.
- Empowering Chepang women through women focused program intervention
- Coordinating, collaborating and networking Chepang peoples based groups/organizations/associations.
- Promoting the Chepang peoples based development and mitigation activities and so forth.

6. Budget and financing

6.1 Identify cost of development and/or mitigation activities (including contingency funds) and funding resources.

The Development activities proposed and discussed with IPs with financial expenditure has been mentioned below:

| SN | category | Unit | Quantity | Rate/unit | Total amount (NRs) |
|-----------|---|-------------|-----------------|------------------|---------------------------|
| | Mitigating activities | | | | |
| 1 | Reproductive Health training | Batch | 1 | 50000 | 60000 |
| 2 | Health and sanitation training | Batch | 1 | 50000 | 60000 |
| 3 | Gender and social inclusion training | Batch | 1 | 50000 | 60000 |
| 4 | Human Rights, Women Right and Child Rights training | Batch | 1 | 56000 | 60000 |
| | Development activities | | | | |
| 1 | Pig Rearing | Batch | 1 | 40000 | 60000 |
| 2 | Goat Rearing | Batch | 1 | 50000 | 60000 |
| 3 | Vegetable farming and marketing | Batch | 1 | 40000 | 60000 |
| | Total | | | | 420000 |

6.2 Provide detailed cost estimates for planned activities and investments. Such estimates should be broken down into unit costs by project year and linked to a financing plan.

7. Supervision and implementation

7.1 Specify arrangements for supervision of the IPDP, including progress reports, mid term review and inspections.

The IPDP will be duly managed and supervised by the DIST social staffs along with active participation of IPs. All the data regarding the performance will be recorded. The social mobilizers will primarily carry out the supervision of development and mitigation activities regarding IPs (Chepangs). Similarly, the SDS of DIST will also be involved in monitoring and supervision of the on going IPD activities. The follow up and supervision of IPDP will also be made intermittently by PCU and CISC teams.

The DIST social team will prepare and submit the work progress report of IPDP in monthly bases having devised standard formats. The IPDP will establish a strong and precise reporting system to timely report the progress of different aspects of the programme till the previous month, work during current month and cumulative progress. This will enable to monitor functioning and progress of the IPDP.

The mid term review of IPDP will be carried out in every six months each year in joint participation of PCU, CISC, DIST and IP communities and the inspection of implementation of IPDP will also be made simultaneously.

8. Monitoring

8.1 Prepare a plan for internal and independent monitoring and evaluation of the targets of the major development and/or mitigation activities related to indigenous peoples' including incorporation of indigenous peoples' own indicators of success that were gathered during the social analysis.

Monitoring and evaluation are important means in assessing the performances or in measuring the success or failures of any developmental programs. It helps to pave new ways for achieving desired program outcomes. It also helps the program management to change/ modify implementation strategies in improving the conditions and positions of the program activities.

In this regard, on going monitoring will be an in built process and accordingly the plan of actions for the forth coming days will be charted out. The programme will develop well-established monitoring and evaluation [M&E] systems to timely self evaluate the impacts of the programme with strong monitoring tools. At the central level, PCU/CISC will meet and monitor the progress as per the requirement. Monitoring visits will be planned and the programme achievements will be reported on the spot. These monitoring visits will be a key to developing micro-macro linkages and increasing level of realization of ground realities and influencing policy formulation appropriate to local situations. In this regard, the programme will be regularly monitored and evaluated on: monthly and trimester regular bases.

- **Monthly Monitoring and Evaluation**

The monthly follow up, supervision, monitoring and evaluation of project activities will be carried out by the DIST social staff. The DIST will ensure timely implementation of development and mitigation activities by supervising the target beneficiaries and will provide on-the spot feed –backs. They will regularly interact with the beneficiaries (IPs) so that the core members of the beneficiaries share the progress and problems encountered in course of implementing the project activities.

- **Trimester Review and Planning (QRP)**

In addition to the monthly M & E, the project will also facilitate project review and planning exercises. Trimester reviews and planning will be regularly carried out having organized the workshops in participation of PCU/CISC, DIST, IP representatives and relevant stakeholders at district level for monitoring and evaluation of on going programme activities and accordingly to chart out the plan of action for forth coming trimester.

- **Mid term Evaluation of IPDP**

The mid term evaluation of the IPDP will be carried out by the benefit evaluation team of beneficiaries (BETBs). For this, a BETB will be formed in involvement of the representatives of the IPs and they will be mobilized to evaluate the IPs based development programs by themselves.

- **Final Evaluation of IPDP**

The final evaluation of the IPDP will be carried out by PCU, CISC, DIST and IPs themselves.

9. Implementation schedule

9.1 Prepare a timetable of major IPDP activities indicating the sequence, length of activities, time line and responsible agent.

1. Prepare a timetable of major IDP activities indicating the sequence, length of activities, time line and responsible agent.

| Components/Activities | Length activities | of | Outputs | Objectively Verifiable Indicators (OVIs) | Means of Verification | Years | | | | | | | | | | | | Responsible agent |
|---|-------------------|----|---|--|-----------------------|----------|---|---|---|------|---|---|---|------|---|---|---|-------------------|
| | | | | | | 2009 | | | | 2010 | | | | 2011 | | | | |
| | | | | | | Quarters | | | | | | | | | | | | |
| | | | | | | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 | |
| Component-A: Development Activities | | | | | | | | | | | | | | | | | | |
| 1.Provision of vegetable production and marketing training | 3 days' training | | Commercial production and marketing of vegetables promoted | At least one 3 days' commercial vegetable production and marketing training to Chepang peoples provided. | Training report | | | | | | | | | | | | | DIST/DPO |
| 2. Provision of improved goat rearing and marketing training | 3 days' training | | Commercial goat rearing and marketing activities promoted | At least one 3 days' commercial goat rearing and marketing training to Chepang peoples provided. | Training report | | | | | | | | | | | | | DIST/DPO |
| 3. Provision of pig rearing training | 3 days' training | | Commercial pig rearing and marketing activities promoted | At least one 3 days' commercial pig rearing and marketing training to Chepang peoples provided. | Training report | | | | | | | | | | | | | |
| Component-B: Mitigation Activities | | | | | | | | | | | | | | | | | | |
| 1. Imparting reproductive health (RH) training to vulnerable women of Chepang community | 3 days' training | | Vulnerable RH conditions of Chepang women improved. | At least one 3 days' RH training to vulnerable Chepang women provided. | Training report | | | | | | | | | | | | | DIST/DPO |
| 2. Imparting health and sanitation training | 3 days' training | | The vulnerable health conditions of Chepang peoples improved. | At least one 3 days' health and sanitation training to vulnerable Chepang people provided. | Training report | | | | | | | | | | | | | DIST/DPO |
| 3.Human Rights, Women Rights and Child Rights | 3 days' training | | Chepangs people would start advocacy on their rights | One 3 days' Human, Women and Child right training to Chepangs peoples provided. | Training report | | | | | | | | | | | | | |
| 4. Gender and Social inclusion training | 3 days' training | | Leading capacity of Chepang peoples enhanced | One 3 days' Gender and social inclusion to Chepangs peoples provided. | Training report | | | | | | | | | | | | | DIST/DPO |

