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**Enhancing Adaptive Capacities of Coastal Communities, Especially Women, to Cope with Climate Change Induced Salinity**

**Indigenous People's Plan (IPP)  
for  
Phase 1 (Satkhira and Khulna District)**

**Final**

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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 Initiative
PMU	Project Management Unit
RP	Responsible Party
RWHS	Rainwater Harvesting System
SAE	Sub-Assistant Engineer of DPHE
SAMS	Sundarban Adibashi Munda Sangstha (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 freshwater 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 climate-resilient livelihoods and rainwater-harvesting-systems (RWHS). Key activities are centered around the following three outputs: 1) Climate-resilient livelihoods, focusing on women, for enhanced adaptive capacities of coastal agricultural communities, 2) Gender-responsive access to year-round, safe, and reliable climate-resilient drinking water solutions, and 3) Strengthening institutional capacity, knowledge and learning for climate-risk informed planning and management of livelihoods and drinking water security (for more detail see chapter 2). 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. In the project area, the Munda, Mahato, Bagdi and Rajbongshi meet the characteristics commonly associated with Indigenous Peoples (see UNDP Social and Environmental Standards (SES) 6 §5). While the GoB has not adopted the UN Declaration on the Rights of Indigenous Peoples and does not use the term “indigenous people, the GoB recognized under the Khudro Nrigoshthi Shanskritik Protisthan Bill (2010) these indigenous communities as “Khudro Nrigoshthi” or “Small Ethnic Communities”. According to GoB-statistics, there are 1,009 indigenous households (0.19% of the total households) in Satkhira and Khulna combined. Within the 101 wards targeted under phase 1, the project identified 125 Munda households living in seven villages in seven 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 committed in its Environmental and Social Management Framework (ESMF) and Indigenous People’s Planning Framework (IPPF) to implement activities that impact their rights, lands, territories, resources, and traditional livelihoods only if these activities gain their free, prior, and informed consent. To further detail and operationalize the provisions in the ESMF and IPPF, the project commissioned the elaboration of this Indigenous Peoples Plan (IPP) in close consultations with the affected Indigenous peoples (see chapter 6). The IPP, which covers all components and activities of the project aligns project activities with the visions and self-identified development priorities of the Munda communities and outlines how the project will deliver just and equitable benefits and opportunities to the Munda communities in a culturally appropriate manner. It also outlines targeted measures to provide the Munda communities will equal and culturally-

appropriate access to participation in project management and the project grievance management system (GRM) as well as UNDP’s Stakeholder and Accountability Mechanisms, and GCF’s Independent Redress Mechanism.

The IPP (for more detail see chapter 5) identified the following risks:

Risk	Likelihood	Impact	Significance
<b>Risk 1 (Mostly related to activities 1.1 and 3):</b> 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.	<b>Moderately likely</b>	<b>Intermediate</b>	<b>Moderate</b>
<b>Risk 2 (Mostly related to activity 1.1):</b> 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, there is a risk that these lands are targeted for group activities. This might result in their economic displacement and further impoverishment.	<b>Moderately likely</b>	<b>Intermediate</b>	<b>Moderate</b>
<b>Risk 3 (Mostly related to activities 2.1 and 3):</b> Due to their marginalization and exclusion from decision-making processes, the 125 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 marginalization and enhances exposure to waterborne diseases.	<b>Moderately likely</b>	<b>Intermediate</b>	<b>Moderate</b>
<b>Risk 4 (Mostly related to activity 2.2):</b> 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.	<b>Moderately likely</b>	<b>Intermediate</b>	<b>Moderate</b>

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

1. Include the Munda in all planning and decision-making process of the project related to the villages and wards in which they live based on their traditional decision-making processes.
2. Invite the Munda to screen all land earmarked for project activities (livelihood support activities and RWHSs) in the wards/villages they live in so that they can voice their concerns and claims. Suppose they claim customary ownership or attachment to any 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. Deliver at least one livelihood support subproject to each of 125 Munda households based on their preferences (see chapter 6).
4. Provide all 125 Munda households with household-level RWHSs.

5. The environmental, social, health and safety risk and potential adverse impacts from the livelihood support activities and provision of RWHSs will be addressed with the well-established and tested mitigation measures outlined in the project ESMF.
6. Appoint a qualified Munda organization or NGO to facilitate the creation/revitalization of women groups in each of the 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 organizations and NGOs and the preferences of the Munda communities.
7. The Safeguard Officer from PMU will closely monitor the implementation of this IPP with a focus on general compliance with UNDP's SES 6.
8. To ensure that the Munda have equal access to the project grievance mechanism, the existing village level management structure of each of the seven Munda settlements will be engaged to record and file a grievance, as they requested during initial FPIC consultations<sup>1</sup>. The service provider mentioned above will then support the Munda in processing and following up on these grievances throughout the existing project-level GRM and/or if needed through UNDP's Stakeholder and Accountability Mechanisms, and/or GCF's Independent Redress Mechanism.

IPP actions to be financed by the Project (The activities marked in green are already budgeted for)	Total (USD)
1. Munda participation in all relevant planning, decision-making, etc. meetings; & FPIC meetings, based on their traditional decision-making processes	10'500
2. Screening all land earmarked for other subprojects in/around the wards/villages in which the Munda live by Munda to voice concerns and claims. FPIC for projects that overlap/impact their land, resources, claims etc.	4'200
3. Invitation to participate in at least one livelihood support subproject for each of 125 Munda households based on FPIC.	59'850
4. All 125 Munda households receive household-level RWHS	85'500
5. Technical service provider for Munda to implement IPP and enhance capabilities	35'000
6. Indigenous Peoples' expert to evaluate the implementation of IPP	10'000
7. Targeted access for Munda to GRM	3'500
<b>Total</b>	<b>208,550</b>

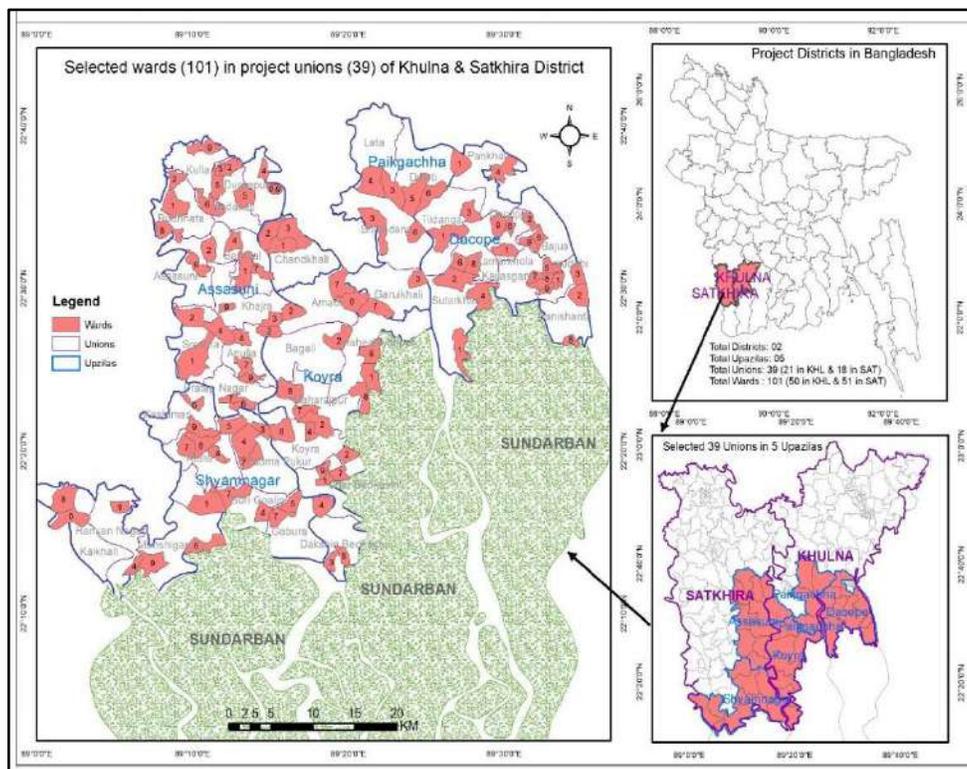
The IPP will be implemented by the PMU's Safeguard Officer under the implementation agency's close supervision. The Ministry of Women and Children's Affairs is accountable for its successful implementation and compliance with national laws and regulations, the Project's ESMF 2017, IPPF 2017 and UNDP's Social and Environmental Standard 6.

The implementation of the IPP addresses the identified project related risks and provides the 125 Munda households with preferential access to livelihood enhancement activities, access to potable water and participation in decision making processes. This will not be able to overcome all challenges they face, but reduce their vulnerability, marginalization and poverty.

<sup>1</sup> In the FPIC consultation meetings the Munda HHs suggested to arrange a system so that they could inform their community leaders (Morol/community head, Pash Morol/ assistant community head and Nari Pash Morol/female assistant community head) if they have any grievance who would later inform directly to the PMU.

## 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 agricultural laborers 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). As Phase 2 is expected to follow up and scale up the project's results, it needs to be implemented in consistencies with UNDP's SES and existing provisions as outlined in the ESMF, IPPF and this IPP. The details of this will be managed through the regular screenings conducted in the context of the annual update of the SESP etc.

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 (see for more detail the ESMF).

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 laborers, 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.

This IPP covers the 101 target wards in Khulna and Satkhira. It will need to be updated for phase 2, when additional wards will be added, and/or when during implementation the project learns about additional Indigenous Peoples in these 101 target wards. It covers all project activities, but focuses on the activities 1.1, 2.1., 2.2. and 3 that entails the risk that Munda households without affirmative action are either adversely affected and/or not able to benefit from them to the same extend as others. Activities 1.1., 2.1. and 2.2., which are at risk of adversely affecting Munda households will not be implemented in the wards with Munda population and next to households with Munda population until the detailed impact screening outlined in this IPP is conducted and shows that they do not adversely affect the Munda population.

### 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. The IPPF conducted a screening of communities associated to the project area and concluded that the Munda, Mahato, Bagdi and Rajbongshi meet the characteristics commonly associated with Indigenous Peoples (see UNDP SES 6 §5, see IPPF §13). While the GoB has not adopted the UN Declaration on the Rights of Indigenous Peoples and does not use the term “indigenous people”, the GoB recognized under the Khudro Nrigoshthi Shanskritik Protisthan Bill (2010) these communities as “Khudro Nrigosthi” 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 target area of phase 1, the project identified 125 Munda households. They live in seven villages/ 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 125 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 People’s organizations, 12 Focus Group Discussions (FGD), 11 Key Informants Interviews (KII) and several rounds of workshops (see Annexes 1,2 and 3) to gain and document the free, prior, and informed consultation. The chapter 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 voluntarily isolated peoples, women and girls, persons with disabilities, elderly, and others).

The term "**Munda**" appears to derive from a Sanskritic 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 in southwest Madhya Pradesh (India) and are isolated from other Mundas. 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.



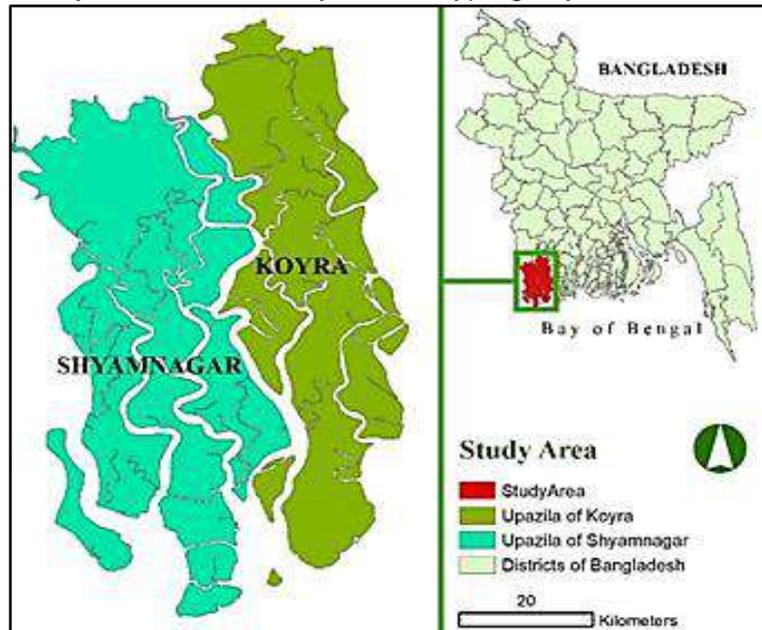
As Munda is the westernmost branch of the Austroasiatic language family, linguists assume that the Munda migrated from continental Southeast Asia to their present settlement areas. The connection is remote but generally accepted as it manifests itself in common lexemes rather than any similarities in 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 materialized. Many Munda have been forcefully displaced to preserve the Sundarbans'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 labor 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 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 co-residence 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 original 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 125 Munda households (see table 1). These 125 Munda households constitute all the Munda households on the project area for Phase 1. They will all be a part of the livelihood activities, and have received household based RWHSs.



District	Upazila	Name of Union	Ward No.	Village	Indigenous Beneficiaries	Non-indigenous Beneficiaries	Total HHs
Khulna	Koyra	Uttar Bedkashi	7	Gazipara	31	120	767
Satkhira	Shyamnagar	Burigoalini	7	Datinakhali	32	68	1016
			4	Burigoalini	11	114	661
		Atulia	4	Magurakuni	03	487	1046
		Gabura	5	Parshemari	13	187	966
			7	Dumuria	05	120	739
Ramjannagar	9	Kalinchi	30	162	756		
<b>Grand Total</b>			<b>7</b>	<b>7</b>	<b>125</b>	<b>1258</b>	<b>5951</b>

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 marginalization, extreme poverty and exposure to threats and violence. The Kapaeeng Foundation, a human rights organization 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 marginalization 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 summarize 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 and customary Livelihood Practice	Most 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 laborer 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 Sundarbans.
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	The community leader (Morol) and assistant community leader (Pash Morol) resolve the social disputes and community issues. it is their traditional system which was reinforced after establishment of the Munda Organization in 2003. Munda 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 People's 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.
7.	Grievance Redress Mechanisms (Project, UNDP, GCF)	Munda people do not have any idea about the Grievance Redress Mechanisms. 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 marginalization, 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 price over mobile phones. However, the weights and grades of the cabbets are often tempered, so they do not get the actual market price.

Sl.	Topic	Overall baseline situation
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 landowners 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.
14	Rights on the Land	According to the State Acquisition and Tenancy Act, 1950, the Munda community has legal land rights. Non-aboriginal people are not allowed to purchase or acquire their land. This project is not going to change the legal status of their land. In case any of project's livelihoods activities and drinking water solutions negatively affect Munda households, adequate mitigation measures will be implemented to minimize or eliminate the risks. For more details refer section 5.2 and 5.3.
15	Education	Due to their overall vulnerability and poverty, the Munda have a limited access to the normal education facilities.
16	Health care	Due to their overall vulnerability and poverty, the Munda have limited access to health care facilities.

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

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 125 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 laborer (mostly in shrimp farms), while men work outside in the brick fields, working as day labor 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.

Sl.	Village	The specific situation in the seven Munda villages in the project area
3.	Burigoalini	Munda women in Burigoalini village are involved in crab collection, day labor in shrimp farms, and working as agricultural laborers. They used to practice agriculture but due to saline water intrusion for aquaculture and conversion of land from agriculture to aquaculture, they lost their regular livelihood. Now the women clean algae from the crab and shrimp ponds occasionally as an alternative livelihood and collect crabs and shrimp fry from the periphery of the Sundarbans for the other time. Most of the men are engaged to go to the Sundarbans to collect crabs, fishes, honey, and firewood for cooking.
4.	Magurakuni	In Magurakuni village, there are only 3 indigenous HHs. In their national ID card, they are identified as Hindu and doing their livelihood practices following what other Hindu HHs are doing i.e. work in the agriculture sector, and a smaller number are engaged in shrimp farming. Some women also work as day labor for agriculture and shrimp farming.
5.	Parshemari	Most Munda women work as a day laborer. 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 laborers. 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.*



**Photo 1 and 2: Munda livelihoods (taken by the project team during the baseline survey 2020)**

## 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 the national framework is tailored around the situation in the Chittagong Hills and does not contain any provisions that prohibit the implementation of the international framework for Indigenous Peoples, the project and this IPP follows the provisions in UNDP's SES 6 as outlined in chapter 4.2.

The project does not foresee any permanent land acquisition (see chapter 2) 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 has, as outlined in chapter 5, invited 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.

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 prohibits discrimination based on race, religion, and place of birth (Article 28). It provides scope for affirmative action ("positive discrimination") in favor 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 favor 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 fair sharing of benefits in a culturally appropriate manner.
- Support rights implementation: Support countries in implementing their human rights duties and obligations about 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 People's Plan: Develop IPP/IPPF for projects that may affect Indigenous Peoples' rights, lands, territories and resources. The plan summarizes potential impacts and documents culturally proper 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.

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 and both parties (GCF and UNDP) have agreed that GCF's policy is met through following UNDP's SES Policy. Hence the project will be implemented as per UNDP SES policy.



#### 4.4. Gap analysis and gap filling measures

The Constitution of Bangladesh ensures affirmative action for Indigenous Peoples and prohibits discrimination inter alia on grounds of race, religion or place of birth, Article 23A of which provides, “the State shall take steps to protect and develop the unique local culture and tradition of the tribes, minor races, ethnic sects and communities”. It also spells out in Article 28 (4), “nothing in this Article shall prevent the State from making special provision in favor of women or children or for the advancement of any backward section of citizens”. To date, Bangladesh has established such special provisions only for the Indigenous Peoples in the Chittagong Hills. The project therefore uses the detailed provisions in favor of Indigenous Peoples in UNDP’s SES 6 until Bangladesh has established its own nationwide provisions in favour of Indigenous Peoples.



## 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 ESMF 2017, and IPPF 2017 and in chapter 5.2. an assessment of potential risks and impacts to the 125 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 ESMF 2017

The ESMF was prepared as part of the project proposal. The project was deemed as Moderate (GCF's "Category B") with a view on UNDP SES. It identified the key environmental and social indicators for the project and outlined respective management objectives, potential impacts, control activities and the environmental performance criteria against which these indicators will be judged (e.g. audited). It entails detailed Management and Monitoring Plans for:

- Ecological Management
- Ground Water Management
- Surface Water Management
- Erosion, Drainage and Sediment Control
- Noise and Vibration Management
- Air Quality Management
- Waste Management
- Social Management
- Archaeological and Cultural Heritage Management and
- Emergency Management

### 5.2. Risks and potential impacts of the project on the Indigenous Peoples

At the project preparation stage the project team concluded that "the project has no adverse impacts on Indigenous Peoples; however there are indigenous households among project beneficiaries which will continue to be consulted" (SESP 2017:9) However, the SESP suggested that Indigenous Peoples (Munda households) as other vulnerable groups might be exposed to discrimination etc. and that consequently vulnerable households should be assisted through affirmative action etc. as outlined in the table below (SESP 2017: 8).

Risk description	Rating	Comments	Assessment and Management Measures
<p>Risk 15: Social conflict including discrimination against vulnerable groups (Adivasi's and Hindu religious minorities), beneficiary selection challenges and the possibility of increased intra-household conflict and/or Gender-based violence (GBV)</p>	<p><b>Moderate</b> I=3 P=3</p>	<p>Extremely poor ethnic and religious minority groups, who are often discriminated against, inhabit the two target districts. There are extreme poor Hindu families living in the target areas (-30% of population in both Satkhira and Khulna), as well as indigenous (Adivasi) families belonging to the Munda ethnic group. These groups may suffer discrimination in access to water (community and institutional level) and as well as in choice for livelihood interventions, and there is risk of conflict if selected or overlooked for household systems in both cases. There is also some risk that gender transformative interventions will increase community conflict and Gender Based Violence (GBV) due to challenging community gender norms and targeting women as primary beneficiaries of project interventions.</p>	<p>A strict and transparent beneficiary selection process will ensure that the project benefits are distributed in a fair manner among the most vulnerable in the target districts, and that the selection is not based on any religious or basis. The selection process will be clearly documented and explained in stakeholder consultations with beneficiary communities. The final beneficiary selection will proportionately reflect the minority population.</p> <p>Siting of RWH tanks will also account for the preference of ethnic minorities to have a separate water access point and the final selection for household tanks should be proportionate to the population of religious minority households at the ward level. Project evaluations will take a human rights-based and conflict sensitive approach and ensure that project benefits are distributed equitably. In case of any conflict or discrimination, minorities groups, along with all other project beneficiaries, can file a complaint using the project level grievance redress mechanism and/or UNDP's stakeholder and accountability mechanisms and/or GCF's independent redress mechanism.</p> <p>The project includes community sensitization on gender issues, norm change and "appropriate work" for women. The GRM focal point will also be given sensitivity training about social marginalization and the GRM will also be gender-sensitive, by supplying female focal points and training about handling complaints regarding GBV. The project monitoring and evaluations will also track intra-household conflict, GBV and changing norms at the community level.</p> <p>The project Gender Assessment and Action Plan (GAP) is also identified the risk and suggested mitigation measures. By implementing the GAP, the risk will be managed.</p>

*Table 4: SESP identified the potential risk and impacts on Indigenous Peoples*

During screening Munda were identified in seven of the 101 wards (five of the 39 unions) targeted by the project under phase 1 (see chapter 3). To better understand the specific risks of marginalization for the Munda, the Project engaged with 14 adult and 6 adolescent women. Through this engagement the project team learned that beside of marginalization, the indigenous women also have less access to water and less employment opportunities and identified the following affirmative actions:

- a. livelihood support:
  - Support for livestock rearing
  - Raising poultry birds
  - Mat making

- Raising livestock (cow/goat) opportunities.
  - Cottage industries
- b. They need a little more (supplementary) food aid so that they can cover a month
  - c. Need efficient water supply provisions and sanitation facilities
  - d. Need support for their children so that they can continue education
  - e. They need warm clothes for the winter season

In the first phase of drafting this IPP (2020/21) a national consultant conducted 12 focus group discussions with 10-12 Munda participants each to better understand the specific risks and vulnerability of the Munda households and how to mitigate the risks and reduce the overall vulnerability within the context of the project. As a result of these engagements and engagements with other potential beneficiaries, the project plans to implement the following subprojects within the wards with Munda inhabitants:

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	Hydroponics	Aqua-geoponics	Plant Nursery	Crab Farming	Feed Processing	Crab Nursery
Koyra	Uttar Bedkashi	7	Gazipara	31	1	3	1	4	1	0	0	0
		7	Datinakhali	32								
Shyamnagar	Burigoalini	4	Burigoalini	11	0	0	2	3	0	5	0	0
		4	Magurakuni	03	0	0	3	3	0	0	0	0
	Gabura	5	Parshemari	13	0	1	1	0	0	2	0	0
		7	Dumuria	05	0	4	1	0	0	5	0	0
	Ramjannagar	9	Kalinchi	30	0	2	2	1	1	2	0	0

Table 5: project plan to implement livelihood subprojects in the IP area

From GCA project the Munda beneficiaries have received training, input support for livelihood activities and household-based water solution. They developed leadership skills from working in groups. The female beneficiaries of the project have not faced any problem in their families to take part in livelihood activities, rather it helped them to reduce gender discrimination. The project activities also improved their social acceptance and dignity. They work together with mainstream communities without social stigma and discrimination. Household based Rainwater Harvesting solutions have decreased their suffering for potable water. In addition, it saves their time and effort for collecting water from a distance as well as increased their social status and dignity.

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 seven villages/wards:**

**Risk 1 (Significance: moderate; mostly related to activities 1.1 and 3):** 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 (Significance: moderate; mostly related to activity 1.1):** 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 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 action plan:

1. Include the Munda in all planning and decision-making process of the project related to the villages and wards in which they live, based on their traditional decision-making processes, before 30/9/2023.
2. Invite the Munda to screen all land earmarked for project activities (livelihood support activities and RWHSs) in the wards/villages they live so that they can voice their concerns and claims before 31/12/2023. Suppose they claim customary ownership or attachment to any 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. Invite each of the 125 Munda households to participate in at least one livelihood support subproject based on their preferences before the end of 2023 (see chapter 6).
4. Provide each of the 125 Munda households with a RWHSs,
5. The environmental, social, health and safety risk and potential adverse impacts from the livelihood support activities and provision of RWHSs will be addressed with the well-established and tested mitigation measures outlined in the project ESMF.
6. Appoint a qualified Munda organization to facilitate the creation/revitalization of women groups in each of the Munda villages before 31/12/2023. 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 organizations and the preferences of the Munda communities.
7. The Safeguard Officer from PMU will closely monitor the implementation of this IPP with a focus on general compliance with UNDP’s SES 6.
8. To ensure that the Munda have equal access to the project grievance mechanism, the existing village level management structure of each of the seven Munda settlements will be engaged to record and file a grievance, as they requested during initial FPIC consultations. The service provider mentioned above will then support the Munda in processing and following up on these grievances through the existing project-level GRM and if this does not result in mutually acceptable solutions, will refer to UNDP’s Stakeholder and Accountability Mechanisms, and/or GCF’s Independent Redress Mechanism.

Union Wise Distribution of Drinking Water Subprojects								
Name of Upazila	Name of Union	Ward No.	Indigenous Peoples		Rainwater Harvesting System (RWHS)			Sky-hydrant
			Village	HHs	HH Level	Community	Institution	
Koyra	Uttar Bedkashi	7	Gazipara	31	50	1	0	0
Shyamnagar	Burigoalini	4	Datinakhali	32	26	50	0	0
			Burigoalini	11				
	Atulia	4	Magurakuni	03	44	0	0	0
	Gabura	5	Parshemari	13	46	0	0	0
		7	Dumuria	05	65	2	0	2
	Ramjannagar	9	Kalinchi	30	57	1	0	0

Table 6: project plan to implement drinking water subprojects in the IP area

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 3 (Significance: moderate; mostly related to activities 2.1 and 3):** The main risk is that the 125 Munda households, due to their marginalization 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 4 (Significance: moderate; mostly related to activity 2.2):** 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 action plan in addition to those mentioned above:

1. Provide all 125 Munda households with a household-level RWHS before the end of 2023.
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 before 31/12/2023 and, if the Munda claim attachment to this land, the project will not proceed with this specific RWHS without FPIC of the associated Munda.

3. The HHs who are living on government Khas land will have access to Upazila level GRM committee and District level appeal committee through their village level management committee, water management committee and Munda organization to make sure the land occupied by them is officially allocated to them. For construction of HH level water solutions, the project has taken consent from the individual Munda HH and for community level water solutions the project has taken No Objection Certificate from the respective institutions and arranged tripartite MoU between the institutions, water management committees and Department of Public Health Engineering (DPHE). The Assistant Commissioner (Land) is also the chair of Upazila level GRM committee and Deputy Director, Local Government is the chair of District level appeal committee. Therefore, any grievances related to land tenure rights will be in their knowledge and can be resolved adequately. The UNDP SECU and SRM mechanisms are also available in case there are any grievances from the community.

### 5.3. Risk mitigation action plan

In summary, **the project shall implement the following action plan:**

1. Include the Munda in all planning and decision-making process of the project related to the villages and wards in which they live, based on their traditional decision-making processes, before 30/9/2023.
2. Invite the Munda to screen all land earmarked for project activities (livelihood support activities and RWHSs) in the wards/villages they live so that they can voice their concerns and claims before 31/12/2023. Suppose they claim customary ownership or attachment to any 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. Invite each of the 125 Munda households to participate in at least one livelihood support subproject based on their preferences before the end of 2023 (see chapter 6).
4. Provide all 125 Munda households with household-level RWHSs before the end of 2023.
5. Appoint a qualified Munda organization to facilitate the creation/revitalization of women groups in each of the Munda villages before 31/12/2023. The service provider shall conduct a capacity assessment and enhance capacity to meet minimum requirements to operate the group and implement the preferred livelihood support subproject, and provide backstopping services. While it is preferable to task one group to conduct this support for all seven villages, this will depend on the capabilities of the shortlisted organizations and the preferences of the Munda communities.
6. The Safeguard Officer from PMU will closely monitor the implementation of this IPP with a focus on general compliance with UNDP's SES 6.
7. To ensure that the Munda have equal access to the project grievance mechanism, the existing village level management structure of each of the seven Munda settlements will be engaged to record and file a grievance, as they requested during initial FPIC consultations. The service provider mentioned above will then support the Munda in processing and following up on these grievances through the existing project-level GRM; and if this does not result in mutually acceptable solutions, will refer to UNDP's Stakeholder and Accountability Mechanisms, and/or GCF's Independent Redress Mechanism.

Procedures to screen all land earmarked for project activities (livelihood support activities and RWHSs) in the wards/villages they live.

*Would the subproject potentially involve or lead to:*

**1. temporary or permanent, and full or partial physical displacement of Munda?**

The first question highlights the risk of physically relocating individuals or communities from their homes or places of habitual residence. Such relocation may be short-term, long-term, partial (from only part of the area occupied), or full (from the entire area). Although the rights of individuals and communities occupying a given area may vary between individuals and communities, and eligibility for compensation and assistance may not be the same, all individuals and communities are entitled to due process and protection.

**2. economic displacement (e.g. loss of assets or access to resources due to land acquisition or access restrictions—even in the absence of physical relocation)?**

The second question highlights the risk of individuals or communities losing or having reduced access to natural resources on which they depend for their livelihoods and sustenance, including agricultural lands, water, forests, clean air, etc. Reduced access can occur through laws, policies, or regulations and/or physical barriers to entry or access. Physical barriers to access may include walls, gates, armed personnel, etc., and pollution or degradation of the resource. This reduction in access may be temporary or permanent. Again, the rights of displaced individuals and communities may vary, but all are entitled to due process and protection (see point 2 above).

**3. risk of forced evictions?**

The third question requires consideration of whether the proposed displacement activity is poised to occur without the provision of, and access to, appropriate forms of legal or other protection. The displacement not carried out per national law and in conformity with the requirements of international human rights treaties is considered a ‘forced eviction’ that is strictly prohibited under international law

**4. impacts on or changes to land tenure arrangements and/or community-based property rights/customary rights to land, territories and/or resources?**

This question requires screeners to consider whether activities relating to or impacting tenure rights may lead to displacement (either physical or economic, partial or complete). It requires that the land tenure arrangements be carefully reviewed in the project area(s). Notable activities include ‘land reform’ and ‘land mapping.’ The Voluntary Guidelines on the Responsible Governance of Tenure provide more information about the need to address the potential impacts of such activities and how this can be done.



**Photo 3: Meeting with Munda households in preparation of this IPP**

## 6. Participation, Consultations and FPIC Processes

This communication framework elaborates principles, strategies, and structures on how the project and the 125 Munda household interacts at each subproject preparation and implementation stage to satisfy the criteria of free, prior, and informed consultations.

All engagements with the 125 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 collaborate 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 new tools to Bangladesh, and the work with Indigenous Peoples is a new task for the project team. Consequently, all actors must aid the implementing agencies in achieving the common goal of poverty reduction and fair development. It is not only the responsibility of the implementing agencies to invite the Munda to take part in the decision-making processes, based on their traditional 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 manage 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.
- **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 occur when people are not fully involved in what is happening, do not come to meetings, do not listen to talks and sign documents without reading them. If one rests silent or passive, those in charge might do what they want. So, it is everybody's responsibility to take part in the decision-making process, based on their traditional decision-making processes.
- **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 <sup>2</sup>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.

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[https://info.undp.org/sites/bpps/SES\\_Toolkit/SES%20Document%20Library/Uploaded%20October%202016/UNDP%20SES%20Indigenous%20Peoples%20GN\\_revFeb2022.pdf](https://info.undp.org/sites/bpps/SES_Toolkit/SES%20Document%20Library/Uploaded%20October%202016/UNDP%20SES%20Indigenous%20Peoples%20GN_revFeb2022.pdf)

## 6.1. Ensuring FPIC processes for mitigation measures 2, 3 and 4

As noted earlier, UNDP's SES 6 supplemental guidance<sup>3</sup> and FPIC FAQ<sup>4</sup> require that FPIC be ensured on matters that may positively or negatively affect Indigenous Peoples' rights and interests, lands, territories, resources, livelihoods, and cultural heritage. 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 four activities (activities 1.1, 2.1, 2.2 and 3), 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 looked for, unencumbered by coercion, expectations or timelines that are externally imposed:

- Stakeholders decide 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 decided by the stakeholders; and
- All community members are free to take part regardless of gender, age or standing.

**PRIOR** means consent is looked for sufficiently before any authorization or commencement of activities. Prior refers to the time before an action or process when consent should be looked for and the period between when consent is looked for and when consent is given or withheld. Prior means at the initial 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 analyse information on the proposed activity. The amount of time needed will depend on the decision-making processes of the rights-holders.

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[https://info.undp.org/sites/bpps/SES\\_Toolkit/SES%20Document%20Library/Uploaded%20October%202016/UNDP%20SES%20Indigenous%20Peoples%20GN\\_revFeb2022.pdf](https://info.undp.org/sites/bpps/SES_Toolkit/SES%20Document%20Library/Uploaded%20October%202016/UNDP%20SES%20Indigenous%20Peoples%20GN_revFeb2022.pdf)

4 <https://ses-toolkit.info.undp.org/sites/g/files/zskgke446/files/SES%20Document%20Library/Uploaded%20October%202016/FINAL%20FPIC%20FAQ%20Guidance%20-%20June%2015%202022.pdf>



- Information must be provided before activities can be started 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 set up by the rights-holders must be respected, as it reflects the time needed to understand, analyse, and evaluate the activities under consideration following their customs.

**INFORMED** refers 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, correct, constant, and transparent.
- Be delivered in the proper language and culturally proper 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 a proper language.
- Be delivered in a manner that strengthens and does not erode indigenous or local cultures.
- Be delivered by culturally proper personnel in culturally proper 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 looked for, granted, or withheld. Consent is:

- A freely given decision that may be a “Yes” or a “No,” including the choice to reconsider if the proposed activities change or if current information relevant to the proposed activities emerges.
- A collective decision decided 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 aim 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 (see the guidelines in GCF IPP Operational Guideline 3.3.4 and the associated checklist in chapter 3.3.6).

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 conducted to obtain FPIC for affirmative actions and this IPP.**

The project implemented the following process (see Annexes 3 and 4 for full documentation):

1. In November 2021, the project discussed about ‘partnership fee’ for a household-based rainwater harvesting system and ‘monthly operation and maintenance fee’ for community/institution/pond-based drinking water facilities with the Munda community prior to finalization of the schemes. The households selected for the household-based drinking water facilities have already paid the partnership fee @3000 taka in advance. On the other hand, the households who have been selected for community/institution/pond-based drinking water facilities will pay/are paying the monthly fee set by the Water Management Committee (WMC) where the representation of Munda community is a must if available. Considering the usual price of drinking water in southwestern coastal Bangladesh across all communities, the water price/partnership fee/monthly fee of GCA project is very reasonable and is acceptable to the Munda community.
2. In November 2022, the project organised a meeting with all Munda households in all villages to discuss and finalise this IPP with the support of organizations of the Munda and those working with the Munda, such as SAMS etc. For the meeting, the project organised a Munda-speaker to translate from Bengali. The project also invites relevant organizations and NGOs as observers.

In the context of this first meeting, the project supplied information on the project, including but not limited to the requirements, benefits, and risks of all subprojects and different RWHS. The project informed the Munda about all other subprojects and RWHS earmarked and projected to be implemented in the villages/wards and all neighbouring wards. It then invited the participants to screen these subprojects for potential overlaps to their lands, resources, land and resource use, and other claims. The project also presented 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 the draft IPP. The project then ask for guidance on how the participants would like to structure future engagements and communication avenues and answer all questions, respond to concerns, etc., and provide the Munda and the observers with time to discuss whether they have obtained sufficient information before closing the meeting. The project further invited the Munda to discuss the information received among themselves and, if they wish, in consultations with others. It finally asked them for a time 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. In December 2022, the project returned at the agreed time to the Munda villages to seek feedback from the Munda on the issues mentioned above. The project asked 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 take part 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 supply their consent to the Draft IPP.
4. The PMU Safeguard Officer shall visit all 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.



**Picture 4: Munda women's livelihood in one of the target villages**



## 7. Appropriate Benefits

This chapter documents how the project ensures that the Munda receives 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, marginalization, 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 Munda households with the following benefits:

1. At least one livelihood support subproject is delivered for each of the Munda villages based on their preferences and desires and each of the 125 Munda households invited to participate in at least one livelihood support subprojects based on their preferences and FPIC (see Annexes 3 & 4):
2. Provide all 125 Munda households with a household-level RWHS.

During the engagements with the Munda (see chapter 3 and Annexes 2, 3 and 4), 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 Munda organization to ensure that the Munda have equal access to these and other project benefits. This should also provide targeted support for the 125 Munda households in a) reinforcing and/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. The IPP service provider will be tasked to identify opportunities/co-benefits for the promotion of indigenous peoples' knowledge, systems, and practices in the project.

While the IPP addresses the identified project related risks and provides the 125 Munda households with preferential access to livelihood enhancement activities, access to potable water and participation in decision making processes, this will not be able to overcome all challenges the Munda face. However, reduce their vulnerability, marginalization and poverty and enables all stakeholder on a process to address other issues such as legal access to land etc.



## 8. Capacity building and institutional development

The project committed under mitigation measure 1 to integrate the Munda into all decision-making processes in the villages/wards with Munda households, based on their traditional decision-making processes. 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 organizations or organizations 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 procure the services of one or two of these Munda organizations 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. Since the IP organization will be hired for capacity-building activities, therefore it will be easy to make sure the training sessions are facilitated using the Munda language by Munda facilitators. While for organizational purposes, it seems preferable to task one group to conduct this support for all seven villages, this depends on the capabilities of the shortlisted organizations listed above and the preferences of the Munda communities. The project will validate this proposal with the 125 Munda households and adjust it accordingly to secure the FPIC of all seven Munda villages.

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

- Description of project activities to increase capacity within the government and Munda HHs.
- 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, and the Munda sensitized on the risks of sharing tangible and intangible cultural heritage etc. While implementing the GCA project, Munda communities are invited to 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 organizations 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 organizations, 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 Sangstha (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 KIIs 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.

## 9. Grievance Redress Mechanisms

### 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, considered, 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 considered?**

- 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/Tothyo 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](mailto: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 to resolve 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, considered, 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

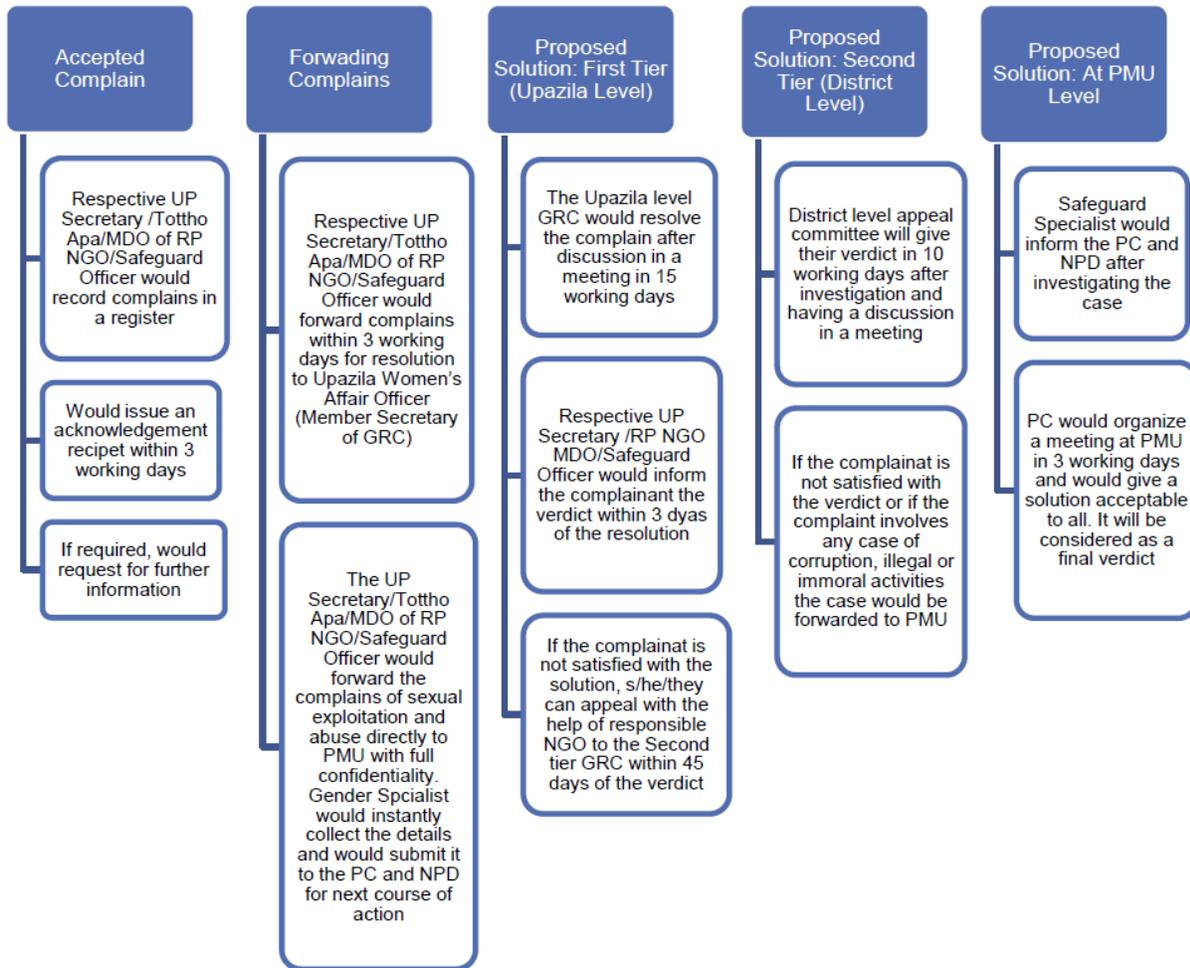
If the complainant is not satisfied with the resolution, he/she/they can appeal to the Second Tier Committee at the District level. The District Grievance Committee comprises the following:

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 marginalization 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 SES aims to use an integrated grievance redress mechanism for all people potentially affected by the project's interventions. However, in the target villages/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 125 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 three members (i.e. Morol/Community Leader; Pash Morol/Assistant Community Leader, Male and Nari Pash Morol/Assistant Community Leader, Female) who already are engaged in their traditional management system at village level<sup>5</sup>. Their task is mainly to collect and register grievances from the Munda in "their village" and contact the organization 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 organization 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 oversee engaging with the aggrieved person.

### UNDP Accountability Mechanism

In addition to the first and second tier grievance redress mechanisms, complainants have the option to access UNDP's Accountability Mechanism, with both compliance and grievance functions. The Social and Environmental Compliance Unit investigates allegations that

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<sup>5</sup> In 2021, the 3 members were selected by the villagers and endorsed by the IP Organization



UNDP's standards, screening procedure or other UNDP social and environmental commitments are not being implemented adequately, and that harm may result to people or the environment. The Social and Environmental Compliance Unit is housed in the Office of Audit and Investigations and managed by a Lead Compliance Officer. A compliance review is available to any community or individual with concerns about the impacts of a UNDP programme or project. The Social and Environmental Compliance Unit is mandated to independently and impartially investigate valid requests from locally impacted people, and to report its findings and recommendations publicly.

The UNDP's Stakeholder Response Mechanism offers locally affected people an opportunity to work with other stakeholders to resolve concerns, complaints and/or grievances about the social and environmental impacts of a UNDP project. Stakeholder Response Mechanism is intended to supplement the proactive stakeholder engagement that is required of UNDP and its Implementing Partners throughout the project cycle. Communities and individuals may request a Stakeholder Response Mechanism process when they have used standard channels for project management and quality assurance and are not satisfied with the response (in this case the first-tier grievance redress mechanism). When a valid Stakeholder Response Mechanism request is submitted, UNDP focal points at country, regional and headquarters levels will work with concerned stakeholders and Implementing Partners to address and resolve the concerns. See [www.undp.org/secu-srm](http://www.undp.org/secu-srm) for more details.

### **GCF's Independent Resource Mechanism**

The Independent Resource Mechanism (IRM) of the Green Climate Fund (GCF) addresses complaints by people who believe they are negatively affected by a project or program funded by GCF such as the GCA Project. See [www.irm/greenclimate.fund](http://www.irm/greenclimate.fund) for more information.

During the FPIC meetings the participants were informed about UNDP's and GCF's Accountability Mechanisms. The Munda communities expressed their preference to inform the local representatives of any grievances.

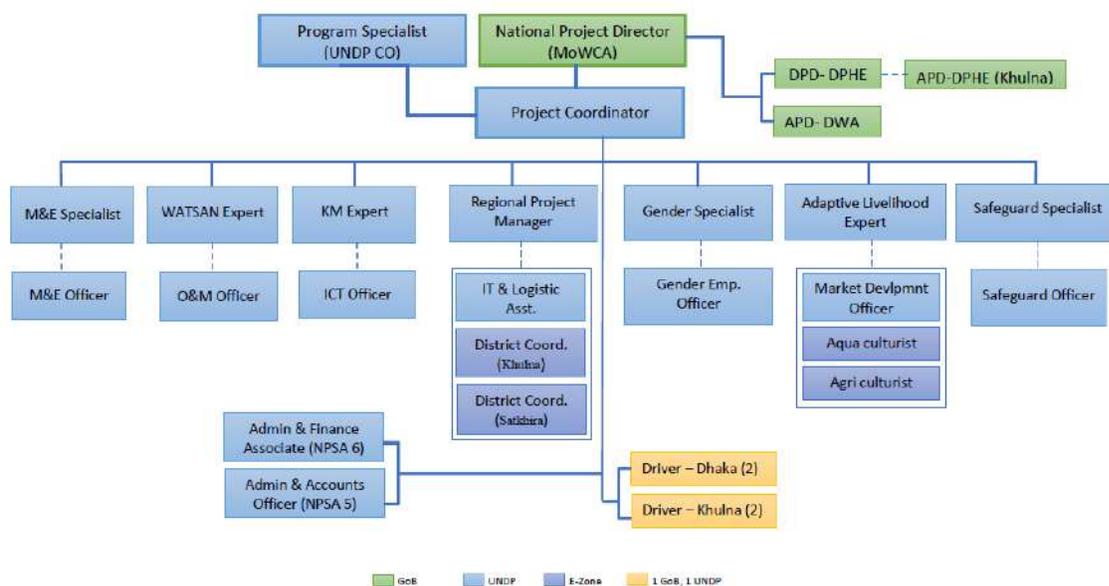
## 10. Institutional Arrangements

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 fulfill 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 organization 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 program 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 program 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 must 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 Program Officer holds the Project Assurance role on behalf of UNDP.



**Picture 5: Munda women that participated in a consultation meeting.**

As the implementing agency, **MoWCA is responsible for implementing the IPP**. MoWCA is responsible for revising or updating this document during work. UNDP and MoWCA are



accountable for providing specialist advice on environmental and social issues to the delivery organizations (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 organizations (e.g., contractors and NGOs) in charge of delivering each component throughout the project and ensure compliance with the IPP. During operations, the delivery organizations will be accountable for implementing all activities mentioned in this IPP and to facilitate the FPIC process. Personnel working on the projects have accountability for preventing or minimizing 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 is commensurate 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 125 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; in the wards with the Munda population, based on their traditional decision-making processes.	Two Munda are participating actively in all meetings related to the IPP and/or activities in the villages/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 villages/wards in which Munda live by the Munda to voice concerns and claims. FPIC for projects that overlap/impact their land, resources, claims etc.	No subproject/RWHS in the villages/wards is implemented without screening and either “no objection” or FPIC from the Munda	Quarterly	<ul style="list-style-type: none"> <li>Documentation for subprojects/RWHS in target villages/wards</li> <li>Satisfaction of Munda</li> </ul>
3. Invite each of the 125 Munda households to participate in at least one livelihood support subproject 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 125 households can access portable water (RWHS) based on FPIC in the wards with Munda population			
4. Technical service provider for Munda to implement IPP and enhance their capabilities in the wards with Munda population	To be defined in ToR	Annually	<ul style="list-style-type: none"> <li>Performance against ToR</li> <li>Satisfaction of Munda</li> </ul>
5. Indigenous Peoples’ expert to supervise IPP implementation in the entire project area	To be defined in ToR	Annually	<ul style="list-style-type: none"> <li>Satisfaction of Munda</li> </ul>

*Table 7: KPI of IPP actions*

The actions highlighted in green do not differ from the activities implemented by the project all over the target area, besides the need to facilitate the FPIC of the Munda villages/households. It seems however unlikely that beneficiary Munda households would not consent to livelihood



activities developed with them (see Annexes 3 & 4) and/or RWHS. 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 finalization 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 complete 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 SES 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.

The IPP service provider will disclose the latest developments and data during each community visit and at least every 6 months. He will visualize written reports for disclosure and disclose them latest in the context of the biannual disclosure meeting. To ensure a consistent messaging and regular updated, the IPP will draft and update at the end of every quarter a Question-and-Answer Document and submit it for review and comments to the PMU. The PMU shall provide comments within 2 weeks. If the PMU does not send comments etc., the IPP service provider may use the latest version and remind the PMU from time to time to review and clear the Q&A:

## 12. Budget and Financing

As outlined in this IPP (specifically chapter 5), 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 villages/wards to which the Munda are associated, based on their traditional decision-making processes. The PMU's safeguard team shall develop a strategy with the 125 Munda households before the end of 2023 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, based on their traditional decision-making processes.
2. Invite the Munda to screen all land earmarked for project activities (livelihood support activities and RWHSs) in the villages/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 organizing 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 finalization 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 oversees allocating funds to implement these activities, and the PMU's safeguard team will supervise the implementation and report progress.
4. Provide all 125 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' organization to facilitate the creation/reinforcement of women groups in all seven Munda villages. The service provider 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 organizational purposes, it seems preferable to task one group to conduct this support for all seven villages, this depends on the capabilities of the shortlisted organizations and NGOs and the preferences of the Munda communities. Two Indigenous Peoples' organizations are currently active in two working Upazilas where IPs are living, therefore priority should be given to that organizations. The contract should be awarded before the end of 2023 for three years.
6. The Safeguard Officer from PMU will closely monitor the implementation of this IPP with a focus on general compliance with UNDP's SES 6.

7. To ensure that the Munda have equal access to the project grievance mechanism, the existing village level management structure of each of the seven Munda settlements will be engaged to record and file a grievances, as they requested during initial FPIC consultations . The service provider mentioned above will then support the Munda in processing and following up on these grievances throughout the existing project-level GRM and/or UNDP’s and GCF’s accountability mechanisms.

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 125 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 (USD)	Annual costs	Number of years	Total (USD)	Remarks
1. Munda participation in all relevant planning, decision-making, etc. meetings, based on their traditional decision-making processes.	7	500	3'500	3	10'500	It is within the scope of current capacity of the project, will be implemented under Output 1.
2. Screening of all land earmarked for livelihood subprojects and community RWHS in and around the villages/wards to which the Munda are attached 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	It is within the scope of current capacity of the project, will be implemented under Output 1.
3 Invite each of the 125 Munda households to participate in at least one livelihood support subproject based on FPIC.	125	350	59'850	1	59'850	It is within the scope of current capacity of the project, will be implemented under Output 1.
4. All 125 households receive household-level RWHS	125	500	85'500	1	85'500	It is within the scope of current capacity of the project, will be implemented under Output 2.
5. Technical service provider for Munda to implement IPP and enhance capabilities	7	5'000	35'000	1	35'000	
6. Indigenous Peoples’ expert to evaluate the implementation of IPP			10'000	1	10'000	This is a budget allocated to SES implementation, already indicated in the project’s overall budget
7. Targeted access for Munda to GRM	7	500	3'500	1	3'500	
<b>Total</b>			<b>84'900</b>		<b>208,550</b>	

**Table 8: IPP Budget (in USD)**

### 13. Annexes

#### Annex 1: Initial engagements with Munda HHs in the context of baseline study (2020)

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 pm	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 9: 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 to 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 Businessman 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 Dhiresk Prosad Mahato, Mahato leader

Sl.	Date	Time	Event	Place	Description
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>					
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 Adibashi Munda Sangstha (SAMS)
10	24.12.20	10.30 am	KII	Office, Sunderban Adbashi Munda Sangstha (SAMS), Monsurer Garage.	Conducted KII with Krisonpodo Munda, Secretary, Sunderban Adbashi Munda Sangstha (SAMS)
11	24.12.20	4.30 pm	KII	Burigoalini (Munda para), Burigoalini	Conducted KII with Munda women

Table 10: List of KIIs Conducted in Koyra and Shyamnagar

### Workshop at Koyra Upazila, Khulna

To share and validate field observation and findings of the baseline survey, 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., Dhires Mahato- leader of Mahato and other participants from the Indigenous community were present. During the workshop, Mr Monjurul Ahsan presented his findings to the participants and incorporated their valuable comments. The participants validated the findings 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 Upazila, Satkhira

Another workshop was held at Shyamnagar on 20.01.21 at 11.00 am. The workshop venue was Sundarbans Adivasi Munda Sangstha (SAMS), Monsurer garage, Munshigonj, Shyamnagar. 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 received valuable feedback from participants.

Engagements conducted in the context of elaborating this IPP are documented in Annex 3 and 4.



## Annex 2: Baseline study

### 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 the availability of drinking water and agricultural practices. It is now evident that due to climate change effects, most marginalized communities including Indigenous peoples are severely victimized while women among them are most vulnerable. Again, Indigenous people's 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 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 (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>6</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 part of the deliverables of the consultancy regarding developing Indigenous People's Plan. The report contains information of the visited Munda villages in Koyra and Shyamnagar conducted during December'20. The field mission report

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<sup>6</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

contains the information of the visited Indigenous people's 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.

## 1. 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 project
Uttor Betkushi,	Boro bari	Munda	4	45	Not under coverage
	Sekh Sarderpara	Munda	3	21	Not under coverage
	Gazipara	Munda	7	31	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
Dakkin Betkushi	Angtihara	Munda	4	03	Not under coverage
	Jorshing	Munda	5	12	Not under coverage
	Bina pani	Munda	9	07	Not under coverage
				388	

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:

The below mentioned table shows details of the information regarding available Indigenous villages in Shyamnagar Upazila and their HH numbers in each village.

Name of the Union	Village	Ethnic identity	War d no.	Total HHs	Status of coverage by GCA Project
Gabura,	Parshemari	Munda	5	13	Under coverage
	Dumuria	Munda	7	05	Under coverage
	Gabura Jelekhali	Munda	2	01	Not under coverage
	Gabura	Munda	2	22	Not under coverage
BuriGoalini ,	Datina khali	Munda	4	32	Under coverage
	Burigualini (Munda)	Munda	4	11	Under coverage
	Burigoalini(Barak)	Munda, Bagdi, Rajbongshi	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	30	Under coverage

Name of the Union	Village	Ethnic identity	Ward no.	Total HHs	Status of coverage by GCA Project
	West Koikhali	Munda	3	10	Not under coverage
	Sapkhali	Munda	1	49	Not under coverage
		Total HHs		609	

Source: Sundarban Adibashi Munda Sangstha (SAMS), Shyamnagar

## 2. 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 consists field visit in Koyra 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 traveled 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 Bedkashi, Koyra. On the other hand, 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 Koyra upazilla are mentioned in the below table:

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

Sl.	Date	Time	Event	Place	Participants no.	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, Lhulna	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

Sl.	Date	Time	Event	Place	Partici pants no.	Description
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.

## 2.2 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, 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), Business man, social activist
3.	8.12.20	3.30 pm to 4.30 pm	KII	Gazipara, Uttor village, Bedkashi, Koyra, 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, Koyra, Khulna	Conducted KII with Dhires Mahato, Mahato leader
5.	9.12.20	4.15pm - 5.00 pm	KII	Gazipara, Uttor village, Bedkashi, Koyra, Khulna	Conducted KII with a crab farmer (Joydev Munda)

Sl.	Date	Time	Event	Place	Description
6.	9.12.20	5.00- 5:45 pm	KII	Gazipara, Uttor Bedkashi village, Koyra, 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.

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

- Impacts on climate change induced salinity on indigenous community and their livelihood:**
  - 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 laborers. 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 Bedkashi, 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 house 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 woman said while FGD in Gazi para, Uttor BBedkashi, 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 BBedkashi, 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 a 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 Bedkashi, Koyra)
  - Each of the household has 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 one cluster and 6 families live in separate cluster. Among these 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 a few of them have rain water harvesting systems. 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 Bedkashi, 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



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- and non-government organizations which is not adequate. For example, health workers visit 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 schools. 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, Koyra. 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 the 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 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 Bedkashi, 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 Parshid. 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* (coastal embankment) is not repaired, agricultural work could not be started. They used to put *Thopa* in the river<sup>7</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 Bedkashi).

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 Bedkashi, Koyra)

- About 30 years ago, in 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

<sup>7</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).

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 Bedkashi, 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 Bedkashi, Koyra)
  - Presently most of the women are involved with crab collection from the river and collecting shrimp fry<sup>8</sup>. Now a days, Bengali peoples are also involved in crab collection. Pressure on open water source is mounting as local people do not have any other alternative sources for living. (Source: FGD, Gazi para, Uttor Bedkashi, 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 catch 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 Bedkashi, Koyra)
  - If anybody wants to 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 catch 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 Bedkashi, 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 farm, 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

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<sup>8</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.

- 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 occupy 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 fish, some people are using poisons in the Sunderbon. Due to this poison use, all the fishes and other aquatic livelihood is destroying.
  - "There is a trend of early marriage for the Munda girls. As a result, there is a high death rate among the Munda girls due to birth complicacy and also high rate of pre and post-natal problems. 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 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 people and they could not fight and resist them always<sup>9</sup>. (Boro Bari, Munda para, Koyra)
- Munda people have 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 Bedkashi, Koyra)
    - There are two registered Indigenous organizations are working in Koyra.
      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 Sangstha (SAMS) is working in Shamnagar Upazilla with Munda community. This organization is registered with Social Welfare Department

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<sup>9</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 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)



as well as registered with NGO Affairs Bureau. The organization is working with Munda community keeping 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 corners 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).

#### **4. 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 firming, 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 a negative impact on ecology and the environment.

##### **Crab firming**

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

##### **Honey firm**

During *Chotiro- Boishak* and *Joistho* different flowers blooms in the Sunderban. Honey cultivation is possible in this period. People from outside come 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 Sunderbon. This is not possible to cultivate throughout the year in the Sunderbon area. Only three months 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 women 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 work. Rajhash can support them for supplementary income. One swan can be sold in the market with more than BDT. 1000. (Proposed by women 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 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)

## **5. 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 an educational system with their own language. In this regard, necessary support is needed to build academic curriculum on Indigenous languages,
- More dialogue and awareness campaigns are needed among the Bengali community to understand their special characteristics and develop respect among the Bengali community for the Indigenous people.

## **6. Conclusion**

The GCA project created the opportunity to work with Munda people which is a very positive sign. At the initial stage, the project is providing support for the potable water solutions, climate resilient livelihood opportunities and strengthening the institutional development of the Indigenous community. However, change must come from within and change must come from outside. In this regard, the Indigenous People's Plan will play a crucial role for the future development course of the Indigenous people. So, it is the prime responsibility and obligation of the UNDP to comply with 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 02: List of participants in the FGD

### FGD no.1

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

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

Contact No. Mr. Vobosindhu: 01934335341

### FGD no.2

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

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

Contact No. Sumitra Munda: 01952428496

### FGD no.3

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

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

11.	Kumila Munda	Housewife	Borobari, UttorBedkashi, Koyra
12	Buno Munda	Crab catch	Borobari, UttorBedkashi, Koyra

Contact No. Sumitra Munda: 01952428496

FGD no.4:

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

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

Contact: Dhires Prasad Mahato: 01928018828

FGD no.5:

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

Sl.	Name of the participants	Profession	Address
1.	Robindra Munda	Day Labour	Gazipara, Uttor Bedkashi, Koyra
2.	Joydev Munda	Crab Farmer	Gazipara, Uttor Bedkashi, Koyra
3.	Kartik Munda	Day Labour	Gazipara, Uttor Bedkashi, Koyra
4.	Bibek Munda	Day Labour, Crab catch	Gazipara, Uttor Bedkashi, Koyra
5.	Nirapod Munda	Day Labour, Crab catch	Gazipara, Uttor Bedkashi, Koyra
6.	Sumitra Munda	Women 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, Shymnagar
2.	Konika Munda	School teacher	Datina khali Munda para, Shymnagar
3.	Purnima Munda	Shrimp fry catch, Crab catch	Datina khali Munda para, Shymnagar
4.	Komola Munda	Shrimp fry catch, Crab catch	Datina khali Munda para, Shymnagar
5.	Biswasi Munda	Shrimp fry catch, Crab catch	Datina khali Munda para, Shymnagar
6.	Promila Munda	Shrimp fry catch, Crab catch	Datina khali Munda para, Shymnagar
7.	Batashi Munda	Shrimp fry catch, Crab catch	Datina khali Munda para, Shymnagar

Sl.	Name of the participants	Profession	Address
8.	Monika Munda	Shrimp fry catch, Crab catch	Datina khali Munda para, Shymnagar
9.	Ekadoshi Munda	Shrimp fry catch, Crab catch	Datina khali Munda para, Shymnagar
10.	Khonika Munda	Shrimp fry catch, Crab catch	Datina khali Munda para, Shymnagar
11.	Ekadoshi Munda	Shrimp fry catch, Crab catch	Datina khali Munda para, Shymnagar
12.	Prodip Munda	Shrimp firming, Tourist Boat operator	Datina khali Munda para, 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	Housewife	Kalinchi, Ramjannagar, Shymnagar
3.	Nomita Rani Munda	Shop owner, Crab catch	Kalinchi, Ramjannagar, Shymnagar
4.	Bithika Rani Munda	Housewife	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	Housewife	Kalinchi, Ramjannagar, Shymnagar
12.	Komola Munda	Shrimp fry catch, crab catch	Kalinchi, Ramjannagar, Shymnagar

Gopal Chandra Munda: 01926182999

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, Ramjannagar, Shymnagar
2.	Bappi Munda	Student, 4 <sup>th</sup> year, Political Science	Kalinchi, Ramjannagar, Shymnagar
3.	Babulal Munda	Agriculture	Kalinchi, Ramjannagar, Shymnagar
4.	Sreemoti Munda	Day labour	Kalinchi, Ramjannagar, Shymnagar
5.	Gopal Munda	Crab catch	Kalinchi, Ramjannagar, Shymnagar
6.	Vadri Munda	Day labour	Kalinchi, Ramjannagar, Shymnagar
7.	Soditto Munda	Crab catch, Shrimp fry catch	Kalinchi, Ramjannagar, Shymnagar
8.	Binod Rani Munda	Crab catch, Shrimp fry catch	Kalinchi, Ramjannagar, Shymnagar
9.	Archona Munda	Student, High School	Kalinchi, Ramjannagar, Shymnagar
10.	Provato Munda	Student, High School	Kalinchi, Ramjannagar, Shymnagar
11.	Sujon Munda	Day labour	Kalinchi, Ramjannagar, Shymnagar
12.	Subol Munda	Crab catch, Shrimp fry catch	Kalinchi, Ramjannagar, Shymnagar

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

Sl.	Name of the participants	Profession	Address
1.	Songjali Munda	Housewife, Day labour	Parshemari, Gabura, Shymnagar
2.	Nila Munda	Housewife, Day labour	Parshemari, Gabura, Shymnagar
3.	Bijule Munda	Housewife, Day labour	Parshemari, Gabura, Shymnagar
4.	Goyna Munda	Housewife, Day labour	Parshemari, Gabura, Shymnagar
5.	Vogoboti Munda	Housewife, Day labour	Parshemari, Gabura, Shymnagar
6.	Kalidashi Munda	Housewife, Day labour	Parshemari, Gabura, Shymnagar
7.	Kallayani Munda	Housewife, Day labour	Parshemari, Gabura, Shymnagar
8.	Nomoni Munda	Housewife, 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	Housewife, 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

Sl.	Name of the participants	Profession	Address
6.	Khonedranath 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
3.	Joyonto Munda	Student	Burigoalini Barak, Burigoalini, Shymnagar
4.	Manubala Munda	Handicrafts	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



## Annex 3: Validation of IPP with Munda communities

# Report on Consultation Meeting with Indigenous Peoples 2-3 November 2022

### Executive Summary

#### Introduction

The GCF UNDP Project “Enhancing the adaptive capacities of coastal communities, especially women, to cope with climate change-induced salinity” commissioned to develop Indigenous People’s Plan (IPP) to foster full respect to the Indigenous Peoples are living in the project working areas for their human rights (rights to self-determination, access to land, resources and territories, and practice of traditional livelihoods and cultures), to ensure those project activities that may affect them are designed with their full and effective participation. The IPP also promotes an increased control of the Munda over developments affecting them, including their lands, resources and territories, aligns the project activities involving them with their visions and self-identified development priorities, and provides them with just and equitable benefits and opportunities in a culturally appropriate manner, equal access to participation in project management and culturally appropriate access to the project grievance management system and/or UNDP’s and GCF’s Accountability Mechanisms.

This IPP focuses on the 101 wards covered under phase one and has been established in full 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. As part of finalization of the IPP two consultation meetings were organized for validation the activities are proposed in the IPP and to gather additional information to fulfill the gaps in the IPP.

#### Purpose of the Consultation Meeting

- To validate data and information are assembled in the draft IPP
- To obtain consent on the activities are proposed in the draft IPP, and
- To gather additional information to fulfill the gaps in the draft IPP

#### Methodology of Consultation Meeting

Two consultation meetings were organized, one at Shyamanagar Upazila and another one in Koyra Upazila. The members of Indigenous People’s organizations named Sundarban Adibashi Munda Sangstha (SAMS), based in Munshigonj union of Shyamanagar Upazila and the Adibasi Munda Unnayan Bohumukhi Somobay Samiti based in Uttarbedkashi of Koyra Upazila were invited in the meeting. All 25 general members and 7 executive members from each organization were invited in the consultation.

Upazila	Organization	Male	Female	Total
Shyamnagar	Sunderban Adbashi Munda Sangstha (SAMS)	14	9	23
Koyra	Adibasi Munda Unnayan Bohumukhi Somobay Samiti Limited	12	17	29

The venue and time for the meetings were selected, in consultation with the president/executive director of IP organizations, at their meeting room where they regularly meet and feel comfortable to speak out. Invitation of the participants made by the president/executive director two days earlier of the date of meeting and reminder call was made by the project RP-NGO.

The project safeguard team facilitated the sessions following a prescribed checklist and taken note of the discussions. The respective Ward Facilitator of the project who belongs to Munda community was engaged as co-facilitator who translated and/or elaborated the discussion where required.

The consultation was combined with both large group discussion and small group discussion. Initially, the consultation started with large group discussion with few general information (i.e. project overview, activities, implementation approach etc.) that was followed by small group discussion for understanding insights (i.e. activity specific risks and impacts, rights to self-determination, access to land, resources and territories, and practice of traditional livelihoods and cultures etc.).

### Summary of Findings

- There are 125 Munda HHs (94 HHs in Shyamnagar Upazila and 31 HHs in Koyra Upazila) in the GCA working area.
- Being the plainland indigenous community, over the three centuries they already have mixed with the Bengali community, particularly with the Hindu religious community. Their ethnic roots distinguish them from other groups. But, due to heavy integration with surrounding communities, they have almost lost the thread of their own heritage and are on the verge of becoming the forgotten people.
- Currently, around 60% of the Munda community are landless. Either they are on government khas land or on other people's property. The participants complained that most of the Khas lands which they are living are not officially allocated by DCR<sup>10</sup>, so they are living in a vulnerable condition with uncertainty.
- There are three Indigenous People's organizations (named Sunderban Adbashi Munda Sangstha (SAMS) for Shyamnagar Upazila, and Adibasi Munda Unnayan Bohumukhi Somobay Samiti Ltd and Nritattik Somobay Samiti Ltd for Koyra Upazila). The organizations obtained government registration and currently very active in protection of the rights and improve wellbeing of the IP.

<sup>10</sup> Local land office provide land as lease in the name of landless along with a Duplicate Carbon Receipt (DCR)

- They have management structure at each of the village that are composed by 3 members (Morol, Pash Morol and Nari Pash Morol<sup>11</sup>). In 2021, the village level management body was established by the villagers and endorsed by the IP organizations.

**Recommendations:** The village level management body should be the focal point for Grievance Redress Mechanism (GRM) and Free, Prior and Informed Consent (FPIC). They should have direct access to the PMU for filing their complaints and providing consent to the project.

## 1. Consultation Meeting, Shyamnagar Upazila, Satkhira

**Venue:** Meeting Room of SAMS, Munshigonj, Shyamnagar Upazila

**Date:** Nov 02, 2022 (2:00 pm- 5:00 pm)

### Demographic Information and Ethnicity

The Munda, an ethnic community originating in India, migrated to Bangladesh around 300 years ago and have been living here ever since. They are found in Khulna, Jessore and mainly near the Sundarbans in the Shyamnagar upazila, as well as Joypurhat. They Shyamnagar Upazila, they live surrounding the Sundarbans mangrove forest. Known for their great work in agriculture in the local fields, the unique Munda community has their own distinctive language, culture and customs. Their ethnic roots distinguish them from other groups. But, due to heavy integration with surrounding communities, they have almost lost the thread of their own heritage and are on the verge of becoming the forgotten people.

Distribution of Indigenous People HH Who are the Project Beneficiaries				
Name of Upazila	Name of Union	Ward No.	Indigenous Peoples	
			Village	Total HHs
Shyamnagar	Ramjannagar	9	Kalinci	30
	Atulia	4	Magurakuni	03
	Burigoalini	4	Burigoalini	11
		7	Datinakhali	32
	Gabura	5	Parshemari	13
		7	Dumuria	05
<b>Grand Total</b>		<b>6 wards</b>	<b>6 villages</b>	<b>94</b>

Table 11: Demographic Distribution of Indigenous People in Shyamnagar Upazila

<sup>11</sup> Morol is Bengali word means community leader who engage mostly for conflict management, Pash Morol means associate leader (male) and Nari Pash Morol means associate leader (female).

## Legal Rights to Land Ownership and Access to Land

According to the State Acquisition and Tenancy Act 1950 (97)<sup>12</sup>, the indigenous land property is protected, and the acquisition, purchase and transfer of their land is restricted to non-indigenous people. But over the years, the land of Munda community has been acquired by local elites using the loopholes in the law or by exploitation.

Historically, they were introduced to the Sunderban region as laborer for clearing forest and farm in those lands. Their leaders of the workers were called ‘Sardar’ and laborers were called ‘Kuli’. Ultimately, they started keeping those titles with their names which opened up the route to their exploitation. Since Sardar was a common title for Muslim and Hindu population, non-indigenous people and local elites used this loophole to acquire the Munda land. Currently, 60% of the Munda community living in Shyamnagar are landless. In Datinakhali Union, almost all the Munda people are either living on *Khas* land or on other people’s property. In the consultation meeting, they complained that most of the *Khas* lands which they are living on are not officially allocated by DCR, so they are living in a vulnerable condition with uncertainty.

## Access to Drinking Water

Drinking water crisis is a critical problem for the Munda community due to the increasing salinity. Several villages at Munshiganj, especially Ward 03, Jelekhali village has severe water crisis. GCA project is providing year-round access to drinking water solutions in the means of rainwater harvesting solutions at household level, institution based and community scale. The project is also providing drinking water solutions using pond-based ultrafiltration system. Although GCA project had a mandate to provide household-based drinking water solution to the indigenous household; the field investigation did not agree with that. Only 38% of the identified 94 Munda household received drinking water support from GCA project at Shyamnagar Upazila.

Name of Upazila	Name of Union	Ward No.	Indigenous Peoples		HHb RWHS	Reason, why the HHs did not receive HbRWHS
			Village	Total HHs		
Shyamnagar	Burigoalini	4	Burigoalini	11	0	Have alternative drinking water source
		7	Datinakhali	32	11	-
	Gabura	5	Parshemari	13	0	All HHs have RWHS from CARITAS
		7	Dumuria	05	4	-
	Ramjannagar	9	Kalinchi	30	21	1 HH have water tank
	Atulia	4	Magurakuni	03	0	In the NID card, they are identified as Hindu, so was eliminated from the beneficiary list.
<b>Grand Total</b>		<b>6 wards</b>	<b>6 villages</b>	<b>94</b>	<b>36</b>	

Table 12: HHs are received HHbRWHS from the project

<sup>12</sup> The State Acquisition and Tenancy Act, 1950 (East Bengal Act) (ACT NO. XXVIII OF 1951); <http://bdlaws.minlaw.gov.bd/act-241/section-7077.html>



In the consultation meeting, the Munda community also raised the concern about the storage capacity of provided tanks. The day labourers and field workers have higher drinking water need than the allocated 2 liters. Moreover, due to climate change, the dry season is longer now, the stored rainwater would deplete long before the monsoon arrives. There would be no water stored in the summertime when water is badly needed. The participants also reported that they quality of pond water also degrades in summertime as the water level drops and becomes unusable due to bad odor and higher turbidity.

The local community recommended RO plant as a better solution to provide year-round access to water. It would also provide job opportunities for the local unemployed Munda community for delivering water at household level.

### **Traditional Livelihood and Livelihood Choices**

Traditionally the Munda community are good farmers. They have migrated from India, cleared the forest and started farming in this region. They also catch fish, collect wood, honey and even catch shrimp from the Sundarbans.

In the consultation meeting, they informed us that agriculture is the main occupation of those who have their own land. The people who do not have own land work as laborer in the agriculture farms and fish farms. They prefer to grow rice as it not only provides them staples, but also supply them feed for cattle and solve fuel crisis. A good number of the Munda people are forest and natural resource dependent as they seasonally collect fish, honey, and crabs from the forest. They are also involved in other types of day labour: van pulling, running easy bike etc. Some of them seasonally migrate to other regions to work in brick fields. A small number of Mundas have adopted small businesses and entrepreneurship.

From the GCA implementing livelihood options they informed that homestead gardening best suits them following by aqua geoponic, hydroponic and crab farming, although for the latter ones they would need technical and capital support. They informed that sesame does not grow at Shyamnagar due to unfavorable environmental condition.

Alternative climate resilient livelihood options that they proposed were handicrafts, tailoring, small business: small groceries, tea stall, and mechanical and technical work (*i.e.* repairing of mobile phones, electronic equipment, motorcycle, van, easy bike).

Ecotourism is another interesting option that the participants proposed. Because of the fading heritage and culture of Munda community, Relief International's-UK (RI-UK) EU funded project called "Promotion of Local Culture in the Sundarbans Impact Zone in Bangladesh through Cultural Eco-tourism and Entrepreneurship" started working with the community that was living under the Kalinchi thana of Shyamnagar. Through the project, cottages have been built and the local community members have been trained as eco-guides, in hospitality and services, in finance and in security while their performances have been streamlined to include diversity. The sites - including the Karamura Mangrove village – pays homage to the uniqueness of the dying community and hopes to help them regain their identity through community eco-tourism initiatives, promoting the local culture and biodiversity of the Sundarbans.



## Gender Issues

Munda families are patriarch where the household heads usually are male members of the family. The land is inherited to male members to the following generation. Both male and female members take part in economic activities. Still, women face discrimination within the community and decision-making process. It is contrary to the popular concept that involving women to economic activities would promote their empowerment. For gender equality, it needs to work on the internal structure and community awareness. In the consultation meeting, the Munda women identified the following issues where they are discriminated:

- **Ownership to Resources:** The land and family resources are inherited to the male member of the following generation unless the household head specifies and hand over it to family member in advance.
- **Decision Making Process:** In general, the male members are the household head of the Munda family where they take critical decisions of the family.
- **Nutrition:** Women are also discriminated having nutritious food. Usually, the priority is given to the male members of the family for having nutritious food. Women also eat at last taking the remaining food they have.

The participants identified the use of alcohol as one of the major reasons of gender-based violence. Some male members are addicted to alcohol, do not work, create pressure, and take money from female members by force. Besides alcohol, land ownership and dispute is another major concern for gender-based violence. They also face sexual abuse and harassment within the family by the male members. Although the community leaders resolve community disputes, most of the time women do not disclose the family issues outside due to reservation.

## IP Organizations

Sundarban Adibasi Munda Sangstha (SAMS) was formed in 2003 focusing the welfare of Munda community to bring them into mainstream development. They received the approval from the Department of Social Welfare in 2008 and NGO Affairs Bureau in 2011. Currently they have been working in 4 Upazila of Satkhira District: Shyamnagar, Tala, Assasuni and Debhata; and Koyra Upazila of Khulna. They are working on reforming lives of indigenous, Dalit and marginalized poor, do not have own land, living a distressed life socially and financially.

## Cultural Heritage

Their culture is developed from their life experiences and connection with their historical roots. Their composed music tells the story how they cleared the forest and started agricultural activities in this region, their affection and love for their ancestors of Ranchi and their inspiration while facing the cruel world. Their music contains different tunes which they carried from Ranchi from the distance past.

All the historical memories of the Munda People, their songs and dances are continuing from generation after generation based on oral memory, oral description, storytelling, in their songs and dances performed in their different festivals and rituals. There is no initiative is available for documenting and conserving the Munda cultural heritage. There is a high chance that Munda



culture will be lost forever from the history and Munda people will lose their historical memory and cultural heritage.

### **Validation of Project Risks and Proposed Mitigation Measures**

The potential risks as identified, and mitigation measures as outlined in the document were discussed in the consultation meeting. The meeting participants were fully agreed with the risks and mitigation measures and recommended to incorporate an additional risk: as risk 5

*“The land they are inhabiting, particularly the government owned land is forcedly occupying by the influential land grabbers. The influential are preparing official record in their name utilizing their power and capacity. After completion the official record they are forcing the Indigenous People to leave the land and/or taking money from the Indigenous People as rent if they feel eviction is difficult.” (Gopal Chandra Munda, Secretary, SAMS)*

*As mitigation measures, they suggested to advocacy with the relevant government departments (i.e., Bangladesh Water Development Board, Department of Forest etc.) so that they could obtain the land record in their name.*

### **Validation of Proposed Plan**

The proposed plan that stated in the document was discussed in the consultation meeting and they agreed with the proposed plan. However, for activity 5 (Technical service provider for Munda to implement IPP and enhanced capabilities) they proposed to engage a Munda IP organization for implementation.

### **Capacity Support**

At Shayamnagar, Sunderban Adbashi Munda Sangstha (SAMS) is working for promoting livelihood opportunity for the vulnerable Munda families by providing loan support and raising awareness for the disaster management. They have a 25 members management committee who are better represented by the Munda villages. Along with this, they have structure at the village level that are composed by 3 members (Morol, Pash Morol and Nari Pash Morol<sup>13</sup>). In 2021, the 3 members were selected by the villagers and endorsed by the SAMS.

Considering their experience further supports can be extended for SAMS through building their capacity and resources for the promotion of livelihood and potable water solutions in the Munda villages. Again, necessary institutional and organizational management trainings can enhance capacity of SAMS for networking with MoWCA as well as other government and international organizations through to developing skills on using the web portal and sending information and knowledge from the indigenous community.

### **Engagement with Project GRM and FPIC Process**

In past Munda peoples are never consulted during planning and implementation of any projects. Specially women are never consulted for understanding their priority. They tried to raise their voice during the ward meetings of Union Parishads but hardly gained any positive results. After

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<sup>13</sup> Morol: Community Head,  
Pash Morol: Assistant Community Head and  
Nari Pash Morol: Female Assistant Community Head

Aila and Amphan, many NGO's came to them with supports without proper assessment of their important needs. Such practices are very common as those projects rarely considered Free, Prior and informed consent of the Munda people during the project design and implementation process.

In Shyamnagar, Munda people has many social grievances, but their grievances were rarely addressed as there were no mechanism to address. GCA project for the first time taken initiative to address the grievances regarding project related activities. In GCA project, the Grievance Redress Mechanism has been designed to be problem-solving mechanism with voluntary good-faith efforts. A complaints register will be established as part of the GCA project to record any concerns, complaints and/or grievances raised by the Indigenous community.

**Recommendation from the Consultation Meeting:** The Morol at village level should have direct access to the Safeguard Officer of PMU for lodging and redressal their complains.

## 2. Consultation Meeting, Koyra Upazila, Khulna

**Venue:** Meeting Room of Adibasi Munda Unnayan Bohumukhi Somobay Samiti Limited, Uttarbedkshi.

**Date:** Nov 03, 2022 (10:00 am-1:00 pm)

### Demographic Information and Ethnicity

The Munda community migrated to Bangladesh from India who used to speak Mundari Language. However, the Mundari language got mixed with other dialects and currently they speak in Sadri with other indigenous communities like Mahato. They do not have own alphabet to script, so, in Bangladesh they use Bangla alphabet for scripting. Due to their heavy integration with surrounding communities, most of them from current generation can communicate both in Sadri and Bangla; however, a few from the older generation are still not fluent in Bangla. The practice of Sadri language is even declining among the school going children under the dominant pressure of mainstream Bangla language.

Distribution of Indigenous People HH Who are the Project Beneficiaries				
Name of Upazila	Name of Union	Ward No.	Indigenous Peoples	
			Village	Total HHs
Koyra	Uttar Bedkashi	7	Gazipara	31
<b>Grand Total</b>		<b>1 ward</b>	<b>1 village</b>	<b>31</b>

Table 13: Demographic Distribution of Indigenous People in Koyra Upazila

### Legal Rights to Land Ownership and Access to Land

The Munda community in Koyra face the discrimination in protecting their land property as like Shyamnagar almost most of the people in GCA working area have their own land. 07 out of 31 households live on *Khas* land and do not have their own property.

It is found that Munda lands are grabbed by the vested quarters through forgery process. Some legal cases are filed in the lower court which are yet to be resolved. Few of them have lands for agriculture which are small in size and most of the households are involved with share cropping system. Their Lands are used for shrimp and fish cultivation. They are now almost landless as very little piece of land is available for their homestead.

### Access to Drinking Water

Drinking water crisis is a serious concern in Koyra Upazila due to increasing salt concentration in ground and surface water. In Koyra Upazila, the Munda community lives in 6 out of 9 unions. However, GCA project intervenes only at Gazi Para, Ward 07 of Uttar Bedkashi Union. There are 35 Munda household in GCA project area. Among them 6 households did not receive Household based Rainwater Harvesting Solution.

Like Shyamnagar Upazila, the Munda community in Koyra Upazila also expressed their skepticism about the 2000-liter tanks for the year-round access. They reported that the stored water would deplete in 2 months when they use it for cooking. Since the food cooked with rainwater stays well for a longer time, they use it frequently. The GCA project is mandated to provide year-round access to potable water and save the time of the women for carrying water to the household. If the women have to travel to collect cooking water, the mandate of saving their time for water collection is defeated.

Name of Upazila	Name of Union	Ward No.	Indigenous Peoples			
			Village	Total HHs	Beneficiary HHs	HbRWHS
Koyra	Uttar Bedkashi	7	Gazipara	31	22	22

### Traditional Livelihood and Livelihood Choices

In GCA working area of Koyra, most of the Munda people are engaged in farming activities, working as day labour in agricultural land or fish farms. The other activities they are engaged in are fishing, collecting fish and shrimp fries from rivers and canals, van pulling, day labor and working in brick fields. Both male and female are engaged in livelihood activities. Some of the Munda people are seasonally natural resource dependent. They collect honey, fish and crab from the mangrove forest. However, they reported that in recent years the income from forest has decreased due to ecosystem degradation and fishing using chemicals in the canal. In general, the access to the forest is restricted after cyclone Aila due to the mass devastation in the forest during cyclone. After cyclone Aila they need to collect seasonal pass from the forest department to get access to the forest.

In the consultation meeting, the Munda members reported that their preferred livelihoods were agriculture and fish farming related activities. From GCA offered livelihood activities they preferred homestead gardening and aquageoponic. However, they reported that there was no successful record of sesame farming at their location, so, was not interested in this livelihood activity.

Beyond the project intervention, they informed us that their preferred livelihood options are rice and wheat cultivation, cattle farming and handicrafts. Some of the marginal members of the



Munda community are even physically unable to take part in farming activities. They reported that if they receive support of having a battery-operated van or easy bike, would be helpful for them.

### Gender Issues

- Munda women informed us that they feel unsafe leaving their children at home to collect water as during monsoon when they are surrounded by water as they are worried that their children may be drowned.
- When male member of the family go to distant places for works leaving their wife at home women suffer most. Sometimes they pass their days without food. They feel insecure since they cannot access health facilities when they are sick.
- Women face discrimination in wages since males get higher wages than females.
- Munda girls get married at their early age which leads to premature birth, higher maternal mortality and birth complicacy with pre- and post-natal problems.
- Due to Covid-19, the situation has further worsened, since the Munda women could not find any work in the Bengali community.

### IP Organizations

There are 2 cooperative Organizations at Uttar Bedkashi addressing the issues of Munda community:

1. Adibasi Munda Unnayaa Bohumukhi Somobay Samiti Limited which was established in 2002.
2. Nritattik Somobay Somiti Ltd which was established around 2012-2013

The main activities of these organizations are increasing awareness of the rights of the Munda community, providing economic support, resolving land disputes.

### Cultural Heritage

The main festival of Munda community was Karam<sup>14</sup> Puja which is going extinct with time because of resource limitation and lack of practice. The other festivals they celebrate are: Dipabali Puja<sup>15</sup>, Goyal Puja<sup>16</sup>, Notun Puja, Bura Buria Puja<sup>17</sup> and Delia Puja. However, the number of these festivals are declining with time since they currently celebrate 5 of them which was 7 a few years ago.

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<sup>14</sup> Karam Puja: Worship of nature and natural forces

<sup>15</sup> Dipabali Puja (*also known as Diwali*): It is one of the main festivals of Hindu community and some indigenous community who migrated from India.

<sup>16</sup> Goyal Puja: Worship for cow for appreciating its contribution in agriculture and providing milk

<sup>17</sup> Bura Buria Puja: Worship of recalling the deceased parents and older people



## **Validation of Project Risks and Proposed Mitigation Measures**

The potential risks as identified, and mitigation measures as outlined in the document were discussed in the consultation meeting. The meeting participants agreed with the proposed risks and mitigation measures.

## **Validation of Proposed Plan**

The proposed plan that stated in the document was discussed in the consultation meeting and they expressed their agreement with the plan.

## **Capacity Support**

The two Indigenous People's organizations (i.e., Adibasi Munda Unnayaa Bohumukhi Somobay Samiti Ltd and Nritattik Somobay Samiti Ltd) undertook different awareness raising programs and livelihood improvement programs utilizing their own capacity and resources. They should have better knowledge on the regulatory frameworks, and they should be linked with the regulatory departments and local administration for protection of their lands and rights. They should be better linked and supported by the relevant development projects and private sectors for improvement of their livelihood.

## **Engagement with Project GRM and FPIC Process**

The GCA project initiated establishing Grievance Redress Mechanism (GRM) where community people have direct access to express their concern and complains about project activities. In past, they have bitter experiences of different development projects where they did not have any scope to complain. However, Munda people expressed their satisfaction about GCA project as it introduced GRM to them.

During discussion about GRM issues they suggested for making separate arrangements (i.e. keeping a complain box at the office of their IP organization or deploy the village leader as GRM focal point at village level who will have direct contact with the focal point of PMU) though they have opportunity to file their complains reaching to the existing arrangements such as reaching to the UP Secretary, Information Officer (Tothyo Apa), putting their complains at the complaint boxes are kept at NGOs field office, directly to PMU over phone.

Annex 1: Attendance Sheet of the Consultation Meeting



United Nations Development Programme - UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous People

Attendance Sheet

Venue: Training room of Sunderban Adibasi Munda Sangstha (SAMS) Name of Upazila: Shyamnagar District: Satkhira Date: 2/11/2022

SN.	Name	Position	Mobile Number / Email	Signature
1	সোমসানন্দ মুন্ডা	সভাপতি	০৩৭৪০৭২৬০৯	সোমসানন্দ মুন্ডা
2	নীলিমা মুন্ডা	সহ সভাপতি	০২৬২৭-৪৭৩৩২৩	নীলিমা
3	বৃষ্ণপদা মুন্ডা	নির্বাহী পরিচালক	০৩৯০৪-২৭৪২৭৯	Vishnapada
4	সুপ্রভা মুন্ডা	সহকারী (সহায়)	০৩৯০৫-৬৭০৯৭০	সুপ্রভা
5	নির্মলিকা মুন্ডা	সহায়	০৩৯৪৭-৬-৫০৪০৯	নির্মলিকা মুন্ডা
6	বেঙ্গলা রানী মুন্ডা	সহায়	০৩৯৫৬-৯৬৬৩২৭	বেঙ্গলা
7	তরুণতা রানী মুন্ডা	সহায়	০৩৭৩৩৬৫৩৩৬২	তরুণতা
8	মনজিলা মুন্ডা	সহায়	০৩৯৬৩-২২৩৬৫৬	মনজিলা
9	আনন্দিণি মুন্ডা	ক্রিয়াকর্মী	০৩৯০৬-৬৬৭৪২২	আনন্দিণি
10	বাসুদেব মুন্ডা	PIKERSEA - U.F SAMS	০৩৩৩২-৬২৬৬৬৬	বাসুদেব



United Nations Development Programme - UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous People  
**Attendance Sheet**

Venue:

Name of Upazila:

District:

Date:

SN.	Name	Position	Mobile Number / Email	Signature
11	শৌকাতলা রানী মুন্ডা	অধ্যক্ষ	০২৯২২-৬০৩৩০৩	শৌকাতলা
12	তারক মুন্ডা	অধ্যক্ষ	০২৯২৬৬৭৬৭০৯	তারক মুন্ডা
13	দেবু মুন্ডা	অধ্যক্ষ	০২৭৭০-৩৫৭৫৮৩	দেবু মুন্ডা
14	তারাশদ মুন্ডা	অধ্যক্ষ	০২৯২৫-৬৮৭৮৭	তারাশদ
15	তারাশদ মুন্ডা	ফিল্ডফ্যামিলিউইট	০২৭৬৫-৬৭৭৫৫৭ Sams.tarapada@gmail.com	তারাশদ
16	লক্ষ্মী রানী মুন্ডা	অধ্যক্ষ	০২৯০৫-২৫০৬২৬	লক্ষ্মী
17	স্বপ্নিতোষ মুন্ডা	অধ্যক্ষ	০২৭৬২৬৭২০৩	স্বপ্নিতোষ
18	ফারুক মুন্ডা	অধ্যক্ষ	০২৯২৭৫০২০৯৪	ফারুক
19	বাসুদেব মুন্ডা	অধ্যক্ষ	০১৭২০-৭৫৭২৭৭	বাসুদেব
20	কাকতল মুন্ডা	ইউনিয়ন অফিসার	০১৭১৪-৭৪০৫৫৭	কাকতল



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**Attendance Sheet**

Venue:

Name of Upazila:

District:

Date:

SN.	Name	Position	Mobile Number / Email	Signature
21	বনেন্দ্র কুমার মুন্ডা	সদস্য	01904-689990	
22	যাতিফরিন মুন্ডা	সদস্য	01920-276896	
23	আল্লী মুন্ডা	সদস্য	01723-163002	
24	শ্রীঃ জাহান্না আবেদীন	হাইমার্ক অফিসার	01711-983470	
25	কৈ এক ইফতেখার আলম	হাইমার্ক অফিসার	01711409335	
26				
27				
28				
29				
30				



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Attendance Sheet

আদিবাসী মুখা উন্নয়ন কর্মসূচী  
Venue: অন্নবাস সমিতি অফিস

Name of Upazila: ককরা

District: সুনামা

Date: ০৩/০৩/২০২২

SN.	Name	Position	Mobile Number / Email	Signature
1	শ্যাম সুলতান মুখা	সদস্য	০১৩২৪১৫৬১৪	
2	কামরুন্না মুখা	সদস্য	০১৩২২৩১০২৫৩	
3	মহিড়াস মুখা	UICA উপকারভোগী	০১৩২২০১৩৩৩৭	
4	মির্জা মুখা	সদস্য	০১৩১২৬৩৬৪১৫	
5	সারথী মুখা	UICA, উপকারভোগী	০১৩০৫৩৪০০৪২	
6	অমিতা সানী মুখা	UICA উপকারভোগী	০১৩০৩২৩৭৫৪৩	
7	মিনারাতী মুখা	UICA উপকারভোগী	০১৩০৪১০১৪৩০	
8	মাহিলা মুখা	UICA উপকারভোগী	০১৭৩৫২৫৩৯১৫	
9	ভারতী মুখা	UICA উপকারভোগী	০১৩০৫১৩০০৩০	
10	অনিয়া মুখা	UICA উপকারভোগী	০১৩০৫৭৫৩৭৫৫	



United Nations Development Programme - UNDP  
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Consultation Meeting with Indigenous People  
**Attendance Sheet**

Venue:

Name of Upazila:

District:

Date:

SN.	Name	Position	Mobile Number / Email	Signature
11	পানপতি মুখা	WCA উপায়ুক্ত	01947570092	পানপতি
12	অনন্নি মুখা	WCA উপায়ুক্ত	01995774431	অনন্নি
13	সৈয়দী মুখা	WCA উপায়ুক্ত	01971204885	সৈয়দী
14	অমলী মুখা	WCA উপায়ুক্ত	01909419128	অমলী
15	সবিতা মুখা	WCA উপায়ুক্ত	01928031371	সবিতা
16	শিখালা মুখা	WCA উপায়ুক্ত	01922318345	শিখালা
17	নিলামা মুখা	WCA উপায়ুক্ত	01922318345	নিলামা
18	সুলেখা মুখা	WCA উপায়ুক্ত	01916989748	সুলেখা
19	রতনজি মুখা	WCA উপায়ুক্ত	01935774431	রতনজি
20	সিমান মুখা	WCA উপায়ুক্ত	01908101830	সিমান



**United Nations Development Programme - UNDP**  
**Gender-responsive Coastal Adaptation (GCA)**  
 Consultation Meeting with Indigenous People  
**Attendance Sheet**

Venue:

Name of Upazila:

District:

Date:

SN.	Name	Position	Mobile Number / Email	Signature
21	ইন্দ্রদীপ মুখা	স্বাস্থ্য	০১৭৬১১০৬০৪০	ইন্দ্রদীপ মুখা
22	নিখিল মুখা	GCA উপজেলা প্রোগ্রাম পরিচালক	০১৭৩৫২৫১৭৩১	নিখিল মুখা
23	সমাজিক মুখা	GCA উপজেলা প্রোগ্রাম পরিচালক	০১৭৩৫৬৬৫৭৭১	সমাজিক মুখা
24	সিদ্ধান্তি রানী মুখা	GCA উপজেলা প্রোগ্রাম	০১৭৪২৬৬৭৩৪	সিদ্ধান্তি রানী
25	লক্ষী রানী মুখা	GCA উপজেলা প্রোগ্রাম	০১৭৫০৭৭৩৫৫৫	লক্ষী রানী
26	সুধা রানী	WF	০১৭৭৪৭১৪৬৪৫	Sudha Rani
27	স্বাস্থ্য পরিচালক	উপজেলা স্বাস্থ্য পরিচালক GCA - CARP	০১৭১৪-২২৫১২০	০১/১১/২০২২
28	সিদ্ধান্তি আহমেদ	সিনিয়র অফিসার GCA - ENRS	০১৭১০-১২১৫৩৪	সিদ্ধান্তি
29	সানী রানী মুখা	GCA উপজেলা প্রোগ্রাম		সানী
30	অনিলা মুখা	GCA উপজেলা প্রোগ্রাম	০১৭৭৫৭৭৬৫৩১	অনিলা



United Nations Development Programme - UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous People  
**Attendance Sheet**

Venue:

Name of Upazila:

District:

Date:

SN.	Name	Position	Mobile Number / Email	Signature
31	ফরমান মুখা	মহলয়	০১৭১৪৪২৫৪৭০	
32	অনজিতা মুখা	জালাল উদ্দিন ভোগারী পরিচালক	০১৭৪২৬২৭৪১৫	
33	শ্রী: জগদীশ্বর হালদার	সিইসিওসিও অফিসার	০১৭১১৭৪৩৪৭০	
34	কি এক ইমপ্লিমেন্টেশন স্পেশালিস্ট	সিইসিওসিও অফিসার	০১৭১১৪০৯৩৩৫	
35				
36				
37				
38				
39				
40				



## Annex 2: Photographs of the Consultation Meeting

### Consultation at Shyamnagar Upazila



Large Group Discussion: co-facilitating by Munda girl (she is our field staff assigned for the same community)



Small Group Discussions



Participants were attended



## Consultation at Koyra Upazila



Large Group Discussion: co-facilitating by Munda girl (she is our field staff assigned for the same community)



Large Group Discussion



## Annex 4: Engagements in the context of drafting the IPP

### Summary of FPIC Reports

In 7-8 December 2022, the safeguard team from PMU have conducted FPIC consultation meeting in each of 7 Munda villages (total 6 meetings, the participants from Magurakuni village were attended in the meeting of Burigoalini village) at the agreed time to the Munda community to seek the feedback from the Munda community. A checklist was used for facilitation of the discussion and a local translator from the respective Munda community (who is working as Ward Facilitator for the project) was engaged for better outcome from the discussion. The project asked 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. whether Munda households willingly accepted to pay the 3000 taka partnership fee in advance for household based rainwater harvesting facilities and the monthly fee to be determined by water management committee for community/institutions/pond-based ultra filtration system.
- e. the preferred future engagement process, including avenues of engagement,
- f. the method of how the Munda wants to take part in future decision-making processes (send one or more representatives to joint meetings, have separate meetings, etc.),
- g. the proposed targeted grievance mechanism, including changes needed and/or names of people to serve on the Munda village grievance management committee,
- h. views on the tasks of the IPP implementation support service provider and preferred provider and
- i. their opinion on the draft IPP and whether changes need to be done before they can supply their consent to the Draft IPP.

The Munda community informed that the project implementation activities were not affecting their life or cultural values negatively. Rather it had a positive impact on their life as they were having access to potable water, increased income due to alternate livelihood practices and having access to nutritious food and vegetables. Their traditional livelihood practices were rice cultivation, fishing in rivers and canals within forest areas, day-labouring and hunting from Sundarbans. Saltwater inundation is affecting soil and water quality and reducing livelihood options. The saltwater intrusion should be stopped for better yield of vegetable, fruits, rice, cattle feed and poultry rearing.

The main challenges for aquaculture and agriculture activities are the shortage of fresh water and scarcity of agriculture land. Munda community is Patriarch. However, traditionally male and female members of the family take the important decisions together after mutual discussion. Both male and females are engaged in economic activities. There is no restriction on women to work outside. However, the male members are more engaged in outside work and females are in household work.

The payment issues were discussed in November 2021 with the Munda community and their respective Morol and Pash Morol. They willingly accepted to pay the 3000 takas as a partnership fee in advance for household-based rainwater harvesting facilities and the monthly fee to be determined by the water management committee for community/institutions/pond-based ultra filtration system. During FPIC consultation, the Munda community confirmed their agreement and participation.

The important community decisions are taken together with Morol, Pash Morol with the community members. Most of the important community decisions are taken by male members. If there is any internal conflict, they want to inform the issue to the Morol. In case of gender harassment or abuse or any gender issues, they want to inform the Nari Pash Morol at first and then to the Morol. The Morol or Nari Pash Morol would complain to the respective officer of PMU directly.



## **Meeting - 1** **Stakeholder consultation / FPIC report**

**Location:** Village-Kalinchi, Ward No.-9, Union-Ramjannagar, Upazila-Shyamnagar, District-Satkhira

**Date:** December 7, 2022

**Hour:** 11:30 am-1:30 pm

**Duration:** 2 hours

**Venue:** Courtyard of Gopal Munda, Village-Kalinchi, Union-Ramjannagar, Upazila-Shyamnagar

*(Name, function, contact details)*

**Organizers of the meeting:** Orpona Munda, Ward Facilitator, Centre for Natural Resource Studies (CNRS, RP-NGO); Village- Kalinchi, Ward No.: 9, Union-Ramjannagar, Upazila-Shyamnagar, Satkhira, Cell no.: 01916 302983

**Speakers:** Swaran Chowhan, Project Manager, GCA Project, CNRS, Cell no.: 01713 488266

**Facilitation:** Md. Joynal Abedin, Safeguard Specialist, GCA Project, UNDP, Cell no.: 01711 983470

**Secretariat (notes):** Basudeb Kumar Das, Union Supervisor for Ramjannagar union, GCA Project, CNRS, Cell no.: 01718 449138

**Translator:** Orpona Munda, Ward Facilitator, GCA Project, CNRS [Village- Kalinchi, Ward No.: , Union-Ramjannagar, Upazila-Shyamnagar, Satkhira] Cell no.: 01916 302983

**Languages used for the meeting:** Bengali and Shadri (Munda language)

**When was the invitation sent:** December 5, 2022 between 2 - 3 pm

(optional) documentation handled and date when documentation was handled:

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**How were the participants selected:** All beneficiaries of GCA project who were living in this village were invited.

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### **Introduction**

Please follow guidelines below - even if the project was already explained.

- Presentation of external stakeholders (please allow questions from participants)
- Presentation of the project (please allow questions from participants)
- Presentation of the purpose of meeting (please allow questions from participants)
- Agreement on rules for the meeting (*ask the community - ex: participation is voluntary /*

*everyone is free to express their opinions / enable everyone to hear what people say by not talking / not interrupting those rules should come from the community)*

**Participants:** The meeting was participated by 27 members from GCA beneficiaries HHs, among them 26 were female and 1 was male who represented the Indigenous Peoples (Munda). All the participants were from Kalinchi village, Union-Ramjannagar, Upazila-Shyamnagar



## Content of discussions

Information given by speakers / Question addressed	Opinions expressed by the communities (even if multiple and contradictory)
<i>Project activities and subsequent risks</i>	<i>The main challenges for aquaculture and agriculture activities are the shortage of fresh water and scarcity of agriculture land.</i>
<i>Land rights and access to land</i>	<i>The Munda community originated from Ranchi of India. They were brought to the southwestern coastal region of Bangladesh for clearing forest and farming those lands. Except 06 families, rest of the community are living on Khas land. They do not have their own land. They pay a 50taka rent to the Bangladesh Water Development Board to live on the Khas (Govt. owned) land.</i>
<i>Livelihood practices and choices</i>	<i>Their traditional livelihood practices were rice cultivation, fishing in rivers and canals within forest areas, day-labouring and hunting from Sundarbans. Among the livelihood options of GCA project they preferred homestead gardening, aquageoponic and hydroponic. Beyond the project livelihood options they preferred: rice cultivation, vegetable gardening, and cattle and poultry rearing.</i>
<i>Gender issues</i>	<i>Munda community is Patriarch. However, traditionally male and female members of the family take the important decisions together after mutual discussion. Both male and females are engaged in economic activities. There is no restriction on women to work outside. However, the male members are more engaged in outside work and females are in household work. The important community decisions are taken together with Morol, Pash Morol with the community members. Most of the important community decisions are taken by male members. Women usually implement those decisions.</i>
<i>Decision making process</i>	<i>Most of the important decisions and verdicts come from the Morol<sup>18</sup>, Pash Morol<sup>19</sup> and Nari Pash Morol<sup>20</sup>. They usually resolve any conflict and important decisions. 3 months ago, SAMS developed a Panchayet System for 5 villages with the help of an NGO. It has positions like: Raja (king), Montri (Minister). Parshemari, Bur Goalini and Gabura consists of a Panchayet, on the other hand, Vetkhali, Kalinchi and Taranipur consists of the other Panchayet system.</i>
<i>Cultural heritage</i>	<i>The Munda community are differentiated in different tribes: i) Kouria, ii) Tirkia, iii) Ferkata, iv) Vutkoura, v) Rajpoot, vi) Kacchap/Kochua, vii) Tuti, viii) Haas-ora. Different tribes are engaged in different livelihood practices. The Munda community drink Haria (local rice wine) in different programs, and festivals. Although it contradicts with the customs of mainstream community, they have not faced any issue from them.</i>
<i>Rights of IP</i>	<i>The Munda community speaks in Sadri language. Currently their language is affected by Bangla and have been mixed with it. Since Sadri does not have any alphabet and does not have any written book and use in school, college at administrative work, the language is gradually becoming extinct. They cannot speak this language even with their neighbours. They can only speak this language among themselves. Since, their language is becoming extinct,</i>

<sup>18</sup> Community Head

<sup>19</sup> Assistant Community Head

<sup>20</sup> Female Assistant Community Head



	<i>so, as their culture, customs. Even their food habit has changed. Earlier they used to eat snails, rats, crab, pork etc. what they do not eat anymore. Their older generations were looked down upon by others due to their food habit. So, gradually they shifted from there.</i>
<i>Social and Environmental Sustainability</i>	<i>The Munda community informed that the implementation of GCA activities is not affecting their life or cultural values negatively. Rather it has positive impact as they are having access to potable water, increased income due to alternate livelihood practices and having access to nutritious food and vegetables. Saltwater inundation is affecting soil and water quality and reducing livelihood options. The saltwater intrusion should be stopped for better yield of vegetable, fruits, rice, cattle feed and poultry rearing.</i>
<i>Benefits of supported interventions – any discriminations?</i>	<i>HHbRWHS have decreased their suffering for potable water. In addition, it saves their time and effort for collecting water from distance as well as increased their social status and dignity. Since they have integrated with the mainstream communities they have access to work, invitation to the community events and stay together with other communities. The female beneficiaries of the project have not faced any problem in their families to take part in livelihood activities. Rather it helped to reduce the gender discrimination. When the beneficiaries go outside to take part in livelihood activities, they do not face any restriction. From GCA project the beneficiaries have received training, input support for livelihood activities, water solution and working in groups that helped them to develop their leadership skill.</i>
<i>Protection of land usage, religious values</i>	<i>Munda community used to follow their own religious customs and values. They used to organize : Kali Puja, Murgi Puja, Bura Buri Puja, Haria Puja, Mansa Puja, Pahari Puja, Mati Puja. However, their current religious customs have been integrated with Hindu religious customs.</i>
<i>Confidential issues</i>	<i>Because of heavy social integration with mainstream communities the WLG groups are formed with Bangali community. However, they feel if WLGs were formed with dedicated Munda community members it would help them for better success and future sustainability and they would be able to avoid internal discrimination within the group.</i>

### **How was the consent provided?**

The Morol (community head), Nari Pash Morol (female assistant community head) and all beneficiaries attended the meeting. They instantly provided their verbal consent and the Morol, on behalf of the community, would sign on the Bengali version of the meeting report as their written consent.

### **Grievance Redress Mechanism**

They want to inform grievances to the local representatives. If there is any internal conflict, they want to inform the issue to the Morol. In case of gender harassment or abuse or any gender issues, they want to inform the Nari Pash Morol at first and then to the Morol. The Morol or Nari Pash Morol would complain to the respective officer of PMU directly.

### **FPIC Process**

They would like to provide consent through their village level management committee (Morol, Pash Morol and Nari Pash Morol). The village level management committee will stay in touch with the project for their regular business on drinking water and livelihood activities but for dealing other issues (i.e. land rights, human rights etc.) they prefer to go through their CSO of Sundarbans Adibashi Munda Sangatha (SAMS).



### **Additional remarks**

Since, their culture is becoming extinct therefore they have formed their own cultural team who perform the Munda songs and dances during their any religious and social events. The cultural team has composed some songs that reflects their long history, from initial settlements to how they cleared forest and started agriculture, how they are losing their lands and rights etc.

### **PARTICIPANTS**



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1

United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

PARTICIPANTS / অংশগ্রহণকারীঃ

Date: 7/12/2022

#	Name/ নাম	Gender/ লিঙ্গ	Age/ বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
1	সুজাতা সুন্দা	F	২৬	গৃহিণী	কানিষ্ঠা	০২২৫৮২২৭৬৯৬	সুজাতা
2	সুনিমা সুন্দা	F	২৫	"	"	০২২০-৯৭২৬০২২	সুনিমা
3	শাহানা সুন্দা	F	২৯	দিনমজুরী	"	০১৩৬৪-৭৩২৩৪৪	শাহানা
4	নমিতা সুন্দা	F	৪০	গৃহিণী	"	০২২৩৬-২৩৩২৫২	নমিতা
5	অরুনা সুন্দা	F	৫৫	দিনমজুরী	"	০১৫০৩-৪৭২৩৬৫	অরুনা
6	বিনোদিনী সুন্দা	F	৩০	"	"	০১৭৪২-০৪৫০৩৬	বিনোদিনী
7	বিম্বিকা সুন্দা	F	২৫	"	"	০২২৩৪-২৭৪৫৬৭	বিম্বিকা
8	রুনা বান্না সুন্দা	F	৪৫	দিনমজুরী	"	০২৭৬২-৬৬৬৪৪৫	রুনা
9	অমিতা সুন্দা	F	২৫	গৃহিণী	"	০২২৫০-২২২৩৪	অমিতা
১০	বেদ্যা সুন্দা	F	৩২	"	"	০২২০৩-২৫২৬৪৭	বেদ্যা
11	সায়মা সুন্দা	F	২৫	"	"	০২২৩২২৪৪৬৭	সায়মা



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United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

Date: 7/12/2022

PARTICIPANTS / অংশগ্রহণকারীঃ

#	Name/ নাম	Gender/ লিঙ্গ	Age / বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
12	বনবাথী মুন্ডা	F	৫০	দিনমজুরী	কানিকী	০২৭৪০৭০৫৩৭৭	বনবাথী
13	নিরিশানা মুন্ডা	F	৬০	"	"	০২৯০৪৪০৪০৫৭	নিরিশা
14	বসিলা মুন্ডা	F	৪৪	দিনমজুর	"	০৬৪৬৭-২৬২৪২০	বসিলা
15	বসিলা মুন্ডা	F	৪৫	"	"	০২৯ ৫১৫৬-৩৬	বসিলা
16	কল্পনা মুন্ডা	F	৪০	দিনমজুরী	"		কল্পনা
17	বসিলা মুন্ডা	F	৫০	"	"	০২৯২৭-২৬২৬৬৯	বসিলা
18	বিনোদিনী মুন্ডা	F	৩২	"	"	০২৯০৪২৩৩৪৭৬	বিনোদিনী
19	কল্পনা মুন্ডা	F	৪০	"	"		কল্পনা
20	মুনমুন্ডা মুন্ডা	F	৪০	"	"		মুনমুন্ডা
21	হুন্দা মুন্ডা	F	২৯	গৃহিণী	"		হুন্দা
22	মর্ষি মুন্ডা	F	২২	"	"	০২৯৪৩-২৩৭২০৭	মর্ষি
23	অম্বাচ রানী মুন্ডা	F	৪৫	দিনমজুরী	"		অম্বাচা



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United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

Date: 7/12/2022

PARTICIPANTS / অংশগ্রহণকারীঃ

#	Name/নাম	Gender/লিঙ্গ	Age/বয়স	Title/Function - Organisation/পদবী/সংস্থা	Village/city/গ্রাম	Tel and/or email /মোবাইল নং	Signature /স্বাক্ষর
24	সুনিভা হুন্ডা	F	২২	শ্রমিক	কানিহা	০২৪৪ ৯ ৬৩৬০৪৬	সুনিভা
25	দিপালী রানী হুন্ডা	F	৪৫	দিনমজুর	"	০২২০০০৫২৪৮৩	দিপালী
26	রিম্মা হুন্ডা	F	২৫	"	"	০২৪০ ৬ ৬৭৪২৬৮	রিম্মা
27	বনজিত হুন্ডা	M	৬৫	"	"	০১৭৬২-২৩২৩২২	বনজিত হুন্ডা
28	বাসুদেব হুন্ডা দাস	M	৩৯	US. রক্ষাকর্মী	"	০১৭১৪৫৭১৩৪	Basudeb
29	শেখ মোস্তাফিজ হুন্ডা	M	৪২	US ছাত্রিকর্মী	"	০১৭১৫৯৫১৫৪০	Shekh
30	অর্পণা হুন্ডা	F	২৫	WF রক্ষাকর্মী	"	০১৭১৬৩০২৭৪৩	Arpana
31	সুব্রত কুমার কোন্দল	M	৫২	CNRS	Ghyamrao	০১৭১৩৫৪৪২৬৬	Subrat
32	শ্রীঃ বাহুবল খোন্দল	M	৫০	Safeguard Specialist UNDP	হুন্ডা	০১ ৭১ ৭৪ ৩ ৫ ৭ ০	Bahubal
33							
34							



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CLIMATE  
FUND



## Relevant Photographs





## Meeting - 2

### Stakeholder consultation / FPIC report

**Location:** Village-Burigoalini, Ward No.: 4, Union-Burigoalini, Upazila-Shyamnagar, District-Satkhira

**Date:** December 7, 2022

**Hour:** 3:00 pm- 5:30 pm

**Duration:** 2:30 hours

**Venue:** Munda Barack, Village-Burigoalini, Union-Burigoalini, Upazila-Shyamnagar, District-Satkhira

(Name, function, contact details)

**Organizers of the meeting:** Abinta Ikra, Ward Facilitator, Centre for Natural Resource Studies (CNRS, RP-NGO); Village- Kolbari, Ward No.: 4, Union-Burigoalini, Upazila-Shyamnagar, Satkhira, Cell no.: 01948 472324

**Speakers:** Shekh Mustak Mahmood, Union Supervisor, GCA Project, CNRS, Cell no.: 01715 951580

**Facilitation:** Md. Joynal Abedin, Safeguard Specialist, GCA Project, UNDP, Cell no.: 01711 983470

**Secretariat (notes):** Shekh Mustak Mahmood, Union Supervisor, GCA Project, CNRS, Cell no.: 01715 951580

**Translator:** Arpona Munda, Ward Facilitator, GCA Project, CNRS [Village- Kalinchi, Ward No.: 9, Union-Ramjannagar, Upazila-Shyamnagar, Satkhira], Cell no.: 01916 302983

**Languages used for the meeting:** Bengali and Shadri (Munda language)

**When was the invitation sent:** December 5, 2022 at 10 am

(optional) documentation handled and date when documentation was handled:

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**How were the participants selected:** All beneficiaries of GCA project are living in the village were invited

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### Introduction

Please follow guidelines below - even if the project was already explained.

- Presentation of external stakeholders (please allow questions from participants)
- Presentation of the project (please allow questions from participants)
- Presentation of the purpose of meeting (please allow questions from participants)

Agreement on rules for the meeting (*ask the community - ex: participation is voluntary / everyone is free to express their opinions / enable everyone to hear what people say by not talking / not interrupting... those rules should come from the community*)



**Participants:** There were 13 women participated in the meeting who were from local Munda community representing the Indigenous Peoples. Among 13 participants 10 were from Burigoalini village and 3 were from adjacent Magurakuni village.

### Content of discussions

Information given by speakers / Question addressed	Opinions expressed by the communities (even if multiple and contradictory)
<i>Activity and subsequent risks</i>	<i>Shortage of land suitable for agricultural activities. As the Women Livelihood Groups are composed with Indigenous and Non-indigenous beneficiaries there is a risk of equal participation of the indigenous beneficiaries in the decision-making process.</i>
<i>Land rights and access to land</i>	<i>Beneficiaries live in Khas land. They claimed that the land was allocated to their name more than 10 years ago, however they do not have any document. Around 300 years ago they were introduced to the Sunderban region as laborer for clearing forest and farming in those lands. The cleaned land they used for growing agricultural production. Since 1960s when the saline water intrusion started for shrimp farming they started losing their agricultural land to the non-indigenous influential/land grabbers.</i>
<i>Livelihood practices and choices</i>	<i>The local Munda people work in crab farms and shrimp farms as day labor. They used to practice agriculture but due to saline water intrusion for aquaculture and conversion of land from agriculture to aquaculture they lost their regular livelihood. Now the women clean algae from the crab and shrimp ponds occasionally as an alternative livelihood and collect crabs and shrimp fry from the periphery of the Sundarbans for the other time. Most of the men are engaged to go to the Sundarbans to collect crabs, fishes, honey and firewood for cooking. The GCA project activities do not have any conflict with their livelihood practices. They do not have available land for agriculture and aquaculture practices. If the saltwater intrusion is stopped, they may cultivate rice and practice poultry and cattle farming.</i>
<i>Gender issues</i>	<i>Munda families are patriarch. Women used to take permission from the male members before attending any meeting. They are criticized by husband and mother-in-law if they are late to return home. Both Munda men and women work outside. Munda women do not face any problem to move outside to participate in livelihood activities.</i>
<i>Decision making process</i>	<i>The local Munda community take decision together after discussing in the community. They oblige by the community decision that is taken in the meeting. Each village have a structured management system that is composed by 3 members (Morol, Pash Morol and Nari Pash Morol<sup>21</sup>). In 2021, the village level management body was established by the villagers and endorsed by the Upazila level IP organizations. Since then, the management body lead the local decision making process and mitigates conflicts if arise.</i>
<i>Cultural heritage</i>	<i>The religious customs of Munda community have transformed under the external pressure. They sacrificed their cultural practices and started following Hindu religious customs. But recently they decided to return back to their original customs. For example: they used to bury the dead bodies earlier but later they started cremating dead bodies following the Hindu communities. Recently, they returned to their custom to burials.</i>

<sup>21</sup> Morol is Bengali word means community leader who engage mostly for conflict management, Pash Morol means associate leader (male) and Nari Pash Morol means associate leader (female).



<i>Rights of Indigenous Peoples</i>	<i>Before 2009 they have limited access to education and social acceptance. They used to face discrimination. Earlier, if they used to touch any pitcher, no one would drink water from there; in schools, their children had to seat at back benches behind everyone. In 2005, a school was established in this village and created opportunities for their education. Now situation has improved, and they get their due respect when they visit any place. Previously they used the title 'Sarder' with their name. Now they use 'Munda' as their surname that helps them to retain their rights as IP. Besides Government, NGO's are working for their development. Now, they are equally adept in Bangla to communicate with other communities and accomplish regular activities.</i>
<i>Social &amp; Environmental Sustainability</i>	<i>If they are allowed to have their own livelihood group, they would continue the work beyond the project time.</i>
<i>Benefits of supported interventions – any discriminations?</i>	<i>Beneficiaries used to drink pond water before the installation of HbRWHS. They do not have any issue or conflict related to project intervention.</i>
<i>Protection of land rights, religious values, and local culture and custom</i>	<i>The project activities do not have any conflict with their religious values as long as it asks them to convert their religion. They do not have any issue to work in mixed community group. However, they prefer to have their own group.</i>
<i>Confidential issues</i>	<i>During the meeting the male facilitator and note taker were moved outside for while so that the participants could share the confidential issues, but nothing was raised.</i>

**How was the consent provided?**

The participants preferred to provide their consent through the village level management committee that was composed by three members (*Morol, Pash Morol and Nari Pash Morol*). Among the three members the Nari Pash Morol (female leader of the village) attended the meeting. The consent will be taken on paper, the Nari Pash Morol would sign on the Bengali version of the meeting report.

**Grievance Redress Mechanism (GRM)**

The existing GRM system would allow them to file any grievance to the secretary of their Union Parishad (Local Government Institution) or Tothyo Apa (Information Service Officer) who is based in union level.

In the meeting, they proposed to arrange a system so that they could inform their community leaders (*Morol, Pash Morol and Nari Pash Morol*) if they have any grievance who would inform directly to the PMU.

**FPIC Process**

They would like to provide consent on the activities or any change throughout the project implementation through their village level management committee. The village level management committee will be the focal point for any consultation and provide consent.

**Additional remarks**

1. They urged to extend support from the project to stop saltwater intrusion so that they might return to cultivate rice and practice cattle farming.
2. They expect support from the project so that they get the official land document in their name which they did not find in last 10 years.



## PARTICIPANTS



United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet



②

PARTICIPANTS / অংশগ্রহণকারীঃ

Date: 7/12/2022

#	Name/ নাম	Gender/ লিঙ্গ	Age/ বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
1	সুজিতা খুন্ডা	F	৩২	দিনমজুর	বুড়িগামালনী	০২০২৩৪০৫৬২৪	সুজিতা
2	কল্যাণী খুন্ডা	F	৫২	"	"		কামালী
3	কল্পনা খুন্ডা	F	৪৮	"	"		বী.মুগা
4	ঊষা খুন্ডা	F	৩২	"	"		ঊষা
5	কমলা খুন্ডা	F	২২	সূহিনী	"	০২০০৭৬৬৬০২৪	কমলা
6	পাচী খুন্ডা	F	৬৫	দিনমজুর	"		
7	সুন্দী খুন্ডা	F	৫৪	"	"		
8	আশালতা খুন্ডা	F	৫৫	"	"	০২০২৬৭৭৩০৭২	আশালতা
9	কৌশলী খুন্ডা	F	৪৫	"	"		কৌশলী
0	সবিতা খুন্ডা	F	২৬	সূহিনী	"	০২০৩৩৬৪২২৪৫	সবিতা
11	সুলতা রানী সরকার	F	৩৫	"	মাজুরাকানি		সুলতা



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United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

Date: 7/12/2022

PARTICIPANTS / অংশগ্রহণকারীঃ

#	Name/ নাম	Gender/ লিঙ্গ	Age / বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
12	অল্ফা রানী সর্দার	F	৩২	দিন মজুর	মাগুরা কান্দি		সর্দার
13	জুলতা রানী সর্দার	F	৩৫	"	"		জুলতা
14	জর্জান মুন্ডা	F	২৫	WF রচয়িতা	কালিগা	০১৭১৬-৩০২৭৪৩	জর্জান
15	শেখ মোসলিমুল হক	M	৪৫	US প্রকৌশল		০১৭১৫৯৫১৫৪০	শেখ
16	আমিনতা ইকরা	F	২৫	W.F	কালিগা	০১০৫৪-৫৭২৩২৫	আমিনতা ইকরা
17	ডাঃ জ্যোতির্ময় অম্বাশি	M	৫০	Safeguard Specialist UNDP	খুলনা	০১৭১১৭৪৩৫৭০	জ্যোতির্ময়
18							
19							
20							
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23							



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## Relevant Photographs





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## Meeting - 3

### Stakeholder consultation / FPIC report

**Location:** Village-Datinakhali, Ward No.: 7, Union-Burigoalini, Upazila-Shyamnagar, District-Satkhira

**Date:** December 8, 2022

**Hour:** 9:30 am-11:30 am

**Duration:** 2 hours

**Venue:** Mundapara Datinakhali Satellite School Ground, Village-Datinakhali, Union-Burigoalini, Upazila-Shyamnagar

(name, function, contact details)

**Organizers of the meeting:** Lipika Mondol, Ward Facilitator, Centre for Natural Resource Studies (CNRS, RP-NGO); Village- Kolbari, Ward No.:4, Union-Burigoalini, Upazila-Shyamnagar, Satkhira, Cell no.: 01407 693735

**Speakers:** Md. Abdur Razzak, Market and Capacity Building Facilitator, GCA Project, CNRS, Cell no.: 01939 114070

**Facilitation:** Md. Joynal Abedin, Safeguard Specialist, GCA Project, UNDP, Cell no.: 01711 983470

**Secretariat (notes):** Lipika Mondol, Ward Facilitator, GCA Project, CNRS, Cell no.: 01407 693735

**Translator:** Orpona Munda, Ward Facilitator, GCA Project, CNRS [Village- Kalinchi, Ward No.: , Union-Ramjannagar, Upazila-Shyamnagar, Satkhira] Cell no.: 01916 302983

**Languages used for the meeting:** Bengali and Shadri (Munda language)

**When was the invitation sent:** December 6, 2022 between 3-4 pm

(optional) documentation handled and date when documentation was handled:

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**How were the participants selected:** All beneficiaries of GCA project are living in the village were invited.

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### Introduction

Please follow guidelines below - even if the project was already explained.

Presentation of external stakeholders (please allow questions from participants)

Presentation of the project (please allow questions from participants)

Presentation of the purpose of meeting (please allow questions from participants)

Agreement on rules for the meeting (*ask the community - ex: participation is voluntary / everyone is free to express their opinions / enable everyone to hear what people say by not talking / not interrupting... those rules should come from the community*)

**Participants:** There were 26 participants from local Munda community representing the Indigenous Peoples of Datinakhali village of Burigoalini Union. All the participants were female and GCA project beneficiary.



## Content of discussions

Information given by speakers / Question addressed	Opinions expressed by the communities (even if multiple and contradictory)
<i>Project activity and subsequent risks</i>	<i>It is challenging to find land for agricultural and aquaculture activities. The Women Livelihood Groups (WLGs) are composed of Indigenous and Non-indigenous beneficiaries, among the 25 members group 8 members are from the Indigenous community. There is a risk of equal participation of the indigenous beneficiaries in the decision-making process. The Indigenous beneficiaries may be forced to work extra time in the group work for the livelihood activities.</i>
<i>Land rights and access to land</i>	<i>In Datinakhali village, almost all the Munda people are either living on Khas<sup>22</sup> land or on other people's property. They complained that most of the Khas lands where they were living were not officially allocated by DCR<sup>23</sup>, so they were living in a vulnerable condition with uncertainty. There were 33 families, among them 5 families have migrated to Satkhira district town and 28 families were presently staying in the village. None of them have any lands and were living beside the polder (embankment).</i>
<i>Livelihood practices and choices</i>	<i>Traditional livelihood practices:</i> <ul style="list-style-type: none"> <li><i>i. Fishing in the river and canal within and adjacent to forest area</i></li> <li><i>ii. Crab catching in the river and canal within and adjacent to forest area</i></li> <li><i>iii. Day laborers (mostly in shrimp farms). Males go to work outside in the brick fields, works as day labour for harvesting rice etc</i></li> <li><i>iv. Agriculture (rice cultivation)</i></li> </ul> <i>Initially there were 3 – 5 households of Munda community in this area who started farming activities after clearing forest. Presently 28 households reside in this village. The livelihood implementing activities of GCA project do not have conflict with indigenous cultural norms and values. They believe it would be beneficial for them. Their preferred livelihood choices are crab farming and aqua-geonics.</i>
<i>Gender issues</i>	<i>The female and male members of a family work together at the household level and outside, it is allowed by their social and cultural customs. If the wife wants to work outside for long time she takes permission from her husband or household head. There are 7 livelihood options that GCA project is implementing here. Munda women do not face any problem to participate in the meeting and livelihood activities.</i>
<i>Decision making process</i>	<i>The village or the community head (Morol/ Matobbar) takes important decisions about the community.</i>
<i>Rights of IP</i>	<i>4 – 5 households have migrated to Satkhira district town. Reasons for migration:</i> <ul style="list-style-type: none"> <li><i>i. Natural disasters</i></li> <li><i>ii. Shortage of land</i></li> <li><i>iii. Lack of agriculture land</i></li> <li><i>iv. Decrease in income and livelihood opportunities</i></li> </ul>

<sup>22</sup> Khas: government owned

<sup>23</sup> DCR: Duplicate Carbon Receipt, the Ministry of Land issue *Mutation Khatiyan* in the name of new owner and provide land to the landless.



	<p><i>Father Lougi<sup>24</sup> donated 8 decimals land to 5 of each vulnerable Munda households for living at Satkhira district town. .</i></p> <p><i>At Datinakhali the WLGs are consisted of 25 households; 08 of those are Munda Households. The President of that group is from Munda community: Konika Munda.</i></p> <p><i>Munda people face discrimination in having access to government services and social safety net benefits.</i></p>
<i>Social and Environmental Sustainability</i>	<p><i>The Munda community informed that the implementation activities were not affecting their life or cultural values negatively. Rather it had positive impact on their life as they were having access to potable water, increased income due to alternate livelihood practices and having access to nutritious food and vegetables.</i></p>
<i>Benefits of supported interventions – any discriminations?</i>	<p><i>Men and women work together outside in the field. The project interventions would not conflict with Indigenous people’s customs and values.</i></p> <p><i>It would be beneficial for them if the WLG trainings are delivered in local Sadri language.</i></p> <p><i>They are not facing any discrimination within the group.</i></p>
<i>Protection of land usage, religious values</i>	<p><i>The project activities do not have any conflict with their religious values as long as it asks them to convert their religion. They do not have any issue to work in mixed community group. However, they prefer to have their own group.</i></p>
<i>Confidential issues</i>	<p><i>They cannot implement homestead gardening properly as the Women Livelihood Group (WLG) could not lease required land due to unavailability of land and received their input support a bit late due to the procurement delay in the first implementation cycle. So, they are not having expected income.</i></p>

### **How was the consent provided?**

The provided consent in the consultation meeting that was participated by 26 HHs representatives among the total 28 HHs. They understood that their rights and values were respected in the project and project activities were beneficial for their land, resources and territories. Therefore, they provided consent to implement the project activities on potable water and livelihood in their village and agreed to join the project as beneficiaries.

The delay of arrangement of land lease and input support for homestead gardening are resolved before starting the second cycle. In addition, the project has deployed Upazila level Livelihood Officers to guide the Livelihood Groups to ensure the groups farm the right crop at the right time and supporting the implementing NGOs to ensure timely procurement and delivery of the inputs. With a condition that further the delay will not occur they provided consent.

They nominated the ‘Nari Pash Morol’ (Anondini Munda, chaired the meeting) to provide written consent by signature on the Bengali version of the meeting report.

### **Grievance Redress Mechanism**

The grievance reporting system about the project is available at Union Parisad, Upazila Women Affairs Officer’s office and RP NGO office at union and Upazila level. They prefer to inform the project related grievances through ‘Pash Morol’.

<sup>24</sup> Father Luigi Paggi, an Italian Xaverian missionary, a true friend of Munda community who was working for protection and wellbeing of Munda community of Shyamnagar over 20 years with his own capacity.



## **FPIC Process**

They would like to provide consent on the activities or any changes by their village level management body composed by three leaders (i.e. Morol, Pash Morol and Nari Pash Morol) throughout project implementation. They prefer such consultation meeting before providing the consent, and consent would be provided by signature of village level management body on the meeting report/resolution. They appointed Morol as focal point of their village to stay in touch with the project, provide consent and GRM. The Morol will consult with the president of SAMS if it requires.

## **Additional remarks**

Though they are well conversant with Bengali language but for better participation and interaction it would be good to facilitate any training program using Munda language.



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## PARTICIPANTS



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United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

PARTICIPANTS / অংশগ্রহণকারীঃ

Date: 8/12/2022

#	Name/ নাম	Gender/ লিঙ্গ	Age/ বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
1	সান্নাঙ্গানী সুন্দা	F	৩২	গৃহিণী	দাওলিয়া গ্রাম	০২৩ ০৬-৬৬৭৪৩৩	সান্নাঙ্গানী
2	আলো সুন্দা	F	৪০	দিনমজুরী	"	০২৩ ৩২-২৭৬২৫৪	আলো
3	দুঃখিনী সুন্দা	F	৩০	গৃহিণী	"	০২৩ ৮৭৫৫৯৬০	দুঃখিনী
4	প্রতিমা রানী সুন্দা	F	৩৫	"	"	০২৩ ৫৪৩০৩৭	প্রতিমা রানী
5	সীতা রানী সুন্দা	F	৪৫	দিনমজুরী	"	সীতা	সীতা
6	একাঙ্কী সুন্দা	F	২৬	গৃহিণী	"	০২৩ ৪০৬৬৪০৪৪	একাঙ্কী
7	বৃষ্ণিনী সুন্দা	F	৪৪	দিনমজুরী	"		বৃষ্ণিনী
8	একাঙ্কী সুন্দা	F	২৭	গৃহিণী	"	০২৩ ১০-৭৪২৪৫৫	একাঙ্কী
9	কুমিল্লা রানী সুন্দা	F	৩০	"	"	০২৩ ৬০-০৭৫৭৬০	কুমিল্লা
০	সুপ্রিয়া সুন্দা	F	২২	গৃহিণী	"	০২৩ ২২ ৬৬৬৬৬৬	সুপ্রিয়া
11	সুপ্রিয়া সুন্দা	F	২৪	"	"	০২৩ ২৬ ৫০৬০২৬	সুপ্রিয়া



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Consultation Meeting with Indigenous Peoples  
Attendance Sheet

PARTICIPANTS / অংশগ্রহণকারীঃ

Date:

#	Name/ নাম	Gender/ লিঙ্গ	Age/ বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
12	বনবিধি মুন্ডা	F	২৯	গৃহিণী	অজিতা প্রামাণী	০১৯৫৭২৪১৫৫২	বনবিধি
13	বিশ্বাসী মুন্ডা	F	৩২	)	"	০১৯ ৯৭২৬৩৩৩৫	বিশ্বাসী
14	বাজসী মুন্ডা	F	৫০	)	"	০১৯০৫৯৬৬৮২৪	বাজসী
15	প্রমিলা মুন্ডা	F	৪৫	দিনকরুণী	"		প্রমিলা
16	রুমনা মুন্ডা	F	২৬	)	"	০১৯৮০-৩৭৩৬৫৯	রুমনা
17	দিবালী রানী মুন্ডা	F	৩০	)	"		দিবালী
18	বাসন্তী মুন্ডা	F	৩৮	গৃহিণী	"	০১৪০৭ ৩৭০৩৭৫	বাসন্তী
19	নিবেদিতা মুন্ডা	F	২৪	)	"		নিবেদিতা
20	সার্বতা মুন্ডা	F	৩৫	দিনকরুণী	"		সার্বতা
21	সন্ধ্যা মুন্ডা	F	২৪	গৃহিণী	"	০১৭৭০৫৫৭৩০৩	সন্ধ্যা
22	আনোমতি মুন্ডা	F	২৮	)	"		আনোমতি
23	মান্না মুন্ডা	F	৩৫	দিনকরুণী	"	০১৮৯১৮২৬৪৯২	মান্না



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United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

PARTICIPANTS / অংশগ্রহণকারীঃ

Date:

#	Name/ নাম	Gender/ লিঙ্গ	Age/ বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
24	সোমস্বামী সুন্দা	F	৩২	দিনমুখুরী	হাতিশ্রামি	০২৬৯২-৬২৬৫৬৬৬	সোমস্বামী
25	কনিকা রানী সুন্দা	F	৩০		»	০২৯৪৬-৫৩৯০৬৬	কনিকা
26	অরু বানা সুন্দা	F	৫৬	দিনমুখুরী	»		অরু
27	অর্পনা সুন্দা	F	২৫	wf বসভানবঙ্গ	কালিকটা	০২৯২৬৩০২৪৬	অর্পনা
28	মিলিকা হামু	F	২৭	w.f বৃষ্টিলাদাশ্রমি	বরুমাড়ী	০১৪০৭-৬৭৩৭৩৫	মিলিকা
29	শ্রী: আকবর হাভুজ	M	৩৭	MCBF-CARU- GCA-Project	shyamnagar upatila	০১৭৩৭১১৫০৭০	শ্রী: আকবর
30	শ্রী: জাহান্না অপর্ণা	M	৫০	safeguard specialist UNDP	khulna	০১৭১১৭৪৩৫৭০	জাহান্না
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## Relevant Photographs





## Meeting – 4

### Stakeholder consultation / FPIC report

**Location:** Village-Parshemari, Ward No.: 5, Union-Gabura, Upazila-Shyamnagar, District-Satkhira

**Date:** December 8, 2022

**Hour:** 2:00 pm-3:30 pm

**Duration:** 1.5 hours

**Venue:** Courtyard of Aboni Munda, Village-Parshemari, Union-Gabura, Upazila-Shyamnagar

(Name, function, contact details)

**Organizers of the meeting:** Tumpa Munda, Ward Facilitator, Centre for Natural Resource Studies (CNRS, RP-NGO); Village- Parshemari, Ward No.:5, Union-Gabura, Upazila-Shyamnagar, Satkhira, Cell no.: 01744 166774

**Speakers:** Swaran Chowhan, Project Manager, GCA Project, CNRS, Cell no.: 01713 488266

**Facilitation:** Md. Joynal Abedin, Safeguard Specialist, GCA Project, UNDP, Cell no: 01711983470

**Secretariat (notes):** Anowara Akhter, Ward Facilitator, GCA Project, CNRS, Cell: 01912 870386

**Translator:** Tumpa Munda, Ward Facilitator, GCA Project, CNRS [Village- Parshemari, Ward No.:5, Union-Gabura, Upazila-Shyamnagar, Satkhira], Cell no.: 01744 166774

**Languages used for the meeting:** Bengali and Shadri (Munda language)

**When was the invitation sent:** December 5, 2022 at 4 pm

(optional) documentation handled and date when documentation was handled:

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How were the participants selected: All beneficiaries of GCA project are living in this village were invited

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### Introduction

Please follow guidelines below - even if the project was already explained.

- Presentation of external stakeholders (please allow questions from participants)
- Presentation of the project (please allow questions from participants)
- Presentation of the purpose of meeting (please allow questions from participants)

Agreement on rules for the meeting (*ask the community - ex: participation is voluntary / everyone is free to express their opinions / enable everyone to hear what people say by not talking / not interrupting... those rules should come from the community*)

**Participants:** 13 women from the local Munda community participated in the meeting representing the Indigenous Peoples. All the participants were GCA project beneficiaries and were from Parshemari village of Gabura union, Shyamnagar.



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## Content of discussions

Information given by speakers / Question addressed	Opinions expressed by the communities (even if multiple and contradictory)
Activity and subsequent risks	Shortage of land and irrigation water for farming activities.
Land rights and access to land	The Munda people of this village have their own land. The homestead and cultivable land they occupy are registered in their own name.
Livelihood practices and choices	<p>Their traditional livelihoods are: rice farming, fishing, crab catching from rivers and forest, day labour and vegetable farming. However, their traditional livelihood practices have changed after the saltwater intrusion for shrimp farming.</p> <p>From the GCA project, they are practicing 6 livelihood options: homestead gardening, hydroponic, aquageoponic, plant nursery, crab farming and crab nursery.</p> <p>Their preferred livelihood choices are: crab farming and aquaculture</p>
Gender issues	Usually, when women go outside they need to take permission from their husbands and return home before evening. There is no restriction on Munda women to work outside. Both male and female members work outside. The GCA beneficiaries did not face any problems working outside, or attending any group meetings.
Decision making process	Both wife and husband equally participate in the decision-making process for any important family decision. The community leader (Morol, assistant community leader-male (Pash Morol) and assistant community leader-female (Nari Pash Morol) resolve the social conflicts and take community level decisions but currently they do not have any community leader.
Cultural heritage	They used to eat snails, rats and pork which they can not do anymore because of social stigma. Now they eat crabs, Kuchia (Swamp eels) and turtles. They used to rear livestock at home but due to the shortage of food and fodder, they cannot rear cattle or poultry at home.
Rights of IP	The practice of Sadri language is decreasing with time because of social discrimination. People also look down upon the children when they speak Sadri in school. Moreover, there is no book written in Sadri because there is no alphabet in Sadri language. Since the books are written in Bangla, it is mandatory for them to learn Bangla.
Social and Environmental Sustainability	<p>If they are allowed to have their own livelihood group, they would continue the work beyond the project time.</p> <p>The regular meeting and training for their community groups should be done by using Sadri language to ensure the active participation of IP participants. Since Tumpa Munda (who belongs to Indigenous people) is working for the project as Ward Facilitator, so it is possible that she is receiving ToT and necessary orientation and delivering in Sadri language.</p>
Benefits of supported interventions – any discriminations?	According to the project mandate, the Munda community is expected to have household-based rainwater harvesting solutions. However, all the Munda households did not receive water solutions at home. They have to walk sometime 45 minutes to collect drinking water which is not convenient for them.
Protection of land usage, religious values	<p>Munda people worship 3 Gods: Lord Shiva, Surya Dev, and Ganges.</p> <p>They used to bury the dead bodies earlier but later they started cremating dead bodies following the Hindu communities. Recently, they returned to their custom of burials.</p> <p>They have weddings within their own community.</p>



	<i>They used to use Sadri language at their home but now the parents use the Bangla language with the children at home so that they can be fluent in their schools and adjacent Bangla community. They want to be back to their language, therefore they suggested establishing a separate school for them by deploying teachers from Indigenous Communities.</i>
Confidential issues	<i>Although all the Munda households in the GCA working areas should be included as beneficiaries, half of the Munda households have not been included. In addition, the WLG groups that are formed here are of mixed community. If WLGs were formed with dedicated Munda community members, it would help them for better success and future sustainability and they would be able to avoid internal discrimination within the group.</i>

**How was the consent provided?**

The participants would like to provide their consent through the village level management committee. The Nari Pash Morol (female leader of the village) would sign the Bengali version of the meeting report.

**Grievance Redress Mechanism**

The existing GRM system would allow them to file any grievance to the secretary of their Union Parishad (Local Government Institution) or Tothyo Apa (Information Service Officer) who is based in the union level.

In the meeting, the participants proposed to arrange a system so that they could inform their community leaders (*Morol, Pash Morol and Nari Pash Morol*) if they have any grievances who would inform directly to the PMU.

**FPIC Process**

They would like to provide consent on the activities or any change throughout the project implementation through their village level management committee. The village level management committee will be the focal point for any consultation and would provide consent.



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## PARTICIPANTS



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United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

PARTICIPANTS / অংশগ্রহণকারীঃ

Date: 8/12/2022

#	Name/ নাম	Gender/ লিঙ্গ	Age / বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
1	তুহমা মুন্ডা	F	24	WF	পাথুরিয়া	01744166774	Tuma
2	ভাদ্রী মুন্ডা-	F	35	দিনমুজুর	u	01407032685	ভাদ্রী
3	বিজলী মুন্ডা	F	35	দিনমুজুর	u	01407032645	বিজলী
4	নিলা মুন্ডা	F	42	গৃহিনী	u	01892122252	নিলা
5	ফুলবাসী মুন্ডা	F	19	গৃহিনী	u	01305957154	ফুলবাসী
6	সামিনা মুন্ডা	F	27	দিনমুজুর	u	01914168006	সামিনা
7	অভাগীনি মুন্ডা	F	35	দিনমুজুর	u	01305950430	অভাগীনি
8	সাকিনী মুন্ডা	F	45	দিনমুজুর	u	01905950429	সাকিনী
9	সক্যা মুন্ডা-	F	32	দিনমুজুর	u	01955875995	সক্যা
0	নিলা মুন্ডা	F	20	গৃহিনী	u	01389923836	নিলা
11	সায়না মুন্ডা	F	38	দিনমুজুর	u	01709712805	সায়না



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United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

PARTICIPANTS / অংশগ্রহণকারীঃ

Date:

#	Name/ নাম	Gender/ লিঙ্গ	Age / বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
12	ময়না মুন্ডা	F	48	দিনমুন্ডা	পায়েমিয়া	01972877252	ক/ ময়না
13	আলোমতি মুন্ডা	F	24	গৃহিণী	U	01905950432	আলোমতি
14	শ্রীমতী সুন্দরী সীতা	M	62	CNRS	Shyamraja	01713488266	Shilpi
15	মো: ডায়নাম আলোমতি	M	60	Safeguard Specialist UNDP	মুন্ডা	01711983470	Aladin
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## Relevant Photographs





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## Meeting – 5

### Stakeholder consultation / FPIC report

**Location:** Village-Dumuria, Ward No.:7, Union-Gabura, Upazila-Shyamnagar, District-Satkhira

**Date:** December 8, 2022

**Hour:** 4:00 pm -5:30 pm

**Duration:** 2 hours

**Venue:** Courtyard of Rukhmoni Munda, Village-Dumuria, Union-Gabura, Upazila-Shyamnagar

(Name, function, contact details)

**Organizers of the meeting:** Anowara Akhter, Ward Facilitator, Centre for Natural Resource Studies (CNRS, RP-NGO); Village- Dumuria, Ward No.:7, Union-Gabura, Upazila-Shyamnagar, Satkhira, Cell no.: 01912 870386

**Speakers:** Swaran Chowhan, Project Manager, GCA Project, CNRS, Cell no.: 01713 488266

**Facilitation:** Md. Joynal Abedin, Safeguard Specialist, GCA Project, UNDP, Cell no.: 01711 983470

**Secretariat (notes):** Anowara Akhter, Ward Facilitator, GCA Project, CNRS, Cell no.: 01912 870386

**Translator:** Tumpa Munda, Ward Facilitator, GCA Project, CNRS [Village- Kalinchi, Ward No.: 5, Union-Gabura, Upazila-Shyamnagar, Satkhira, Cell no.: 01744 166774

**Languages used for the meeting:** Bengali and Shadri (Munda language)

**When was the invitation sent:** December 5, 2022 between 3-4pm

(optional) documentation handled and date when documentation was handled:

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**How were the participants selected:** All beneficiaries of GCA project are living in this village were invited

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### Introduction

Please follow guidelines below - even if the project was already explained.

Presentation of external stakeholders (please allow questions from participants)

Presentation of the project (please allow questions from participants)

Presentation of the purpose of meeting (please allow questions from participants)

Agreement on rules for the meeting (*ask the community - ex: participation is voluntary / everyone is free to express their opinions / enable everyone to hear what people say by not talking / not interrupting... those rules should come from the community*)

**Participants:** There were 05 participants from the local Munda community who were the GCA project beneficiaries and represented the Indigenous Peoples of Dumuria village of Gabura Union.



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## Content of discussions

Information given by speakers / Question addressed	Opinions expressed by the communities (even if multiple and contradictory)
<i>Activity and subsequent risks</i>	<i>It is challenging to find land for agricultural and aquaculture activities.</i>
<i>Land rights and access to land</i>	<i>The Munda community was introduced in this region about 300 years ago as laborer for clearing forest and farming in those lands. Since 1960s when the saline water intrusion started for shrimp farming they started losing their agricultural land to the non-indigenous influential/land grabbers.</i>
<i>Livelihood practices and choices</i>	<i>From the GCA project they are practicing 6 livelihood choices: homestead gardening, hydroponic, aquageoponic, plant nursery, crab farming and crab nursery. Their preferred livelihood choices are: crab farming and aquaculture</i>
<i>Gender issues</i>	<i>The Munda community is Patriarch. Both male and female members work outside. They need to take permission of their male member to go outside. But they do not face any problem to participate in livelihood activities.</i>
<i>Decision making process</i>	<i>The community leader (Morol) and assistant community leader (Pash Morol) resolves the social disputes and community issues.</i>
<i>Cultural heritage</i>	<i>The Munda community celebrates 3-4 religious festivals in a year, around 10 years back it was almost 9-10 festivals. Among the 3-4 festivals Dipabali Puja (also known as Diwali) is one of the main festivals they celebrate jointly with the Hindu communities. It is said that a Munda child learns to dance as soon as s/he can walk and learns to sing as soon as s/he can talk. But their cultural heritage is declining due to the priority they consider to adjust to the Bangla communities.</i>
<i>Rights of IP</i>	<i>The practice of Sadri language is decreasing with time because of social discrimination. People also look down upon the children when they speak Sadri in school. Moreover, there is no book written in Sadri because there is no alphabet in Sadri language. Since the books are written in Bangla, it is mandatory for them to learn Bangla.</i>
<i>Social and Environmental Sustainability</i>	<i>The Munda community informed that the implementation activities are not affecting their life or cultural values negatively. Rather it has positive impact as they are having access to potable water, increased income due to alternate livelihood practices and having access to nutritious food and vegetables.</i>
<i>Benefits of supported interventions – any discriminations?</i>	<i>HbRWHS have decreased their suffering for potable water. In addition, it saves their time and effort for collecting water from distance as well as increased their social status and dignity.</i>
<i>Protection of land usage, religious values</i>	<i>The project activities do not have any conflict with their religious values as long as it asks them to convert to their religion. They do not have any issue to work in the mixed community group. However, they prefer to have their own group.</i>
<i>Confidential issues</i>	<i>If WLGs were formed with dedicated Munda community members, it would help them for better success and future sustainability, and they would be able to avoid internal discrimination within the group.</i>

## How was the consent provided?

The consent will be taken on paper, the Nari Pash Morol (female community leader) would sign on the Bengali version of the meeting report.



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## **Grievance Redress Mechanism**

The existing GRM system would allow them to file any grievance to the secretary of their Union Parishad (Local Government Institution) or Tothyo Apa (Information Service Officer) who is based in the union level.

In the meeting, they proposed to arrange a system so that they could inform their community leaders (*Morol, Pash Morol and Nari Pash Morol*) if they have any grievance who would inform directly to the PMU.

## **FPIC Process**

They would like to provide consent on the activities or any change throughout the project implementation through their village level management committee. The village level management committee will be the focal point for any consultation and provide consent.



PARTICIPANTS



5

United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

Date: 8/12/2022

PARTICIPANTS / অংশগ্রহণকারীঃ

#	Name/ নাম	Gender/ লিঙ্গ	Age / বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
24 1	কবিতা মুন্ডা	F	39	দিন সত্ত্বুর	ভুল্লুবিয়া	01409705275	কবিতা
28 2	কামলানি মুন্ডা	F	66	গৃহীনি	৷	01409705275	কামলানি
28 3	কামলানি মুন্ডা	F	50	গৃহীনি-	৷		কামলানি
27 4	সুমিত্রা মুন্ডা	F	36	দিন সত্ত্বুর	৷		সুমিত্রা
28 5	নমিতা মুন্ডা	F	26	৷	৷	01004570680	নমিতা
28 6	শ্রবন কুমার কীয়া	M	52	CNRS	Shyamnagar	01713488266	Shubh
30 7	ডাঃ বাসুদেব মল্লিক	M	৫০	Safeguard Specialist UNDP	ফুলবা	01711983470	2thedin
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## Meeting - 6 Stakeholder consultation / FPIC report

**Location:** Village-Gazipara, Ward No.- 07, Union-Uttar Bedkashi, Upazila-Koyra, District-Khulna

**Date:** December 7, 2022

**Hour:** 2:30 pm-5:30 pm

**Duration:** 2.5 hours

**Venue:** Adibashi Munda bohukumkhi somobay shomittee Ltd., Village-Gazipara, Union-Uttar Bedkashi, Upazila-Koyra, District-Khulna

(Name, function, contact details)

**Organizers of the meeting:** Showpna Bala, Ward Facilitator, Centre for Natural Resource Studies (CNRS, RP-NGO); Village- Gazipara, Ward No.: 07, Union-Uttar Bedkashi, Upazila-Koyra, District-Khulna, Cell no.: 01998718684

**Speakers:** Sorwar Hossain, Project Manager, GCA Project, CNRS, Cell no.: 01718375120

**Facilitation:** Lutfa Parvin, District Coordinator (Khulna), GCA Project, UNDP

**Secretariat (notes):** Gazi Guljar Hossain, Union Supervisor for Uttar Bedkashi union, GCA Project, CNRS

**Translator:** Showpna Bala, Ward Facilitator, GCA Project, CNRS [Village- Gazipara, Ward No.: 07, Union-Uttar Bedkashi, Upazila-Koyra, District-Khulna, Cell no.: 01998718684]

**Languages used for the meeting:** Bengali and Shadri (Munda language)

**When was the invitation sent?** December 5, 2022 at 2 pm

(optional) documentation handled and date when documentation was handled:

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**How were the participants selected?** All beneficiaries of GCA project were invited

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### Introduction

Please follow guidelines below - even if the project was already explained.

- Presentation of external stakeholders (please allow questions from participants)
- Presentation of the project (please allow questions from participants)
- Presentation of the purpose of meeting (please allow questions from participants)

Agreement on rules for the meeting (*ask the community - ex: participation is voluntary / everyone is free to express their opinions / enable everyone to hear what people say by not talking / not interrupting... those rules should come from the community*)

**Participants:** There were 22 participants in the meeting from local Munda community representing the Indigenous Peoples. All the participants were from Gazi Para village.



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## Content of discussions

Information given by speakers / Question addressed	Opinions expressed by the communities (even if multiple and contradictory)
Activity and subsequent risks	<p>The Munda beneficiaries HHs are discriminated in the WLGs. It is a mixed group composed of Munda and Muslim HHs. The Muslim members are dominating the group in decision-making and do force to the Munda members to do laborious jobs. Therefore, they preferred to have the input support and livelihood activities to be implemented individually rather than in group.</p> <p>The beneficiaries are more or less happy with the implementation of the proposed plan. However, they are concerned with the loss and damage due to natural disasters like river erosion, storm surge, and cyclones. In the plant nurseries, they prefer to grow coconut and wood apple seedlings as these are comparatively resistant to cyclone, tidal surges, salinity and other hazards.</p> <p>Besides training support, they would like to have exposure visits to any successful nursery to learn the technical know-how.</p>
Land rights and access to land	<p>The Munda community originated from Ranchi of India. They were brought to the southwestern coastal region of Bangladesh for clearing forests and farming those lands. Most of them live on the Khas (Govt. owned) land.</p>
Livelihood practices and choices	<p>Traditional livelihood practices: fishing, catching crab from rivers and forests, day labourer, agriculture, working in brick kilns and making handicrafts. They are practicing GCA project activities: Sesame, hydroponic, homestead gardening, and plant nursery.</p> <p>However, sesame was not successful due to high salinity. Aquaculture and crab farming would be suitable for them.</p> <p>They proposed livestock and poultry rearing, tailoring, handicraft and aquaculture as alternate livelihoods beyond the project intervention.</p>
Gender issues	<p>Munda families are patriarch. There is no major gender discrimination within the family. However, most of the major decisions are given by male members.</p>
Decision making process	<p>Most of the community disputes are resolved locally by community leaders. Women can speak in arbitration. However, their decisions are not accepted without the approval of the male HH head, for any family level decision event. They cannot take any decision without the approval of male community leader (morol), for any community level event. If there is any major dispute in the community, they forward the case to the Union Parishad.</p>
Cultural heritage	<p>The religious customs of Munda community have transformed under external pressure. They sacrificed their cultural practices and started following Hindu religious customs.</p>
Rights of IP	<p>The rights of IP are not threatened by project activities. Rather, their confidence has increased being a member of the Women Livelihood Groups. Now they have a platform to raise their voice.</p>
Social and Environmental Sustainability	<p>The WLGs are composed of 3 office bearers positions-president, vice-president and the cashier. They are taking care of the financial &amp; administrative tasks of the group. There is no major discrimination within the group, everyone gets the equal benefit. But if the group was solely composed of Munda members it would make the team more sustainable since their work pattern, planning, preparation for work is different than Muslims.</p>
Benefits of supported	<p>The project implementation activities are not adversely affecting the Munda community. The space that they left for the installation of</p>



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<i>interventions – any discriminations?</i>	<i>household-based rainwater harvesting system is ensuring their access to drinking water. The project activities are not affecting their regular livelihood activities, rather it provided them with new opportunities to work. The project activities also improved their social acceptance and dignity. They work together with other communities without social stigma and discrimination. Although there is no discrimination in sharing benefits among the group members, the beneficiaries of MoWCA are receiving better support and more money.</i>
<i>Protection of land usage, religious values</i>	<i>The project implementing activities are not affecting their land usage and religious values. They do not require any compensation.</i>
<i>Confidential issues</i>	<i>They proposed to form WLG only with the representatives from Munda community, then it would better run and ensure sustainability.</i>

### **How was the consent provided?**

The participants instantly provided their verbal consent and the Morol (the community leader) would sign on the Bengali version of the meeting report on behalf of the community, as their written consent.

### **Grievance Redress Mechanism**

No one is adequately aware of the GRM process. Some of them know about the complaint box reserved in the Union Parishad Office.

What would be the preferred way for them to channel grievances?

One of their local representatives would channel the grievances to the appropriate place. They selected Shefali Munda, Assistant Secretary of WLG.

### **FPIC Process**

They cannot give any decision right away. They need to discuss with the other members of their group to give a decision. They need time to discuss the issue among the community members.

How they provide consent or withhold consent if anyone wants to withhold his/her consent.

They would discuss with that member about the issues and would try to resolve them. Then the 3-member committee would discuss it among themselves and would inform the Ward Facilitator / Union Supervisor.



PARTICIPANTS



United Nations Development Programme – UNDP  
Gender-responsive Coastal Adaptation (GCA)  
Consultation Meeting with Indigenous Peoples  
Attendance Sheet

PARTICIPANTS / অংশগ্রহণকারীঃ

Date: ৭.১২.২০২২

#	Name/ নাম	Gender/ লিঙ্গ	Age / বয়স	Title /Function - Organisation/ পদবী / সংস্থা	Village/city / গ্রাম	Tel and/or email / মোবাইল নং	Signature / স্বাক্ষর
1	শিখলী মুন্ডা	নারী	২৬	দিলমুজুর	কাপ্তাইপাড়া	০১৭৭৩-৭৭৭২০২	শিখলী
2	আনিমা মুন্ডা	৥	৩৪	৥	৥	০১৭১২৬৩৬৪১৭	আনিমা
3	মিনতি মুন্ডা	৥	২২	গ্রহিণী	৥	০১৭২৩৪৫৬৩৬৭	মিনতি
4	সাব্বী মুন্ডা	৥	৩৫	দিলমুজুর	৥	০১৭৫৭০৩৫১৬২	সাব্বী
5	সুসমতা মুন্ডা	৥	৪০	৥	৥	০১৭১৬৫৩৬০৭৬	সুসমতা
6	মিনা মুন্ডা	৥	৩৬	৥	৥	০১৭০৪১০১৪৩০	মিনা
7	দেবতা মুন্ডা	৥	৬০	গ্রহিণী	৥	০১৭০৩২৭৭৫৫০	দেবতা
8	বনবাসী মুন্ডা	৥	৪০	দিলমুজুর	৥	০১৭২২০১৭৩৩৭	বনবাসী
9	বেশমতি মুন্ডা	৥	৪৪	৥	৥	০১৭৭৫৮৭১৩০৬	বেশমতি
০	লালী মুন্ডা	৥	৩৬	৥	৥	০১৭৫০৭৭৩৫৭৫	লালী
11	প্রমি মুন্ডা	৥	৪৫	৥	৥	০১৭৭৭৭০৩১৭৭	প্রমি



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12	সুবিতি রানী মুড়া	নারী	৪৬	দিনজুবুর	গাঙ্গীপাড়া	০১৭৭৫৭৭৭৭৩১	সুবিতি
13	জ্যোতী মুড়া		২৪			০১৭০৭৭৭৭৭১২৪	জ্যোতী
14	অনিলা মুড়া		৩৬			০১৭০৫১৩২৬০৫	অনিলা
15	শুকনন্দী মুড়া		৪৫			০১৭৭৫১২৫৭৬৫	শুকনন্দী
16	রানী রানী মুড়া		৪৬			০১৭০৪৭৫১৬৫০	রানী
17	ভারতী মুড়া		৪৫			০১৭০৫১৩০০৩০	ভারতী
18	অলসি মুড়া		৪৪			০১৭৩৫২৬১৫৭২	অলসি
19	সান্নাথি মুড়া		২৭			০১৭৫৭৫৭০০৭২	সান্নাথি
20	জলানা মুড়া		২৬	শ্রীশ্রী		০১৭৬১১০৬০৪০	জলানা
21	বসিতি রানী মুড়া		৩৭	দিনজুবুর		০১৭৫৭২৬৫০২৫	বসিতি
22	বিলিমা রানী মুড়া		২৫			০১৭৭১২০৫৪৪৫	বিলিমা
23	সুপা রানী		২২	WF. CNRS		০১৭৩৪৭১৪৬৪৫	Suopna



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24	ডাক্তার গুলজার হোসেন	পুরুষ	৩৪	U.S. CNRS koyra	koyra	০১৭১৫-৯৯ ৪৪৬৩	
25	বিমানজ আলমোদ	M	৩২	MADO, CNRS	koyra	০১৭১০-১২ ১৫৩৭	
26	পুষ্পা চারভীন	নারী	৬৩	District Coordinator (Khulna)	khulna	০১৭১৭ ১০৬৩৪৩	
27							
28							
29							
30							

## Relevant Photographs



Consent Form (practiced in 2021)

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

**Form for Free Prior Informed Consent (FPIC)**

Government of Bangladesh (GoB) with support from the Green Climate Fund (GCF) and United Nations Development Programme (UNDP) has launched a project titled – “Enhancing Adaptive Capacities of Especially Women to Cope with Climate Change Induced Salinity, popularly known as Gender-responsive Coastal Adaptation (GCA) project. The Ministry of Woman and Children’s Affairs (MoWCA) has led this Project, with technical support on the livelihood component by Department of Women Affairs (DWA) and safe water provision interventions from the Department of Public Health and Engineering (DPHE). This is six years long (2019-2024) project which will empower target communities, especially women to plan, implement, and manage resilient livelihoods and drinking water solutions.

You have been selected as a beneficiary of this project for ..... livelihood and/or ..... water intervention. Please read the following information about the intervention (if the beneficiary cannot read, the project staff will verbally brief her/him about the activity). Please ask the project staff if you have any question or concern. If you would like to participate in this project as a beneficiary, please sign/thumb print this document below

**1. Support that you will receive** (please put ‘v’ marks where applicable)

- Skills training, input and cash support for a selected number of fisheries and agriculture-based climate- resilient livelihoods and to promote market linkages for these livelihood options; and/or
- Drinking water solutions through Rainwater Harvesting System (RWHS) at the institutional, community and household levels and pond-based solution with Pond Ultrafiltration System at the community level. You need to fulfill some preconditions to receive the support for water solutions:
  - If you are selected as a beneficiary for Household based Rainwater Harvesting System, you would need to give us permission to use your household yard for the installation of the Rainwater Harvesting Plant and pay us a partnership fee of 3000 taka in advance.
  - If you are selected as a water beneficiary of any solutions, you would have to pay a monthly fee as determined by the Water Management Committee for installation, and O&M of the system.

**2. Your role and responsibilities**

- Involve in the planning and decision-making process as well as implementing the decision taken by your WLG/ WUG;
- Implement your designated assigned by your water user group to manage and maintain the water installations of the project;
- Implement the technical support that are provided by DWA, DPHE, project experts and other organizations from this project;
- Be accountable to your respective group, local government/administration and project authority
- Others (the project worker would write it down after having a discussion with you)
  - i)..... ii) .....
  - iii).....

**3. Restrictions** (strictly prohibited)

- Activities that leads to loss of biodiversity, threatened species, critical habitat, natural waterbodies, protected areas, natural ecosystem and ecology;
- Use of pesticides and chemical fertilizer for agricultural livelihood activities;
- Discharging wastewater/ effluent to the natural flow;
- Collecting crablet from the natural stocks/forest areas;
- Destruction of archaeological, religious and cultural heritage; and
- Any activities that may influence to decline water quality standard and public health

Besides, you are not allowed the water component related materials (e.g. water tanks, tins, bamboo, bricks, etc.) and livelihood related equipment (e.g. seeds, organic manure, irrigation machines, etc.) provided from this project to sell, transfer, gift to others or use for any other purpose.

**4. Confidentiality**

Your privacy and personal information that you provided in this project is protected and without your prior consent that will not be disclosed to anyone. However, we may present your case and success stories in our publication, article and communication materials. If you agree, please check the box.

I agree

**5. Contact Information**

If you have questions or concern at any time about this project, you may contact the project staff of your area at the following address:

Project Manager of Respective RP NGO

Office Address:

Cell Number:

**6. Consent**

I understood the provided information and have had the opportunity to ask questions. I agree to participate in this project as a beneficiary without any reservation.

.....

.....  
**Name of the Beneficiary**

**Date**

.....

**Signature/thump print**

**ID of the Beneficiary:** .....

**HH number of the Beneficiary:** .....

## Annex 5: Signed FPIC Consultation Reports



**Project Management Unit (PMU)**

Level 4, Unit 401, SEL Rose-N-Dale  
116, Kazi Nazrul Islam Avenue  
Dhaka-1000, Bangladesh

**Regional Office**

Level 3, Parijat, House 31  
Road 6, Sonadanga R/A (1st Phase)  
Khulna- 9000, Bangladesh

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

