

**INDIGENOUS PEOPLES PLANNING
FRAMEWORK (IPPF)**

FOR

**MANIPUR URBAN ROAD, DRAINAGE AND
ASSET MANAGEMENT IMPROVEMENT
PROJECT
(MURDAMIP)**

December 2023

ABBREVIATIONS

AIIB	-	Asian Infrastructure Investment Bank
BPL	-	Below Poverty Line
GOI	-	Government of India
GOM	-	Government of Manipur
GRC	-	Grievance Redress Committee
GRM	-	Grievance Redress Mechanism
IP	-	Indigenous People
IPP		Indigenous People's Plan
IPPF		Indigenous Peoples' Policy Framework
PIU	-	Project implementation unit
PMC	-	Project management consultants
PMU	-	Project management unit
NGO	-	Non-government organization

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Executive Summary

A. Introduction

Imphal is the capital city of Manipur State of Indian Union. It is centrally located (exactly at northern half) at Imphal Plain or Imphal Valley. Imphal being the capital of Manipur is the centre of administration, political and cultural activities, innovation works etc. and attracts people from rural and urban (other than Imphal city) areas of plain and hill areas. Therefore, population of Imphal is increasing very fast. People try to settle outside the municipality areas but within the Greater Imphal areas. The road connectivity within Imphal city and with its surroundings (Greater Imphal area) is not very good.

B. Objective of the project

Manipur urban road drainage asset management improvement project (MURDAMIP) envisaged primary objective of the project is to improve the strength, riding quality and lifespan of the existing roads within Greater Imphal area and the roads in the heart of Imphal City with facility of underground utility lines, drainage system and proper lighting to enhance serviceability, minimize delays and improve road safety. This shall increase the capacity of the roads, minimize downtime and inconvenience to public due to relocation of laying of utility services thus enhancing ease of living. This shall promote better connectivity.

Another prime objective is to initiate replacement of roads in selected 547.281 km of roads in Imphal city to bring about planned development in greater Imphal area which have been in deplorable condition due to lack of funding and poor technical inputs in the constructed roads. Once the Rigid pavement project is completed, the recurring cost for maintenance of the roads will be almost minimal.

C. Need of Indigenous People Plan (IPPF)

Indigenous Peoples' Planning Framework (IPPF) deals with the unique cultural, social, and land rights that require special consideration and protection. An IPP ensures that these rights are respected and upheld during project implementation. The document containing the guidelines for selection, screening, categorization and preparation of the subprojects and further preparation of IPs for the various sub-projects to maximize the distribution of project benefits and promote socio-economic development and quality of lives of the Indigenous Peoples (IPs) in the project area.

An Indigenous People's Plan (IPPF) is essential for ensuring that development projects respect the rights, culture, and well-being of indigenous communities. It aims to create a more inclusive and equitable approach to development that acknowledges and integrates the unique perspectives and contributions of these communities.

D. Scope of Indigenous People Planning Framework (IPPF)

The scope of an Indigenous People Planning Framework (IPPF) encompasses a comprehensive set of strategies, guidelines, and principles specifically designed to address the unique needs, rights, and aspirations of indigenous communities in the context of development initiatives. The IPPF sets out the policy, principles, and implementation mechanisms to address such impacts according to AIIB's ESS requirement no. 3 on indigenous people. During project identification and social impact assessment, if any indigenous peoples (IPs) are identified, the impacts (both positive and negative) of the project component on affected groups/communities will be addressed according to the prepared framework. The IPPF focuses on preserving and promoting the cultural heritage, languages, traditional knowledge, and practices of indigenous communities. It aims to safeguard their identity and cultural integrity in the face of development pressures.

E. Various Schedule tribe in the project area

Chiru tribe is an ethnic group which resides in the diverse regions of India, including Tamenglong, Senapati and Bishnupur. The word 'Chiru' has an etymological significance. It implies 'the seed of a plant'. Over the years, the Chiru tribe developed a tradition of musical recitals, dancing, quite integrated to the entire culture of Manipur. In this manner, the Chiru tribe maintains a similarity with the other tribes of the state. Chiru tribe belongs to the Kuki tribal family group, and diligently follows its language and mannerisms. The various rituals and rites of the Chiru tribes are also the same. Chiru tribes sustain their livelihood by taking on the profession of farmer and do farming to meet their daily needs. For practicing mainly shifting and wet farming, rugged terrains of the mountains are ideal. Ample quantities of juicy fruits like banana, orange, lemon, papaya is also grown, both for fulfilling their daily requirements as well as for commercial purposes. Apart from these, there are a very small number of Chiru tribes who have developed expertise in cottage industries. Exquisite basket and cane works have got a demand in the market of the state of Manipur. The Chiru tribes of Manipur have also proved their fine skill and artistry in weaving, carpentry, and manufacturing of musical instruments.

Chothe tribes are closely associated with the Naga tribes. The word 'Chothe' literally refers to 'to bring or to hold a boy.' This tribal community is also identified by the names like Chothe, Chowte, Chawte. Most of the ancient customs have been shunned by the tribal community. However, marriage rituals are carried out by following the age-old norms despite the arrival of Christianity. Their livelihood depends on making bamboo baskets, collecting wood for fire from the forests and selling these items to the nearest markets. Some of them are also engaged in agriculture but the lands are owned by other communities. Trading, too, has emerged as an important profession for the Chothe tribes. They have established trading links with the other North-East Indian tribes. Products like woven clothes, exquisite crafts are being made for selling in the market places of Manipur, namely, Pallel, Tengnoupal, Kakching and Imphal.

One of the major problems faced by the Chothe tribal community is poverty. Financial constraints prevent them from acquiring education, proper diet, etc.

The villages where this tribal community resides generally forms an executive body to look after the administration. An opposition is also formed to keep the executive body in check. The governing body of a Chothe village is called Hloukal. The opposition is known as Loumi. It is represented by the same clans of the community. Whenever a new Chothe village is established, its leaders are elected through competitions participated in by the representatives of each clan of the tribe. Wizardry and belief in black magic still exists in Chothe society. Though, today, the tribal community primarily follows Christianity, remnants of ancient traditions point to the fact that Hindu deities were worshipped. Music is a constant companion whether in grief or sorrow. Hence dance and music are also part of death rituals. Several festivals are celebrated by this tribal community. Sasuhang is a major festival. Mainly feted for good harvesting, each person takes part in it. Apart from these Christmas, New Year and Good Friday are also celebrated by the Chothe tribes.

The Gangtes of Manipur is a part of Kuki tribal communities. Primitive practices and rituals are some of the identifiable traits of Gangte society. Customary sacrifice, namely Vawkpithah, is compulsory and is held at least once every three years. Ancestor worship is performed by specialist priests through Khawchuk recital.

The Hmars belong to the Chin-Kuki-Mizo group of tribes. The Hmar society is based on a clan system. Each clan had a dialect of its own though now-a-days a common dialect used by the Hmar People was developed by Christian missionaries. The chief of the village council is called "Lal". He is selected from amongst the youngest sons except Leiri and Faihrien Clans.

Everybody follows his leadership and directive. The Hmar tribes depend on forest products. Their economy can be classified dually traditional and subsidiary occupations. Shifting cultivation is the main and traditional occupation and blacksmith, carpentry, poultry, basketry, priesthood, herbal medicine are subsidiary occupation.

The Kabui (also known as the Impui or the Rongmei) are categorized as a part of the Nagas of North-East India. In terms of race and language, the Kabui fall under the Tibeto-Burman family of the Mongolian race. It is believed that a few Mongoloid groups, including the Kabuis, used to inhabit the upper course of the Chinese rivers of the Yangtze and Hwang Ho. According to the writings of ancient ethnographers of as early as British era, they are one of the 33 tribal communities who belonged to the Manipur state.

Each village has a headman called Khulakpu (Khulakpa). There is a house of commons called the Paikai. All problems are expressed and sorted out here. The people are allowed to express their different views, following which the decision is taken. Theft and violent crimes are usually not seen. The social system of the Kabuis is patriarchal and each of the clans enjoys equal status. They usually try to maintain exogamy, and marriage between cousins is most preferred.

The religion of the Kabuis has been greatly determined by basic human needs and is often seen to include magic and mysticism. Many of the tribals still follow traditional tribal practices. They believe that sacrifices are a must in order to appease the deities, as otherwise they might incur their wrath, and this will ruin their crops. When the Christian missionaries started coming in, a number of the Kabuis converted to Christianity.

Kom tribe is one of the important tribal communities of northeastern states, mainly found in the Senapati and Churachandpur districts of Manipur. Kom is the name of both people and the language. Kom is one of the constituents of the larger group called the Kom-rem. Kom-rem consists of indigenous groups of five small tribes namely- Aimol, Chiru, Koireng, Kom and Purum. Kom-rem literally means 'caves' (Khur) and 'people' (Rem). The five component tribes share the common legend/history of cave origin. Today the Kom-rem stands as a distinct community, occupying mainly buffer zones between the hills and the plains. The Kom-Rem people have a common language known as 'Kom-tong' which means 'Kom language'. All the tribes constituting it can communicate through this language. More or less all their languages are similar and their customary practices too. They have common associations like the Kom-rem Baptist churches association and union.

Mao Naga Tribe is a major Naga tribe in Manipur. The Mao Nagas inhabits the northern part of Manipur, bounded by similar Naga tribes such as the Angami and Chakhesang tribes in the north, the Maram Naga and Zeme Naga tribes in the west and south, and the Tangkhul and Poumai tribes in the east. The Mao Nagas speak 'Mao' or 'Emela' language which belongs to Angami-Pochuri group of Tibeto-Burman language family. Mao language is an officially recognized language which is taught as a subject in schools of the state. They have a patriarchal and patrilineal social set-up, are monogamous and have nuclear families. The Mao community gives more importance to the eldest and the youngest sons in a family since it is them who inherit their father's ancestral property. They have their own traditional religion known as 'Opfupe Chuna' meaning the religion of the forefather. They believe in the existence of a supreme God called 'Oramei'. Most of the Mao Naga people have almost all converted into Christianity. traditionally, the Mao Naga is an agrarian community. They practice Jhum cultivation and cultivate different kinds of crops like rice, maize, potatoes, cabbages, chillies, tomatoes, etc.

Maram Tribes are one of the sub-tribe of Naga tribes inhabiting at Senapati district of Manipur of northeast India. They are mainly found in Tabudi sub-division of Senapati district. It is the only tribe of Manipur which has been included in the list of primitive tribal groups of

India. They are a part of Tibeto-Burman family of Mongoloid race. Linguistically, they belong to the sub-family of the Sino-Tibetan family. Maram tribes are agriculturist and all agricultural activities are governed by their own customs. Shifting cultivation is the main cultivation practiced by them. They are also involved into wet cultivation. Paddy, maize, millet, bean, pumpkin, turmeric, ginger, chilli, cucumber, gourd, sweet potato, pulses and taro are grown through Jhum cultivation. Hunting is the secondary occupation of Maram tribes. They hunt whatever the animals or birds they get to see in the nearby forest. Basketry is the traditional occupation of Maram tribe.

The Paite Tribe resides in the north eastern and central part of Aizawl district of Mizoram. This group hails from the Tibeto-Burman family. Some of them also inhabited the middle part of the district of Lunglei. Many of them also reside in other places like Churachandpur district of Manipur, Tripura and Chin State of Burma. The Paites are a recognized scheduled tribe in Manipur as well as in Mizoram. All ethnic Paites pursues Christianity, chiefly Protestant coinages like Baptists, Lutherans, Penticostal, Church of Christ though there are a good percentage of Roman Catholics as well. They adopted Christianity in the 19th century with the intrusion of British missionaries. The word paite means "a group of people marching ". The Paite Tribe's main livelihood is cultivation.

Thadou is one of the tribes among the list of tribal communities which are scattered in different parts of Manipur. A scheduled tribe of Manipur, Thadou tribes are found in almost all the districts of the State.

The story of their origin considers them to have emerged from the source of the Gunn River popularly known as the Imphal River. The language that these Thadou tribes converse in is Thadou. Since they are veggies, they have developed tastes for all kinds of vegetarian meals. These include rice, maize, millets, and all types of vegetables. Amongst their favourites is 'zu'. It is a special drink prepared from rice or maize. They have adopted agriculture as their chief occupation.

F. Legal and policy framework

A scheduled tribe (ST) is identified by the Constitution of India, taking into consideration various factors such as (i) primitive traits, (ii) distinctive culture, (iii) geographical isolation, (iv) social and economic backwardness, and others. But identification of tribes is a state subject. Thus, the scheduled tribe is judged by one or a combination of these factors by the respective states. Tribes notified for Manipur State are scheduled tribes in Manipur only, and their category may vary in other states.

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The Constitution of India

Under the Constitution of India, several articles have been included for the protection of the STs in particular to these are mentioned as under:

- (i) Article 14 – confers equal rights and opportunities to all.
- (ii) Article 15 – prohibits discrimination against any citizen on grounds of sex, religion, race, caste, etc.
- (iii) Article 15(4) – enjoins upon the state to make special provisions for the advancement of any socially and educationally backward classes.
- (iv) Article 16(4) – empowers the state to make provisions for reservation in appointments or posts in favor of any backward class of citizens.
- (v) Article 46 – enjoins upon the state to promote with special care the educational and economic interests of the weaker sections of the people and the ST and promises to

protect them from social injustice and all forms of exploitation.

- (vi) Article 275(1) – promises grant-in-aid for promoting the welfare of STs and for raising the level of administration of the scheduled areas.
- (vii) Articles 330, 332, and 335 – stipulate reservation of seats for STs (IP) in the Lok Sabha and in the State Legislative Assemblies and in services.
- (viii) Article 340 – empowers the state to appoint a commission to investigate the conditions of the socially and educationally backward classes; and
- (ix) Article 342 – specifies those tribes or tribal communities deemed to be scheduled tribes (STs).

The Government of India recognizes and seeks to protect the rights of scheduled tribes, principally through the Act/policy:

- (i) The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989, which protects scheduled castes/ scheduled tribes from (a) wrongful occupation or cultivation of any land owned by them or allotted to them or lands notified by any competent authority to be allotted to, a member of a Scheduled Caste or a Scheduled Tribe and transfer of land allotted to scheduled castes/ scheduled tribes; (b) wrongful dispossession of a member of a Scheduled Caste or a Scheduled Tribe from his land or premises or interference with the enjoyment of his rights over any land, premises or water; and (c) from any forceful removal/causing of a Scheduled Caste or a Scheduled Tribe to leave his house, village or other place of residence.¹

G. Grievance Redress Mechanism

A Grievance Redress Mechanism (GRM) is a structured system established to address and resolve complaints, disputes, or grievances that arise from affected person at the time of initiating the implementation of R&RAP and civil construction activities in the project area. A platform for grievance redressal should be organized and its regular meetings may be conducted so as to allow people to put forth their grievances. It will help the appropriate authority to find solutions and amicably address the issues. The project, apart from web-based mechanism, will have a three-tier grievance redressal mechanism, i.e., (1) at the project site level, (2) PMU level, and (3) State level. In case the aggrieved person is not satisfied by all the three tiers, he/she has all the rights to approach the Judiciary.

Web based grievance mechanism²: In case of grievances received through toll free number or web-based system, a person should be made in-charge of screening and resolution of the same/communicating with the concerned divisions for resolution of the same. The person in-charge based on nature of complaint, should forward the same to the concerned official. A ticket or a unique number will be generated for all such complaints. The complainant should follow up based on that unique number. All calls and messages should be responded within 15 days. If response is not received within 15 days, the complaint should be escalated to the Project Director.

Tier I: (Site level): Under this project, the concerned Executive Engineer of the PIU will be the focal point who will receive, address, and keep record of the complaints and feedback. The Executive Engineer will be supported by a representative from (i) Construction Supervision Consultant; (ii) RP implementation Agency; (iii) Village level Committee; and (iv) project affected persons. If grievances or disputes cannot be solved at this level within

¹ Transfer means a sale, gift, exchange, mortgage (with or without possession), lease, or any other transaction of being a partition among members of a family or a testamentary disposition and includes the creation of a charge or an agreement to sell, exchange, mortgage, or lease or enter into any other transaction.

² Works Department, Manipur website will include a link where affected person(s) can register their complaints online. A telephone number will also be on the website of PWD and the project sites, so that the general public can register their complaint with the PMU office.

15 days of the submission of the grievances, the issue will be brought to PMU level for mediation.

Tier II: (PMU level) If the aggrieved person is not satisfied with the verdict of site level grievance cell, he or she can escalate the grievance to the PMU level grievance cell. The tier II cell will be under the Chairmanship of Project Director cum Chief Engineer. The other members include (i) Senior Project Manager EAP, (ii) Concerned Sub Divisional Officer / Sub Deputy Collector, (iii) Social Specialist of PMU, and (iv) Team Leader of RP Implementing Agency. In case the aggrieved person belongs to tribal community, the Head of tribal village will be invited to be part of the GRC. PMU is expected to inform aggrieved persons or parties to disputes of the resolution in 21 days.

Tier III: (State Level). The aggrieved person if not satisfied with the verdict given by PIU level grievance cell, can approach the State level GRC. The state level will be headed by Administrative Secretary (Works), Government of Manipur and supported by (i) Project Director cum Chief Engineer, (ii) Deputy Commissioner or his/her representative not below the rank of ADM, (iii) representative from Directorate of Environment and (iv) Elected member from Zila Parishad. The State level of grievance cell will provide its view within 30 days of receiving the grievance.

Judiciary: The aggrieved person if not satisfied with the verdict given by State level grievance cell, will have the right to approach the Judiciary. Project will help the aggrieved person in all respect if person wants to approach the judiciary. This would include the District Commissioner and Legal courts. If the issue cannot be addressed or is outside the purview of the GRC, then it may be taken by the Office of the District Commissioner or a Legal Court.

H. Information disclosure, Consultation, and participation

Disclose Information disclosure, consultation, and participation for the Indigenous Peoples plan, including documentation of the consultation process and the results of the social impact assessment in a timely manner, in the Project area, in an accessible place and in a form and language(s) understandable to affected Indigenous Peoples communities and other stakeholders. are key components of inclusive and transparent decision-making processes, particularly in the context of development projects that affect communities.

These elements are essential for ensuring the legitimacy, effectiveness, and sustainability of development projects. They enable stakeholders, especially affected communities, to engage meaningfully, have their voices heard, and contribute to decisions that impact their lives and surroundings.

I. Implementation arrangement

The executing agency of the project will be the Public Works Department, Government of Manipur. There shall be a PMU headed by the Project Director cum Chief Engineer. The PMU will coordinate the overall project implementation, while the land acquisition will be done by the Deputy Commissioner/District Collector of respective Districts.

There shall be 1 (one) Project Implementation Unit (PIU) for each Division of PWD Manipur – Imphal East, Imphal West and Highway South - which are headed by their respective Executive Engineers. The PMU will hire the services of social specialist who in turn will guide PIU on implementation of IPP, supported by RP implementing agency and Construction Supervision Consultant (CSC).

J. Reporting

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1. INTRODUCTION

1.1 Project Background

Manipur has been at the crossroads of Asian economic and cultural exchange for more than 2,500 years. It connects the Indian subcontinent and Central Asia to Southeast Asia, East Asia, Siberia, regions in the Arctic, Micronesia and Polynesia enabling migration of people, cultures, and religions.

Manipur is a state in Northeast India, with the city of Imphal as its capital. It is bounded by the Indian states of Nagaland to the north, Mizoram to the south and Assam to the west. It also shares borders with Myanmar. Its fiscal and economic situation has been Improving since last decade, efforts of the government has helped the state to accelerate Its Gross State Domestic Product (GDP). The regions demand huge thrust on the development of road infrastructure in the region thereby enhancing the region's economy. Road infrastructure assets are the key factors of economic development, mobility, and social equity for any region. And they are not only costly to build but also expensive to maintain to adequately meet public expectations.

The Government of Manipur intends to objectively develop State's road infrastructure for fueling economic growth, by providing transportation and rural connectivity, and also by providing good quality inter-state and international connectivity. Public Works Roads Department is responsible for managing the secondary, urban, and rural road network in Manipur had initiated several projects in the state to boost its Infrastructure.

Imphal city is the capital of the state of Manipur as well as the major business hub of the state. It is pertinent that transportation system is the lifeline of socio-economic development. Due to low bearing capacity, low shear strength of subgrade soil combined with intense rainfall from March to October and lack of proper run-off drainage which results in the existing bituminous road susceptible to damages and require routine and periodic maintenance/ rehabilitation/strengthening.

High-cost implication for routine/ periodic maintenance and difficulty in processing the required fund for maintenance every year leads to substantial low life cycle of Pavement performance. Roads require repair in every 3rd or 5th year cycle with high-cost implication for which state lack adequate fund to repair. The poor quality of road within Imphal City creates an imbalanced distribution of socio-economic benefits and poor access to livelihood opportunities in the state. Improving transport connectivity thereby is an important factor in addressing these issues. The state lacks an adequate funding system to improve the road condition to efficiently support the required mobility across city areas with natural resources, social services, industrial centers, and economic development zones.

This project will rehabilitate and upgrade 547.281 kilometers (Km) comprising of State highways, Major District Road, Other district Road and Internal Village Road/Local Street connectivity in the vicinity of Greater Imphal region to improve connectivity and access to basic services and livelihood opportunities. The physical work will involve upgrading recognized roads to rigid pavement with provision of line drain.

Moreover, rigid/concrete pavements are largely unaffected by rainfall and have better performance in the high rainfall area of Imphal City. The proposed road connectivity will be upgraded to rigid/ concrete pavement with a design life of 30 and 50 years depending upon the road type. The rigid pavement will provide a suitable and sustainable solution and will require low life cycle maintenance cost in comparison to flexible pavement.

The different categories of roads in the Project have been mentioned below in Table 1, and the types of structures coming under the Right of Way of the project roads have been presented in table 2 However, data in table 2 is of 88 K.M only and has been presented here

as indicative data. The complete data will be incorporated in the individual RPs which will be prepared at later stages.

Table 1: Categories and Number of Roads under Improvement of Roads within Greater Imphal City

Road Type	Imphal West	Imphal East Package A	Imphal East Package B	Highway South	Total
Single Lane	130.978	81.212	60.08	78.678	350.948
Intermediate Lane	26.601	39.94	16.251	21.786	104.578
2 Lane	5.967	4.307	7.973	0	18.247
4 Lane	4.242	3.416	1.957	0	9.615
Riverbank Side Roads	5.070	12.157	35.948	10.718	63.893
Sum	172.858	141.032	122.209	111.182	547.281
State Highway Roads	10.463	4.578	5.348	0	20.389
Major District Roads	22.834	5.028	4.679	39.451	71.992
Other District Roads	7.768	4.196	6.906	0.922	19.792
Inter Village Roads	131.793	127.23	105.276	70.809	435.108
Sum	172.858	141.032	122.209	111.182	547.281

Source: DPR

Table 2: Types of Affected Structures under Improvement of Roads within Greater Imphal City

Particulars	Number	% of Total affected structure	Physically Affected	Economically Affected (%)
Temporary	1067	34.10	0%	34.10
Permanent	1152	36.80	0%	36.80
Semi-Permanent	894	28.56	0%	28.56
CPR	17	0.54	0%	0.54
Total	3130	100	0%	100

Source: Socio-economic survey

1.2 Project Description

The Manipur urban road drainage asset management improvement project within Greater Imphal City with Rigid Pavement including Concrete Lined Drain (MURDAMIP), to be financed under Asian Infrastructure Investment Bank (AIIB), will help enhance road connectivity, safety, climate resiliency including flood control in Greater Imphal City in Manipur, and support modernization of the PWD's asset management system.

The primary objective of the project is to improve the strength, riding quality and lifespan of the existing roads within Greater Imphal area and the roads in the heart of Imphal City with facility of underground utility lines, drainage system and proper lighting to enhance serviceability, minimize delays and improve road safety. This shall increase capacity of the roads, minimize downtime and inconvenience to public due to relocation of laying of utility services thus enhance ease of living. This shall promote better connectivity.

1.2.1 Project Objectives

The overall objectives of the program include improvement of SH, MDR, ODR and IVR road networks within the Greater Imphal City.

- Connectivity to all urban hamlets, tourist centres, industrial area and market centres
- Enhancement of Greater Imphal roads for a wider regional network
- Improving connectivity together with National Highways network of the North-eastern region of India

The IRGI also proposes to establish involvement and active participation of the road users/public in the project, so that the people feel the ownership of the project, from base line to post implementation stage. The suggestions and value additions of stakeholders will be addressed all through the implementation of the project. Social Connect and reach out with hassle free and minimum disputes alternatives will be planned well prior to the development, through various means.

1.2.2 Project Components

The Government of Manipur (GOM) intends obtaining a loan from the Asian Infrastructure Investment Bank (AIIB) for Improvement of Roads within Greater Imphal City with Rigid Pavement including Concrete Lined Drain of 616 Km of road network and Concrete Lined Drains of the state. The project will implement mitigation measures within Greater Imphal city to protect and strengthen key infrastructures in the area such as roads and drainage line to ensure better infrastructure of communities and avoid flooding.

The AIIB loan to the Government of Manipur will be utilized for the implementation of the project. The investment Program has following components,

Component 1 Civil works and associated designs and construction supervision of roads and Concrete Lined Drains within Greater Imphal City.

Component 2 Policy and regulation enhancement related to project.

Component 3 Institutional capacity building

1.2.3 Proposed Improvements

The construction of sub-project road works will include geometric improvement in terms of horizontal and vertical alignment improvement, as well as widening. Roads are to be improved mainly following the existing alignment. New Reinforced Concrete Construction (RCC) bridges would be constructed wherever required and existing structurally weak bridges in poor condition would be rehabilitated. Road safety audits will be carried out and counter measures will be identified and put in place to enhance safety. An economic analysis would be carried out for each project road to ensure viability of road improvements works.

Preparation of Detailed Project Reports (DPR) would include social and environmental assessments and Environmental and Social Management Plans, as per the applicable guidelines. It would include land acquisition plans for improving horizontal alignment and widening of the roads, prepared based on revenue records and non-cadastral lands.

1.3 Key Social Issues and Likely Adverse Impacts of the Project

The possible adverse impacts of the project are:

- Loss of land (agricultural/ homestead/ commercial/ fallow land etc.)
- Temporary loss of access
- Disproportionate impacts on vulnerable groups including Women Headed Households (WHH), Scheduled Tribes / Indigenous Peoples (IP), Scheduled Castes (SC), income below the poverty line (BPL)
- Loss of structures (residential/ commercial/ residential cum commercial) of titleholders and non- titleholders
- Loss of community/ religious land and structures and other community properties
- Loss of livelihoods, including the loss of tenancy and loss of employment opportunities
- Loss of trees and crops

The design finalization and social surveys are yet to be completed in some sub-project roads. Respective Indigenous Peoples' Plans (IPP), as per requirement, will be prepared which will present social issues and likely adverse impacts of the sub-project roads.

1.4 Need for Indigenous Peoples' Planning Framework (IPPF)

This Indigenous Peoples' Planning Framework (IPPF) has been prepared as the umbrella document containing the guidelines for selection, screening, categorization and preparation of the subprojects and further preparation of IPs for the various sub-projects to maximize the distribution of project benefits and promote socio-economic development and quality of lives of the Indigenous Peoples (IPs) in the project area. The IPPF is the precursor to subproject specific Indigenous Peoples' Plan (IPP) which will be prepared in accordance with laws and regulations of the Government of India, state Government of Manipur and AIIBs Environmental and Social Standard (ESS) 3: Indigenous Peoples. Moreover, the purpose of the IPPF is to provide preliminary information about the potential involuntary resettlement impacts and management measures to mitigate the adverse impacts of resettlement to relevant government entities and stakeholders. The following sections of the IPPF discusses about evaluation of impacts of proposed alignments on IP communities, Social Impact Assessment (SIA) of IP communities, Indigenous Peoples' Plan (IPP), due diligence, broad R&R principles adopted for the project for the benefit of affected IP communities and institutional arrangement for implementation of IPP.

2. SCOPE OF INDIGENOUS PEOPLES PLANNING FRAMEWORK (IPPF)

The selection of the project roads has been made under a project loan. Besides, the EA (PWD, GOM) envisages benefits to indigenous peoples in connection with the project implementation. Therefore, an indigenous peoples planning framework (IPPF) has been developed to manage and mitigate possible impacts to the indigenous people in the project area. The IPPF sets out the policy, principles, and implementation mechanisms to address such impacts according to AIIB's ESS requirement no. 3 on indigenous people. During the course of project identification and social impact assessment, if any indigenous peoples (IPs) are identified, the impacts (both positive and negative) of the project component on affected groups/communities will be addressed according to the prepared framework. The framework will address the developmental needs of indigenous people/ tribes as a distinct community through a process of sustainable development.

3. IDENTIFICATION OF AFFECTED INDIGENOUS PEOPLE

It is necessary to define the term Indigenous People (IP), which is not only co-terminus with the communities defined by the Constitution of India as Scheduled Tribes; it often also includes Backward Communities. Out of a total of 698 Scheduled Tribes in India 75 tribes are identified as Primitive Tribal Groups, who are more backward even by the standard of Scheduled Tribes. IPs are defined as those having a distinct social, cultural, economic, and political traditions and institutions compared with the mainstream or dominant society.³ In India, Scheduled Tribes (STs) constitutes 8.6% of the total population of more than 104 million people according to the 2011 census.

Under Article 342 of the Constitution of India, following characteristics are used to define indigenous people (scheduled tribes, as termed by the Constitution): (i) tribes' primitive traits, (ii) distinctive culture, (iii) shyness with public at large, (iv) geographical isolation, and (v) social and economic backwardness. Essentially, indigenous people have a social and cultural identity distinctly different from the mainstream (or dominant) society that makes them marginalized, socially isolated, and often overlooked in the development process.

AIIB ESS 3 definition of Indigenous Peoples will be used in the identification of Indigenous Peoples. ESS3 defines indigenous as a distinct, vulnerable, social and cultural group possessing the following characteristics in varying degrees: (i) self-identification as members of a distinct indigenous cultural group and recognition of this identity by others; (ii) collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories; (iii) customary, cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and (iv) a distinct language, often different from the official language of the country or region. In considering these characteristics, national legislation, customary law and any international conventions to which the country is a party may be taken into account. A group that has lost collective attachment to geographically distinct habitats or ancestral territories in the Project area because of forced severance remains eligible for coverage, as an Indigenous People, under ESS 3.

The total ST population of the state of Manipur as returned in Census 2011 was 902,740, which accounts for 35.1% of all population of the state. Nearly 88% of total ST population lives in rural areas. Average household size of the ST population is 5.2, more than that of general population.

Table below provides a comparative scenario of tribal population in Manipur and India. It may be noted that sex the general ST communities is much higher than that of general population.

Table 3: Scheduled Tribe Population in India and Manipur, 2011

State /India Total	Total ST Population	ST as % to Total Population 2011	Decadal Change 2001-2011	Sex Ratio 2011	
				All	ST
Manipur	902,740	35.1	21.8	992	1002
India	104,281,034	8.6	23.7	943	990

Source: Demographic status of Scheduled Tribe Population in India

Appendix 1 provides details of district-wise scheduled tribe population in Manipur including rural urban distribution. Overall, Manipur State has about 35% of ST / IP

³Scheduled Tribes (ST) are those communities notified as such by the President of India under Article 342 of the Constitution. The first notification was issued in 1950. The President considers characteristics like (i) tribes' primitive traits; (ii) distinctive culture; (iii) shyness with the public at large; (iv) geographical isolation; and (v) social and economic backwardness before notifying them as a Scheduled Tribe.

population.

In official parlance, neither the state nor union government has a category called indigenous peoples (IP) in its policies. By a constitutional provision, the Government of India provides a definition of scheduled tribes. An overview of scheduled tribe population in the concerned districts and Manipur is shown in the table below.

Table 4: District-Wise Scheduled Tribe Population, 2011

State / District	Total Population	Total ST Population	ST Population as % to Total Population	Decadal growth rate (2001-2011)
Manipur	2,570,390	902,740	35.12	18.6
Imphal East	394,876	24712	6.25	16.56
Imphal West	517,992	21118	4.07	19.49

Source: Census of India website: <http://www.censusindia.net>

Table 5: ST Population in East Imphal

ST Name	Total			Rural			Urban		
	P	M	F	P	M	F	P	M	F
Aimol	8	2	6	0	0	0	8	2	6
Anal	291	138	153	3	3	0	288	135	153
Angami	2	0	2	0	0	0	2	0	2
Chiru	583	304	279	552	286	266	31	18	13
Chothe	42	19	23	3	3	0	39	16	23
Gangte	260	135	125	36	18	18	224	117	107
Hmar	3,653	1,858	1,795	3,070	1,569	1,501	583	289	294
Kabui	7,050	3,323	3,727	2,277	1,078	1,199	4,773	2,245	2,528
Kacha Naga	583	288	295	330	168	162	253	120	133
Koirao	17	9	8	2	1	1	15	8	7
Koireng	130	63	67	114	54	60	16	9	7
Kom	1,670	822	848	1,303	649	654	367	173	194
Lamkang	39	16	23	2	0	2	37	16	21
Mao	582	267	315	45	28	17	537	239	298
Maram	32	18	14	3	3	0	29	15	14
Maring	314	164	150	59	29	30	255	135	120
Lushai	318	174	144	149	89	60	169	85	84
Monsang	6	2	4	0	0	0	6	2	4
Moyon	34	11	23	0	0	0	34	11	23
Paite	644	321	323	97	57	40	547	264	283
Purum	38	22	16	37	21	16	1	1	0
Sema	5	2	3	5	2	3	0	0	0
Simte	25	13	12	1	1	0	24	12	12
Suhte	8	2	6	0	0	0	8	2	6
Tangkhal	4,435	2,124	2,311	821	417	404	3,614	1,707	1,907
Thadou	4,313	2,146	2,167	817	440	377	3,496	1,706	1,790
Vaiphei	788	388	400	222	112	110	566	276	290
Zou	321	146	175	60	26	34	261	120	141
Poumai Naga	213	113	100	4	4	0	209	109	100
Tarao	13	8	5	1	1	0	12	7	5
Kharam	371	193	178	371	193	178	0	0	0
Total	26788	13091	13697	10384	5252	5132	16404	7839	8565

Table 6: ST Population in West Imphal

ST Name	Total			Rural			Urban		
	P	M	F	P	M	F	P	M	F
Aimol	42	23	19	34	17	17	8	6	2
Anal	106	50	56	37	17	20	69	33	36
Angami	28	17	11	0	0	0	28	17	11
Chiru	56	29	27	10	6	4	46	23	23
Chothe	23	6	17	8	1	7	15	5	10
Gangte	303	161	142	169	95	74	134	66	68
Hmar	591	286	305	233	113	120	358	173	185
Kabui	9,042	4,473	4,569	4,303	2,098	2,205	4,739	2,375	2,364
Kacha Naga	716	358	358	634	320	314	82	38	44
Koirao	68	35	33	19	10	9	49	25	24
Koireng	309	130	179	13	8	5	296	122	174
Kom	544	267	277	374	192	182	170	75	95
Lamkang	20	9	11	20	9	11	0	0	0
Mao	430	215	215	164	81	83	266	134	132
Maram	37	22	15	21	12	9	16	10	6
Maring	179	78	101	20	8	12	159	70	89
Lushai	861	462	399	544	293	251	317	169	148
Monsang	47	25	22	30	17	13	17	8	9
Moyon	70	29	41	6	3	3	64	26	38
Paite	1,814	884	930	867	430	437	947	454	493
Sema	6	2	4	1	1	0	5	1	4
Simte	197	87	110	94	45	49	103	42	61
Suhte	5	3	2	0	0	0	5	3	2
Tangkhul	2,596	1,275	1,321	1,225	629	596	1,371	646	725
Thadou	2,117	1,050	1,067	1,304	658	646	813	392	421
Vaiphui	535	280	255	274	145	129	261	135	126
Zou	218	110	108	120	59	61	98	51	47
Total	20960	10366	10594	10524	5267	5257	10436	5099	5337

4. A BRIEF ACCOUNT OF THE VARIOUS SCHEDULE TRIBES IN THE PROJECT AREA

Chiru tribe is an ethnic group which resides in the diverse regions of India, including Tamenglong, Senapati and Bishnupur. The word 'Chiru' has an etymological significance. It implies 'the seed of a plant'. Over the years, the Chiru tribe developed a tradition of musical recitals, dancing, quite integrated to the entire culture of Manipur. In this manner, the Chiru tribe maintains a similarity with the other tribes of the state. Chiru tribe belongs to the Kuki tribal family group, and diligently follows its language and mannerisms. The various rituals and rites of the Chiru tribes are also the same. Chiru tribes sustain their livelihood by taking on the profession of farmer and do farming to meet their daily needs. For practicing mainly shifting and wet farming, rugged terrains of the mountains are ideal. Ample quantities of juicy fruits like banana, orange, lemon, papaya are also grown, both for fulfilling their daily requirements as well as for commercial purposes. Apart from these, there are a very small number of Chiru tribes who have developed expertise in cottage industries. Exquisite basket and cane works have got a demand in the market of the state of Manipur. The Chiru tribes of Manipur have also proved their fine skill and artistry in weaving, carpentry, and manufacturing of musical instruments.

Chothe tribes are closely associated with the Naga tribes. The word 'Chothe' literally refers to 'to bring or to hold a boy.' This tribal community is also identified by the names like Chothe, Chowte, Chawte. Most of the ancient customs have been shunned by the tribal community. However, marriage rituals are carried out by following the age-old norms despite the arrival of Christianity. Their livelihood depends on making bamboo baskets, collecting wood for fire from the forests and selling these items to the nearest markets. Some of them are also engaged in agriculture but the lands are owned by other communities. Trading, too, has emerged as an important profession for the Chothe tribes. They have established trading links with the other North-East Indian tribes. Products like woven clothes, exquisite crafts are being made for selling in the market places of Manipur, namely, Pallel, Tengnoupal, Kakching and Imphal.

One of the major problems faced by the Chothe tribal community is poverty. Financial constraints prevent them from acquiring education, proper diet, etc.

The villages where this tribal community resides generally forms an executive body to look after the administration. An opposition is also formed to keep the executive body in check. The governing body of a Chothe village is called Hloukal. The opposition is known as Loumi. It is represented by the same clans of the community. Whenever a new Chothe village is established, its leaders are elected through competitions participated in by the representatives of each clan of the tribe. Wizardry and belief in black magic still exists in Chothe society. Though, today, the tribal community primarily follows Christianity, remnants of ancient traditions point to the fact that Hindu deities were worshipped. Music is a constant companion whether in grief or sorrow. Hence dance and music are also part of death rituals. Several festivals are celebrated by this tribal community. Sasuhang is a major festival. Mainly feted for good harvesting, each person takes part in it. Apart from these Christmas, New Year and Good Friday are also celebrated by the Chothe tribes.

The Gangtes of Manipur is a part of Kuki tribal communities. Primitive practices and rituals are some of the identifiable traits of Gangte society. Customary sacrifice, namely Vawkpithah, is compulsory and is held at least once every three years. Ancestor worship is performed by specialist priests through Khawchuk recital.

The Hmars belong to the Chin-Kuki-Mizo group of tribes. The Hmar society is based on a clan system. Each clan had a dialect of its own though now-a-days a common dialect used by the Hmar People was developed by Christian missionaries. The chief of the village council is called "Lal". He is selected from amongst the youngest sons except Leiri and Faihrien Clans.

Everybody follows his leadership and directive. The Hmar tribes depend on forest products. Their economy can be classified dually traditional and subsidiary occupations. Shifting cultivation is the main and traditional occupation and blacksmith, carpentry, poultry, basketry, priesthood, herbal medicine are subsidiary occupation.

The Kabui (also known as the Impui or the Rongmei) are categorized as a part of the Nagas of North-East India. In terms of race and language, the Kabui fall under the Tibeto-Burman family of the Mongolian race. It is believed that a few Mongoloid groups, including the Kabuis, used to inhabit the upper course of the Chinese rivers of the Yangtze and Hwang Ho. According to the writings of ancient ethnographers of as early as British era, they are one of the 33 tribal communities who belonged to the Manipur state.

Each village has a headman called Khulakpu (Khulakpa). There is a house of commons called the Paikai. All problems are expressed and sorted out here. The people are allowed to express their different views, following which the decision is taken. Theft and violent crimes are usually not seen. The social system of the Kabuis is patriarchal and each of the clans enjoys equal status. They usually try to maintain exogamy, and marriage between cousins is most preferred.

The religion of the Kabuis has been greatly determined by basic human needs and is often seen to include magic and mysticism. Many of the tribals still follow traditional tribal practices. They believe that sacrifices are a must in order to appease the deities, as otherwise they might incur their wrath, and this will ruin their crops. When the Christian missionaries started coming in, a number of the Kabuis converted to Christianity.

Kom tribe is one of the important tribal communities of northeastern states, mainly found in the Senapati and Churachandpur districts of Manipur. Kom is the name of both people and the language. Kom is one of the constituents of the larger group called the Kom-rem. Kom-rem consists of indigenous groups of five small tribes namely- Aimol, Chiru, Koireng, Kom and Purum. Kom-rem literally means 'caves' (Khur) and 'people' (Rem). The five component tribes share the common legend/history of cave origin. Today the Kom-rem stands as a distinct community, occupying mainly buffer zones between the hills and the plains. The Kom-Rem people have a common language known as 'Kom-tong' which means 'Kom language'. All the tribes constituting it can communicate through this language. More or less all their languages are similar and their customary practices too. They have common associations like the Kom-rem Baptist churches association and union.

Mao Naga Tribe is a major Naga tribe in Manipur. The Mao Nagas inhabits the northern part of Manipur, bounded by similar Naga tribes such as the Angami and Chakhesang tribes in the north, the Maram Naga and Zeme Naga tribes in the west and south, and the Tangkhul and Poumai tribes in the east. The Mao Nagas speak 'Mao' or 'Emela' language which belongs to Angami-Pochuri group of Tibeto-Burman language family. Mao language is an officially recognized language which is taught as a subject in schools of the state. They have a patriarchal and patrilineal social set-up, are monogamous and have nuclear families. The Mao community gives more importance to the eldest and the youngest sons in a family since it is them who inherit their father's ancestral property. They have their own traditional religion known as 'Opfupe Chuna' meaning the religion of the forefather. They believe in the existence of a supreme God called 'Oramei'. Most of the Mao Naga people have almost all converted into Christianity. traditionally, the Mao Naga is an agrarian community. They practice Jhum cultivation and cultivate different kinds of crops like rice, maize, potatoes, cabbages, chillies, tomatoes, etc.

Maram Tribes are one of the sub-tribe of Naga tribes inhabiting at Senapati district of Manipur of northeast India. They are mainly found in Tabudi sub-division of Senapati district. It is the only tribe of Manipur which has been included in the list of primitive tribal groups of

India. They are a part of Tibeto-Burman family of Mongoloid race. Linguistically, they belong to the sub-family of the Sino-Tibetan family. Maram tribes are agriculturist and all agricultural activities are governed by their own customs. Shifting cultivation is the main cultivation practiced by them. They are also involved into wet cultivation. Paddy, maize, millet, bean, pumpkin, turmeric, ginger, chilli, cucumber, gourd, sweet potato, pulses and taro are grown through Jhum cultivation. Hunting is the secondary occupation of Maram tribes. They hunt whatever the animals or birds they get to see in the nearby forest. Basketry is the traditional occupation of Maram tribe.

The Paite Tribe resides in the north eastern and central part of Aizawl district of Mizoram. This group hails from the Tibeto-Burman family. Some of them also inhabited the middle part of the district of Lunglei. Many of them also reside in other places like Churachandpur district of Manipur, Tripura and Chin State of Burma. The Paites are a recognized scheduled tribe in Manipur as well as in Mizoram. All ethnic Paites pursues Christianity, chiefly Protestant coinages like Baptists, Lutherans, Penticostal, Church of Christ though there are a good percentage of Roman Catholics as well. They adopted Christianity in the 19th century with the intrusion of British missionaries. The word paite means "a group of people marching ". The Paite Tribe's main livelihood is cultivation.

Thadou is one of the tribes among the list of tribal communities which are scattered in different parts of Manipur. A scheduled tribe of Manipur, Thadou tribes are found in almost all the districts of the State.

The story of their origin considers them to have emerged from the source of the Gunn River popularly known as the Imphal River. The language that these Thadou tribes converse in is Thadou. Since they are veggies, they have developed tastes for all kinds of vegetarian meals. These include rice, maize, millets, and all types of vegetables. Amongst their favourites is 'zu'. It is a special drink prepared from rice or maize. They have adopted agriculture as their chief occupation.

4.1 Occupational Profile

The main livelihood activities of the STs of the project area is agriculture, some of them are also engaged in business/trade and sale of household utilities and tools made of bamboo(others). 84 % of the STs are associated with agriculture activity which also includes housewives whereas agriculture, non-agricultural labourers are 4.00% & 1.82% respectively. 5.97% of the affected tribal population is working in government services. Since the livelihood of the affected tribal population is largely agriculture or agricultural labour, the impact of the project will be felt directly by 35 % whose livelihood is directly or indirectly associated with agriculture.

4.2 Educational Profile

Literacy is one of the important demographic elements, which is a good measure of human progress towards modernization. It is an important indicator of the socioeconomic development of an area. The literacy rate of Manipur has increased tremendously in the post-independent era. The provisional census data of 2011 shows the literacy rate of the state (79.85%) much above the national average (74.04%). It is found that the overall literacy rate of the state has been increasing, while the literate male population is higher than the literate female population. One important aspect of studying the urban-rural differentials in literacy rate of the state is that the urban area is mostly concentrated in the valley area, except some small urban areas and a census town in the hill districts. The literacy rate of urban areas is higher than the rural areas. Less urban-rural differentials in literacy are the characteristic of areas marked by relatively high degree of urbanization, educational facilities, medical facilities, transport accessibility, etc.

Literacy serves as one of the most important demographic elements, which is a good measure of human progress towards modernization and an important indicator of the socio-economic development of an area. It is a primary step towards educational achievement and acts as a leading factor for human resource development. The Population Commission of the United Nations defines literacy as “the ability of people to read and write a simple message in any language with some understanding”. As per the definition of the Census of India 2001 “any person above the age of 7 years, who can read and write with understanding in any language is considered as literate”.

Manipur had a very low literacy rate before India’s independence; it was only 0.93% in 1901 (1.86% for male and 0.04% for female) and increased to 11.41% in 1951. In the post-independence era, it has tremendously increased. The provisional census data of 2011 shows the literacy rate of the state (79.85%) little higher than the national average (74.04%).

4.3 Status of Women

The position of women in ST families is not different from the women of other social categories along the project corridor. At the family level all major decisions are taken by male members of the family. The participation of women in decision making of sale/ purchase of assets is limited. The women have equal rights in the property however they normally do not exercise the same. Apart from domestic work women take active part in field activities, weaving, fabrication, and sale of bamboo items. The women contribute to the income of the family by rearing pigs, fowls and, occasionally, goats. They also actively participate in field activities and normally travel in groups to sell agricultural, or poultry / dairy produces at the local market (Commonly known as Haat). An important feature of the local tribal communities is that the girls are now attending schools. Women are aware of family planning and health care facilities however decision of the male member prevails. Family welfare planning is hardly effective, if not totally ignored, however, during FGD session, women expressed their opinion that most of them are aware of family planning method but very few currently use it.

5. LEGAL POLICY AND FRAMEWORK

A scheduled tribe (ST) is identified by the Constitution of India, taking into consideration various factors such as (i) primitive traits, (ii) distinctive culture, (iii) geographical isolation, (iv) social and economic backwardness, and others. But identification of tribes is a state subject. Thus, the scheduled tribe is judged by one or a combination of these factors by the respective states. Tribes notified for Manipur State are scheduled tribes in Manipur only, and their category may vary in other states.

Identification of tribes is a state subject. Therefore, a ST is judged by one or combination of these factors by the respective state.

5.1 The Constitution of India

Under the Constitution of India, several articles have been included for the protection of the STs in particular to these are mentioned as under:

- (x) Article 14 – confers equal rights and opportunities to all.
- (xi) Article 15 – prohibits discrimination against any citizen on grounds of sex, religion, race, caste, etc.
- (xii) Article 15(4) – enjoins upon the state to make special provisions for the advancement of any socially and educationally backward classes.
- (xiii) Article 16(4) – empowers the state to make provisions for reservation in appointments or posts in favor of any backward class of citizens.
- (xiv) Article 46 – enjoins upon the state to promote with special care the educational and economic interests of the weaker sections of the people and the ST and promises to protect them from social injustice and all forms of exploitation.
- (xv) Article 275(1) – promises grant-in-aid for promoting the welfare of STs and for raising the level of administration of the scheduled areas.
- (xvi) Articles 330, 332, and 335 – stipulate reservation of seats for STs (IP) in the Lok Sabha and in the State Legislative Assemblies and in services.
- (xvii) Article 340 – empowers the state to appoint a commission to investigate the conditions of the socially and educationally backward classes; and
- (xviii) Article 342 – specifies those tribes or tribal communities deemed to be scheduled tribes (STs).

The Government of India recognizes and seeks to protect the rights of scheduled tribes, principally through the Act/policy:

- (ii) The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989, which protects scheduled castes/ scheduled tribes from (a) wrongful occupation or cultivation of any land owned by them or allotted to them or lands notified by any competent authority to be allotted to, a member of a Scheduled Caste or a Scheduled Tribe and transfer of land allotted to scheduled castes/ scheduled tribes; (b) wrongful dispossession of a member of a Scheduled Caste or a Scheduled Tribe from his land or premises or interference with the enjoyment of his rights over any land, premises or water; and (c) from any forceful removal/causing of a Scheduled Caste or a Scheduled Tribe to leave his house, village or other place of residence.⁴

⁴ Transfer means a sale, gift, exchange, mortgage (with or without possession), lease, or any other transaction or being a partition among members of a family or a testamentary disposition and includes the creation of a charge or an agreement to sell, exchange, mortgage, or lease or enter into any other transaction.

5.2 National Commission for Scheduled Tribes

The bifurcation of the National Commission for Scheduled Tribes from the National Commission for Scheduled Castes and Scheduled Tribes is under the 94th Amendment Act of the Constitution. Although, the National Commission for Scheduled Tribes has been created in August 2003, little measures in terms of budgetary and staff allocations have been made to make the Commission functional. One of the duties assigned to the National Commission for Scheduled Tribes and Scheduled Castes is to submit reports to the President annually or at such other time as the Commission may deem fit, upon the working of the safeguards.

5.3 The SCs/STs Prevention of Atrocities Act, 1989

The objectives of the Act are to deliver justice to these communities through proactive efforts to enable them to live in society with dignity and self-esteem and without fear or violence or suppression from the dominant castes. The practice of untouchability, in its overt and covert form was made a cognizable and non-compoundable offence, and strict punishment is provided for any such offence. The Act outlines certain actions (by non SCs and STs) against SCs or STs to be treated as offences, such as: force a member of SC/ST to drink or eat any inedible or obnoxious substance; wrongfully occupies or cultivates any land owned by, or allotted to SC/ST member, institute false, malicious or vexatious suit or criminal or other legal proceedings; intentionally insults or intimidates with intent to humiliate; acts to cause injury, insult or annoyance to SC/ST members, forces or intimidates a SC/ST to vote for or against a particular candidate, preventing them from entering into a place of worship, a health or educational institution, using a common property resource, assaulting or sexually exploiting a SC/ST or woman.

5.4 The STs and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006, recognizes and vests the forest rights and occupation in forest land to Scheduled Tribes and other traditional forest dwellers who have been residing in such forests for generations but whose rights are not recorded.

This law provides for recognition of forest rights to Scheduled Tribes in occupation of the forest land prior to 31 December 2005 and to other traditional forest dwellers who are in occupation of the forest land for at least 3 generations i.e., 75 years, up to maximum of 4 hectares. These rights are heritable but not alienable or transferable.

5.5 The National Policy on Tribals, 2006

The success of the National Policy on Tribals of the Government of India to a large extent will depend on strengthening of the National Commission for Scheduled Tribes, implementation of the Civil Rights Act and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 and making necessary budgetary allocations. However, the Draft National Policy fails to make any reference to these issues.

5.6 Traditions and Customary Laws

The project impact area is mostly inhabited by the indigenous people (IP), who are classified as scheduled tribes in Indian Constitution. The IPs are governed by unwritten traditional customary laws followed through generations. A tribal settlement is administered by Village Authority formed of representatives of the clans living in the settlement, and possesses executive, legislative and judiciary power to formulate policy, new laws, and enforce customary laws for administration of the settlement. The membership is based on seniority in age, and the eldest male persons of each clan are selected as Village Authority member. The chief is the eldest male member of the original settler who have started residing in that settlement. This is a lifetime post unless the person is too old, sick, or insane to take active participation in the village administration. The chieftainship is then passed on to the next

senior member of household of the Chief. To assist the Village Authority function properly the members, select youth of the villages of their choice.

The Manipur State Hill People (Administrations) Regulation was enacted in 1947 comprising provision for administration in the hill areas. It ensures that criminal and civil justice should be administered by the court of the Village Authority, court of the Circle Authority, the Hill Bench at Imphal. The Village Authorities Act of 1956 further provided power for maintenance of law and order, collection of Hill tax and administration of justice through the Village Court under customary law. Later, "The Manipur Hill Areas Acquisition of the Chiefs' Right Act, enacted in 1967" reduced the rights under Customary Laws. Further, the District Council Act, 1971 was introduced, but it failed to meet the needs of tribal people. The Hill Areas Committee (HAC) of Manipur Legislative Assembly is empowered to monitor legislation and administration for the hill areas. Within many of its scheduled matters are included functioning of District Council, use of land and water resources, regulation of Jhum practices, appointment of Chief, forest management, inheritance, and other social institutions. However, HAC has not been able to protect tribal interests replacing traditional customary laws which are inbuilt into the indigenous people's society.⁵

In addition, the Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013 has special provisions for additional benefits to scheduled castes / scheduled tribe families under Section 41, Subsections 1-11, and Section 42, subsections 1-3. Notably, it provides for (i) free land for community and social gatherings; (ii) in case of displacement, a Development Plan is to be prepared; and (iii) continuation of reservation and other Schedule V and Schedule VI area benefits from displaced area to resettlement area.

5.7 Special Provisions for STs as mentioned in RFCTLARRA, 2013

Though land from STs cannot be acquired in general special provisions in this regard has been mentioned in the RFCTLARRA of 2013. **Appendix 2** presents all relevant clauses of the RFCTLARRA 2013 for scheduled tribes. The Act meets AIIB's indigenous peoples' policy requirement. In this way the development interventions affecting indigenous peoples will ensure that they have opportunities to participate in and benefit equitably from the interventions.

⁵Tribal Customary Laws and Their Practices – The Naga communities residing in Senapati and Tamenglong District, Manipur – by Thuanchuilu Dangmei (2011) Project Report of Tribal Research Institute, Government of Manipur

6. GRIEVANCE REDRESS MECHANISM

Effective grievance redressal mechanism ensures good governance accountability and transparency in managing and mitigation of environmental and social issue of a particular project. This consists of defining the process for recording/receiving complaints and their redressal in respect of environmental and social matters.

An integrated system will be established with Grievance Redressal Cell (GRCs), with necessary officers, officials and systems at PMU. Grievances, if any, may be submitted through various mediums, including in person, in written form to a noted address, e-mail, or through direct calls to concerned official/s. The Social Specialist within PMU shall be responsible for coordination of grievance/complaints received.

The grievance redress mechanism should be in place at the time of initiating the implementation of R&RAP and civil construction activities in the project area. A platform for grievance redressal should be organized and its regular meetings may be conducted so as to allow people to put forth their grievances. It will help the appropriate authority to find solutions and amicably address the issues. The project, apart from web-based mechanism, will have three-tier grievance redressal mechanism, i.e., (1) at the project site level, (2) PMU level, and (3) State level. In case the aggrieved person is not satisfied by all the three tiers, he/she has all the rights to approach the Judiciary.

Web based grievance mechanism⁶: In case of grievances received through toll free number or web-based system, a person should be made in-charge of screening and resolution of the same/communicating with the concerned divisions for resolution of the same. The person in-charge based on nature of complaint, should forward the same to the concerned official. A ticket or a unique number will be generated for all such complaints. The complainant should follow up based on that unique number. All calls and messages should be responded within 15 days. If response is not received within 15 days, the complaint should be escalated to the Project Director.

Tier I: (Site level): Under this project, the concerned Executive Engineer of the PIU will be the focal point who will receive, address, and keep record of the complaints and feedback. The Executive Engineer will be supported by a representative from (i) Construction Supervision Consultant; (ii) RP implementation Agency; (iii) Village level Committee; and (iv) project affected persons. If grievances or disputes cannot be solved at this level within 15 days of the submission of the grievances, the issue will be brought to PMU level for mediation.

Tier II: (PMU level) If the aggrieved person is not satisfied with the verdict of site level grievance cell, he or she can escalate the grievance to the PMU level grievance cell. The tier II cell will be under the Chairmanship of Project Director cum Chief Engineer. The other members include (i) Senior Project Manager EAP, (ii) Concerned Sub Divisional Officer / Sub Deputy Collector, (iii) Social Specialist of PMU, and (iv) Team Leader of RP Implementing Agency. In case the aggrieved person belongs to tribal community, the Head of tribal village will be invited to be part of the GRC. PMU is expected to inform aggrieved persons or parties to disputes of the resolution in 21 days.

Tier III: (State Level). The aggrieved person if not satisfied with the verdict given by PIU level grievance cell, can approach the State level GRC. The state level will be headed by Administrative Secretary (Works), Government of Manipur and supported by (i) Project Director cum Chief Engineer, (ii) Deputy Commissioner or his/her representative not below the rank of ADM, (iii) representative from Directorate of Environment and (iv) Elected

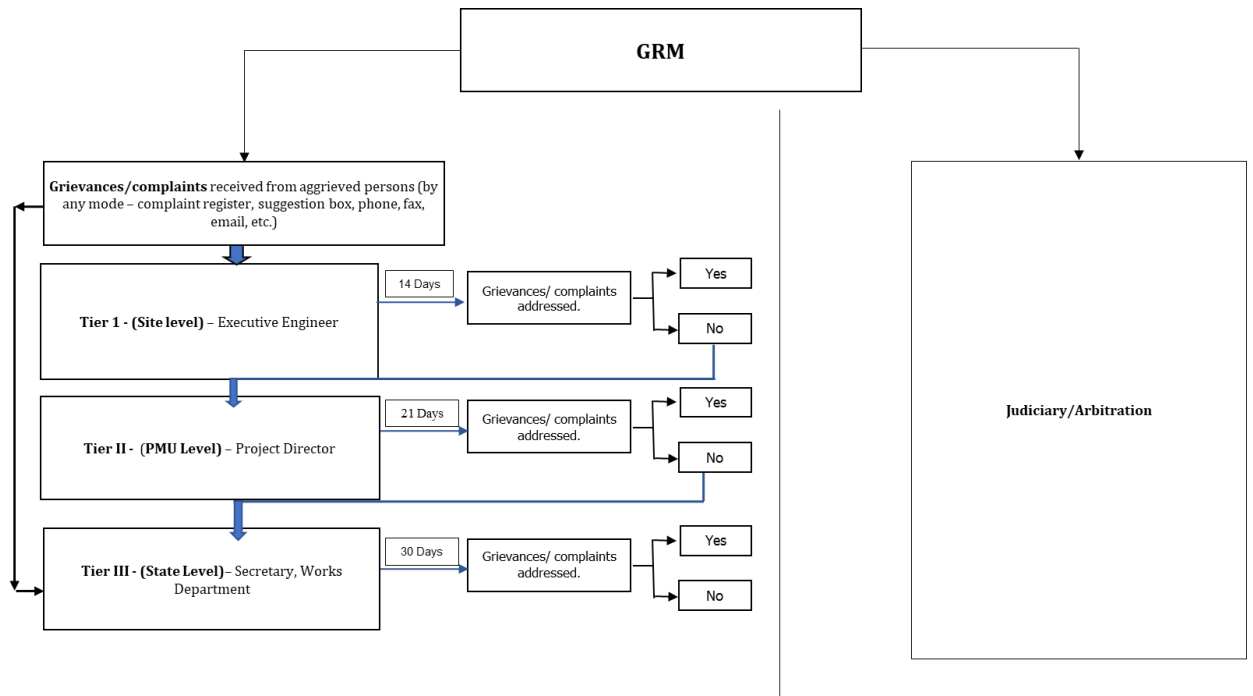
⁶ Works Department, Manipur website will include a link where affected person(s) can register their complaints online. A telephone number will also be on the website of PWD and the project sites, so that the general public can register their complaint with the PMU office.

member from Zila Parishad. The State level of grievance cell will provide its view within 30 days of receiving the grievance.

Judiciary: The aggrieved person if not satisfied with the verdict given by State level grievance cell, will have the right to approach the Judiciary. Project will help the aggrieved person in all respect if person wants to approach the judiciary. This would include the District Commissioner and Legal courts. If the issue cannot be addressed or is outside the purview of the GRC, then it may be taken by the Office of the District Commissioner or a Legal Court.

The process of project GRM is given in **Figure 1** below:

Figure 1: Grievance Redressal Mechanism



6.1 Grievance management through Electronic Mode

A simplified mobile based technology feedback system can be used at community level to capture and feed data into the Management Information System of the PMU. A toll-free Helpline number will also be established to make the mechanism widely accessible and gender friendly. This will also help an aggrieved person to approach PMU directly. The toll-free number will be widely disseminated and will also be displayed on the information board at all project sites.

6.2 Independent Accountability Mechanism

The PPM has been established by AIIB to provide an opportunity for an independent and impartial review of submissions from Project-affected people who believe they have been or are likely to be adversely affected by AIIB's failure to implement the ESP in situations when their concerns cannot be addressed satisfactorily through the Project-level GRM or the processes of AIIB's Management. Information on AIIB's PPM is available at: <https://www.aiib.org/en/about-aiib/who-we-are/project-affected-peoples-mechanism/how-we-assist-you/index.html>

7. INFORMATION DISCLOSURE, CONSULTATION AND PARTICIPATION

The objectives of the AIIB's ESF policy with regard to Environmental and Social Standards 3 (ESS3) on indigenous peoples² is to design and implement projects in a way that fosters full respect for indigenous peoples' identity, dignity, human rights, economies and cultures, as defined by the indigenous peoples themselves, so that they: (i) receive culturally appropriate social and economic benefits; (ii) do not suffer adverse impacts as a result of projects; and (iii) can participate actively in projects that affect them.

ESS3 on indigenous peoples applies if indigenous peoples are present in, or have a collective attachment to, the proposed area of the project, and are likely to be affected by the project. The term indigenous peoples is used in a generic sense to refer to a distinct, vulnerable, social and cultural group possessing the following characteristics in varying degrees: (i) self-identification as members of a distinct indigenous cultural group and recognition of this identity by others; (ii) collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories; (iii) customary, cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and (iv) a distinct language, often different from the official language of the country or region.

Consultations: Carry out a process of meaningful consultation on the Project with affected Indigenous Peoples communities and concerned Indigenous Peoples organizations, in a culturally appropriate, accessible and inclusive manner, and facilitate their informed participation: (i) in designing, implementing and monitoring measures to avoid adverse impacts or, when avoidance is not possible, to minimize, mitigate, offset or compensate for such impacts; and (ii) in tailoring Project benefits to affected Indigenous Peoples communities in a culturally appropriate manner. To enhance affected Indigenous Peoples' active participation, provide for culturally appropriate, and gender inclusive capacity development in the Project.

Special Considerations in Consultations: In addition, ensure that this process: (i) involves Indigenous Peoples' representative bodies and organizations (e.g., councils of elders, village councils or chieftains) and, where appropriate, other community members; (ii) provides sufficient time for Indigenous Peoples' decision-making processes; and (iii) allows for Indigenous Peoples' effective involvement in the design of Project activities or mitigation measures that may affect them either positively or adversely.

Free, Prior and Informed Consultation (FPICon): Since Indigenous Peoples may be particularly vulnerable to the loss of, alienation from, or exploitation of their land and access to natural and cultural resources, engage in FPICon and obtain the broad support of the affected Indigenous Peoples if activities under the Project would: (i) have impacts on land and natural resources subject to traditional ownership or under customary occupation or use; (ii) cause relocation of Indigenous Peoples from land and limitations on access to natural resources subject to traditional ownership or under customary occupation or use; or (iii) have significant impacts on Indigenous Peoples' cultural heritage. In these circumstances, engage suitably qualified and experienced independent experts to assist in the identification of the Project's risks to and impacts on Indigenous Peoples.

As per AIIB ESS 3, FPICon is established as follows: (i) the scope of FPICon applies to Project design, implementation arrangements and expected outcomes related to risks to, and impacts on, the affected Indigenous Peoples; (ii) FPICon builds on the process of meaningful consultation and requires good faith negotiation between the Client and these affected Indigenous Peoples; (iii) the Client documents: (1) the mutually accepted process of consultation between the Client and these Indigenous Peoples; and (2) evidence of broad community support of these Indigenous Peoples on the outcome of the negotiations; and (iv)

FPICon does not require unanimity and may be achieved even when individuals or groups within or among these affected Indigenous Peoples explicitly disagree with support for the Project. When the Bank is unable to ascertain that such broad community support has been obtained from the affected Indigenous Peoples, exclude from the Project those activities that would affect those Indigenous Peoples. In such cases, ensure that the Project, as redesigned, will not have adverse impacts on such Indigenous Peoples. If the Bank has determined that the laws of the country in which the Project is located mandate free, prior and informed consent (FPIC), and that the Client is required to apply FPIC, apply FPIC as defined in those laws, in the manner required by the Bank.

Information Disclosure: Disclose the draft Indigenous Peoples plan, including documentation of the consultation process and the results of the social impact assessment in a timely manner, in the Project area, in an accessible place and in a form and language(s) understandable to affected Indigenous Peoples communities and other stakeholders. Disclose the final Indigenous Peoples plan and its updates to the affected Indigenous Peoples communities and other stakeholders in the same manner. Disclose any IPPF in the same manner. Regularly disclose updated environmental and social information relating to Indigenous Peoples, along with information on any relevant material changes in the Project.

Action Plan: If the Project involves (i) activities that are contingent on establishing legally recognized rights to lands and territories that Indigenous Peoples have traditionally owned or customarily used or occupied (such as land titling activities) or (ii) the acquisition of such lands, prepare and include in the Indigenous Peoples plan an action plan for the legal recognition of such ownership, occupation, or use.

Monitoring: Monitor implementation of the Indigenous Peoples plan using suitably qualified and experienced experts; adopt a participatory monitoring approach, wherever possible; and assess whether the plan's objective and desired outcome have been achieved, considering the baseline conditions and the results of monitoring of the plan. Use of suitably qualified and experienced third parties to support monitoring programs.

8. INDIGENOUS PEOPLES PLANNING FRAMEWORK

8.1 Objective of IPPF

The key objective of the IPPF is to give special attention and focus to the tribal issues and concern during the planning and implementation of the project. This Development Framework to be adopted on a full scale in the Scheduled areas and as deemed necessary in the other areas.

Thus, the objectives of the IPPF are to ensure that:

1. The tribal populations are adequately and fully consulted by the project;
2. Tribal take part in the entire process of preparation implementation and monitoring of project activities;
3. Project benefits are equally accessible to the tribal living in the project area; they are provided with special assistance as per prevailing laws and policies because of their culture identities and to minimize further social and economic imbalances within communities;
4. Developing an institutional and implementation arrangements as well as capacity building measures for the implementation of the IPPF, associated disclosure mechanisms and addressing any grievances; and
5. Monitoring and reporting arrangements, including mechanisms and benchmarks appropriate to the project. This includes a grievance redress mechanism has also been developed to resolve grievances, if any.

8.2 Process for preparation of IPP

The following steps for preparation of IPP to be implemented by Project PMU (Social Specialist) in consultation with the community.

Table 7: Steps for Preparation of IPP

Action
<p>Information disclosure</p> <p>Prior to the SIA, the project will disseminate project information to all stakeholders through various means, such as mass media, project brochures/posters and a dedicated project site on the internet.</p>
<p>Screening</p> <p>A screening will be conducted in order to determine if tribal families or communities are present or have collective attachment in the area of influence of the proposed projects. Where tribal communities are found to be present or have collective attachment in the area of influence of the project, it is to note that the ESS 3 will be triggered and the following steps will be taken even if no negative impact is likely to occur.</p> <p>The identification of tribal families/communities will be as per ESS 3. The determination as to whether a group is to be defined as indigenous peoples is made by reference to the presence (in varying degrees) of four identifying characteristics:</p> <ul style="list-style-type: none"> ▪ Self-identification as members of a distinct indigenous cultural group and recognition of this identity by others; ▪ Collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories; ▪ Customary cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and ▪ An indigenous language, often different from the official language of the country or region.
<p>Social Assessment (SA) and Free, Prior and Informed Consultations</p> <p>If based on the screening, the Bank concludes that Indigenous Peoples are present in, or have</p>

collective attachment to, the project area, social assessment will be conducted to evaluate the project's potential positive and adverse effects on the Indigenous Peoples, and to examine project alternatives where adverse effects may be significant. The social assessment will:

- Identify key stakeholders of affected tribal community and establish an appropriate framework for their participation in the selection, design, implementation, and monitoring and evaluation of the relevant project activities;
- Assess the demographic, socioeconomic, cultural and other relevant characteristics of affected ethnic on and near the project sites, establish social baseline and identify potential barriers to their full participation in benefiting from project activities;
- Review relevant legal and institutional framework applicable to tribal community;
- Assess, based on free, prior, and informed consultation with the affected tribal community, the potential impact of project activities and, where adverse impacts are identified, determine how they can be avoided, minimized, or substantially mitigated;
- Propose specific measures to ensure that affected tribal people will, meaningfully and in a culturally appropriate manner, participate in project activities, benefit from the project, and mitigate and mitigate negative impacts; and
- Develop institutional arrangements and implementation procedures to assist tribal farmers to voice grievances and have them addressed in ways that are socially sound, in line with the procedures described in this IPPF.
- In case of any project which incorporates modernization/expansion or augmentation of any existing infrastructure which involved any displacement when constructed, the nature, scale and scope of displacement are to be assessed as part of the due diligence. The current state of the livelihood of the formerly displaced tribal population is also to be assessed.
- The breadth, depth, and type of analysis in the social assessment shall be proportional to the nature and scale of the proposed project's potential effects on the tribal community, whether such effects are positive or adverse.

Free Prior Informed Consultation and Participation: To ensure such consultation, it is necessary to:

- **establish an appropriate gender and intergenerationally inclusive framework that provides opportunities for consultation at each stage of project preparation and implementation among the affected tribal communities, any organization that works for the tribal community if any, and other local civil society organizations (CSOs) identified by the affected tribal communities;**
- **use consultation methods appropriate to the social and cultural values of the affected tribal communities and their local conditions and, in designing these methods, gives special attention to the concerns of tribal women, youth, and children and their access to development opportunities and benefits; and**
- **provide the affected tribal communities with all relevant information about the project (including an assessment of potential adverse effects of the project on the affected tribal communities) in a culturally appropriate manner at each stage of project preparation and implementation.**

The project before proceeding with the intervention will ensure that affected tribal communities provide their broad support to the project. Where there is such support, the project will prepare a detailed report that documents:

- the findings of the social assessment;
- the process of free, prior, and informed consultation with the affected tribal communities;
- additional measures, including project design modification, that may be required to address adverse effects on the tribal and to provide them with culturally appropriate project benefits;
- recommendations for free, prior, and informed consultation with and participation by tribal communities during project implementation, monitoring, and evaluation; and
- any formal agreements reached with tribal communities.

Mechanism for FPIC:

When a project affects tribes, PMU will carry out free, prior, and informed consultation with affected communities about the proposed project throughout the project cycle, taking into consideration the following:

- (a) advanced notice will be given to the affected community along with project information that will include the scope of the proposed project; probable impacts (both positive and negative) in the local language. The date and timing of consultation will vary based on the availability of community members;
- (b) the consultation target audiences would be existing tribal organization or any CSO working for tribal community; tribal elders, community headmen, and tribal opinion makers, women, and youth. Consultations will be carried out in a public space that is accessible to all;
- (c) the consultation process will start once the sub project is identified and will be a continuous process to ensure that the tribal community fully understands the project and their concerns and recommendations are incorporated into the project design. The consultations may be repeated and will continue even during the construction stage; and
- (d) PMU will maintain the record of the consultation process.

Preparation of Subproject specific IPPs: If the screening of an individual subproject identified in the IPPF indicates that tribal communities are present in, or have collective attachment to, the area of the subproject, project will ensure that, before the subproject is implemented, a social assessment is carried out and an IPP is prepared in accordance with the requirements of this framework.

Disclosure: The social assessment report and draft IPP will be made available to the affected tribal communities in an appropriate form, manner, and language. Post finalization of the IPP, the document is also made available to the affected tribal communities in the same manner as the earlier draft documents.

8.3 Tribal Inclusion Approach

The project will have exclusive strategic focus for greater inclusion and representation of tribal in scheduled areas and their active association in project interventions. The strategy proposed for inclusion of tribal communities is discussed below.

Table 8: Project Approach and Strategy for Tribal Development

Project Stages	Project Approach and Strategy	Expected Outcome
Preparatory Phase	<ul style="list-style-type: none"> • Discussion with tribal families / farmers of the project area in general and exclusively in scheduled areas on project component and activities; • Identifying key issues in the way of their greater involvement and benefitting from the project intervention; • Preparing a priority list of actions, based on the identified issues and interest of tribal farmers / families of the project area. • Preparing cluster specific plan of action for better inclusion of tribal in different activities that are feasible for their greater participation. 	<ul style="list-style-type: none"> • Key intervention areas are identified and guidelines prepared for improved participation of tribal in general • List of actions finalized for implementation to ensure greater involvement and participation of tribal by activities

Project Stages	Project Approach and Strategy	Expected Outcome
Implementation Phase	<ul style="list-style-type: none"> • Implementing priority actions that are finalized during preparatory phase; • Initiatives for convergence with tribal development schemes of Government at the village / block level; • Priority action in inaccessible scheduled areas (project village) for establishment of infrastructures (such as community market places, community toilets, safe playgrounds) that are planned under the project, based on feasibility; • Equal opportunity to dispersed tribal (living in a mixed community) for accessing project benefits, as per the plan under entitlement coverage; • Ensuring greater participation of tribal community in activities / sub-activities taken up under each component / sub-components of the project; • Taking measures, adhering to the scope of the project, to build the capacity of tribal people in maintaining public assets as per the project requirements; • Monitoring of actions taken under the project for inclusion of tribal by project component / sub-components and initiating corrective measures accordingly; • Documenting success and learning from different initiatives undertaken by the project that ensures greater participation of tribal. 	<ul style="list-style-type: none"> • Participation of tribal in different activities implemented under the project; • Project supported infrastructure and services in less accessible scheduled areas / tribal dominated areas; • Inclusion of tribes and their active involvement ensured with better operational and management capabilities;

8.3.1 Gender Issues among Tribes

The tribal women in Manipur play an important role in the community and family development. Women normally constitute half of the total population. These women mostly work as agricultural labourers and share equal burden with men. Manipur being the state with matriarchal society, women are empowered but not necessarily well educated about human and tribal rights.

In IPP, therefore, efforts should be made to create an institutional framework to make gender sensitive decisions. Project in consultation with Department of Women and Child Development should identify Women Self-help Groups (WSHGs) within project associated villages and together identify awareness programs on “women’s role in development and maintenance of public assets”.

8.4 R & R Benefits for Tribal Project Affected People

The resettlement and rehabilitation (R&R) benefits for tribal families is as under:

1. Each Project Affected Family of ST category shall be meaningfully consulted during the preparation and implementation of the project.
2. The Tribal Land alienated in violation of the laws and regulations in force on the subject would be treated as null and void and-the R&R benefits would be available only to the original tribal landowner.
3. One time grant of INR 25,000/- for each affected tribal family.

8.5 Indigenous Peoples Plans (IPP)

On the basis of the SA and free, prior and informed consultation conducted as part of the process, an Indigenous Peoples Plan (IPP) should be prepared covering all project sites. The IPP should include the following elements:

- The description of the project objective and activities, in particular on project activities that will be conducted for the site;
- A summary of the SIA including the results of the free, prior, and informed consultation with affected tribal communities and verification of their broad community support for the project;
- Description of potential negative impacts and measures to address them;
- A framework to ensure that affected tribal communities can meaningfully participate in the project activities, and in the process to minimize and mitigate negative impacts.
- Mechanisms through which affected tribal communities are able to voice concerns and grievances and have them addressed;
- Mechanisms and benchmarks for monitoring, evaluating, and reporting on the implementation of IPP; and
- The financing plan for IPP implementation.

8.5.1 Suggested Format for IPP

The suggested format for the IPP is as follows:

- 1) Description of sub projects and implications for the indigenous community
- 2) Gender disaggregated data on number of tribal households by impact category
- 3) Social, cultural and economic profile of affected households
- 4) Land tenure information
- 5) Documentation of consultations with the community to ascertain their views about the project design and mitigation measures
- 6) Findings of need assessment of the community
- 7) Community development plan based on the results of need assessment
- 8) Modalities to ensure regular and meaningful consultation with the community and participatory approach
- 9) Institutional arrangement and linkage with other national or state level programmes
- 10) Institutional mechanism for monitoring and evaluation of IPDP implementation and grievance redress
- 11) Implementation Schedule and cost estimate for implementation

8.6 Approval and Disclosure

Once the draft IPP(s) and the associated SA Report(s) are drafted, they will be submitted to PMU for review and approval. PMU will translate them into relevant local languages, make them available on its website as well as in locations accessible to affected tribal communities, and consult them with affected tribal communities for comments. PMU will also disclose them on PMU's webpage, finalize them considering the comment received, and submit them to the Bank for review and clearance. The Bank will disclose the IPP(s) through the Info shop as well as at the country office website.

8.7 Monitoring and Evaluation

Throughout the implementation of the project, the Social Specialist will monitor the project compliance with Bank's policy. The expert will visit at least on a monthly basis since the planning until two months after the completion of civil works the project sites and meet the affected tribal communities. Upon the completion of an IPP, the expert will carry out an IPP

completion assessment to confirm that all measures under this IPP have been fully implemented and that the negative impacts on tribal communities have been adequately addressed.

Monitoring group will be created in each tribal inhabited project area which will ensure that all actions would be undertaken in line with this IPPF and, in case of irregularities, contact the PMU. The participatory social audit will be conducted facilitated by Social Specialist, whereby community will be encouraged and facilitated to report outstanding issues and air grievances. The meeting is attended by other PMU members and village authorities. The minutes of the meeting will be prepared, and measures will be taken to address the recorded issues in the subsequent annual cycle.

All implementing agencies will have an IPPF focal point that will regularly supervise and monitor IPP implementation. These focal points will report to Project Director on IPPF related matters and request the support of the Social Specialist if needed. S/he will travel to the sites and spot check if the actions are taken, and information provided in conformity with the IPPF.

9. INSTITUTIONAL ARRANGEMENTS

9.1 Implementation Arrangements

The executing agency of the project will be the Public Works Department, Government of Manipur. There shall be a PMU headed by the Project Director cum Chief Engineer. The PMU will coordinate the overall project implementation, while the land acquisition will be done by the Deputy Commissioner/District Collector of respective Districts.

There shall be 1 (one) Project Implementation Unit (PIU) for each Division of PWD Manipur – Imphal East, Imphal West and Highway South - which are headed by their respective Executive Engineers. The PMU will hire the services of social specialist who in turn will guide PIU on implementation of IPP, supported by RP implementing agency and Construction Supervision Consultant (CSC).

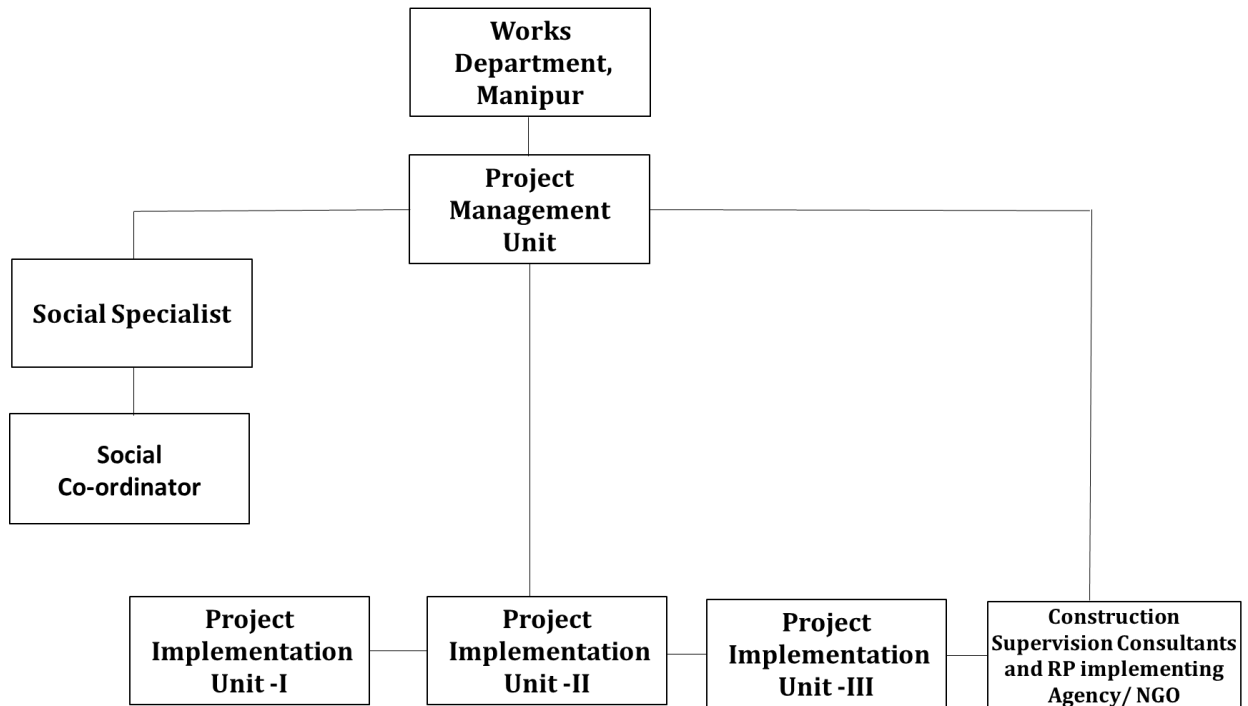
The roles and responsibilities of various implementation partners is as under:

Table 9: Implementation Partners for IPP

Implementation Partners	Responsibility
Project Director (MPWD)	<ul style="list-style-type: none"> • Overall responsibility for implementation of IPP. • Ensure fund flow for IPP implementation. • Ensure that all Projects comply with the provisions of AIIB's, GoI's and GoM's policies and regulations. • Submit semi-annual monitoring reports to AIIB
Social Specialist PMU	<ul style="list-style-type: none"> • Finalize the IPPs • Provide policy guidance to the project level counterparts, • Make budgetary provisions, • Liaison with state administration and tribal authorities. • Participate in FPIC, • Prepare training schedule for state and project level social development officials for capacity building to implement the IPP, • Prepare TOR for any studies required and qualitative dimensions to the implementation of IPP, • Facilitate appointment of consultants to carry out the studies and co-ordinate them. • Monitor physical and financial progress on implementation of IPP;
Social Coordinator, Project Implementation Units	<ul style="list-style-type: none"> • Co-ordinate with district administration for implementation of IPP. • Translation of IP policy in local language and ensure dissemination at state; district and community level - prepare pamphlets on policy for information dissemination, • Coordinate with the state and district level officials for implementation of IPP and dovetailing of government schemes for Tribal community. • Monitor physical and financial progress of implementation of IPP, • Participate in the project level meetings, • Report progress, highlighting social issues not addressed, to provide for mid-course correction, • Coordinate training of project level staff with agencies involved.
RP Implementing Agency	<ul style="list-style-type: none"> • Verification of Social Assessment Data and IP Interventions, • Design and carry out information campaign and consultations with the local tribal community during the implementation of the IPP, • Provide information to the local community and conduct awareness on IP Policy, • Co-ordinate with district level and local level authorities for the implementation of IPP.
M&E Consultants	<ul style="list-style-type: none"> • Finalize indicators for concurrent monitoring and periodic evaluation, • Finalize reporting format in line with AIIB's requirement,

Implementation Partners	Responsibility
	<ul style="list-style-type: none"> • Conduct concurrent monitoring of IPP implementation, • Suggest measures in case any gap is identified, • Carry out mid- term evaluation of IPP implementation, • Suggest mid-term course correction if needed, • Conduct end term evaluation of IPP implementation

9.2 Organogram



10. REPORTING

The semi-annual safeguards monitoring report prepared by the PIUs should include the implementation of the IPP or specific action plan of the identified IP in a DDR. The external agency, as required, will submit biannual monitoring reports to the AIIB. Broadly, monitoring and evaluation systems will involve:

- (i) Administrative monitoring: daily planning, implementation, troubleshooting, feedback, individual village file maintenance, and progress reports.
- (ii) Socioeconomic monitoring: case studies, using baseline information for comparing the socioeconomic conditions, morbidity and mortality, communal harmony, dates for consultations, employment opportunities, etc.; and
- (iii) Impact evaluation monitoring: improved living standards; access to natural resources; better bargaining power in society; etc.

Reporting and monitoring formats will be prepared by the monitoring experts for effective internal and external monitoring. The reports will be submitted to AIIB for review and comments. Each IPP monitoring report will be submitted by executing agency to AIIB for review and disclosure on the AIIB website. Particularly, if land acquisition issues and packages for payment of compensation are involved, the monitoring reports will consist of details of the payment, and whether these are in conjunction with the project's civil work implementation.

APPENDIX 1: SPECIAL PROVISIONS IN THE RFCTLARR ACT PERTAINING TO SCHEDULED TRIBES

Special provisions for Scheduled Castes and Scheduled Tribes.

41. (1) As far as possible, no acquisition of land shall be made in the Scheduled Areas.

(2) Where such acquisition does take place it shall be done only as a demonstrable last resort.

(3) In case of acquisition or alienation of any land in the Scheduled Areas, the prior consent of the concerned Gram Sabha or the Panchayats or the autonomous District Councils, at the appropriate level in Scheduled Areas under the Fifth Schedule to the Constitution, as the case may be, shall be obtained, in all cases of land acquisition in such areas, including acquisition in case of urgency, before issue of a notification under this Act, or any other Central Act or a State Act for the time being in force:

Provided that the consent of the Panchayats or the Autonomous Districts Councils shall be obtained in cases where the Gram Sabha does not exist or has not been constituted.

(4) In case of a project involving land acquisition on behalf of a Requiring Body which involves involuntary displacement of the Scheduled Castes or the Scheduled Tribes families, a Development Plan shall be prepared, in such form as may be prescribed, laying down the details of procedure for settling land rights due, but not settled and restoring titles of the Scheduled Tribes as well as the Scheduled Castes on the alienated land by undertaking a special drive together with land acquisition.

(5) The Development Plan shall also contain a programme for development of alternate fuel, fodder and non-timber forest produce resources on non-forest lands within a period of five years, sufficient to meet the requirements of tribal communities as well as the Scheduled Castes.

(6) In case of land being acquired from members of the Scheduled Castes or the Scheduled Tribes, at least one-third of the compensation amount due shall be paid to the affected families initially as first instalment and the rest shall be paid after taking over of the possession of the land.

(7) The affected families of the Scheduled Tribes shall be resettled preferably in the same Scheduled Area in a compact block so that they can retain their ethnic, linguistic and cultural identity.

(8) The resettlement areas predominantly inhabited by the Scheduled Castes and the Scheduled Tribes shall get land, to such extent as may be decided by the appropriate Government free of cost for community and social gatherings.

(9) Any alienation of tribal lands or lands belonging to members of the Scheduled Castes in disregard of the laws and regulations for the time being in force shall be treated as null and void, and in the case of acquisition of such lands, the rehabilitation and resettlement benefits shall be made available to the original tribal land owners or land owners belonging to the Scheduled Castes.

(10) The affected Scheduled Tribes, other traditional forest dwellers and the Scheduled Castes having fishing rights in a river or pond or dam in the affected area shall be given fishing rights in the reservoir area of the irrigation or hydel projects.

(11) Where the affected families belonging to the Scheduled Castes and the Scheduled Tribes are relocated outside of the district, then, they shall be paid an additional twenty-five per cent. rehabilitation and resettlement benefits to which they are entitled in monetary terms along with a one-time entitlement of fifty thousand rupees.

42. (1) All benefits, including the reservation benefits available to the Scheduled Tribes and the Scheduled Castes in the affected areas shall continue in the resettlement area.

Reservation
and other
benefits.

(2) Whenever the affected families belonging to the Scheduled Tribes who are residing in the Scheduled Areas referred to in the Fifth Schedule or the tribal areas referred to in the Sixth Schedule to the Constitution are relocated outside those areas, then, all the statutory safeguards, entitlements and benefits being enjoyed by them under this Act shall be extended to the area to which they are resettled regardless of whether the resettlement area is a Scheduled Area referred to in the said Fifth Schedule, or a tribal area referred to in the said Sixth Schedule, or not.

(3) Where the community rights have been settled under the provisions of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, the same shall be quantified in monetary amount and be paid to the individual concerned who has been displaced due to the acquisition of land in proportion with his share in such community rights.