

Annex 4. Free, prior and informed consent (FPIC) IMPLEMENTATION PLAN

Odisha PVTG Empowerment & Livelihoods Improvement Programme – II (OPELIP-II) - India

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A. Executive summary

OPELIP II target group comprises exclusively PVTGs and STs. For this reason, while the project provides this detailed Free, prior and informed consent (FPIC) implementation plan, it is important to note that consultation process with PVTGs and STs is a central element of project implementation and it is fully mainstreamed in the PDR and the Project Implementation Manual.

Component 1 of the project 'Community Empowerment and Institutional Strengthening' will be the overall mechanism to hold iterative consultations and seek free, prior and informed consent. It will do so by enhancing participatory and planning approaches that are in line with tribal groups practices and that value tribal governance and heritage. Costs for these consultations are fully covered under Component 1 budget, and human resources with experience and skills to engage with PVTGs and STs will facilitate the process.

Through consultation/planning process each PVTG village will generate a Village Development Plan (VDP), which will include the activities agreed based on the priorities and aspirations of Scheduled Tribes, with special attention to PVTGs. These VDPs will be considered as village-level Indigenous Peoples Plans for SECAP purpose in the context of this project.

OPELIP II is designed building on the learnings from the engagement of IFAD and government of Odisha in implementing projects that seek to empower tribal groups. OPELIP II will follow the updated IFAD policy of engagement with Indigenous Peoples and will work with Tribal communities as equal partners who contribute to co-creating strategies and who design and monitor investments to improve their livelihoods based on their own perspectives. To this end the free, prior and informed consent (FPIC) will be an iterative process for recognition and dialogue, keeping in mind that seeking FPIC is not about reaching a yes or no, but a continued process that enhances participation and agency of tribal communities.

It is worth mentioning the substantial inherent risk of working with tribal communities, as tribal development visions and approaches might differ from those of mainstream development. It is thus important that OPELIP II is open to constantly listening to the tribal villages and learn from their own visions of development to avoid any cultural and social disruption.

The project will put special emphasis on protecting land tenure right of tribal groups. Environmental risks have been assessed and measures are included in the project design to avoid alterations of the land that can disrupt ecosystems, leading to habitat destruction and endangering wildlife, for instance promoting exclusively the use of organic inputs for the agricultural production with no chemical products, and integrating agro-biodiversity considerations for the selection of crops, livestock and in the kitchen gardens.

Risk mitigation will require genuine engagement, respect for tribal rights, and a commitment to sustainable and equitable development practices that prioritize the well-being and self-determination. To this end, a tribal specialist will be seconded from the SCST research centre of Odisha to provide timely support and guidance to overall implementation of OPELIP II. Furthermore, responsibilities will be distributed among project staff in PMU, MPA and within FNGOs. A Special awareness campaign on FPIC and human-rights based approach will be carried out by a relevant service provider and addressed to all project stakeholders.

B. Description of the project

The goal of OPELIP II aims to contribute to the reduction of rural poverty and improve nutrition security in PVTG villages in Odisha. The program development objective (PDO) is to diversify rural livelihoods and adoption of nutritious diets in target PVTG households. This objective will be achieved by promoting stronger community institutions and local governance over public goods, productive assets, and natural resources; improved household food and nutrition security; and improved rural livelihoods, agricultural productivity, and market linkages.

Amongst the tribal groups in India, PVTGs are the most marginalized and vulnerable groups. They rely primarily on forest-based livelihoods, are geographically remote, and often have low levels of human capital and access to services. Odisha has the highest number of PVTG groups (13 out of 75 PVTGs) in India and is home for more than 1,600 villages notified PVTG villages. PVTGs and non- PVTGs living in the same villages are exposed to similar vulnerabilities and belong to Scheduled Tribes. The project will work with the PVTG and non-PVTG population as interventions will have a community dimension in line with tribal values.

Component 1: Community empowerment and institutional strengthening

Community institutions are empowered and equipped to engage in community-centric planning and execution. This component aims at strengthening community institutions and local governance of tribal groups, effective delivery mechanisms for public goods and social services, increased awareness and knowledge of supporting services and programme, and expanded beneficiaries of government convergence schemes. The overall objective is to empower PVTG communities, foster their self-governance, and promote their inclusion in development processes, leading to improved livelihoods, resilience, and well-being.

Sub-component 1.1. Strengthen community-driven development planning

Sub-component 1.2 Improving delivery mechanisms of community services

Component 2. Food and nutrition security

OPELIP-II is a nutrition-sensitive project that will address malnutrition by promoting behavior change communication and nutrition education to build awareness among communities on healthy diets; facilitating access to nutrition entitlements for all the households in the target geographies; and improving availability and consumption of diverse nutritious foods at the household level through establishment of homestead kitchen garden. The project will leverage local food biodiversity in the tribal food system, which has been supported by research studies and aligned with tribal groups aspirations to promote biodiversity of local foods, their local knowledge, practices, languages, culture, and environment.

Sub-component 2.1: Behavior change and nutrition education

Sub-component 2.2: Promotion of homestead food production

Component 3. Improving agricultural productivity, market linkages, and incomes

This component seeks to address this issue by helping households in PVTG villages to sustainably intensify and scale-up cropping and livestock production, while simultaneously helping them to access more profitable markets. In addition, the project will use a revamped process to promote small and micro enterprise development and access to finance, as a way to diversify household's livelihoods and increase incomes.

Sub-component 3.1. Sustainable intensification of climate-resilient crop and livestock production

Sub-component 3.2. Marketing and value addition

Sub-component 3.3. Microenterprise development and access to finance

C. Description of PVTGs

The primary target population of OPELIP II are the 13 PVTGs (Birhor, Bondo, Chuktia Bhunjia, Didayi, Juang, Kharia, Dongria Khond, Kutia Khond, Lanjia Saora, Lodha, Mankidia, Paudi Bhuyan, Saora) residing in the state of Odisha.

Particularly vulnerable tribal groups (PVTGs) among scheduled tribes, have been identified by the Government of India using the following criteria: (i) Pre-agricultural level of technology; (ii) Low level of literacy (iii) Economic vulnerability; (iv) A declining or stagnant population¹.

62 Scheduled Tribes in Odisha speak as many as 74 dialects. Their ideology, worldview, value orientations and cultural heritage are rich and varied. Based on the 2011 Census, Scheduled Tribes constitute 8.6% of India's population, Odisha has the third largest concentration of tribal population in the country, representing 22.85% of its population². The definition of 'Scheduled Tribes' is provided in Articles 366 and 342 of the Indian Constitution. Article 366(25) states that Scheduled Tribes are communities listed by Article 342. Article 342 states that Scheduled Tribes are part of tribal communities, and the President determines their inclusion through a public notification.

Table 1: PVTGs in Odisha

No	Name of the PVTG	Brief description	Name of Districts	Further information
1	Bondo	Speak Remo, a Munda language, they are expert hunters, gatherers, shifting cultivators and streambed rice growers. They have dual social organization, the moiety system. They traditionally have dormitories for boys and girls. Each village has a community center, Sindibor and the Bonda are polytheists and observe Patkhanda Jatra every year. Women are the backbone of society and play a vital role in running their family Occupations: Weaving of handloom clothes, Bead necklaces making, Carpet weaving, Broomstick making, Vegetable cultivation, Archery	Malkangiri	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/447-bondo
2	Birhor	Socially divided into two groups, the Jaghi (settled) and the Uthlu (semi nomadic). They speak a form of Munda language. In their mother tongue the Birhor means 'man' (Hor) 'of the forest' (Bir). The semi nomadic Uthlu section is called Mankidi and Mankirdia in different localities in Odisha. They are so called for their traditional expertise in monkey catching. Occupations: Basket, rope and sling making out of siali, fiber, sabai grass and jute, Monkey catching, Khali stitching and pressing.	Mayurbhanj & Jajpur	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/445-birhor
3	Chuktia Bhunjia	Speak Gondi, a Dravidian language. Socially divided into two exogamous moieties the markam (affines) and netam (kins). Express their distinct socio-cultural identity by their sacred kitchen shed, called "Lal Bangla" considered to be the most sacred seat of their ancestors. They are settled cultivators and also depend on forest produce. Sunadei is their supreme deity. Chaitra jatra is their main festival. Occupation: Bead Necklace making	Nuapada	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/456-chuktia-bhunjia

¹ Source: Press Information Bureau Government of India Ministry of Tribal Affairs, 04 JUL 2019 3:11PM by PIB Delhi, <https://pib.gov.in/Pressreleaseshare.aspx?PRID=1577166>

² <https://stscarticle.odisha.gov.in/content/IQGAZ5Q>

4	Didayi	The tribe speaks Gata, a Munda language. They are primarily shifting cultivators but also depend on forest produce. Traditionally skilled in making bamboo baskets. The social structure of Didayi society is characterised by moiety and totemism and have scattered housing pattern and a central place in the village for communal activities. Traditional village council, lepar is functional and they observe two main festivals: Lendipande and Bhairo puja their main occupations are: Bamboo basketry, Weaving of handloom clothes, Archery, Broomstick making	Malkangiri	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/448-didayi
5	Dongria Kondh	The name 'Dongria Kondh' signifies a community of hill (dongar) dwelling Kondhs, they speak Kuvi. Shifting cultivators and expert horticulturists. They grow pineapples, banana, oranges, turmeric and a variety of cereals and pulses in the hills and have traditional labour cooperatives. Their supreme deity lies in the middle of the village street. Their distinct cultural identity is expressed in their colourfully embroidered shawls known as 'Kapada Ganda', they are organized into strong territorial clan groups and observe meria or kedu festival sacrificing buffaloes to appease Earth Goddess, Darni Penu. Occupations: Embroidery, Wood carving and decorating, Wall painting, Comb making, Pineapple cultivation and fruit processing.	Rayagada	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/451-dongria-khond
6	Hill Kharia	Locally known as "Pahari Kharia" they are a vulnerable section of Kharia tribe and self identify as coming from Similipal hill ranges of Mayurbhanj district. They speak 'Kharia', a Munda language and live in small forest settlements with scattered housing pattern. They subsist on hunting and gathering and are expert in collection of honey, resin and arrowroot. Thakurani or Dharani Devata - the Earth Goddess and Dharam Devata -the Sun God are their supreme deities. Occupation: Collection and processing of honey, resin, arrowroot, Broom stick making, Mat making, Khali stitching and pressing	Mayurbhanj	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/450-kharia
7	Juang	The Juan tribe speaks 'Juang', a Munda language and are primarily shifting cultivators but depend on forest collections. They traditionally live in unclan settlements and practise village exogamy, and have strong kinship ties. They have youth dormitory-cum-community center Mandaghar/Majang and are traditionally organized into strong corporate groups - Barabhai, at the village level and Pirha, at the regional level. They worship Dharam Devta (Sun God) and Basumata (Earth Goddess) as supreme deities and perform characteristic changu dance. Occupation: Wood carving.	Dhenkanal, Jajpur & Keonjhar	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/449-juang
8	Kutia Kandha	They live in Belghar-Lanjigarh highland of Kandhamal and Kalahandi districts. The name 'Kutia' is apparently derived from 'Kutti' meaning 'hole' - their place of origin or meaning 'hill' in which they live. In the center of the village street lies the seat of Darni Penu (Earth Goddess). Have boys' and girls' dormitories. Primarily shifting cultivators but depend upon forest produce, they mainly grow turmeric and a variety of cereals and pulses in their swiddens and organize themselves into strong clan groups. They observe kedu festival by sacrificing buffaloes to appease their supreme deity Darni Penu. Occupation: Broom stick making, Broom stick making, Mat making, Basketry, Litchi cultivation, Tussar rearing	Kalahandi, Kandhamal	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/452-kutia-khond
9	Lanjia Soura	Famous for their attractive wall paintings, Idital. They speak Sora, a Munda language and have scattered housing pattern on hill slopes. They install the village guardian deities represented by wooden posts at the village entrance. Lanjia Soura women enlarge their ear lobes to wear rounded wooden pegs and have a characteristic tattoo mark down the middle of the forehead. They practice shifting cultivation and prepare stone bounded terrace fields ingeniously with inbuilt water management system for rice cultivation. They have their traditional labour cooperatives, ansir, for helping each other. Have no clans but lineage organization called Birinda. Woman's membership in Birinda does not change even after her marriage and they have male and female shamans to serve their spiritual needs. Observe Guar, the secondary burial ritual to commemorate the dead by sacrificing buffaloes and building menhirs.	Gajapati, Rayagada	https://www.scstrti.in/index.php/communities/pvtg/91-tribes/315-lanjia-saura
10	Lodha	Inhabitants of Suliapada and Moroda Blocks in Mayurbhanj district. Trace their descent from the famous Savaras described in the Hindu mythologies. Speak a mixture of corrupt Odia 'Mundari and Bengali'. Derive subsistence from agriculture, raising silk cocoons, selling firewood and making ropes of Sabai grass. Their social system is characterised by its clan organization. Their clan deities - "Chandi" and "Sitala". Occupation: Sabai rope making, Bamboo Craft	Mayurbhanj	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/453-lodha

11	Mankirdia	The Mankirdia constitute the semi nomadic 'Uthlu' section of the Birhor tribe. Speak a form of Munda language. Expert in making Siali and jute ropes. Shuttle between market and forest and observe Hera or Chaita Parab. Occupation: Basket, rope and sling making out of siali, fiber, sabai grass and jute, Monkey catching, Khali stitching and pressing.	Mayurbhanj	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/454-mankirdia
12	Paudi Bhuyan	A hill dwelling section of the Bhuyan tribe also known as "Hill Bhuyan". Belongs to the Munda-Kol group of tribes. Speak Oriya as their mother tongue. Shifting cultivators but depend on forest produce. Have youth dormitory and community center, Darbar, in the center of the village. Corporate body of traditional village council still effective. Dharam Devta (Sun God) and Basukimata (Earth Goddess) are their supreme deities. Known for their special Changu dance. Occupation: Broom stick making, Broom stick making, Mat making, Basketry, Litchi cultivation, Tussar rearing.	Angul, Deogarh, Sundargarh & Keonjhar	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/316-paudi-bhuyan
13	Soura	Socially divided into 25 sub-divisions. Famous for their attractive wall paintings, Idital. Speak an ancient Mundari dialect of their own called 'Sora'. Stone bounded terrace fields with inbuilt water management system for rice cultivation. Have their typical traditional labour cooperatives, ansir, for helping each other. Worship innumerable gods and spirits and appease them by conducting elaborate and expensive rituals. Have male and female shaman. Observe Guar, the secondary burial ritual to commemorate the dead by sacrificing buffaloes. Unique for not having clans but lineage organization called Birinda. Woman's membership in Birinda does not change even after her marriage. Occupation: Icon (wall painting), Wood carving Carpet weaving, Mulberry cultivation.	Ganjam, Gajapati	https://www.scstrti.in/index.php/communities/pvtg/113-pvtg/455-saora

(i) Identification of any vulnerable groups

Tribal women play a crucial role in the conservation and transmission of ancestral traditional knowledge and a collective and community role as caretakers of natural resources and keepers of medicinal and tribal knowledge. Despite their important roles in their communities, tribal women face various challenges from education, health to civil, economic and social rights. Health standards of tribal women is below the national average. Maternal mortality is high among tribal women because of lack of institutional delivery and unawareness of government schemes. According to SCSTRTI in a report on health status of PVTGs in 2015, 38% of women in reproductive age (15 to 49 years) were under-weight, and 3% suffered severe, 22% moderate, and 29% mild anaemia³. Early marriage is also a challenge for young PVTG women, according to OPELIP I, girls are often seen married at the age of 14⁴.

Tribal youth Odisha State Youth Policy 2013, with a target population ranging from 13 to 35 years, envisions "Young people of Odisha to be fully enabled, motivated, engaged and empowered to accomplish their full potential, have healthy lives, progress far in education, secure productive livelihoods, participate in their communities, have a say in their future and contribute to the growth and development of the state". The policy contains favourable strategies for tribal youths in education, skill development and other areas. STs and SCs constitute 2 separate Key Constituencies of the policy indicating distinct attention of the Government for STs and SCs separately. Few excerpts from Odisha State Youth Policy 2013 are given below.

Youth from ST, SC and the Minorities: Tribal youth suffer from multiple disadvantages, as do youth from SC communities and other religious and ethnic minorities despite several initiatives meant to empower them. Development efforts in regions with concentrations of this sub-population must deliberately reach out to these groups and ensure that they benefit from any youth programmes.

³ Health Status of Particularly Vulnerable Tribal Groups (PVTGs) of Odisha, India, https://repository.tribal.gov.in/bitstream/123456789/74419/1/SCST_2015_research_0349.pdf, July 2015

⁴ OPELIP I letter 2429, <http://cms.opelip.org/DOWNLOADS/Notice/20349.pdf>

Adolescents may be forced to abandon their studies prior to completion even when they want to continue on account of a number of social and economic circumstances. As a result, they either have nothing to do and thus became vulnerable to negative social influences, or they are obliged to take low skill, low pay jobs to support their families.

As part of the IFAD's Indigenous Peoples Assistance Facility (IPAF), the project "Empowering Tribal Youth for Nutritional Food Security and Income Enhancement in Koraput District of South Odisha", was implemented by PRAGATI Koraput. It targeted the tribal youth and it reported that their aspirations include income stability, security, and a better quality of life, better access to land and capital, modern farming techniques, and more linkages to markets, all these as elements to pathway out of poverty.

The IPAF 5th cycle assessment showed that the IPAF project succeeded in making agriculture more remunerative for tribal youth in the Koraput District (mostly unemployed and/or forced to migrate to urban areas) by improving climate resilient agriculture practices and promoting the revival of traditional food crops like millets, pulses and tuber crops. As a result of project intervention, over 800 acres of land were planted with rice, millets and tubers with a positive impact in terms of food availability for communities. With project interventions and the organization of youth groups, the village elders started giving space to youth in traditional village meetings. Youth leaders were selected by consensus within each group to participate, learn, and disseminate knowledge with peers and engage effectively with other actors. Preservation of indigenous seeds through community-based participation and intergenerational transfer of knowledge has empowered tribal youth. The tribal communities of the IPAF project in India used the exchange of seeds to maintain their indigenous culture of caring and sharing through indigenous system of farming. As the tribal youth leadership has emerged, the project identified the opportunity to hire staff from the Indigenous communities.

OPELIP II has considered the learnings from the IPAF funded project, youth will be engaged in intergenerational transfer of knowledge processes in various stages: getting involved in governance and decision making (component 1) nutritional activities and valuing tribal food systems (component 2), innovating, and enhancing biodiversity with improved access to markets (component 3) and working as community resource persons.

Persons with disabilities: Disability is a multidimensional concept. The United Nations Convention on the Rights of Persons with Disabilities (CRPD) recognizes persons with disabilities as those who have long-term physical, mental, intellectual or sensory impairments that, in interaction with various barriers, may hinder their full and effective participation in society on an equal basis with others. According to the 76th round of the NSO survey conducted between July and December 2018, in India the percentage of persons with disability in the population was 2.2 per cent. 2.3 per cent in rural areas and 2 per cent in urban areas. The same study reported that in rural Odisha persons with disability are 3.7 percent of the male population and 3 per cent of female population. In the case of urban areas an equal share of men and women with disability at 2.8 percent was reported. The project should consider inclusive strategies to benefit persons with disabilities.

More detailed information available in Targeting, gender and social inclusion strategy as well as in the SECAP review note.

(ii) Lands and territories and connections/relationship with those resources, lands and territories

In PVTG villages, agriculture is often a primary means of livelihood and plays a vital role in sustaining the communities. communities often rely on rain-fed agriculture, practicing

shifting cultivation or slash-and-burn farming. Livestock, including cattle, goats, sheep, and poultry, play a significant role in the livelihood and sustenance of PVTG communities.

Many tribal communities' worships nature, and their main festivals are celebrated around agriculture and agro-biodiversity, they have a strong connection with the land and are directly linked with the crop-growing season and agricultural practices and with agro-biodiversity. Agricultural seasons open with the observation of festivals. Communities share the costs of the and the labour needed to hold their festivities (clearing the forested land, donati money, livestock, or grains towards celebration), the values of reciprocity and solidarity are cultural assets among the tribes⁵.

The Scheduled Tribes (STs), including PVTGs, have been the most marginalised, isolated and deprived population. To protect and safeguard their land rights and to address the issue of Land Acquisition and displacement of tribals, the constitutional and legal provisions illustrated in section D. below have been put in place.

D. Summary of substantive rights and legal framework:

- Articles 342 of the Constitution of India defines Scheduled Tribes with respect to any State or Union Territory, it states that the President may, Under Clause (1) of Article 342, with respect to any State or Union Territory, and where it is a State, after consultation with the Governor thereof, notify tribes as Scheduled Tribes Clause; (2) of Article 342 empowers the Parliament to include in or exclude any tribe or tribal community or parts of these from the list.
- The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 (FRA), states that no member of a forest dwelling Scheduled Tribes or Other Traditional Forest Dweller shall be evicted or removed from the Forest Land under his occupation till the recognition and verification procedure is complete. Under Section 5 of FRA, Gram Sabha is empowered to ensure the decision taken in Gram Sabha to regulate access to community forest resources and stop any activity which adversely affects the wild animals, forest and the biodiversity are complied with.
- Government has enacted the 'Right to fair compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013 (RFCTLARR Act, 2013) to ensure, in consultation with institutions of local self-government and Gram Sabhas established under the Constitution, a participative, informed and transparent process for land acquisition with the least disturbance to the owners of the land and other affected families and provide just and fair compensation to the affected families whose land has been acquired or proposed to be acquired.

Under Section 48 of RFCTLARR Act, 2013, a National Level Monitoring Committee for Rehabilitation and Resettlement has been constituted in the DoLR vide DoLR's Order No. 26011/04/2017-LRD dated 2nd March, 2015 for the purpose of reviewing and monitoring the implementation of rehabilitation and resettlement schemes and plans related to land acquisition under the RFCTLARR, 2013 and National Rehabilitation and Resettlement Policy, 2007.

Safeguards against displacement special provisions have been made for Scheduled Caste and Scheduled Tribes under Section 41 and 42 of the RFCTLARR Act, 2013 which protect their interests. As per Section 41 (1), as far as possible, no acquisition of land shall be made in the Scheduled Areas. As per Section 41(2), where such acquisition does take

⁵ Monocultures of the Fields, Monocultures of the Mind: The Acculturation of Indigenous Farming Communities of Odisha, India, https://terralingua.org/langscape_articles/monocultures-of-the-fields-monocultures-of-the-mind-the-acculturation-of-indigenous-farming-of/

place, it shall be done only as a demonstrable last resort. As per Section 41(3), in case of acquisition or alternation of any land in 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. The RFCTLARR Act, 2013 also lays down procedure and manner of rehabilitation and resettlement.

- Constitutional provision under Schedule-V also provide for safeguards against displacement of tribal population because of land acquisition etc. The Governor of the State which has scheduled Areas is empowered to prohibit or restrict transfer of land from ST and regulate the allotment of land to members of the Scheduled Tribes in such cases. Land being a State subject, various provisions of rehabilitation and resettlement as per the RFCTLARR Act, 2013 are implemented by the concerned State Governments.
- The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 has been introduced to prevent the commission of offences of atrocities against members of the Scheduled Castes and the Scheduled Tribes, to provide for the trial of such offences and for the relief of rehabilitation of the victims.

OPELIP II will continue to work on converging schemes by the government as OPELIP I did and will promote land titling, which means that OPELIP II will facilitate the access to the current schemes present in the government of Odisha so PVTG villages can benefit. Under component 1, convergence schemes for land titling will prioritize the issuance of land titles to the eligible landless.

Forest Rights Act, 2006 (FRA) is a landmark legislation to address the historical injustice done to the forest dwelling communities and an attempt to recognize and record their existing rights on the forest land. The legislative intent of the Act is "to recognize and vest the forest rights and occupation in forest land in forest dwelling Scheduled Tribes and other traditional forest dwellers who have been residing in such forests for generations, but whose rights could not be recorded" and thus to undo a serious historical injustice.

FRA is an Act to recognize and vest the forest rights and occupation in forest land in forest dwelling Scheduled Tribes and other traditional forest dwellers who have been residing in such forests for generation but whose right could not be recorded.

The recognition and vesting of such forest rights under FRA is subject to the condition that such Scheduled Tribes or tribal communities or other traditional forest dwellers had occupied forest land before the 13th day of December 2015.

The Odisha Government has formally come up with 'Mo Jungle Jami Yojana' (My Forestland Scheme) intending to complete recognition of all rights under the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights Act), 2006 in the next two years.

Under Mo Jungle Jami Yojana scheme, Forest Rights Cells will be constituted at the tahsil and district level with professional human resources to ensure and assist in the effective implementation of FRA, 2006. The project would speed-up the post-rights recognition activities within a prescribed timeframe.

Apart from the individual forest right, the State government recognizes that provisions of FRA have an immense potential to improve forest governance and provide livelihood security by recognizing Community Rights (CR) and Community Forest Resource Rights (CFR) in particular.

E. Participation, consultation and FPIC processes

(i) Actions taken to achieve meaningful consultation during the design phase

During the design mission, the team visited 8 of the 14 targeted Districts in OPELIP II, 10 micro project agencies, and 39 PVTG villages (both in OPELIP I and new villages for the implementation of OPELIP-II). These field visits enabled the mission team to interact with community leaders, men, women, and youth farmers, self-help groups (SHG), producer groups, marketing and agri-processing groups, SMEs, and livestock producers, and to visit sites where OPELIP I had supported investments in irrigation, storage, marketing, and community infrastructure.

Table 2. List of visited villages

Visits to PVTG villages: 27-30 June, 2023	Districts visited:	Villages visited	Decentralized authorities and structures reached	Types of groups, organizations and rural institutions reached
	Kalahandi, Rayagada and Gajapati	June 28 th : Kutia Kandha Development Agency: Darben Padar, Borang Padar, Aampadar June 29 th : Lanjia Soura Development Agency: Alinga, Ladi, Araidul, Sergasing June 30 th : Soura Development Agency: G. Nuasahi,	Palli Sabha, Gram Sabha MPA and Block Development Authorities BDO Health and Nutrition: Child Development Project Officer, Anganwadi worker, ASHA OLM (CRP, Master Book Keeper)	Self Help Groups (SHG) Village-level Committees (customary - labor cooperative, Health/Nutrition, etc.) Religious groups: Church, Hare Rama, Sarna (nature worship) Weekly Haat Cluster producers, lemon grass oil group, etc.
	Malkangiri	Khairaput Village Haat Pusuriguda (New) Khairiguda (New) Pandraguda (New) Padipada (Old) Andrahal (old) Manipur village (WASSAN) Hathiamba (new)	VDC SHGs Bonda Samaj Village head (Sarpanch)	NGO – WASSAN (SPPIF and MM) ICRISAT OLM - DPMU MPA (BDA and DDA) Parivartan FNGO (Founder and other team members) FPO under SPPIF

		Somakunda (new)		
Jajpur, Keonjhar, Maurbh anj	Kathi Purty Nagar, GP: Ransol, MPA: BJDA, Block: Sukinda, District: Jajpur (new village) Khunat Kata, GP: Saharapur, Block: Banspal, MPA: PBDA, District: Keonjhar (New village) Ansuan, GP: Karangdih, Block: Banspal, MPA: PBDA, District: Keonjhar (New village) Lata, GP: Karangdih, Block: Banspal, MPA: PBDA, District: Keonjhar (New village) Talla Baruda, GP: Barhagoda, Block: Banspal, MPA: PBDA, District: Keonjhar (old village- OPLEIP) Asankudar, GP: Hatikadda, MPA: HK&MDA Jashipur, Block: Thakur Munda, District: Mayurbhanj (new village) Kendu Mundi, GP: MPA: HK&MDA Jashipur, Block: Thakur Munda, District: Mayurbhanj (Old village)	Gram Pradhan SO of MPA Kenojhar, Jajpur and Mayurbhanj BDO of Kenojhar and Mayurbhanj OLM (DPM, MBK) Odisha Mineral Bearing Development Area Corporation Aganwadi Worker, ASHA worker Livestock Inspectors, Block Vetinary officer, Vetinary Assistant Surgeon	Banking Correspondent of Odisha Grammen Bank SHGs, VDA Bank of India NGOs: OPLEIP FNGOs, Foundation Ecology Security (FES), Cultural Groups at village level Tribes: Birhor, Juang, Paudi Bhuyan, Hill Khadia, Mankridia	

(ii) Major findings emerged during village consultations

- FRA coverage low in new villages compared to existing OPELIP villages
- Creeping encroachment on forested area (podu cultivation) for increasing cashew plantation
- Villages with mixed population have no difference among PVTG and non-PVTG HHs
- Outward migration among youth (male) very high in non-rainy season
- Livestock mortality due to bird flu, encephalitis widely reported
- Need for roads within villages and interconnecting villages
- Good Bank credit linkage for SHGs. SHGs are fairly functional in OPELIP villages, although with limited levels of investments in economic activities
- In both MPAs staff agreed that quality of institutions need to improved
- Demand for NRC is high
- HHs vegetable production is minimum (veggies consumed mostly purchased at "high" costs). Limited dietary diversification and inadequate coverage of health and nutrition interventions (ANC, home deliveries, etc.)
- Social cohesion: closely knit communities (clan) within villages, SHGs, labor cooperative, customary committees. PVTGs have existing decentralized structures at the village level, with strong presence of traditional structures that show the social cohesion within each village
- Accessibility (roads, telecom) is a key driver of vulnerability, but some more remote villages show more entrepreneurship
- Important level of commercialization of pulses, maize, etc., even in some of the most remote villages. Significant levels of marketing of NTFP and agricultural products (pulses, maize, fruits, etc.), mostly done through weekly haats and to some extent intermediaries mostly referred to as "middle-men"
- Climate adaptive approaches: intercropping of maize with millets and other vegetables in low land plots, moving to settled farming on JHUM plots with Cashew plantation. Reduced cycle of shifting cultivation ("jhum") from 8-10 years to 2-3 years due to reduced productivity
- Well-defined crop-specific lowland/upland farming practices (knowledge exists but there is scope for adoption of climate-smart yield-enhancing practices
- Fair management of livestock without noticeable external support, but livestock destocking cycle is unideal (most villages lacked or did not make use of access to vaccination)
- Government schemes are accessible to households, however there is scope to further enhance access to critical social goods.

(iii) Seeking FPIC during implementation phase

As mentioned above, Component I of OPELIP II outlines a clear and detailed process for conducting FPIC consultations, which will result in the development of Village Development Plans (or village-level Indigenous Peoples Plans). The process includes defining the stages of consultation, the timeline, and the methods for engaging with stakeholders. It also

specifies how information will be shared and communicated with the stakeholders. This is fully integrated in PDR and PIM, as follows.

(iv) Activities foreseen according to components and associated FPIC process

Component	Sub-component	FPIC related activity
1. Community Empowerment and Institutional Strengthening	Sub-component 1.1. Strengthen community-driven development planning	All this component focuses on self-driven development, identifying tribal governance systems and institutionalizing them, so they can receive government funds and benefit from CONVERGENCE, and creating the processes in which OPELIP II will develop its activities.
	Sub-component 1.2. Improving delivery mechanisms of community services	<p>The MPAs and FNGOs will share the information about the project, its objectives and activities with the village representatives in a culturally relevant manner and they will consult with the community and, upon formal consent, provide a letter of FPIC that will be included in the VDP to document it.</p> <p>VDP will include Social and Cultural Objectives, recognizing the distinct social and cultural context of PVTGs, the VDP also incorporates objectives aimed at preserving and promoting these unique cultural assets.</p> <p>The component acknowledges the social constructs and tribal governance systems already existing within the villages and leverages these to formalize VDAs. This ensures a smoother transition and encourages community ownership.</p> <p>The process for VDP planning is designed to be fully participatory, seeking active involvement from the community. The emphasis is on inclusivity in the planning process rather than rushing to meet project targets. It will allow for a village visioning process setting clear objectives and promoting PVTGs' empowerment to lead their own development and to realize their aspirations.</p> <p>An awareness raising campaign on Free Prior and Informed Consent and PVTGs/TG human rights-based approach will also be conducted under this component</p> <p>Areas that are considered to have archaeological (prehistoric), paleontological, historical, cultural, artistic, and religious values or contains features considered as critical cultural heritage will be identified and no</p>

		project activity will be carried out in those areas.
2. Food and nutrition security	Sub-component 2.1. Behavior change and nutrition education	This component will take into consideration tribal knowledge and their dietary patterns, that will be assessed and mapped, while the tribal food systems will be valued and integrated into the capacity development on nutrition. The focus will be on complementing the nutritional needs of the PVTGs through access to information on balanced diets and practices, that both value their knowledge and practices and introduce additional ones.
	Sub-component 2.2. Promotion of homestead food production	
3. Improving agricultural productivity, market linkages and incomes	Sub-component 3.1. Sustainable intensification of climate resilient crop and livestock production	This component will build on the participatory methodologies and consultations applied in component 1. In fact, the intensification of climate resilient crop and livestock will be targeted through the VDA using participatory methodologies and this will influence sub component 3.2 and 3.3 as well It is worth mentioning that NRM assessment will be done to avoid depletion of common resources and with an approach to ensure the village level consent for matters that concern common sources of water, common land and any other resource. This will be included in the letter of FPIC.
	Sub-component 3.2. Marketing and value addition	
	Sub-component 3.3. Microenterprise development and access to finance	

(v) Detailed information regarding iterative consultation and procedures for screening, assessment and development of consultations

OPELIP II draws on the lessons learned from the implementation of the Odisha PVTG Empowerment & Livelihoods Improvement Programme (OPELIP). It particularly emphasizes the role of Village Development Associations (VDAs) and facilitating Non-Governmental Organizations (NGOs) in bottom-up participatory planning and implementation. Key takeaways from the experience include:

(a) engaging households in the bottom-up development of village-level plans fosters empowerment at the household level and equips VDAs and Village Development Committees (VDCs) with insights for resource prioritization, also leading to enhanced accountability;

(b) the empowerment of vulnerable groups like PVTGs requires sufficient investment in time and resources to strengthen the development process (consultative mechanisms, participation in meetings/training, etc.);

(c) responding to the target groups' multifaceted needs requires collaboration across institutional partners and programs (convergence efforts). Effective coordination across departments has been a critical success factor in IFAD-supported projects in Mehalaya, Jharkhand, and Odisha (LAMP, JTELP and OPELIP), channelling complementary investments in favour of tribal communities; and

(d) entry-point activities are critical to building trust, rapport, and confidence of PVTGs in the project and administrators. The selection of these activities needs to be demand-driven.

The OPELIP II project adopts the above and introduces new elements to enhance the effectiveness of planning and delivery at the village level. These new elements underscore the importance of the learning process taking place in IFAD's programming in the country and the evolution in strategy, which are more sensitive to inclusion, cultural preservation, and local empowerment. These enhancements include:

1. Household level sub-plans: The inclusion of household-level strategies in the VDP (Vulnerable Tribal Groups Development Programme) enables a more precise and targeted approach, catering to the needs of households, while also considering the communal aspect that is crucial for PVTGs;

2. Inclusion of social and cultural objectives: Recognizing the distinct social and cultural context of PVTGs, the VDPs will also incorporate objectives aimed at preserving and promoting these unique cultural assets;

3. Leveraging existing social structures/ tribal governance systems: This component acknowledges the social constructs and tribal governance systems already existing within the villages and leverages these to formalize VDAs. This ensures a smoother transition and encourages community ownership;

4. Participatory planning for VDPs: The process for VDP planning is designed to be more participatory, seeking active involvement from the community. The emphasis is on having an inclusive planning process, allowing vision setting and the identification of clear objectives towards their empowerment to lead development processes and to realize their aspirations;

5. Inclusion of traditional Sardar (Chief) and structures: Recognizing the influence of traditional tribal hierarchies and societal structures, this aspect of the plan aims to actively engage with traditional tribal chiefs (Sardars) and other community leaders who continue to wield significant social influence over tribal behavior and norms. This will ensure a more effective and culturally sensitive implementation process, respectful of the existing traditional structures and governance systems within these communities.

6. Community resource person (CRP) positioning: CRPs under OPELIP II are staff members of the VDAs, who work as assistants to the VDC for institutional development and capacity building. This new arrangement ensures full ownership and engagement of the VDA in development process.

Component 1 serves as a foundation for the subsequent components of the program, ensuring a structured and holistic approach to community participation and development. The overall objective is to empower PVTG communities, foster their self-governance, and promote their inclusion in development processes, leading to self-sustaining and resilient societies and improved livelihoods, resilience, and well-being. The approach of the program is rooted in an inclusive, bottom-up participatory planning and implementation process, which encourages ownership, commitment, and sustainability and ensures FPIC. It aims at strengthening local governance and community institutions. The program emphasizes the inclusion of all community members, particularly women and youth, in the planning and implementation of development initiatives, while also recognizing PVTGs' cultural heritage and identity and taking advantage of their tribal knowledge, culture, spirituality, and governance systems.

Sub-component 1.1 - Strengthening community-driven development planning in PVTGs addresses the unique vulnerabilities and challenges that these communities face. By better involving PVTGs in the planning process, development initiatives become more context-sensitive, empowering, and sustainable. The subcomponent aims to enhance community engagement and participation in planning and development processes; enable VDA formation and VDP plan preparation with fullest community participation; and leverage existing social groups and festivals to promote community cohesion and strengthen cultural identity. These will be achieved by addressing the following issues faced by PVTGs in Odisha: (a) weak community engagement in planning and development processes; (b) marginalization and isolation of PVTGs from mainstream development efforts; (c) limited awareness and education among PVTGs; (d) language and cultural barriers hindering effective participation; and (e) lack of representation of PVTGs in decision-making spaces.

As part of this approach this subcomponent will focus on the following activities related to consultation:

- 1. Pre-VDA-formation community mobilization:** Involves mobilizing the community members and creating awareness about forming a VDA and taking their consent. The aim is to generate interest and active participation in the development process, share information about the project and is part of the FPIC;
- 2. VDA formation and election of VDC members:** Facilitate the formation of the VDA, which serves as a representative body for the community. This includes conducting elections to select members for the VDCs, including women and youth, which will be responsible for decision-making and overseeing the implementation of development activities. A one off financial support in the form of a start-up fund to the VDCs for its initial operational needs will be provided;
- 3. Engagement of service provider for VDP preparation:** To ensure the effectiveness and integrity of the VDP preparation process, a credible service provider will be engaged. This provider will assist the VDC in facilitating participatory exercises, collecting data, and drafting the VDP document based on the community's inputs, priorities, and vision;
- 4. VDP preparation:** It is a participatory process that engages community members in identifying their needs, aspirations, and priorities. The VDC, will work with community members on formulating a comprehensive plan outlining the development goals and strategies for the village;
- 6. Awareness raising campaign:** to raise awareness on Free Prior and Informed Consent and PVTGs/TG human rights-based approach.

Consultations during pre-VDA-formation community mobilisation:

Pre-VDA-formation community mobilization will ensure the active participation of community members and stakeholders in the formation of VDAs and VDCs. The following activities will be conducted before the VDA formation:

- 1. Organize a community meeting to introduce and explain the purpose, objectives, and benefits of the VDA to community members (as part of FPIC).** This meeting will provide an opportunity for the community to understand the project and its potential impacts;

2. Conduct small focus groups with community members, including elected representatives such as the Gram Pradhan, to gather input, feedback, and ideas. Engage them in discussions to ensure their active participation in the VDA formation process;

3. Conduct consultation workshops at the Micro Project Agency (MPA) level with tribal authorities, including the Sardar and Executive Committee. Foster dialogue and collaboration between the project team and tribal leaders to gain their support and involvement (meeting twice every year);

4. Share project information with other community members in their respective villages. Interested villages will express their agreement to participate in the project and begin the process of VDA formation. This agreement will be documented through a letter from the village, which is a crucial step in the FPIC process, in line with IFAD's policy of engagement with indigenous peoples (see **Annex 1 for draft letter - FPIC**).

Consultations to initiate dialogue with households in the program villages. At household level, the following steps will be undertaken:

- **Conduct informal meetings** with traditional village leaders, elected Panchayat representatives, ASHA workers, existing Self-Help Groups (SHGs), women, men, and village youth. Engage in discussions to gather input and plan for a formal meeting at the village level to constitute the VDA and VDC, ensuring the presence of all members from each household;
- **Extend invitations for a formal meeting (Palli Sabha) to all adults in the program village**, including multiple hamlets if applicable. The project team will visit the settlements, conveying the message and sharing details about the program. A formal presentation about the program will be made during the scheduled Palli Sabha, with the participation of all adults from the program village.

Formal meetings (Palli Sabhas):

During the Palli Sabha, the concept seeding process will be initiated to introduce the program and engage the community and households' representatives in meaningful discussions. By seeding the concept and fostering community discussions, the program aims to ensure that community members have a clear understanding of its objectives and opportunities. This participatory approach empowers the community to actively contribute to the planning and implementation process, ensuring that the program addresses their priorities and needs effectively. The FNGO will facilitate the process, and the traditional headman will chair the meeting. The following steps will be followed:

- **Present the concept, objectives, implementation approach, components, and phased implementation of the program.** Provide a clear understanding of the program's purpose and potential benefits for the community (taking into account languages of the scheduled tribes);
- **Engage participants in discussions about previous development programs in the village**, sharing experiences and insights, and encouraging spaces for women and youth voices. Discuss the status of natural resources, food security, vulnerability factors, and community infrastructure. Highlight the relevance of the program and encourage participants to think about the specific issues;
- **Explain the scope of the program**, including the implementation modalities and opportunities for developing land and water resources, as well as improving overall living conditions. Help community members understand how the program can support them in addressing their priorities and improving their livelihoods;

- **Schedule a second meeting for participants to discuss the program among themselves in their respective hamlets or sub-settlements.** Encourage them to identify potential members for the VDC and discuss activities of common interest that they may want to undertake even before full-scale planning is initiated.

VDPs development:

After VDC formation and formalization, PVTG villages will proceed with the development of a VDP. The VDP is a comprehensive seven-year development plan that addresses social, cultural, economic, and natural resource management aspects. The aim of the VDPs is to create a holistic plan that reflects the needs and aspirations of the community, promoting sustainable development and improved well-being. The idea is that these plans help communities to mobilize and improve the use of resources from community contributions, OPLEIP II, convergence schemes, and support from banks and financial institutions. The service provider will take the lead supporting the PVTGs in the preparation of the VDP, with support from the MPA and the FNGO.

Box 2. Guiding principles for VDPs

Basic components of VDPs

- Land and water resource development
- Productivity enhancement, livelihoods, and nutrition security
- Community infrastructure gaps
- Festival and cultural programs

The key principles in preparing the VDPs

- Should reflect the informed choices and aspirations of all the people in the village, especially women and youth
- Lead to enhanced food and nutrition security and resilience
- Should enhance the current productivity of the natural endowments and available human resources in the village
- It should lead to improved access to fair markets and public service facilities and overall improvement in living conditions
- The plan is developed at the VDA level, incorporating nearby hamlets. It includes annual action plans and budgets and is flexible to adapt to changing circumstances.
- Prepared participatorily, involving community-level Participatory Rural Appraisal (PRA) and GALS Vision planning exercises and household-level exercises facilitated by Self-Help Groups (SHG)
- Male and female should actively participate in these exercises to ensure inclusive decision-making and representation of diverse perspectives within the community

The VDP comprises four types of plans, each addressing specific aspects of community well-being:

- 1. Land and Water Resource Development:** This plan aims to sustainably manage land and water resources in the village and its surrounding areas. It focuses on practices like land conservation, watershed management, and water harvesting to enhance agricultural productivity and optimize resource utilization. By implementing cluster-level interventions, the VDP ensures targeted and effective efforts for long-term benefits to the community. Comprehensive information regarding the strategies for land and water resource development is elaborated in Section 3.1,
- 2. Productivity Enhancement, Livelihoods, and Nutrition Security:** The VDP tailors interventions based on house-level plans to meet specific household needs. It creates sustainable livelihood opportunities, such as agriculture-related activities, livestock farming, and entrepreneurship development, empowering households to become economically self-reliant. Additionally, initiatives like promoting balanced diets and agricultural diversification combat malnutrition within the community.

3. Community Infrastructure Gaps: Addressing the community's infrastructure needs is a crucial component of the VDP. It focuses on essential facilities like roads, schools, health centers, sanitation facilities, and electricity access to improve the overall quality of life for residents. The VDP incorporates convergence activities from both the Government of Odisha (GoO) and the Government of India (GoI) to optimize resources and facilitate better infrastructure outcomes.

4. Festival and Cultural Programs: The VDP recognizes the importance of cultural heritage and social cohesion in community development. It plans and organizes cultural events and festivals to foster a sense of pride and identity among community members. These activities celebrate local traditions and customs, promoting unity, understanding, and cooperation within the village.

VDP planning process: The VDP planning process incorporates several key features ensuring active community participation and comprehensive analysis. These features include:

- **Continuous interaction with villagers:** The planning team, consisting of FNGO, TSP, and MPA staff, engages in continuous interaction with the villagers. This ongoing engagement allows for a deeper understanding of the community's needs and aspirations.
- **De-linking from project budgets:** The planning process is distinct from project budgets. Instead, the community is empowered to access resources from various mainstream programs. This approach ensures flexibility in resource allocation and encourages a more inclusive and sustainable development strategy.
- **Community consent and involvement:** The community's active involvement is sought, and their consent sought iteratively.
- **Thematic exercises and participatory methods:** A series of thematic exercises are planned, utilizing various participatory methods. These exercises help identify and address specific issues and needs within the community.
- **Data tabulation and analysis:** After the community meetings, the facilitator tabulates the generated data and analyzes it during the next meeting. This data-driven approach aids in identifying trends and patterns, informing the planning process.
- **Plan development:** The sequence of participatory exercises, data synthesis, presentation, and intensive community discussion culminates in a well-debated action plan on specific themes. This ensures that the plan reflects the community's priorities and aspirations.
- **Exploration of diverse thematic areas:** The planning process covers a broad range of thematic areas, including demography, education, health, infrastructure, markets, land rights, indebtedness, vulnerability, agriculture, natural resources, water, forests, gender roles, and cultural aspects. This comprehensive exploration ensures that various aspects of community well-being are considered in the VDP.

The VDP planning process is designed to be inclusive and participatory, engaging the community at both the village and household levels. The process involves a series of exercises (PRA/GALS Vision) and discussions to gather data, identify needs, and formulate action plans, such as those illustrated below.



Crucial parts of the household-level planning process are: (a) to utilize methodologies like Gender Action Learning System (GALS) or Participatory Action Research (PAR) to facilitate the community in envisioning their desired future. This may include creating a vision journey mural that incorporates traditional tribal paintings; and (b) to conduct SHGs' meetings with the participation of both male and female members. During these meetings, vision planning tools are used to develop household plans that cover natural resource management, convergence schemes, entitlements, gender balance, equitable balance in workloads and, food security and nutrition and other relevant aspects.

Approval of VDPs by VDA

The proposed perspective plans consolidated for the entire village should be presented in the VDA for its approval. In addition, every year an Annual Plan will be presented and approved for transmission to the MPA. Once the VDP has been approved by the VDA, it must pass a resolution to that effect and a copy of the resolution signed by the VDC office bearers and all the Palli Sabha members should be part of the report. The resolution should state that the VDA will take full responsibility to implement, provide support to the VDC, make any contributions as per the plans and cooperate fully with the concerned NGO and MPA. A list of all households should be a part of the VDP together with a list of office bearers of the VDC. The VDP approved by the VDA should be submitted to the MPA for approval. The VDP may be modified as needed considering experience and periodic reviews and any such modification will have to be approved by the VDA. Every year an Annual Plan will be made and presented for approval to the VDA.

Awareness raising campaign on FPIC and PVTGs/TG human rights-based approach

FPIC is applied as an operational instrument that empowers local and tribal communities, ensuring mutual respect and full and effective participation in decision-making on proposed investments that may affect their rights, their access to lands, territories and resources, and their livelihoods. FPIC is implemented as an iterative process, solicited through consultations in good faith with the representative institutions endorsed by communities. IFAD is the first international financial institution to adopt FPIC as an

operational principle in its Policy on Engagement with Indigenous Peoples (2009) and as a criterion for project approval. FPIC is a tool to increase the agency of tribal peoples, leaving behind the “beneficiary” type of engagement and instead enhancing community ownership of the investments, its results and sustainability. It will be guided by the following principles: (i) acknowledging tribal cultural heritage and identity as assets; (ii) enhancing community-driven development; (iii) promoting equitable access to land, territories and resources; (iv) valuing tribal knowledge; (v) enhancing the resilience of PVTGs ecosystems (environmental issues and climate change); (vi) promoting access to markets; (vii) supporting empowerment; and (viii) promoting gender equality; and (ix) food sovereignty and nutrition. This campaign will be provided by a service provider with experience in communicating about human-rights based approach and will create visual material to share the key principles of engagement, enhancing gender equality (considering IFAD’s policies and relevant laws). The campaign will be designed to meet specific PVTG needs who are the main target groups together also with government staff, NGOs, and other relevant stakeholders engaging with tribal groups.

(vi) Timeline for implementation

Activity	Description	Y 1	Y 2	Y 3	Y 4	Y 5	Y 6	Y 7
For new 1138 villages (transformation)								
Pre VDA formation community mobilization	Mobilizing the community members							
	Creating awareness about the importance of forming a VDA							
	Obtaining consent from the community members							
	Generating interest and active participation in the development process							
VDA formation and election of VDC members	Facilitating the formation of the VDA							
	registration and bank account opening							
	Conducting elections to select VDC members							
	Ensuring the participation of women and youth in the VDC							
	VDC members rotation and election							
Start-up fund	Providing one-off financial support to the VDCs							
	Procuring necessary supplies and equipment (e.g., office supplies, mats, weighing machines)							
Engagement of service provider for VDP preparation	Identifying and engaging a credible service provider							
	The service provider assists the VDC in facilitating participatory exercises							
	Facilitation of VDP preparation based on community inputs, priorities, and vision							
VDP preparation	Engaging community members in identifying needs, aspirations, and priorities							
	Working with the VDC to formulate a comprehensive plan							
	Outlining development goals and strategies for the village in the VDP							

	VDP Revision, and adaptation to Emerging Scenarios.							
Awareness raising campaign	Conducting an awareness campaign on Free Prior and Informed Consent							
	Raising awareness among the community members about their rights and participation							
Training and Capacity Building	Training of VDAs/VDC in participatory planning							
For old 541 villages (consolidation)								
VDA/VDC support	Ensuring the participation of women and youth in the VDC							
	VDC members rotation and election							
VDP preparation	Engaging community members in identifying needs, aspirations, and priorities							
	Working with the VDC to formulate a comprehensive plan							
	Outlining development goals and strategies for the village in the VDP							
	VDP Revision, and adaptation to Emerging Scenarios.							
Awareness raising campaign	Conducting an awareness campaign on Free Prior and Informed Consent							
	Raising awareness among the community members about their rights and participation							
Training and Capacity Building	Training of VDAs/VDC in participatory planning							

(vii) Types of anticipated potential adverse social and environmental impacts and identified mitigation measures according to components

Component	Sub-component	Possible Risks	Mitigation measure
1. Community Empowerment and Institutional Strengthening	Sub-component 1.1. Strengthen community-driven development planning	The VDA/VDC/VDP are developed merely to meet a requirement and narrowly responding to the funding opportunities and limited to a western conception of the land human-land relations, social-relations, development, and planning and therefore: Not responding to tribal priorities. Plans are too limited to environmental and economic concerns.	Incorporate principles and tribal visioning planning, using their own means of communication like paintings, using their tribal languages and promoting a deep understanding of tribal priorities and visions of development – the visioning exercise will be very important as it will support communities in expressing their development
	Sub-component 1.2. Improving delivery mechanisms of community services		

		<p>Further alienating tribal groups from their own ways of understanding and relating to the land, social relations, and visions of the future</p> <p>Converting community authorities into mere administrators and managers of state projects.</p> <p>Not achieving local ownership and sustainability beyond the life of the project</p> <p>Foreclose spaces for autonomous visioning and planning</p>	<p>objectives according to their own standards</p> <p>Technical support and accompaniment of tribal specialists in the planning process</p> <p>Ensure the participation of elders, women and knowledge bearers</p>
2. Improving food and nutrition security	Sub-component 2.1. Behavior change and nutrition education	<p>The nutritional services do not adequately incorporate tribal perspectives, knowledge, and practices (around agriculture, land stewardship and reciprocal economies) further eroding tribal knowledge systems, relationships with the land social economies.</p>	<p>Incorporate principles and practices of knowledge generation and transmission</p> <p>Technical support that values tribal knowledge and practices</p> <p>Ensure the participation of elders and knowledge bearers.</p>
	Sub-component 2.2. Promotion of homestead food production		
3. Improving agricultural productivity, market linkages, and incomes	Sub-component 3.1. Sustainable intensification of climate resilient crop and livestock production	<p>Tribal understanding of the lands and forests are not adequately incorporated.</p> <p>The relationship and use of lands and resources of certain members of the communities are side-lined.</p> <p>No adequate attention is paid to the local economies of reciprocity, and food sovereignty</p> <p>Inadequate attention of tribal knowledge</p> <p>Depletion of common natural resources due to productive activities</p>	<p>NRM plan adopt an intercultural character including tribal understandings about the land and land use</p> <p>Ensure the participation of elders and knowledge bearers</p> <p>NRM assessment to avoid depletion of common resources and ensure the village level consent for matters that concern common sources of water, common land and any other resource</p>
	Sub-component 3.2. Marketing and value addition		
	Sub-component 3.3. Microenterprise development and access to finance		

F. Capacity support

Measures to support social, legal and technical capabilities of tribal groups in the project area include:

Implementation of Village Development Plan (VDP): This activity focuses on the effective implementation of the VDP, which includes ensuring the functioning of Village Development Committees (VDCs), active participation of Village Development Associations (VDAs), and providing necessary training to VDC members on governance, community procurement, financial management, and other relevant skills, putting special emphasis on active participation of women and youth. It also involves building the capacity of VDAs and VDCs to effectively deliver on their responsibilities. This includes allocating entry point activity funds and performance-based funds to VDAs based on their performance.

Placement of Community Resource Person (CRP): A CRP will be placed at the VDA level, reporting to the Chairman of the VDC. The CRP will be matrix managed by the Micro Project Agency (MPA) institutions and the Rural Finance Officer. The CRP will play a crucial role in providing support, guidance, and mentoring to the VDA and community members, ensuring effective implementation of development initiatives.

Reinforcement of Self-Help Groups (SHGs): This activity focuses on strengthening SHGs through support, coaching, and mentoring. It involves establishing a memorandum of understanding (MoU) with the Odisha Livelihoods Mission (OLM) to leverage and link SHGs in the program areas with the OLM structure. Efforts will also be made to revive defunct SHGs in accordance with OLM guidelines. Additionally, CRPs will provide support in bookkeeping and facilitating regular meetings at the village level.

Facilitation of Forest Rights Act (FRA) Land Allocation: This activity aims to expedite the allocation of land under the Forest Rights Act (FRA) to eligible households. It involves providing technological support in land demarcation and supporting the documentation process to ensure that eligible households receive their rightful land entitlements, as well as ensuring that women benefit from land titling.

Support to Agriculture Intensive Clusters (AICs): This activity focuses on providing support and guidance to Agriculture Intensive Clusters. It includes capacity building on group management, governance, and record-keeping to enhance the productivity and effectiveness of the AICs.

Facilitation of Convergence Schemes: This activity involves facilitating convergence schemes at the village and household levels. Efforts will be made to coordinate and expedite the implementation by the Government of schemes related to land titling, drinking water, infrastructure, and other essential services to improve the overall well-being of the community.

The FNGO engagement for the implementation of VDP and engagement of specialised service provider in building capacity of PMU, MPA, FNGO, CRPs, VDC would be availed.

These key activities aim to strengthen community institutions, enhance livelihoods, expedite land allocation, support agricultural development, and promote the effective implementation of development initiatives through a coordinated and participatory approach.

In addition, a specialised service provider will implement a **FPIC and PVTGs human rights-based approach awareness campaign** aimed to raise awareness about PVTGs' rights to FPIC and special protections. This will be implemented through a series of

culturally sensitive workshops, community dialogues, and informative materials targeting both project staff and PVTGs.

Similarly, **Social Inclusion training for PMU, MPA** will be conducted to strengthen their knowledge on IFAD's policies and to promote awareness, understanding, and practices that foster a more inclusive and equitable project.

G. Grievance redress procedures

The Project will create a Grievance Redress Mechanism (GRM) designed to promptly address inquiries, provide clarifications, and handle complaints related to any project activity. This mechanism is dedicated to resolving concerns and grievances expressed by stakeholders efficiently. It will emphasize the implementation of cost-effective corrective measures to address identified implementation issues swiftly. Additionally, the GRM will serve as an early warning system, allowing for targeted supervision in areas where it's most necessary and the identification of systemic problems. The institutional structure for the GRM will be established as follows:

FNGO level: FNGO will coordinate with the tribal head of the concerned village and within 15 days of receiving the grievance shall communicate the resolution to the aggrieved person. If the aggrieved person is not satisfied, he or she can escalate the issue to MPA level.

MPA level. Any affected member of the village, or the community at large shall raise their grievances in the first instance verbally to project staff/or written in the dedicated mailboxes of MPA and PMU staff. The OPELIP II management will have up to two weeks to respond to the grievance in writing. The Executive Director will be the ex-officio, senior most official to act as the Grievance Officer for the whole project. The ED will hold quarterly reviews of the functioning of the GRM. The capacity building, gender and nutrition specialist will assist the Executive Director in resolution of grievances. The grievance should be resolved to the satisfaction of the aggrieved person within 15 days of receiving the grievance. Shall the affected party not be satisfied with the response it may submit their grievance to IFAD.

IFAD. Where the community is unsatisfied with the response from the Project it shall have recourse to the IFAD's Accountability and complaint procedure by submitting a complaint to: SECAPcomplaints@ifad.org using the complaints Submission Form included here as Appendix A. Further information can be obtained by visiting: <https://www.ifad.org/en/accountability-and-complaints-procedures#:~:text=The%20comp>

Indian Courts. Shall the community be unsatisfied with the response of IFAD, the community shall have recourse to the courts of India

Considering that OPELIP II target group is composed of scheduled tribes and PVTGs, assistance will be provided to individuals or groups seeking access to legal remedies. If a person/group is dissatisfied with the project's grievance redress mechanism response, they may approach the Courts in accordance with India's legal framework, and the Court's decisions will be considered final, following established judicial procedures.

Vulnerable groups may encounter barriers such as litigation costs, limited knowledge of legal procedures, or a lack of awareness about formal legal processes. To facilitate access to the legal recourse system, each State operates Legal Aid Centers that offer free legal services, including assistance from lawyers, at no cost to litigants. The capacity building,

gender and nutrition specialist of the PMU and the tribal specialist will collaborate with the State Legal Aid Centers to provide these services to aggrieved individuals/groups. As part of this partnership, the project will cover any additional costs incurred by the State Legal Aid Centers. This support will be available to individuals who meet the following two criteria:

- Belong to vulnerable sections of society, including below poverty line families, disabled or handicapped individuals, orphans, destitute persons, women-headed households.
- Have exhausted the grievance redress mechanism provisions.

H. Implementation arrangements, responsibilities and mechanisms for seeking FPIC

PMU level: a staff specialized in tribal groups/PVTGs will be part of PMU, potentially seconded from the Scheduled Castes and Scheduled Tribes Research and Training Institute (SCSTRTI). Furthermore, a capacity building, gender, and nutrition specialist will be working closely with the tribal/PVTG specialist, as all targeted population belongs to STs or PVTGs. In addition, project director and all staff will take into consideration the needs and aspirations of tribal groups.

The Program Officer (Community Institution and Rural Finance - PMU) will have overall responsibility for overseeing all activities within Component 1 and will set the foundation for effective institution-building and rural finance initiatives.

MPA level: A gender, nutrition and social inclusion specialist will be present at MPA level, working closely with PMU staff. The specialist will liaise with FNGOs and work closely with the PVTG villages and ensure FPIC is properly sought.

The Institution Building and Rural Finance Officer (MPA) will provide hands-on support to local communities at the MPA level; facilitate institution-building efforts and promote access to rural finance opportunities and contribute to sustainable development and social empowerment.

Technical Service Provider (MPA) will develop 10 model VDPs for each MPA and will impart training to FNGOs on effective VDP preparation and will ensure quality control over all VDPs to comply with established guidelines and practices.

FNGO: to all FNGO staff it will be required experience working with tribal groups and PVTGs. In addition, they will be trained and take part of the awareness campaign on FPIC and human-rights based approach. Their role is critical as they are the ones supporting the development of VDA, VDC and VDPs. They will be knowledgeable on the IFAD policy of engagement with Indigenous Peoples/ Tribal groups.

Advice to FPIC: PVTG students and independent experts will also provide their support in terms of guidance and research through a MoU and hiring of tribal specialists who can provide their advice to the implementation of FPIC and the engagement with PVTGs and STs.

Monitoring, reporting and evaluation:

(i) The mechanisms illustrated in detail in Section E facilitate the direct and active participation of tribal groups in monitoring activities. This inclusive approach empowers

tribal communities to take a hands-on role in overseeing and evaluating various initiatives, ensuring that their voices and expertise are central to the monitoring process.

(ii) This FPIC implementation plan will be periodically reviewed prior to each supervision mission and during the Mid-Term Review. Furthermore, OPELIP II is part of the projects prioritising Indigenous Peoples under IFAD 12 replenishment period and will be monitored and supported by the Indigenous Peoples team at IFAD.

ANNEX 1. FPIC Letter - Sample

[Date]

To: [Name and Designation of the Project Manager] [IFAD Project Name] [Name of Implementing Organization]
[Address of Implementing Organization]

Subject: Free, Prior, and Informed Consent (FPIC) for [Project Name] from [Name of the Tribal Community]

Dear [Name of the Project Manager],

Greetings from the [Name of the Tribal Community]!

We, the undersigned members of the [Name of the Tribal Community], hereby grant our Free, Prior, and Informed Consent (FPIC) for the implementation of the [IFAD Project Name] in our village.

[Background about the Tribal Community]: Provide a brief introduction to the tribal community, including its location, cultural heritage, traditional practices, and key features that define its identity.

[Understanding of the IFAD Project]: Explain that the community members have been consulted and are fully aware of the purpose, objectives, and scope of the [IFAD Project Name]. Elaborate on how the project aligns with the community's development aspirations and priorities.

[Consultation Process]: Describe the inclusive and transparent consultation process that was undertaken to seek the community's views, concerns, and aspirations related to the project. Mention the various channels through which community members were engaged, including community meetings, workshops, and one-on-one discussions.

[Statement of Consent]: Provide a clear statement of consent on behalf of the tribal community, signed by the head or representative of the community.

[Signature and Contact Information]: Include the signatures and contact information of the community representative(s) endorsing this FPIC document.

We express our sincere appreciation to [Name of the Implementing Organization], and all involved parties for their commitment to respecting our rights and seeking our consent through the FPIC process. We believe that this collaboration will lead to a mutually beneficial partnership that contributes to the sustainable development of our community.

Thank you for your understanding and cooperation,

[Name of the Tribal Community] [Name and Designation of the Community Representative] [Contact Information of the Community Representative]

****format to be translated to different tribal languages**