



GOVERNMENT  
OF KHYBER  
PAKHTUNKHWA

KHYBER PAKHTUNKHWA  
**INTEGRATED TOURISM  
DEVELOPMENT PROJECT (KITE)**  
PROJECT MANAGEMENT UNIT (DoT)

Department of Tourism, Culture, Sports, Archaeology, Museums & Youth Affairs

# INDIGENOUS PEOPLES PLAN

## IPP



**Establishment of Rescue 1122 Station at “Bamburet  
Kalash”**

**November 2021**

**PMU KITE DoT,**

**Government of Khyber Pakhtunkhwa**



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## **Introduction:**

The Kalash is recognized as Indigenous Peoples under WB Operational Policy OP 4.10. This policy requires that Bank-financed projects do not cause adverse impacts on Indigenous People (IP) and when avoidance is not possible, to minimize, mitigate and/or compensate for such impacts. Its aim is to promote sustainable development benefits and opportunities for IPs in a manner that is accessible, culturally appropriate and inclusive. This Indigenous Peoples Plan (IPP) is based on consultations and field data collection from various stakeholders including community members of the proposed site for establishment of Rescue 1122 station at Bamburet, Lower Chitral. The measures discussed herein comprise specific actions to be implemented and monitored during project implementation and are integrated into the proposed program design and monitoring framework. The plan is prepared in accordance with WB Safeguard Policy OP 4.10 and KITE Indigenous People Planning Framework (IPPF) 2019. Site plan of Rescue station as Annexure-V, and Site map of Rescue 1122 Station and its surrounding area (houses, streams, road/streets, shops, etc.) is provided in annexure-VI

## **Project Description:**

The Government of Khyber Pakhtunkhwa (GoKP) is undertaking several initiatives to develop the tourism sector and employ it as a key driver of economic growth and job creation in the province. To create an enabling environment for the private sector to participate and develop the tourism value chain, the GoKP has entered into a partnership with the World Bank (WB) through an International Development Association (IDA) credit for the Khyber Pakhtunkhwa Integrated Tourism Development (KITE) Project. KITE is a \$70 million IDA credit which aims to create tourism-enabling infrastructure, enhance tourism assets and strengthen destination management for sustainable tourism development in Khyber Pakhtunkhwa.

KITE project Department of Tourism (DoT) is working on the promotion of tourism as well as provision of facilities to tourists. In view of dire need of emergency rescue services in tourist areas KITE project intends to establish Emergency Rescue stations at different tourist sites i.e., Galyat



and Thandiani Abbottabad, Kewai Manshera, Kumrat Dir Upper and Bamburet Kalash Lower Chitral. This IP Plan is prepared for the Rescue 1122 station Bamburet.

### **Sub-project description:**

PMU KITE DoT intends to establish Rescue 1122 station at land owned by Department of Tourism/ Cultural & Tourism Authority DoT/CTA at Bamburet, District Lower Chitral site map is attached at **Annex-VI**). The station will include installation of 2 prefab containers (office & residential). These units will be supported by two 4x4 Ambulances, one 4x4 fire fighting vehicle, emergency rescue equipment, snow blower, tractor and PPEs for Rescue 1122 staff.

### **WB Policy on Indigenous Peoples OP 4.10:**

Bank-financed projects are designed to ensure that the Indigenous Peoples receive social and economic benefits that are culturally appropriate and gender and intergenerationally inclusive. The policy lays down requirements for the projects to be financed by the Bank that affects Indigenous Peoples. These require:

- i. Screening by the Bank to identify whether Indigenous Peoples are present in, or have collective attachment to, the project area;
- ii. A social assessment by the borrower;
- iii. A process of free, prior, and informed consultation with the affected Indigenous Peoples 'communities at each stage of the project, and particularly during project preparation, to fully identify their views and ascertain their broad community support for the project;
- iv. The preparation of an Indigenous Peoples Plan or an Indigenous Peoples Planning Framework; and Disclosure of the draft Indigenous Peoples Plan or draft Indigenous Peoples Planning Framework. This plan will be disclosed on website and to local community after approval from WB.

### **Socioeconomic/ Cultural Baseline Information of Kalash Valley:**

The Kalash or the Kalasha are the only pagan minority residing in villages in three valleys of the Ayun Union Council of Lower Chitral district of Khyber Pakhtunkhwa. They are identified as



indigenous peoples due to their distinct tribal customs, religion, a unique Kalash language and an attachment to land. Currently, these communities reside in Bamburet, Rumbur and Birir valleys of Ayun UC, though some also live in Chitral city and other cities of Pakistan for education and employment purposes.

Kalash Valley is situated in the west of district Lower Chitral bordering Afghanistan in the mountain range of Hindu Kush. The elevation of Kalash Valley is over 2100 meter of sea level. Three main river tributaries pass through Kalash valley including Bamburet River, Rumbur River and Birir river. These three river tributaries ultimately fall into Chitral River.

According to 2017 census report Ayun UC has 27 villages with total population of 28,182 individuals and 3,983 households with average household size of 7.07 persons. Kalash population lives in 15 villages of Ayun UC with total population of 4,100 (2013), which is 14.5% of the total population of Ayun.

Kalash is an isolated community who had limited contact with people and institutions outside their immediate areas of residence, but this is changing due to tourist influx. They have religious and cultural affiliation to their ancestral lands. They utilize their land for agriculture and grazing their animals. A portion of their land is allocated for their traditional graveyards.

### **Indigenous Peoples Plan:**

The Sub-project Rescue 1122 in the Kalash valley requires an Indigenous Peoples Plan (IPP). This IPP is made from guidance provided in KITE Indigenous Policy Planning Framework (IPPF), input received at Focus Group Discussions (FGDs) held from 12-14 November, 2021 and the Environment Management plan (EMP) for Rescue 1122 stations.

Local people of Kalash were consulted through a systematic approach by first devising a questionnaire in English and Urdu language. A methodology was developed to have separate sessions with indigenous people living around the Rescue 1122 station, including leadership of





village chiefs and Qazi (traditional/religious leaders whose jurisdictions cover several villages; communities follow their own traditional social hierarchies), women, eminent and influential members of the community, including government officers and Muslim communities. DOAM facilitated the FGDs at local level and the questions were asked in Kalasha language.

Details of focus Group Discussion is at Annex-I.

### **Project Impacts:**

The Kalash participating in the FGD appreciated the establishment of Rescue 1122 station, because in their view such facilities have been needed for decades. The principal beneficiaries of the proposed Rescue 1122 station are Kalash people and surrounding communities residing in Bamburet. Other beneficiaries are the tourists who visit the area.

During consultative session the following potential positive & negative impacts were surfaced:

#### **Potential Positive Impacts:**

- Protection to tourist and local Kalash people during operation phase
- Access to emergency health services during operation phase
- Improvement in access to basic health facilities during operation.

#### **Potential Negative Impacts:**

The potential negative impacts of sub-projects are summarized during pre- construction/ construction activities. These impacts are connected to the approved EMP 1122 station specific to Bamburet 1122 Station.



**Table-I: Potential Negative Impacts during pre- construction, construction and operation phase.**

S. No.	Activities	Potential Negative Impacts	Mitigation Measures
1.	Development of 1122 Station	Damage to public utilities	Inform the public before-hand and provide alternate arrangements for public utilities.
		During and post construction activities can generate debris and construction waste	Proper dumping of construction waste.  Disposal to municipal solid waste bin.
		Operation of Rescue station will create solid waste on site.	Proper disposal of solid waste in designated site to sustain the water and land quality for domestic requirements.
		Traffic congestion during Construction.	Devise and implement a traffic Management plan.
		Health Safety & Environment (HSE) issues and Risk of accidents	Use demarcations and proper signage at construction site. Use diversion signs and caution signals.
2.	Rest Areas in Culture Tourism Authority CTA	Disturbance to IP Community.	No disturbance to IP community.
		Wastewater disposal in the River.	Adequate use of septic tanks and absorption pits prior to disposal of wastewater before disposal.
		Privacy issues for IP	Site the rest areas away from IP residential areas.





3.	Sanitation facilities	Water contamination due to collective disposal of wastewater.	Adequate treatment of collected wastewater before ultimate disposal.
		Nuisance due to collective disposal of solid waste.	Devise and implement a Comprehensive waste management plan by Contractor.
		Breeding grounds for disease vectors.	Use proper landfills for waste disposal and cover the waste with the layer of soil after dumping the waste, on regular basis.
		Dust and air quality issues due to excavations for laying of sewers, drainage pipes etc.	Use dust suppression techniques i.e., water sprinkling.
4.	Cultural	subproject may have an impact on archaeological or historical sites	There is no impact of said activity on any historical building. This facility is proposed at already constructed rest house of DoT/ CTA. No impacts on Kalash people.
5.	Operations and Management of Rescue 1122	Low cadre/ untrained staff for various emergencies can suffer the goal of the project activities.	Rescue 1122 to ensure trained staff is deputed to operate the stations. Staff will be sensitized to Kalasha culture and religion. A training plan is also schedule for station. Training plan is provided in <b>annexure- IV</b>



### **Implementation Arrangements:**

KITE in consultation with local community, district administration and Rescue 1122 staff has prepared Environmental Management Plan (EMP) indicating roles and responsibilities, identification of environmental and social issues and its mitigation measures. The site contractor will also submit his CEMP to Project Director KITE PMU DoT, compliance to preserve the local culture, by appointing the labor and skilled personal, and staff for rescue 1122 station from the local communities. The E&S Expert PMU C&W and EMP Coordinator PMU DoT will ensure the monitoring of this IP plan under the supervision of Project Director DoT.

### **Grievance Redress Mechanism:**

All related grievances will be reported to Grievance Redress Mechanism (GRM) notified under KITE project. The contractor shall ensure and provide the pamphlet of GRM and to prepare the signboard in Kalasha /Urdu/ English languages, and the format will be shared with Project Director KITE PMU DoT for information. The contractor will also give training on GRM to the local communities on GRM, and translate these in to Kalasha Language for understating and reporting. PMU will keep check on these and will report in the QPR to the World Bank.



## **Annexure-I FOCUS GROUP DISCUSSION FGDs STAKEHOLDER CONSULTATIONS**

In order to consult indigenous people in Bamburet for the establishment of Rescue 1122 station, a questionnaire was developed in English and Urdu language. The questionnaire in English and Urdu is attached as **Annex-II&III**. A methodology was developed to have separate sessions with indigenous people surrounded the Rescue 1122 station, including women and Muslim communities. DOAM facilitated the FGDs at local level for language translation.

For consultation community were selected under the leadership of village chiefs and *Qazi* (traditional/religious leaders whose jurisdictions cover several villages communities follow their own traditional social hierarchies). The community consulted speaks the Kalash language, while a few speak Urdu, and rarely Chitrali and Pushto language.

Information was gathered from communities through Focus Groups Discussions, based on the questionnaires annex I and II, the main questions include purpose and needs of Rescue 1122 station in Bamburet, the benefits of the rescue 1122 stations, and impacts on land due to installation of rescue 1122 station and social and environmental impacts arises due to installation and operation of the rescue 1122 station.

Key informant interviews were conducted with eminent and influential members of the community, including government officers.

FDGs were conducted at 7 different sites in Bamburet between 12/11/2021 to 14/11/2021. The details are given below.

### **Focus Group Discussions in Anish Village - Bumburet Valley**

#### **Focus Group discussion with communities living around rescue 1122 station dated 12/11/2021**



S/No	Name		Address
1.	Mr. Akram Hussain		Bamburet
2.	Mr Sher Jawan Qazi Bamburet Kalash Community		Bamburet
3.	Mr. Zartaj		Bamburet
4.	Mr. Nemat Ullah		Visitor from outside and residing in the community from last one month.
5.	Mr. Muhibullah		Bamburet



### Summary of the Consultation:

The Rescue 1122 station is beneficial for the emergency for all the community located at all villages of Bamburet Valley, However, Berir and Rumbur valleys will not benefit until the road is constructed, because during the rainy season and winter these locations are difficult to reach. Participants suggested such type of rescue 1122 stations also be established for the remaining two valleys in the Kalash valley. Around the rescue 1222 station, Kalash community and Muslim Community are residing. The Kalash community population is declining since they move towards Muslim religion. The Rescue 1122 station is established inside the Culture Tourism Authority (CTA Gust House), which is the government land. Now, currently the Culture Tourism Authority (CTA) area includes a. TMA of Bamburet, CTA, and Rescue 1122 station. For land transferring the local patwari system are in place, where the land can be purchased on stamp paper with two witnesses, and is registered in the Chitral city. According to the Mr. Akram Hussain, the site selected for establishing the station is accurate site which is accessible to all the villages of Bamburet valley. It is proposed to have awareness on the station for the general community in Kalash, and will also translate the leaflets if develop for awareness in Kalash language. No one is



affected from the activity, however, in future some SOPs must be prepared for environmental and social safeguards during implementation of the activity. The communities further elaborated that the local community may be recruited to serve in the Rescue station, because they know about the area, and precaution measures. It was further said that the local BHU may be upgraded, so the people can achieve much benefits.

### Focus Group discussion with Women living around rescue 1122 station dated 13/11/2021

S/No	Name	Address
1	Ms Rahima BB	Village Karakal Bamburet
2	Ms Nisa Gul	Village Karakal Bamburet
3	Ms Zareen Gul	Village Karakal Bamburet
4	Ms Parcham Gul	Village Karakal Bamburet
5	Mr. Zar Taj Khan the local community Bamburet	



### Summary of the Consultation:

A group of women in Krakal were asked about the Rescue 1122 station. Mr. Zar Taj Khan the local person was translator among the interviewer and respondents. The discussions revealed that women are involved in agriculture, livestock activities and promotion of local culture by preparing local garments and showcasing. They said that most households have a small piece of land, however, their land is not affected due to installation of Rescue 1122 stations. They further told, the government shall assist these community by promoting the local culture through sewing machines, and shall provide them training. Women think that trainings on skill development create more economic opportunities. They lament the paucity of opportunities to sell their



handicrafts and dresses. They also reported that no health facilities exist, although they are needed.

Some Kalash people have converted to Islam, but they live in communal and social harmony. With the exception of a few ceremonies, which the Muslims do not attend due to religious beliefs, Kalash celebrations are attended by all.

**Focus Group discussion with School Teachers of communities around Rescue 1122 station dated 13/11/2021**

S/No	Name	Address
1	Mr. Iqbal Shah teacher from school Karakal	Village Kundi Sar Bamburet
2	Mr. Ghulam Abdul Nadir	Village Kundi Sar Bamburet
3	Mr. Badsha	Village Kundi Sar Bamburet

**Summary of the Consultation:**

A group of 3 men from the Village Kundi Sar, who were the teachers from the school and local resident muslim and Kalashi. They told about 30 % of the Kalash community, and 70 % of the Muslim community are residing in Bamburet. They said that the site is best for the station, and is the government land. No local land is affected due to installation of rescue 1122 station. However, there will be influx of labor, and skilled person for the rescue station, therefore, these people should be appointed from the local community. They said that the land transfer system is the system that is operating in Pakistan. However, the land can be purchased from the people through stamp paper with two witnesses. No Intiqal system are in place throughout the area. Forest, Masjid, mountains are the ownerships of the common community. They further said all facilities should be available at the rescue stations, and also proper training for staff to deal with the emergency. While in detail discussion, they raise out points that the generator shall need proper tuning so as to reduce the smoke, and also make it to avoid noise to the houses near to stations and shops.

Objectives of the consultation and project components were shared with the participants. Following are the major concerns of the participants:





- Kalash are left with very small pieces of land;
- Resettlement should be avoided if any;
- Privacy of Kalash people to be respected

### Consultation with communities around Rescue 1122 station dated 13/11/2021

S/No	Name	Address
1	Mr. Salah Udin at Muqbara	Bamburet
2	Mr. Zar Taj	Bamburet



#### Summary of the Consultation:

While visiting the graveyard of the Kalash people, questionnaire was filled from two kalash persons. According to them, they have traditions inherited from centuries, and now due to poverty and unavailability of the resources, the Kalash population is declining, While discussing with them the objective of the Rescue 1122 stations, they told, the local people can know the dangerous area in the river, and how to rescue through their local practices, However, they told the Rescue 1122 station is very necessary for the entire communities, and during appointing, we suggest to appoint the local kalash people. They told the system is installing inside the CTA building, the land is the property of the government. The people land cannot be affected. They told that for decisions, they have their own Qazi, and also for land, they have a system for transferring the land through stamp paper. No Intiqal system exist. There are three valleys of Kalash people, Bamburet, Birir and Rumbur. The Bumburet Valley inhabitants will be able to benefit from the station, while other two valleys are away, and we suggest to have separate station for those valleys.



**Focus Group discussion at RESCUE 1122 Station Site with local communities on dated  
13/11/2021**

S/No	Name	Address
1	Mr. Zafar	Bamburet
2	Mr. Ghulam Jelani	Bamburet
3	Mr. Ghulam Hussain	Bamburet
4	Mr. Ghulam Muhammad	Bamburet
5	Mr. Waseem akram	Bamburet
6	Mr. Sher Afzal	Bamburet
7	Mr. Sher Azeem	Bamburet
8	Mr. Nadeem	Bamburet
9	Mr. Soochai	Bamburet





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Summary

Nine people were gathered for discussions as per questionnaire. They were briefed on the objectives of consultation. They were also briefed on the activities of the sub project. They said both Muslims and Kalash live in the area behind the proposed Rescue Station site; in front there is main road, and along the road there are hotels and shops. In season tourists comes & stay. They have Police station. There is no demarcation of the communal land, however, visually they can find their land and their property. No such map exists to demarcate their land, communal land, graveyard & Forest land. No system of the Intiqal. The land can be transfer through stamp paper with two witness of the local community, they told, personal for rescue shall include for firefighting in forest. Rescue from the river in case some body flow in it, and also for injuries and hospital facilities. The Rumbir and Birir valley cannot take advantage from this station, because of the poor road, and distance. The electricity and internet/mobile coverage is weak in the valleys.

They emphasis that trainings on skill development is important for Rescue 1122 stations.

They also reported that no health facilities exist, although they are needed.

Focus Group discussion with local Surrounded communities opposite Qabristan rescue 1122 station dated 14/11/2021

S/No	Name	Address
1	Mr. Hidayat Ullah	Bamburet
2	Mr. Muhin Din	Bamburet



Summary

The questionnaire was filled with inputs from two person near the Bamburet graveyard. They said the 1122 station site is acceptable, with no land issues from the local people. They said the station is necessary for rescue of personal living in the valley. No land intiqal system in place, however, the land can be purchase and sell through stamp paper. They told the surrounded villages which can be benefit from the station are Anish, Brown. Karakal, Badreek, Sheikhan, Jal, Pain. They further said about 20 villages will directly will positively impacted. Rescue Station is necessary.,





Both women and men collect fruits, mushrooms and nuts from the forests and their own fields. Their storage and maintenance are the responsibility of women. Cooking, sewing, knitting, and child rearing is the sole responsibility of the women. They also create from willow trees various types of crafts, such as baskets, trays, grain bins and items for decoration. Women engage in weaving and embroidery as well.

**Focus Group discussion with local communities at Museum near Rescue 1122 Station site, dated 14/11/2021**

S/No	Name		Address
1	Mr. Akram Hussain		Bamburet
2	Mr. Muhammad Shakeel		Bamburet
3	Mr. Shaer Shah		Bamburet
4	Mr. FahimUdin		Bamburet
5	Mr. Yseer Ali		Bamburet
6	Mr. Ghazi		Bamburet





## Summary

On 14 of November, Focus Group Discussion were held with 6 local people in Bamburet Museum. The project was discussed among the community members. According to them, there is no proper land system transfer etc. However, the land can be purchased and sell on stamp paper with two witnesses. They said the land of the rescue 1122 station is the land of the Government. They further said the land is previously purchased from local community by TMA, and in reward, the TMA give service to one person, i.e., chowkidar. For entire communal land there is no proper mapping of the local community. By visual, they can demarcate the land for forest, graveyard, worship area, etc.

The animals kept are: bulls, sheep, goats and cows. Separate grazing areas are identified for every village, and goats and sheep are taken to high altitude for grazing. Livestock is source of milk, meat, ghee, butter and cheese for their daily consumption. Horns and skin are also utilized. The male members of the community are responsible for animals' grazing, while women are responsible for milking. Cows and goats are considered potential items that could increase their income through sale of cheese, butter, milk and ghee, but hindered by diseases, lack of vaccination facility, unavailability of fodder (especially in snow period) and government assistance.

Goat meat and cheese are usually used also for funerals, marriage ceremonies and in other festivals. The community members help each other by contributing animals for funerals. Goats are considered a gift from the gods, and hence sacred. Only men are allowed to go to the place where goat is sacrificed and offer prayers. After the prayers they come back home with the meat.

## Key Informant Interviews

Key informant interviews were held with the community as well as visitors. The concerns expressed by one informant were also shared by others, and their demands with respect to the project also formed a unified view. They requested that the government pay attention to the Kalash community and provide assistance to them. They also want protection of their graveyards and other sacred sites. It was recommended that land acquisition be avoided, as the land available for agriculture is already too small. Deforestation was another major concern.

Other requests not directly related to the project were: provision of educational, health, and water and sanitation facilities; construction of access road; provision of protection measures against interference from the Muslim community regarding conversion; construction of new worship places.





Following are the major findings of consultations:

- Kalash people need hospitals and schools that are culturally-appropriate to Kalasha beliefs.
- Access and internal roads are required;
- Need a proper water supply scheme;
- Need proper sanitation facilities;
- Privacy of Kalash people should be protected;
- A handicraft center is required to improve the skills;
- Safety of community should be ensured;
- Tourists should come and they are good for economy;
- A quick access to hospitals in emergency is required; and
- Safeguard the environment.

**Pictorial view**

<p>FGDs with Bamburet Women</p>	<p>FGDs with Bamburet Women</p>	<p>Collection Information from local community</p>	<p>Collection Information from local community</p>



<p>Consultation with In charge Museum</p>	<p>Group Discussion at Kalash Museum for Rescue 1122 station</p>	<p>Group Discussion at Kalash Museum for Rescue 1122 station</p>	<p>Collection information from local community for Rescue 1122 Station</p>
<p>Collection information from local community for Rescue 1122 Station</p>	<p>Collection information from local community for Rescue 1122 Station</p>		<p>Collection information from local community for Rescue 1122 Station at Rescue site</p>
<p>Collection information from local community for Rescue 1122 Station at Rescue site</p>	<p>Collection information from local community for Rescue 1122 Station at Rescue site</p>	<p>Collection information from local community for Rescue 1122 Station at Rescue site</p>	<p>Collection information from local community for Rescue 1122 Station at Rescue site</p>



## Annexure-II Questionnaire in English

### Questionnaire- Indigenous Peoples Plan (IPP) RESCUE 1122 Station Bamburet

Name of Respondents: \_\_\_\_\_

Location: \_\_\_\_\_

Date: \_\_\_\_\_

S/N	Questions	Answer
1.	What is the purpose of RESCUE1122 station to be installed?	
2.	Which indigenous peoples presently living around the Rescue 1122 Station/ also other communities? Please explain.	
3.	What is the land acquisition law in practice in Kalash Valley? Do the Kalash have a system of land use and land ownership?	
4.	Are there any efforts or initiatives to <ul style="list-style-type: none"> <li>➤ demarcate and/or map communal lands</li> <li>➤ registration of land titles (individual and collective)</li> <li>➤ adjudication of claims for collective rights to lands, territories and resources? If so, please provide details.</li> </ul>	
5.	List the impacted indigenous peoples and communities due to installation and operations of rescue 1122 stations.	
6.	What is your view on Rescue 1122 stations/ and do you need these station in Kalash valley?	
7.	What is your opinion of the proposed location of the rescue 1122 station?	
8.	What is the positive and negative social and environmental impacts of Rescue 1122 Station on your community?	
9.	Have any steps been taken to develop rescue 1122 station in the proposed site? if yes please give details?	



S/N	Questions	Answer
10.	What are the mitigation measures shall be adapted to safeguards the local culture and norms?	
11.	Provide current maps of impacted indigenous peoples surrounded the rescue 1122 station.	
12.	Provide a list of indigenous communities that are potentially impacted by the project.	
13.	In light of the information provided above, please provide examples of best practices regarding possible appropriate measures and implementation strategies to attain the objective of the sub project installation and operation of rescue 1122 station in your locality.	

Name of interviewer: \_\_\_\_\_

Designation: \_\_\_\_\_

Organization: \_\_\_\_\_

Name of Translator (if any) \_\_\_\_\_

Date: \_\_\_\_\_





### Annexure-III Questionnaire in Urdu

سوالنامہ

IPP - مقامی لوگوں کا منصوبہ

1122 سٹیشن Bamburet Rescue

جواب دہندہ کا نام: \_\_\_\_\_

مقام: \_\_\_\_\_

تاریخ: \_\_\_\_\_

نمبر شمار	سوالات	جوابات
-1	برائے مہربانی ریسکیو 1122 سٹیشن کے کیا مقاصد ہیں؟	
-2	اس وقت ریسکیو 1122 سٹیشن کے ارد گرد کون سے مقامی لوگ رہتے ہیں۔ دوسری کمیونٹیز کی بھی وضاحت کریں۔ ریسکیو 1122 سٹیشن کے ارد گرد متاثرہ مقامی لوگوں کے ملکیت کے موجودہ نقشیں فراہم کرے۔	
-3	کالاش ویلی میں زمین کے حصول کا قانون عملی طور پر کیا ہے؟ کیا کالاش کے پاس زمین کے استعمال اور زمین کی ملکیت کا کوئی نظام ہے؟	
-4	مقامی سطح پر کوششیں یا اقدامات ہیں۔ ▪ فرقہ وارانہ زمینوں کی حد بندی یا نقشہ ▪ اراضی کے عنوانات کی رجسٹریشن (انفرادی اور اجتماعی) ▪ زمینوں، علاقوں اور وسائل کے اجتماعی حقوق کے دعوؤں کا فیصلہ؟ اگر ایسا ہے تو برائے کرم تفصیلات فراہم کریں۔	<input type="radio"/> <input type="radio"/> <input type="radio"/>
-5	کیا کوئی ایسا گھرانہ یا افراد ہیں جو ریسکیو 1122 سٹیشن کے قیام سے بری طرح متاثر ہونگے؟	
-6	ریسکیو 1122 سٹیشن کے بارے میں آپ کا کیا خیال ہے اور کیا آپ کو کالاش ویلی میں اس سٹیشن کی ضرورت ہے؟	

-7	ریسکیو 1122 سٹیشن کے مجوزہ مقام کے بارے میں آپ کی کیا رائے ہے؟	
-8	آپ کی کمیونٹی پر ریسکیو 1122 سٹیشن کے مثبت اور منفی سماجی اور ماحولیاتی اثرات کیا ہیں؟	
-9	کیوں مجوزہ جگہ پر ریسکیو 1122 سٹیشن تیار کرنے کے لیے کوئی اقدامات کیے گئے ہیں؟ اگر ہاں تو تفصیلات بتائے؟	



	10- کیا مقامی ثقافت اور اصولوں کے تحفظ کے لیے ماحولیاتی و سماجی اقدامات کئے جائیں گے؟
	11- ان مقامی لوگوں کی فہرست فراہم کرے جو ممکنہ طور پر منصوبے سے متاثر ہوئے ہیں۔
	12- اوپر فراہم کردہ معلومات کی روشنی میں برائے کرم اپنے علاقے میں ریسکیو 1122 سٹیشن منصوبے کی تنصیب اور اپریشن کے مقصد کو حاصل کرنے کے لیے ممکنہ مناسب اقدامات اور نفاذ کی حکمت عملیوں کے بارے میں رائے فراہم کریں۔

سوالنامہ پوچھنے والے کا نام: \_\_\_\_\_

عہدہ: \_\_\_\_\_

تنظیم: \_\_\_\_\_

مترجم کا نام (اگر کوئی ہے): \_\_\_\_\_

تاریخ: \_\_\_\_\_



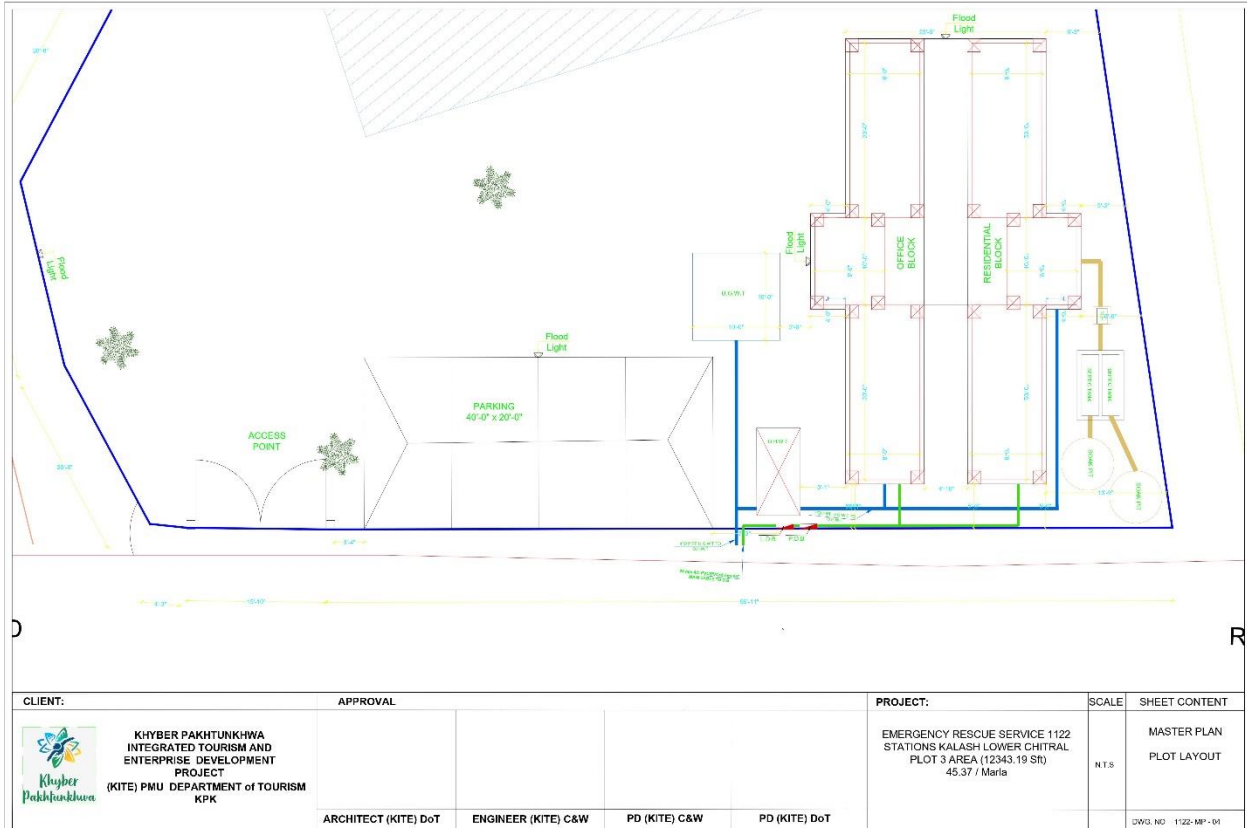


### Annexure-IV Training Plan pre- during and post construction activities

S/No	Training on	Beneficiaries	No of Trainings	Venue	Time Schedule	By
1.	EHS Guidelines with specific to RESCUE 1122/ EMP	Contractor and Consultant	1	PMU- Peshawar	Pre construction work	PMU
2.	EHS Guidelines with specific to RESCUE 1122/EMP	Contractor and Consultant	1	PMU- Peshawar	During construction work	PMU
3.	EHS Guidelines with specific to RESCUE 1122/EMP	Mason/ Labor at field	1	Field	Pre construction work	Contractor
4.	EHS Guidelines with specific to RESCUE 1122/EMP	Mason/ Labor at field	1	Field	During construction work	Contractor
5.	Basic Life Saving training	Skilled staff which is recruited	Bi Annual	Tourism Department	Post construction work	Tourism Department



**Annexure-V Site Plane Rescue 1122 station Bamburet (Kalash Valley)**





**Annexure-VI Hand drawing Map Rescue 1122 station Bamburet (Kalash Valley)**

