Government of Nepal
Ministry of Physical Infrastructure and Transport
Department of Roads
Development Cooperation Implementation Divisions (DCID)

STRATEGIC ROAD CONNECTIVITY AND TRADE IMPROVEMENT PROJECT
(SRCTIP)

Final Report
on the
Indigenous Peoples Development Plan
(IPDP)
of the
Nagdhunga-Naubise-Mugling (NNM) Road

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and
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EXECUTIVE SUMMARY

1. Project Description

The Nagdhunga-Naubise-Mugling (NNM) Road is as an important trade and transit route for linking Kathmandu Valley with Terai region and India. There are other roads as well linking Tarai and Kathmandu valley, but they do not fulfill the required standards for smooth and safe movement of commercial vehicles. NNM road is a part of Asian Highway (AH-42) and is the most important road corridor in Nepal. The road section from Mugling to Kathmandu lies on geologically difficult and fragile hilly and mountainous terrain. Since the average daily traffic in this route is comparatively very high, the present road condition and available facilities are not sufficient to provide the efficient services. Thus, the timely improvement of this road is considered the most important. The project road starts at outskirts of Kathmandu City at a place called Nagdhunga and passes through Sisnekhola, Khanikhola, Naubise, Dharke, Gulchhi, Malekku, Benighat, Kurintar, Manakamana and ends at Mugling Town. The section of project road from Nagdhunga to Naubise (12.3 Km. length) is part of Tribhuvan Highway and the section from Naubise to Mugling (82.4 Km. length) is part of Prithvi Highway. Thus, the total length of project road along existing alignment is 94.7 Km.

2. Objectives of IPDP

The Indigenous Peoples Development Plan (IPDP) was prepared based on the national policies/strategies as specified in National Foundation for Upliftment of Adivasi/Janjati1 Act, 2058 (2002) as well as World Bank’s Environmental and Social Standard (ESS) 7 on Indigenous Peoples. The main objective of this Indigenous Peoples Development Plan (IPDP) is to improve living conditions of project affected indigenous peoples and their communities. The specific objectives of the IPDP are:

(i) To increase appropriate and adequate benefits to IPs from the project;
(ii) To enhance participation of IPs in project planning, implementation and monitoring ensuring project activities are culturally acceptable and effective;
(iii) To redress any grievances related from IPs
(iv) To ensure that project benefits are accessible to IP communities living in the project area
(v) To avoid any kind of adverse impact on the IP Communities to the extent possible and
(vi) To mitigate any potential adverse imapcts of the project on IPs, and
(vii) To develop appropriate training / income generation activities in accordance to their own defined needs and priorities

3. Key Impacts on IPs

There are six IP communities present in the project area, although outside the RoW of the NNM Road. Whilst these communities will be benefit from improved transport accessibility, they will facing some

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1 Adivasi/Janjati are defined as those ethnic groups and communities that ‘have their own mother tongue and traditional customs, distinct cultural identity, distinct social structure and written or oral history of their own. The National Foundation for Upliftment of Adivasi/Janjati Act, 2058 (2002) has identified 59 groups as Adivasi/Janjati (or indigenous peoples or nationalities) in Nepal.
negative impacts during the project construction and operation. The upgrading of existing NNM road may cause anticipated impacts i.e. labor influx gender based violence –Sextual Exploitation and Abuse (SEA), impacts on health and sanitation, spreading of communicable disease, pressure in public utilities, disturbances in cultural practices in project areas are expected and assessed as substantial risk. The focus of the SRCTIP- Regional Connectivity Improvement operational procedures is to localize the economic benefits with minimal opportunities for outside labor to service work that require specialized/skilled labor that is not present in project localities. The priority for local labor (dependent on skill, experience capacity) is expected to minimize the risk of influx, where there is a requirement for special skills. For external workers, proper labor camps will be established. If it is necessary, there will be dedicated camps established for worker accommodation in the project. Specific requirements to manage risks associated with labor influx, related to the interaction between project workers, local communities and IPs, such as communicable diseases and gender-based violence most specifically sexual exploitation and abuse and sexual harassment, will be managed through contractual requirements, code of conduct and training set out in this document. During project operation, road safety will be a risk that the IP communities will face. However, these communities are located outside the project RoW, hence project activities are not expected to cause adverse impacts to IPs land, natural resources, cultural heritage or cause relocation of IPs from land and natural resources subject to traditional ownership or under customary use or occupation.

4. Legal Framework

There are numerous legal provisions relevant to the protection of Indigenous Peoples’ rights and interests in Nepal. The Constitution of Nepal (2015), National Foundation for Upliftment of Adivasi/Janjati Act (2002), Local Government Operation Act (2017), Forest Act (1993) and Forest Regulation (1995) and periodic Five-Year Plans have been placed significant emphasis on delivering basic services to the indigenous people and protection and promotion of their traditional knowledge and cultural heritage.

The National Foundation for Development of Indigenous Nationalities (NFDIN) Act (2002) is a key policy initiative for the welfare and advancement of IPs (Adivasi/ Janajati). The Act aims to conserve and develop social, economic and cultural aspects of indigenous peoples, and to enhance their equal participation in the mainstream of national development. This IPDP has been prepared on the basis of National Foundation for Upliftment of Adivasi/Janjati Act (2002) and the World Bank’s ESS. WB’s ESF and other norms regarding Indigenous Peoples (IPs).

5. Implementation Arrangement of IPDP

The Ministry of Physical Infrastructure and Transport (MoPIT) is the Executing Agency (EA) and MoPIT will execute the project through a Project Coordination Unit (PCU) established in the Development Cooperation Implementation Division (DCID) under the Department of Roads (DoR). The PCU in DCID will be responsible for overall project coordination and implementation of safeguard plans including the IPDP. The Project Office headed by a Project In-Charge (PIC) established at the project level will be responsible for the implementation of IPDP at project level. The DCID/PCU will be responsible for the overall planning, budgeting, approval and overseeing of implementation of IPDP.
The Geo-Environment and Social Unit (DoR-GESU) is responsible for compliance monitoring of IPDP implementation.

6. The Brief Description on Socio-economic Baseline and Ethnography

The proposed project areas are culturally and ethnically diverse and rich in cultural heritage. Six IP groups (Newar, Gurung, Magar, Tamang, Bhujel, Chepang) have been living in and around the proposed road corridor area for generations. These IP groups do not all come under a single socio-economic level or category and there exist numbers of socioeconomic disparities among them. For example, Chepang is categorized as ‘highly marginalized’, Bhujel and Tamang are categorized as ‘marginalized’, Magar and Gurung are categorized as ‘disadvantaged’ and Newar is categorized as ‘advanced’ groups (Table 2) based on the indicators such as literacy and education, income, wealth, land holding and ownership of other assets.

Subsistence farming and animal husbandry are the major occupations and sources of livelihood of these peoples. The agricultural cropping practices are dominated by rice, wheat, maize and seasonal vegetables. Domestic animals commonly include cows, buffalo, poultry, pigs and goats. However, along the highway and main roads, they are also involved in other businesses such as tea shops, vegetable and fruit shops, small groceries, hotels and restaurants. However, incidence of poverty is high among these Peoples as nearly one-fourth (24.6%) among the hill indigenous peoples are living below the poverty line. Similarly, hunger is rampant among the marginalized indigenous communities.

7. Monitoring, Evaluation and Reporting

The PCU safeguards experts and social development and resettlement specialist of supervision consultant will be responsible for internal monitoring thereby ensuring timely implementation of IPDP based activities by overseeing, and supervising the target beneficiaries and activities being implemented and providing on the spot feedback. External monitoring will be carried out through outside researcher or consulting agency or through independent consultants. The evaluation of the plan will be carried out at midterm and at the end of the project.

Each type of evaluation works will be followed by the reporting. Both mid-term and end term evaluation reports will be prepared and submitted to the PCU by the evaluation agency. Social Development and Resettlement Specialist of Supervision Consultant will be responsible for monitoring the resettlement activities and will submit monthly Resettlement Action Plan implementation progress report to DOR. DOR will submit trimester report of IPDP implementation to WB with the help of Social Development and Resettlement Specialist of Supervision Consultant.

7. Budget and Financing of IPDP

The summary of estimated cost for the implementation of the IPDP is NRP 1,900,000. The cost for IPDP is integral part of project cost and laid by DoR.
आदिवाशी/जनजाती विकास योजना

कार्यकाली सारांश

१. आयोजनाको विवरण
नागदुङ्गा-नीचिसे-मुगिङ बाडक संपर्क नेपालको व्यापारिक र यातायातको पहुँचका दृष्टिकोणबाट एक महत्त्वपूर्ण सदक खान्ड हो जसले काठमाडौँ उपत्यकालाई तराइ र भारतलाई समेट जोड्न महत्त्व गर्दछ। काठमाडौँ उपत्यका र तराइ क्षेत्रलाई जोड्ने अन्य सडकहरूले विवरणमा भएको पाई ती सडकहरूले सर्व सुनभ रुपमा यातायात र सामान्यको दुकानबाट ले पत्रकार प्रयासका दृष्टिहन (नागदुङ्गा-नीचिसे-मुगिङ) सदक एसिएस राजस्वको एउटा भाग हो जसलाई ए.एक. -४२ रुपमा सुनिश्चित गरिएको छ। यो सडक नेपालको एक मात्र रणनितिक महत्त्वको सडक हो। मुगिङ देखि काठमाडौँ सम्रको यो सडक भौगोलिक रूपमा विस्तृत कोठन तथा सेवनकुक्त पहाडी धरातलमा भक्षित छ। यो सडकमा रेको उच्च सरारी चापले नागदुङ्गा गुरु भएको स्थलेको खेती र मुगिङ देखि बमोडी र मनेराउँ फाल्गो गरिएको छ। सडक नागदुङ्गा गुरु भएको स्थलेको खेती र मुगिङ देखि बमोडी र मनेराउँ फाल्गो गरिएको छ। सडक नागदुङ्गा गुरु भएको स्थलेको खेती र मुगिङ देखि बमोडी र मनेराउँ फाल्गो गरिएको छ। सडक नागदुङ्गा गुरु भएको स्थलेको खेती र मुगिङ देखि बमोडी र मनेराउँ फाल्गो गरिएको छ। सडक नागदुङ्गा गुरु भएको स्थलेको खेती र मुगिङ देखि बमोडी र मनेराउँ फाल्गो गरिएको छ। सडक नागदुङ्गा गुरु भएको स्थलेको खेती र मुगिङ देखि बमोडी र मनेराउँ फाल्गो गरिएको छ। 

२. आदिवाशी/जनजाती विकासयोजनको उद्देश्यकर

यो आदिवाशी/जनजाती विकास योजना नेपाल सरकारको प्रचारित कार्यक्रम र विश्व वैज्ञानिकको बालाकर्षणीय तथा समाजको विकासको लागि गरिएको छ। यो स्थलेको उद्देश्य आयोजना प्रभावित आदिवाशी/जनजाती समुदायको परभावको जीवनस्तरमा सुधार ल्याउनु हो भने यसको विविध उद्देश्यहरू देखि हल्को विषयमा लिखिएको छ।

क. आयोजनाको आयोजना/जनजातीहरूलाई जि.सि. का निर्धारित गरिएको छ।

ख. सार्थक रूपमा भविष्यकार्य र प्रभावकारी रूपमा आदिवाशी/जनजातीहरूलाई आयोजनाको हरेक चरणहरूले जल्दी योजना तैयार, कायम तथा पुनरुद्देश्य उनीहरूको सहभागिता भित्रुहुन्दै गनो।

ग. आदिवाशी/जनजातीहरूको कुनै गुनाहो भए तो को समाधान गरने

घ. आयोजनाको हनु मात्र अस्तित्त्व रहेको भए तो को समाधान गरने

ड. आदिवाशी/जनजातीहरूलाई प्रभावहरूलाई नियन्त्रण गरने

म. आदिवाशी/जनजातीहरूलाई प्रभावहरूलाई नियन्त्रण गरने, र
४. उनीहरुलाई स्वतंत्रतिको व्यवस्था गरी उनीहरुका जीविको पार्जन पहिलाई निर्माण श्रेय तथा सो भन्दा अधिक नुहुँद गरेको छ ।

५. आदिवासी/जनजातीय पनि आयोजनालाई मुख्य प्रभाव

यस आयोजना नागरिक-नौसेना-मुग्धिप सहबको सहक अधिकार क्षेत्र भन्दा बाहिर विशेष गरेको ६ वटा आदिवासी/नौसेना समुदायको सहबसाई रहेको पाइएको छ। नागरिकता-नौसेना-मुग्धिप सहक संस्थालाई अपनाउनुहोस् देखि र हामीदेखि यस व्यवस्थाको निर्माण श्रेय भने आयोजनालाई कार्यवाहीलाई दीर्घ नयालाई कैसौ नकारात्मक भावावर गरिन्छ पनि गरेको छ। नयालाई गरेको सहक संस्थालाई लेखा गरेको जस्ता समस्याहरु समस्याहरु-बिभिन्न र्दृष्टि सार्वजनिक सुविधाको लागि समुदायालाई हाल भएको छ। स्थायित्व संरक्षक तथा सरहाको गरिन्छ, सार्वजनिक सुविधाको लागि समुदायालाई हाल भएको छ। यस आयोजनालाई क्षेत्र विश्लेषण प्रक्रिया मानिसको साल्मोकारण सात तथा र दीर्घ नयालाई स्थायित्व संरक्षक दिने कुराहरुलाई जोड दिन्छ। नयालाई कामदेखि लागि उपचार लोगोलाई व्यवस्थापन गरी लेखा गरेको जस्ता समुदायको प्रभाव निर्माण गरिएको छ। यस आयोजनालाई क्षेत्र विश्लेषण प्रक्रिया मानिसको साल्मोकारण सात तथा दीर्घ नयालाई स्थायित्व संरक्षक दिने कुराहरुलाई जोड दिन्छ। नयालाई कामदेखि लागि उपचार लोगोलाई व्यवस्थापन गरी लेखा गरेको जस्ता समुदायको प्रभाव निर्माण गरिएको छ। यस आयोजनालाई क्षेत्र विश्लेषण प्रक्रिया मानिसको साल्मोकारण सात तथा दीर्घ नयालाई स्थायित्व संरक्षक दिने कुराहरुलाई जोड दिन्छ। नयालाई कामदेखि लागि उपचार लोगोलाई व्यवस्थापन गरी लेखा गरेको जस्ता समुदायको प्रभाव निर्माण गरिएको छ।

६. कानूनी व्यवस्था खाका

यस आदिवासी/नौसेना समुदायको अधिकार सुनिश्चित गरी गर्नुभएको कानूनी आधारहरु छन्। नेपालको संविधान, नेपाल आदिवासी/नौसेना उत्तराधिकार तथा प्रबंधन नेपाल २००२, स्थायित्व संरक्षक संचालन नेपाल २००३, वन नेपाल नौसेना ९१५५ र पंच वृक्ष योजनालाई आदिवासी/नौसेना र उनीहरुको सार्वजनिक संसाधनको सुरक्षणको लागि महत्त्वपूर्ण आधारहरु तथा गरिएको छ। नेपाल आदिवासी/नौसेना उत्तराधिकार तथा प्रबंधन नेपाल २००२ मुख्यमा आदिवासी/नौसेना समुदायको उत्तराधिकार तथा प्रबंधनको लागि निर्धारित छ। उनीहरुलाई उद्देश्य आदिवासी/नौसेनाको सामाजिक, आर्थिक तथा सार्वजनिक संसाधनको लागि महत्त्वपूर्ण आधारहरु तथा गरिएको छ। नेपाल आदिवासी/नौसेना उत्तराधिकार तथा प्रबंधन नेपाल २००२ लागायत नेपाल सरकारको प्रविष्टिक कानून र विश्व बैंकले बातचीत गरिएको सामाजिक दाँता/रुपरेखा (ई.एस.एफ.) को स्टेपिंग ई.एस.एस-५ (आदिवासी जनजाती) नुसार तयार गरिएको छ।
5. आदिवासी/जनजाती विकास कार्य योजना

यदि आदिवासी/जनजाती विकास कार्य को महत्व प्रदान करते हैं, तरकारी संकरने केले को स्थापना, वेला यादृच्छिक नस्लीय आवश्यकताओं को निर्माण, आदिवासी जनजाति महत्वाकांक्रामण स्वास्थ्य समर्थन शिक्षा और मेडिकल हिंसा तथा यीन शोषण, जीव उत्पादन और विकास स्तर गांव चेतनामुक्त तालिमका कार्यक्रमहरू समावेश गरिएका छ

6. आदिवासी/जनजाती विकास योजना कार्यान्वयन तथा व्यवस्थापन

केन्द्रीय तत्त्वोत्तर यह आयोजना कार्यान्वयन व्यवस्थापन को लागि भीतिक योजना तथा निर्माण मन्त्रालय कार्यकर्ता निकाय हुनेछ र सडक विभागको विकास सहायता कार्यान्वयन महाशाखा (डी.एस.आई.डी.) ले आयोजनको योजना तर्नुमा कार्यान्वयन तथा समन्वयको सम्पूर्ण कामका लागि जिम्मेवार हुनेछ।

आयोजना समन्वय शाखा (पी.पी.ई.पी.) आयोजना समन्वयकी समन्वय गर्ने, योजना लागि गर्ने, वनष्ठरा गर्ने, स्वीकृति गर्ने र सम्पूर्ण सेवागार ध्यान र यस आदिवासी जनजाति विकास योजना कार्यान्वयन गर्ने पूर्ण रूपमा जिम्मेवार हुनेछ। स्थानीय तत्त्वहरू आयोजनाको कार्यान्वयन आदिवासी जनजाति विकास योजना कार्यान्वयनको लागि परामिताको तर्नुमा सामाजिक विकास तथा आदिवासी जनजाति विशेषज्ञ र सामाजिक परिचालकको लागि विभाग अतिसर, बिकास सहायता कार्यान्वयन महाशाखाको भु-वातावरण तथा सामाजिक शाखाको सामाजिक विकास तथा आदिवासी जनजाति विशेषज्ञसंग सामाजिक सार्थक गरी आदिवासी जनजाति विकास योजना कार्यान्वयन गर्नुपर्ने छ। आदिवासी जनजाति विकास योजना कार्यान्वयनमा तर्नुमा सम्पूर्ण दायित्व आयोजना प्रमुखको वहन गर्नेछ।

6. संक्षिप्त सामाजिक अभियांत्रिकी अवस्था र इतिहासकारीक विवरण

प्रस्तावीत आयोजना स्थापना विविध सांस्कृतिक र आदिवासी जनजातिको वस्तुवाद पाइएका उपरोक्त आयोजना विध्यालय र आदिवासी जनजाति को वस्तुवाद पाइएका उपरोक्त आयोजना विध्यालय को तत्त्वहरू आदिवासी जनजाति सुचारु अनुच्छेदको नभेग विभाग सामाजिक अभियांत्रिकी अवस्थामा अभेजको पाइएका उपरोक्त आदिवासी जनजाति समुदायको सूर्यबाट उचित विधेयक सामाजिक अभियांत्रिकी अवस्थामा अभेजको पाइएका उपरोक्त आदिवासी जनजाति समुदायको सूर्यबाट उचित विधेयक सामाजिक अभियांत्रिकी अवस्थामा अभेजको पाइएका
प्रतिष्ठा पलाउन जनजाति गरीजीको रेखामुनि छन भने भौकमरीको समस्ता सिमान्तकृत वर्गमा बाँट देखि छा।

७. अनुगमन, मूल्यांकन तथा प्रतिवेदन

आदिवासी/जनजाती विकास योजना कार्यालयमा निगरानी आत्मिक मूल्याङ्कन, सुपरिवेशन गर्ने कार्य, आयोजना सम्पर्क एकाइका (पि.सि.यु.) सामाजिक तथा आदिवासी जनजाति विज्ञ तथा परामर्शदाताको सामाजिक विकास तथा आदिवासी जनजाति विशेषज्ञ/विज्ञको नियमधरी रहनेछ। योजनाको वाणि अनुगमन परामर्शसेवा दातावान वाणि प्रमाण मिथैने छ भने वाणि परामर्शदातावानै योजना अधिको व्यवहार र अन्तर्गत समयमा मूल्यांकन मिथैने छ। हरैक प्रकारका अनुगमन र मूल्यांकनका यस्ता व्याप्त प्रतिवेदनहरू तथापि पारिने छन्। परामर्शदाताका सामाजिक विकास तथा आदिवासी जनजाति विशेषज्ञको आदिवासी जनजाति योजना विकास योजना कार्यालयमा वार गाउँ का प्रचार आत्मिक अनुगमनको प्रतिवेदन तथापि पारि सडक विभागको अल्लान आयोजना सम्पर्क एकाइ (पि.सि.यु.) मा पेश गरेको छ भने सडक विभाग अल्लान आयोजना सम्पर्क एकाइ (पि.सि.यु.) को सामाजिक तथा आदिवासी जनजाति विज्ञको सहयोगमा चौराही विकास विविध वेत्तालाई आदिवासी/जनजाती विकास योजना सम्बन्धी प्रतिवेदन पेश गरेको छ।

८. आदिवासी/जनजाती विकास योजना भात्त एवं आर्थिक योजना

आदिवासी/जनजाती विकास योजनाको भुगतान भाग र ९१००००० अनुमान गरिएको छ। आदिवासी/जनजाती विकास योजना कार्यालयमा लागि आवश्यक यी सबै खर्च भागात सडक विभागले व्यतिरेक छ।
ABBREVIATIONS

AH  Asian Highway
AIDS  Acquired Immuno Deficiency Syndrome
BOQ  Bill of Quantity
BS  Bikram Samvat
CDC  Compensation Determination Committee
CDO  Chief District Officer
CFUGs  Community Forest User Groups
CPR  Common Property Resources
CSC  Construction Supervision Consultant
CTEVIT  Council for Technical Education and Vocational Training
DCC  District Coordination Committee
DCID  Development Cooperation Implementation Division
DDC  District Development Committee
DIA  Direct Impact Area
DoR  Department of Road
EMP  Environmental Management Plan
ESF  Environmental and Social Framework
ESIA  Environmental and Social Impact Assessment
ESMF  Environmental and Social Management Framework
ESS  Environmental and Social Standard
FGS  Focus Group Discussion
FPIC  Free, Prior and Informed Consent
GAF  Grievance Action Forum
GBV  Gender Based Violence
GESU  Geo-Environment and Social Unit
GoN  Government of Nepal.
GRC  Grievance Redress Committee
GRM  Grievance Redress Mechanism
HHs  Households
HIV  Human Immuno Deficiency Virus
HIV  Human Immuno Virus
IEC  Information Education and Communication
IIA  Indirect Impact Area
IPDP  Indigenous People Development Plan
IPs  Indigenous Peoples
KIIIs  Key Informant Interviews
Km  Kilometer
LCF  Local Consultative Forum
LEST  Livelihood Enhancement Skill Training
M & E  Monitoring and Evaluation
M  Municipality
NEFIN  National Federation of Indigenous Nationalities
NFDIN  National Foundation for Development of Indigenous Nationalities
NGOs  Non-Governmental Organizations
NNM  Nagdhunga Naubise Mugling
NRs  Nepalese Rupees
NSTB  National Skills Test Board
NTFPs  Non-Timber Forest Products
PAPs  Project Affected Peoples
PIC  Project In-Charge
PIU  Project Implementation Unit
PMO  Project Management Office
PMU  Project Management Unit
PRM  Prithivi Rajpath
RA  Rapid Appraisal
RAP  Resettlement Action Plan
RE  Resident Engineer
RM  Rural Municipality
ROW  Right of Way
SDRS  Social Development and Resettlement Specialist
SEA  Sexual Exploitation and Abuse
SH  Sexual Harassment
SLC  School Living Certificate
SRCTIP  Strategic Road Connectivity and Trade Improvement Project
STDs  Sexually Transmitted Diseases
TNA  Training Need Assessment
TRP  Tribhuvan Rajpath
TSPs  Training Service Providers
TYIP  Three Year Interim Plan
VCs  Vulnerable Communities
Viz  Namely
WB  World Bank
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1 PROJECT DESCRIPTION

1.1 Project Background

The Government of Nepal (GoN) has requested financial support from the World Bank (WB) to prepare and implement the Nepal Strategic Road Connectivity and Trade Improvement Project (SRCTIP). Amongst other activities, the proposed project will support improvement of the existing Nagdhunga-Naubise-Mugling (NNM) Road into a 2-lane road with 1 metre paved shoulders. The Nagdhunga-Naubise-Mugling (NNM) Road serves as a main backbone for linking Kathmandu Valley with Terai region and India, particularly as an important trade and transit route. Almost all goods and passengers coming from India and other parts of country come through this road. There are other roads as well linking the Tarai and Kathmandu valley, but they do not fulfill the required standards in terms of horizontal curvature, vertical gradient, carriageway width, safety measures and other technical parameters for smooth and safe movement of commercial vehicles. Thus, the timely improvement of this road is considered the most important.

This is a part of Asian Highway (AH-42) and is the most important road corridor in Nepal. The road section from Mugling to Kathmandu lies on geologically difficult and fragile hilly and mountainous terrain. Since the average daily traffic in this route is comparatively very high, the present road condition and available facilities are not sufficient to provide the efficient services. The project road starts at outskirts of Kathmandu City at a place called Nagdhunga and passes through Sisnekhola, Khanikhola, Naubise, Dharkar, Gulchhi, Malekku, Benighat, Kurintar, Manakamana and ends at Mugling Town. The section of project road from Nagdhunga to Naubise (12.3 Km length) is part of TribhuwanRajpath (TRP) and the section from Naubise to Mugling (82.4 Km length) is part of Prithvi Rajmarg (PRM). Thus, the total length of project road along existing alignment is 94.7km. Preparation of this IPDP is associated with the improvement of the existing NNM road to 2-lane with 1m paved shoulders.

1.2 Project Area

The NNM road is a major access route to Kathmandu. This project road starts at Nagdhunga and ends at Mugling. The project area covers Kathmandu, Dhading, and Chitwan districts and lies in Chandragiri and Dhunibeshi municipalities and Thakre, Galchhi, Gajuri, Ichchhakamana rural municipalities. The major settlements include Khanikhola, Naubise, Dharkar, Mahadevbesi, Thakre, Gajuri, Baireni, Majhimatar, Malekhu, Benighat, Charaudi, Kurintar, Darechwok, and Mugling. The IPs groups (Newar, Bhujel, Gurung, Magar, Tamang and Chepangs) who live along the NNM existing road alignment were identified as indigenous people in Nepal as defined by the World Bank’s Environmental and Social Standard (ESS) 7 on Indigenous People. Although there are six above mentioned IPs communities which have collective attachment to the project area, the communities are located outside project Right of Way (RoW). The nearest Tamang and Chepang communities’ settlements are 4 kilometres away from the NNM road. The remaining IPs Gurung, Newar, Magar and Bhujel are located at 6km to 8 Km away from the NNM road. The total population of IPs near the vicinity of the project area is given below:

<table>
<thead>
<tr>
<th>S.N</th>
<th>IPs Communitiies</th>
<th>Population Near by village as per respective RM</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Thakre</td>
<td>Bairani</td>
</tr>
<tr>
<td>1.</td>
<td>Tamang</td>
<td>1926</td>
<td>4509</td>
</tr>
<tr>
<td>2.</td>
<td>Newar</td>
<td>272</td>
<td>701</td>
</tr>
</tbody>
</table>
1.3 **Indigenous Peoples in Nepal**

Indigenous peoples (IPs) with a social and cultural identity are distinct from the dominant society that makes them vulnerable to being disadvantaged and excluded in the mainstream development process in Nepal. Based on the population size and other socio-economic variables such as literacy, housing, land holdings, occupation, language and area of residence, the Government of Nepal (GoN) (NFDIN Act) has recognized 59 different nationalities as indigenous peoples. Nepal Federation of Indigenous Nationalities (NEFIN), 2004 has classified Adivasi/Janajati groups into five different categories while characterizing their economic and social features: (i) endangered, (ii) highly marginalized, (iii) marginalized, (iv) disadvantaged, and (v) advantaged groups.

The constitution of Nepal recognizes indigenous people as Janajati or Nationalities. The National Foundation for Improving the Living Standard of Adhibasi/Janajati has defined indigenous people as “those ethnic groups or communities who have their own mother tongue and traditional customs, distinct cultural identity, distinct social structure and written or oral history of their own”. Following this definition, the same source identified 59 groups in Nepal as ethnic indigenous groups or nationalities.

**Table 2: Classification of Janajati in Nepal**

<table>
<thead>
<tr>
<th>Category</th>
<th>Groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Endangered Groups</td>
<td>Bankariya, Kusunda, Kushbadia, Raute, Surel, Hayu, Raji, Kisan, Lepcha, Meche (10 groups)</td>
</tr>
<tr>
<td>Highly Marginalized Groups</td>
<td>Santhal, Jhangad, Chepang, Thami, Majhi, Bote, Dhanuk (Rajbansi), Lhomi (Singsawa), Thudamba, Siyar (Chumba), Baramu, Danuwar (12 groups)</td>
</tr>
<tr>
<td>Marginalized Groups</td>
<td>Sunuwar, Tharu, Tamang, Bhujel, Kumal, Rajbansi (Koch), Gangai, Dhimal, Bhote, Darai, Tajpuria, Pahari, Dhokpya (Topkegola), Dolpo, Free, Magal, Larke (Nupriba), Lhopa, Dura, Walung (20 groups)</td>
</tr>
<tr>
<td>Disadvantaged Groups</td>
<td>Jirel, Tangbe (Tangbetani), Hyolmo, Limbu, Yakkha, Rai, Chhantyal, Magar, Chhainrotan, TingaunleThakali, Bahragaunle, Byansi, Gurung, MarphaliThakali, Sherpa. (15 groups)</td>
</tr>
<tr>
<td>Advanced Groups</td>
<td>Newar, Thakali (2 groups)</td>
</tr>
</tbody>
</table>

*Source: National Foundation for Indigenous Nationalities, 2004*

Since there are IP communities present in the project area, the ESS7 is relevant to the component. This IPDP was prepared for enhancing socio-economic and living conditions of IP communities along the NNM road alignment as per ESS-7 under World Bank’s Environmental and Social Framework (ESF).
1.4 Objectives of IPDP

The Indigenous Peoples Development Plan (IPDP) was prepared based on the national policies/strategies as specified in National Foundation for Upliftment of Adivasi/Janjati Act, 2058 (2002) as well as the World Bank’s ESS 7. The specific objectives of the IPDP are:

(i) To increase appropriate and adequate benefits to IPs from the project;
(ii) To enhance participation of IPs in project planning, implementation and monitoring ensuring project activities are culturally acceptable and effective;
(iii) To redress any grievances related to IPs issues
(iv) To ensure that project benefits are accessible to IP communities living in the project area
(v) To avoid any kind of adverse impact on the IP Communities to the extent possible and yo mitigate any potential adverse impacts of the project on IPs, and
(vi) To develop appropriate training / income generation activities in accordance to their own defined needs and priorities

2 SUMMARY OF PROJECT IMPACTS

2.1 Targeted Social Assessments

A social assessment, as a part of the Environmental and Social Impact Assessment (ESIA) study, was conducted to identify likely impacts of the project activities to the project communities including IPs groups. The social assessment includes defining and describing the socio-economic baseline, assess a range of social impacts in ESIA report and prepare appropriate mitigation-management plans. This IPDP has been prepared to mitigate likely impacts on the identified indigenous communities in the project area.

2.2 Summary of Project Impacts

Since the six identified IPs communities are located outside the NNM existing road RoW and project interventions will be conducted within the RoW, the project’s direct impact to these IPs can be considered as minor. The project is not expected to have adverse impacts on IPs community land, natural resources, cultural heritage nor cause relocation of IPs community from their existing traditional land. Increase employment & business opportunities. Safer and faster accessibility are amongst the positive impacts of the project on IPs. However, the impacts of labor influx such as gender-based violence (GBV)/sexual exploitation and abuse (SEA) risks and communicable diseases require proper mitigation. The project needs for temporary land use for storage of materials, disposal of construction waste, construction of labor camps as identified during ESIA will be on public lands outside IP communities.

2.3 Considerations for Avoidance and Minimization of Impacts

The proposed project is envisaged to avoid negative social impacts or, where unavoidable, will minimize these impacts by exploring project design alternatives. An analysis of alternatives was undertaken for the proposed improvement of this road in accordance with the principle of mitigation hierarchy for management of E&S risks and impacts. For example, initially, the original project proposal covered the whole RoW including the construction of two bypass section (12.5km. and 15.2km.) which may cause significant impactson IPs communities and

---

2Ethnic groups and communities who have their own mother tongue language and traditional rites and customs, considering their diverse socioeconomic status the total 59 IPs.
their traditional land with having collective attachment. In consideration of avoidance and minimization of such impacts, with the recommendation of social safeguards team, the civil works are now limited to the existing NNM road sections, significantly reducing both Environmental and social impacts.

3 ADMINISTRATIVE AND LEGAL FRAMEWORK

3.1 Relevant Policies on Indigenous Peoples

There are numerous legal provisions relevant to the protection of Indigenous Peoples’ rights and interests in Nepal. The Constitution of Nepal (2015), National Foundation for Upliftment of Aadibasi/Janjati Act, (2002), Local Government Operation Act (2017), Forest Act (1993) and Forest Regulation (1995) and periodic Five-Year Plans have been placed significant emphasis on delivering basic services to the indigenous people and protection and promotion of their traditional knowledge and cultural heritage.

The National Foundation for Development of Indigenous Nationalities (NFDIN) Act (2002) is a key policy initiative for the welfare and advancement of IPs (Adivasi/ Janajati). The Act was enacted with a view to developing social, economic and cultural aspects of indigenous peoples, and to enhance their equal participation in the mainstream of national development. Fifty-nine indigenous communities have been officially and legally recognized by Government of Nepal under this Act. NFDIN established the first comprehensive policy and institutional framework regarding indigenous peoples with overall goal of preservation of the languages, cultures, and empowerment of the marginalized ethnic nationalities. More specifically, NFDIN has following objectives:

1) To make overall development of the Adivasi/ Janjati by formulating and implementing the social, educational, economic and cultural programs.

2) To preserve and promote the language, script, culture, literature, arts, history of the Adivasi/ Janjati.

3) To preserve and promote the traditional knowledge, skill, technology and special knowledge of the Adivasi/ Janjati and to help in its vocational use.

4) To encourage the Adivasi/ Janjati to be participated in the mainstream of overall national development of the country by maintaining a good relation, goodwill, and harmony between different Adivasi/ Janjati, castes, tribes and communities.

5) To help in building an equitable society by making social, economic, religious and cultural development and upliftment of Adivasi/ Janjati

The GoN has developed the Land Acquisition, Resettlement and Rehabilitation Policy (LARRP) for infrastructure project development in 2015. The policy has prescribed the following key provisions for project affected indigenous peoples and vulnerable groups:

(i) In cases where people from the opportunity-deprived groups like Dalit, Indigenous, Janajatis, and single women get affected by any infrastructure development project, additional inclusive programs should be formulated to uplift their socio-economic status (Section 7.2.7);

(ii) Requires livelihood restoration plan to retain the living standard of the seriously affected people and families belonging to poor, Dalit, Janajati, or marginalized indigenous groups,
single woman, differently abled, and senior citizens will be given additional assistances according to the provisions incorporated in resettlement plan (Section 8.2.7b);

(iii) Employment opportunities to seriously project affected households and vulnerable groups (Dalit, Janajati or marginalized Indigenous, single women, helpless, disabled, senior citizen etc.) based on their skills and capabilities (Section 8.2.9d);

(iv) Requires easy, simple, and transparent consultations with project-affected peoples with duly considering the presence of people from sensitive groups like poor, landless, senior citizens, women, children, indigenous, differently abled, and people with no legal rights of the lands in which they live (Section 8.3.2)

Similarly in the Tenth Plan significant emphasis has been placed on delivering basic services to the disadvantaged people such as indigenous community. One of the main thrusts of the Tenth Plan is the implementation of targeted programs for the uplift, employment and basic security of indigenous people. Likewise, 14th Development Plan adopts inclusive and equitable development strategy to uplift the living standard of the excluded groups including, Adibasi/Janajati, women, people with disability and remote geographical areas and poor people of the various regions of the country from the prevailing discriminatory practices in the society. One of the strategies of its Social Development Policy is to increase the accessibility of socially, economically and geographically deprived class, region and community in the available resources by empowering them through the principles of equity and inclusion. The plan emphasized to increase investment to support development by promoting inclusion of excluded communities, region and gender in all structure, sector and processes of the nation. The plan has given emphasis in implementing different types of income generation supportive program targeting the poor and vulnerable people

The above discussed constitutional, legal and policy provisions are supplemented with the provisions under the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (2007) and International Labour Organization (ILO) Convention (169), 1989. Nepal is a signatory to these international legal instruments since 2007.

UNDRIP sets a universal framework of minimum standards for the survival, dignity, wellbeing and rights of the world's indigenous peoples. The declaration affirms the basic rights of indigenous peoples: the right to self-determination, the right to equality and non-discrimination, the right to cultural integrity, the rights over the lands, territories, and natural resources, the right to self-government and autonomy, the right to free, prior, and informed consent (FPIC). UNDRIP Articles 1-4 ensures the individual and collective rights of indigenous peoples, as well as their rights to culture, identity, language, employment, health, education and other issues while implementing any development activities in the traditional territory of the indigenous people. Similarly, Article 25 states that the "indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters”.

ILO Convention 169 is the most comprehensive legally binding treaty on the rights of indigenous peoples. The convention includes provisions on cultural integrity, land and resource rights and non-discrimination, and instructs states to consult indigenous peoples in all decisions affecting them. The ILO Convention No.m169, Article 14(1) states that "the rights of ownership and possession of the peoples concerned over the lands which they traditionally occupy shall be recognized”. ILO Convention No. 169 also calls for state parties and the governments to consult
with the peoples concerned with regard to legislative or administrative measures that may directly affect them, and establishes the right of these peoples to participate in decision-making processes regarding policies and programmes related to them.

3.2 World Bank Policy

ESS7 of the WB’s ESF applies to a distinct social and cultural group identified the term “Indigenous Peoples, Historically Underserved Traditional Local Communities” Indigenous ethnic minorities,” “aboriginals,” “hill tribes,” “vulnerable and marginalized groups,” “minority nationalities,” “scheduled tribes,” “first nations” or “tribal groups.” The term Indigenous Peoples is used in a generic sense to refer exclusively to a distinct social and cultural group possessing the following characteristics in varying degrees:

- Self-identification as members of a distinct indigenous cultural group and recognition of this identity by others;
- Collective attachment\(^3\) to geographically distinct habitats or ancestral territories, or areas of seasonal use or occupation, as well as to the natural resources in these areas;
- Customary cultural, economic, social, or political institutions that are distinct or separate from those of the dominant society and culture; and
- A distinct language or dialect, often different from the official language or languages of the country or region in which they reside.

ESS7 applies the procedures to all such groups (indigenous peoples or historically underserved traditional local communities) which may be particularly vulnerable to the loss of, alienation from or exploitation of their land and access to natural and cultural resources. In recognition of this vulnerability, the project will have to obtain FPIC in circumstances in which the project will:

- Have adverse impacts on land and natural resources subject to traditional ownership or under customary use or occupation;
- Cause relocation of indigenous peoples from land and natural resources subject to traditional ownership or under customary use or occupation;
- Have significant impacts on indigenous peoples local communities’ cultural heritage that is material to the identity and/or cultural, ceremonial, or spiritual aspects of the affected indigenous peoples/ lives.

ESS 7 also applies to communities or groups of IPs, who, during the time of members of the community or group, have lost collective attachment to distinct habitats or ancestral territories in the project area, because of forced severance, conflict, government resettlement programs, dispossession of their land, natural disasters, or incorporation of such territories into an urban area. This also applies to forest dwellers, hunter-gatherers, pastoralists or other nomadic groups, subject to satisfaction of the criteria of indigenous peoples (IPs). The main objective of this standard is to ensure that the development process fosters full respect for the human rights, dignity, aspirations, identity, culture, and natural resource based livelihoods of indigenous peoples.

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\(^3\) “Collective attachment” means that for generations there has been a physical presence in and economic ties to land and territories traditionally owned, or customarily used or occupied, by the group concerned, including areas that hold special significance for it, such as sacred sites.
peoples. Similarly, to avoid or not possible, minimize, mitigate and/or compensate for such impact related to indigenous people and underserved traditional local communities.

4 COMMUNITY CONSULTATIONS

Community consultation has been an integral part during scoping and ESIA preparation stage, as well as the proposed project design and will be carried out as a continuous process throughout the project cycle. Community and stakeholder consultations during the design and project planning stages provided the medium for sharing information about the project objectives and scope, alternative design options, and stakeholder perceptions regarding proposed project. Ensuring an open and transparent information exchange about the project at this stage has laid a good foundation for an inclusive and participatory implementation processes.

The stakeholder consultations during ESIA preparation were carried out through dispatching notice, correspondence and setting the time via phone with concerned stakeholders affected groups, IPs communities as well as local government line agencies (RM/M). The methods adopted for the consultation with affected parties was the individual interview and the group discussion and focus group discussion and key informant interview.

The development of the IPDP followed a participatory approach to enable indigenous peoples have a role in the project planning and development process. IPs have been consulted in group discussions and meetings in order to understand and collect their views on needs, priorities, and preference regarding the project design and implementation. Separate focus group discussions (FGDs) were held with indigenous communities to assess the project impacts and benefits to these groups during ESIA and IPDP preparation. Their views when relevant were incorporated into project design, this IPDP and other E&S documents. The public consultation exercise has been summarized in Annex 1 and minutes of the consultation are provided in Annex 2 of this IPDP. Through these consultations, it is concluded that the project has broad community support from each IP community and they want the project to start as soon as possible to improve the quality of the existing NNM road.

IPDP implementation will also continue this participatory approach to enable meaningful consultation and effective participation of IPs. Core components agreed in consultations are:

- The representation of indigenous people on project implementation phase and generation of employment
- Communities support the implementation of the project
- Organizing outreach reproductive health camp
- Development of community infrastructures
- Orientation on Sexual Exploitation and Abuse (SEA)/ Sexual Harasement (SH) and installation of hoarding boards with message to SEA/SH
- A grievance management system for the resolution of grievances and disputes; and
- Monitoring and evaluation mechanisms to track implementation issues.

The detailed implementing plans will be developed jointly with the indigenous communities. The project team will work with them on the community schemes as well as household-specific schemes.

Disclosure and Dissemination of IPDP
The draft IPDP has already been disclosed in DoR’s website (https://dor.gov.np/home/publication/development-cooperation-implementation-division-dcid/indigenous-peoples-development-plan-of-naghdhunga-naubise-mugling-road-dor-srctip) related with NNM and KDP roads on 19 March, 2020. The final IPDP will be disclosed on the website of DoR and made available to affected IPs and other communities; information dissemination and consultation will continue throughout project execution. Executive Summaries (ES) of IPDP with key mitigation measures proposed in IPDP will be translated into the Nepali language and paper copies will be made available to the IPs of the project area through the concerned offices of local governments and offices of government line agencies. As per Clauses 3, 7 and 8 of Right to Information Act, 2064 (2007), copies of these documents will be provided to any requester, who pay the cost of the photocopy. Besides final IPDP will also be disseminated through appropriate means of communication like Social Media, FM radio broadcasts through local radio stations, community meetings, focus group discussions, participatory appraisal techniques, household interviews and social mobilization techniques.

5 DESCRIPTION ON SOCIO-ECONOMIC BASELINE AND ETHNOGRAPHY

The proposed project areas are culturally and ethnically diverse and rich in cultural heritage. Six Indigenous Peoples (IPs) groups (Newar, Gurung, Magar, Tamang, Bhujel, Chepang) have been living in and around the proposed road corridor area for generations. Subsistence farming and animal husbandry are the major occupations and sources of livelihood of these peoples. The agricultural cropping practices are dominated by rice, wheat, maize and seasonal vegetables. Domestic animals commonly include cows, buffalo, poultry, pigs and goats. However, along the highway and main roads, they are also involved in other businesses such as tea shops, vegetable and fruit shops, small groceries, hotels and restaurants. However, incidence of poverty is high among these Peoples as nearly one-fourth among the hill indigenous peoples are living below the poverty line. Similarly, hunger is rampant among the marginalized indigenous communities.

A brief ethnographic description of each IPs group and summary of cultural heritage practices of IPs along the NNM road alignment are discussed below.

5.1 Ethnographic Descriptions

**Newar:** They are the historical inhabitants of the Kathmandu Valley and its surrounding areas in Nepal and the creators of its historic heritage and civilisation. Newars form a linguistic and cultural community of primarily Indo-Aryan and Tibeto-Burman ethnicities with Nepal Bhasa as their common language. They have developed a division of labour and a sophisticated urban civilisation not seen elsewhere in the Himalayan foothills. Newars have continued their age-old traditions and practices and pride themselves as the true custodians of the religion, culture and civilisation of Nepal. Unlike other common-origin ethnic or caste groups of Nepal, the Newars are regarded as an example of a nation community with a relict identity, derived from an ethnically-diverse, previously-existing polity. Newar community within it consists of various strands of ethnic, racial, caste and religious heterogeneity, as they are the descendants of the diverse group of people that have lived in Nepal Mandala since prehistoric times. Newars are known for their contributions to culture, art and literature, trade, agriculture and cuisine. Today, they consistently rank as the most economically, politically and socially advanced community of Nepal. According to classification of Nepal Federation of Indigenous Nationalities (NEFIN) in 2005, the Newar people are categorized as “advanced group” based on the indictors
such as literacy and education, income, wealth, land holding and ownership of other assets. The total population near by vicinity of NNM road alignment approximately is 4113.

**Magar:** The Magar, also spelled as Mangar, and Mongar, are the third largest ethno-linguistic groups of Nepal representing 7.1% of Nepal's total population according to the Nepal census of 2011. The original home of the Magar people was to the west of Gandaki river, and roughly speaking, consisted of that portion of Nepal which lies between and around about Gulmi, Argha, Khanchi, and Palpa. This bit of country was divided into twelve districts known as BarhaMagarat (Confederation of Twelve Magar Kingdoms) which included Satung, Pyung, Bhirkot, Dhor, Garhung, Rising, Ghiring, Gulmi, Argha, Khanchi, Musikot, Isma. During the medieval period, the whole area from Palpa to Gorkha was called the Magarat as the area was inhabited by Magars. A second Confederation of Eighteen Magar Kingdoms known as AtharaMagarat also existed which was primarily inhabited by Kham Magars. Magars are divided into the following six tribes (clans) listed here in an alphabetical order: Ale, Bura/Burathoki, Gharti, Pun, Rana, and Thapa. These tribes all intermarry with each other, have the same customs, and are in every way equal as regards to social standing. Each tribe is subdivided into many sub-clans. According to classification of Nepal Federation of Indigenous Nationalities (NEFIN) in 2005, the Magar people are categorized as “Disadvantaged group” based on the indicators such as literacy and education, income, wealth, land holding and ownership of other assets. The total population of Magar near project vicinity approximately is 3389.

**Chepang:** Chepang is one of Nepal's most backward indigenous peoples (IPs). They were originally nomads, but are now embracing a semi-nomadic lifestyle. Chepangs are known for shifting cultivation practice (slash and-burn agriculture), which is their main source of livelihood. Farming alone is not enough for them to sustain their families, so they also depend on hunting, fishing and collecting Githa and Vyakur (shoots and roots), wild yams, catch bats and wild birds. Recently, they have also started working as manual workers in towns near their settlements. They are spread across Makawanpur, Dhading, Chitwan, Gorkha, Lamjung and Tanahu districts. Chepangs had Kipat system, which allowed them to use and tax lands until the first half of the 19th century. Today, nearly 95 percent of Chepangs are landless and depend on forage for food. They worship nature. Their main festival is ‘BhuiJyasa’/Bhumi puja (prayer to the land). They also worship Chiuri trees (*Diplohnemabutyracea*). They extract butter from seeds produced by these trees. Butter trees are often gifted to Chepang daughters when they get married. This tradition still prevails. Thus, Chiuri trees are not merely a source of income but also bear a cultural value. Chepangs possess vast indigenous knowledge about herbal medicines. The forest is the most important resource for them in terms of food, fiber, medicine, housing materials, fodder and various other needs. Chepangs depend upon a diversified livelihoods strategy comprising of agriculture, livestock, wage labor, collection and sale of NTFPs, skilled and salaried jobs, handicrafts, and remittance. Although Chepangs have come a long way from forest based hunting-gathering nomadism to sedentary agriculture, the contribution of forest resources to their livelihoods has remained significant. According to Nepali classification of Nepal Federation of Indigenous Nationalities (NEFIN) in 2005, the Chepang people are categorized as “Highly Marginalized group” based on the indicators such as literacy and education, income, wealth, land holding and ownership of other assets. The total population of Chepangs along the proposed road alignment is 3514.

**Gurung:** The Gurung people, also called Tamu, are an ethnic group from different parts of Nepal. They are one of the main Gurkha tribes. They believe that until the 15th century they
were ruled by a Gurung king. When the British Empire came to South Asia, the Gurung people began serving the British in Army regiments of Gurkhas. At the time of the 2011 Nepal census, 522,641 people (2.0% of the population of Nepal) identified as Gurung. At the time of the 2011 Nepal census, 522,641 people (2.0% of the population of Nepal) identified as Gurung. Priestly practitioners of the Gurung Dharma include Ghyabri (Klehpri), Pachyu (Paju), and Bon Lamas. Shamanistic elements among the Gurungs remain strong and most Gurungs often embrace Buddhist and Bön rituals in communal activities. Most Gurungs live along with other ethnic groups in the middle hills and valleys along the southern slope of Annapurna Himalaya in the mid-western Nepal. Gurung use Tamukwyi, their mother tongue while communicating with each other and use Nepali to communicate with other ethnic groups. They perform Sorathi, Ghado, Ghatu and other forms of traditional dance. The social structure of Gurung includes “char jat” which is divided further into several clans. The Char Jat categories are: Ghale (King); Ghotane (Minister); Lama (Priest) and Lamichhane (Concillor). The Char Jatas a whole is endogamous, while each of four categories is exogamous. According to classification of Nepal Federation of Indigenous Nationalities (NEFIN) in 2005, the Gurung people had been categorized as “disadvantaged group” based on the indicators such as literacy and education, income, wealth, land holding and ownership of other assets. Gurungs, the other religious groups. Forests play a key role in the gurung lifestyle, traditions, and culture. They have a long tradition of practicing natural healing arts. The Gurungs have a rich tradition of music and culture. They practice a social traditions called “Rodi” to socialize, share music, dance, and find marriage partners. They their own local deities, which are believed to have considerable power over nature and influence in human life. Approximately. The total population of Gurung is 2922.

**Bhujel:** Bhujel is a caste group in Nepal. As per Janajati socio-economic categories, Bhujel belongs to marginalized group. The Bhui and Nishi area in Baglung are considered the ancestral place of the Bhujels. Nowadays they are scattered all over the country. Some are known as Bhujels and some as Ghartis within this group of indigenous nationalities of Nepal. Some mention that Nishel are Ghartis and Bhujels are Khawas. Their myth reveals that their ancestors had chiefdom in and around Nishi-Bhuju area. Because of unhappy incidences in Magarat they had to scatter in different parts of the remote hill area of river Gandak region. They were oppressed and exploited extremely in the past. Culturally and historically, they are close to the Magars. The religion and culture of these backward people are close to extinction, and Hindu influences have been encroaching on their ways of life. In religious matters they have affinities with the Magars while in language they are closer to the Chepangs. Their Bhujel language belongs to Tibeto-Burman family. They are engaged in farming and in domestic chores. Ninety percent of them live below poverty line and less then 20 percent are literates. According to classification of Nepal Federation of Indigenous Nationalities (NEFIN) in 2005, the Bhujel people had been categoried as “marginalized group” based on the indicators such as literacy and education, income, wealth, land holding and ownership of other assets. **Bhujel** is culturally, historically and religiously close to the Magars. The religion and culture of these backward people are close to extinction, and Hindu influences have been encroaching on their ways of life. The total population approximately is 742.

**Tamang:** The Tamang people are an ethnic group of Nepal. Traditionally Buddhist by religion, they constitute 5.6% of the Nepalese population at over 1.3 million in 2001, increasing to 1,539,830 as of 2011 census, their languages are the fifth most spoken in Nepal. In Tamang society four types of specialist namely, Lama (Priest of Tamang and other few ethnic groups
following Tibetan Buddhism), Tamba, Ganba and Bonbo. The Lama who considered to acquire the knowledge from the Lamaist Buddhism and from its texts, while Tamba are called antiquarian of Tamang ancestral history, and Ganba helps to complete the any of the ceremony with his knowledge of rites and customs of the community. Most Tamangs are farmers, engaged in agriculture. Due to the lack of irrigation at higher altitudes, their crops are often limited to corn, millet, wheat, barley, and potatoes. They often supplement their farming income with manual labour. Due to the discrimination experienced by the Tamang people in the past, they have remained on the whole poorly educated, and the majority have been limited to working as farmers, mountain trekking, portering, and driving in Kathmandu. According to classification of Nepal Federation of Indigenous Nationalities (NEFIN) in 2005, the Tamang people had been categorized as “Marginalized group” based on the indicators such as literacy and education, income, wealth, land holding and ownership of other assets. Tamang people have a mixed religion of animism and Tibetan Buddhism. The Tamang culture is characterized by various traditional social institutions such as Nangkhor, Gedung, Chokpa, and Ghyang. Tamang communities are organized, maintained, and regulated through these social institutions. Total population of Tamang in the project area is 8664.

5.2 Cultural Heritage

The WB’s ESS8 on cultural heritage recognizes the need to protect the tangible and intangible cultural heritage of indigenous peoples (IPs). IPs identify cultural heritage as a reflection and expression of their constantly revolving values, beliefs, knowledge and traditions. Cultural heritage, in its many manifestations, is important as a source of valuable scientific and historical information, as an economic and social asset for development, and as an integral part of people’s cultural identity and practice. WB has its policy of avoidance if a project significantly impacts cultural heritage that is material to the identity and/or cultural, ceremonial, or spiritual aspects of the affected IPs’ lives. Consultations were held with affected communities including IPs and applicable government agencies regarding cultural heritage consistent with the requirement of ESS8.

The inventory of tangible and intangible religious and cultural sites was made through a consultation process along the NNM road alignment. Locals celebrate their deities (demons, gods, natural powers) on open land close to the stream near the village. The ESIA consultation process did not identify any known critical tangible cultural heritage sites such as built shrine structures, sacred places, monasteries, crematory sites, and so forth that would significantly affect by the project.

As an intangible cultural heritage, a significant majority of the population within zone of influence is composed of various indigenous peoples like Newar, Magar, Chepang, Tamang, Gurung, and Bhujel along the road alignment. They have their own religions, social and cultural practices blended with different religious ideologies. Their culture is characterized by various traditional social institutions. These IP communities are organized, maintained, and regulated through these social institutions.

6 DEVELOPMENT ACTION PLAN

6.1. Development of Infrastructures

Twenty four bus waiting sheds, 10 market sheds, 6 public toilets and 15 foot-over bridges have been endorsed through community consultations held during project preparation stage. Emphasis
will be given to IP communities while developing these community service items along the road alignment. The construction of these community based public infrastructures is envisaged to be instrumental in increasing access of local communities to public services. The aforementioned public infrastructures (Annex-3) will be constructed as per the DoR’s standard drawings and having consultations with respective local communities during the construction phase.

The cost of construction of waiting shed, market shed and public toilet has been incorporated in bill of quantity (BOQ) as “provisional sum of public utilities and social safeguard” heading. Hence, the budget for the development of community based infrastructures has not been included into this IPDP. The details of public service items to be constructed under IPDP is presented below.

**Table 3: Proposed Public Service Items under IPDP**

<table>
<thead>
<tr>
<th>Road Section</th>
<th>Proposed Public Service Items Under IPDP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bus Waiting Shed</td>
</tr>
<tr>
<td>NNM</td>
<td>24</td>
</tr>
</tbody>
</table>

*Source: Field Study, 2017/2018*

**6.2 Organizing Outreach Reproductive Health (RH) Camp**

A majority of women in Nepal have uterus prolapse (UP) problems, with the problem more acute amongst women from IP communities. There are many women especially IP women who are suffering from this problem along the NNM road alignment. In aforesaid context, one outreach reproductive health (RH) camp regarding uterus prolapse focusing IP community has been planned to be undertaken under this IPDP. The financial details of this activity is presented below. Detailed design and operation plan of RH camp will be discussed with and endorsed by relevant health agencies.

**Table 4: Detailed account of outreach health camps**

<table>
<thead>
<tr>
<th>Proposed Activities</th>
<th>Unit</th>
<th>Quantity</th>
<th>Rate/Ujunit (NRs)</th>
<th>Total amount (NPR)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conduction of outreach RH camp</td>
<td>No</td>
<td>1</td>
<td>700000</td>
<td>700000</td>
</tr>
<tr>
<td>Medicine and other supports</td>
<td>Lump sum</td>
<td>1</td>
<td>300000</td>
<td>300000</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>1000000</td>
</tr>
</tbody>
</table>

6.3 Community Orientations on Sexual Exploitation and Abuse (SEA) and Sexual Harassment (SH)

It is likely that there may be an increase in the risk of Sexual Exploitation and Abuse (SEA) and Sexual Harassment (SH) along with other issues of labor influx in the proposed project area due to inflow of outsiders during the project implementation phase. The labor management procedures (LMP) for the project has provisions regarding labor code of conduct, separate labor accommodation system for male and female labor, and camp site management. Specific requirements to manage risks associated with labor influx, related to the interaction between project workers, local communities and IPs, such as communicable diseases and GBV most
specifically sexual exploitation and abuse and sexual harassment, will be managed through contractual requirements, code of conduct spelled out in LMP. During project operation, road safety will be a risk that the IP communities will face but these communities are located outside the project RoW, hence project activities are not expected to cause adverse impacts to IPs. However, community level orientation programs on these risks and issues is equally important and essential. Hence, one-day community level orientations programs on SEA/SH will be organized by the project for IP communities. It is planned to conduct total 10 orientations programs for the NNM road by the experienced trainers (resource persons) on SEA/SH. The participants selected for these orientations will be largely women and young girls from the indigenous communities. The estimated cost for these orientations is presented below.

Table 5: Detailed account of orientation trainings on SEA/SH

<table>
<thead>
<tr>
<th>Proposed Activities</th>
<th>Unit</th>
<th>Quantity</th>
<th>Rate/Unit (NRs)</th>
<th>Total amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orientations on SEA/SH</td>
<td>Events</td>
<td>10</td>
<td>30000</td>
<td>300000</td>
</tr>
</tbody>
</table>

6.4 Installation of Hoarding Boards with Message about SEA/SH

Numerous hoarding boards as an information, education, and communication (IEC) materials with appropriate messages will be prepared and displayed at strategic locations with the prime aim of awakening and preventing women and young girls from the SEA/SH along the road alignment. The details about the hoarding boards is presented below.

Table 6: Detailed account of hoarding boards on SEA/SH

<table>
<thead>
<tr>
<th>Proposed Activities</th>
<th>Unit</th>
<th>Quantity</th>
<th>Rate/Unit (NRs)</th>
<th>Total amount (NPR)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparation and displaying of hoarding boards</td>
<td>One</td>
<td>30</td>
<td>20000</td>
<td>600000</td>
</tr>
</tbody>
</table>

6.5 Action Plan for IPDP Implementation

The activities of IPDP have been planned to be implemented as per the following schedule:

Table 7: Action Plan for IPDP Activities

<table>
<thead>
<tr>
<th>Sn</th>
<th>Proposed Activities</th>
<th>I Year (2020)</th>
<th>II Year (2021)</th>
<th>III Year (2022)</th>
<th>Trimesters</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Community Level Activities</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1</td>
<td>Development of Community Infrastructures</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2</td>
<td>Organizing Outreach Reproductive Health (RH) Camp</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.4</td>
<td>Community Orientations on SEA/SH</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.5</td>
<td>Installation of hoarding boards with message to SEA/SH</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
7 ORGANIZATIONAL FRAMEWORK

An organizational setup for IPDP implementation is necessary for effective coordination to ensure compliance with policies and procedures, land acquisition and resettlement activities and implementation of mitigation measures. To ensure the achievement of these activities, organization for IPDP implementation and management will occur at both central and project level.

Organizational Framework for IPDP Implementation

7.1 Central Level Arrangement

The Ministry of Physical Infrastructures and Transport (MoPIT) is the Executing Agency (EA) and MoPIT will execute the project through a Project Coordination Unit (PCU) established in the Development Cooperation Implementation Division (DCID), under the Department of Roads (DoR). The PCU in the DCID will be responsible for overall project coordination and implementation of IPDP. The budget required for implementing IPDP goes to the DCID/PCU through the DOR. The project coordinator and his/her safeguard team based in DCID/PCU will be responsible for overall coordination, planning, budgeting, approval and overseeing of
implementation of IPDP. The Geo-Environment and Social Unit (DoR-GESU) is responsible for monitoring of IPDP implementation.

7.2 Project Level Arrangement

While central level arrangements are necessary for coordination of IPDP activities, project level arrangements are required for effective IPDP implementation. A Project Office headed by a Project In-Charge (PIC) will be established at project level. The PIC will have a road section support team. Other relevant district officials will be deputed to project team as per the requirement. A Construction Supervision Consultant (CSC) will also be procured to review design and supervise the construction activities as per the project design. As the project authority, PIC will be responsible for the implementation of IPDP at project level. PIC and his/her team will implement IPDP with the help of safeguard experts of CSC.

8 COST ESTIMATE

The summary of estimated cost for the implementation of the IPDP is NRs. 1900000. All the cost will be borne by the project implementation authority.

Table 8: Summary of Estimated Cost for IPDP

<table>
<thead>
<tr>
<th>Activities</th>
<th>Total Amount (NPR)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community Level Activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Development of Community Infrastructures</td>
<td></td>
<td>Included in BoQ</td>
</tr>
<tr>
<td>Organizing Outreach Reproductive Health (RH) Camp</td>
<td>1000000</td>
<td></td>
</tr>
<tr>
<td>Community Orientations on GBV/Trafficking</td>
<td>300000</td>
<td></td>
</tr>
<tr>
<td>Installation of hoarding boards with message to GBV/Trafficking</td>
<td>600000</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1900000</td>
<td></td>
</tr>
</tbody>
</table>

Note: The cost for construction of proposed bus waiting sheds, marketing sheds, public toilets and foot over bridge will be incurred from the project cost.

9 GRIEVANCE REDRESS MECHANISM

A two-tiered grievance redresses committee will be formed-- one at the project level and next at the central (DoR) level - to address the project-related grievances, including incoming grievances from IPs about the project in general and the IPDP related in particular.

All grievances from IPs and local communities related to the project including IPDP issues, will be referred to the Project Level Grievances Redress Mechanism (GRM). The project Level GRM consists of a Project Level Grievance Redress Committee (GRC). The project level GRC will record all the grievances at the project site, screen and analyze the grievances. The project level GRC will initiate hearing process to resolve the incoming grievance at the site level and inform the decision accordingly to the complainers. If the grievance fails to settle at project level GRC then the project Level GRM will forward the grievance to central level GRM with recommendations for further action to Central Level Grievances Redress Committee (GRC). The central level GRC will take a decision and inform the complaining party regarding the decision.
it has made through an appropriate channel. If the complaining party is not satisfied with the
decision of the GRC, they can appeal to the courts of state at any stages of GRM hearing.

The functions of the GRC will include: (i) to provide redress to aggrieved person in all respects;
(ii) oversee the implementation of decisions or mitigation measures in lieu of complaints;

The GRC will give its decision/verdict within 15 days after hearing the grievance. The final
verdict of the GRC will be given by the Chairman/Head of GRC in consultation with other
members of the GRC and will be binding to all other members.

Any grievances related to labor will be addressed through a separate GRM outlined in the LMP
and any grievances related to SEA/SH will be referred to referral committee to SEA/SH service
provider. The complaining parties will be notified about the decision through appropriate means

10 MONITORING AND EVALUATION MECHANISM

10.1 Monitoring Indicators

The major internal monitoring indicators and frameworks are presented in Tables 9.1 and 9.2
below.

Table 9.1: Internal monitoring indicators with Framework

<table>
<thead>
<tr>
<th>Type</th>
<th>Activities</th>
<th>Variables</th>
<th>Target</th>
<th>Monitoring Framework</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td></td>
<td>Development of Community Infrastructures</td>
<td>Bus waiting sheds</td>
<td>Number</td>
<td>24</td>
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<tr>
<td></td>
<td></td>
<td>Market sheds</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Public toilets</td>
<td>Number</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Foot-over bridge</td>
<td>Number</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Organizing Outreach Reproductive Health (RH) Camp</td>
<td>Event</td>
<td>1</td>
<td>Monthly</td>
</tr>
<tr>
<td></td>
<td>Community Orientations on GBV/Trafficking</td>
<td>Events</td>
<td>10</td>
<td>Monthly</td>
</tr>
<tr>
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<td>Installation of hoarding boards with message to GBV/Trafficking</td>
<td>Number</td>
<td>30</td>
<td>Monthly</td>
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Table 9.2: External monitoring indicators with Framework

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<th>Type</th>
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<th>Target</th>
<th>Monitoring Framework</th>
</tr>
</thead>
<tbody>
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<td>Market sheds</td>
<td>Number</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Public toilets</td>
<td>Number</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Foot-over bridge</td>
<td>Number</td>
<td>15</td>
</tr>
<tr>
<td>Activity Description</td>
<td>Event/Number</td>
<td>Frequency</td>
<td>Consultant</td>
<td></td>
</tr>
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<td>----------------------</td>
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<tr>
<td>Organizing Outreach Reproductive Health (RH) Camp</td>
<td>Event</td>
<td>1</td>
<td>Annually</td>
<td>External Consultant</td>
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<tr>
<td>Community Orientations on GBV/Trafficking</td>
<td>Events</td>
<td>10</td>
<td>Annually</td>
<td>External Consultant</td>
</tr>
<tr>
<td>Installation of hoarding boards with message to GBV/Trafficking</td>
<td>Number</td>
<td>30</td>
<td>Annually</td>
<td>External Consultant</td>
</tr>
</tbody>
</table>

**10.2 Monitoring Mechanism**

The project will have a close monitoring and supervision mechanism to ensure that the socio-economic condition of the identified IPs communities will not worsen than that of their situation prior to the project intervention. Regular monitoring is essential and only an instrument to understand the improvement in their socio-economic conditions. Two types of monitoring: internal and external will be administered and monitoring will be carried out at 3 levels viz. (i) process level; (ii) output level, and (iii) impact level thereby recording and assessing the inputs and number of households supported and measuring changes before and after implementation of the IPDP in terms of living standards of the concerned.

Monitoring is envisaged to be instrumental in providing feedback to management on implementation and to identify problems encountered as early as possible. The identified IPs will be duly consulted throughout the monitoring process which will be followed by disclosure of monitoring results. The IPDP based activities will be monitored internally by DCID/PCU of DOR, and external evaluation will be conducted through an independently appointed agency, to provide feedback to management on implementation and to identify problems and successes as early as possible.

**10.3 Evaluation Mechanism**

As stated earlier, the evaluation of the project will be carried out at midterm and at the end of the project. Each type of evaluation works will be followed by the reporting. Both mid-term and end term evaluation reports will be prepared and submitted to the PCU by the evaluation agency.

**10.4 Arrangements for adaptive management**

Adaptive project management is a structured and systematic process that allows to gradually improving decisions and practices, by learning from outcomes of the decisions that were taken at previous stages in the project. As the name suggests, project management process changes and adapts to the needs, ultimately boosting value. It is a structured, iterative process of robust decision making in the face of uncertainty, with an aim to reducing uncertainty over time via system monitoring. In this way, decision making simultaneously meets one or more resource management objectives and, either passively or actively, accrues information needed to improve future management. It is a tool which should be used not only to change a system, but also to learn about the system. The life cycle of a particular project or plan is composed of different phases, around which the project management scheme is organized. The present IPDP will have 4 different phases namely: planning, implementation, monitoring and learning.
Figure-10.1: IPDP project cycle
## Annex-1: Public Consultation Matrix

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Community</th>
<th>Settlement</th>
<th>No. of Participants</th>
<th>Issues Discuss in Consultation</th>
<th>Measures to Resolve the Issues</th>
<th>Responsible Agency</th>
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<tbody>
<tr>
<td>1.</td>
<td>Tamang</td>
<td>Thakre</td>
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<td>Consideration will be given to construct bus waiting shed</td>
<td>Project, CSC Contractor, Local Community</td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td>Local people have shown full support to construct public toilet</td>
<td>Supports of local people are highly appreciated</td>
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</tr>
<tr>
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<td>The responsibility of operation and management of public toilet after construction will be borne by local community</td>
<td>Reproductive health camp</td>
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<td>Local people demanded bus waiting shed at that location</td>
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<td>Hoarding boards on GBV and human trafficking</td>
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<td></td>
<td></td>
<td>Orientation and training</td>
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<td></td>
<td>Awareness program on, GBV risk and human trafficking</td>
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</tr>
<tr>
<td>2.</td>
<td>Newar</td>
<td>Beneghat</td>
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<td>Design and drawing of foot-over bridge has been shared with local people</td>
<td>Demand of additional foot-over bridge will be reviewed</td>
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<td>Supports of local people are highly appreciated</td>
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<td>The responsibility of protection of foot-over bridge will be borne by local community</td>
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<tr>
<td>3.</td>
<td>Magar</td>
<td>Darechwok</td>
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<td>Project, Contractor, Local Community</td>
</tr>
<tr>
<td></td>
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<td>Local people highly appreciated the provision of construction of foot-over bridge</td>
<td>Recommended at Design</td>
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<td>4.</td>
<td>Gurung</td>
<td>Darechwoke</td>
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<td>Project, Contractor, Local Community</td>
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<td>Local people highly appreciated the provision of construction of foot-over bridge</td>
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<td>5.</td>
<td>Chepang</td>
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<td>Hoarding boards on GBV and human trafficking</td>
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<td></td>
<td>Orientation and training</td>
<td></td>
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<td>Awareness program on, GBV risk and human trafficking</td>
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<td>use of female worker</td>
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<tr>
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<td>Bhujel</td>
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<td>Design and drawing of public toilet has been shared with local people</td>
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<td>Project, Contractor, Local Community</td>
</tr>
<tr>
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<td>Local people have shown full interest to support to construct public toilet</td>
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<td>employment opportunity</td>
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<td>use of local and female worker</td>
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</tbody>
</table>
Annex-2: Minutes of Public Consultations

[Handwritten text in Punjabi]
1. कृषि वि.
2. जीवन लागू
3. धार हुआ
4. अला राज
5. धरी और काल
6. पत्ता विस्तार
7. स्वास्थ्य विशेष
8. त्रिक विज्ञान
9. जलवा प्रण
10. संग्रह संवर
11. संस्कृति संगान
12. निर्मल विभाजन
13. अधिक राज
आक शिव लिखा २०६५/०६/०७ गठर चार वर्ष जन्म हुनिन्दा तथा
के भरा संस्थानमा सूचक नागरिक शिक्षा काम गर्न।
मात्र शिक्षालाई अनुमोदक निर्देशित गर्नुहोस्।
का स्वाक्षर - स्वीकार - सुनिश्चित - राखिनु लगाउ।
हिन्दीमा लेखक शिक्षक शिक्षा हुनिन्दा दीक्षित
लाई अनुमोदन गरे।

c
अनुमोदक

पाठिन्ते:

1. श्री लक्ष्मण सिंह (कन्नकाठी)
2. श्री मुरारिधर सिंह
3. श्री रघुनाथ ओडोपाल
4. कान्ति कुमार पाण्डेय
5. रघु कुमार उपाय
6. राम कुमार जी
7. राज कुमार कालेज
8. रामशुभार कुंवर
9. रामनाथ उपायली
10. राजेन्द्र वाहकार
11. रामनाथ कुमार
12. भविष्य चार
13. रामनाथ सिंह
14. धौलिलाल और रामनाथ सिंह

(स्वीकार्य)

(लिखित नाम)

(लिखित शिक्षक)
1) पहचानिंग उद्यमार्थी आकर्षिता पुलक की रचना उचित है।
2) पहचानिंग उद्यमार्थी आकर्षिता पुलक की रचना उचित है।
3) पहचानिंग उद्यमार्थी आकर्षिता पुलक की रचना उचित है।
| No. | પદવી | પાતકો | પાતકની મૂલ્યાંકન | વિધાન | જનરલ રાંદમ વ્યવસ્થા | પ્રશંસા ક્રમ | વિચારનું ક્રમ | સંખ્યા | સંખ્યાપત્રક પ્રાપાતક | સંખ્યાપત્રક પ્રાપશીલ ક્રમ | સંખ્યાપત્રક પ્રને | સંખ્યાપત્રક પ્રાપશીલ ક્રમ | સંખ્યાપત્રક પ્રને | સંખ્યાપત્રક પ્રાપશીલ ક્રમ | }
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</tbody>
</table>

**ભાગીદારી:**

1. પ્રાપ્ત પદ્ધતિઓની સુચચના લડકી કાર્યકર્તાઓએ તારા સમજી રહીને પ્રતિભા ઉપલબ્ધ કરી શકે છે.
2. લોકપ્રદાતા કેન્દ્રે પ્રભાવની સંબંધે પ્રતિભા પ્રાપ્ત કરવી શકે છે.
3. આખા પુલી સેના પાલીકા પ્રશંસકની પ્રતિભા પ્રમાણક રહેશે.
4. લોકપ્રદાતા સમયોગી આખા પુલી સેના પ્રામાણિક ક્રમાંકન.

**ગુજરાતી ચીંટી:**

1. પ્રાપ્ત પદ્ધતિઓની સુચચના લડકી કાર્યકર્તાઓએ તારા સમજી રહીને પ્રતિભા ઉપલબ્ધ કરી શકે છે.
2. લોકપ્રદાતા કેન્દ્રે પ્રતિભા સંબંધે પ્રાપ્ત કરવી શકે છે.
3. આખા પુલી સેના પાલીકા પ્રતિભા પ્રમાણક રહેશે.
4. લોકપ્રદાતા સમયોગી આખા પુલી સેના પ્રામાણિક ક્રમાંકન.
આ સેલ્ટિફિકેટ અંદાજમાં 100%, 90% અને 60% સેલ્ટિફિકેટ ને મળી શકે છે. 

01. ઉપરાંતે ત્રણ વિષયમાં સેલ્ટિફિકેટ હતું. 
02. રાશિની પોલીસ માચે 30% આપી શકાશે. 
03. એક વિષયમાં ત્રણ વિષય માચે 30% આપી શકાશે. 
04. માધ્યમક વિદ્યા સ્નાતક એક વિષયમાં 60% આપી શકાશે. 
05. ક્યાંક વિષયમાં ત્રણ વિષયમાં 60% આપી શકાશે. 
06. રામ કુમાર માધ્યમક લોકલ એક વિષયમાં 60% આપી શકાશે. 
07. અંદ્રવી વિષયમાં 30% આપી શકાશે. 
08. દુઃખદિવ લોકાં સાધન વિષયમાં 30% આપી શકાશે. 
09. કલામ વિષયમાં 60% આપી શકાશે. 
10. કલામ વિષયમાં 60% આપી શકાશે. 
11. ક્યાન્સર વિષયમાં 60% આપી શકાશે. 
12. ક્યાન્સર વિષયમાં 60% આપી શકાશે. 

સીધી ટ્યુનિટી: 
1) સ્ત્રીઓ એવા જ પુરુષોની વસ્તુઓ પ્રચલિત નથી. 
2) સ્ત્રીઓ એવા જ પુરુષોની વસ્તુઓ પ્રચલિત નથી. 
3) સ્ત્રીઓ એવા જ પુરુષોની વસ્તુઓ પ્રચલિત નથી. 
4) પ્રતિસાદ તસ્કરી કરવા માટે સામગ્રી એવા જ પુરુષો માં પ્રચલિત નથી. 

દયા દેવી.
उपाधियोंः

9. किसी देश के राष्ट्रपति ने किस वर्ष और वर्षभूति?

10. अक्षर पत्र का किस वर्ष और वर्षभूति?

11. किल्लों का किस वर्ष और वर्षभूति?

12. अग्रेशियों का किस वर्ष और वर्षभूति?

13. अन्य किसी उपयुक्त जानकारी?

निरीक्षणः

1. प्रति वर्ष वर्षभूति अन्य किसी जानकारी जोड़ी जाएँ।

2. प्रति वर्ष अन्य किसी जानकारी जोड़ी जाएँ।

3. प्रति वर्ष अन्य किसी जानकारी जोड़ी जाएँ।

4. प्रति वर्ष अन्य किसी जानकारी जोड़ी जाएँ।

5. प्रति वर्ष अन्य किसी जानकारी जोड़ी जाएँ।

6. प्रति वर्ष अन्य किसी जानकारी जोड़ी जाएँ।
આ ગીતી એકવારની હેઠળ કીટા બારે સાદાલિતા માટે દિનમાં 16 ખોટી-86 ખોટી માટ બાબત આવયો છે. આગામી કાલમાં તેમની વિગત્થી હારૂલેલી વિગત્થી સારું ગણવું હોયું છે. તેમને શું હેઠળ માટ ફિકરી કે તેઓ કીંમતી હોયું છે. તેમને કાર્યક્ષમતા સાથે જાપાની સલાહો કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે. તેમને શું હેઠળ માટ અર્થપદ્ધતિ સાથે જાતિ પણ કાચા હોય તેમ એક પ્રયાસ શકે છે.
 RCC

1. પુતલી (30) છેલાડી
2. ભાલી (30) કેલો
3. સૌથી (30) લેખ
4. સ્વિસા (30) શીખાણ
5. પુતલી (30) લેખ
6. સ્વિસા (30) શીખાણ
7. સ્વિસા (30) શીખાણ
8. સ્વિસા (30) શીખાણ
9. સ્વિસા (30) શીખાણ
10. સ્વિસા (30) શીખાણ

નોંધણ:

1. અંગી અંગી સમુદાયી રીતે ભાષા પ્રાપ્ત થવા માટે સમર્થ બનવા માટે કામગીરી સંભિત કરવી
2. અંગી અંગી સમુદાયી રીતે ભાષા પ્રાપ્ત થવા માટે સમર્થ બનવા માટે કામગીરી સંભિત કરવી
3. અંગી અંગી સમુદાયી રીતે ભાષા પ્રાપ્ત થવા માટે સમર્થ બનવા માટે કામગીરી સંભિત કરવી
4. અંગી અંગી સમુદાયી રીતે ભાષા પ્રાપ્ત થવા માટે સમર્થ બનવા માટે કામગીરી સંભિત કરવી

સ્થાન શાખા

સફેદ લાઇટ
એક શિલી 2005/2006 જ શીખ, તિની જાણું જાણીની
કંટેને જ ગતી સાહિત્યક પરિસ્થિતિ (2005-2006) માં જોખમ માંગ
પ્રત્યેક વિષયમાં સાહિત્યક પરિસ્થિતિ બદલવા સાથે રાજયને,
ભાવે ઉજવી રહી છેજ સાહિત્યક રીતે લોક સિદ્ધોંચી સ્થાપિત હોક વાસ્તવિક
(પરિચય માધ્યમથી તૂફાન 100 વારે ત્રણદિનથી વઢી હતી એ આવી હતી)
પ્રત્યેક વિષયમાં સાહિત્યક પરિસ્થિતિ (2005-2006)

શિલી:

1. રાજુ માનંતભાઇ કાશેલી હરા ઉપલબ્ધ કરી
2. હિંમત ખિંચવા
3. પ્રશાંતિ સંગઠન
4. રાજુ આખરાર
5. સાહિત્યક સંઘ
6. ક્યુઝના જીવન
7. સ્વાર્થ સંગઠન
8. કાશેલી સંગઠન
9. વાન મહાન
10. સાહિત્યક સંઘ
11. માનંતભાઇ
12. રાજુ માનંતભાઇ
13. રાજુ માનંતભાઇ
14. કાશેલી સંગઠન
15. સાહિત્યક સંઘ
16. સાહિત્યક સંઘ
17. કાશેલી સંગઠન
18. સાહિત્યક સંઘ
19. સાહિત્યક સંઘ
20. કાશેલી સંગઠન
21. સાહિત્યક સંઘ
22. સાહિત્યક સંઘ
23. રાજુ માનંતભાઇ
24. સુરીનમ સંઘ
અસરણતર 1951 સા.યુદ્ધ કરતાં સુધી હતી. ખચન મારું વર્ષકાળમાં અ વિશેષણ બનાવી, ખેતરના માર્યાદા બનાવીને તયારી માટે લોકાંકન કરીને પ્રદેશની જમીનને મૂકી છે લેખે બનાવી ઉપયોગ કરીને પ્રદેશના જમીનને સ્વચ્છ કરવા હતી. 

1. આવ્યા ધરાવા જમીનને મૂકી - 0 તહોંડરા
2. દિવસીને દિવસીને
3. પ્રથમ પચ્ચર
4. માચા પાડે
5. મુલાકાત પાડે
6. તિખતા મિતઠી
7. કુઠુંબ માણાણ
8. માતક કલ્લા કલ્લી કલ્લી
9. માતક કલ્લા કલ્લી કલ્લી
10. નોયાર માણાણ
11. રાજકીય નિર્દિષ્ટ ક્ષેત્ર પેટરન સ્વરૂપ યુદ્ધ કરીને
12. સ્વચ્છ નિર્દિષ્ટ સ્વરૂપ યુદ્ધ કરીને
13. પ્રથમ પ્રથમ પ્રથમ
14. અનુભવ પ્રથમ
15. આધાર પ્રથમ
16. અનુભવ પ્રથમ
17. આધાર પ્રથમ
18. આધાર પ્રથમ
19. આધાર પ્રથમ
20. આધાર પ્રથમ
21. આધાર પ્રથમ
22. આધાર પ્રથમ
23. આધાર પ્રથમ
24. આધાર પ્રથમ
25. આધાર પ્રથમ
હતાસપત્ર

અસરપ્રદ કારણને કોઈપણ કાર્યની વેદિકા માટે કાઢી પત્ર પ્રસ્તાવ કરી રહ્યું છું. હું તેમ માટે તેનું સમાચાર આપવા માટે તમારી કામગીરી મને પ્રસ્તાવ કરી રહ્યું છું. ખુબ સમાચાર આપવા માટે તમારી કામગીરી મને પ્રસ્તાવ કરી રહ્યું છું.

સૂચનાઓ:

1. નામ:
2. તલખરીના નામ:
3. અધ્યાય:
4. તલખરીના નામ:
5. ફેફુ પણીના સમાચાર:
6. પ્રભાવ સાથે વિકાસચારના સમાચાર:
7. ફેફુ જાણકારી ઓફિસની સાથે વાતચીત:
8. દીપક નાલના:
9. ફોન નંબર:
10. પ્રભાવ સાથે વિકાસચારના સમાચાર:
11. ફોન નંબર:
12. વેબ સાઇટ:
13. સમાચાર હલાક સાથે:
14. ઇમેલ સાઇટ:
15. એમએસએમ નંબર:

પ્રાપ્તિક પ્રકારને ચિહ્નણ કરી રહી છું. તેમ માટે તમારી કામગીરી મને પ્રસ્તાવ કરી રહ્યું છું. ખુબ સમાચાર આપવા માટે તમારી કામગીરી મને પ્રસ્તાવ કરી રહ્યું છું.

સંપર્ક પ્રસ્તાવ:

1. પ્રણાલીને આપવા મોટી સમાચાર માટે પ્રણાલીની વિશેષતાઓ સાથે વનિતાને તમારી સહાયપત્ર
2. પ્રણાલી પર પ્રભાવ સાથે વનિતાની તમારી સહાયપત્ર
3. પ્રણાલીને આપવા મોટી સમાચાર માટે પ્રણાલીની વિશેષતાઓ સાથે વનિતાને તમારી સહાયપત્ર
છે મારા જન્મવર્ષ ૨૦૭૨/૭૩ છે. મારે ગુજરાતના રાજકોટ સહારે જન્મેલા. મારે ગુજરાત વિશ્વવિદ્યાલયમાં સ્નાતક છું. મારા વર્ણનમાં વર્ષ ૨૦૭૬ થી વર્ષ ૨૦૭૮ સુધીમાં સ્નાતકો સ્નાતકો પાસ માટે મોટી કામગીરી શીખી. મારે ત્રિશમાં સુખી પોતાની વિદ્યાની મુખ્ય વડા મળી. મારે માત્ર વર્ષ ૨૦૭૨ થી વર્ષ ૨૦૭૫ સુધીમાં સ્નાતક પાસ માટે મોટી કામગીરી શીખી. મારે ત્રિશમાં સુખી પોતાની વિદ્યાની મુખ્ય વડા મળી. 

ઉપચારક:

જન્મદિવસ:

૨. ઉપરાત કુટર બાભાના

૩. જનરલ કાબાર બહેંડે

૪. રામ કાબાર બહેંડે

૫. સામેના ખંડન

૬. આરામ ખંડન

૭.મેલા કાબાર

૮. રાણા કાબાર

૯. ખંડન કાબાર

૧૦. માત્ર યુવી મારી

૧૧. પ્રસાદ કાબાર

૧૨. માત્ર ખંડન
उत्तर दिए गये। आपके अनुश्रवण के लिए आपको त्रिशूल दिखाया गया।
दोनों ने दोनों ने आपके अनुश्रवण के लिए त्रिशूल दिखाया गया।

dewa

मान्यता की है विशेषता किसी भी व्यक्ति के लिए आवश्यक है।

dewa
## Annex-3: List and location of public toilets and foot-over bridge

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Settlement</th>
<th>Chainage</th>
<th>Type of Structure</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ryale</td>
<td>7+375</td>
<td>Public Toilet</td>
<td>Nagdhunga-Naubise</td>
</tr>
<tr>
<td>2</td>
<td>Khanikhola</td>
<td>10+775</td>
<td>Foot-Over Bridge</td>
<td>Nagdhunga-Naubise</td>
</tr>
<tr>
<td>3</td>
<td>Dharke</td>
<td>2+775</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>4</td>
<td>Mahadevbesi</td>
<td>10+680</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>5</td>
<td>Simle</td>
<td>14+250</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>6</td>
<td>Eklephat</td>
<td>15+875</td>
<td>Public Toilet</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>7</td>
<td>Galchhi-Baireni</td>
<td>23+650</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>8</td>
<td>Ghumnejhari</td>
<td>29+750</td>
<td>Public Toilet</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>9</td>
<td>Ghatbesi</td>
<td>35+000</td>
<td>Public Toilet</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>10</td>
<td>Gajuri</td>
<td>37+600</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>11</td>
<td>Gajuri</td>
<td>37+850</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>12</td>
<td>Malekhu</td>
<td>43+400</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>13</td>
<td>Malekhu</td>
<td>44+350</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>14</td>
<td>Malekhu</td>
<td>44+700</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>15</td>
<td>Benighat</td>
<td>50+915</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>16</td>
<td>Bishaltar</td>
<td>53+325</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>17</td>
<td>Khatritar</td>
<td>56+130</td>
<td>Public Toilet</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>18</td>
<td>Majhimtar</td>
<td>60+900</td>
<td>Public Toilet</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>19</td>
<td>Majhimtar</td>
<td>61+000</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>20</td>
<td>Kurintar</td>
<td>74+800</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
<tr>
<td>21</td>
<td>Mugling</td>
<td>82+300</td>
<td>Foot-Over Bridge</td>
<td>Naubise-Mugling</td>
</tr>
</tbody>
</table>