

## **The Crisis of Internally Displaced Persons (IDPs) in the Federally Administered Tribal Areas of Pakistan and their Impact on Pashtun Women**

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### **Abstract**

Internally Displaced Persons (IDPs) are the individuals who are forced to flee their residences but remain within their nation's borders as a result of armed conflict, militancy or natural disaster<sup>1</sup>. Not been granted refugee status, these individuals especially females are often denied of their basic citizen and human rights. Moreover, a state is forced to deal with a mass exodus of their population from one locality to another. Pakistan faces a pronounced challenge of IDPs as majority of its population live below the poverty line, there has been a slow recovery from two natural disasters within past five years, and situation got worst by being the battling ground for the Global War on Terror.

This paper focuses on presenting the plight of women in FATA as well as the challenges that women and children face as internally displaced people, due to instability, militancy, and insecurity in the region. What are the rights of IDPs and to what extent these are being offered to the women and children IDPs of FATA? In addition to the difficulty of being displaced and the cultural impact of this phenomenon, these women are victims of the War on Terror.

The research elaborates on the impact of militancy- which has incurred displacement and insecurity- on these women. FATA's population is best described as tribal and Pathan who adhere to a firm code of living, known as Pukhtunwali<sup>2</sup>. This strong patriarchal code has influenced the treatment and behavior of women in and out of the IDP camps.

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This paper also highlights the issues faced by these women in the camps due to their tribal cultural background and strict customary laws. It will examine the status of women in IDPs camps with regard to their legal stature, and limited access to basic needs such as food, shelter, clothing, hygiene and medical care. This paper will proffer recommendations for policy makers and concerned authorities to reach practical solutions.

### **Introduction**

FATA comprises of seven agencies and six Frontier Regions (FRs). It is home to 3.5 million Pashtuns in the tribal belt, (Aslam, 2012) and has been among the main regions affected by the claws of instability, governance challenges, underdevelopment and clashes among militant groups and security forces. FATA is said to be a hub and headquarters of terrorism and the Taliban (Aslam, 2012). Countless dwellings in the region are absolutely shattered due to bomb blasts, shelling, drone attacks and an assortment of terrorist attacks and clashes between the militants groups (FRC, 2012). The armed conflict across FATA has widely affected the living conditions of its inhabitants. The year 2012 was extremely difficult for FATA with regard to security concerns, with 570 attacks, 2544 killed and 1508 injured victims of conflict and militancy (FRC, 2012, p. 40).

The unexpected terrorist attacks, shelling through tanks and aircraft bombings have destroyed the houses in the area leaving the residents with no other choice than to migrate. In addition, the educational institutions and medical centers have also been ruined by the militant attacks. In Mohmand agency, the terrorists have blown 114 schools to uproot the educational pursuits especially the girls primary schools are on the hit list of militant groups (FRC, 2012)

The people of FATA are suffering due to the scarce facilities and poor socio-economic structure in the region. The unequal distribution of economic resources and fewer opportunities make

them live below the poverty line and this is the case of about 60 percent of the FATA residents. . The literacy rate of the region is at the worst levels with 29 percent of the total population. The low literacy rate is another obstacle in finding better jobs for the migrants.

### **Statistics and Reasons for Migration**

According to a wider consensus it is valid to say that the military operations carried out in order to curb the militancy issue and sectarian violence from FATA, are one of the most prominent reasons for displacement. In October 2007, a one month military operation launched in Mir Ali, North Waziristan, displaced 80,000 people. (Said, 2012) That was the beginning of displacement of civilians from their native land to other places in search of shelter and security.

The 2008 military operation in South Waziristan Agency against Baitullah Mehsud-led Tehrik-e-Taliban Pakistan (TTP) displaced 200,000 people who moved to Tank and D.I Khan (Said, 2012). Military operations from 2007 to 2009 in FATA displaced more than 550,000 people by the end of April, 2009; they shifted to Khyber Pakhtunkhwa (KPK) province. 428,000 total IDPs were registered only from South Waziristan Agency. Another 250,000 people from Bajaur Agency and 180,000 from Mohmand Agency were registered as IDPs in Lower Dir and Nowshera (Khan Z. A., 2012).

These IDPS have become a burden on their host communities. Only 10 percent of the displaced families are living in camps and the rest (90 percent) are residing in host communities in KPK and FATA (UNHCR, 2012). DI Khan, Hangu, Kohat, Kurram, Peshawar and Tank, Dir and Nowshera comprise of host communities.

Military operations in Bara Tehsil of Khyber displaced thousands of people to Jalozai Camp, which is facing multiple

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problems, including shortage of food, medicine, shelter and clothing (Ali S. , 2011)

### **Guiding Principles on IDPs**

The guiding principles on Internal Displacement are the standard manual for IDPs' rights and practices. The Guiding Principles on Internal Displacement was documented in 1998 and was recognized as 'important international framework for the protection of IDPs'' in 2005 World Summit. The principles were later on translated into more than 40 languages.

The provision of basic needs to the internally displaced persons is the duty of government under which the region falls. Therefore the government is autonomous in her responsibilities and actions. As the Guiding Principles underline, it is not the international community but national authorities that "have the primary duty and responsibility to provide protection and humanitarian assistance to internally displaced persons within their jurisdiction" (Principle 3(1)) (Kalin, 2008, p. 18)

The IDPs' rights must be safeguarded by the state, as laid by the guiding principles of internal displacement that has sought worldwide circulation and recognition. But the IDPs of FATA still seem to be fighting for their basic rights across the country (Kalin, 2008).

### **Camps for IDPs and the Statistics**

The government and non-government organizations have established several camps in Peshawar, Nowshera, Lower Dir, D.I.Khan, Hangu, Tank and inside Mohmand and Kurram Agencies, but due to strict local traditions of seclusion of women,

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most of the people have opted to stay outside the government established camps and live with relatives (Said, 2012). Several regions such as Orakzai Agency still face brutality of militants and their presence is barring the repatriation of IDPs. Due to the insurgencies in the agencies many IDP families have moved to other parts of the country.

Following table by FATA Disaster Management Authority (FDMA), shows statistics of IDPs as of April 4, 2013

Agency	Camp/Host	Displaced families		Returned	Total Balance
		Total Registrations	NADRA Verified		
<b>Bajaur</b>	Host	62,349	56,910	56,910	0
	Camps	24,058	15,985	15,626	359
	Sub-Total	<b>86,407</b>	<b>72,895</b>	<b>72,536</b>	<b>359</b>
<b>FR Tank (Bhittani Tribe)</b>	Host	2,256	2,228	1,873	376
<b>Khyber</b>	Host	68,113	53,748	0	53,748
	Jalozai	18,286	12,351	0	12,351
	Sub-Total	<b>86,399</b>	<b>66,099</b>	<b>0</b>	<b>66,099</b>
<b>Kurram</b>	Host (Sectarian)	28,500	23,348	2,217	18,656
	Togh Sarai Camp (Sectarian)	87	84	0	84
	Host (conf)	13,335	13,734	4565	10,494
	New Durrani (conf)	3,997			
	Sub-Total	<b>45,919</b>	<b>37,166</b>	<b>6,782</b>	<b>29,234</b>
<b>Mohmand</b>	Host	35,954	36,759	36,759	0
	Camps	13,000			
	Sub-Total	<b>48,954</b>	<b>36,759</b>	<b>36,759</b>	<b>0</b>
<b>Orakzai*</b>	Togh Sarai Camp/ Host	48,656	38,275	23,338	26,236
	Sub-Total	48,656	38,275	23,338	26,236
<b>SWA**</b>	Sub-Total (Host)	<b>56,228</b>	<b>45,178</b>	<b>9,999</b>	<b>41,462</b>
Grand-Total		374,819	298,600	151,287	285,694

**Source:** FATA Disaster Management Authority.

The refugee camps established in 1972 for Afghan refugees are now being used by the IDPs. There are three main camps - Jalozai camp, New Durani and Togh Serai camp - in addition to other small camps.

According to FDMA's statistics as of April 4, 2013, Jalozai camp in Nawshehra has 12,351 IDP families, New Durrani camp is hosting 10,494 families and Togh Serai camp has 84 families.

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The number of IDPs from Khyber and Orakzai agencies has reached 160,000 while most of them are deprived of relief assistance (Paracha, 2013). The total registered IDP families were 374,819. NADRA verified around 298,600 displaced families, whereas 76,219 IDP families were not registered and 151,287 IDP families returned home, yet there still are 285,694 IDP families living in extreme vulnerable conditions.

As per the report by UNHCR (2012), women comprise almost half of the total IDP population i.e. 46 percent, of all age groups, 22 percent women between the ages of 18-59 years, 5 percent between 12-17 years of age, 10 percent between 5-11 years of age and 8 percent between 0-4 years. In June 2009, the United Nations Population Fund (UNFPA) reported that 69,000 pregnant women were also among the displaced population living in camps in extremely bad conditions. Although, the movement of IDPs is monitored yet the government has not rendered directions to accommodate the fresh IDPs and establish more camps and provide them basic needs. (Paracha, 2013)

The trauma caused by terrorism will accompany them throughout their entire life. 5 percent of women come to the IDP camp without male companions (Naz, 2013). These women are among the most defenseless groups of IDPs. They have to cope with the tough realities of camp life during their stay in the camps all alone.

### **Plight of Women of FATA**

The women in Pashtun tribal society are treated differently. They are bound to stay at home and are not involved in any social business.

Women represent the concept of honor (*Izzat*) for the men in the region. The notion of *Izzat* is represented by women but she herself barely gets it (Orbala, 2011). There are numerous challenges faced by females born in a Pashtun tribal family. All the prestige of the family depends on her behavior. A girl is not even consulted for her very own preferences like marriage,

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education and health. This inequality is evident by the exclusion of females from the *Jirga*<sup>3</sup>.

The women do not represent themselves in settlements of feuds and such matters even if they are related to them. They are not permitted to join, attend, and have similar position as men have in *Jirga*, while in the presence of *Maliks*<sup>4</sup> and *Mullah* (Khan N. A., 2012). They are not given right to speak for their rights or concerns. *Jirga*, tribal elders and the male relatives reserve a right to decide a lifestyle for them.

Women of FATA lack confidence in all respects and they are dependent on the male members of the family for social mobility. They are afraid of going out alone without a male blood relative (*narrina-mehram*)<sup>5</sup> accompanying her for her protection (Orbala, 2011). This is mainly due to the concept of *Pardah* and *Nang*<sup>6</sup> in Pashtun culture which is meant to maintain the gender boundaries. *Pardah* is to have a veil and physical distance between the men and women who do not have a blood relation. A daughter-in-law covers her face from her father-in-law and brothers of her husband, the meals are eaten separately and even the voice of female must be lowered than men so no other men could hear her.

The tribeswomen hardly get any chance to move out of their homes. (Kakar, 2005) (Khan N. A., 2012) Women are expected to stay home, raise children, cook food and obey their men. They cannot complain and should accept any sort of treatment by the male members of the family.

These weak, uneducated and dependent women are compelled by the security conditions to become IDPs and encounter several obstacles in taking care of themselves. (Khalid, 2013) (Orbala, 2011). During the course of the militancy women in the region have become even more insecure and are left in sheer miseries. The insurgent attacks have given them a new role of being head of their families, due to immense male casualties.

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A journalist from Khyber Agency, working with the IDP camps mentioned these females' extreme challenges as IDPs (Naz, 2013). They feel handicapped in interacting with male members of the camp about the basic needs such as shelter, clothing and food. Tribal women lack exposure, and are thus easily harassed and fall prey to situational hazards (Naz, 2013).

Some of the challenges faced by the displaced females from FATA in this situation are moving out, settling in new places and managing daily routine. The dependency of these women on the male members of the family makes it harder for them to operate in their absence.

On political fronts, female participation in elections is condemned at large. Gullana Bibi from FR Tank withdrew from the upcoming general elections 2013 after receiving life threats from Taliban (Ali Z. , 2013). Women face obstacles and criticism which changes their fate and restricts their empowerment

### **IDP Issues and Challenges: Women in Spotlight**

Mullah Khel (chairman of IDP Shura, from Khyber Agency said in a seminar held by Fata Research Center (FRC) titled "IDPs of FATA: Issues and Challenges" that, "*we were those tribal people whose Hujra (guest houses) was never seen closed, and the Pashtuns have always been hospitable and welcoming but the state policies are being constantly changed to be more ineffective. This situation has made our women and children beg for even food. You have exploited the Islamic teachings on religious sentiments and the nationalists have exploited the Pashtun traditions*" (Amin, 2013)

The war on terror has increased the IDPs' crisis, especially among females who are already vulnerable to all forms of violence, i.e.; domestic, social, physical, mental and in particular sexual violence and exploitation, torture, rape, forced pregnancy, forced abortions, sexual slavery, enforced prostitution, and trafficking. . Militancy has affected the condition of these females

to wider concerns such as children born with special needs.. The post conflict scenario is even worse for these women making it harder for them to provide the necessities of life (Express Tribune, 2011).

The data reported on Pashtun women rights' violation is very limited due to the unreported incidents. They are not reported due to cultural bindings and the honor of their family. The men think its matter of their honor and should be resolved within the boundaries of houses (Khan N. A., 2012)

A 38 year old female IDP working as a maid explained the tragic experience as a victim of domestic violence in an interview. She said, '*since I was born, I have been suffering as a female. First it was by my father and younger brothers, later I was married to a man who made me a subject of domestic violence. I was told by my mother to be patient and not to be vocal in order to retain my family's honor*' (Mumtaz, 2013).

While the entire IDP community suffers from militancy, conflict and terrorism, women are the predominantly affected groups because of their status in society and inferiority of their gender.

Grave challenges await these females in IDPs' camps. The inexperienced Pashtun woman, who has never been socially active, has to join ration queues, and deal with men for matters of shelter, clothing, food and medical facilities. She has to follow this routine whether she decides to cover her face or to hide herself inside the tent (Ameer, 2013). She faces loss of her family relatives, property, loved ones, and shelter. While suffering displacement, she loses sense of belonging and undergoes gender-based violence which is so common in her society.

According to a renowned journalist from Khyber Agency, Ali Akbar, a Tirah Valley displaced person, revealed that his first cousin (a female) aged 28-30 years was divorced because her husband discontinued to support her financially (Shinwari, 2013).

In their journey toward saving lives and fleeing to camps, women of FATA, face three traumatic stages: Firstly when the male members of the family (father, husband, brother, son etc.) join any militant organization their sole source of income is lost. Secondly, the insecurity in their own homes is frustrating for them. Thirdly, moving out from the place where they spent their whole lives and getting basic need of life is devastating (Shinwari, 2013).

The main issues faced by women and child IDPs are as follows:

### **1. Loss of Identity**

Internally Displaced Persons' dilemma is disintegration from their tribe and society. Absence of formal identification hinders the job seeking process. Women in the IDP camps do not have national identity cards, thus encounter various issues once it comes to getting food, clothes, and medicines. (Naz, 2013)

They are overwhelmed with the feeling of being alienated from rest of the society. One such woman refused to get food saying that *‘I do not want to go out and stand in queue for food, strange men’s gaze discomforts me; there is not enough food there too. I feel comfort in my own house even when its all cracked and broken but I want to stay there; at least I would die in my own house, not in a camp’*. The nightmares of explosions and destruction surround the lady, who visits her destructed house daily (Ameer, 2013). The females in camps feel disintegrated and prefer isolation than mingling up with others.

### **2. Lack of Shelter and Problems Related to Camps**

The shortage of tents leaves the IDPs even more vulnerable to environmental atrocities and women, children and old aged people the most affected. Danish aged 55, who came to the camp prior to military operation in Sepah area of Bara, commented that he had received three tents but some of his family members were still sleep under the sky. (Ali S. , 2011).

This problem is encountered by most of the IDPs, especially women, due to the lack of proper shelter facilities and identification. (Naz, 2013). It is due to this reason that they prefer living with their relatives in other areas of the country.

“I am going to my relatives in Peshawar as the camp has no tents, inefficient registration process and shortage of food,” said Shah Jan of Shalobar Qambarkhel area of Bara (Ali S. , 2011).

### ***3. Physical, Psychological, Health, and Hygiene Problems***

The facilities for shelter also do not cater to seasonal requirements. Some of the tents, blankets and sheets are torn and worn out thus unable to keep the infants and children safe from changes in weather. 18 percent infants and children among the FATA IDP families are deprived of basic health services (UNHCR, 2012).The extended family system in FATA calls for arrangements based on their head count.

The healthcare awareness is very low in the tribal areas, particularly information about matters related to sex is considered a social taboo and the lack of information is targeting young Pashtun females.

According to Dr. Rafiq, a total of 260 HIV positive patients from FATA were registered at the Hayatabad Medical Complex comprising 161 men, 76 women and 23 children (Shah, 2012). In the cultural perspective FATA exhibits norms rather than Islamic concepts (Parveen, 2011). Unhygienic conditions for women in camps spread contagious diseases and immunity levels fall below the average.

However, the condition is better where women are being guided and educated by the lady health workers arranged by non-governmental organizations and government. (Shinwari, 2013). Moreover, few dispensaries in these camps lack basic medical services like x-ray, ultrasound, operation theaters and examination

rooms (Afridi, 2013). Simple medication for common illness like fever, headaches and stomachache is available only.

Access to clean drinking water and hygiene is another issue for the IDPs. Appropriate facilities for bathing, doing laundry or keeping personal hygiene are not available and the situation is worsened by environmental and climatic changes. The pregnant women sleep on the floor and eat low nutrition food. They cannot afford to go to the hospitals in Peshawar, so midwives known as ‘‘Dai’’ (informal/female quack) are consulted (Ameer, 2013) (Naz, 2013).

A study conducted by the World Health Organization, Ministry of Health KPK, FATA and health partners (2012)<sup>7</sup> on weekly disease status in Jalozai Camp estimates that 40.4 percent males and 59.6 percent females among these IDPs suffer from various diseases including pneumonia, scabies, and diarrhea. Other common diseases among them are malaria, fever, RTI (respiratory tract infections), and skin allergies. The study conducted on health issues in Gulu, and Uganda had similar cases (Henry, Lagoro, & Orach, 2012). The IDP women and children are more susceptible to diseases than the men.

The trauma of displacement has affected the psychological health of these women and children in the camps. Disorders such as insomnia, day-dreaming, nausea and phobias are common complaints. A female IDP in Jalozai Camp revealed during an interview; ‘‘I cannot sleep at night as my ears hear magnified sound of firing and bomb blasts and I dream of fire and blood’’ (Naz, 2013). They are psychologically disturbed to the extent of mistaking sound of a fire cracker with a roadside blast and undergoing palpitations, sweating, breathlessness and even unconsciousness.

#### **4. Food Problems**

The condition and quality of food being provided to the IDPs is again questionable. Usually the NGOs and the civil society

provide the IDPs with “*kacha ration*” (dry ration) including lentils, cooking oil, tea, flour and milk, which they cook on woodstove or cylinders. However, these items are not available all the time.(Naz, 2013). Women obtain food items from the security personnel of the camps at the cost of their integrity. Young girls are even harassed at the food distribution points. (Express Tribune, 2011).

Gul Bat Khan Afridi the head of IDP Shura and a resident of IDP camp stated at a seminar in Islamabad that sugar and tea had not been provided to them for an extended period of time and lentils were in scarce supply too. The quality of food is very low and not enough to meet the needs. The Afridi tribe is known for their health and reddish complexion, but they are pale and thin while living in the IDP camps (Shinwari, 2013). The food scarcity issues have led to psychological ailments among children of FATA who like beggars request authorities for eatables.

##### ***5. Loss of Property, Livestock and Access to Livelihoods***

FATA’s economy mainly depends upon agriculture and livestock that has been severely damaged leaving the people at the disposal of NGOs, government and donations. The IDPs have lost their properties and living in the camps or host communities makes it harder for them to find jobs. Some are inducted on daily wages to help new IDPs in camps. Affected civilians by the militancy also suffered a massive loss of their cattle and livestock that destroyed the economy. One of the cruelest aftermaths of militancy in this region was loss of livestock, which has cast uncountable negative effect on the local economy.

A 14 year old boy from Malakand who sold water misses his only mate “a donkey” which was used with the chariot for helping the boy’s father to earn money. A small step on a landmine brought a big difference in the boy’s life; he lost his leg and his mate too, together with source of his income. (Ameer, 2013)

## **6. Children of War on Terror**

The plight and pathos of the innocent minds and feeble bodies, the children, cannot be ignored from this scenario. Cheerful and fair-minded children of FATA have faced an extremely traumatized life during the armed conflict and life in IDP camps is just the same. The impact on psychological health of these young and fresh brains is beyond a loss. The children of war and terror have a far different spectrum of life. The prevailing terrorism, blasts and destruction has made them learn a new culture of bloodshed and revenge.

An interview with a journalist reveals the story of a ‘‘Princess of Hospital’’ (ICRC Field Hospital, Peshawar). Zainub a five year old bright girl was a victim of cross fire during a clash between security forces and militants; bullet hit her right side and ruptured her stomach leaving her disabled for life (Ameer, 2013).

The young children who opened their eyes for the very first time and were brought up in these camps live a life full of fears, lack confidence, and need attention along with promises of a better future. The civil society, NGOs and government should play their role to help the conflict affected Internally Displaced Persons.

## **7. IDPs at Electoral Front: Lack of Political Rights**

The internally displaced persons face various kinds of problems. They do not have national identity cards mainly due to emergency evacuation from houses this created many issues related to registration and participation in the elections or seeking jobs elsewhere.

IDPs have not been supported to cast vote or enjoy active participation in the electoral process. Later the ECP agreed to establish polling stations near food distribution points (23 total distribution hubs in province and tribal areas for 163,102 IDP families) and directed FDMA to provide all possible assistance to the IDPs till their repatriation (Dawn, 2013). 12,442 IDP families

from Khyber Agency and Bajaur Agency are residing in Jalozei Camp in Nowshera District (Dawn, 2013).

The IDPs are facing threats by various extremist groups who are strong in the area and want these people to stay away from mainstream activities. The main threat comes from the TTP, which has warned the IDPs not to return back to the Agency (Mahsud, 2012) and has affected the IDPs at large particularly women and children. TTP claims that they are at war with the Pakistani security forces and the civilians could become a victim of armed clashes between the Taliban and Pakistani security forces.

#### ***8. Lack of Access to Services and Transport Facility***

IDPs have faced a bigger challenge of shifting from their houses to camps and other places, which during this state of upheaval was a horrendous task millions of IDPs had to rush to safer places to vacate the area. During displacement in Tirah Valley, at least ten people including elderly men and pregnant women died due to lack of transport facilities. The tribal man, whose honor aligns with integrity of females of his family, does not hesitate even from killing them if this integrity is at stake. "We had to walk for ten hours to reach our destination," said an IDP from Khyber Agency. Another tribesman killed his disabled daughter as he was facing difficulty in walking while carrying her was afraid of her fate at the militants' hand if she was left behind (Orakzai, 2013).

#### ***9. Interruption in Educational Pursuits***

Talibanization in FATA and the hindrance in female education have made the system paralyzed in various ways. Women empowerment is a sin and fatal to tribesman's integrity. Females are not allowed to seek education. Despite making gigantic claims of restoring religion and leading a staunch religious life, these people do not actually inculcate Allah's commands to render equal opportunities for male and female education. Thus the following verse from the Holy Quran can rightly be implied here:

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“Are those who have knowledge and those who have no knowledge Alike? Only the men of understanding are mindful.”  
(Al Zumar, 39:9).

The educational trends in FATA rarely witness any advancement or even presence. 141 girls’ schools have been destroyed by Taliban (Naqvi, Khan, & Ahmed, 2012). The *madrassa* education is preferred for children. There is already a dearth of educational facilities across FATA and the ongoing conflict and crisis is another hurdle in projecting the educational institution.

Women in patriarchal society are more susceptible to be victimized of various threats (Khan M. A., 2011). The educational institutions of females are at the hit list of the Islamist militant groups (Zaidi, 2011). The extremist groups are against education for women as they believe that awareness promotes infidelity among them. 35 percent schools in FATA and 61 percent schools in KPK have been attacked during 2011 while the female literacy in FATA is less than percent (Tariq, 2011). As per the statistics of FRC (Fata Research Centre) there were 114 schools destroyed only in Mohmand Agency in previous years of militancy, out of which only 6 have been reconstructed (FRC, 2012, p. 16).

The IDP camps like the one in Jalojai have offered very basic level of education which comprises mainly of *madrassa* system (Naz, 2013). According to a report some 150 out of 1000 children in the camp were sitting idly in the school being run without a teacher. (Shinwari, 2013). The parents- owing to their poor economic conditions- prefer to send their children to earn instead of joining schools (Shinwari, 2013).

While residing in host communities the illiterate migrated people face hardships in seeking reasonable jobs to earn bread for their families. Unfortunately, these Pathan men and children work as street hawkers, shoe polishers, rag pickers, at petrol pumps, and

as laborers receiving low wages and being unable to cope with the escalating inflation.

### ***10. Becoming Victims of Gender-Based Violence(GBV)***

The IDP females around the world are most vulnerable to gender-based violence. In FATA there are hidden stories of GBV in camps usually witnessed by the female workers in the IDP camps. The women are victimized not only in camps but also when they go out in search of food and work. The frustration level in suffocated environment of the camps ends up in male desperation and females are the best prey. Young girls and children particularly get targeted to sexual exploitation, abuse, rape and forced abortions. Girls experience hideous act in exchange of pulses and cooking oil in the camps (Express Tribune, 2011). Females are harassed in the food distribution points and camps during the day time when their men have gone for labor work. So these women avoid going out and restrict themselves to the camps but some have to face the world to face starvation (Ameer, 2013).

The structure of camps does not offer proper lock system, thus a family cannot maintain privacy in intimate talks and relations. (Shinwari, 2013)

### ***11. Problems of Repatriation and Integration***

The IDPs who are not living in camps have settled in FR Tank, Hangu, Peshawar, Kurrum Agency, and FR Kohat. Some live with relatives' and friends and those who can afford get houses on rent in communities which are populated by other migrants. Some of them build houses in shantytowns on the margins of large cities. Some may occupy public or abandoned buildings. Much less is known about the needs and coping strategies of refugees and IDPs living outside camps than of those who are concentrated and identified as IDPs in camps (Ferris & Winthrop, 2010, p. 9).

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Repatriation in FATA has primarily three hindering factors; the security situation in FATA does not allow the tribesmen and their families to return as they receive threats from militants; the ongoing military operation in the region restricts them from returning home; the IDPs do not have transport facilities to return (Mahsud, 2012).

According to the statistics by FDMA, roughly 151,287 IDPs have returned home but are suffering from sheer poverty since they have lost all their assets and belongings. Their hands are tied and they cannot rebuild their houses (Mahsud, 2012).

## **12. Security Threats in IDP Camps**

The security issues in IDPs' camps range from absence of privacy to danger of terrorist attack. During a bomb blast in Jalozai Camp near the administration office, where the IDPs had lined up to get rations and new arrivals were being registered, took 17 lives and 28 were injured (Kakakhel, 2013). However, there have been no security measures taken so far to ensure safety and security of vulnerable groups residing in camp; only the security for the camp management has been beefed up (Afridi, 2013).

## **Conclusion and Recommendations**

The government so far has not been efficient in dealing with the issues related to either the IDPs or the refugees. (The Nation, 2013) The women of FATA are leading an oppressed life in the IDPs camps because they lack access to education, confidence, exposure and awareness of their rights.

'The Government is responsible for the plight of IDPs in FATA and also in bringing a healthy change into the lives of the displaced persons. There were, nonetheless, significant limitations in the government's response; assistance providers struggled to reach rural populations near conflict zones, where the humanitarian and protection needs were the greatest, and

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there were serious flaws reported in the selection of beneficiaries to assist'' (IDMC, 2011, p. 26).

The fundamental rights to IDPs include long term safety and security assurance, right to dignity and integrity, protection, basic human rights (food, water, health, shelter, clothing), rights on economic, social, and cultural protection needs (right to work, compensation on loss of property, education), and rights related to civil and political protection (personal documentation, political participation, access to courts, right to vote, freedom of movement). The ground realities show that still it's a wish list to achieve these goals in FATA.

Another interesting element is the tribal elders' and the Maliks' indifference toward these IDPs and their problems. They could easily facilitate IDPs as they are morally bound to look after public in their regions. The Political Agents and government functionaries thus should speed up their efforts in the right direction

*''Guiding Principles 28-30 set out the responsibilities of national authorities, as well as the role of humanitarian and development actors, in assisting IDPs to secure a durable solution to their displacement''* (IDMC, 2011, p. 28). In FATA only 10 percent are living in critical situation in camps. The guiding principles on IDPs are not being practiced in FATA and the plight of the innocent victims of militancy speaks of this deficiency. Government should not only change existing draconian policies but also needs make them beneficial for the IDPs at large.

Following are some recommendations for improvement:

- Government should assist the IDPs in collaboration with the internal civil society by setting priorities after conducting need assessment surveys and monitoring. Food should have balanced nutritional values to eradicate further fatal diseases in camps.

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- The homelessness brings various serious psychological disorders that will result in generation of a handicap society. Psychological consultation and sessions must be held especially for females and children (since they are most vulnerable to psychological disorders) to address the cognitive and psychoanalytical issues among them. This will also lead to confidence building and optimistic approach towards life.
- Instead of keeping the IDPs in the camps for an uncertain period of time, the affected must be provided with some suitable economic resources for their living and to maintain their dignity and self-reliance independence. The Danish Refugee Council advocated for promoting economic and labor activity of IDPs, increasing their knowledge in the field of entrepreneurship, and developing infrastructure in the settlements where they live, rather than making them passive receivers of minimal and inadequate assistance. It would result in the improvement of economic conditions of IDP families (DRC, 30 November 2007) to reconstruct their dwellings. The present system of feeding the IDPs has turned them into beggars (Shinwari, 2013). There is a need to establish of business in or near IDP camps to mainstream poverty-reduction efforts.
- Working women awareness campaigns among the IDP households would lead to introduce the upgraded skill and vocational schools, and working mechanism for women to participate in the economic cycle of their community. (Praxis, 2007) and strengthening the economic system.

## **Notes & References**

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<sup>1</sup> Internal displacement monitoring center, <http://www.internal-displacement.org/idp>

<sup>2</sup> Unwritten traditional codes of life of Pashtun tribes, these codes must not be confused with the religious/Islamic perspectives, it has its own significance and supreme status among Pashtuns

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- <sup>3</sup> Jirga (a Pashto term for a decision making assembly of male elders) "most criminal cases are handled by a tribal Jirga rather than by laws or police" (<http://wordnetweb.princeton.edu/perl/webwn?s=jirga>)
- <sup>4</sup> The leader of a town or community in some parts of Asia Minor and the Indian subcontinent; "Maliks rule the hinterland of Afghanistan under the protection of warlords" (<http://dictionary.reference.com/browse/jirga>)
- <sup>5</sup> This category refers to all those males whom a woman cannot marry at any time in her life whatsoever. In other word a male who is forbidden permanently, forever (i.e. one's father, brother or son etc). (<http://www.islamicinformation.net/2008/07/mahram-in-islam-explained.html>)
- <sup>6</sup> *Nang* and *Naamoos* are the Pashto words synonymous for honor, though each has a wider scope of meaning than the English word "honor" itself. *Nang* has different manifestations. If the life of a Pashtun is devoted to honor, he has to win it by all means, and it must be won, even though if life is at stake. ([http://www.asc-centralasia.edu.pk/Issue\\_65/01\\_The%20Pashtun\\_Code\\_of\\_Honour.html](http://www.asc-centralasia.edu.pk/Issue_65/01_The%20Pashtun_Code_of_Honour.html))
- <sup>7</sup> <http://complex.pakresponse.info/LinkClick.aspx?fileticket=ukIyzvAzuU0%3d&tabid=78&mid=505>

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