

# WOMEN IN CONFLICT: VOICES FOR EQUALITY

INTERNALLY DISPLACED WOMEN FROM  
NORTH AND SOUTH WAZIRISTAN, PAKISTAN



WRITTEN BY RUKHSHANDA NAZ • EDITED BY BEENA SARWAR AND CHELSEA SODERHOLM



WOMEN'S REGIONAL NETWORK  
AFGHANISTAN • PAKISTAN • INDIA



## WHO IS AN IDP?

For the purposes of these Principles,  
internally displaced persons are  
persons or groups of persons  
who have been forced or obliged to  
flee or to leave their homes or  
places of habitual residence,  
in particular as a result of or in order to  
avoid the effects of armed conflict,  
situations of generalized violence,  
violations of human rights or  
natural or human-made disasters,  
and who have not crossed an  
internationally recognized State border.

— *UN Guiding Principles 1998*

# **WOMEN IN CONFLICT: VOICES FOR EQUALITY**

## **INTERNALLY DISPLACED WOMEN FROM NORTH AND SOUTH WAZIRISTAN, PAKISTAN**

WRITTEN BY RUKHSHANDA NAZ  
EDITED BY BEENA SARWAR AND CHELSEA SODERHOLM



**WOMEN'S REGIONAL NETWORK**  
AFGHANISTAN • PAKISTAN • INDIA



# ACKNOWLEDGEMENTS

This report on “Women in Conflict: Voices for Equality” for the Women’s Regional Network (WRN) is based on extensive fieldwork conducted in districts Bannu and Dera Ismail Khan in Pakistan’s Khyber Pakhtunkhwa province. The objective was to assess the impact of militarisation, extremism and displacement on women from North and South Waziristan with reference to legal frameworks and the state’s obligation to its citizens. To allow for greater in-depth analysis, this report focuses primarily on internally displaced women’s voices from conflict-affected areas and women’s perceptions on violent extremism.

I am grateful to Rita Manchanda for her guidance and understanding that has been pivotal in driving me to work on this topic.

My special thanks to Sidra Hamayun, former Country Coordinator, Women’s Regional Network and to Jawad Ahmad Khan, Administrative Officer, Insan Foundation Trust, and Kalim Ullah Khan, Account Officer, Khwendo Kor, Bannu for their continued support and assistance in completing this task.

Finally, I would like to especially acknowledge the patience and help of Patricia Cooper (WRN Founder) and Chelsea Soderholm (WRN Regional Coordinator) during the process of fieldwork and compilation of the Community Conversations with women IDPs from North and South Waziristan.

— Rukhshanda Naz

# TABLE OF CONTENTS

<b>1. INTRODUCTION .....</b>	<b>7</b>
1.1 Site selection and major issues.....	8
1.2 Target group selection .....	8
1.3 Research methodology .....	8
1.4 Planning meetings.....	8
1.5 Research challenges and limitations .....	9
<b>2. COMMUNITY CONVERSATIONS .....</b>	<b>10</b>
2.1 Community Conversations: First round .....	10
2.2 Community Conversations: Second round.....	10
2.3 Key findings in thematic areas .....	11
2.3.1 State policy and legal frameworks .....	11
2.3.2 Key issues and and major challenges .....	12
2.3.3 Institutional capacity.....	12
2.3.4 State machinery: Service delivery and coordination.....	12
2.3.5 Local infrastructure to facilitate IDPs.....	14
2.3.6 Sidelining women in the reconciliation processes .....	14
2.3.7 IDPs' financial burden: Poor implementation of laws .....	15
2.3.8 Lack of health, mental health facilities.....	16
<b>3. IMPACT OF CONFLICT AND EXTREMISM ON WOMEN .....</b>	<b>18</b>
3.1 Comparative challenges: IDPs in camps and host communities .....	19
3.2 Lack of access to resources and work opportunities .....	19
3.3 Role of national and international stakeholders .....	22
3.4 IDP food package concerns .....	22
3.5 Ray of hope: Women specific interventions .....	23
<b>4. RECOMMENDATIONS .....</b>	<b>24</b>
4.1 To The State.....	24
4.1.1 Role of the military .....	24
4.1.2 Transparency of information, reparations and return/movement .....	24
4.1.3 Socio-economic and cultural rights.....	25
4.1.4 Reconciliation efforts .....	25
4.2 Political Parties and Parliamentarians.....	25
4.3 Election Commission.....	26
4.4 International Community.....	26
4.5 Civil Society.....	26
4.6 Media.....	26
<b>ANNEXURES .....</b>	<b>27</b>
A Area Profiles.....	27
Bannu (Baka Khel, Mandev, Sukari, Mera Khel) .....	27
Dera Ismail Khan (Kotla, Saidan, Zafar Abad, Tera Boring) .....	27
B Peshawar: Security notification .....	28
C Return Policy Framework 2015 .....	29
D FATA return .....	30
E KP and FATA: Areas of displacement, housing and return.....	31

# BIOGRAPHIES

## Researchers/ field workers

**Rukshanda Naz** holds a Master's degree in International Law. She has a Masters in Peace and Reconciliation Studies, Coventry University, U.K. and a Postgraduate Certificate in Peace and Reconciliation Studies, Coventry University, U.K. She also holds a Certificate in Integrated Skills for Academic Writings Centre for Applied Linguistics, University of Warwick and a Certificate in Human/Women Rights, Freedom House, South Asia Citizens' Exchange Programme, Washington DC, USA. Rukshanda has worked as a consultant on numerous international as well as national assignments pertaining to policy design, evaluation of different development and rights based projects with regard to gender. She has worked with various NGOs including Aurat Foundation, International Human Rights Law Group, and UN Women.

**Yasmin Akhtar** works as a Regional Manager, Khwendo Kor (Sisters' Home), Bannu office and is married to a businessman in Bannu. Hailing from a traditional family, it has not been easy for her to work on women's issues in a traditional setup. In her 12 years of professional work she has acquired vast experience on women's issues, Afghan refugee rights and community development as well as working as a teacher in the Federally Administrated Tribal Areas. In her personal capacity, Yasmin is involved with several women's and rights based networks including Alliance Against Sexual Harassment (AASHA) and Takrah Qabailee Khwenday (Brave Tribal Sisters). She is a recipient of Amnesty International's "Bravest Women in the World" award<sup>1</sup>.

**Noor Jehan Begum** is a primary school government teacher from Bannu, Frontier Region, married to a man from the Wazir tribe who is active in local politics. They live in Bannu where Noor Jehan Begum is involved with women's organisations and networks in her personal capacity. She is a member of Takrah Qabailee Khwenday (Brave Tribal Sisters) and a recipient of the Rural Women Award 2015 from the Potohar Organization for Development Advocacy (PODA).

**Anila Hamid** started her work as a community social organiser with a Khwendo Kor (KK) Regional Office in Bannu. With a diploma in Nursing and Midwifery, she focuses primarily on conducting awareness-raising sessions on health and personal hygiene and women's economic empowerment. She also worked as a facilitator on KK women's desk established for IDP women.

**Afsana Mehsood** is from South Waziristan, from where her family was displaced six years ago due to militancy. Despite the difficulties of being an IDP, the experience provided her the opportunity for higher education — there is no university in South Waziristan. She completed her Masters in Political Science from Gomal University, D.I. Khan. A single woman, she is the main breadwinner for her family. She has worked with Afghan refugees and now works with IDPs in the areas of shelter and safety during militancy and displacement. She also conducts health sessions with women in the camps or host communities in D.I. Khan, and actively supports the education for her younger siblings.

**Neghmana Samreen** is a young widow with a 16-year old son and works as a Programme Manager, Veer Development Organisation, D.I. Khan. She also runs an entrepreneurial programme for women in the remote areas of D.I. Khan. She has a Bachelor of Arts degree in Literature and Islamic Studies from Gomal University, D.I. Khan. Since she was a student she has been involved in social issues. She was the youngest member of the Citizen Action Committee for Women Economic Empowerment, an umbrella group of local CSOs in D.I. Khan. She is also a member of networks set up by women's NGOs and development organisations such as the Livelihood Network and HomeNet Pakistan.

---

<sup>1</sup> About: <https://www.amnesty.org.uk/blogs/campaigns/bravest-women-world>

## Editors:

**Beena Sarwar** is an editor, journalist and filmmaker working on peace, conflict, media and gender issues in the region and beyond. Her commentary, analysis and reportage feature in many media outlets in the region and beyond as well as in several published anthologies. She has held several academic positions, including as a Nieman Fellow at Harvard University and a Fellow at the Carr Center for Human Rights Policy at the Harvard Kennedy School. Currently based in Cambridge, MA, she can be reached through her website [www.beenasarwar.com](http://www.beenasarwar.com)

## Chelsea Soderholm

Chelsea serves as the WRN Regional Coordinator (Afghanistan, Pakistan and India) of the Women's Regional Network and was based in Pakistan having previously served as a Project Coordinator for the South Asia Forum for Human Rights. In 2012, she coordinated a large scale conference for UN Women in South Asia, held in Nepal, on women, peace and security focusing on militarisation, access to justice and women's role in peacebuilding. Previously, she served as a consultant for Mary Robinson's organisation Realizing Rights and the UN Civil Society Advisory Group on Women, Peace and Security. She has worked in the Balkans on health care issues and in Seoul, South Korea on a women's rights film festival and as a human rights advocate for North Korean women defectors. Chelsea has a Master's Degree in International Relations from the University of Kent in Brussels and an undergraduate degree in Psychology from Dalhousie University in Canada.

## ABBREVIATIONS

BHU	Basic Health Unit
CBO	Community Based Organisation
CNIC	Computerised National Identity Card
CO	Community Organisation
CSO	Civil Society Organisations
DDMO	District Disaster Management Office
FATA	Federally Administered Tribal Areas
FCR	Frontier Crimes Regulations
FDMA	FATA Disaster Management Authority
FGD	Focus Group Discussions
FR	Frontier Region
GCC	Gender and Child Cell
GLA	Government Line Agency
GoP	Government of Pakistan
KK	Khwendo Kor
MNA	Member National Assembly
NGO	Non-government organisation
NOC	No Objection Certificate <sup>2</sup>
NADRA	National Database and Registration Authority
NDMA	National Disaster Management Authority
PDMA	Provincial Disaster Management Authority
TDP	Temporally Displaced Persons
UNCHR	The UN Refugee Agency
UC	Union Council
UDHR	Universal Declaration of Human Rights
UNOCHA	United Nation Office for the Coordination of Humanitarian Affairs

<sup>2</sup> No Objection Certificate (NOC) is a mandatory document for international and national NGOs working in Khyber Pakhtunkhwa and FATA, obtained from the Provincial Disaster Management Authority. NOCs are not limited to permission for organisational work; individuals visiting project areas are also required to obtain NOCs. However, having an NOC does not guarantee entry in a project area or meeting with IDPs in the camps.





Children overlooking the Community Conversation,  
Bannu, Khyber Pakhtunhwa, Pakistan.



# 1. INTRODUCTION

Over the last two decades, a large number of people from Pakistan's tribal areas have been victims of forced displacement due to insecurity, extremism and increasing militarisation. In recent years, people from cities in the Federally Administered Tribal Areas or FATA and the province of Khyber Pakhtunkhwa (including Bajaur, Waziristan, Khyber Agency, Swat, Buner, Lower Dir, Upper Dir, Malakand and Shangla) have fled from their homes to avoid the armed conflict between the Pakistan Army and the militants. They have left behind lands and small businesses — shops, vehicles, and carpet and garment workshops — in the largest displacement of Pakistan's history. According to government documents released by Provincial Disaster Management Authority, in 2009, 77,516 families (46 per cent of them women) were residing outside camps for internally displaced persons (IDPs), and 14,668 families (91,004 individuals, of which 49 per cent were women) in the IDP camps.<sup>3</sup> Some 1.7 million of these IDPs were earlier forced into displacement by the Swat military operation of 2008. The latest military operation *Zarb-e-Azb*<sup>4</sup> in north west Pakistan, launched in 2014, resulted in 1.6 million new or previously displaced people in 2015. More than 1,09,000 displaced families have returned to their homes. Another 1,93,000 families still await return. Additionally, an estimated 105 million Afghan refugees still live in Pakistan.

Persons displaced by conflicts are vulnerable to a wide range of human rights abuses, including violations of their economic, social, cultural, civil and political rights. As compared to men, the effects of displacement on women are both different and more severe, particularly when women are displaced due to internal conflicts. These effects jeopardise women's physical

security and negatively impact their quality of life. Among displaced persons, women suffer most from loss of privacy, limitations on their capacity or ability

to work as well as lack of mobility. Their access to basic health and education, and most importantly self-respect is affected adversely when they have to live according to the rules imposed by others. Single women and young girls are particularly vulnerable to forced marriages in the IDP camps or in host communities as their families try to take protective measures. Forced marriages sometimes disguised or lead to human trafficking.

Initiated by the Women's Regional Network (WRN), Community Conversations are a tool to reach out to conflict affected women in this case — IDP women from North and South Waziristan. This is the most marginalised group from the conflict areas as well as the most severely affected by militarisation and religious extremism. The Community Conversations also highlight women's concerns and perspectives on issues of militarisation, security, peace and justice. This particular CC focuses on the internally displaced women at the nexus of conflict and displacement who are confronting multiple dimensions of insecurity. Their fears, priorities, and most importantly their roles as peacemakers rebuilding their families and communities, form the basis of our discussions. This process also forms part of a Scoping Study to determine the injustices faced by internally displaced women. The women's voices will be part of an overall process of actualising a Regional Tribunal across caste, class, religion, ethnicity and national borders throughout South Asia (South Asia Tribunal on Women's Human Rights-Militarisation, Conflict and Displacement, WRN Scoping Study, Rita Manchanda, 2016).

PERSONS DISPLACED BY CONFLICTS ARE VULNERABLE TO A WIDE RANGE OF HUMAN RIGHTS ABUSES, INCLUDING VIOLATIONS OF THEIR ECONOMIC, SOCIAL, CULTURAL, CIVIL AND POLITICAL RIGHTS.

<sup>3</sup> Afghan Commissioner, official statement on April 28, 2009

<sup>4</sup> *Zarb-e-Azb*: Azb was name of the Prophet's sword. Zarb-e-Azb is a joint military operation against militants in North Waziristan and adjacent areas, started in 2014, <https://www.ispr.gov.pk/front/main.asp?o=t-zarb-e-azb-archive>

WRN is a network of women working within and beyond borders to ensure the enshrinement and protection of human rights; sustainable development and women's full participation in equitable growth to ensure a more peaceful and just world.

Women's testimonies were collected from among IDPs from North and South Waziristan, residing in Bannu and Dera Ismail Khan.

## 1.1 RATIONALE OF THE SELECTION OF THE SITE AND ISSUES

- Conflict-affected areas and lack of recognition of women's issues by the state and civil society organisations (CSOs)
- Lack of women's voices on national and international forums
- High level impact of conflict and extremism on women's lives during post military operations and as IDPs
- Geo-political situation of the area and role of the international community in conflict areas
- State policies for IDPs from North and South Waziristan — particularly the issue of these people being labelled TDPs [Temporarily Displaced Persons]

## 1.2 SELECTION OF THE TARGET GROUP

- **Areas:**
  - North and South Waziristan in Bannu and Dera Ismail Khan
  - Urban and rural
- **Tribe/caste:**
  - Wazir, Dawar, Mehsud, Edick, ethnic and religious minorities
- **Type:**
  - Widows/single
  - Professionals (teachers, doctors and Lady Health Visitors)

## 1.3 RESEARCH METHODOLOGIES

- Desk review of state policies, legal framework and plan for IDPs.
- Community Conversations (CCs) were conducted with women IDPs as key informants and stakeholders.
- A total of 154 women IDPs participated in the CCs, conducted by three WRN team members
- Additionally, Focus Group Discussions (FGDs) were held with 52 representatives of CSOs, government and international organisations.
- Observations and consultative meetings with semi-structured interviews of civil society members, government departments, community leaders, media, national and local NGO staff.
- Secondary data from the UN and NGOs involved in humanitarian response.

## 1.4 PLANNING MEETING

The first planning meeting was held with Khwendo Kor (KK) at its regional office in Bannu on 23 August 2015, with the main agenda item being the selection of women IDPs from camps and host communities. Most North Waziristan IDPs are housed in camps set up in Bannu but a large number of middle class IDPs from the Dawar tribe, mostly traders, also live with host communities. We asked the KK Regional Team to select six geographical areas for North and South Waziristan — five to connect with North Waziristan women IDPs — Bannu city, Baka Khel, Mandev, Sukari, and Mera Khel, plus Bannu city for women IDPs including educated and non-Muslim women living with host communities. A large number of Hindu and Christian families have taken refuge in the church and the old Hindu temple in Bannu city. Due to space constraints in the temple, Hindu families occupy half of the church premises. The majority of women in the first CC with IDP women living with host communities in Bannu were Christian.

For the sixth area, Khwendo Kor's local team suggested including Dera Ismail Khan (D.I.K.) for IDPs from South Waziristan, who are mainly settled in three districts of Khyber Pakhtunkhwa — D.I.K., Tank and Lakki Marwat. Some families from South Waziristan have also re-located





FGD Civil Society Organisations, Islamabad

to big cities because of their businesses. In D.I.K. the focal organisation was Voice for Education and Equal Rights (VEER), a local grassroots organisation working in different areas of D.I.K. and adjacent districts, Frontier Regions (FR) and Tribal Areas. Three areas in D.I.K. were selected to conduct focus group discussions (FGDs) with women IDPs from South Waziristan — Kotla, Saidan and Zafar Abad.

The women's responses from the eight FGDs are incorporated in this report.

## 1.5 RESEARCH CHALLENGES AND LIMITATIONS

In the current political scenario, working with the IDPs from conflict areas is not an easy task especially for North and South Waziristan. The moment we entered the camp or the host community the security agencies were alerted. An unseen

surveillance surrounded us with insecurity. Consequently, there were several factors that hindered and affected the research process. Other challenges include:

- Deteriorating law and order situation in Khyber Pakhtunkhwa and especially Frontier Regions adjacent to the IDP camps and host communities.
- Lack of accessibility for certain areas and complexity of procedures for acquiring government-issued No Objection Certificates (NOC) resulted in restricted mobility and access to women in displacement.
- Administrative problems were not limited to reaching out to/accessing women in different parts of the Province. There is no database about the exact whereabouts of the IDPs. The government knows only about those IDPs who have registered themselves; most of them are living in camps.

## 2. COMMUNITY CONVERSATIONS

- Community Conversations were undertaken to ensure that voices of women IDPs are heard in the development processes, including reconciliation. These discussions were designed with the broader perspective of helping women's voices reach national and international forums
- Impact of conflict and extremism on women's lives — during post military operations and as IDPs
- Geo-political situation of the area and the role of the international community
- State policies for the IDPs of North and South Waziristan — particularly issue of temporarily displaced persons or TDPs
- Conflict affected areas and lack of recognition by the state and CSOs
- War on women's bodies, discrimination, socio-economic deprivation, militarisation

### 2.1 FIRST ROUND OF COMMUNITY CONVERSATIONS

The district of Bannu lies almost 192 kilometres south of Peshawar. Bannu's adjacent districts are Karak, Lakki Marwat and the North Waziristan Agencies.<sup>5</sup> The 1998 Census — the last one conducted in Pakistan — placed the total population of Bannu district at 6,77,350 with an annual growth rate of 2.81 per cent. In 2014 internal displacement added 3 million people from North Waziristan to the area, with most IDPs living in the camps and host communities.

The area is known for its cultural diversity and tribal clans, which include Banisee, Niazi, Wazir, Marwat, and Abbasi. Settler or migrant clans include Bhittan, Syed and Awan. Religious, sectarian and linguistic divisions are: 99.5 per cent

Muslim with Ahmadis, Christians and Hindus standing at 0.3 per cent each. The main language of communication is Pashto, spoken by most of the population (98.3 per cent). The remaining one per cent speak Urdu and Punjabi.<sup>6</sup>

We held Community Conversations with 124 women IDPs from Mir Ali and Miran Shah, North Waziristan, and with three women from host communities. Miran Shah, the administrative headquarters of North Waziristan Agency, is situated close to the Afghan border. The nearest town is Bannu. Miran Shah is also known for being the birthplace and base of warlord Sirajuddin Haqqani.<sup>7</sup>

In terms of Community Conversation locations, we selected four host communities and one camp. The host communities were Bannu city, Sukari, Mandve, Mera Khel and Baka Khel camp.<sup>8</sup> These areas have seen a significant increase in IDP population.<sup>9</sup> According to the UNOCHA, 202,892 registered families from FATA are still displaced.<sup>10</sup>

### 2.2 SECOND ROUND OF COMMUNITY CONVERSATIONS

**Dera Ismail Khan (D.I.K.)** is one of 26 districts in Pakistan's Khyber Pakhtunkhwa province. Its capital, also named Dera Ismail Khan, is an old city with a predominantly non-Pashtu speaking population. A large number of Urdu speaking immigrants from India are settled in the district capital. The native language, Seraiki, is predominantly used in the market and villages.

The D.I.K. district covers an area of 7,326 km<sup>2</sup>. The

<sup>5</sup> The tribal agencies are an administrative division of Pakistan's Federally Administered Tribal Areas

<sup>6</sup> Government of Khyber Pakhtunkhwa, Finance and Planning Department, District Bannu <http://www.bannu.financekpp.gov.pk>

<sup>7</sup> <http://www.afghan-web.com/bios/haqqani.html>

<sup>8</sup> See Area Profiles in Annexure-A

<sup>9</sup> UNOCHA, September 24, 2015 – Annexure-E

<sup>10</sup> Pakistan: FATA Return Weekly Snapshot (25 September -1 October 2015). [http://reliefweb.int/sites/reliefweb.int/files/resources/ocha\\_pakistan\\_weekly\\_return\\_snapshot\\_01\\_oct\\_2015.pdf](http://reliefweb.int/sites/reliefweb.int/files/resources/ocha_pakistan_weekly_return_snapshot_01_oct_2015.pdf)



1998 census (the last one conducted in Pakistan) recorded its population as numbering 852,995. According to government district profiles of 2014, its current population is nearly two million. The district's literacy rate in the district is 31.2. Nearly a quarter of the population (24.4 per cent)<sup>11</sup> lives below the poverty line. Geographically the district is located at the border of the tribal areas and the Punjab Province. D.I.K is also the area's major business and economic hub.

We included 30 women from South Waziristan in the second round of Community Conversations. A significant number of South Waziristan IDPs live in D.I.K. Of particular interest was the group of women whom the Khyber Pakhtunkhwa government had notified as non-IDPs. We held discussions with the host communities in two villages of the Union Council,<sup>12</sup> Lachra (Zafar Abad Colony and Muniz Abad) and the village Tera Boring in Union Council Kuri.<sup>13</sup>

## 2.3 KEY FINDINGS UNDER THEMATIC AREAS

### 2.3.1 State policy and legal frameworks

The government of Pakistan still lacks an overall national policy for IDPs, although there are a few administrative notices related to their return<sup>14</sup> or setting up IDP camps and instructions to the state institutions such as NADRA, PDMA, and FDMA. The National Gender and Child Cell Framework (2013-2016) issued by the NDMA focuses more on disasters.

Pakistan has the third largest population of Internally Displaced Persons (IDPs) in the world but the state is reluctant to sign the Refugee Convention, 1951 or the UN Guiding Principles on Internal Displacement. There are no legal frameworks or domestic legislation to protect the rights of IDPs according to international human rights standards. On the other hand, due to structural discrimination<sup>15</sup> in the Constitution of Pakistan the IDPs from FATA are deprived of equal legal status and access to justice. The latest example of state policy is reflected in a public notice displayed on a billboard by the Khyber Pakhtunkhwa police, that prohibits



Community Conversation with women from NADRA Colony, Miran Shah, North Waziristan, Pakistan

Afghan refugees and IDPs from entering Peshawar city.<sup>16</sup>

In Pakistan most legal frameworks are applicable at the national and provincial level. They do not extend to Federally Administered Tribal areas (FATA) due to its special status. FATA's legal framework is enshrined in FCR 1901 and it has its own judicial system known as Political Administration. In addition, customary laws prevail under which tribal jirgas (village councils) operate as parallel judicial institutions. This legal complexity creates many hurdles and in effect renders FATA residents as unequal citizens. Article 247 of the Constitution of Pakistan restricts the jurisdiction of the Supreme Court from FATA and also prevents FATA parliamentarians from making any legislation in the Parliament. The 22nd Constitutional Amendment is awaited to become a law in FATA the Amendment suggests repeal of the Article 247 of the Constitution and FATA merger into Khyber Pakhtunkhwa.

Another piece of relevant legislation, the National Calamities (Prevention and Relief) Act 1958 requires the provision of financial compensation to flood victims but makes no mention of IDPs displaced by other circumstances.

The citizenship rights enshrined in the Constitution of Pakistan should apply to IDPs in terms of their human rights and the rules governing them. The National Calamities (Prevention and Relief) Act 1958 and Pakistan Citizenship Act 1951 (Amendment) Ordinance 2000, and Articles 1 and

11 Integrated Development Vision: Spate Irrigation Report 2003

12 Union Council is an administrative division of areas under Local Government System in Pakistan.

13 Annexure-A

14 Return Policy Framework, FDMA and United Nations, 2010

15 The FATA is governed by Frontier Crime Regulations, 1901, considered a black colonial law imposed on the tribal areas.

16 Annexure-B

25 of UDHR are also relevant as Pakistan is a signatory to UDHR. The state party to the international treaty is bound to ensure equality, dignity and adequate living standards as envisaged in both articles.

The Principles of Policy, Chapter II, in Article 38 (b) and (d) of the Constitution of Pakistan 1973 and the Pinheiro Principles, 2005<sup>17</sup> are of particular importance here. These national and international commitments clearly ask the state to provide jobs/work as well as basic necessities of life, such as food, clothing, housing, education and medical relief for all such citizens, irrespective of sex, caste, creed or race, as if they are permanently or temporarily unable to earn their livelihood on account of infirmity, sickness or unemployment. Although these laws make no specific mention of IDPs, they are entitled to these basic facilities as citizens of Pakistan.

Another crucial factor is the state return policy for IDPs is posing a fear of victimisation among IDPs by the security agencies. For instance, an eight-page long security agreement<sup>18</sup> termed as a “social contract” between the political administration represented by the Political Agent, North [Waziristan and various tribes states: *“Tribes will prevent emergence of militant organisations... Government may help the tribe on request”* (Clause 1, page 2). Furthermore, the state’s demand for local policing is a serious concern among IDPs willing to return to their homeland. The agreement states, *“Tribes will prevent their homeland from local and international militants and terrorists”* (Clause 4, page 3).

### 2.3.2 Key issues and major challenges for internally displaced women

Internally displaced women indicated several issues that highlight the gaps in policy and institutional capacity to provide services and a humanitarian response, given the absence of a comprehensive state policy for IDPs.

### 2.3.3 Institutional capacity to perform in crisis situation

Lack of planning and unpreparedness to deal with IDPs resulted in a sudden demand for private vehicles and a rise in their rates, as the military asked people to leave the affected

areas without considering the limited capacity of available transport services. Even those who had their own vehicles required extra transport, due to large family size and to load basic luggage. The Government of Khyber Pakhtunkhwa did arrange some transport that a limited number of women IDPs and their families were able to utilise. However, this was hugely inadequate.

Due to roadblocks some, like members of the Edick tribe, North Waziristan, found it easier and less expensive to cross the border into Afghanistan about 50 km away, where they have relatives and friends, than to go to Bannu. This journey normally takes about an hour, costing Rs 15,000. This time, it took them nearly three hours, paying about Rs 80,000 for a single vehicle. Women from the Edick tribe said that they were “well received” by the Afghan administration. However, they had to rush back to Bannu three days later due to rumours that the border between Afghanistan and Pakistan was about to be closed and those who went to Afghanistan will not be allowed to enter Pakistan. They also felt they had to prove their loyalty to Pakistan and to counter the propaganda that their tribe was involved in anti-Pakistan activities.

The Edick women said that drone strikes on their neighbourhood in Mir Ali had earlier killed almost all the members of five families. Dilaza a woman IDP told us,

*“Twenty five people were killed and only three family members were left (alive) because they were not there — one male was out of the country, two girls were in the madrassah.”<sup>19</sup>*

### 2.3.4 Service delivery mechanisms and coordination among state machineries

State institutions lack the capacity and basic skills to respond to the needs of IDPs. Additionally, long security procedures and a prevailing red tape culture make it difficult for people to obtain no-objection certificates (NOC), required for various purposes to enter the project area (see explanation in Abbreviations section) The FDMA or PDMA often refuses, in the name of security or for no apparent reason, to provide NOCs to the IDPs. As a result, there are increasing signs of frustration and anger among IDPs as well as non-governmental organisations trying to help them.

<sup>17</sup> The United Nations Principles on Housing and Property Restitution for Refugees and Displaced Persons, 2005, are known as the Pinheiro Principles

<sup>18</sup> Social Contract-South Waziristan, 2015, Political Agent North Waziristan as representative of Governor Khyber Pakhtunkhwa and FATA vs Tribes Utmanzai, Wazir, Dawar, Syedgai, Khaseen.

<sup>19</sup> Madrassahs are educational institution that can impart secular as well as religious education. Over the past decades they have been used more for Islamic studies. An increased numbers of young girls from tribal areas are enrolled as madrassah students, even outside tribal areas.



Women IDPs face other crucial issues. For those whose husbands live and work in other parts of the country or world, a major problem is blocked mobile SIM cards and difficulties in obtaining direct access to compensation. According to the UNOCHA database, there has been about 21 per cent<sup>20</sup> increase in number of women heads of the families. However, there is still a large number of women who are either not registered or who in the absence of a husband depend on other male family members despite having their own resources (livestock and agriculture). An example is Shamima from Baka Khel camp whose husband works as a labourer in Qatar and sends money to his brother for monthly expenses. Shamima and her five daughters live in the same tent as her brother-in-law and his family and are registered as part of his family. Single women, widows, or women like Shamima invariably live with relatives because it is culturally not acceptable for women to live without men.

Internally displaced persons (IDPs) not living in camps but in host communities are unable to register themselves because most of them don't possess a Computerised National Identity Card (CNIC), as IDPs living outside Khyber Pakhtunkhwa shared at consultative meeting. CNICs are required for IDP registration. Most IDPs we spoke to were even unaware about the existence of National Database and Registration Authority (NADRA) offices that issue CNICs in their areas of residence.

The government uses the term "TDP" (Temporally Displaced Persons) to avoid having to follow UN guidelines for IDPs. A few civil society organisations registering their concern on public/government forums have refused to use this term.

The Pakistan Army controls Baka Khel camp, which also houses the Temporary Displaced Persons Secretariat. Only government organisations like the FATA Development Authority, which runs a tailoring program for women IDPs are allowed to operate in the camp.

Strict control by the Pakistan Army prevents humanitarian workers and non-government organisations from reaching IDPs in Baka Khel camp except for a few organisations that have managed to obtain NOCs for short-term projects or interventions. These short-term projects might have helped IDPs with some immediate needs to an extent, but for behavioural changes related, for example, to gender based violence or women's role in reconciliation processes, there

#### WALI GULA:

Wali Gula is from Mir Ali, North Waziristan. Her daughter Ahsana, around 12-years old, is enrolled in Women Friendly Space (WFS) School. Wali Gula joined WFS because of her daughter and was later selected as a trainee in the FATA Development Authority training group. *"Young girls make fun of me and other women criticise me because they think a woman at the age of 50 should not go to the school," she says.*

She does not believe that she will ever see peace in her area in South Waziristan. She is part of a group of eight women who are interested not only in literacy but in accessing the market to sell their products like hand embroidered pillow cases, bed-sheets and women's clothing.

is a need for much more long term programming to engage with women and men in the host communities particularly, because in camps non-governmental organisations have limited interaction with IDPs.

Women-friendly spaces can be a major breakthrough in women's lives. Women from South and North Waziristan have never had a chance to meet women from outside their tribes. This is an opportunity for NGOs and particularly women's organisations to engage with women from the tribal agencies to explore future interventions strategies after their return.

The FATA Development Authority has provided sewing machines to give to women that they train under an income generation scheme. However, only a limited number of women can benefit from this scheme, as the project team does not have enough machines to cope with the demand. This creates more problems and divisions between the women IDPs. Additionally, the machines are often out of order, with no mechanism to repair them. The trained women IDPs want more training to access the markets and produce items like children's and women dresses according to market needs.

Male IDPs are engaged in a "Cash for Work Scheme"<sup>21</sup> run by FDMA and the Pakistan Army, in which an individual earns Rs.1000 per day (almost USD 9) for their labour. This

<sup>20</sup> [http://reliefweb.int/sites/reliefweb.int/files/resources/ocha\\_pakistan\\_weekly\\_return\\_snapshot\\_12\\_nov\\_2015.pdf](http://reliefweb.int/sites/reliefweb.int/files/resources/ocha_pakistan_weekly_return_snapshot_12_nov_2015.pdf)

<sup>21</sup> International and national NGOs introduced Cash for Work Schemes in Pakistan for communities affected by the floods of 2010.

**IN THIS TRADITIONAL CULTURE THAT REQUIRES STRICT SEGREGATION (PURDAH) BETWEEN MEN AND WOMEN, PEOPLE ARE RELUCTANT TO LIVE IN CAMPS. THEREFORE HOUSING IS A BIG CHALLENGE FOR IDPS.**

is a great initiative to reduce the dependency of IDP on aid or the practice of selling their food items to get cash for other basic needs. This scheme could be expanded to engage women on the basis of their skills and also enable them to earn money. In terms of self-reliance or self-esteem, cash for work has proved to be a good initiative.

There seems to be no attempt to address the issues faced by an increasing number of single women and widows. The long-running conflict and lack of job opportunities have taken their toll on the male population of the area. A significant number of men work in other cities of Pakistan or abroad, or have been killed.

Many do not want to go back to their areas unless peace is certain. Despite the difficulties of living as IDPs, many prefer this life where they don't have to hear the sound of air strikes or bomb blasts, as one woman IDP put it.

In this traditional culture that requires strict segregation (purdah) between men and women, people are reluctant to live in camps. Therefore housing is a big challenge for IDPs. Most camps lack services and facilities for health, water and food. Baka Khel camp<sup>22</sup> is an exception, with clean drinking water plant and a small market. The TDP secretariat is also established inside the Baka Khel camp. In some areas large buildings used for pine nut storage were vacated to accommodate families, an average family size is 10 to 12 members. Normally two or three families live in one building and in some cases mostly are women because their men are working abroad. However, living and sanitation conditions in these storage buildings are worse than at the camps.

Most IDPs lack awareness about the government run camps and facilities or their rights as IDPs. Women IDPs from South Waziristan told us that when they first came to D.I. Khan as displaced people, they didn't know about the government-run camps.

The women said they bought a big trolley on instalments,

as a revenue-earner to meet their rent and other expenses, that they would transport raw material for construction, wheat and other material. "Then we couldn't continue the payments for the instalments so the owner took it back from us." They said they found it impossible to live in the camps due to the heat and lack of privacy. The women IDPs living in host communities complain that no NGO or government representative visits them to provide information about education facilities. Additionally, they face restrictive situations at home.

*"Even if you open any school our husbands and fathers will pull our hair and beat us because they won't allow us to go out of the house," said one.*

Also, as stated earlier, an effective humanitarian response to the crisis is limited by difficulties IDPs face in obtaining No Objection Certificates, and the restricted outreach of NGOs.

### 2.3.5 Local infrastructure to facilitate IDPs

The southern districts of Khyber Pakhtunkhwa are the most marginalised areas in the region. Host communities in these districts lack basic civic facilities and natural resources, particularly water and public health units at the Union Council level. The Union Council of Sukari, for example, is underdeveloped and lacks the basic infrastructure to respond to the needs of the host community. A high influx of IDPs in this UC has created massive pressure on the municipal services.

The host communities face water contamination, poor sanitation and lengthy power cuts. Some women from the host communities shared that initially they were happy because the district was exempted from 'load shedding' (power cuts) as a benefit for hosting the IDPs. However, the exemption lasted only two months, in June and July 2014. "Now we are facing long hours of load shedding which sometimes extends to 15 hours."

### 2.3.6 Marginalisation of women's issues — non-inclusive approach in the conciliation processes

Cultural conservatism and gender biases are reflected in state policies and actions related to women. A male culture of patronage hinders women from participating in the reconstruction and reconciliation processes. Women are

<sup>22</sup> Baka Khel camp is closest to North Waziristan and has a standardised humanitarian response to IDPs.



not involved in decision-making, something that many are starting to recognise. As Zabunisa, a young woman around 18 or 19 years old said in an FGD,

*“We are already underdeveloped because of strict cultural values, women are kept away from the decision making processes. We were never consulted in the past and we are still excluded from the consultative processes.”*

### 2.3.7 Insufficient implementation of laws result in financial burden on IDPs

The government provides each IDP family with an initial grant of Rs 25,000, followed by Rs 8,000 per month. However, there are multiple issues with these grants, such as delays in money transfer through cell phones or SIM cards being blocked due to lack of data verification or more than one SIM issued to the same person. In addition, the women IDPs allege that the local agents of the authorised mobile phone company (Zong, the Chinese mobile network) take illegal cuts of Rs. 500 to 700 for financial transactions. Additionally, modern technology to receive financial support doesn't always work. Many women complained that the SIM cards often do not work.

Some women IDPs also complained that going to the mobile company head office in Peshawar puts extra financial burden on them, “especially women heads of the family.” According to the UNOCHA, “21 per cent of returns (of families to North Waziristan) are from women headed households.”<sup>23</sup>

The monthly cash grant of Rs 8,000 a month per IDP family is insufficient. Child labour is increasing due to economic pressures on poor families to meet basic needs including high rents. One IDP woman said that her five children have to work as domestic servants.

The prolonged war and continued interventions by non-state actors in conflict areas has resulted in a huge trust deficit. Local residents are often reluctant to rent space to IDPs, particularly those from North Waziristan due to fear and suspected linkages with Taliban. In some areas, there is actually a ban on allowing IDPs to live as tenants. For example, the Deputy Commissioners of Bhaker and Charsadda districts have actually issued notices to prevent the entry and free



WRN Community Conversation with women IDPs from North Waziristan in Sukari, Bannu, a hyper conservative area with Taliban and Daesh (ISIS) supporters

movement of IDPs. Consequently, there are high rents for low quality houses in the congested urban slums.

There is no concept of a tenancy contract in the area and therefore, of the legal rights of a tenant. As a result, even owners of small houses can charge high rents from tenants. It is also common practice for landlords to increase the rent more than once during the year. On average a tenant pays anywhere from Rs. 3,000 to 50,000 as security to the landlord. There is also pressure on tenants from local police stations who routinely circulate a form in each locality to collect information about tenants as security measures.

*“Our landlords are keen observers of our daily lives,” said a woman IDP. “Whenever they find any change in routine due to extra income, such as children transferring from government to private schools they increase the rent. Because the landlords believe that if we can pay the private school fee, we can pay a higher rent and thus they feel justified in increasing it.”*

As high rents or unexpected rent increases result in economic pressures on IDPs, many are forced to cut down

<sup>23</sup> UNOCHA: FATA weekly snapshot from 23rd October to 29th October, 2015 <http://reliefweb.int/report/pakistan/pakistan-fata-re-turn-weekly-snapshot-23-29-october-2015>





Host Community Sukari, Bannu. Photo credit: Nadir Siddiqui

on basic food and education. High rents and poor basic civic facilities become major issues for IDP women living in host communities rather than in camps. An IDP woman shared told us that she is sharing a rented accommodation with her five brothers and their families — a total of 11 women, 13 children and eight men in six rooms and a *hujra*<sup>24</sup>. “This place is without electricity and we get water from a pump.” Another woman at a focus discussion group disclosed that her family pays Rs. 5000 rent for an open yard shared by five families. Together these families pay the landlord a lump sum of Rs 50,000 rent a month.

In D.I. Khan some IDP families have rented a place at an average of Rs 6000/- per month, with the men doing hard labor to pay the rent. Another group of four IDP families living in the host community is cramped into a four-room house with one room per family. Each family pays Rs 8000/- per month.

Internally displaced persons face a financial crisis due to lack of job opportunities and the high cost of living. They are forced to compromise on basic food items and children’s education. Some IDP families sell their food rations like cooking oil and wheat/flour, or take up minor jobs to meet other needs. Trying to counter this problem, the Government of Pakistan announced a hefty fine for selling IDP food items — anyone caught selling items from the rations<sup>25</sup> provided by WHO can be handed over to the police to pay a fine of Rs. 20,000 (although they are usually let off without paying the fine).

In terms of education, financial constraints are additional reasons for children dropping out of school. Some women IDPs shared that if they manage to enrol their children in

government schools, they cannot afford to buy uniform and books.

Despite the hardships of being displaced, most IDP families are not willing to go back, especially women who have been exposed to relatively peaceful urban settings. They mistrust the state promises about peace in their areas, as most believe that the government is least interested in solving their problems. Families of target killing or survivors of terrorist attacks feel deprived of state support and see themselves as victims of state policies,

*We were told that in Gumila a village in district Lakki Marwat, the Army fired at a first year student coming home from college. He was seriously injured and had to undergo many operations for which his family took huge loans, “but the government didn’t help him in his treatment.”*

### 2.3.8 Lack of health facilities and negligence in the area of mental health:

State institutions are focusing on registration of IDPs and cash grants to them but ignoring issues related to the health of IDPs. Government hospitals that already suffer from poor facilities and shortage of medicines are even worse for IDPs who suffer further discrimination. Medical teams in already understaffed government hospitals meanwhile are complaining about delays and inadequate supply of medicine and the overwhelming number of patients. There is also a shortage of doctors and medicines at most basic health units. People are forced to go to private doctors or to the district hospital in Bannu.

People with severe illnesses and disabilities face further pressures in such situations. Talking about children’s education, Salida, an IDP from Miran Shah from breast cancer, is now in Mera Khel with her brother-in-law. She gets her medicines from the Government Hospital Bannu and most of the time medicines are not available. She has a husband who is a deaf-mute. They have eight children and she finds it “difficult to enrol them at school in a strange place without male support.”

The distance and hardships of travel on the way to the Bannu registration camps also imperil the lives of those who fall ill or are pregnant. A woman IDP shared that her husband had an asthma attack on the journey and died due to non-availability of medical care. She said, “We didn’t have the choice of going back home or bringing his dead body to our destination.” The men in the IDP convoy stopped and

24 Space in a house where men socialise and entertain male guests.

25 Monthly food package

buried him where he had died, performing his funeral rites as best they could.

Trauma, anxiety and depression are common among IDPs, particularly women. Mental health services available are insufficient and inadequate. International organisations and local NGOs are unable to respond to their needs due to difficulties in obtaining the requisite NOC from PDMA or FDMA. Some humanitarian organisations managed to obtain NOCs for limited areas for maybe three to four months. As a result, they are forced to run short-term projects or shift projects from one to another area. In some cases international aid agencies have terminated their partnership with local NGOs.

Due to poor health facilities and the women's own ignorance about basic sanitation, there is a wide range of diseases in the IDP camps. Every second woman IDP in the FGD had some health issue. Many have stomach ailments. They complain of knees hurting and lack of clean water. Another factor is restrictive mobility in the camps. "We are gaining weight — on the mountains we led a different life," they say. Women IDPs in the overcrowded, military-controlled Baka Khel camp suffer constantly due to poor health and basic sanitation facilities, especially lack of water.

Poor sanitation and water contamination are leading to skin problems and skin infections like scabies and small pimples or heat rashes on their hands, faces and other body parts. An estimated one out of ten women suffer from these problems. They say the camp doctors don't have enough medicines and they can't afford to buy the medications privately.

Extremely hot weather in the host areas in the plains also contributes to poor health conditions. A woman IDP shared that,

*"On our mountains the weather was good, here it is hot, we get skin infections. Children are affected by multiple skin infections."*

A woman in the FGD told us she miscarried a five-month old baby due to excessive bleeding. Many are still traumatised by the bombing they witnessed before re-locating, that killed their domestic animals besides killing and maiming their relatives. The woman who had miscarried said,

*"My uncle's foot got injured due to bombing. He cannot walk now and the Government didn't provide any aid."*

She said that people get irritated easily because they are depressed. Consequently, there is an increase in conflicts within families. Women are suffering trauma, anxiety and depression without realising that these factors are behind the resultant personality change,

*"We never fought in our wattan (homeland), here we are locked up in a house, and cannot go anywhere. Women fight over work distribution and due to frustration and helplessness they beat their children."*

In a traditional family setup people live with in-laws and extended relatives. Minor conflicts within families are common but in the current situation, any issue can trigger a larger conflict. Cases of child beating are increasing. A woman IDP in the meeting held in Tera Boring shared, that one day she threw her two-year old son against a wall, leading to a minor head injury. She believes this happened because of extreme anger.

*"I do not understand why I was so cruel to my child," she said, adding that she notices she is "becoming more aggressive."*

Because of the common belief that sanitary pads stop menstruations and child bearing, in rural areas married women not use any type of material and young unmarried girls prefer to stick to their traditional strips of cloth that they wash and re-use. There is myth women use sanitary pad can't have children. They believe it also reduce menstruation cycle. Another cultural aspect is the belief that older women do not need to hide their menstruation so women in their fifties do not use either strips of cloth or sanitary pads. However, due to the media, NGOs and aid agencies' health programmes some young women have begun to use sanitary pads.

Overall, women IDPs have difficulty coping with the squalid living conditions in camps as there is little access to water for basic sanitation.<sup>26</sup> Trauma, anxiety and depression appear to be the main factors behind the listlessness of the women that our team observed.

26 Alimi, R.A., Psychological Vulnerabilities of Internally Displaced Persons in Pakistan and its Effects on General Community, IBT Journal of Business Studies (formerly Journal of Management & Social Sciences) Vol. 11, No. 2, (Fall 2015) 01-15

### 3. IMPACT OF CONFLICT AND EXTREMISM ON WOMEN

#### IDPS IN POST-CONFLICT PERIODS

Multi-level conflicts and arising extremism around Pakistan are not new. The conflict of ideologies between conservatives and liberals in Pakistan has existed right from the start as India gained independence from British rule in 1947 and was simultaneously partitioned as a homeland for Indian Muslims. Islamic groups that had opposed the creation of Pakistan began trying to take it over and push their own agenda of an “Islamic” state. During the 1980s, the then military government turned Pakistan, a Cold War ally of the United States, into a front-line state against the Soviet Union in Afghanistan and promoted religious militants then known as the ‘mujahideen’ (holy warriors). The divide between conservative ruling political elites and progressive political groups has increased since then. Conservative elements now influence large sections of media and push a political agenda driven by their own concept of what an Islamic state should be.

The military regime of the 1980s also modified state policies and laws to the detriment of human rights, personal liberties and marginalised groups, especially women. These distortions, coupled with cultural disparities and denial of basic rights, add further conflict to the list of other internal conflicts in Pakistan.

A crucial additional issue is that Pakistan’s state institutions lack the capacity to deliver services in time. There is a great deal of frustration due to lack of access to justice and long-drawn out, expensive legal processes. The situation is worse in the tribal areas governed, not by the Constitution of Pakistan, but by the colonial era Frontier Crime Regulations, 1901, and customary laws. Women’s roles or voices are completely sidelined in this cultural setup where the prevailing culture of shame prevents people from bringing women’s issues into the public. The quotes and cases below are an effort to compile women’s voices for justice and equality.

Women IDPs shared cases of *walwar*<sup>27</sup> in which young girls were married off, not to men from their own ethnic or linguistic communities, but other countries, like Uzbekistan.<sup>28</sup> These Uzbek men belong to militant groups and when military operation started they left the area or killed. Because most of these brides have no proof of marriage, they face problems in the IDP registration processes.

One woman IDP told us that Uzbeks were ready to pay a higher amount for *walwar* “as compared to others” but that they had seen girls return to their parents because of “sexual abuse by other Uzbek men” (besides the husband). They said that Uzbeks affiliated with different groups of militants came to live among the local communities in North and South Waziristan. The foreign fighters had lots of money and rented or bought (through local proxies) large houses in the area. Due to fear or poverty, perhaps both, many local parents married off their young daughters to these outsiders. The IDP women said that after marriage, having paid a bride price, Uzbek husbands would ‘share’ their wives with other men some of whom may not have the money to pay a bride price.

Women used the term ‘Taliban’ to indicate the presence of foreign militants in their areas.

*“Taliban used to come in groups, they carried guns and had beards and long hair. They included Chinese and Arabs.”*

People are still scared of the Taliban and they believe some people in the camps and host communities have links with these militants due to blood ties or marital relations.

We also heard traumatic stories from families of drone strikes victims. In one particularly horrific case, three young girls (ages 8, 9, 14) also participated in our FGD along with their paternal aunt Shahnaila. Their father was killed in a

27 Customary bride price in which the groom’s family gives money to the bride’s father or a brother

28 <http://newsweekpakistan.com/stranger-in-a-strange-land/>



drone strike that targeted the neighbouring house occupied by militants. Within a month of his death their mother died due to shock and trauma. Their extended family now has to take care of the three young girls and a young boy.

Shahnila said that the children's father was a well off businessman who had enrolled them all in an English medium private school in Miran Shah, North Waziristan. Now they are orphans and IDPs, with the extended family unable to maintain their previous educational standard. She was also concerned about the protection of "three beautiful young girls" in the host community.

The IDP women in Sukari Bannu said that Taliban barred them from wearing their traditional white *chaddars*<sup>29</sup> especially *chaddars* adorned with mirror work and embroidery. For some time, before the army operation began, "nobody stopped the Taliban" from their wrongdoings. Women talked about gross human rights violations by Taliban and incidents of public encounters like forcing men to grow beards and stopping women from going out to fetch water. However, the women were still too afraid to describe the appearance of these men. Some women IDPs in Sukari Bannu indicated that,

*"We cannot talk about the Taliban because we want our husband alive."*

Most women in the discussion groups were widows, survivors of drone strikes or military attacks. An IDP woman Zakia in Bakha Khel camp told us that she was hit by bullets fired by military. "I was unconscious for two days and when I regained consciousness I found that my belly had long stitches and I had lost my child. The other shocking news was that the doctor removed my uterus. My husband became asthmatic after this incident."

Signs of trauma, anxiety and depression are visible on women's faces. Most women in the FGDs struggle to feed their children or look after disabled family members. Gulab Noora has two sons, 7 and 9 years old, both born disabled and also injured in drone strikes. Her husband is a drug addict.

Kamroona Bibi lost nine family members, including her husband, brother-in-law and other male relatives, in a drone strike. She is left with one daughter and two sons, both born with disabilities. "My heart is full of grief." She said she often faints unexpectedly.

Constantly recounting miseries from the past, the IDPs we met are traumatised and not ready to believe that there

29 Large scarf traditionally used to cover the head and bosom

### AN IDP WOMAN IN ZAFAR ABAD COLONY:

A woman IDP in the community conversation held in Zafar Abad Colony in D.I.K shared her story of displacement. She was from South Waziristan and her family left their area almost six years ago. While sharing women IDPs issues, she shared her own story. She broke her ribs during the migration after falling down from the water reservoir on the way to Bannu. Her helpless family knocked at every door on their way for first aid but nobody opened their doors out of fear of Taliban. Eventually, one of the houses gave her shelter. Due to trauma she lost her voice and couldn't even swallow water for a while.

will be a peace one day. One woman from North Waziristan told us that eight years ago there were continuous bomb blasts and government helicopters dropped warnings to leave the area.

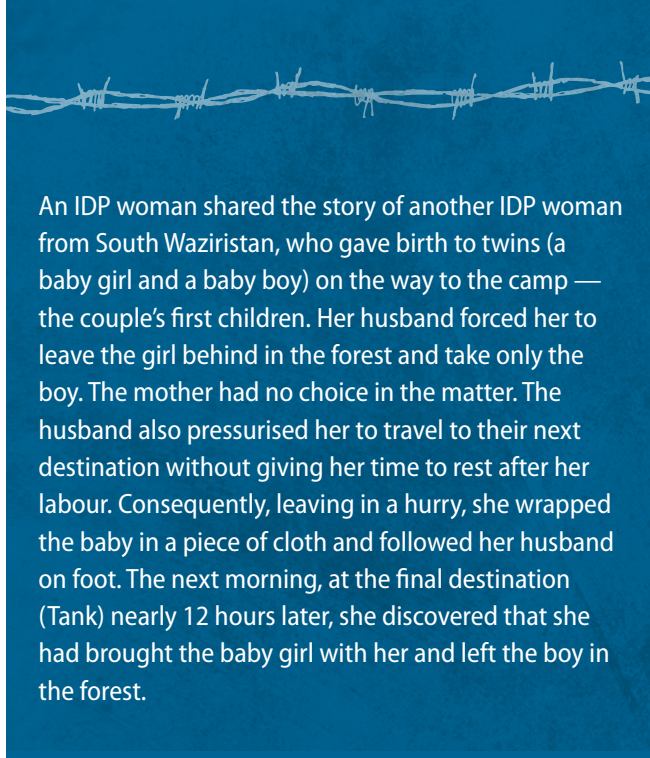
*"We walked down the mountains which took us two days and three. Many children were delivered on the way; many died and were buried in destroyed houses."*

## 3.1 IDPS IN CAMPS AND THE HOST COMMUNITIES: COMPARATIVE CHALLENGES

One of the major challenges for women IDPs is lack of space that leads to conflicts arising from children playing in joint/shared houses, in which women and sometimes men also get involved. Water shortages and water usage in shared spaces also gives rise to extreme conflict among IDP families, for example if someone stores water for personal use and another resident uses the water without permission.

## 3.2 ACCESS TO RESOURCES AND LACK OF WORK OPPORTUNITIES ESPECIALLY FOR EDUCATED WOMEN

Women from both groups, rural and urban, are forced to work for low wages, as there are few job opportunities. Two percent of women in the Tribal areas work as tailors and teachers and an average woman teacher gets a salary of Rs 400 to 1200 (US Dollars 4 to 10) a month. Women have limited access to information and resources due to illiteracy and conservative family values.



An IDP woman shared the story of another IDP woman from South Waziristan, who gave birth to twins (a baby girl and a baby boy) on the way to the camp — the couple's first children. Her husband forced her to leave the girl behind in the forest and take only the boy. The mother had no choice in the matter. The husband also pressurised her to travel to their next destination without giving her time to rest after her labour. Consequently, leaving in a hurry, she wrapped the baby in a piece of cloth and followed her husband on foot. The next morning, at the final destination (Tank) nearly 12 hours later, she discovered that she had brought the baby girl with her and left the boy in the forest.

IDPs belonging to the unskilled labour sector are highly marginalised. Market demand and competition for jobs also result in conflict and exploitation. For instance, women tailors in IDP camps make Rs 50 to 100 (less than one US dollar) per dress (traditional long shirt and baggy trousers), compared to the normal stitching rate of Rs 300 to 800 per dress in the district Bannu and other parts of the province .

The displacement has left a large number of women IDPs highly traumatised, with multiple health issues. The common symptoms are anxiety, high blood pressure, depression or anger and chest pain. Some participants shared that they never had such symptoms in their home city. Due to anxiety they beat their children and fight with each other. A women IDP said that,

*"I don't know why my behaviour is changing day by day, now I get angry so quickly as compared to the past."*

Restricted mobility in the alien land is an added challenge for women IDPs.

*"Here women fight all the time," said one woman. "On our mountains we did not have restrictions about the veil (because they lived in small communities where there were no strangers) but here in D.I. Khan they have to wear burqas (traditional veil) all the time."*

Family conservatism and restricted mobility are the hindering factors for women to access resources and skills enhancement.

A number of IDP families in Bannu also indicated how crucial the issue of protection was especially when staying with relatives or supported by the men of a local host community.

*"Regardless of their age, males from the host communities try to marry our young daughters. It's hard to protect our daughters living in same premises or locality," they said.*

Fear of sexual harassment and strangers' looking at their women makes families become more protective. Their anxiety makes them restrict women and girls' mobility, enhance gender segregation and force them into purdah.<sup>30</sup> Since IDPs are forced to share houses, with three to four families per house, the women have to remain confined to their rooms when men return from work.

A woman does not enjoy worth and respect in tribal society, with her status not more than a goat, as some women put it. To illustrate women's status in the tribal setup especially with regard to mobility a woman told the following story:

*"If you ask a goat, 'do you want to go out or are you interested in having enough food? The goat will reply, 'I would choose enough food to going out!'"*

In short, women are wholly dependent on men and have no voice or decision-making power in this setup. In pastoral settings, women get some breathing space. Transplanted to IDP camps or cramped urban dwellings, the inequities and injustices of the system become starkly visible, causing all kinds of stresses and strains.

A trend that is increasingly visible is for men to take second wives — young girls from the IDP camps and host communities. This is a real challenge for women like Anar Bibi from Mir Ali. A drone strike survivor whose eight-year old son died in the attack, she lives in Khwendo Kor's centre in Baka Khel camp. Her husband contracted a second marriage with a young girl from Bannu city, paying the girl's family Rs.100, 000 as walwar (bride price). Anar Bibi lives in an IDP camp with her daughter and four surviving sons. The husband who receives aid as the family head does not live with them but with his second wife in another tent. The government aid programme does not take such cases into account. As a result Anar Bibi and her children have to rely on the income she gets from doing some stitching work, or from aid provided by KK.

<sup>30</sup> Traditional veil worn by women in the tribal areas and some other parts in the country.

Another crucial issue is the rise in miscarriages and abortions. Women in the FGD shared that,

*"We have not only lost family members or relatives in drone strikes or military attacks, we also lost children in our wombs."*

People in the area still follow the conservative rituals or marriage customs such as *shadi badal* (exchange marriages) and *Walwar* (bride price). These practices are accentuated among IDPs. Men from the IDP as well as host communities exploit vulnerable IDP families and take young girls as additional wives. The average bride price for a young girl or woman ranges between Rs 60 to 70,000. In IDP camps the price is generally lower.

Fear that the war in South and North Waziristan will never end leads to feelings of frustration and hopelessness among IDPs. Conflict with the Taliban went on for seven or eight years in the region, as a woman IDP noted, and then military operation began.

*"Fighter planes targeted our area with bombs. We left our homes early in the morning and reached Jandolwa<sup>31</sup> Chak Mali at 4 pm. We did not eat anything while we were coming down from mountains and we didn't feel like eating anything."*

Moving to urban settings involves further complications. Young IDP girls and women, at home in isolated rural areas, are now becoming exposed to urban situations and "modern outfits". Additionally, educating girls has become a bigger issue. A woman IDP explained that,

*"Girls are not allowed to study [in IDP camps and host communities]. Back in our area, if we had a school there, girls could study till grade 5 at least."*

She said that the men do not like the women to make any demands.

*"We are not allowed to go to the market. In D.I. Khan we went to market but such activity in here in Bannu is rare." She was upset about the jewellery she left at home in her village. "I left my gold ornaments behind. Bring them back for me."*

31 Jandola town is the winter capital of Tank, a Frontier Region at the border of South Waziristan. Wana is the summer capital.

The displacement has forced some women to play the role of family head, contrary to the norms for women in tribal society. In the absence of a husband or male family members, women are dealing with multiple problems alone. One IDP woman told us that her husband who went to Saudi Arabia is there illegally, having been forced by the prolonged conflict, like many men in the area, to go outside looking for work. He doesn't have a job and is hiding from the police. Her 18-year old son is mentally disturbed. She is fighting a hard battle alone, with five dependent children to look after.

Used to their own homogenous communities, many IDPs are having trouble understanding other cultures and languages in the camps and host communities. As a result, there is a huge communication gap between people. "We don't visit *Seraikis*<sup>32</sup>, said an IDP woman. She complained that "They laugh at us and call us *pahari bakriyan* (mountain goats)."

Local residents of Muniz Abad fear that the influx of IDPs is creating demographic changes and causing an imbalance between local and non-local populations. Locals in other part of the district share these fears. This leads to the local communities' resentment and resistance towards the IDPs. An IDP woman said that,

*"Local communities are irritated because they are losing their majority; everywhere you will see Mehsud and Wazir tribespeople. The local people have either sold their houses or they have rented their houses to IDP's and moved to better places."*

However, displacement has also created some opportunities for social interaction. A woman born in Karachi who is from the host community met for the first time with distant relatives from Waziristan when they came to D.I. Khan as IDPs. There may be more such cases.

A local woman sitting with women IDPs in Zafar Abad Colony, D.I. Khan shared her concern about demographic change saying,

*"It is big change that everywhere you will see Pathans. Once we could see the fields all around, wheat crops were everywhere but now fields have turned into houses. An increased number of people from outside overshadow local people," she said. "Many locals have moved away and now*

32 Seraiki-speaking people form the largest ethnic community in D.I. Khan.



*there are more people here from the tribal areas. Qul Pathan he Pathan (Pakhtuns are all around)."*

Most IDPs don't want to continue living in underdeveloped semi-urban areas.

*"We IDPs want to go back to our watan (homeland). The water here is salty. Our water is pure and it helps us digest food, here we don't feel hungry"*

Distribution of resources or in the view of residents 'waste of resources' is an additional factor in resistance leading to major conflicts among IDPs and host communities. A woman IDP said that the government had ruined their areas with military operations and drone strikes against militants. She demanded,

*"They should return our green land, water and trees."*

### 3.3 ROLE OF NATIONAL AND INTERNATIONAL STAKEHOLDERS

In the absence of effective service delivery mechanisms the local organisations with the support of national and international humanitarian aid agencies are trying to fill the gaps in state humanitarian response. Due to delays in issuance of NOCs and abrupt cancellation of NOCs international organisations are withdrawing their financial support and

closing down programmes. In addition, the complexity of registration processes and control by security agencies over registration processes results in low human response.

### 3.4 SERIOUS CONCERNS OVER QUALITY AND QUANTITY OF FOOD-FOOD PACKAGES FOR IDPS

The quality and quantity of the food is also a major issue. Women IDPs said that,

*"We do not use flour given by the government or aid agencies for bread because of its poor quality. The shopkeepers avoid buying it from the local markets even for animal fodder."*

They said they sell items received through aid to buy better quality food from the market, and to meet other basic needs such clothing and house hold items.

Unlike previous food packages for IDPs from other parts of tribal areas and KP for IDPs the current package does not include any supplement or biscuits for women and children. Most IDP families living in host communities do not have access to food distribution points. The current packages contain fewer food items compared to previous packages. For instance, the earlier World Food Programme food package consisted of five litres of US oil and 20-kg bags of flour twice a month each, besides rice, biscuits and three types of maize. The WFP's current package contains only a 5kg-bag of

#### ZAINABA'S STORY:

Zainiba from Miran Shah was four months pregnant when she had to leave her village along with her family. She said that, *"It took long time to walk because there was no transport available. All of a sudden I fainted on the road and everything went dark. My mouth was full of blood and I started vomiting."* There was no government hospital nearby and her family rushed her in a Suzuki pickup to the closest private hospital where the doctors operated on her.

Her family is now trying to repay the loan they took for her surgery — medical bills at the private hospital mounted to Rs. 200,000 that they did not have. On the way they also lost a cow, which was the source of their livelihood. As a result, said Zainiba, the family is selling their food items (aid received from the government) to pay the debt at the expense of own nutritional intake.

Zainiba's saga does not end here. Her 18-year old daughter committed suicide due to extreme depression in the camp. She earlier lost three minor sons due to illness before displacement. Despite her sorrows and multiple problems, she is determined to fight for the family's survival.

maize, one oil tin (5 litre) and a 20kg bag of flour.

Additionally, the high cost of wood used for cooking is a constant stress for the IDP families. Women IDPs complained that they only get one kind of maize for cooking. They find it hard to cook as they have to purchase wood, which is expensive, or use gas stoves. Less than 5 per cent of the IDPs have gas stoves, provided mostly by the aid agencies. The average cost of wood usage is Rs.500 to 600 per household, an additional burden for families with no regular income. They complain that the Government of Pakistan is providing them flour based on some substance other than wheat. When the women knead it, it becomes watery and they are unable to make *roti* (bread) with it. In one month's food package they receive *Daal Chana*, a type of lentil that takes longer to cook and therefore uses more fuel than other kinds.

### 3.5 WOMEN'S DETERMINATION TO BUILD A PEACEFUL SOCIETY IS A RAY OF HOPE

#### Future prospects for women specific interventions

Besides numerous problems and agonies, women IDPs are coping with displacement trauma and everyday issues. Women IDPs are learning basic education such as the alphabet and writing their names because of their involvement with the girls' school inside the designated 'Women Friendly Places' in IDP camps, where women IDPs learn skills and also socialise.

*Women IDPs claim, "If we go back to our hometowns, we will open schools and educate the children. Girls should go to school and college. We want to go to the market to shop but our fathers, brothers and husbands bring us items, including clothes, and we have to choose from those."*

One IDP woman, Zaibunisa said,

*"If there is peace, we are ready to join women's centres set up by the government or even an NGO."*

There is thus some potential for future engagement with women IDPs after their return to their homeland, Government institutions have no women-specific interventions in the host communities and camps. The only facilities they provide women is registration and food on the basis of being part of a family. Men on the other hand also have the opportunity to join cash for work projects. The



Community Conversation with host community Sukari, Bannu Photo Credit Nadir Siddiqui.

Pakistan Army engages on average one man in each family to work in construction, road repair and other developmental schemes. The IDPs feel that they became collateral damage as a result of the military operation and hold the Pakistan government responsible for their losses, including destroyed houses. The women IDPs want the government to build houses for them as well as provide cows and camels for their livelihood. A demand for repatriation is gaining momentum to question right of equal citizenship rights of tribal people. An IDP woman said,

*"We want our lands, we want our businesses, or the government should give us stipends to cover the cost of basic human needs; we want to educate our children but we have no money. When we return, the government should build hospitals for women in our areas."*

## 4. RECOMMENDATIONS

A large number of IDP women stuck in this crisis situation are willing to engage with women's NGOs. Their enthusiasm about joining any activity or plan that will enhance their skills or decision-making capacities provides an opportunity to connect with them and help them. Policy measures to address the IDPs' issues and improve their situation are necessary. Our recommendations:

### 4.1 TO THE STATE

#### 4.1.1 To the Military:

- **Halt** the indiscriminate bombing and shelling of innocent civilians in the troubled areas.
- **Provide** due warning and transport to civilians who evacuate the conflict areas.
- **Ensure** women IDPs are included in any *jirga* or committee held as well as the successful/practical income generation plans and cash for work schemes.
- **Uphold** the right of women to mobility, education and work with IDP status and after they return to their homeland.
- **Prioritise** alternative dispute resolutions where concerned people (not only *Maliks*) negotiate their issues with the government institutions particularly the political administration of FATA.
- **No** compromising of human rights and women's rights at 'peace' talks between the army, government and militants.
- **Ensure** clear insurgency response policy is developed and the role of the army/police/CSO/district government is clearly delineated to avoid confusion and ensure accountability. For example, these areas are under military control and there are no written rules available for non-military institutions such as the Agency Office in each

agency and District Disaster Management Offices (DDMOs).<sup>33</sup>

- **Build** capacity of the districts DDMOs by providing human and financial resources as many are non-functional or lack institutional capacity to respond basic needs of the IDPs, especially women IDPs.
- **Disarm** all combatants and disband the policy of forming groups of armed volunteers or *laskhar*.

#### 4.1.2 Transparency of Information, Reparations and Return/Movement:

- **Ensure** full application of the Geographical Information System (GIS)<sup>34</sup> to collect authentic data on the losses caused by the recent conflict.
- **Ensure** full disclosure of this data to the public and relevant organisations.
- **Ensure** compensation is paid by cash through bank accounts for all losses and damages assessed through GIS and prioritise through a policy, compensation to widows and single women IDPs.
- **Implement** programs to support IDPs without bank accounts to open them to reduce corruption of the mobile companies responsible for transmitting money.
- **Develop** a policy and mechanism for IDPs to attain property/ shelter/ jobs in other parts of the country under their constitutional rights.

---

33 District Disaster Management Offices are sub offices of Provincial Disaster Management Authority .These district level offices are established by the government to facilitate people at the district level.

34 A software designed for geographic information and it was used by KP Chamber of Commerce in 2010 for flood affected areas in District Nowshera. [http://www.caliper.com/maptitude/gis\\_software/default.htm](http://www.caliper.com/maptitude/gis_software/default.htm)



- **Rehabilitate** IDPS as early as possible without forceful return.
- **Fulfil** the right to safe return or not to return if the environment is not safe, and maintain security and safety in the camps as well as the right to move freely and obtain NOCs.
- **Stop** the blocking of humanitarian actors into the IDP camps and provide them humanitarian guards along with facilitation of NOCs.
- **Reconstruct** all damaged property and fulfil the right for people to return to their homes if they choose.
- **Increase** public awareness of CNIC cards and ensure IDPs particularly are registered with CNICs with particular attention to women headed households, widows, women with disability and other at-risk women.
- **Ensure** women's desks in the FDMA, PDMA and FDA and link them with a focal person in the DDMO with the full resources and ownership of the state.
- **Publically** share any policy it evolves that has a direct consequence on the lives of people to promote transparency and accountability.
- **Appoint** a judicial commission to investigate all that befell victims in this war on terror and the needs for changes in the law, constitution and policies.

#### 4.1.3 Socio-Economic and Cultural rights:

- **Conduct** need-based surveys in the conflict area to ascertain the requirements of the people.
- **Ensure** proper food distribution at camps in a way that respects dignity.
- **Enforce** quality control measures for bread and other food items.
- **Train** (with the private sector) women IDPs at camps/off camps (with particular attention to women further at-risk including widows, female headed households and disabled women) in indigenous skills as well as new ones (stitching, embroidery, beadwork etc).
- **Form** women committees under women's section and Manager Office in the Fata Development Authority to ensure accountability and that no further divisions are created in the community by the programs.

- **Pay** the salaries of all government and semi-government women employees, including health workers and teachers, until they resume their jobs and salaries should be paid at the recipient's current address.
- **Develop** economic projects and support local industries for rehabilitation and income generation.
- **Fulfil** the rights of IDPs for health facilities particularly those not in camps and ensure psychological counselling is offered.
- **Develop** a mechanism to allow children to attend school wherever they are and admit IDP children (from camps as well as those residing with host families) and provide them with scholarships to state and private schools.
- **Develop** a mechanism to issue birth certificates, domicile certificates and other related documents.
- **Formulate** a strategy/plan of operations to address issues of poverty, women's mental health and unemployment in the Annual Development Plans (ADPs) and ensure proper resource allocation for IDPs under federal and provincial budgets.

#### 4.1.4 Reconciliation efforts:

##### Government:

- Organise with civil society, particularly women's groups or Shuras, joint dialogues to understand Talibanisation and the motivation behind suicide bombers.
- Identify with civil society qualified women to sit in various peace negotiations arranged by the government of Pakistan.

## 4.2 POLITICAL PARTIES AND PARLIAMENTARIANS

- **Endorse** the idea of Local Government Ordinances extension to the tribal areas because the prevailing Agency Council<sup>35</sup> system is not inclusive and the government needs to ensure their full commitment to restoration of peace and fair governance in the tribal areas.
- **Advocate** for women friendly spaces in all programs and particularly after IDPs return to their homeland

<sup>35</sup> One Agency Council consists of seven male members, according to government rules. One member should be a woman [Men 7 + Woman 1]. In practice no council includes a woman member.

because when they return they may be restricted again due to cultural norms. Therefore, support programs which promote this idea and provide access of women CSOs to these areas.

### 4.3 ELECTION COMMISSION

- **Introduce** a mechanism of accountability for political parties to implement their manifesto through public policies. For example, political parties should be asked to submit a report of their previous tenure according to their promises in election manifestos at the time of new elections.

### 4.4 TO THE INTERNATIONAL COMMUNITY

- **Consult** IDPs directly to gain an understanding of their problems and demands, and plan projects according to their needs.
- **World Food Program:** ensure quality control and sufficient quantity in the food packages and products delivered to IDPs.
- Any aid given should be fully contingent on the meaningful involvement of women as decision makers in the processes and the state's fulfilment of international instruments and recognition of IDP rights in accordance with international guiding principles and standards. No aid should be given without having these conditions met.

### 4.5 CIVIL SOCIETY

- **Launch** a campaign to end sectarian violence and facilitate groups of the main rival religious sects to sit together and resolve all contentious issues by recognising each other's rights.
- **Advocate** to the government to sign the convention on refugees and adhere to the Guiding principles on IDPs, Pinheiro Principles, 2005 and international standards and principles related to refugees and IDPs.
- **Advocate** for the government to fulfil its commitments (housing, education, food etc..) to its citizens (IDPs) under the constitution: The Principles of Policy, Chapter II, in Article 38 (b) and (d) of the Constitution of Pakistan 1973 and civil society and humanitarian actors' rightful role in these processes and programs as they are often blocked.
- **Prioritise** programs that facilitate dialogues among the host community and IDP populations to ease tensions, build trust and reconciliation.

### 4.6 MEDIA

- **Launch** awareness-raising campaign against suicide bombers.
- **Launch** awareness campaign regarding the use of "TDP" as a means to deny citizens' rights under international human rights instruments and national law.
- **Take up issues** of the plight of women IDPs and how they are differentially affected.
- **Highlight** issues of access of CSOs and movement of IDPs and transparency at all levels.

# ANNEXURE-A

## AREA PROFILES

### Bannu City

The district of Bannu lies almost 192 kilometres south of Peshawar. Its adjacent districts are the tribal agencies of Karak, Lakki Marwat and North Waziristan. The last national census conducted in 1998 census estimated the total population of the district at 6,77,350 with annual growth rate of 2.81 per cent. The Bannu district is known for its cultural diversity and tribal clans. Major tribes are Banisee, Niazi, Wazir, Marwat and Abbasi. The settlers, still considered migrants, are Bhattaan, Syed and Awan. In terms of religious, sectarian and linguistic divisions, 99.5 per cent are Muslim, with Ahmadis, Christian and Hindus stating at 0.3 per cent each. Pashto is the main language of communication, with almost 98.3 per cent people speaking Pashto; the remaining 1.03 per cent speak Urdu and Punjabi.<sup>36</sup>

### Sukari

Sukari is an underdeveloped Union Council and close to FR Bannu<sup>37</sup> and is known for harbouring pro-Taliban elements. In some prominent areas there are wall chalking with welcoming slogans for Daeish and ISIS. Geographically the FR Bannu areas are the entry points for North Waziristan Agency to the west, and South Waziristan Agency to the south. In terms of women's activities, the area is highly conservative and restrictive. In March 31, 2014 a woman Polio worker was killed in Sukari village.

### Mandve

Mandev is a small Union Council in Bannu. In spite of being situated close to Bannu airport (almost 6 km) it is a highly marginalised area. Government and NGOs working in this area have yet to achieve their goal of basic literacy for women and girls. There are few project interventions for women in health and skill enhancement trainings. The Mandev culture is not different from other UCs close to FR Bannu. Women have the same restrictions on mobility and working outside the home. The only acceptable professions for women are teaching and health services.

### Mera Khel

Mera Khel, with a population of 18,500 (1998 census) is a remote Union Council in district Bannu. Like other parts of the district the economy is agriculture-based and local communities have a traditional outlook on life. Already deprived of basic human needs such as health, education and livelihood, Mera Khel residents are now hosting 640 IDP families from Mir Ali, North Waziristan with limited resources. This is a crucial challenge for them.

### Baka Khel Camp

Baka Khel camp on the border of Bannu district and North Waziristan is named after Baka Khel Wazir town in North Waziristan. The TDP<sup>38</sup> Secretariat is also located inside the IDP camp, which the Pakistan Army controls. An estimated 5,75,000 IDPs were registered in the camp till August 2015.

### Tera Boring: Kurai

Tera Boring is a small village in Kurai, an underdeveloped union council of Dera Ismail Khan district in Khyber Pakhtunkhwa. The UC lacks basic civic facilities and does not have enough resources to provide economic opportunities for its own people.

### Zafar Abad Colony: Lachra

Zafar Abad colony is considered to be a slum area in Union Council Lachra. Already overpopulated, Zafar Abad is now hosting a large number of IDPs. Two types of IDPs live in this area: one IDP group came to this area almost eight years ago due to conflict and extremism in North Waziristan. The new group is families displaced by the current military operation '*Zerb-e-Azb*'.

### Muniz Abad: Lachra

Muniz Abad is a town of middle class farmers and business community. This area is predominantly Barki, the tribe it is known for. Barkis have a high literacy as compared to the other tribes in the area. The new tribes among the old residents are Mehsuds and Wazirs from South Waziristan, both considered to be wealthy and politically active. IDPs occupy almost 500 houses out of the 2000 or so houses in the area, and received ATM cards in the beginning. The government gave them Rs 25,000 a month for five months in 2009, following by Rs 8000 a month, but the monthly cash grant ended soon afterwards.

<sup>36</sup> Government of Khyber Pakhtunkhwa, Finance and Planning Department, District Bannu, <http://www.bannu.financekpp.gov.pk>

<sup>37</sup> The Frontier Region Bannu is an administrative division of FATA.

<sup>38</sup> The term TDP (Temporary Displaced Person), the Government of Pakistan has announced TDP for North and South Waziristan IDPs.



## ANNEXURE-B

### SECURITY NOTIFICATION DISPLAYED IN PESHAWAR



Translation of point 5: "Afghan Refugees and IDPS's entrance and mobility is prohibited."

# ANNEXURE-C



## RETURN POLICY FRAMEWORK for Internally Displaced Persons (IDPs) from the Federally Administered Tribal Areas

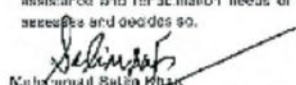


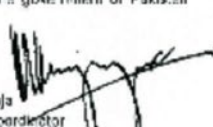
UNITED NATIONS

The FATA Secretariat of Pakistan will undertake the implementation of voluntary, safe and dignified return of IDPs from the Federally Administered Tribal Areas of Pakistan. The return will be guided by the relevant provisions of the Constitution of the Islamic Republic of Pakistan that enshrines the right to freedom of movement. It will also be in conformity with the internationally recognized Guiding Principles.

The following complementary principles will guide the return:

1. FATA Secretariat at all levels assumes that assistance and the protection of the IDPs from FATA to be its first and foremost responsibility and is committed to act within the framework of the international principles and standards applicable.
2. Voluntariness in decision-making implies that a decision to return, relocate or integrate locally is self-determined from a number of viable options. That return will be on voluntary basis and requires that IDPs make an informed choice without coercion, and that the will to return is clearly expressed.
3. The end of displacement is the full restoration and enjoyment of a person's human rights, in a non-discriminatory manner, and is a process through which the need for specialised assistance and protection diminishes over time.
4. The return will be undertaken in safety and dignity. The FATA Secretariat will ensure that protection from violence, threats, intimidation or risks to physical integrity prevails in the areas of return, integration or relocation within FATA. This condition applies to transit areas or routes that IDPs will use.
5. While the return of people to their areas of origin or habitual residence will remain the preferred most solution, the option of relocation elsewhere within Pakistan will be available to them as well as IDPs wishing to remain in camps will be allowed till conditions for their safe return are met.
6. FATA Secretariat commits to provide respectful treatment to the returning IDPs, involving them through a consultative process in all stages of their return, taking into account the different views of girls, boys, women, men, older persons and diverse population groups.
7. In accordance with UN General Assembly Resolution 46/182, FATA secretariat commits to provide all possible assistance including liaison with concerned security agencies for access to humanitarian actors to all affected population in implementing humanitarian assistance program, such as food, health care, water, sanitation and shelter.
8. FATA secretariat commits to ensure timely issuance of no objection certificates to humanitarian actors as per agreed procedures which is essential to impartially assess humanitarian needs, establish operations, move goods and personal where they are needed, implement distribution or provide services, and monitor the quality and effectiveness of humanitarian activities.
9. With the guidance of the Humanitarian Coordinator and the facilitation of OCHA, the humanitarian community takes up the responsibility to support FATA Secretariat in this endeavor by providing the necessary capacity that it will need in order to fulfill its obligations.
10. Sustained engagement and continued support of the international community will be needed to meet the protection, assistance and rehabilitation needs of the IDPs in areas of return and displacement, if the government of Pakistan accepts and decides so.

  
Muhammad Saleem Khan  
Director General  
FATA Disaster Management Authority  
FATA Secretariat  
Peshawar  
Date: 23/6/10

  
Martin Mogwanja  
Humanitarian Coordinator  
Pakistan

Date: 23rd June 2010

# ANNEXURE-D

## Pakistan: FATA Return Weekly Snapshot (from 20 - 28 November 2015)



The week of 20 November saw 369 families returning to NWA. Returns to the twenty five newly de-notified villages in NWA have not begun. Mixed-tribe returns to Khyber agency are planned to resume on 30 November. Returns to other agencies are on hold for the winter season. To date 137,639 families have returned to FATA since March 2015, which includes both registered and unregistered families.

### Total registered returns as of 28 November 2015

**109,508** families<sup>1</sup> have returned  
**192,666** families<sup>1</sup> remain displaced

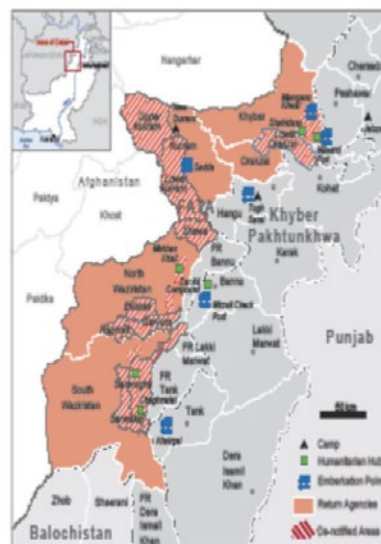


**21%** of returns are female headed households

### Weekly returns from 20 to 28 November 2015

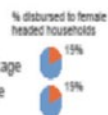
**369** families<sup>1</sup> have returned this week

Location	Families
Khyber	0
NWA	369
SWA	0
Kurram	0
Orakzai	0
<b>Total</b>	<b>369</b>



### Government transport and return grant as of 28 November 2015

**85,086** grants of PKR10,000 have been disbursed to families for the transport package  
**84,814** grants of PKR25,000 have been disbursed to families for the return package  
 Total cost of support packages disbursed: **PKR 2,971 million**



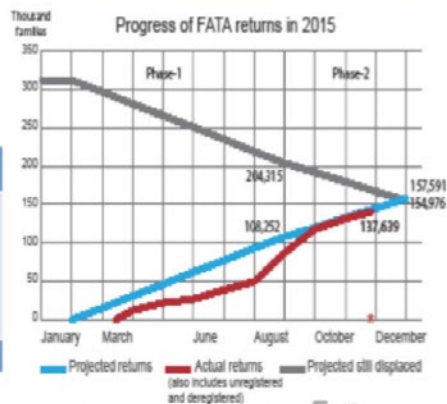
### Number of families returned in 2015<sup>1</sup>

Location	Phase1 (Mar-Aug)	Sep-Oct	Nov	Total Return	Total Remain	% Return
Khyber	56,856	8,206	0	65,062	22,103	75%
NWA	26,371	3,007	1,454	30,832	73,170	30%
SWA	3,486	6,377	0	9,863	55,375	15%
Kurram	0	3,041	0	3,041	19,444	14%
Orakzai	0	710	0	710	22,188	3%
FR Tank	0	0	0	0	376	0%
<b>Total</b>	<b>86,713</b>	<b>21,341</b>	<b>1,454</b>	<b>109,508</b>	<b>192,666</b>	<b>36%</b>

<sup>1</sup>Registered families

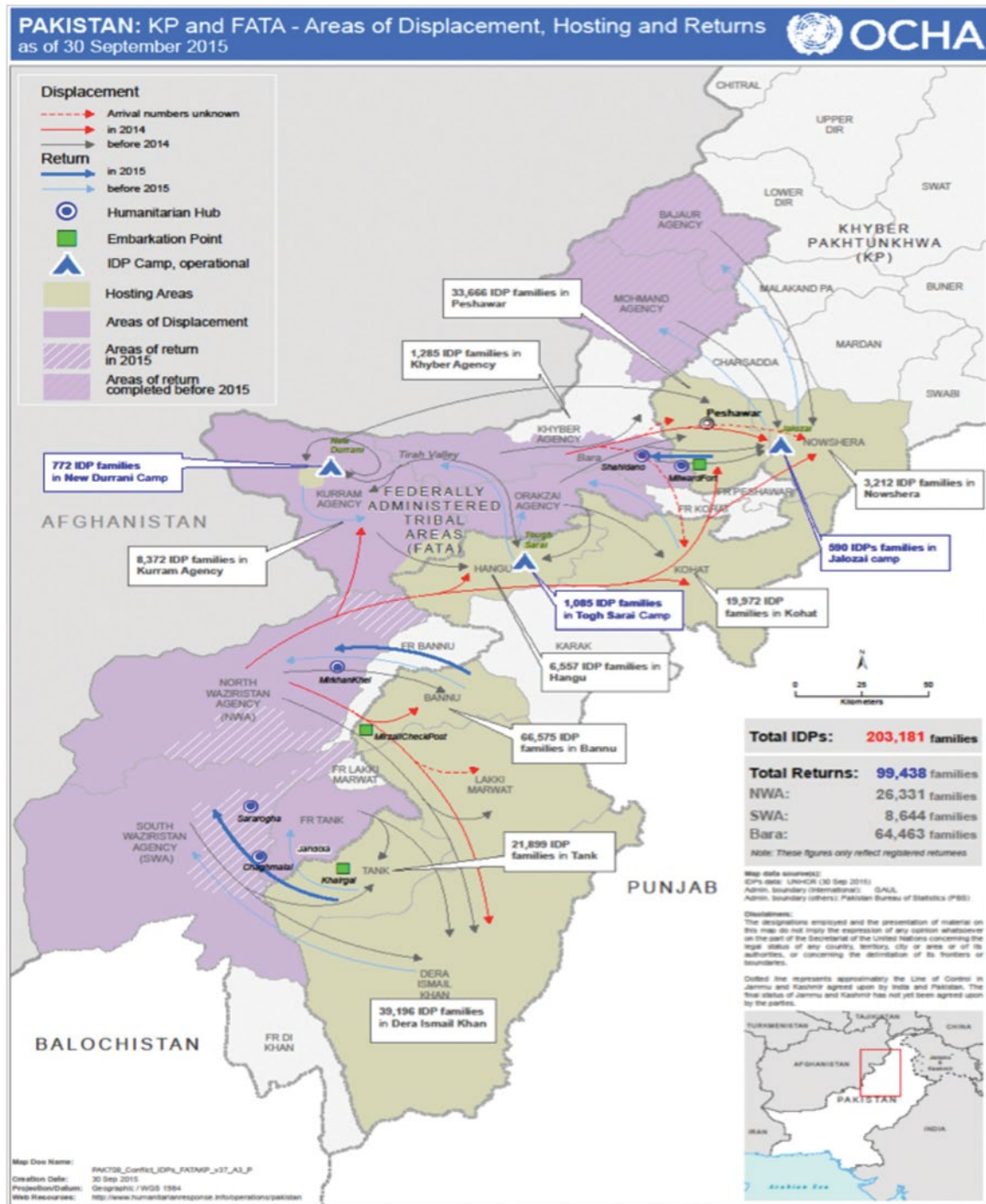
Creation date: 30 Nov 2015 Sources: Government, UNHCR, WFP, OCHA Pakistan

Feedback: [ochapakistan@un.org](mailto:ochapakistan@un.org)





# ANNEXURE-E



# SELECT BIBLIOGRAPHY

Afghan Commissioner, official statement on April 28, 2009 [http://www.app.com.pk/en\\_/index.php?option=com\\_content&task=view&id=76627&Itemid=2](http://www.app.com.pk/en_/index.php?option=com_content&task=view&id=76627&Itemid=2)

Alimi, R. A.: Psychological Vulnerabilities of Internally Displaced Persons in Pakistan and its Effects on General Community, IBT Journal of Business Studies (formerly Journal of Management and Social Sciences) Vol. 11, No. 2, (Fall 2015) 01-15

Citizenship Act (Amendment) Ordinance, 2000

Crisis Response Bulletin, Volume 1, Issue 20, 1 June, 2015

Frontier Crime Regulations, 1901

IDV. Spate irrigation report 2003 and districts census report, <http://www.intercooperation.org.pk/uploads/DIK-flyerf.fh11.pdf>

National GCC Framework (2013-2016), Gender and Child Cell, National Disaster Management Authority Government of Pakistan

Pakistan-Complex Emergency, Fact Sheet #4, 30 September, 2015

Return Policy Framework, FDMA & United Nations, 2010

Rapid protection cluster assessment on North Waziristan Displacement-Bannu, F.R, Bannu and Razmak, Protection Cluster 20-22 June 2014

Restoring Humanity Global Voices Calling for Action, Synthesis of the Consultation Process for the World Humanitarian Summit, Department of Public Information, United Nations

Social Contract-South Waziristan, 2015, Political Agent North Waziristan as representative of Governor Khyber Pakhtukhwa and FATA vs Tribes Utmanzai, Wazir, Dawar, Syedgai, Khaseen

The Constitution of the Islamic Republic of Pakistan, 1973

The National Calamities (Prevention and Relief Act) 1958

The Pinheiro Principles (United Nations Principles on Housing and Property Restitution for Refugees and Displaced Persons, 2005

Universal Declaration on Human Rights, 1948

UNOCHA Pakistan weekly return snapshot, November 12, 2015.

United Nations Guiding Principles on Internal Displacement (E/CN.4/1998/53/Add.2)



## WOMEN'S REGIONAL NETWORK EXECUTIVE BOARD

**Abha Bhaiya**, Founder, Jagori Delhi and Jagori Rural, India

**Kishwar Sultana**, Executive Director, Insan Foundation Trust, Pakistan

**Judge Najla Ayubi**, Former Deputy Country Representative, Asia Foundation, Afghanistan

**Clare Lockhart**, Co-Founder and Director, Institute for State Effectiveness, U.S. and U.K.

**Patricia Cooper**, Founder/Convener, Women's Regional Network, U.S. and Canada

## WOMEN'S REGIONAL NETWORK GLOBAL SECRETARIAT

**Chelsea Soderholm**, Regional Coordinator, former consultant Realizing Rights and the United Nations Civil Society Advisory Group on Women, Peace and Security



WOMEN'S REGIONAL NETWORK  
c/o The Colorado Non-Profit Development Center  
789 Sherman Street, Suite 250, Denver, CO 80203

Email: [infowrn@gmail.com](mailto:infowrn@gmail.com)  
Facebook: [www.facebook.com/WomensRegionalNetwork](http://www.facebook.com/WomensRegionalNetwork)  
Twitter: @WRNnews

[www.womensregionalnetwork.org](http://www.womensregionalnetwork.org)



WOMEN'S REGIONAL NETWORK  
AFGHANISTAN • PAKISTAN • INDIA

*Registered as "Stichting Women's Regional Network", The Hague, The Netherlands.*