

Socio-economic impacts of internal displacement on the internally displaced persons of North Waziristan: 2014-2017

Irshad Ullah Khan¹ | Alamgir Khan^{*2} | Asif Ullah^{3, 4}

1. Pakistan Study Centre, University of Peshawar, Peshawar, Pakistan.
2. Department of Political Science, University of Swabi, Swabi, Pakistan.
3. Department of Pakistan Studies, International Islamic University, Islamabad, Pakistan.
4. Department of Peace and Conflict Studies, University of Swabi, Swabi, Pakistan.

*Corresponding Author Emails: alamgir@uoswabi.edu.pk | akhattak980@gmail.com

Received: April 29, 2022

Accepted: June 24, 2022

Published: June 30, 2022

Abstract:

After 9/11 incident, when the NATO forces attacked Afghanistan, most of militants migrated to FATA, Pakistan for the sake of refuge, which resulted in the growth of militancy and extremism in Pakistan. To counter terrorism and to stop the advancement of this evil, Pakistani government launched operation Zarb-e-Azb as a last vengeance in North Waziristan Agency with the aim to evacuate common people and then to extinguish militants. Consequently, about 1 million IDP's displaced to the adjacent areas i.e., Bannu, Lakki Marwat, Karak etc. in the mid of June, 2014. Usually, displacement brought a number of socio-economic problems in the fate of IDP's. That is why this research article focuses on the socio-economic problems of the North Waziristan Agency IDP's hosted in Lakki Marwat from 2014-2017. This research is descriptive-exploratory nature based on mixed study approach; data used in the research collected from both primary & secondary sources. IDPs argues that they left their homes with empty hands and migrated to adjacent areas in the miserable situation. Government and Non-governmental organizations tried their level best to facilitate IDPs with honour and dignity. But the IDPs showed dissatisfaction because of unmatchable ratio between problems and facilitation.

Keywords: FATA, Terrorism, Militancy, NATO, Operation Zarb-e-Azb, Lakki Marwat, Taliban, Tehreek-i-Taliban Pakistan; TTP, Al-Qaida, military operations.

How to Cite: Khan, I. U., Khan, A., & Ullah, A. (2022). Socio-economic impacts of internal displacement on the internally displaced persons of North Waziristan: 2014-2017. *Journal of Humanities, Social and Management Sciences (JHSMS)*, 3(1), 554-580. <https://doi.org/10.47264/idea.jhsms/3.1.37>

Publisher's Note: IDEA Publishers Group stands neutral with regard to jurisdictional claims in the published maps and institutional affiliations.

Copyright: © 2022 The Author(s), published by IDEA Publishers Group.

Licensing: This is an Open Access article published under the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>)



1. Introduction

In September, 2001, Twin Tower crashed, and America alleged Osama Bin Ladin (An Arab business tycoon) for planning these attacks and after getting support from all around the world US demanded for handing over of the master mind. Taliban refused to hand over Bin Ladin. They demanded proofs, to be provided against the involvement of Bin Ladin in the matter. Dawn News (2001) reported Mulla Zaeef comments that it was against our faith to handover bin Ladin. After an official approval from the United Nations, America along with NATO forces attacked over the “enemies of world peace.” After a minimal resistance Taliban left all the major provinces and started migration to nearby safe places. These militants easily migrated to the adjacent area in Pakistan especially to FATA. Pashtuns of both side the border enjoy close relations across the borders and feel no pain while crossing the border. They enjoy this freedom all the time, before, during Soviet invasion, and so after the attacks of International Security Assistance Force (ISAF).

“ISAF was a NATO-led security mission in Afghanistan, established by the United Nations in 2001. Its main purpose was to train the Afghan forces and assist in rebuilding government institutions.” The Arab, Chechen, Tajik and Afghan militants migrated to Pakistan tribal areas. During 2004 the Talibanization in this region began. The evil soon spread to the whole tribal areas like Kurram, Bajaur, Mohmand agencies and united under the umbrella of TTP. TTP changed its aim of attack from the Western powers towards Pakistan. They became involved in attacks over Pakistan forces, nationals and institutions. No place remained secure; even they were planning to capture Islamabad, the Capital of Pakistan. Suicide attacks, bomb blasts, target killing, kidnapping, smuggling became their main business.

The most secure area for their presence was FATA, where the life was under the ancient customs and traditions and where law and order was under the control of Frontier Crime Regulations (FCR) system. The atmosphere was ideal for their nourishment, and they tremendously exploited the situations in their favor (Rasool, 2016). With all these militant saturated areas FATA remained a dangerous place in the eyes of the coalition forces. After scrubbing militants from different Agencies, the safe havens of NWA, became the lost objective to be accomplish by Pakistan army as this was a huge demand from all around the world especially from US, Afghanistan and India. So, on June, 15, 2014 Pakistan Army entered NWA and the operation was named operation *Zarb-e-Azb* means sharp and cutting strike. It is also referred to the famous sword of the prophet Hazrat Muhammad (SAW) which he used in the battles of Badr and Uhud.

On June 15, 2014, at 01:30 PST, PAF combat jets started attacks over the hideouts of militants in Datta Khel and Degan of North Waziristan Agency (Singh, 2015). Later on, Inter-Services Public Relations (ISPR) confirmed that Pakistan armed forces had launch a composite Operation *Zarb-e-Azb* on the directions of governmental authorities against local as well as foreign militants without any discrimination. Experts and foreign representatives from the whole world appreciated this bold step against militants and acknowledged it as a “final blow” to the militants inside Pakistan. Pakistan Prime Minister Mia Muhammad Nawaz Sharif affirmed in National Assembly on June 16, 2014, that to restore peace and stability Operation *Zarb-e-Azb* was the last resort and it will continue till the elimination of last militant from the soil of Pakistan.

The immediate cause for Zarb-e-Azb was the militants attack on Karachi Airport on June 8, 2014, which resulted in 33 deaths including all the ten attackers. The responsibility was claimed by Islamic Movement of Uzbekistan (IMU). General Raheel Sharif, COAS, on June 16 emphasized on the demilitarization of the region without any care for “Good” and “Bad” Taliban. He added that the operation isn't against our own local tribal people but against every terrorist and extremist (Singh, 2015). The operation is three tier strategy: a) evacuation of the local population from NWA; b) elimination of terrorism; and c) restoration of Government's writ.

Before launching, the operation governmental authorities directed the local people of NWA to leave the area. A large number of people started migration and for 3 days nearly one million people left NWA and sheltered in Bannu, Lakki Marwat, Karak and Peshawar etc. Government has also established IDPs camp for the people with all necessities. People were ensured that the operation will end soon and soon they will return home. According to Khawaja Asif Federal Defence Minister, “we will try to complete the operation in NWA as soon as possible” (Singh, 2015).

According to SAFRON 92,702 families consisting of 992,649 individuals have been displaced; they are residing in different districts: District Bannu (Almost 80%), District Lakki Marwat (6%), District D.I. Khan (5%), District Karak (1%), District Hangu (262 families only), all over the country (7%) approximately (SAFRON, 2014).

2. Literature review

Although the existing literature gives broad scope of description, but the research main concern is internally displaced people, who were enforced to quit their zone on account of ‘armed conflict’. It is of great importance to highlight that the existing data does not contain those have been internally displaced as a result of either man-made or natural disasters. A research study on FATA suggests that “if people under targeted areas remain in their own areas they are not in safe hands” (Shinwari, 2010). Due to this fact it is far better to put them in camps and since the same was operated as was decided. IDPs were put in camps for the sake of not becoming victims, but this experience failed the expectations. These camps were made in remote areas. The writer said that IDPs were put in such areas where they felt themselves detached from the countrymen. The area of those camps was not vast. Due to this the whole ground was overflowing with people. Internally Displaced Persons could not make access to a serene environment, because when people are united in a small area, tranquillity is next to impossible. Several persons spent their days and nights in one specific small room.

Abbas (2009) in his book talked about the law in particular and stated that since the aid was given by the foreign non-government organizations, due to this reason these organizations expect from IDPs to subordinate their wills to international law and human rights. It was not applicable, because they were used to their country law and this primary source was strong to that extent that it did not let the other law to find its way, passing the boundary lines and to get inside. According to the writer when the IDPs were told about new norms they got confused. This very confusion got heightened and put them in hanging position. Here they remained indecisive and could not decide what to choose. The book also explains that when a person is in hot water, he/she remains choosy, because they know that if a wise decision is not taken, they will repent then, but that regret is going to be of no use. Every decision was supposed to

be taken after thinking twice. They considered this decision-making phase as examination. An examinee takes a decisive decision after deep thinking, because he/she knows that if they miss the target, they lose the marks, and it is difficult for them to take hold of marks again.

A report regarding the IDPS in Mardan and Swabi suggest that built camps and the environment created for IDPs inside those camps was not up to the mark. IDPs cannot make a good use of the recreational places. Since Pakhtunwali is paid worth and is ranked high in Pukhtun society. "Purdah" comes under the umbrella of Pakhtunwali. Due to this, women remained in tents all day long. They were entirely deprived of recreational places. Due to this their life became an exhausted one and they cannot find any opportunity to entertain themselves. Those tents were not big enough and several members of the same family stayed in one specific tents. Due to the scorching rays of sun the tents got hot and made the environment full of suffocation. During summer those tents were exposed to sun rays, due to this they resembled like a furnace. The report also highlighted the fact that the women were left with no choice, but to spend their lives in a conservative environment. Apart from it they were supposed to get along with activities related to daily routine, for instance, washing clothes, dusting the things and feeding their younger ones. Even in the long days of summer they deprived themselves from sleep and due to the bad condition of tents they could not get access to a sound sleep even at night. They remained disturbed due insomnia. If a person is not having six to eight hours sound sleep, it damages the retentive memory, and he/she feels confused. All these things were happening due to the design of camps. Health is more than most important and most of the times health is chosen over money. One cannot take pleasure from the beauty of nature if there is instability inside. It was reported in this documented report that the entire environment gives pleasure to one's eyes if a person is in a good health. All these things are possible if one is provided with a serene environment where basic needs are made access but thinking about such facilities in camps like areas resembled a dream and it was possible in the world of imagination.

It is true that imaginary things are beautiful but do not give profit even to an extent of iota. This was one of the problems faced especially by women (UNICEF, 2011). In its report published by Human Rights Commission of Pakistan, toilets inside the camps were not constructed separately; rather there was very close distance between ladies' and gents' washrooms. Men's feet were not tied, and they were free to go, but women remained conservative and could not visit those in daylight. They did it after the sunset and were accompanied by small girls (Khan, 2013). IDPs were not having any opportunity to live their life as normal persons. In order to take away their tired minds from the harsh realities of life they sought out relief in drug abuse and this was a very good experience for them, because they felt senselessness and forgot all the worries of life. The result was that they became addicted people. Now they were less interested in life activities and were just in search of soothing to give some relief to their minds. If they did not find it their nerves had a strong reaction. They fought and stealth things for the sake of taking hold of drugs. The researcher said this enhanced the ratio of street crimes. Because most of the IDPs were jobless people and an empty mind is a devil's workshop. If one does not remain busy in the modern competitive world one's attention is diverted to drug abuse, because this is the only way to be followed.

Similarly, Roberts *et al.* (2009) mention the real picture and brought the condition of IDPs forth. with the help of these lines. He maintains that IDPs are only pushed forward to camps and the plans for their soothing life have been overlooked. It resembles as if they are looked down upon and maltreated. In fact, the transgressor should realize that this is not the way only

to save the lives, rather the most important thing is that to provide IDPs with a standard life, but if one thinks about a smooth life in camps is in fact, he/she is living in a fool's paradise. This reality is on the surface and one can see because one is not wearing wooden glasses that camps are arranged in deserted areas where the sun throws its violent rays on the busy area, because that small piece of plot is overflowing with people and there is no proper ground for recreation or other healthy activities (Roberts *et al.*, 2009). Vincet and Sorenson (2001) drew comparison between the current situation of IDPs and the previous one. Readers are informed with the help of these lines that in the very begging facilities regarding health were functional in camps, but with the passage of time they become next to non-functional. This obscurity comes up with a big question mark...where the fault lies? Either the facilitators ran out of sources, or they just took it for granted. Both of the liabilities made the things difficult for IDPs. The authors documented that the Internally Displaced People were pleadingly looking at supporters that they will bring comfort to their wounds and will come up with healing power, but finally they realized that now the story is moving the other way round. No one is thinking about their downtrodden situations and the rest of the settled people are just enjoying the heydays of their life. Yes, humanity always comes first. If one is in a jubilant state while the other is suffering, this is his/her responsibility to help him/her out and to protect them from drowning.

Likewise, Hamid and Musa (2010) argue that war and chaotic situations bring mental diseases, for instance, anxiety, depression, and insomnia. IDPs in initial stages became victims to insomnia. They always thought about the existing situation and the upcoming situation. There was suspense in their life. This question always rose...what is next? Internally displaced persons thought ... that what happened to their stable position and what is going to happen next? Due to all these questions, they could not sleep properly. This element and drawback caused anxiety and depression. According to psychiatrists if one thinks about events from negative perspective, one falls victim to anxiety and depression, because thinking about past brings tears and guessing about future brings fear. Internally Displaced Persons were drawing comparison between past and present, and apart from it they were much conscious about their future.

According to another report the graph of birth rate went in descending order in Internally Displaced Persons due to improper care. The women when are pregnant with their babies need proper care and they are supposed having their appointments with gynaecologists from time to time. Apart from it they should be kept aside from stress and strain environment and should be fed with balanced diet (Saadi & Virk, 2009). This fact is in one's knowledge that most of IDPs lost their business and stepped inside camps empty handed. Now they were only looking forward for aid, and it was not enough to fulfil their needs to the fullest. Due to this they could not provide their women with proper needs and requirements. The result was miscarriage or abortion. One will not do the right thing if he/she throws mud at their husbands, because they were broken altogether. Losing new-born child is far from tolerance. Mothers felt the same pain, but digested this pain calmly (Din, 2010). This report talked about phobia in children that was caused due to internal displacement. A child's heart is not strong enough to bear chaotic situations. He/she is born innocent ... with many dreams; due to this an environment is much needed that is full of love.

Children are peace loving from their childhood. They just take pleasure from the beauty of life. But if they are put in such an environment that is full of violence, they become hostile people

in future. When the internal displacement occurred the ages of children were from three months to eleven years. They witnessed the haphazard situation, because their family members were collecting primary needs, placing those in cars and getting on in those cars and apart from its aircrafts were hovering above their heads, due to this they became phobic children (Mahsud, 2012). This report paid worth to aged persons and came up with the words that did a massive favour to aged persons. The first thing is that ... those aged person was much conscious about the prestige and the current situation of their family members. Social standing got spoiled due to internal displacement, because coming from far flung areas and making access to camps was an embarrassing job. Some of the Internally Displaced Persons were welcomed by the host communities but all of them were not blessed with this option, due to this they stepped inside the premises of camps. The first step brought lots of miseries, because their whole asset was lost.

The above literature has discussed different problems faced by the IDPs in different areas. In contrast this study focuses on the impact of internal displacement on IDS of North Waziristan which has been overlooked in the above literature.

3. Research methodology

This study is descriptive-exploratory and a blend of both the qualitative and quantitative approaches. By accommodating mixed study approach (qualitative and quantitative) for data collection makes a researcher able to take hold of data from various sources. It endorses deeper investigation and compete the challenge giving views worth that might not have been weight. The data was collected from both primary & secondary sources. For quantitative survey a structured questionnaire was formed for North Waziristan Agency IDPs in order to get hold of primary data. Interview is conducted in qualitative research technique for engaging individual interviews to explain the mind set of respondents on specific situation, program or idea. Secondary data was collected from different books, articles, thesis and journals etc.

Data recorded from interviews was thematically sorted out, transcribed and directly translated into English. Further, detail interviews were analysed by method of "Content analysis", transcribed and merged with field survey outcome to provide a more comprehensive understanding of IDPs perceptions. Data from the questionnaire was entered into SPSS and variables were constructed according to the study requirements.

4. Social impacts of displacement on North Waziristan IDPs

The table-1 given below shows that majority of IDPs (80.3%) living in host community got displaced for 2 years followed by 12.7% in Lakki Marwat that got displaced for 1 year. There are only 7% IDPs living in Lakki Marwat who got displaced for more than 3 years from their hometown.

Table-1: When you people migrated from North Waziristan Agency?

	Frequency	Percent	Cumulative Percent
1 Year	38	12.7	12.7
2 Years	241	80.3	93.0
More Than Years	21	7.0	100.0
Total	300	100.0	

Table-2 shows that IDPs poured into District Lakki Marwat from various zones of North Waziristan Agency. Majority of them came from Mir Ali preceded by Miranshah.

Table-2: Origin of respondents resettled in District Lakki Marwat

	Frequency	Percent	Cumulative Percent
Miran Shah	104	34.7	34.7
Mir Ali	187	62.3	97.0
Razmak	9	3.0	100.0
Total	300	100.0	

The qualitative detail highlights IDPs origin took asylum in District Lakki Marwat. Deciphering IDPs settlement in Lakki Marwat in-depth interviews were posed to then to explain the journey they had:

“... At the time of operation, we migrated from Mir Ali to Lakki Marwat and joined our family friends for few days. But luckily very Soon we found a rented house and rented in the Mohallah Haqdadabad, and we are still here for two years” (Irfan Unemployed, 2018).

“... When our village got affected from operation Zarb-e-azb, then we left from Mir Ali and stayed in Bakakhel IDP camp, Bannu. But very soon, we left that camp because we were facing number of problems there i.e., was crowded, no purdah system was there, water and sanitation problem was existed there, and we were bound to live in tent. So, we left for Lakki Marwat and settled in Mughal Manjiwala (Lakki Marwat) and from that time we are residing here in a Hujra without any reference and rent (Abid Hotel Entrepreneur, 2018).

It was of significance to decode why District Lakki Marwat was selected as temporary residence by IDPs, and they remarked:

“... Resultantly, we got free home by our relatives and stayed here. In spite the fact that we were trying from last few years to migrate Lakki Marwat for the sake of children education but in vain. Because our values don’t permit us to live in a nuclear family system while our elder are alive” (Tariq Shop Owner, 2018).

The table-3 shows that among IDPs living in extended composition were 51% followed by nuclear 29% in Lakki Marwat. Only 11.3% IDPs lived in non-specified system which followed by 8.7% who lived in a joint family setting in the host community.

Table-3: Kind of IDPs household structure, who settled in the District of Lakki Marwat

	Frequency	Percent	Cumulative Percent
Nuclear	87	29.0	29.0
Joint	26	8.7	37.7
Extended	153	51.0	88.7
Non Specified	34	11.3	100.0
Total	300	100.0	

“... Our whole family migrated at the sometime, however we stayed separately because in the host community we couldn't maintain our extended family in a small house anymore (Mumtaz Shop owner, 2018).

The table-4 shows that IDPs of this study are predominantly Dawar (75.7%) which followed by Wazir (24.3%).

Table-4: What are the ethnic backgrounds of IDP's settled in Lakki Marwat?

	Frequency	Percent	Cumulative Percent
Dawar	227	75.7	75.7
Wazir	73	24.3	100.0
Total	300	100.0	

Table-5 shows that there were a lot of problems that haunted the IDPs down. According to 84.3 percent of the respondent the main problem that they faced was finding a roof for their family. They also faced other problems like scarcity of foods, education, basic health facilities and the financial constraints.

Table-5: What type of problems initially faced by IDPs in Lakki Marwat?

	Frequency	Percent	Cumulative Percent
Shelter	253	84.3	84.3
Food	9	3.0	87.3
Education	11	3.7	91.0
Health	7	2.3	93.3
Financial	3	1.0	94.3
Others	17	5.7	100.0
Total	300	100.0	

“... When we were directed to leave our homes, the first worry that struck our mind was where will get a place to live in. The feeling of homelessness was very bad and nerves breaking. We made our way to Lakki Marwat and tried to find out a shelter. After spending nights in open sky eventually we found a home that was not spacious for our family, but we were left with no other option” (Manzur Farmer, 2018).

The table-6 shows the role of local government and NGOs in settlement of the homeless. A good proportion of respondents (39+23.3%) were found satisfied with their performance. Only 11.3 percent reported that they did not find local government and NGOs supportive or even facilitator to find shelter.

Table-6: Did governmental/non-governmental organizations facilitated IDPs to provide shelter in host community?

	Frequency	Percent	Cumulative Percent
Yes	117	39.0	39.0
No	34	11.3	50.3
Up To Huge Extent	71	23.7	74.0
Up To Some Extent	51	17.0	91.0
Don't Know	27	9.0	100.0
Total	300	100.0	

“... When we came to Lakki Marwat we were puzzled as we did not have any idea about the area. But the local government and NGOs helped us to find shelter. They guided us to find houses. They also talked to the local people to facilitate and cooperate with us” (Sajid, 2018).

“... I can't forget how bad the feelings were of being homelessness. Firstly, we were forced to leave our homes and secondly in the new area we were not welcomed by the local government and NGOs. That feeling was devastating” (Aslam, 2018).

The table-7 shows the response of the local people about the response and behaviour of local people of Lakki Marwat, among the respondents 39.3% said that host community was good followed by those who reported that they were excellent (24%). Among the respondents 32.3% said that behaviour of the host community was fair, while a negligible proportion (1.3) reported negative behaviour. Overall, the IDPs were found very happy and satisfied with the behaviour and response of the host community.

Table-7: How IDPs found host community?

	Frequency	Percent	Cumulative Percent
Good	118	39.3	39.3
Excellent	72	24.0	63.3
Bad	9	3.0	66.3
Very Bad	4	1.3	67.7
Fair	97	32.3	100.0
Total	300	100.0	

“.... living in a new area among strangers is never supposed to be hospitable. But we had experienced a very friendly, supportive and excellent behaviour of the host Marwat community who shared their homes and even their resources half with us” (Nasir, 2018).

Table-8 shows that 78.5% respondents of Rural area said that local community were helpful in providing shelter to them, while only 18.5% reported that they were not facilitated.

Table-8: Did Host community facilitate IDPs to give shelter in their respective area?

Rural	Frequency	%	Cumulative %	Urban	Frequency	%	Cumulative %
Yes	157	78.5	78.5	Yes	27	27	27.0
No	37	18.5	97.0	No	71	71	98.0
Don't Know	6	3.0	100.0	Don't Know	2	2	100.0
Total	200	100		Total	100	100	

“... I can't describe the feeling of gratefulness for those who bisected their homes in half to accommodate us. Moreover, they refused to get rent of the portion of their home that we were utilizing. They made us feel like their own family. The host community has set an example of hospitality for other people” (Salman, 2018).

This second part of the table-8 presents the response of the IDPS that moved to the urban area especially Lakki city. According to 71% of the respondents that local people of the urban area did not facilitate them to find any possible shelter. While 27% of the respondents said that local people did their best to facilitate them to get every possible shelter.

“... when we came in the Lakki city we visited a lot of people and asked them for shelter, but they excused to accommodate us. But we did not feel bad about their response because their excuses were very logical, as their houses were very small sharing of which was not possible” (Amir, 2018).

“...the local community presented an exile form of hospitality. They hosted them in their own houses if it was possible for them. When I came here with my family one person accommodated me in his home until we did find another permanent shelter” (Sadiq, 2018).

According to table-9 only 19% respondents of rural areas reported that we paid for the shelter we got. The rents were very reasonable and acceptable for both the parties. While 76.5% respondents said that people offered the accommodation free of cost. Table-9 also shows that the situation was reverse in the urban areas, as 89% respondents reported that we paid rent for the shelter we got in the area. The rent of the shelter was decided according to the market price and people were quite flexible about rent price. Only 4% of the respondents were lucky enough to enjoy free accommodation in the urban areas also.

Table-9: Did IDPs pay to host community for their homes?

Rural	Frequency	%	Cumulative %	Urban	Frequency	%	Cumulative %
Yes	39	19.5	19.5	Yes	89	89.0	89.0
No	153	76.5	96.0	No	4	4.0	93.0
Don't Know	8	4.0	100.0	Don't Know	7	7.0	100.0
Total	200	100		Total	100	100.0	

The table-10 shows that 78.5% of the respondents staying in the rural areas reported that the local host community accommodated IDPs in their Hujras too. Only 18.5% documented that they were not welcomed in Hujras. Almost one third of the urban respondents (71%) said that locals in the urban areas did not offer their Hujras for accommodation, while 27% said that IDPs were also staying in the Hujras that were offered by the locals.

Table-10: Did the host community members provide their Hujras or share their homes?

Rural	Frequency	%	Cumulative %	Urban	Frequency	%	Cumulative %
Yes	157	78.5	78.5	Yes	27	27	27.0
No	37	18.5	97.0	No	71	71	98.0
Don't Know	6	3.0	100.0	Don't Know	2	2	100.0
Total	200	100		Total	100	100	

“.... local people were very nice and friendly, and they treated us like their own family. If their homes were not spacious enough, we offered their Hujras. But normally most of the IDPs were accommodated in homes. There are a lot of example where local people bisected their homes into half and shared it with IDPs family” (Akram, 2018).

Table-11 shows the responses of the IDPs about the behaviour of locals in rural areas. Among the rural respondents 66% said that we were never forced or even asked by the host family to leave their offered shelter, even after a long time. Only 31% respondents said that now after that much long time we feel that our host family dislikes our long stay. And it is just because that accommodation was very difficult. Most of the respondent in urban areas 86% said that host family feels it uneasy with staying IDPs family and now ask them to seek some other place. Among the respondents 12% respondents said that we are still enjoying hospitable behaviour of the local families in urban areas too.

Table-11: Did the IDPs force by host community to leave their homes after passing long times in their homes?

Rural	Frequency	%	Cumulative %	Urban	Frequency	%	Cumulative %
Yes	62	31	31.0	Yes	86	86.0	86.0
No	132	66	97.0	No	12	12.0	98.0
Don't Know	6	3	100.0	Don't Know	2	2.0	100.0
Total	200	100		Total	100	100.0	

“... it has been 7 months that I am staying with my family in a house that was offered for free by a local, but he never showed any negative attitude about our long stay. He is still treating us like guests of a first day” (Zaman, 2018).

According to the above table 54% of the respondents that local people were treating them with respect, care and dignity. While only 10.3% of the respondents reported a disrespectful attitude of the local community. 28% were of the view that behaviour of the locals was very respectful up to a very huge extent.

Table-12: Did the local community members consider the dignity/respect of IDPs?

	Frequency	Percent	Cumulative Percent
Yes	162	54.0	54.0
No	31	10.3	64.3
Up To Huge Extent	84	28.0	92.3
Up To Some Extent	16	5.3	97.7
Don't Know	7	2.3	100.0
Total	300	100.0	

“... local people are treating us like members of their own family. They are very respectful towards us” (Nawaz, 2018).

Table-13 shows that most of the respondents were not feeling free and secure in Lakki Marwat, like 42.7% of the respondents reported the aforementioned feelings. Only 19.3% of the respondents said that this area felt like their own, and they freely travel from one place to another.

Table-13: Did IDPs feel free and secure in Lakki Marwat?

	Frequency	Percent	Cumulative Percent
Yes	58	19.3	19.3
No	128	42.7	62.0
Up To Huge Extent	17	5.7	67.7
Up To Some Extent	86	28.7	96.3
Don't Know	11	3.7	100.0
Total	300	100.0	

“... actually, the problem is that for us our own area is irreplaceable, and we will never feel free and secure in any other area” (Salam, 2018).

The table-14 shows that locals were very friendly with the IDPs and tried their best to make them feel like their own home. 86% of the rural respondents said that local people invited them to their ceremonies and festivals. Only 11% respondents said that we are never welcomed in any ceremony or festival. Table-14 also shows that 76% of the urban respondents said that they never got any invitation for ceremonies and festivals from the local people, while 21% reported that they enjoyed a lot such invitations.

Table-14: Did they invite the IDPs in their festivals and ceremonies?

Rural	Frequency	%	Cumulative %	Urban	Frequency	%	Cumulative %
Yes	172	86.0	86.0	Yes	21	21	21.0
No	23	11.5	97.5	No	76	76	97.0
Don't Know	5	2.5	100.0	Don't Know	3	3	100.0
Total	200	100		Total	100	100	

“... we were invited to all the family gatherings especially to the wedding ceremonies. They invited and involved us in all kinds of cultural festivals too” (Rahat, 2018).

Table-15 show that 84.5% of the rural IDPs happily accepted the invitations from the local community for any ceremonies and festivals activity. Only 12.5% said that we could not accepted those invitations due to some reasons. But the case of urban areas was totally different here, only 17% of the urban respondents accepted invitation for ceremonies and festivals, while 79% refused to join the local people in their events even after getting invitations.

Table-15: Did IDPs participate in the host community festivals and ceremonies?

Rural	Frequency	%	Cumulative %	Urban	Frequency	%	Cumulative %
Yes	169	84.5	84.5	Yes	17	17.0	17.0
No	25	12.5	97.0	No	79	79.0	96.0
Don't Know	6	3.0	100.0	Don't Know	4	4.0	100.0
Total	200	100		Total	100	100.0	

“... the invitation from the local people were surprising and a matter of joy for us. And we accepted and participated in those ceremonies and festivals along with all our family” (Amjad, 2018).

Table-16 shows that IDPs and local communities shared common festival and ceremonies. According to 31.3% respondents these are exactly similar to those that we have, while 37.7% said that they are similar up to a huge extent.

Table-16: Did IDPs and host community share common festival and ceremonies?

	Frequency	Percent	Cumulative Percent
Yes	94	31.3	31.3
No	32	10.7	42.0
Up To Huge Extent	113	37.7	79.7
Up To Some Extent	43	14.3	94.0
Don't Know	18	6.0	100.0
Total	300	100.0	

According to the table-17, 25.7% of the respondents IDPs faced no problems in living in according to their own culture. They were allowed to practice all their cultural activities if they want. The good thing about the Lakki Marwat was that its culture was similar to the IDPs. Only 8% said that maintaining their culture was difficult for them due to one or another reason.

Table-17: Did IDPs maintain their culture in host community?

	Frequency	Percent	Cumulative Percent
Yes	77	25.7	25.7
No	24	8.0	33.7
Up to Huge Extent	78	26.0	59.7
Up to Some Extent	104	34.7	94.3
Don't Know	17	5.7	100.0
Total	300	100.0	

Table-18 shows that only 8.7% respondents faced hurdles from the local people while practicing their ceremonies. About half of the respondent (47.7%) said that they faced no hurdle.

Table-18: Did host community create hurdles to practice their cultural ceremonies for IDPs?

	Frequency	Percent	Cumulative Percent
Yes	26	8.7	8.7
No	143	47.7	56.3
Up To Huge Extent	23	7.7	64.0
Up To Some Extent	51	17.0	81.0
Don't Know	57	19.0	100.0
Total	300	100.0	

Table-19 shows that most of the respondents (81.0%) the IDPs enjoyed every freedom to practice all their social and cultural activities and no barrier was created by any law enforcement agency. Only a small number (12.3%) reported that the case was not the same with them.

Table-19: Did law enforcement agencies prohibited the social gathering of IDPs in Lakki Marwat?

	Frequency	Percent	Cumulative Percent
Yes	37	12.3	12.3
No	243	81.0	93.3
Up To Huge Extent	4	1.3	94.7
Up To Some Extent	9	3.0	97.7
Don't Know	7	2.3	100.0
Total	300	100.0	

The table-20 shows that according to 94.3% of the respondents the Jirga system has got affected very badly due to displacement. Only 4% were of the view that Jirga system remained unaffected.

Table-20: Did displacement affect the Jirga system of IDPs?

	Frequency	Percent	Cumulative Percent
Yes	283	94.3	94.3
No	14	4.7	99.0
Don't Know	3	1.0	100.0
Total	300	100.0	

Table-21 covers the views of the respondents about the role of Jirga to encounter the terrorism. Among the respondents 37.7% respondents said that the Jirga could be very effective against the terrorism if it was used wisely, while 32% said that the game of terrorism was played under the rules where a social system like Jirga could not play any role.

Table-21: Could Jirga play its role to encounter terrorism in North Waziristan Agency?

	Frequency	Percent	Cumulative Percent
Yes	113	37.7	37.7
No	96	32.0	69.7
Up To Huge Extent	32	10.7	80.3
Up To Some Extent	45	15.0	95.3
Don't Know	14	4.7	100.0
Total	300	100.0	

Table-22 shows that only 40% of the respondents said that role of Jirga persons could be very impactful, while more than this (54.7%) reported that Jirga persons will be proven useless in the resettlement of IDPs

Table-22: Could Jirga persons play their role to re-settle IDPs in their native area?

	Frequency	Percent	Cumulative Percent
Yes	121	40.3	40.3
No	164	54.7	95.0
Don't Know	15	5.0	100.0
Total	300	100.0	

“... I was part of the Jirga system, but you can see I am helpless like all other IDPs. The control of the area is not in our hands therefore we can't work to help our people” (Haqdad, 2018).

Table-23 shows that almost all of the respondents reported that the migration has negatively affected the education of their children. While only 1 % reported otherwise.

Table-23: Did displacement negatively affect the education of IDPs children?

	Frequency	Percent	Cumulative Percent
Yes	116	38.7	38.7
No	3	1.0	39.7
Up To Huge Extent	89	29.7	69.4
Up To Some Extent	76	25.3	94.7
Don't Know	16	5.3	100.0
Total	300	100.0	

“... due to terrorism in general and displacement in particular, education of our children has affected very badly. We don't know how long we will stay here, and now it's mid of academic calendar and now we want to enrol our children here in new schools. We also don't know that whether the schools will accept our children or not. The only thing we can do is pray. We pray and wish to see peace in our area so that we could move back to our homes” (Farman, 2018).

According to table-24, 67% IDPs told that, Governmental and NGOs has launched different programs to make them skilful. Their programs were very helpful as joining these skills kept them busy.

Table-24: Did governmental organization/non-governmental organization initiate any skilful programme for IDPs?

Urban Respondents	Frequency	Percent	Cumulative Percent
Yes	67	67.0	67.0
No	22	22.0	89.0
Don't Know	11	11.0	100.0
Total	100	100.0	

Table-25 covers the view of respondents about the health issues. According to 97% of the respondents suffered from different kinds of health issues during displacement.

Table-25: Did IDPs face health issues during displacement?

	Frequency	Percent	Cumulative Percent
Yes	291	97.0	97.0
No	2	.7	97.7
Don't Know	7	2.3	100.0
Total	300	100.0	

The IDPs suffered from different kinds of health issues including chest infection (24.3%), common cold (12%), diarrhoea (30%) and skin infection (7.7%).

Table-26: What type of health issues prevailed among IDPs in Lakki Marwat?

	Frequency	Percent	Cumulative Percent
Common Cold	36	12.0	12.0
Chest Infection	73	24.3	36.3
Diarrhoea	91	30.3	66.7
Skin Infection	23	7.7	74.3
Other Diseases	77	25.7	100.0
Total	300	100.0	

According to the above table 66.5% of the respondents they did not have any access to the health care services, while 26.5% said that they were facilitated when it was needed.

Table-27: Did IDPs have access to health care services living in District Lakki Marwat?

	Frequency	Percent	Cumulative Percent
Yes	53	26.5	26.5
No	133	66.5	93.0
Don't Know	14	7.0	100.0
Total	200	100.0	

The above table shows the kinds of psychological signs of mental stress in Lakki Marwat's IDPs. According to the answer to the above question much number (28%) was feeling hopelessness, followed by (26%) depressed and (15%) were feeling down due to one or another reason.

Table-28: What kinds of mental stress seems among the IDPs living in Lakki Marwat?

	Frequency	Percent	Cumulative Percent
Feeling Down	47	15.7	15.7
Depressed	79	26.3	42.0
Hopelessness	84	28.0	70.0
Constant Crying	9	3.0	73.0
Other Signs	81	27.0	100.0
Total	300	100.0	

According to table-29 there were no medical facilities given to the IDPs, as neither the Governmental nor the NGOs opened any special health centre for the IDPs. As 87.7% said that we could not find any medical centre for IDPs.

Table-29: Did government/non-governmental organization establish any medical camp for IDPs in host community?

	Frequency	Percent	Cumulative Percent
Yes	13	4.3	4.3
No	263	87.7	92.0
Don't Know	24	8.0	100.0
Total	300	100.0	

5. Economic impacts of displacement on North Waziristan IDPS

The table-30 shows the economic impact of internal displacement camped in Lakki Marwat. Many numbers (75.7%) faced economic problems during displacement and only (24.3%) didn't face economic problem.

Table-30: Did IDPs face economic problems during displacement?

	Frequency	Percent	Cumulative Percent
Yes	227	75.7	75.7
No	73	24.3	100.0
Total	300	100.0	

Table-31 shows the kinds of assets of IDPs having in their homeland North Waziristan Agency. The table shows that, the respondents had different kinds of assets at the same time in their native land i.e., livestock, poultry and business etc.

Table-31: Did IDPs have any sort of assets in their native land?

	Frequency (Total=300)	Percent
Livestock	184	61.33
Poultry	213	71.0
Car etc	117	39.0
Shops	53	17.66
Business	164	54.66
Others	147	49.0

According to the table-32, the IDPs of North Waziristan Agency lost their property i.e., livestock, poultry and business etc. during displacement.

Table-32: Did IDPs lose their property, cattle etc.?

	Frequency (Total=300)	Percent
Livestock	117	39.0
Poultry	211	77.33
Car etc	103	34.33
Shops	53	17.66
Business	131	43.66
Other	122	40.66

“... before the displacement I have a well establish business as well as a good car in my native land. But unfortunately, the displacement totally changes the lifestyle all of us, we lost each and everything during displacement” (Kamran, 2018).

The table-33 indicates that the income of IDPs in their homeland (NWA) was, 31% belonging to 15001-25000 income group, 22.7% belonging to 25001-50000 income groups, 14.7% earning 10001-15000 and 15% earning more than 50000 respectively.

Table-33: What was the monthly income of your family in native land?

	Frequency	Percent	Cumulative Percent
No Income	3	1.0	1.0
1-3000	8	2.7	3.7
3001-5000	11	3.7	7.3
5001-10000	28	9.3	16.7
10001-15000	44	14.7	31.3
15001-25000	93	31.0	62.3
25001-50000	68	22.7	85.0
Above 50000	45	15.0	100.0
Total	300	100.0	

Table-34 shows that IDPs living in Lakki Marwat remittances are the mainly source to depend upon 28%, transportation 12.7% and government job 11.3% for their livelihood. Alarming, 14.3% IDPs living in host community having no income source. The most interesting point is sizeable proportion of IDPs are engaged in transport business, government jobs and from the sources them at the receiving and catch remittances.

Table-34: Sources of income of IDPs head households in Lakki Marwat District?

	Frequency	Percent	Cumulative Percent
Agriculture/Livestock	9	3.0	3.0
Construction	25	8.3	11.3
Manufacturing	13	4.3	15.7
Transportation	38	12.7	28.3
Whole Sale Trade	17	5.7	34.0
Retail Trade	15	5.0	39.0
Government Job	34	11.3	50.3
No Income Source	43	14.3	64.7
Remittances	84	28.0	92.7
Hoteling	19	6.3	99.0
Private Job	3	1.0	100.0
Total	300	100.0	

The table-35 indicates that IDPs living in host community earning more where 44.7% belonging to 10001-15000 group of income, 27% belonging to 15001-25000 group of income, 17.7% earning 25001-50000 and 10.7% earning more than 50000 respectively.

Table-35: What is the monthly income of your family in host community?

	Frequency	Percent	Cumulative Percent
10001-15000	134	44.7	44.7
15001-25000	81	27.0	71.7
25001-50000	53	17.7	89.3
Above 50000	32	10.7	100.0
Total	300	100.0	

According to the table-36, most of the respondents (77.7%) could not shift their businesses to Lakki Marwat, while 22.3% of the IDPs were happy enough shifting their business.

Table- 36: Did IDPs shift their business to host community?

	Frequency	Percent	Cumulative Percent
Yes	67	22.3	22.3
No	233	77.7	100.0
Total	300	100.0	

“... we were forcefully made to evacuate our area therefore we did not have enough time to think about anything especially our businesses. Therefore, were made to step into the host areas with empty hands leaving all our established businesses there” (Ullah, 2018).

According to most of the respondents (75.7%) it was quite hard to find a suitable place to start their businesses, while some respondents (10.3%) said that they got success in finding place for establishing business.

Table-37: Did IDPs find suitable place for their business?

	Frequency	Percent	Cumulative Percent
Yes	31	10.3	10.3
No	227	75.7	86.0
To Some Extent	42	14.0	100.0
Total	300	100.0	

Table-38 covers the views of the respondents about the problems they faced while establishing any business they want. According to 35.7% of the respondents the main problem was finding a suitable place getting along with business, some of them (12%) reported that they faced money problem, as they did not have enough money to invest in a business and 47.7% reported other problems to establish their business in Lakki Marwat.

Table-38: What are the main hurdles for IDPs to establish their business in host community?

	Frequency	Percent	Cumulative Percent
Suitable Place	107	35.7	35.7
Money	36	12.0	47.7
Trust	14	4.7	52.3
Others	143	47.7	100.0
Total	300	100.0	

According to the table-38 most of the respondents acknowledged the role of the government in financially helping the IDPs. As 97.7% reported that they got financial aid from the government of Pakistan.

Table-39: Did government facilitate IDPs financially?

	Frequency	Percent	Cumulative Percent
Yes	293	97.7	97.7
No	7	2.3	100.0
Total	300	100.0	

Table-40 shows that 59.3% of the respondents they got financial support of Rs.10000-15000 every month from the government, while 40.5% said that they received more than 20000 per month.

Table-40: How much amount did you receive from government per month?

	Frequency	Percent	Cumulative Percent
10000-15000	178	59.3	59.3
20000+	122	40.7	100.0
Total	300	100.0	

The respondents reported that the amount they received each month from the government was enough to cover their basic needs. As 58.7% of the respondents said that the amount was very small and was not enough to get all the livelihoods for family. Only 13.7% said that the amount was sufficient for them.

Table-41: Did the amount receive was sufficient to cover basic needs?

	Frequency	Percent	Cumulative Percent
Sufficient	41	13.7	13.7
To Some Extent	83	27.7	41.3
Not At All	176	58.7	100.0
Total	300	100.0	

“... the aid that we got from Government was sufficient for us as I have only 5 family members. But those having larger families were finding it difficult to get the basic needs even for half of a month” (Shakil, 2018).

According to the table-42, (90.3%) of respondents reported that NGOs didn't support the IDPs financially, while very few of them (5.7%) responded that NGOs supported them financially during displacement.

Table-42: Did Non-governmental Organizations (NGOs) support IDPs financially?

	Frequency	Percent	Cumulative Percent
Yes	17	5.7	5.7
No	271	90.3	96.0
Don't Know	12	4.0	100.0
Total	300	100.0	

5. Discussion

This is something natural that when a person visits to unfamiliar area he/she feels restless. It takes time to make life comfortable in unfamiliar region. Since the same happened to Internally Displaced Persons. It was really tough time for time, and they faced hardship to a great extent. When it happens all of a sudden that within 72 hours you have to quit your hometown, it pains. The people of the very territory were informed through notification that they must leave their homes, because this time the operation was conducted for the sake of demanding result. This blow was really difficult to bear. They felt as if everything faded away and there is no hope. Still, they agreed with this proposal, because elders were farsighted, and they thought that the life of their offspring is insecure. In order to save their lives, they selected the only option that was at their disposal and that was to quit their premises without any delay. According to survey

it was observed that most of them felt as if someone is hurting their hearts without showing compassion. Only that can feel who is coming across this terrible situation. They moved ahead for the sake of seeking out safe shelter. Being a researcher, really appreciate the co-Operation of host community from the core of my heart. They welcomed those IDPs with smile and lots of love. This response brought a sigh of relief. But still there were some more challenges ahead. Because IDPs left their houses in June, when the heat was on peak. And in such circumstances, it was beyond the host community approach to provide shelter and other facilities to all of them. Because there were much number of IDPs, that's why the major problem which faced by IDPs as well as host community was the availability of shelter.

One of the challenges was making access to bread and butter. This fact is in front of our eyes that it takes time to make money after losing sources. They were planning for their business, but it was difficult for them in a new area. When there are no sources, there is no comfortable life; rather life becomes boring and monotonous. Those IDPs were thinking about it round the clock and due to confusion and frustration they fell victims to psychological diseases. Decision making power gets weaker and weaker due to anxiety and depression. Troubles were coming in battalions. As soon as they resolved one problem one more was knocking at the door. They felt it threat for their health and they thought that these problems are going to make them mad people. Agony was visible on their faces. Due to insufficient facilities, they were not able to consult their problems with a well-qualified psychiatrist. If one desires sound sleep, one needs serene environment for it. When we grow tired from the hectic timetable, we find relief in sleep. After enough and comfortable sleep, we are again ready for the upcoming activities. Due to improper place IDPs were deprived of this either. Due to insufficient and comfortable sleep their confusion got heightened. Host communities were providing places, but those were not enough for them. It was beyond the approach of host communities to facilitate them with separate homes. A room or two rooms were given.

Cleanliness cannot satisfy our needs in densely populated area. When there is no proper cleanliness system, there are lots of diseases. People throw garbage and litters in streets and these places become the living places of injurious insects like flies and mosquitoes. When flies sit on these dirty things, filth stick to their feet, and they totally affect food stuffs. One becomes unhealthy after eating this filthy food. Since the same was happening to IDPs. One more barrier was that...there was no proper treatment. If one falls, he/she needs medicine and proper care. If the same is operated, he/she can expect a good health.

Unemployment kills one's future plans. IDPs lost their jobs and sources after internal displacement. Now they were looking forward for new means, but it was difficult to make access to such opportunities in unfamiliar area. They were waiting for something positive, due to this hope they could not bow down, rather they were fighting for their survival. IDPs were very careful about their progeny. They thought that...that will be really the worst day if their upcoming generation could not get access to heyday. Due to this they thought education the best one. IDPs were thinking that if they invest in education for the sake of their young generation, they will give sweet fruits. But due insufficient means they could not open the door of education for their children. When they were sitting inside camps, they were pleadingly looking at their children. Those IDPs could not see the situation of their children. They were thinking that their asset is totally at danger. All these things disturbed them a lot and due to these situations, they were put on back.

These IDPs deserve standing ovation and tribute, because they did not give up, rather they were on their feet and fighting. There were abundance challenges lying in front of them. When they looked at the heap of troubles, they were disappointed but still they were hopeful and were thinking that a day will come and on that very day their all worries will meltdown. Those IDPs were pretty sure that if they surrender, they will most definitely lose the fight and if they lose the fight, they will pay the consequences one way or the other. Keeping the unproductive result in mind they could not put down their weapons though they were blunt but still fruitful. Being a researcher, analysed their troubles and worries from a close distance. When those troublesome click my mind, they make me disturbed, because literally came across all those dead realities. The researcher was thinking that these are humans with dreams, but their dreams will not materialize. When the researcher saw them helpless and pathetic situation only sympathized with them, because taking them out of these troubles was not in his power. These sentences have been jotted down for the sake of grasping the attention of the spectators.

In order to make access to basic needs we need sources, because without sources getting access even to fundamental needs is totally wrong concept. It takes ages to setup business and other means for the sake of making money. There was not ample time with the people of North Waziristan to collect their business and to transfer that to safe area. Due to this reason, they were compelled to leave all those sources. Though they knew the fruitless outcome, but still they unwillingly made the final decision and that was to quit their hometown without thinking twice. The result was pretty clear that if they become obstinate enough, they will lose their lives and the fact was that life was more important. They left the upcoming result to destiny. Finally, they went on their journey that was leading to absolutely strange area. According to survey their watery eyes were noticed, but still they overcame those tears and did not let those falling down. Up-to-date Internally Displaced Persons cannot root out those situations out of their minds; rather they still perch there and have got permanent place in their souls. Whenever they revised the very miserable situation they burst into the tears.

They stepped inside new areas empty handed. IDPs ran out of money, they were empty pocket and entirely broke. Overcoming these shortcomings was really difficult, but still they were waiting for miracles. Parents can bear troubles, but when those troubles fall on the shoulder of their children they cannot tolerate. Here they hold themselves responsible and feel guilty for not being able to protect children from harshness. They think that it is their duty to facilitate their children with basic needs. IDPs could not give proper nutrition to their babies due to lack of sources. Here especially mothers were heartbroken, and they felt as if they were putting their feet on hot ashes. Just imagine that a mother carries a child in her womb for nine months and it is full of pain when she gives birth to the very child, but still, she digests this painful situation calmly, because for her the pain is less and the life of a child is everything.

Most of the people do not like adopting unfair means for making livelihood, but they get indulged in evil activities due to certain problems and one of them is when there is no source of making money. Very true ... responsible persons were totally responsible for providing basic needs. This fact was running in their heads that if they do not bring basic needs their women and children are going to die. Here they had less option but the one of the options that was at their disposal to make money with the help of illegal means. If people opt such kinds of activities, most definitely we cannot anticipate a prosperous society; rather the peaceful environment comes under the influence of these bad activities and evil doers. Though the government was responsible for their requirements, but it could not overcome these problems.

An unemployed person is always a depressed person, because he is empty mind, and this gives way to evil thoughts. Here something positive is not expected of him. His inner intentions get spoiled, and the outcome of those intentions is completely harmful. At times he looks for comfort in his leisure time. In order to bring comfort, he goes for drug abuse and this filthy step spoils his life and health completely. Drug abuse becomes a part of his blood and if he does not use it there is really a very strong reverse action. He becomes moody and fights due to irritation. Young IDPs could not digest those bitter realities due to this they indulge into the world of drug abuse, and this made their life more difficult. An addicted person is burden on society, because he is unfit for all activities. Elders could not find solution to this problem, because there were no proper rehabilitation centres. The government could not make it and due to this careless attitude, our youth went on wrong direction.

Internally displaced people were given words that the government will provide all their needs after leaving their own area. IDPs were confident and they thought that the Government will never take our troubles for granted. They were living on hope and expecting something better. But unfortunately, the same did not happen, rather their hopes were thrown to the wind. Due to mismanagement Internally Displaced Persons could not make access to the aid that was specially organized for them. Dishonesty spoiled all the things and greediness broke the backbone of facilities meant for IDP's. It hurts when one is snatching away your rights and he is playing with your feelings, but still they digested every harsh blow without complain. Only sensible people read out their facial expressions, because those hopeless signs on their faces were saying a lot. Being a researcher, felt it one of the most important duties that will spread their feelings one way or the other.

The government made lots of promises, few of them were accomplished i.e., to provide Rs.12000/ cash to each family per month, ration centre, offered technical and vocational education and free higher education etc., but most of their promises remained a dream. Internally Displaced Persons were chanting slogans for their needs and demands but all those were ignored. This merciless attitude almost killed them, but still they did not take aggressive steps, because they thought that there is no place for them. To be frank enough they were fighting a losing battle. This fight was risky, because there were minimum chances. Being a researcher, traced down the ground realities for the sake of bringing facts in front of the readers. The researcher did whatever was possible. Even right now salute those IDPs for their efforts, struggles and lots of courage. They deserve that is why am doing the same. The preceding lines showed their miseries, and they were written down for the sake of grasping the attention of the viewers.

6. Conclusion and recommendations

The aim of the operation entitled "*Zarb-e-Azb*" was tracing down the hideouts, hitting those and splitting the force of Terrorists with iron hands. In the first phase aircrafts bombarded suspected areas and after some clearance the ground battle was initiated against those who were resisting the operation. In order to secure the armed forces, most of the time curfew was implemented. In such sort of drastic actions, it was really very difficult for the permanent residences to stay at their homes. Due to this they left the premises of their own hometown even before the completion of the first phase of Operation. Displacement rose many problems not only for those who became victims, but as well as for those who had to adjust the internally displaced person in their own area and were looking after them. One can easily understand that

Internally Displaced people did not forsake their own hometown by choice, rather critical situations made this happened. They knew that they would come across socio-economic problems in those unfamiliar areas, but still they accepted for the sake of not losing their lives. The displacement of North Waziristan Agency put several questions on the management of the authorities by giving just 72 hours for vacating homes and shifting to far away safe places with minimum chances of getting transport facility. That is why many of them left their homes in June, when the heat was at its peak.

Government and non-governmental organizations made arrangements for internally displaced person in camps only. The arrangements just focused on camp never been proved enough to cope with the Socio-Economic problems of Internally Displaced Persons, because the internal displacement brought a lot of Socio-Economic problems on the fate of internally displaced person. However, government extend their supporting hands to internally displaced person to cope the situation in a better way. Many of these needs were already fulfilled by the Government authorities and other humanitarian agencies. Government showed respect and honour by providing them free higher education and scholarships along with vocational and technical training to make them confident and valuable citizens for their own community and for the whole country. But in spite of all these IDPs are not feeling comfortable and satisfactory from government support. They argue that at the time of displacement government promised to support but in vain. Because they argue that unfortunately the problems faced by IDPs during displacement in the host community of Lakki Marwat is unmatched with aid provided by government.

6.1. Recommendations

- Government authorities should develop a framework for the protection and assistance of the IDPs from NWA and to safeguard their rights and liberties.
- Government should take guidance from the United States, Guiding Principles regarding IDPs in the development of laws and policies.
- It should be kept in mind that the needs of the displaced people are not of similar types. Those who are caring and assisting them must have knowledge of these people and should help them in regards of their religious beliefs, gender, age, health and resources etc.
- Data regarding IDPs should not show just a number, it should be kept in mind that these people have personality, respect and beliefs and they must be respected in every possible way.
- Help and assistance from the government and humanitarian agencies should not be timely base or emergency based, displaced people always need help in different form and magnitude. So, the assistance should be continued till their rehabilitation process is completed.

References

- Abbas, H. (2009). *Pakistan's Troubled Frontier*. Jamestown Foundation.
- Hamid, A. A., & Musa, S. A. (2010). Mental health problems among internally displaced persons in Darfur. *International Journal of Psychology*, 45(4), 278-285. <https://doi.org/10.1080/00207591003692620>
- Dawn News. (2001, October 19). Comments of Mullah Abdus Salam, Afghan Ambassador to Pakistan.
- Din, N. U. (October, 2010). Internal Displacement in Pakistan: Contemporary Challenges. *Human Rights Commission of Pakistan, Lahore*. <https://www.humanitarianlibrary.org/sites/default/files/2014/02/22.pdf>
- Khan, S. (2013). Health assistance to internally displaced persons of South Waziristan Agency in camps and host community: A comparative analysis. *Department of Development Studies Pakistan Institute of Development Economics (PIDE), Islamabad*.
- Mahsud, S. (2012, December). Combating Militancy in Bajaur and North Waziristan Agency in Federally Administered Tribal Areas of Pakistan: A Comparative Analysis. *Tigah: A Journal of Peace and Development*, II, 149-60. <http://frc.org.pk/wp-content/uploads/2013/01/91.pdf>
- Rasool, S. (2016). *The Problems and Perspectives of North Waziristan IDPs in Bannu*. Peshawar: Department of Political Science, University of Peshawar.
- Roberts, B., Odong, V. N., Browne, J., Ocaka, K. F., Geissler, W., & Sondorp, E. (2009). An exploration of social determinants of health amongst internally displaced persons in northern Uganda. *Conflict and Health*, 3(1), 1-11. <https://conflictandhealth.biomedcentral.com/articles/10.1186/1752-1505-3-10>
- Saadi, H. N., & Virk, I. (2009). Rapid assessment of IDPs in host communities in Mardan and Swabi Districts. *Save the Children*. <https://reliefweb.int/report/pakistan/rapid-assessment-idps-host-communities-mardan-and-swabi-districts-nwfp-pakistan>
- SAFRON. (2014). Welcome To States And Frontier Regions Division. <http://www.safron.gov.pk/gop/index.php?q=aHR0cDovLzE5Mi4xNjguNzAuMTM2L3NhZnJvbi9mcm1EZXRhaWxzLmFzcHg%Fb3B0PW51d3MmaWQ9MTU%3D>
- Shinwari, N. A. (2010). Understanding FATA: Attitudes Towards Governance, Religion & Society in Pakistan's Federally Administered Tribal Areas Volume IV. *Community Appraisal & Motivation Programme, Islamabad*.
- Vincet, M., & Sorenson, B. R. (Eds.). (2001). *Caught between borders: response strategies of the internally displaced*. Pluto Press.
- Singh, A. (2015). NWA: Pointless Symbolism Jharkand: Solution by Redefinition/ South Asia Intelligence Review (SAIR), 12, 51. http://www.satp.org/satporgtp/sair/Archives/sair12/12_51.htmlassessment
- BBC. (2008, September 10). *The Afghan-Pakistan militant nexus*. http://news.bbc.co.uk/1/hi/world/south_asia/7601748.stm
- Cohen, R. D. (1998). *Masses in Flight: the Global Crises of Internal Displacement*. Washington: Brookings Institution Press.
- Gunaratna, M. R. (2008). *Al-Qaeda fights back inside Pakistan's tribal areas*. Islamabad: Pakistan Institute of Peace Studies.
- Hameed, N. (2015). Stuggling IDPs of the North Waziristan in the wake of Operation Zarb-e-Azb. R. & Institute for Strategic Studies, Ed.), *NDU* , 96-97.

- Hilali, A. Z. (n.d.). US-Pakistan Relationship: Soviet Invasion of Afghanistan. *Ashgate*, 121-122.
- UNICEF (2011). *Rapid Assessment of IDPs in Host Communities in Mardan and Swabi Districts*. United Nations International Children Emergency Fund.
- Rehman, A. (2014). *18 specialist doctors, 45 nurses transferred to Bannu for NWA IDPs assistance*. <http://www.brecorder.com/pakistan/general-news/183962-18-specialist-doctors-45-nurses-transferred-to-bannu-for-nwa-idps-assistance-dr-abdul-rehman.html>
- Rubin, B. (1995). *Fragmentation of Afghanistan: State Formation and Collapse in the International System*. New Haven: Yale University.
- Shahzad, S. (2004, May 4). *Part 2: The 'ai-Qaeda cleric'* *Asia Times*. Retrieved August 22, 2017, from http://www.atimes.com/atimes/South_Asia/FE04Df04.html
- HRCP (2010). *State of Human Rights*. Human Rights Commission of Pakistan.

Interview sources:

- Abid Hotel entrepreneur, 4. y. (2018, March 27). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan.
- Akram, Q.-e.-A. U. (2018, March 22). Discussion about internal displacement. (I. U. Marwat, Interviewer) Serai Naurang, KP, Pakistan .
- Amir. (2018, March 24). Discussion about internal displacement. (I. U. Marwat, Interviewer) Serai Naurang, KP, Pakistan.
- Amjad, T. D. (2018, April 7). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan .
- Aslam. (2018, April 3). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan.
- Farman, T. (2018, April 7). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan .
- Haqdad. (2018, April 7). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan .
- Irfan Unemployed, 4. y. (2018, April 3). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan.
- Kamran, w. s. (2018, March 22). Discussion about internal displacement. (I. U. Marwat, Interviewer) Serai Naurang, KP, Pakistan .
- Manzur farmer, 5. y. (2018, March 27). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan.
- Mumtaz Shop owner, 3. y. (2018, April 5). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan.
- Nawaz. (2018, April 3). Discussion about internal displacement. (I. U. Marwat, Interviewer) Serai Naurang, KP, Pakistan .
- Nasir, S. t. (2018, April 11). Discussion about internal displacement. (I. U. Marwat, Interviewer) Serai Naurang, KP, Pakistan.
- Rahat. (2018, April 7). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan .
- Sadiq. (2018, March 22). Discussion about internal displacement. (I. U. Marwat, Interviewer) Serai Naurang, KP, Pakistan .

- Sajid. (2018, April 2). Discussion about internal displacement. (I. U. Marwat, Interviewer) Serai Naurang, KP, Pakistan.
- Salam. (2018, March 24). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan.
- Salman, B. s. (2018, April 11). Discussion about internal displacement. (I. U. Marwat, Interviewer) Serai Naurang, KP, Pakistan.
- Shakil. (2018, April 7). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan .
- Tariq Shop owner, 3. y. (2018, April 3). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan.
- Ullah, A. U. (2017, September 7). Problems of IDPs as well as of Host Community during Displacement. (I. Ullah, Interviewer) Lakki Marwat.
- Ullah, F. (2018, March 24). Discussion about internal displacement. (I. U. Marwat, Interviewer) Serai Naurang , KP, Pakistan.
- Zaman. (2018, March 24). Discussion about internal displacement. (I. U. Marwat, Interviewer) Lakki Marwat, KP, Pakistan .