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# WOMEN EMPOWERMENT IN CONFLICT ZONES

A Narrative of Temporarily Dislocated Persons in FATA, Pakistan.

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وَأَن لَّيْسَ لِلْإِنسَـٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

*And that there is not for man except that [good] for which he strives – Quran (53:39)*

*"Bata kia puchta hai woh, kitabon mein miloon ga mein*

*Kiye maa se hain jo maine kiye waadon mein miloon ga mein"*

"What is he searching for; I will live forever in books

I will be found in the promises I made to my mother"

This research effort is dedicated to all mothers who lost their children

And

All those teachers who lost their lives on

*16. December. 2014*

In a terrorist attack on Army Public School, Peshawar.

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*We could have never come this far without unconditional prayers and love from our parents, you are our super heroes.*

*God Bless you.*

# Contents

# Abbreviations

**CMH:** Combined Military Hospital

**Div:** Division

**DMP:** Decision Making Potential

**iDOA:** Independent of Aid

**EL:** Education Level

**EPS:** Empowerment Potential Score

**FATA:** Federally Administered Tribal Areas

**GOC:** General Officer Commanding

**KPK:** Khyber Pakhtunkhwa

**MoU:** Memorandum of Understanding

**NGO:** Non-Governmental Organization

**PMR:** Positivity of Men's responses

**RAHA:** Refugee Affected and Hosting Areas

**SL:** Skill Level

# Abstract

The Federally Administered Tribal Areas have historically functioned with no formal socio-political controls from an external government. The people have their own customs and laws, and no significant efforts have been made to engage them on equal footing. With the rise of terrorism, this region came under the international spotlight and government, military and non-government mechanisms attempted, too little, too late, to curb the spread of militancy and violence. The people of FATA have been prone to radicalization because of their poverty stricken and marginalized status, and women particularly are a vulnerable group. The large female population in a patriarchal society is also the key to accessing and reforming households in an area where terrorism has disrupted the very fabric of society. The key question therefore is whether women can be empowered to become self-sustaining individuals, in an effort towards nation-building? This would have long term impact on the role these women play within the home as well as the community at large, and effectively help develop, connect and integrate FATA with the larger region and country by creating economic interdependency. This study focuses exclusively on women from TDP camps near Bannu and measures their potential for empowerment in the post-conflict context. It uses primary data as well as interviews and case studies, triangulated through quantitative as well as qualitative analysis to affirm that yes, there is great potential to empower women towards self sustainability, with small scale schemes and interventions already in place. However, there needs to be greater focus on psychosocial interventions, or psychosocial aspects must be intentionally integrated into economic schemes. Skill development and vocational training would also go a long way in empowering these women. Although this study is derived from a small sample of the overall TDP population, it is hoped that results can be extrapolated to encourage formal government and civil society initiatives to design and implement economic and psychosocial interventions across the region. It is hoped that these will prove a long term investment in combating the threats of militancy and terrorism, and in integrating the region as a whole into mainstream Pakistan.

*The Margallas finally come into sight, a hazy blue presence becoming clearer and clearer with every mile of motorway. The Peshawar-Islamabad route is beautiful- rivers and canals and trees, cattle and small, neat farmsteads. There are some rugged peaks too, but they are not the Margallas. The Margallas are home.*

*We are excited and we are bewildered- with every stretch past the toll plaza that tells us we are officially in capital territory now, we are nearer to home. These are roads we travel every day- long, neat highways to and from NUST. As we drive past, we are looking at the cars and we are looking at the buildings in the distance. We are looking at the Margallas. The trees are green and there is calmness, a sense of structure and predictability. The city is welcoming us back to what we know- we are blended into the traffic, the hundreds of happy commuters who instinctively know us as some of their own.*

*How do we tell everyone that just a few hours away, the world is very different? Islamabad to Bannu is about six-seven hours by road. Lahore is in the opposite direction and a similar distance. It is a bustling, historical hub- spilling over with life, in fact, a dash or two away from the Indian border. Bannu is on the edge of FATA (Federally Administered Tribal Areas), where the constitution of Pakistan ceases to apply. It's a couple of mountain ranges and a few jagged roads away from the Afghan border. It's a city that lives in a hush.*

*Less than an hour away are townships and villages that have been bombed- bazaars that have been razed to the ground. The 'War on Terror' is an everyday reality here. There are a million internally displaced persons- villagers and farmers and cattle-rearers and small businessmen and workers- the lifeblood of these townships has been emptied out. A small fraction lives in army run camps. Another fraction lives in NGO- sponsored settlements. Where are the rest? Who are the rest? Who are the ones accounted for?*

*Who were we? Little students in a big, bewildering world, pottering about and trying to gain some semblance of understanding. We were a group of five, not counting the security detail, and we had respectfully and dutifully donned our Chaddars for the trip. The culture is strict: we did not see a single lady without the full burqa in all its local glory. Our translator was proud of her Urdu and proud of her English and proud of her job as a teacher in Bannu City. We, who have travelled continents and happily articulated our own way through, were reduced to smiling emphatically at every juncture, every new greeting and every farewell so we could somehow convey to these women that they were brave and they were beautiful and that we couldn't thank them enough for bearing with the tedious translations because we didn't know a word of Pashto.*

*And underneath the Burqas, they were certainly beautiful. Every face told a story, sometimes etched into the wrinkle lines. One could lose oneself. They laughed openly and generously, listened closely, and couldn't wait to talk. We started conversations with three or four people in a relief tent, the translator never losing the smile on her face, and ended hours later with twenty or more crowded in*

*and someone whirling a woven fan ferociously at you because you looked a little warm and in need of it. They showed you their children and watched proudly if they were photographed.*

*The military men were young and spirited, and took themselves so very, very seriously. The one with the tray of cool water as we pottered out of the relief tents, weighed down with notes and folders and a head full of thoughts, seemed to be a vision with a halo. It gives one a new appreciation for the kind of detail it takes to run an institution.*

*Who were these women then? Who were these children growing up and going to school in a camp because their homes were, well, gone? When and how and for what would they be going back? How would they live then? Who knew how many had lost family to both sides of the war?*

*But these are our people- a people who are living in tents so that we may sleep in peace at night. Bannu is a city that lives in a hush, and nearby are townships that have been silenced for a good long time to come.*

*For a few days, we caught a glimpse of a different world. Maybe the glass we looked through distorted our image- maybe we only saw a tiny corner of the whole picture. But that world is very different from this one we live in every day. It lives and breathes and grows just like ours. It has real characters, real stories, and real dreams, just like ours. But that backdrop- that harsh, bare rock takes no prisoners. The jagged peaks and dry, flat plains do not pretend to be gentle. There is a brutal honesty in the exposed brown earth- a boldness that does not hide under grass or trees. It leaves you bruised, jarred, a little frightened. It leaves you a little more human than you were.*

(Diary Excerpt, Research Team)



*Picture taken on a road trip towards Bannu by the research team.*

*This section of the paper aims to provide an understanding of the research question supplemented with insights about the chosen topic, research question and the existing literature on it, supplemented with information about the chosen region and population.*

*This research has been more of a journey then a study for the research team, we hope you can travel with us too.*



*The Research Team being debriefed at Baka Khel Camp*

**Can women from conflict zones be empowered to become self-sustainable, in an effort towards nation building?** Considering exclusively the case of women from the most recent wave of TDPs, this paper attempts to unravel this key question.

Firstly, why women? In what ways does conflict as a gendered construct impact them specifically and what do policy-makers have to gain by attending to their needs and aspirations? How would this impact women as individuals, and how can this change be expected to impact their broader communities and the peace-building and economic recovery process, and, in turn, how can this change be expected to impact 'nation-building' or the re-integration of FATA into Pakistan as a whole in the post-conflict scenario? What does empowerment mean- merely increased participation in the labour force, or development of psychosocial 'resilience,' an increased capacity to rise to a challenge and give back to the community? FATA's socio-cultural context and its very particular treatment of women remains a huge influence on whether or not such empowerment is possible. Whether or not the women are willing to participate in such economic or psychosocial interventions aimed to 'empower' them is another key question. Whether the men in their lives will let them also remains to be seen, as any such program must be designed through a participatory and culturally-sensitive process. Can such a program be implemented on a large scale? Does self-sustainable mean complete independence from the patriarchy or a more complementary, supplementary role in household expenses through the woman's income?

This paper attempts to explore some aspects of these questions, and open the floor for discourse on targeted schemes for women empowerment on the economic and psychosocial planes. We hope that this will help raise the profile of the issue, and encourage attempts to mainstream women into peace building processes- which are hardly likely to succeed in any sustainable manner without participation from 46% of the tribal population- and through these peace building processes, help encourage a mainstreaming of the Federally Administered Tribal Areas into the country as a whole.

*In the **Literature Review** we have defined what TDPs are, discussed in detail the current existing research done on TDPs, women living in conflict zones and its psychosocial impact on them and what strategies have been put in place to empower them. Studies done on FATA, its history and its people have also been discussed to put the situation into context. We have also defined the current research gaps in existing literature*

## About FATA

FATA is a semi autonomous region in the north- west of Pakistan, with a distinctive social and political setup. It consists of seven tribal agencies namely: Bajaur, Khyber, Mohmand, Orakzai, Kurram, South Waziristan and North Waziristan. This region mostly came under the limelight after the launch of 'War on Terror' post 9/11. (Khan, and, para 1) According to the constitution of Pakistan, the region makes an integral part of the country, however Article 247 gives special status to FATA, under which the laws passed by the parliament are not applicable and Superior Courts do not have jurisdiction in the region, a clause that automatically paves way for violation of fundamental rights for the population.(Khan, n.d,para 2) In a manner, the region is 'stateless' for it lacks the presence of essential institutional elements such as police, democratically elected government or an overseeing higher judiciary (Khan, n.d, para 9). The sole legal administrative mechanism existing in the region is The Frontier Crimes Regulation, forced by the British in the 19th Century in order to establish strict control in the region (Lieven, 2011), unfortunately the regulation has since then proven to be unrepresentative and a continuous obstacle in way of development. (Khan, n.d, para 9)

The government in recent years has shown slight interest in reforming the region; political dialogues, social uplift programs, and development projects have taken place. However, it is too soon to assess their full impact. The ongoing violence and counter-terrorist operations by the state have resulted entire populations being displaced from the area and becoming temporarily dislocated persons (TDPs). This displacement is an ongoing process since 2004 but the major displacements occurred after the official operations by the military against the Taliban (Ahmed, 2014).

For any viable solution for the marginalization of women and the gendered effects of security operations in FATA, the first essential step is to assess socio-cultural and geostrategic significance of the region and have a thorough look at its history and people. Unfortunately, FATA in its current state is an example of bad governance. Overrun by rampant religious extremism, negation of fundamental human rights, utter disregard of rule of law and following its own unique tribal code, FATA is a fertile breeding ground for rogue elements. Furthermore, the region has inadequate facilities and socio-economic structures leaving little opportunities for the inhabitants, leaving 60 % of the population to live below the poverty line (Mohsin, 2013).

To begin any in-depth analysis on the plan towards women empowerment, the first step is to establish the root causes of the "terrorism emanating from the FATA region" (Khan, 2012). There is a general consensus amongst political analysts and experts that a major part of the problem is the "indifference of the successive" governments or their lack of interest in the FATA region (Khan,

2012). It is essential to note here a critical link between the economic empowerment of women in FATA and their role combating religious extremism does exist as poverty is one of the main factors forcing local men to join hands with foreign as well as local militant groups that provide them with status and finances in exchange for services. With women working to earn a livelihood and provide greater income for the family, this need to turn to a third party would be addressed (Khan, 2012).

The demographic nature of FATA is best described as tribal, with a strong Pushtoon ethnic core; adhering to a strict code of living; more commonly known as Pakhtunwali (Lieven, 2011). This way of living is entrenched in every segment of the society, young and old, man and woman. From the daily dealings of the people to their lifestyles and thousands of years of ingrained cultural norms, understanding this solid patriarchal structure is the key to how women are treated and the behaviour of women, in and out of the TDP camps (Mohsin, 2013). The situation is deeply entrenched in gendered problems due to the highly patriarchal culture of the society, nearly alienating the women from any social inclusion. The problems faced by the TDP women are therefore multilayered, first by virtue of their patriarchal upbringing, second due to the political, economic and social exclusion of the FATA region, and third because of their displaced status. Extremely low literacy prevents women from taking steps to improve their situation. Their economic status is no better than their social, political and educational status. Women work in the agriculture fields and play a role managing livestock but they have no direct share in the income generated from these sectors. Two factors keeping FATA away from progress are extreme marginalization of women in the region and critical need for development of the area. No real development of the region can be achieved if the conditions and role of women is not improved (Khan, 2012). Worldwide research and studies have categorically shown that a multi-pronged approach combining political, military and social strategies and targeting each segment of the society is essential if there is any hope for full recovery of the population in the region. Unless a holistic approach is taken to tackle the intricate variables of the FATA region, there could be a "point of no return" for the Pakistani state (Khan, 1999).

## About TDPs

### Why TDPs, Why not IDPs?
Right after operation Zarb-e-Azb was launched, the Foreign Office coined a new term for the latest wave of IDPs: Temporarily Dislocated Persons or TDPs. All government agencies were notified to use the term TDP instead of IDP as the latter term signifies that people have been displaced due to armed conflict or war. The Foreign Office explained: "These people (IDPs from Fata) have not been displaced as a result of war or occupation of their area. Our law-enforcement agencies have started action in tribal areas to re-establish writ of the government that is why affected population of Fata should be called TDPs and not IDPs." The Foreign Office further explained that these people have not been displaced due to war or forced occupation of their area and so calling them IDPs would be incorrect (Zulfiqar, 2014).
The UN's Guiding Principles on Internal Displacement define IDPs as "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 generalised violence, violations of human rights or natural or human-made disasters, and who have not crossed an

internationally          recognised          border"          (Zulfiqar,          2014).
Dilawar Khan, a human rights activist, further maintained that the term 'temporarily' can only be used if the people being asked to move out of their homes are given a specific time period after which they can return (Zulfiqar, 2014).

## TDPs

Temporarily Dislocated Persons (TDPs) are defined as individuals who must leave their residences but stay within their nation's borders as a result of armed conflict, militancy or natural disaster. They are not awarded refugee status, and many women especially are denied their basic human rights. Furthermore the State has to manage and administer such mass migration. Pakistan is faced with a massive TDP challenge, with most of the population living below the poverty line (Mohsin, 2013). A report by the UNHCR (2012) indicates that, women comprise almost half of the total TDP population i.e. 46 percent (Mohsin, 2013).

Hundreds of thousands of families have been affected by the ongoing reign of terrorism in Pakistan; most residing in the Federally Administered Tribal Areas (FATA) of Pakistan. Terrorism has targeted the very fabric of society for over a decade now and it is the common man who is facing the direct fallout. As a result of these unstable conditions and war-zone situation, whole tribes and villages have been displaced internally (Khan, 2012).

Military operations between the years of 2007 and 2009 alone resulted in shifting around 428,000 displaced persons to Khyber Pakhtunkhwa (KPK) province from South Waziristan Agency, accounting for 25000 families (Ahmed, 2014). Another 250,000 migrating from Bajaur agency as well as 180,000 from Mohmand Agency were registered in Lower Dir and Nowshera. April 2009 saw yet another wave of two million people displaced due to military operations in the Malakand district of Khyber Pakhtunkhwa, and clashes in South Waziristan agency of FATA displaced 300,000 locals at the end of 2010 (Ahmed,2014). The latest operation, Zarb-e.Azb, launched against militants in June last year in North Waziristan, has once again displaced thousands more seeking refuge in neighbouring areas of Bannu, Lakki Marwat, Karak, Dera Ismail Khan, and Kohat in KPK. FATA Disaster Management Authority (FDMA) revealed the number of displaced individuals in the wake of most recent operation had crossed 450,000, and 75% of these were women and children (Fakhar, 2014). According to the United Nations Children's Fund (UNICEF) in Pakistan, "the speed and size of displacement stretched government's humanitarian capacities to the limit" (UNICEF 2009: 2). As the homes of many displaced persons have been destroyed due to the ongoing war, many TDPs from FATA and the Malakand district continue to live in camps or with host families (Ahmed, 2014). The displacement of population burdens the host communities, notably DI Khan, Hangu, Kohat, Kurram, Peshawar and Tank, Dir and Nowshera, while only 10% live in camps. These locations are faced with shortage of food, shelter, and clothing and have limited facilities (Mohsin, 2013).

A recent study conducted by the FATA Research Centre on the TDP population found that 68% of the respondents surveyed were willing and ready to go back to their homes if the security situation of their specific areas improved. 21% of respondents however said that they were content to stay. This, coupled with the fact that 49% showed high optimism mentioning that they were ready for a fresh

start, shows that this is a fertile time for new initiatives in the region. Social structures are particularly weak in a post-conflict context and this is an ideal opportunity to test how far the patriarchy can be challenged, and whether or not women can be empowered towards self sustainability (FRC, n.a).

The report also highlighted that it is important to understand that the people of FATA have also been displaced for reasons other than official military operations. Many have left FATA due to the militants' regime, tax systems, kidnappings, and various other threats they had to face while living there. The majority of available literature does not deal with these kinds of TDPs (FRC, n.a). There is a huge gap between the number of TDPs reportedly registered and those actually on ground (FRC, n.a). Most respondents of the study viewed the armed conflict as a pretext to leave their homes and pursue a brighter future for themselves and their children elsewhere (FRC, n.a).

Psychological impact and trauma pre migration, during migration and post migration is not to be ignored. Evidence shows individuals of the region suffering from post trauma stress, anxiety, and avoidant behaviors. American Academy of Clinical psychology stresses to note that war trauma is not short lived and has a tendency to hit back time after time. A report by CARE indicates that 70% of PTSD affecters happen to be women and children. An abrupt call for evacuation, with inadequate health arrangements in camps was psychologically straining for the TDPs. A mechanism needs to be devised for the long term social and psychological betterment of such affectees (Fakhar, 2014).

## Conflict Zones and Women Empowerment

*"Moving women's empowerment from goal and ideal to living reality requires working with women and men, girls and boys on the way that they experience the world and think about life as well as the ways that they behave,"* (Wurzer, Bragin, 2013).

Empowerment itself is an idea that researchers have long debated. There are numerous different measures in place, such as the Gender Empowerment Measure and the Gender Development Index, each made up of different indicators. By and large however, women empowerment as a whole does seem to consist of some form of psychosocial empowerment, which both leads to and is enhanced by economic empowerment and independence. Wurzer and Bragin define it as "a journey of personal, collective, and social transformation" and a "process that represents the expansion of women's ability to make life choices". They argue that "empowerment is a process of dialogic action in which women and men, in processes of self discovery and evolving consciousness transcend social and structural boundaries and change aspirations" (Wurzer, Bragin, 2013).

Bhuiyan and Abdullah on the other hand define empowerment as "a process that enables individuals or groups to change balance of power through exchange of experience, expertise, technology and know-how as well as diffusing innovative technique for strengthening the self-reliance. One of the most important instruments for empowering women is to allow them equal access to and control over

productive resources such as land, capital, technology, credit as well as marketing outlets, information, education, training" and assert that higher rate of participation of women in the workforce is directly indicative of increased empowerment (Bhuiyan, Abdullah, 2007).

A number of studies have been conducted by humanitarian and human rights organizations to show how conflict is a gendered construct, and how the problems faced by women specifically are often neglected (Drahoňovská, 2010). It is asserted that "the control of men over women's lives becomes even higher in times of conflict due to the symbolic value afforded to womanhood". Sustaining themselves during times of conflict is often a massive challenge for women as they have to take on new roles and fulfill tasks usually done by men (Drahoňovská, 2010). UN Women also mentions how "women experience conflict differently from men and face greater burdens during the recovery process" and highlights how very little research has been done on this issue due to a lack of data (UN Women, n.a). Violent conflict leads to institutional changes as well as structural changes in society, and it may be fair to assume this will lead to varying behavioral effects on women and men. In turn, this affects the recovery process for households and communities (UN Women, n.a).

Women in FATA are a symbol of *izzat* or honor for the men of the region. A woman's family's reputation and standing in the society depends on her, while she remains entirely excluded from any decision-making process: excluded from participation in the all-male *Jirga*, and excluded from the question of her own marriage (Mohsin, 2013). Women lack exposure and remain economically, socially and politically dependent on their male counterparts. With this kind of socialization, living and surviving independently in TDP camps is no less than traumatic for them (Mohsin, 2013). Mohsin highlights a loss of identity, problems related to lack of shelter and *pardah*, physical, psychological, health and hygiene problems, food problems, loss of property, livestock, access to livelihood, loss to children, gender based violence, and the uncertainty of integration and repatriation as well as security threats within the camps are some of the key problems women face (Mohsin, 2013). The FATA Research Center echoes this view, mentioning how women are "confined to the *chaardiwari*" and "not allowed to go out without the permission of the male head of the family," (FRC, n.a). The FRC also reports that marriageable age for women starts as early as 12-14 years, and a survey respondent quotes that women are considered "personal property" (FRC, n.a).

All policy-making on "economic recovery in post-conflict contexts is currently based on limited evidence of conflict-related changes in women's and men's economic roles. This situation has at times resulted in a relative lack of support for women's livelihood recovery and a continued and unexamined emphasis on male employment generation programmes," (UN Women, n.a). "Programming around gender issues in post-conflict... is not adequately informed by data on women's vulnerability, livelihood recovery needs, or their actual or potential contributions to family welfare and community recovery." (UN Women, n.a).

Despite this lack of data, some cases that have been generated show higher "female civic engagement" during and after conflict. It is also observed that changing gender roles as a result of conflict lead to higher work-load for women as they take on tasks previously covered by men. UN Women also asserts that experiencing times of conflict seems to correlate with increased female

engagement in the public sphere. This may well lead to increased female empowerment and economic independence and "conflict may potentially open a window of opportunity to transform social structures and promote greater gender equality" (UN Women, n.a).

The case of Uganda also shows some interesting insights on the gender dimensions of conflict. The Department of Women and Gender Studies and the Faculty of Arts, Peace and Conflict Program of Makrere University carried out a study on three districts that have been under conflict for nearly 20 years. Women's experiences was studied at "the personal sphere, where they experience conflict as individuals, in the private sphere, where they experience conflict as mothers, daughters or wives, and in the public sphere where they interface with societal structures that limit their participation in decision making processes and peace activities" (Makrere University, 2005).

Many women showed evidence of psychosocial trauma, and a large number defined peace as "going home," (Makrere University, 2005). However it was also observed that many women took it upon themselves to "create mechanisms of addressing the impact of conflict on fellow women and also on the children" (Makrere University, 2005). This shows strong potential for resilience and a will to not only survive but regroup with strength in the absence of administration and male support (Makrere University, 2005). Additionally, some women actually reported feeling empowered "post conflict since they had to learn how to take care of their families in the absence of their spouses" (Makrere University, 2005).

The study also reported how conflict is gendered in four ways; firstly, war can lead to a complete breakdown of the regional economy, halting both agricultural and industrial production. This not only contributes to unemployment, but reduces individuals' access to resources and food. While men can move to town to find employment, women and children face malnourishment and loss of livelihood. Secondly, as the financial stability of a household worsens, female children are more likely to be pulled out of school than male children. Third, a larger number of homes become female-headed and households where low-skilled men lose their jobs also become dependent on women's earnings. Fourth, an individual's skill level determines the level of employment, and women by and large have much fewer skills than men. Any work they can do, therefore, is of the low-paying variety (Makrere University, 2005).

Sustainable peace therefore, can only be achieved if all levels of conflict, including household, community and national level, are addressed. It was also found that despite the fact that only a few women have joined peace-building mechanisms, "the majority of NGOs were either founded or led by women or international bodies," (Makrere University, 2005). As far as women empowerment goes, these are promising results.

The study also recommends "mainstreaming gender concerns and issues in all peace initiatives, deliberate effort to involve women as individuals or their organizations in peace building processes, government should put in place policies that promote the effective engagement of men and women in peace processes as equal stakeholders, and supporting and promoting indigenous processes of conflict and reconciliation," (Makerere University, 2005).

Another study by USAID shows us how firstly, women from communities directly affected by conflict measured higher on empowerment indicators than women who were not affected (69% as

opposed to 52%). Secondly, conflict-affected communities who recovered fastest and showed quick poverty reduction were those where women were, in fact, empowered (USAID, 2011). Of these, North Maluku, Indonesia, was the conflict region with the highest rates of poverty reduction and women's empowerment (USAID, 2011).

Women were observed to step up during periods of conflict by taking on a range of economic activities, and often new development taking place post-conflict opened up opportunities for women to "improve their livelihoods, access finance, join new groups, and, more rarely, become politically engaged." Women became more independent and were able to work for their communities' and families' recovery and rehabilitation (USAID, 2011).

It is also asserted that local political, social and economic structures are in upheaval in the period immediately following conflict and this is an ideal time to reshape gender roles. It is a brief window that must be taken advantage of, and some of these interventions can be used in other contexts for women empowerment also (USAID, 2011).

The role of women is such that the Resolution on Women, Peace and Security 1325 (UN Security Council, 2000) recommended including women in peace-building and peacekeeping operations as well as decision-making bodies (Drahoňovská, 2010).

It is also recommended that women be granted farming resources, including financial loans, as well as training and agricultural and work assistance programs (Drahoňovská, 2010).

Small entrepreneurial ventures are not capital intensive and generate numerous employment opportunities. They can help break "the vicious cycle of poverty" (Bhuiyan, Abdullah, 2007) while women particularly bring fresh vision to the table (Bhuiyan, Abdullah, 2007). The case of women entrepreneurs in Bangladesh shows us how increased government awareness has led to new policies to involve women in "entrepreneurship development and empowerment", (Bhuiyan, Abdullah, 2007). It also shows the major obstacles came from lack of knowledge and training in basic business skills (Bhuiyan, Abdullah, 2007). As a result of this, a new class of women has emerged who are contributing to the socioeconomic as well as the sociopolitical uplift of the larger population. The rise in empowerment of these women is obvious even through indicators such as their increased confidence in themselves, and a newfound courage to converse and deal with the communities they do business in.

Literature also shows that some efforts are being made to mainstream women, such as those by the South Asians for Human Rights, with members from Afghanistan, India, Bhutan, Maldives, Bangladesh, Nepal, Sri Lanka and Pakistan. SAHR intends to form peace missions to meet with stakeholders in conflict affected areas. A regional civil society coalition formed in 2011, the Women's Regional Network, joins female leaders and rights activists from Pakistan, Afghanistan and India to strengthen women's security and promote participation in preventing and resolving conflict. "The government must hear women and incorporate them into policymaking, including counter-insurgency, which can only succeed when those most affected are at the heart of peace-building," (International Crisis Group, 2015)

Despite this, even on an international front, women are not a part of different bodies seeking solutions to conflict. "Early and sustained engagement with women must be a priority and not an afterthought," (UN, 2012). "Active, systematic consultation with local actors and leaders, including women's civil society organizations... is the only way to develop effective, context-specific and gender-aware solutions." (UN, 2012).

Pakistani representative Masood Khan said that Pakistan "had incorporated United Nations gender sensitization modules in its training procedures, and women peacekeepers performed a wide variety of functions. A comprehensive conflict prevention strategy was needed, along with increased Council efforts to curb impunity and to include gender perspectives in all peacekeeping resolutions." (UN, 2012). "The United Nations system should address the health and psychological needs of women in conflict and ensure the fullest participation of women — including civil society actors — in peace-building activities.  Gender justice must be integral to capacity-building efforts, with technical assistance provided" (UN, 2012). The Bangladesh representative, Abulkalam Abdul Momen also echoed how "participation of women in mediation and peace building efforts also needed to be enhanced" (UN, 2012). The Indian Representative, Hardeep Singh Puri also emphasized the impact on women of armed conflict and "the need for effective institutional arrangements to guarantee their protection and full participation in peace processes.  India had consistently held that greater participation of women in areas of conflict resolution, peace negotiations; peacekeeping and post-conflict reconstruction was the sine qua non for lasting peace and security" (UN, 2012).

For the purposes of this study, therefore, the literature shows that exposure to a conflict may well be an opportunity and blessing for efforts to empower women. The strict traditional code is in upheaval and there is a chance for women to redefine and assert their roles. However, there is a clear lack of research on this for the case of the TDPs in FATA.


## Psychosocial and Economic Interventions


The UN in 2012 defines a relationship between economic and psychosocial factors in the post-conflict context when they assert that "while we do not deny the importance of economic policies and measures... governments, UN agencies, and civil society organizations must address psychosocial factors as significant, complementary dimensions" (UN, 2012). Poverty can only be sustainably reduced, it is argued, when "psychosocial empowerment, mental health, and psychosocial well-being" are taken into consideration (UN, 2012).

 Being involved in work "promotes psychosocial empowerment by developing a sense of ownership, optimism, and efficacy or confidence in one's ability to be effective" (UN, 2012) and creating jobs, openings for entrepreneurship, as well as access to education is absolutely essential (UN, 2012).

Wurzer and Bragin, on the other hand, define a psychosocial approach "as one that emphasizes the indivisibility of the individual with culture and community" (Wurzer, Bragin, 2013). Their approach,

they maintain, "utilizes social and cultural interventions to increase the protective factors that support resilience, promoting the capacity for empowerment" (Wurzer, Bragin, 2013).

They outline 'protective factors' as being factors that promote resilience and protect against psychological fallout of conflict. These include first, "the ability to access whatever resources are available," second, the ability "to connect to other people and to form and maintain caring relationships over time," third, "a sense of self worth (as a person or a member of the group)," fourth, "a sense of self efficacy (recognition of one's ability to be effective in the world)," fifth, "connection to community and culture (can be a community of origin or chosen community)," sixth, "ability to think flexibly and/ or creatively," seventh, "transcendent spiritual belief (religious, political or other)" (Wurzer and Bragin, 2013). Economic trainings and empowerment, they believe, can promote each one of these.

For example, a psychosocial program arranged for educated girls to visit those who had been married early. "Both groups of girls felt more powerful as one group taught and the other learned," (Wurzer, Bragin, 2013). They went on to form a sewing cooperative and even those girls who had stopped speaking due to trauma, began to again (Wurzer, Bragin, 2013).

The program by Care International was carried out in Burundi, Uganda and Nepal. All three have a different history and culture of conflict, but the common problem remained that poor women in all three had been severely affected, with little chance that they would be able to regroup and survive (Wurzer, Bragin, 2013). Wurzer and Bragin maintain that "through the combined use of solidarity groups and group livelihood activities, cultural projects to send messages of change, men's activities to re-imagine masculinities and engagement with power, women in all three countries found the strength to take their place at the table" (Wurzer, Bragin, 2013).

It is also argued that social inclusion as a whole cannot be complete without psychosocial components. Structural violence stems from the very method a society functions, and lies at the "root of all disempowerment, but is most clearly felt at the margins of society." Eventually, it is observed that many marginalized people "internalize negative stereotypes" of themselves, while many others are affected by this structural violence the same way as other violence (Wurzer, Bragin, 2013). Wurzer and Bragin maintain that "it creates terror, anxiety and self doubt such that people become afraid to think clearly as they concentrate on survival in a hostile world," and this translates directly to people's capacity for economic productivity as well as how they relate to broader society and the nation as a whole.

Wurzer and Bragin assert that a participatory process be followed when designing any intervention, and the community itself be taken fully on board. Livelihood enhancing projects, solidarity groups, and literacy projects are among some examples of these interventions. One group of marginalized women were trained as animal vaccinators "which gave them great prestige over time as well as improving their income" (Wurzer, Bragin, 2013).

Temporarily Dislocated Persons face the major trauma of homelessness, and psychological sessions must be held especially for women and children to be able to cope with this. It is also recommended that they be provided means and opportunities to make themselves economically self-sufficient "to maintain their dignity and self-reliance and independence," (Mohsin, 2013). The Danish Refugee

Council also argues in favour of "economic and labor activity of TDPs, increasing their knowledge in the field of entrepreneurship, and developing infrastructure in the settlements where they live, rather than making them passive receivers of minimal and inadequate assistance," (Mohsin, 2013). Further recommendations also include how enabling them to re-make their homes would improve shelter facilities for the TDPs, how encouraging them to earn for themselves would take them out of a cycle of 'beggary', and how raising awareness of the benefits of working women would encourage more to join training schemes (Mohsin, 2013). This would also help alleviate the depression, anxiety, and other psychological problems that the FATA Research Center reports 71% of the region claims to have suffered from (FRC, n.a).

Naheed Afridi, a social worker in FATA, also reports that the tribal women faced many difficulties because of limited income opportunities and lack of support from the male members of the family (Afridi, 2013). The women were dependent on the men who often times refused to take responsibility (Afridi, 2013). A two month vocational and skills development programme by RAHA aimed to improve livelihoods for women, "embolden them in a traditional setting and enable them to become valuable and self-sufficient citizens of Pakistan" (Afridi, 2013). Participants report their satisfaction at being independent and how they were now able to pay for children's and home expenses. "Initially 150 women were trained in block printing, tie-dye, weaving, embroidery and dressmaking, while thirty women took part in training programmes for individual skills," says Ms. Afridi. "In addition to a stipend of PKR 2500 per month, each trainee was provided with equipment or supplies to start a business (a sewing machine, equipment for block printing or weaving, or material for embroidery or dressmaking)." (Afridi, 2013). Psychosocial and economic interventions are therefore already being used.

UN Women highlights how existing literature barely covers how trainings or micro-credit will ultimately impact economic status for women, or their gender roles. There is also limited information on how exactly the larger community will be impacted. (UN Women, n.a). Part of this is because it takes an exceptionally long time to "change the social norms, perspectives and institutions that shape the roles of women within their families and communities" (UN Women, n.a). Recently, evidence in India has shown that opening up opportunities does help change gender roles as "creation of employment opportunities for girls in Indian villages causes other girls to enroll and remain in school – with support from their parents – in the expectation that they will also be able to access those better jobs" (UN Women, n.a). Schemes for empowering women in a non-conflict setting can help understand how to problem-solve in the conflict setting.

A study by USAID reports that "psychological dimensions of conflict and development are often neglected, and yet these periods... are deeply traumatic times, and several women described vividly how they almost single-handedly had to pull their families through—emotionally as well as economically" (USAID, 2011). Colombia was the only country where women respondents reported access and benefits from counseling services. Psychosocial interventions not only help women heal as individuals and groups, but also promote capacity building to help them to "look forward, aspire, and act effectively on their own behalf" (USAID, 2011). The study also shows that the goal is not simply improving the lives of individuals- results clearly indicate that "communities with more empowered women also enjoyed more rapid recovery and poverty reduction in the wake of conflict" (USAID, 2011). Women are able to actively help their families and communities. This study also

supports the UN Women report and the 2012 USAID report in highlighting how post-conflict scenarios offer a brief window of time to manage and reshape gender roles in a community (USAID, 2011).

Irfanuddin also maintains that women do, indeed, play an essential part in the "socio-economic development and mainstreaming of society," (Irfanuddin, 2014). He argues that their traditional roles themselves are evidence of "innovation, skill, intelligence, hard work and commitment" and channelizing these talents can lead to high returns (Irfanuddin, 2014).

Embroidery, he says, is a crucial skill that can be harnessed to play its part in the economic regeneration of women in the tribal areas. Without women playing a prominent role, development is impossible, and developing social entrepreneurship through embroidery and such skills effectively circumvents the fact that the majority of the female population is uneducated (Irfanuddin, 2014).

He highlights how the potential of this effort has remained completely untapped and recommends that the state in conjunction with NGOs should intentionally and actively create opportunities for it to flourish (Irfanuddin, 2014). Vocational training programs should be initiated in this regard. Micro credit schemes can also be launched to help local communities and families establish their own ventures. He maintains that "increase in the income of women will lead to an increase in the overall expenditure for the betterment of the family in general and for the welfare of the society at large," (Irfanuddin, 2014). This will benefit these women not only through short term income generation and self-subsistence, but also in long term poverty alleviation, social rehabilitation, and as a psychosocial intervention to counteract "frustration and psychological despondencies" among tribal women (Irfanuddin, 2014).

The media also reports that some headway has been made to design and implement psychosocial and economic interventions. The Tribune in June 2015 reported that Governor Sardar Mehtab Ahmed announced interest-free loans for tribes' people to enable them to start their own businesses. By FATA law, a MoU was signed and under this, Rs. 500 million will be disbursed in loans with easy installments to deserving families (Tribune, 2015). It was further reported that "0.8 million families have so far been given Rs16 billion in loans under the scheme, and the recovery rate of the loans was 99.8%."

The benefits of micro financing in women's empowerment and self-sustainability also cannot be ignored. Microfinance projects have improved economic independence and "sense of self-worth" for millions of women all over the world, and it is maintained that about 95% of all micro-loans go to women (Strong, n.a). This gives not only direct financial support but also experience and exposure as well as a chance to innovate and problem-solve (Strong, n.a). Granting women access to capital helps them on the path to self-sustainability, and while it challenges traditions, it is a tool that has remained remarkably adaptable to local cultures and norms (Strong, n.a).

It is asserted that "unless indigenous entrepreneurs of both genders have an opportunity to create successful businesses, the poorest nations will remain dependent on outsiders" (Strong, n.a). Psychosocial and economic interventions to promote empowerment of women towards self-sustainability therefore appear to play an essential role.

## Social Entrepreneurship and Nation Building

*"Entire nations can benefit from implementation of programmes and policies that adopt the notion of women empowerment,"* (Kumar, Supriti, Nehra, Dahiya, 2013)

The FATA Research Center reports that "almost 100% of the livelihood opportunities have diminished" as a result of prolonged conflict in the area (FRC, n.a). In addition to the threat of terror and violence, and being caught in the heat of battle, this was one of the main reasons the Temporarily Dislocated People have left their homes (FRC, n.a). It has been stressed multiple times that income generation projects need to be started by the government, through mineral mining or establishing technical centers to equip the tribal people with skills (FRC, n.a). As Bhuiyan and Abdullah argue, "leaving the women, who comprise about half the total population, outside the purview of development, no nation can achieve any significant degree of success," (Bhuiyan, Abdullah, 2007). The concepts of entrepreneurship, gender roles and nation building therefore are closely intertwined.

Bhuiyan and Abdullah define a woman entrepreneur "as a woman who has alone or with one or more partners, started, bought, or inherited a business, is assuming the related financial, administrative, and social risks and responsibilities, and is participating in the firm's day-to-day management," (Bhuiyan, Abdullah, 2007). In Bangladesh, many women get involved in entrepreneurial efforts not just to help develop the economy, but also to "contribute towards the progress of the society and nation" (Bhuiyan, Abdullah, 2007).

In a conflict scenario, it is often observed that women necessarily take on roles and responsibilities previously handled by men (UN Women, n.a), and this does affect their role in the post conflict period. While the change in roles has been documented, the consequences of this and any impact it may have on rehabilitating the community into the broader country's economy and infrastructure are less well know (UN Women, n.a). In the case of FATA and internal conflict in Pakistan, this is a particularly important relationship to be explored.

UN Women asserts that we may expect to see a positive consequence of conflict in the empowerment of women through their increased public role, economic independence, and higher confidence in their own abilities. The knowledge they have gained may be counted as a long term investment, and USAID's view that conflict opens up a window of opportunity for reshaping gender roles is echoed here also (USAID, 2011). It also asserts that results showed higher participation by women in labour markets leads to welfare outcomes on the community level, particularly in Bosnia and Herzegovina and Colombia, and to some extent in Kosovo. However no relationship between the two was found in Tajikistan (UN Women, n.a). Even though women were seen to be taking on lower status jobs with less income than men, the results held true (UN Women, n.a). Despite this, the role of women in the post conflict scenario is mostly overlooked.

The UN in 2012 strongly advocated that governments shape their policy framework around human rights, with no discrimination on any basis, including gender. "Psychological and social science

research demonstrates that social inequalities prevent people from developing their capacities and contributing as productive members of society. Apart from functioning as factors that stunt personal and group development, social inequalities, stereotypes, and discrimination are barriers to social cohesion within a society and are frequent sources of intergroup conflict and social instability," (UN, 2012). Women in FATA are marginalized first because of their tribal status and second because of their gender. Empowering this suppressed class will not only help improve the agency of the individual, but help knit together the community, the region, and eventually the country as a whole.

## Research Gaps

The following gaps have been observed in the literature assessed;

1. There is lack of organized research on effect of violent conflict on women, on gender roles, and on benefits of including women in economic recovery and peace building processes. "Policy around gender issues in post-conflict contexts is currently not adequately informed by data on women's vulnerability, livelihood recovery needs, or their actual or potential contributions to family welfare and community recovery" (UN Women, n.a).

2. There is lack of participatory policy-making that actually takes the plan to the grassroots stakeholder and asks for their opinions. Where women in the tribal areas constitute one of the most marginalized communities and at the same time one of the most important stakeholders in the threat of terrorism, integrating them into the state and policy machinery is crucial. Through our surveys, this study hopes to at least start to bring that voice into the equation.

3. Some cases show how female civic engagement has increased in conflict- and post conflict-scenarios. The exact impact on women specifically, however, has not been analysed. (UN Women, n.a). Although this is beyond the scope of this paper, it is a prominent gap nonetheless.

4. How conflict provides a window of opportunity for women to reshape their lives and economic roles has not been studied in depth in FATA. The fact that even a small percentage of these women are now accessible through TDP camps opens to us a wealth of knowledge which was previously very difficult for researchers to access. This study hopes to provide direct access to some of this.

5. How economic opportunity and livelihoods have changed in FATA due to conflict has not been studied in depth. This is also beyond the scope of this paper however we aim to discuss whether current opportunities for economic recovery through women empowerment can be tapped into.

6. How TDPs will continue to sustain themselves upon repatriation is a massive literature gap. This study hopes to deduce whether women empowerment and self-sustainability through economic and psychosocial interventions can help throw light on this.

7. How far the local culture with its strict traditions on the role of the female will hinder the empowerment of women has not been studied. This study aims to assess how much of a constraint this may prove, through its surveys of both men and women in the sample.

8. "The capacity of households to recover from the conflict and the sustainability of community-level processes of stability and economic recovery," (UN Women, n.a) is also vastly understudied in the FATA context. Whether women empowerment interventions can be introduced as 'community level processes of stability and economic recovery' in an effort towards nation building is the angle this study takes on this question.

9. There is a lack of in-depth empirical research on gender relations and roles in FATA. "While exposure to conflict appears to be associated with increases in women's engagement in economic, social and political spheres... we should expect to observe positive effects of conflict on women's status via increased female empowerment and bargaining strength within households, increased economic independence and greater confidence and self-esteem," (UN Women, n.a). In FATA and for women in the TDPs specifically, this remains untested. This is beyond the scope of this study but determining whether women *can* be empowered towards self-sustainability in an effort towards nation building, and to what extent, is a step towards measuring the outcomes in terms of economic independence.

10. No comprehensive plan for including women in peace-building in the FATA region and in the case of the TDPs specifically was found. This study aims to highlight how empowering women towards self-sustainability can help mainstream their role as a key stakeholder in the peace building process.

11. Programs taking women's "needs and aspirations" into account are hardly to be found (UN Women, n.a), "although it is hypothesized that more comprehensive integration of women in economic recovery processes in post conflict countries may lead to significant peace dividends" (UN Women, n.a), especially on the case of TDPs. We hope this study can start to address that gap.

12. "Up until now, psychosocial support has been systematized for children and adolescents, for people facing humanitarian emergencies and for women experiencing gender based violence. But it has not yet been mainstreamed in programs for women's empowerment" (Wurzer, Bragin, 2013). This study aims to throw light on how accepting both men and women are of

proposed psychosocial and economic interventions, which may help determine if and how these can be mainstreamed into programs for women's development.

13. On International Women's Day, PM Nawaz Sharif promised to take "all necessary legislative and administrative steps to protect and empower women." The government has responsibility to "combat gender inequality and remove such barriers to women's empowerment" (International Crisis Group, 2015). The country must "invest in their empowerment and reflect their priorities in all government policies, including counter-insurgency and peace building efforts as all too often, women comprise a majority of both the intended victims of the insurgency and the unintended victims of the counter-insurgency response". (International Crisis Group, 2015). As practical steps have not been recorded, research is the first step to achieve this, and this study aims to shed light on some aspects of the matter.

14. For the sake of the women themselves, and to combat "considerable physical, financial and emotional cost for women living in or fleeing conflict-affected regions," such research efforts are important. "The woman left behind is dependent on the extended family, but without a husband or a son to represent her, her needs, including healthcare and other necessities, are often neglected" International Crisis Group, 2015). This study aims to help pave a way forward for these women.

15. "More than 74 per cent of the nearly one million displaced in the ongoing military operation in North Waziristan are women and dependent children" (International Crisis Group, 2015). To ignore such a large demographic in the broader peace building process will have disastrous results. This study aims to discuss whether and to what extent this demographic can be empowered in an effort towards nation building.

16. "According to a Peshawar-based rights' activist, "the move not to include women is intentional. It's not because women have nothing to bring to the table or because they are not party to the conflict, but because they will bring questions to the table that will make all other stakeholders uncomfortable, such as rights violators" (International Crisis Group, 2015). This silence needs to be broken. This study hopes to be part of that process.

17. In spite of all such stipulations and research findings, "women's contribution to household economic security is overlooked in the post-conflict period: women tend to lose their jobs once the war is over and face pressures to return to traditional roles" (UN Women, n.a). Additionally, they join the labour force without being able to compromise on their traditional roles. "They often have more children to look after and incapacitated relatives to support because they house displaced or orphaned relatives. These levels of vulnerability are rarely taken into account in post-conflict policy programming". (UN Women, n.a). Whether or not

women can be empowered to become self-sustainable in the long run is therefore a crucial question. Her very livelihood may depend on it.

18. "To include psychosocial or resilience building elements in programs for women's empowerment, it's important to know how gender, power and the factors that create both risk and resilience for women are perceived by all members of the community. It's also important to know what coping strategies are already in place, which are beneficial, and which will need to change if the power relations in the community are to change." (Wurzer and Bragin, 2013). In FATA, no such studies have been conducted and our study will help assess male and female responses to ideas of empowerment.

*In the **Research Methodology** we have defines our research objectives, explained the design of our research, explained our approaches to conduct the study, our samples and target populations our means of data collection, and the limitations of our study.*



*Photograph taken by the Research Team of Local TDP Camps*

## Research Objectives

The following were the objectives of the study:

· *To answer the research question in quantifiable terms and representation, supplemented with critical analysis of qualitative data collected.*

· *To understand what empowerment means in FATA.*

· *To establish whether women in conflict zones have the potential to be empowered.*

· *If yes, then to address relevant research gaps about self –sustainability; psycho-social and economic and how they contribute to women empowerment.*

· *Measure whether the women are willing either to use their existing skills to engage in entrepreneurial activities or learn new skills to become self-sustaining*

· *Explore if there is a difference in the willingness to become self-sustaining between women who have vocational skills and those who do not have any skills*

· *Explore whether the men of this society would be willing to allow women to work*

· *Explore the link between empowering women through skill development and any positive effects on community*

· *Make recommendations for the success of psychosocial and economic interventions in TDP camps and in FATA*

· *Recommend how far this may be able to help integrate women into mainstream society*

## Research Design

Research Design is essential for the success of a study as it allows researchers to define how a study will be conducted and its compatibility, reliability and validity dictates the effectiveness of data analysis. It contains the process of answering different questions by strategizing a design that best answers the questions the research raised as a result of gaps identified in the literature review. It is like a blueprint for the entire study and helps to control and understand variables that can interfere with the validity of the study. For a sensitive population, it is also necessary to ensure there is no breach of ethics. This is why for this study, considerable time was given as to how we were to go about collecting our data, as we had many ethical considerations to respect.

This research uses three techniques to collect data and two tools to analyze it. The approach is summarized below followed by in-depth explanation.

❖ **Identification of Target Population**

   o   *Identified and selected based on two criteria: a) accessibility of an area which constitutes as a Conflict Zone and b) latest possible wave of Internally Displaced Persons due to the conflict in question*

❖ **Sampling**

   o   *Different sampling was done for each technique to the nature of the sample and the demand of the research*

❖ **Identification of Variables**
   o   *Variables were identified in two phases: a) After the literature review and b) after discussions with experts and participants the initial list was streamlined.*

❖ **Data Collection Technique**
   o   *Surveys*
   o   *Interviews*
   o   *Case Studies*

❖ **Tools**
   o   *Statistical Analysis e.ge regression of variables*
   o   *Triangulation of Results*

**Surveys** are a method which is used to gather information from a sample through structured, close ended questions. The sample is a fraction of the population that is being studied, and the responses from the sample are taken to be representative of the entire population. Survey research is part of the quantitative approach (Scheuren, 2004).
*Note: Survey questions and consent forms are attached in the Appendix*

**Qualitative research** is an effective technique to gather data and information about the intangible factors of the research study as it provides viewpoints and understandings of the target population in the research. It gives an insight into the opinion, values and behaviours of the population in their social context. Qualitative research supplements researchers with experiences of people and helps them define if not quantify intangible factors and their correlations, such as gender roles, social norms, ethnicity and religious values (family health international, 2001).

This study had several research questions with numerous variables that cannot be quantified therefore the most compatible approach required triangulation of data via one tool of quantitative analysis and two from qualitative analysis.

Because field experience raised pertinent questions about the Participants from Conflict Zones, we believe it was necessary for this design to aim to simultaneously obtain in-depth information, and specific responses from the participants. The structure is designed in form of questionnaires or surveys to ask them questions to get direct, specific responses that could be easily quantified.

Two separate sets of surveys were made catering to the socio-cultural dynamics of gender roles: one was conducted on women the other on men.

To gain an in-depth perspective on the women living in the TDP camps, we also incorporated case studies into the design as part of the qualitative approach. Another part of this approach of the study was semi-structured interviews which were conducted with female social workers, academics hailing from FATA, and experts on the region and its people.

To introduce impact of different degrees of formal control, we conducted surveys and case studies from two separate TDP camps: one was the Army TDP camp at Baka Khel, which served as an environment with higher degree of formal control; and the other was a TDP camp on the outskirts of Bannu owned by a local foundation. Collecting data from two separate environments allowed us to draw comparisons between the two and explore any differences, if any.

**Triangulation** helps to increase the validity of a research by implementing more than one method to measure the same variables. By cross verification of results from different methods, it can be known that the study has been successful in measuring what it set out to measure. It is a tool for cross validation when different yet distinct methods produce comparable data. By using two or more distinct methods it allows researchers to study the same dimension of a research problem through different perspectives; the focus remains on the target population but the mode of data collection varies. When these multiple measures reach the same conclusion, it provides with more valid and reliable results (Jick, 1979).



Our Process of Triangulation
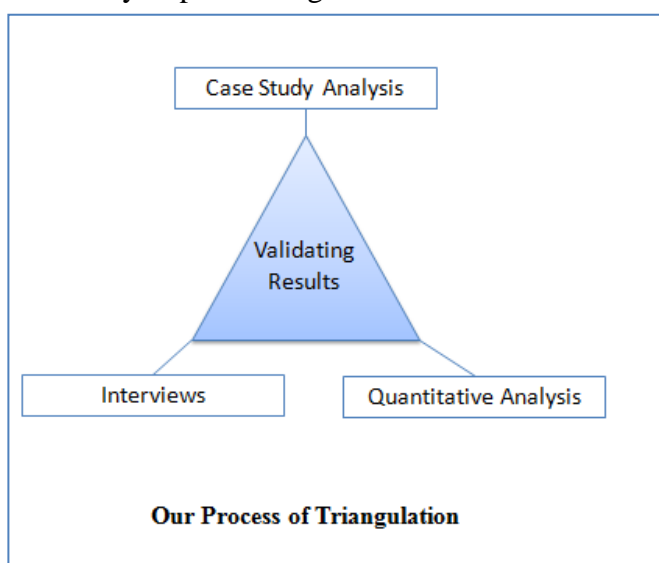
## Qualitative Approach

Qualitative research aims to understand some aspect of the social life. It provides in-depth information as the people in the sample are allowed to express themselves freely. Their responses are in detail and allow them to express their ideas and opinions extensively. The answers are not used to crunch for numbers and they are not represented statistically; rather they represent a person's views and helps to put the statistics into perspective (Bricki, 2007).

This study used the qualitative approach to conduct case studies on two women living in the TDP camps. The idea was to let the women express themselves without any restraints. The women have been struck with conflict and been displaced from their homes to live in temporary camps. They had many grievances, which they were more than willing to share. The case study was conducted in the form of a natural, free-flowing conversation, where questions were asked on the basis of the
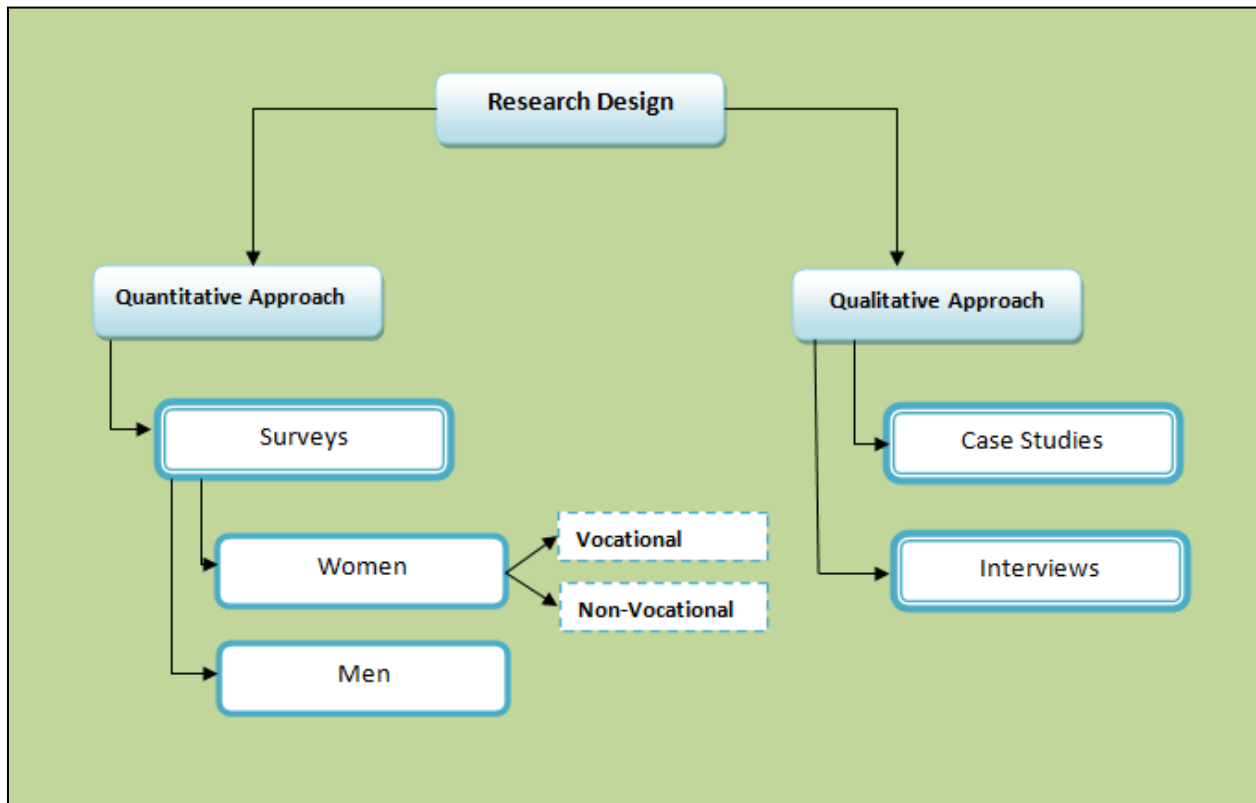
information the women provided. Any topic that they felt insecure or unable to talk about was omitted and discussion started on a new topic.

Conducting case studies allowed these women to be presented as humans with feelings, views and opinions rather than just as a number or statistic. It provided a window into the lives these women led before the conflict began and after they were displaced to come live in TDP camps, and their perceptions about the role they play in this situation.

To put the larger situation of these women into context, the research also included interviews from experts working in this line of study. We also interviewed academics who belonged to FATA to gain an understanding of the societal dynamics in the region. To understand about the exposure women in the TDP camps received we also interviewed two female social workers teaching at the vocational centre in the Army TDP camp. We conducted semi-structured interviews where the respondents were allowed to give information that they saw as relevant to the study. We had defined questions only to keep the discussion on track; otherwise the interviewees were allowed to speak openly and freely to express their views and opinions.

*Target Population*

The target population is a group of people that possess a certain criteria, and as researchers we want our results to apply to them. Under this broader definition is the accessible population, which basically meets the researcher's definition of the target population and is also easily accessible to the researcher as a pool of study subjects (Vonk, 2014).

For this study, our target population were from two separate populaces: one was the women from North Waziristan who have been displaced after the recent operation currently living in TDP camps.

The other was the experts and academics working in this field. The accessible population of the women from North Waziristan were those living in Army TDP camp at Baka Khel and the foundation camp. The accessible population of experts and academics were those who lived in or near Islamabad with whom we could conduct interviews. It was also limited to those people who agreed to meet with us and give us interviews.

For a research it is not feasible to study an entire population; thus a smaller group or sample is selected from the population. To be able to generalize findings on the entire population, the sample should be representative of the population as a whole. Sampling is the process by which a sample is chosen from the target population (Bineham, 2006).

Qualitative research requires a sample of individuals that have had experience of the phenomenon that is being studied. Samples in qualitative research should be small as large amounts of data from a big sample become very difficult to analyze. There is no need for random sampling in qualitative methods, unlike quantitative research where random sampling is the norm.

To select the individuals to interview, purposive sampling was applied in this study. Purposive sampling is the deliberate selection of informants based on the knowledge and qualities the informant possesses. It is a form of non-random sampling which does not require a pre-requisite or a minimum number of informants. Informants are selected on the basis that they possess the relevant information and are willing to share it (Tongco, 2007). That is the reason why purposive sampling was used to select individuals for interviewing.

 Interview Participants included:

- o An expert from the FATA Research Centre who has in-depth knowledge on the region of FATA and its people;
- o Two academics hailing from FATA, one of whom is currently doing his PhD research in peace and conflict resolution and the other is a teacher;
- o The senior officials from Army's 45 Engineers Division, which is responsible for rehabilitation efforts in North Waziristan;
- o Two female social workers from Bannu doing welfare work in the Army TDP camp at Baka Khel, and the president of FATA Research Centre. A total of 6 individuals were interviewed.
- o A team of Psychologists and Psychiatrists from CMH Peshawar that conducted a study on the target population to assess their "overall mental wellbeing" and "mindset about the relief efforts"

To select women for case studies, typical case sampling was used. **Typical case sampling** is when individuals are chosen because they are not unusual in any way; they present the normal of the population. When deciding who to conduct case studies on, we basically chose the women who were willing to share detailed and personal information without any hesitation, and who were most forthcoming to talk to us at the TDP camps. Five women were interviewed for case studies and four were selected for inclusion in the research: Two social workers, one from the Army Camps and one from local camps.

*Note: The names of the participants of case studies were changed to respect their consent to anonymity. The consent forms are attached in the appendix. If the participants were unable to sign them, they provided their ID card numbers as a gesture of consent.*

### Data Collection

Data from interviewees was collected in either of the two ways: we either conducted face-to-face interviews or questions were sent via email to those personnel who couldn't be interviewed live.

Generally the questions asked were:

- Define nation building and women empowerment and their correlation.
- How do you think Nation Building, terrorism and women empowerment connect with each other?
- Do you think conflict has a gendered impact?
- How necessary is skill development for women affected by conflict?
- What role can women, who have been vocationally trained, play in the mainstreaming of the FATA region?
- How feasible is it to implement skill development programs for women in FATA?
- How important is it to empower these women afflicted by conflict for rehabilitation efforts?

Based on who was the person being interviewed, questions were also asked along the lines of their respective expertise and the work that they have done.

For the case studies, data was collected from the women by initiating a normal conversation and allowing them to reach their comfort zone so that they were at ease sharing information with us. Questions were asked based on what they told us about themselves, and mostly freedom was given to them to express any views, opinions and feelings that they wanted to. Before they provided us with any details, we informed them that we will be using the information they will be giving us in our research study, and also that their names will be kept anonymous.

## Quantitative Approach

Quantitative research is the numerical and empirical representation of observations about a particular phenomenon. It is a more controlled method for data collection than the qualitative approach. Empirical evaluations are applied to the data collected which compute results to provide numerical figures to the variables being studied, and thus allow conclusions to be drawn about the study's research questions. As quantitative data is in numerical form, it is more specific and is easier to analyze (Sukamolson, 2007).

In the quantitative part of our study, we conducted surveys with closed ended questions and direct responses. The answers were collected mostly in yes or no responses, on a Richter scale, in checkboxes and a couple of questions had space for longer, open responses. The responses were put into Microsoft Excel to calculate the overall tendencies in the sample.

Surveys were an important part of this study as they allowed us to observe trends in our samples and helped to answer our research questions with specific and empirical results. Numerical results allowed our data to be easily compared between controlled and uncontrolled environments, and between the two subsets of our sample of women: possessing skills or not having skills. The results from the surveys gave insight on how changes in the environmental factors affected the individuals' responses. Further surveys from men, from both environments, were conducted to give a different perspective on the same topic.

### Target Population
The target population was the women and men from North Waziristan who had been displaced by the recent Operation Zarb-e-Azb, and is living in TDP camps.

### Sample
**Probability sampling** is where each sample has an equal probability of being chosen. This type of sampling has better chances of yielding a more representative sample of the population, which allows the results to be generalized to the entire population. A type of probability sampling is random sampling, in which the subjects for study are chosen at random. It means that each member of the subset sample has equal probability of being selected for the study (Barriero and Albandoz, 2015).

Probability random sampling was used to select subjects for this study. Women working in the vocational centre at the Army TDP camp were selected at random to fill out surveys. Similarly, women from the rest of the camp were chosen randomly as part of the subset of the sample that had received no training. The criterion was the same for both camps. The sample for men was chosen at random from the entire camp for both environments.

The table below shows the number from each subset of sample.

| Sample Type | Army Camp | Local Camp | Total |
|---|---|---|---|
| Women- Non Vocational | 20 | 10 | 30 |
| Women- Vocational | 20 | - | 20 |
| **Total Women Surveyed:** | | | **50** |
| Men | 20 | 10 | **30** |

### Data Collection
Research data in quantitative methods is collected through a structured plan, which involves administering questionnaires with pre-determined responses and does not allow respondents to explain or elaborate their answers (Ersanilli et al, 2011).

Surveys used in this study had both closed ended questions with pre-determined options and open ended questions that allowed subjects to respond in detail. Using a structured approach allowed us to

calculate exact percentages. Data that is collected through a structured approach can be easily subjected to statistical analysis and be quantified.

<u>Content of the Structured Survey:</u>

The survey consisted of the following types of questions:

- **Biographical questions:** age, marital status, level of education
- **Questions about income**: the main bread earner of family, whether the woman earned or not.
- **Questions about children**: their level of education, whether they attend school or not; would the women want to pay for their children's education
- **Questions about skills**: what skills do both men and women possess; whether they are willing to learn new skills; whether the women want to use their skills to earn an income
- **Questions about education**: the level of education for both men and women
- **Questions about relief efforts**: their opinion on the aid provided and how it feels to be dependent
- **Questions about their home towns**: what facilities were available there; whether they would like to go back; how easily can women conduct their businesses there

*Note: Sample of Surveys and consent forms are attached in the appendix.*

### *Data Analysis*

In order to understand the underlying dynamic of women empowerment, we made a Empowerment Potential Scorecard. five variable were defined as affecting Potential, which were will, dependence on aid, decision making potential, skill and education. Each factor was given a weightage, in accordance to how much it influenced Empowerment Potential. After calculating the score for Empowerment Potential, regression analysis was run through Microsoft Excel against different variables to determine the relation of these variables with Empowerment Potential.

## Limitations of Research Study

Every study, no matter how well planned, has limitations. Limitations of a study are those variables and influences that are out of control of the researcher. These occurrences affect the results and conclusions of a study, and limit the generalizability of the study. A single study has access to limited sample and data; which is the reason why words such as prove are not used to define research findings. There is always the possibility that a future study will be able to overcome some the limitations and conduct a better study (Simon and Goes, 2013).

Similarly, our study also has limitations. These are listed as follows:

### Limitations of Time

The amount of time we were able to allocate for this research is not ample, as for studies like this where there are multiple variables present in a large population it is always a good choice to collect data over a longer period of time. We were only able to manage one trip to the TDP camps. Ideally, a pilot testing of the survey would have allowed us to refine our questions further; and with more time, we would have been able to spend a longer time in the camps to familiarize ourselves with the people. To increase reliability of the study, ideally we could have conducted surveys more than once,

which would have provided us with more reliable results. It would have also allowed us to account for and measure multiple variables present.

Whilst fully recognizing this, we were able to collect ample data in answer to our research objectives. We were fully aware of our constraints and did not design a research that would require more time. We attempted to collect as much information as possible in the limited time we had.

This study's research aims and questions should be replicated with a longer time span in mind, so that it can present even more in-depth information and measure all variables that affect empowerment of women in the FATA region.

### Limitations of Language barrier

The people of FATA are mostly Pushto speaking and this was the case in our research sample also. Especially the women, who rarely have any exposure outside of their villages, do not know how to speak any other language than Pashto; although many of the men are able to speak Urdu. As our focus was on the women, it presented us with a challenge of communicating with them. We planned on conducting surveys and case studies on these women, but language presented as a barrier. This forced us to use interpreters to communicate with these women.

It adds to the already present challenges as conducting surveys have their own constraints; and translating from one language to another can create a larger gap in the understanding of what the survey is asking from the subjects. That is why we explained the entire survey to the translators before conducting them on the subjects. We also thoroughly explained each question when we were asking our subjects.

Unfortunately, language is a limitation that is hard to overcome. It can be overcome if the researcher is an ethnic Pashto speaker or the researcher learns the language, which is very possible if the researcher is invested in the topic for the long term.

### Limitations of sample

Ideally, to gain a larger perspective of women from conflict zones, women from various areas in FATA should have been interviewed. As that becomes a very large population, it became difficult to conduct surveys on samples that would represent on the entire population. That is why we reduced our target population to what was accessible to us: displaced people from FATA living in TDP camps in Bannu, who were all from North Waziristan. This somewhat limits the scope of the research findings.

Our limitation of sample is also related to our time constraints. With a longer period of time, surveys can be conducted on women belonging to different areas of FATA, so the sample becomes more representative of the entire population of the region.

## Ethical considerations

When conducting a research study such as this one where the target population is sensitive, it is important to keep ethics of research in mind. These women have been displaced from their homes, been living in temporary tents where they are dependent on aid and on top of all of that, have experienced conflict first hand. These women obviously have suffered through great psychological distress, and many are victim to depression.

This is the reason why it is very important to empathize with the situation of these women and keep in mind all that they have been through when asking them questions. They have many grievances that they wish to share with people coming from the outside, and to build rapport and trust, it is necessary to sympathize with the problems of these women and listen to all that they wish to tell.

We were careful to be mindful of the fact that these women have experienced great tragedy, and so our approach had to be compassionate. We tried our best to not force ourselves and our questions on them. We clearly told them our purpose so that the decision to answer questions was their entirely; they could refuse to answer easily. We took their consent before filling in the surveys and told them that the information they give us would be used in our research study, but that their names would be kept confidential.

*In **Data Analysis** we have explained how we have analyzed our quantitative data and explained our results through correlations formed, which have been explained graphically as well. We also provide the observations that we made through our statistical data.*
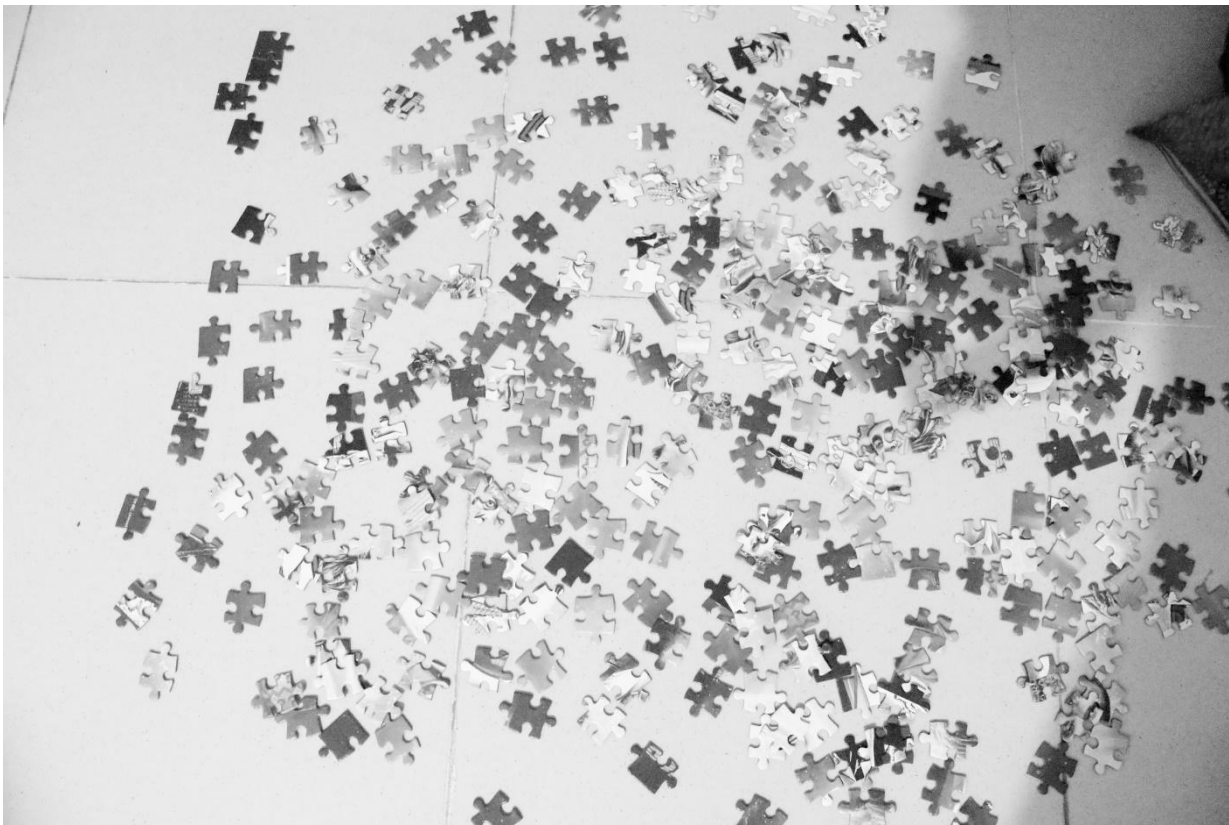


*In the tough routine of the field work, The Research Team engaged in a not so relaxing game of puzzles*

## Observations

Remarkably, 83.3% of the sample of women surveyed, claimed that they already possessed basic vocational skills and 70% stated that they already used these skills to earn income. One women (out of the entire sample) upon inquiry of her vocational skills, proudly informed researchers that she uses her embroidery and stitching skills to make primary products and then makes male members of her family sell her handiwork in the local markets in Bannu. She claimed this not only empowered her to earn but it also enabled her to channel the frustrations of being a TDP in a positive way. This statement from her taught us how to practically visualize two sides of sustainability mentioned in the literature review above; economic sustainability and psychosocial sustainability.

Evident from their ability to interact vigorously and intuitively, being researchers of this study it allowed us to endorse their understanding of the socio-economic dynamics better then external observers therefore we let the course of their thoughts and discussions to define for themselves and for us: **what is women empowerment in conflict zones?**

Though, unable to conclusively define what empowerment meant to them, female TDPs did identify factors of what they thought empowered them. In data analysis of this research, these factors are grouped into categories that imitate literary definitions of empowerment.

## Factors of Empowerment

These factors are categorized below:

- ❖ Potential to be empowered
  - *Potential to be empowered refers to participant's individualistic characteristics, traits and competence which pushes them towards self-sustainability.*
- ❖ Can the environment sustain their empowerment?
  - *Despite indication of inner potential, can their economy, environment and culture sustain the said empowerment?*
- ❖ Importance of government support structures
  - *Participants emphasized indirectly the importance of formal structures of control which directly influenced their psychical empowerment. This fraction of the definition is explored later through interviews and case studies.*

## Potential to be empowered (Empowerment Potential Score)

Participants also assigned qualitative weightage to factors of empowerment mentioned above. For example, majority narrated that they wished to be educated just like women in other parts of the country but couldn't due to security risks and minimal access to schools. This is precisely why it was important to assign weightage to these factors in an attempt to understand dynamics of women empowerment.

## Empowerment                          Potential                          Score

(only female participants)

The surveys were designed to score each participant on their potential to be empowered (keeping in view vocational training and children's education) known as the **Empowerment Potential Score.** The variables of this score are listed below accompanied with the score distribution:

❖ Will to become empowered: (Will)

| Measures: | Score: 8 |
|---|---|
| willing to improve skills | Yes =1, No = 0 |
| willing to use skills acquired to generate income | Yes =1, No = 0 |
| willing to let a relief organization teach her skills | Yes =1, No = 0 |
| willing to spend time and effort to learn skills | Yes =1, No = 0 |
| willing to go back home | Yes =1, No = 0 |
| willing to go back home and use acquired skill | Yes =1, No = 0 |
| willing to go back home to use the skill to pay for children's education | Yes =1, No = 0 |
| willing to leave Bannu to acquire and use skills | Yes =1, No = 0 |

❖ Independent of Aid (**iDOA**)

| Behavioural Anchor Scale: How does it feel to depend on aid? | Score:5 |
|---|---|
| Amazing, never want to go back | 0 |
| It feels good, but wish we could go back | 1 |
| Uncertain | 2 |
| Feels okay, no other option | 3 |
| We feel bad, limited options | 4 |
| Worst feeling ever | 5 |

❖ Decision Making Potential **(DMP)**

| Measures: | Score = 4 |
|---|---|
| Will you send you children/siblings to far away schools/madrassas in exchange for aid? | y=1,n=0 |
| Would you prefer to send your children/siblings to nearby schools instead, no aid? | y=1,n=0 |
| Do you think there is extra benefit for your children if you earn? | y=1,n=0 |
| Would people in your family like your father/husband/brother let you earn for yourself? | y=1,n=0 |

❖ Skill level**(SL)**

| Levels: | Score: 2 |
|---|---|
| None | 0 |
| Basic, but I don't earn. | 1 |
| Yes and I earn | 2 |

❖ Education level**(EL)**

| Levels: | Score: 3 |
|---|---|
| None | 0 |
| Primary | 1 |
| Secondary | 2 |
| Higher Secondry | 3 |

❖ **Empowerment Potential Scorecard**

| Factors | Score:22 |
|---|---|
| Will | 8 |
| DOA | 5 |
| DMP | 4 |
| SL | 2 |
| EL | 3 |

## Can the environment sustain this empowerment?

Given the **perceived** socio-cultural environment of North Waziristan Agency and FATA in accordance with the popular opinion that the biggest environmental hinderance to women empowerment is the stringent patriarchal system of the region, a survey for male IDPs was designed and conducted to measure the **positivity or the negativity of their response** to elements of the Empowerment Potential Score.

90% of participants claimed that they had no issues with their female counterpart contributing in the household income or enrolling in vocational training. Some even stated that back in their towns, women ran Business Enterprises on their own. This is later explored in triangulation of results, but nonetheless, it was a premature answer to another question: **Can women be empowered to become self sustainable through a social entrepreneurial effort?**

## Positivity of Men's Responses (PMR)

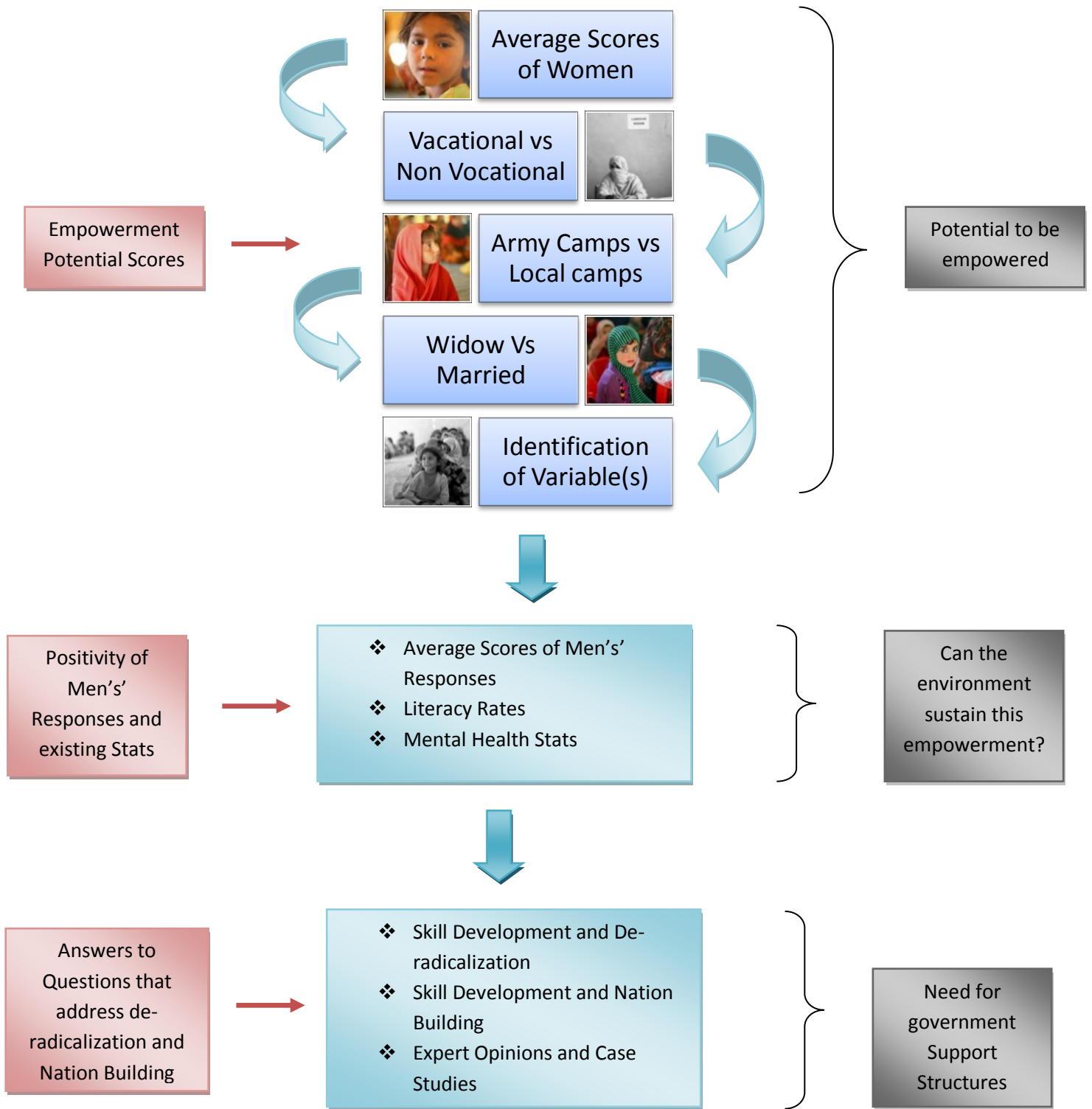| Question | Score: 3 |
|---|---|
| Would you want women in your household to learn a vocational skill? | y/n |
| Would you let them earn from the acquired skill? | y/n |
| Would you let them use their skill when you get back? | y/n |

## Independence of Aid (men):

| Behavioural Anchor Scale: How does it feel to depend on aid? | Score:5 |
|---|---|
| Amazing, never want to go back | 0 |
| It feels good, but wish we could go back | 1 |
| Uncertain | 2 |
| Feels okay, no other option | 3 |
| We feel bad, limited options | 4 |
| Worst feeling ever | 5 |

## Regression Analysis and Averages

Regression Analysis is a statistical mechanism used to predict relationships between variables and its complexity varies from simple regression to multi-variable regression. For the simplicity of data analysis basic regression analysis was run to understand how certain social variables may interact with one another in a highly complex fabric of reality. In each analysis a fit line scatter plot was used to visualize the linear relationship, if any, among variables mention hitherto. The negativity and positivity of the gradient or x co-efficient was analyzed with and the strength or correlation from the scatter plot.
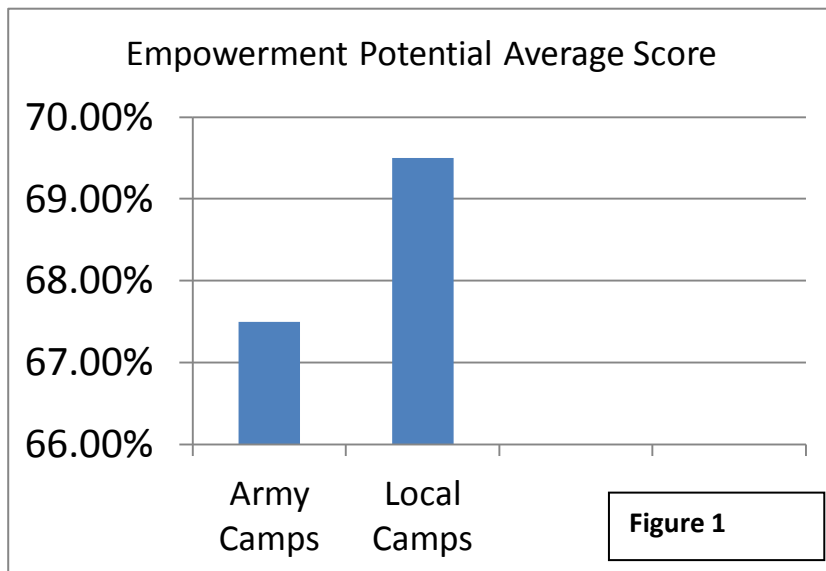
# Data Analysis Sequence

Empowerment Potential Scores → 

- Average Scores of Women
- Vacational vs Non Vocational
- Army Camps vs Local camps
- Widow Vs Married
- Identification of Variable(s)

Potential to be empowered

Positivity of Men's' Responses and existing Stats →

- ❖ Average Scores of Men's' Responses
- ❖ Literacy Rates
- ❖ Mental Health Stats

Can the environment sustain this empowerment?

Answers to Questions that address de-radicalization and Nation Building →

- ❖ Skill Development and De-radicalization
- ❖ Skill Development and Nation Building
- ❖ Expert Opinions and Case Studies

Need for government Support Structures

**Average                    Scores                    of                    Women**

On average women with vocational training scored higher in Will, Skill Level and Decision Making Capacity compared to the ones who had received no vocational training. They also showed lesser dependence on aid or higher independence of aid. This data analysis establishes a relationship between skill development and empowerment by reinforcing participants' ability to sustain them through their acquired skill.

It is also interesting to note that women from local camps with no vocational training showed more potential and will compared to the non-vocational pool in the army camps. The direct contributory factor to this correlation is women in local camps depended less on aid and more on other means of sustenance, empowering them to take their sustainability in their own hands, instead of waiting for aid distribution. Since army camps had better provision of aid compared to other camps, it was noted that men and women both depended more on aid, which reduced their will to empower themselves                    as                    household                    units.
Level of Skill was also seen to be direct contributory factor towards frustration towards aid. Independent of camp type and vocational training, women who already earned    back    home    showed    more    frustration    towards    aid.
Decision Making Capacity seems to be higher among female TDPs in army camps as compared to the ones in local camps. This has to do with formal forms of social control and exposure to their right which allows them to question and demand their voice to be heard. This aspect of psychosocial empowerment is discussed in greater detail in subsequent chapter supplemented with expert opinion and case studies.

| Average Score | Vocational (AC) | Non Vocational(AC) | Local Camps (NV) | Total |
|---|---|---|---|---|
| Will | 88.75% | 65.5% | 80.75% | 83.75% |
| Potential | 73.3% | 62% | 69.9% | 65.75% |
| iDOA | 56% | 52% | 62% | 60.66% |
| Skill | 82.3% | 79.1% | 60% | 76.66% |
| DMC | 78% | 74.4% | 70% | 75% |
| Education Level | 10.7% | 10.4% | 10.1% | 10.3% |
| Average age | 31 | 32 | 30 | 30 |

## Will, Sustainability and Aid

Female participants showed higher potential in local camps because TDPs in these camps did not receive aid through a predictable mechanism, they relied on loans, infrequent ration distribution and begging to sustain themselves. There will to earn on their own instead of relying on aid was born out of desperate conditions. This observation from raw numbers is later picked up in a case about a woman in local camps, who explains how they earn livelihood by sending their children out to beg.

**Empowerment Potential Average Score**

Figure 1

If government or civil society infrastructure existed in FATA to channel these frustrations in a positive outlet such as skill development and social entrepreneurship, psychological vulnerabilities of the female IDP populace could have been reduced. This collaborative psychosocial intervention on behalf of the state and the civil society can empower households by empowering mothers.

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*Case Window: Local foundation Camp, Bannu. May 2015*

Home to 140 families, these camps were setup by a political party operating at a national level in Pakistan. These 140 families upon arrival assumed that they would receive relief in form of regular distribution of aid that will at least sustain their basic needs.

However, as Ramazan, the month of fasting approached in the heat of Bannu, these dwellers of springs and mountains in North Waziristan began looking for other options to sustain them; loans from local shopkeepers and sending children to beg was their source of income.

90% of women interviewed and surveyed in these camps demanded to be given vocational training similar to the one in Army Camp Baka Khail, so that they wont have to send their children out to beg.

Picking up on observations made earlier, as data was analyzed using various statistical methods, correlation emerged between two variables: will of the participants to be empowered and their dependence on aid. From basic observations, researchers deduced that participants who depended more on aid showed lesser will to take their sustenance in their own hands reducing their potential to be empowered.

This was seen across three strata of female participants to validate the conclusion: Vocational pool showed more will and less dependence on aid, women in local camps showed more will and less dependence on aid, and widows showed more will and potential as compared to married participants.
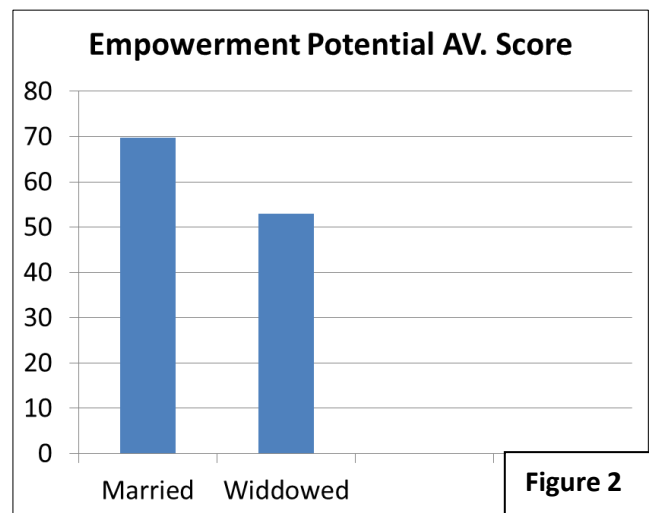


**Empowerment Potential AV. Score**

**Figure 2**

Since a lot of observations based on average scores indicated the research team towards a noticeable direct correlation between the will of the participants and their independence from aid. **Regression Analysis** was conducted to establish whether will of the female participants to empowered correlates to their dependence on aid or not.

The scatter plot below confirmed the observations made earlier. The will of the participants vs. their level of independence of aid showed a positive gradient with strong scatter plot clustered along the fit line.

This analysis points towards an interesting interaction of psycho-social variables. In simple words, the more psychologically dependent a participant was on aid, lesser will take sustainability of their household in their own hands was observed, reducing their potential to be empowered.
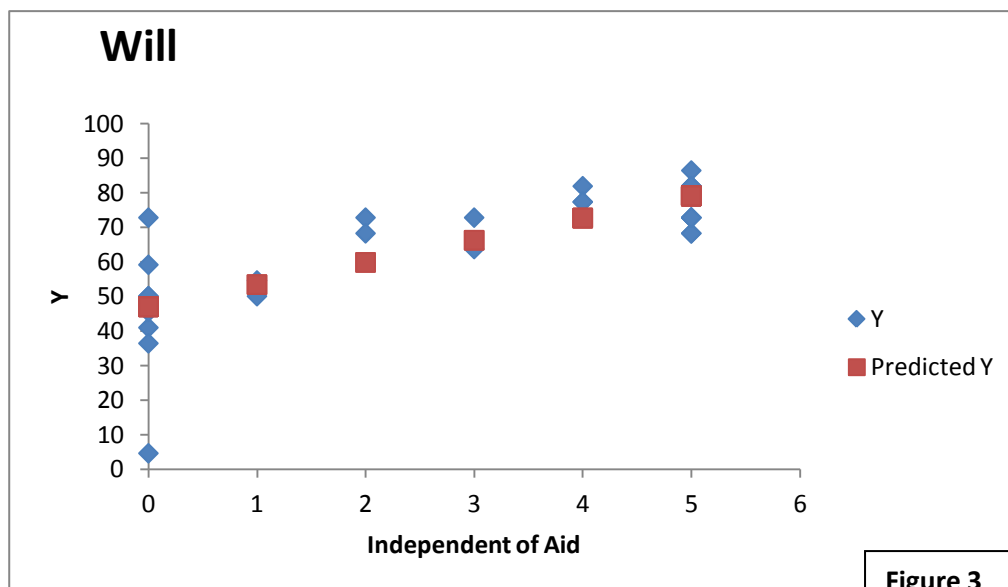


Figure 3

**Q. Would you like to send your kids to far away schools/madrassas in exchange for aid or social security?**

**Rational behind the question:** This question was included in the survey to assess the willingness of the female participants to send their children to *madrassas* (religious schools) for education, in exchange for aid. The rationale behind this is simple, it is to see the level of awareness thes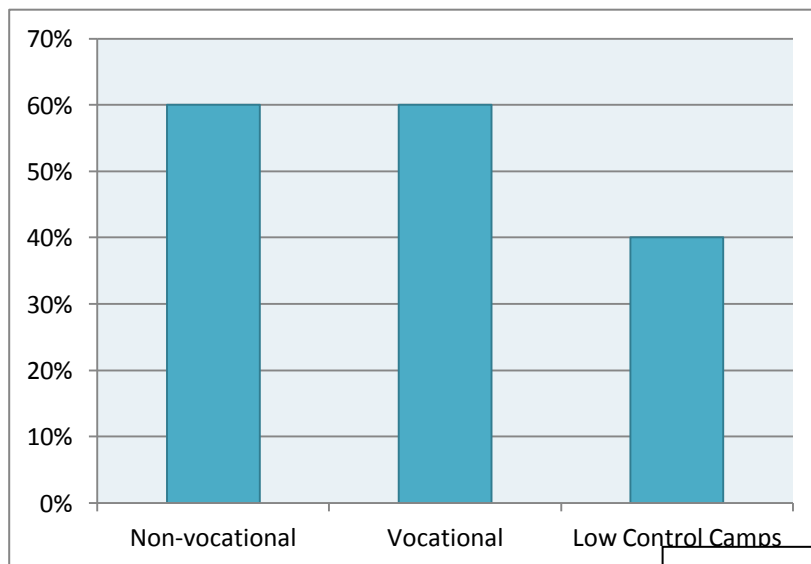e women possessed regarding the most basic recruitment tactic of terrorist outfits in these regions; to enroll young children in schools for militant training offering their parents money, aid or social security. It is important to note that this question was asked through indirect focus on the aspect of militant training. To our surprise, 50% of women responded negatively to the question, stating they would only send their children for education and not militant training. It is important to understand here, that these women themselves brought in the element of the Taliban coercing them to send their children for training, without the research team probing for the answer. The level of awareness seemed to be higher among participants in army camps. The data is illustrated in Fig 4.

**Figure 4**

*Case Window: Shamina Bibi, Baka Khail 2015*

**Q. Would you like to send your kids to far away schools/madrassas in exchange for aid or social security?**

*"They Already took my son twice, because we were sending our daughters to school. I don't want to send my kids for militant training. I hope Taliban are gone when we go back, I want to send my kids to school, just for education"- a 35 Year old woman expressing her opinion and potential to make decisions for her family.*
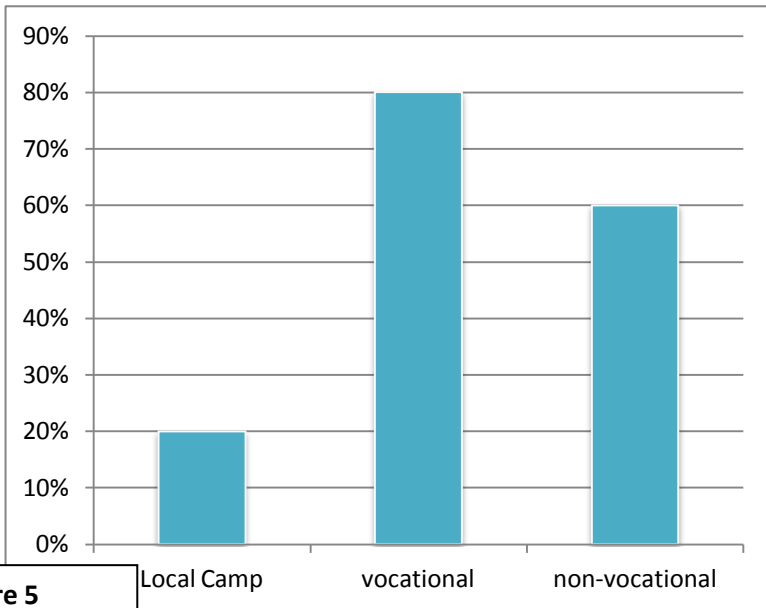
**Figure 5**

**Q. Would you like to live somewhere else in Pakistan, outside FATA?**

**Rationale:** The people of FATA have been alienated within their region, cutoff from the rest of the country. Recent military operations and evolution of political system within FATA has exposed these people to the 'outside world'. Upon inquiry whether they'd like to imagine a life outside their motherland, an overwhelming majority of women who had received vocational training stated that they'd love to visit Peshawar and Islamabad, and given economic opportunities, would like to send their children to school in these cities. Fig 5 illustrates their answers in the form of a bar chart.

## Positivity of Men's Responses
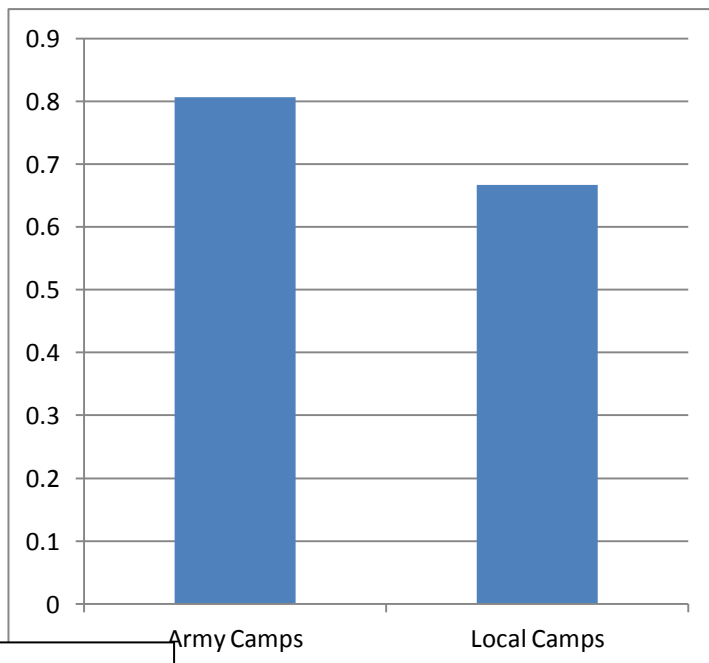


**Figure 6**

Men in army camp were more positive towards the idea of women in their households contributing to the income and their children's education. It is essential to note, men in these camps were also being enrolled for vocational training.

Fig 6 illustrates this analysis.

# Q. How effective are the relief efforts?



**Chart 1: Responses from Women**

Legend: Very Much, Somewhat, Undecided, Not Really, Not at all



**Chart 2: Responses from Men**

Legend: Very Much, Somewhat, Undecided, Not Really, Not at all
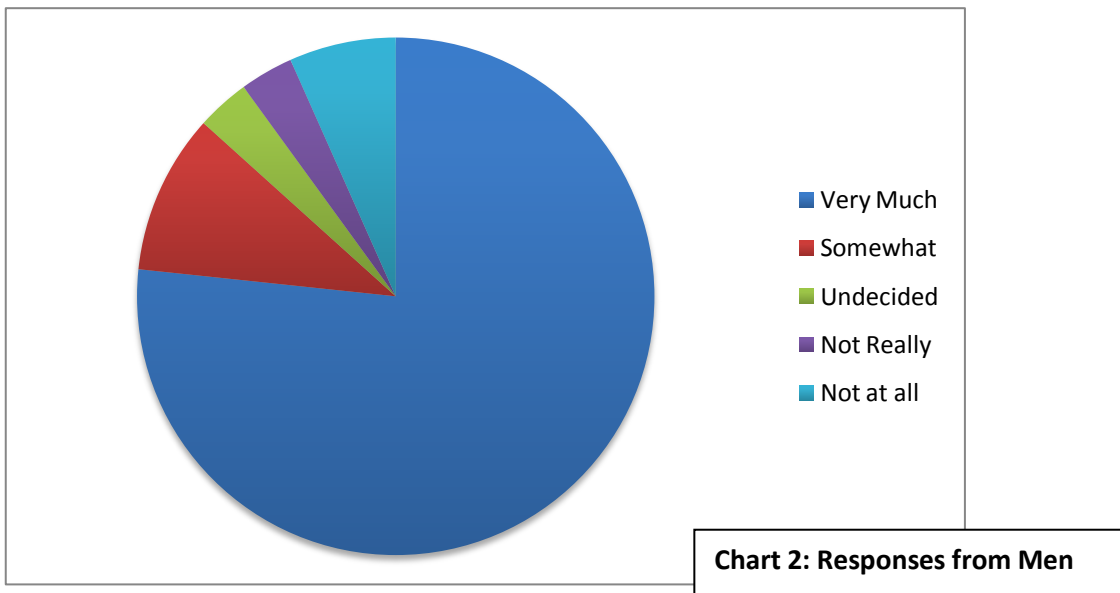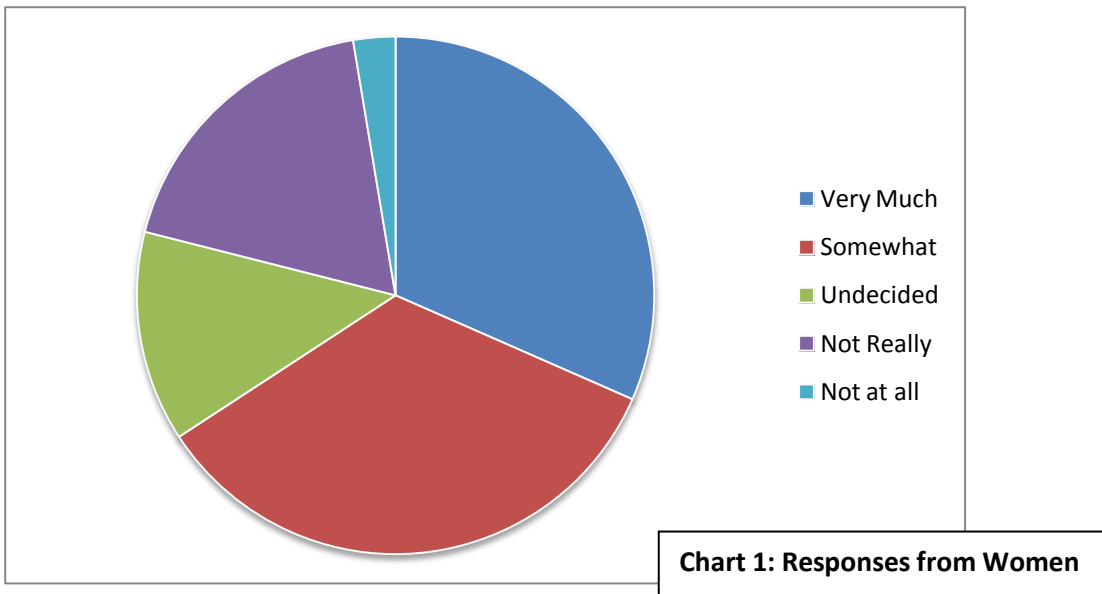
## Overall Observations:

- ❖ There is a direct correlation between participant's will to empowered and their dependence on aid.
- ❖ There is also a direct correlation between their potential and the level of skill they have or are being trained for.

Statistically, we have observed that:

- ❖ Women from conflict zones can be empowered through:
  - o Skill development
  - o Psychosocial awareness and
  - o State intervention



*The Research Team spending time with children in Government School, Baka Khail Camps, 2015*

The **Quantitative Analysis** we have described in detail the interviews that we conducted with academics and professionals in the field, and analyzed in context of our results. We have also written case studies on TDP women as a way of providing in-depth information on our sample.



*Students in Army Camps, Bannu. 2015*

# Qualitative Analysis of Interviews and Case Studies

The main focus of gathering expert opinion in this research was to help put existing information and research data into context. The purpose of these interviews was to provide a different perspective on the current situation of FATA, the historical context of the region and its conflict, the role of women in the overall situation, and the gendered impact of conflict on TDP women.

## Women as Self Sustainable and Empowered Individuals

One of the main-sub questions identified in quantitative assessment asks **whether women from FATA can be turned into self-sustaining individuals.** To answer this, we explored whether there are women working and earning currently in FATA, and obtained interviews of male and female academics and workers from FATA. We arranged the information on the following spectrum and supplemented it with case points. Interviews were taken from:

- ❖ Local female NGO workers in Bannu
- ❖ A professional female Microbiologist from FATA
- ❖ A male PhD student from FATA
- ❖ A former BBC Journalist with 22 years of experience in FATA and Afghanistan currently heading the Fata Research Centre
- ❖ A team of Psychologists and Psychiatrists from CMH Peshawar
- ❖ A Major General of Pakistan in charge of TDP management and Rehabilitation

*Note: The names of the participants of case studies have been changed to keep their anonymity intact as per their consent agreement.*

## Economic Self Sustainability and Entrepreneurship

Local female NGO workers enlightened us on the access women from Bannu have to higher secondary and university level education. This is described via the first case study below:

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*Case 1*: *Educated women of FATA*

Miss Shafaq Ahmad 25 is single woman with a list of qualification that sets a great precedence for education and rights of women in FATA. Sister of 5 siblings, one brother and four sisters, Miss. Shafaq is a graduate of Bachelors in Arts who was passionate about higher studies and vocational training simultaneously. She is now a graduate, a working woman, a beautician and an Alima (scholar) of religious studies.

Upon questioning whether she faced difficulties during her academic or working career she claimed that of course she did. But these challenges had more to do with lack of education infrastructure and system in place in her region rather than the patriarchal system being a problem. She had full support from her father and is now an earning hand for the education of her siblings.

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The first person we interviewed was Rizwan Shinwari, who hails from Khyber Agency FATA and is currently doing his PhD in peace and conflict studies from CIPS, NUST. When we asked him if there are any women entrepreneurs from where he comes from, he said that women from at least one in twelve households are involved in their own business. He said that 'women own shops, they stitch and sell clothes, they make handicrafts and sell them in their neighbourhoods. They are very successful and earning quite a big income.'

This shows that there is certainly potential for economic self-sustainability in the conflict zones of FATA, even if the concept is not widely prevalent yet. Psychosocial self-sustainability not yet integrated or mainstreamed in the socio-cultural fabric or mindset of the region.

*Case 2:* Educated women of FATA

Mrs. Zara Khan, 23, has similar story to Miss. Shafaq earlier. Married, with a Master's Degree in Islamic Education and a busy working schedule, Mrs. Zara Khan is a contributory bread earner to the household when her husband had no job or source of income. She proudly informed the researchers that her father in law not only supported higher education but also reinforced the idea of her working in the household. But here is the problem: she is allowed to study and work which for her is a greater privilege that almost 97% of women in FATA can never have unless the literacy rate of women miraculously shoots up or the government intervenes for the greater good. Mrs. Khan was unaware of her right to take part in the decision making process of the household which is according to her the "domain of the menfolk".

We understood from our research that self-sustainability and empowerment of women may only be achieved through an integrated system of education, vocational training and psychosocial nourishment of women in FATA.

Working women are not limited to just one area of FATA. Ms. Razia Afridi, who is from Mohmand Agency holds an MPhil in Microbiology and has been teaching in the area for the past five years. According to her, teaching is considered a very common and prestigious profession in her area. She enlightened us that other women earn from stitching clothes, making and selling household items, and quite a few earn from livestock rearing. Many women run small businesses from within their homes. This information was backed up by Mr Rizwan Shinwari, (who hails from Khyber Agency FATA). During interview discussions he informed us that existing perceptions about FATA's economy completely excluding women is incorrect due to information asymmetry. He stated that women are often successful in earning reasonable incomes from small business enterprises as mentioned above, and business entrepreneurship already exists to reinforce their economic self-sustainability. Social entrepreneurship is a new concept which requires integration of effective education policies in FATA. Mr. Shinwari also added that teaching is not a common profession in his area, as women who are educated belong to affluent families and prefer to live outside of FATA. Discussing on the common impression that men do not allow their women to work, Mr. Shinwari was quick to tell us that such men are very few; most do want their wives to work so that there is an extra income for the household.

Despite the fact that there are women in FATA earning their own income, both Mr Shinwari and Ms. Afridi stressed on the fact that there is a requirement for further skill development of the women living there. Ms. Afridi emphasized on the importance of providing awareness of their rights as well as skills to women, to improve their standard of living. Mr. Shinwari highlighted the role government can play towards skill development and cultivating entrepreneurship in the region. According to him, "The region has great potential for entrepreneurial activities, but there are no such programs in place. If the government can enhance entrepreneurship activities [in FATA], the women can be empowered to lead better lives." He also added that currently, the only running government program is the Benazir Income Support Program, which is providing monetary aid to women. He stressed that "Providing and teaching skills instead of money have more long lasting benefits."

Ms. Afridi, being a teacher, emphasized on the importance of provision of quality education for women, which would contribute towards improving their lives. Mr. Shinwari highlighted the fact that there are little to no schools in the region which has led to the low literacy rate of 3%. He debunked the perception that families do not allow their daughters to study and make them stay at home when they reach puberty. He said the main reason for that is the fact that majority schools are a great distance away and mothers do not want their daughters commuting such a long distance. "My fiancée has studied till the 12th grade because the school was near her house. It's quite simple: to increase education, more schools need to be made."

Here we group together results from surveys, interviews and case studies to conclude the answer to our questions about self-sustainability, entrepreneurship and empowerment. Supported by the positive correlation between EPS and PMR, and majority participants scoring high on EPS with a high average of 65.7% is complimented with supportive evidence from case studies and interviews that there is great potential for the women of FATA to become economically self –sustainable.

*Case 3: A Disabled yet potentially empowered woman from North Waziristan*

Nosheen is a 15 year old from a small village with 1000 residents in North Waziristan Agency of FATA currently sharing a mediocre sized compound with her eight siblings and a widowed mother. Noreen's father passed away eight years prior to the launch of Operation Zarb-e-Azb, leaving his family in the custody of her maternal uncle who owned a small general store back home.



Nosheen's mother, Asifa Bibi, though devoid of vocational skills and training was a working woman who reared animals and sold dairy products for to sustain eight children her husband left in her care with limited support from her brother. Nosheen, despite being a determined spirit to help her family, was unable to do so due to an amputated leg which needed immediate treatment and installation of a proper artificial leg in place of her own which she lost due to a contaminated injection used by an inexperienced physician in her home town when she was 1 years old.

Arriving in army camps in Bannu, Asifa bibi had to register her family with a male TDP because regulations by the management do not allow enrollment without a *"mehrum"* or male custodian and ration is allocated to him for equitable distribution. In most cases analyzed the male custodian distributes the ration among his own family thus leaving widows and their families devoid of their rights. When asked, would she like to register as the custodian of her family and get ration directly distributed to her, she replied "Yes". Even if it is against your cultural norms? She replied "It's my right!"

*"No one will marry me because of my disability, so I don't want to depend on a man. I wish I could go to school, but the Taliban won't let me. I can try to learn a skill and be independent, but it is hard for me to even stand properly, how will I earn?"*

Vulnerabilities and desperation but insight into the never seen city life of Banu forced Asifa Bibi to say "Please take her with you, but promise me you will educate her only, won't force her to work, and treat her leg. When she is done with her education, please train her to learn a skill and send her back to me. But on one condition, I'll should be able to talk to her on the phone once a month, my village has electricity and a phone you know"

The ethical dilemma of making her understand that a research team of undergraduate student will not be able to take her daughter to Islamabad is huge. However, the team was able to bring the case under the notice of the management who promised prompt action by taking Nosheen to closest Medical Facility.

Army Camps of TDPs had a higher degree of social control and as a result the management recorded significantly lower cases of domestic abuse over the course of one year primarily because men could not risk violence in camps controlled by the army itself. This is served as a prerequisite to demand for rights because of a reduction in fear of violence from the men.

The demand itself was seen as a result of social mobility because of realisation of the fact that their basic rights are above culturally enforced dogmas which exist to reinforce prevailing power structures and gender roles.

*Exposure* was observed as the cause of kick starting this process of social mobility among women. This is explored through triangulation of data analysis under the subsequent heading.

*"It's my right"- Asifa bibi*

These three words from a woman who not only sustained herself, but also her eight children, echoed across the process of psycho-social empowerment as positive consequence of internal displacement.

**Process of Psycho-Social Empowerment**

Exposure → Realisation of rights → Social Mobilty → Demand for rights

- ❖ Exposure
- ❖ Realisation of Rights
- ❖ Social Mobility
- ❖ Demand for Rights

*Triangulation*: In addition to survey data analysis, expert opinion directed us to understand why "empowerment potential" would decrease as age of a woman increases when assumption and existing literature dictates that experience fosters empowerment by equipping a human being to make more informed decisions. However, in FATA these informed decisions have a lot to do with exposure to the outside world. The increased frequency of military operations during the last decade in FATA and North-West regions of Pakistan, starting from Operation Sher Dil (Anwar, Z. 2011) to Operation Zarb-e-Azb (Siddiqi, M. U. A., Butt, K. M., &Afzaal, M) has allowed scholars to contemplate **positive externalities** of these operations, **exposure** being one of them. Exposure towards the outside world especially to a region which has been cut off from economic, social and political mainstream is a blessing in disguise which takes us back to Wurzer and Bragin's (2013) definition of women empowerment:

*"Moving women's empowerment from goal and ideal to living reality requires working with women and men, girls and boys on the way that they **experience the world** and think about life as well as the ways that they behave"*

Experiencing the world allowed the TDPs, especially the female population to become exposed to unexplored realms of their own existence. For example, journalists, psychologists and military officers we met along the way educated us on this phenomenon of positive externalities of evident in the case above.

For instance, as part of the rehabilitation program, some women in Army Camps who were taken on trips to Islamabad and Karachi realised that they were unaware of the possibility of roaming around a city without the *Chaddar*, without a male member of the population coercing them into strict adherence of the traditional *burqa* and veil dress code. Local authorities in the camp informed us that soon the women began questioning the concept of coercive dress codes for women.

The team of Psychologists from Combined Military Hospital Peshawar conducted General Health Question (GHQ12) study on 80 TDPs in Baka Khel Army Camp, they found out that women were more prone to psychological disorders then men. They exclaimed that the major reason for this is that conflict affects both genders differently and in comparison to men, women have lesser opportunities for healthy outlet of frustration. It is important to note over here that statistical analysis stated earlier also pointed out to changes in the will of women to be empowered depending on whether they have been enrolled in skill development programs or not.

This answers two questions of our research:

a) Yes, impact of conflict has gendered impact, which is the negative externality of military operations
b) Yes, psychosocial sustainability results in overall well being of women and reinforces empowerment through exposure, which is the positive externality of military operations

### Women Empowerment, De-Radicalization and Nation Building
Dr. Ashraf Ali, former BBC journalist gave us the crux of his 22 years of experience interacting with different power players in Afghanistan and FATA.

"Taliban were able to fill in an administrative gap in the region left by the government. To further alienate the region from the mainland, the Taliban removed the Maliks and Tribal Elders who were part of government structure, and destroyed schools, especially girl schools, in order to remove the educated lot from the population."

Major General Akhtar Rao, GOC of the 45 Div cited this reason as to why women resent the Taliban more than any other population of the region. "The Taliban targeted women of the regions extensively; most punishments were given to women, they were not allowed to leave their homes and schools for girls were destroyed, which is why women very much resent the Taliban." This fact alone highlights the importance of women in deradicalizing the region. He also added that the women living in TDP camps currently and their children are returning with a positive mindset, having been made aware of their rights. He stressed on the importance of utilizing this changed mindset.

He also stressed that by providing widespread and quality education to women along with skill development will empower them and they can be a counter-balance force for extremist factors in the region. "The Taliban depend on these women for logistical support, and when they will refuse to give them this support, the Taliban won't be able to stay in their homes." He also emphasized on the

fact that an empowered woman can influence her family, and she can positively affect the entire community. Highlighting the importance of skill development, he added "Women with skills can earn an extra income, which leads to reducing poverty of a family, and this result in women not sending away their children to become extremists." Empowering women to become a vital part of the economy of the region will help efforts towards mainstreaming the region.

Dr Ashraf Ali highlighted two interrelated factors why FATA has remained a marginalized region. The number one contributing factor is the way the region is legislated, of which special importance is the Frontier Crimes Regulation law. It was enacted in 1901 by the British, and it basically strips the citizens from their three basic legal rights: the right to appeal detention, the right to legal representation and the right to present legal defence. This basically means that any individual charged with a crime can be detained in prison without a trial and can be sent back to prison when he is released. The implementation of this law also means that no government institutions work in FATA. Also, there is no local government structure and no representation of the people at the provincial level.

This has led to a lack of trust of the state and the government by the people. He said "The people [of FATA] have the mentality where they think the state did not own me, so I will not own the state." The common man in FATA is isolated from the state and from the rest of the country. He emphasized on this being the reason behind extremism becoming highly prevalent in the region over the past couple of decades. The government left a vacuum and this was filled by the Taliban.

Dr Ashraf also outlined the ways FATA can be demarginalized, citing economic growth of the region as the number one way to do that. There are vast natural resources available in the region that can be mobilized to vitalize the economy of FATA. The southern area of the region is extremely fertile, and due to restricted movement because of the on-going conflict, the produce of these farmlands does not reach the main markets and simply goes to waste. The region is also rich in minerals and precious stones, which if utilized can turn FATA into a thriving economic region. "With the situation settling down now, the government now has an opportunity to rehabilitate the people by providing them formal means of economy". Women are the key to this.

When female participants were asked whether they would send their children to far away schools for training in exchange for military aid, majority of them replied negative, however, women who had been to other cities of Pakistan and even in centrality of Bannu expressed their desire to send their kids for education instead of Madrassa training. This question was relevant to the study, because both Dr Ashraf; notable former BBC journalist and Head of Fata Research Centre and officials from the army indicated that terrorist outfits use women and children for:

a) They take children for militant training at a young age by giving their parents money or social security, which is basically them capitalising on the system deficit and the trust void the government of this region has left since, 1901. Different forms of political control have taken shape in FATA, but neither mainstreamed the region with the rest of the country

b) Women serve a complimentary role to the power actors of the region, e.ge providing food for men, assisting in harvest season and donating money for Jihad Wars.

The case in this section highlights, two things in response to these opinions from experts:

a) Due to desperation for money to fulfil basic needs of a household, if a mother or a sister is willing to send her kids/siblings to beg in the scorching heat of Bannu, they can send them for militant training in exchange for social security

b) However, if a women in conflict zone can learn that:


*"Prophet Muhammad said education is the duty of ever man and woman, I learned that in Bannu. I would love to go to school if the Taliban are not there."*

Then most definitely she can question existing power structures and religious dogmas through awareness of her rights, she can therefore:

a) Stop her supplementary role towards extremist men; blocking oxygen to a coercive system

b) If not stop, then at least question why her children are trained with weapons instead of books.

The following case is the story a woman who learned how to question as the first step to empowerment.

*Case 4: The demand for Solar Energy by women TDPS*

In the summer of 2014, the serenity and simplicity of village life in Dandey located in North Waziristan Agency was rocked by local government announcements to evacuate the region in the wake of strategically launched military operations, giving local population a two day notice to leave. When the government warned the population 2 months earlier the villagers were unable to comprehend the gravity of the situation and ignored the warning.

With the massive influx of TDPs, Noor Zara, a 25 year old single woman from North Waziristan arrived in Bannu, where a dry weather of 30 Degree Celsius and mediocre tents awaited her arrival. Noor and her family shared a piece of land with 140 families, living in camps established by a foundation owned by a National Political Party.

*"They just told us to come here and we did, and then they left us just like that. We have to collect ration from the stadium when the Army is distributing."* This is not enough to sustain a family of 10, how they managed additional income was interesting enough, that it became a unitary illustration of how FATA's economy works for a local family.

Noor's younger brother was unemployed even back home, so they used loans and sending children to beg for money as two sources of income. When asked, how they payback these loans, Noor replied:

*"We women don't know, the men just get the money from somewhere, usually in return for information. Or our children go out and beg for money. There is no other way of fulfilling our needs."*

What do you want the most?

*"Can you get us shamsi quwat?"*

You mean solar energy? Do you know what that is?

*"Of course, it's all over Bannu. You connect the panels with a battery, and connect it to a fan with a wire. Simple! Don't you have these in Islamabad"* – Noor exclaimed judging our surprise from our startled faces. How a woman from seemingly backward and unconnected conflict zones with no education knew how to solar panels work is unexplored in existing perception if the sociological dynamism of the region.

*Young students in a government run school in Army Camp*

## Conclusions

This study has provided for a number of interesting insights with regards to our original research questions. A qualitative as well as quantitative analysis has allowed us to truly explore whether women from conflict zones can be empowered to become self-sustainable, in an effort towards nation building. While this study focused only on women from the most recent wave of TDPs, a fraction of which are housed in army and other camps in and around the Bannu and Kohat area, we hope that the results may be extrapolated to help policy making and design economic and psychosocial interventions for the region as a whole.

We started off this effort by asking how conflict, as a gendered construct, impacts women specifically, and what might policy makers gain by attending specifically to their needs and aspirations in a broader peace building initiative. We went on to explore how women would be impacted not only as individuals, but also how their empowerment may affect the community as a whole and by extension, the region and peace and stability in the country. How do women score on their potential to be empowered? This we explored by means of direct surveys with the TDP camp population. By speaking to male members of the community, we also attempted to address how far the culture and traditions of the area would have a bearing on economic and psychosocial interventions to increase entrepreneurship. Broadly speaking, our original research question can be broken down into three broad categories; can women from conflict zones be empowered to become self-sustainable, firstly in economic dimensions and secondly in psychosocial dimensions? How does this process assist nation building and how might it aid deradicalization?

Firstly, our findings show that a small percentage of women in FATA are already engaging in economic activities, and there is a wider support from the male community for these women as they bring money home in difficult times. Secondly, empowerment potential was found to be higher in younger women and experts explained that this was due to the higher exposure they received as they emerged from their closed communities and learned to survive in camp environment. In tandem with literature from Uganda, this also shows that women exposed to conflict situations are found to rate higher on empowerment than those who have not been exposed. This can therefore be said to be a positive consequence on the social fabric of the area. However women continue to have a minimal role in decision making, and this means that economic empowerment is incomplete and unsustainable without psychosocial interventions and organized efforts to empower women in this dimension also. Additionally, women have an enormous potential to play a positive supplementary role to the existing socioeconomic and hence power structures, and empowering them and integrating them into the broader community is a positive and solid step towards combating radicalization by giving them reason to identify with state structures in Pakistan as a whole- economic and eventually political also.

With regard to the research gaps identified earlier, this study contributes to the almost nonexistent body of literature on how opportunities for economic empowerment must be identified in a post-conflict context, for the TDP women of FATA specifically. Involving both women and men from the local TDP community in the research process was an attempt at promoting three dimensional viewpoints and increased participation of stakeholders in the research and eventually policy process. The study also sheds light on the views and opinions of populations that have for a long time remained difficult to access due to the war-stricken nature of the area. In discussing whether women

can tap into new economic opportunities, this study also lays ground for further research on livelihood patterns in the region, as well as a roadmap for how TDPs may continue to sustain themselves after repatriation. Our discussions with male members of the community went to show a largely positive response and support for involving women in the economy. The results also show that we may be optimistic about whether women empowerment interventions can be introduced as 'community level processes of stability and economic recovery' in an effort towards nation building. Discovering that women can in fact be empowered on the path towards becoming self-sustaining units will help mainstream their roles as key stakeholders in the peace process. The study also shows that the sample surveyed seems largely accepting of proposed psychosocial and economic interventions, and this helps determine if and how these can be mainstreamed into programs for women's development.

Very importantly, the positive results help pave a way forward for the women, as much as 74% of the TDP population, in times of trauma and distress and excessive vulnerability.

In accordance with the data analysis above we conclude that this research not only suggests an affirmative answer to our research question, but the question itself is a road map to deradicalisation through women empowerment in the conflict zone, via entrepreneurial efforts towards economic and psychosocial self-sustainability as a nation-building mechanism.

## Recommendations

1. Economic self sustainability is not a completely new concept for women, but government and civil society support and encouragement is necessary to incorporate a psychosocial element to these interventions and make them available to women outside of camps also- the vast majority of TDPs. government and civil society support.

2. It is important to spread awareness about the history, culture and values of the tribal people to establish a two way link and allow people from all over the country to meet them half way as a nation building process.

3. While skills are present, more vocational training and skill development programs as well as entrepreneurial training would go a long way to empower these women to self sustainability.

4. It's important to change the mindset at the policy as well as civil society levels. Many of the issues faced by women and the lack of procedures for mainstreaming them into peace building is due to lack of political will and a 'culture of silence'. Owning our women and children is equivalent to owning the next generation. The positive effects will be long lasting.

5. Institutional support and controls are needed and it is also highlighted that "capacity building to strengthen the institutions and induction of psychiatrists in schools and hospitals will help overcoming the psycho-sociological problems among people" (FRC, 2013).

6. Integrating the area through infrastructural improvements such as "roads, pipelines, trade and economic opportunities" will also go a very long way (FRC, 2013).

7. Additionally, any economic or psychosocial interventions must be designed with sensitivity towards local cultures and an acute awareness of ground reality. They must therefore be well grounded in research. The process must also be as participatory as possible, with the community they are actually going to be implemented in. "In this way, participants can (re-) gain a sense of self-efficacy. Imposing external approaches and marginalizing local ones exacerbates peoples' experience of loss of power" (Wurzer, Bragin, 2013).

8. Further studies must be conducted to explore variables and threads identified here in more depth and across a longer period of time.

9. Civil society and women's organizations in the rest of the country must be engaged to help support any entrepreneurial efforts by the tribal women to help establish their products and sales outside the region also. This will further create economic interdependency and is an additional tool for integrating the region into the country as a whole.

10. Educational opportunities and special scholarships for students and women from the tribal areas, TDPs particularly, should be offered for the same purpose. Interdependency helps promote integration and exposure.

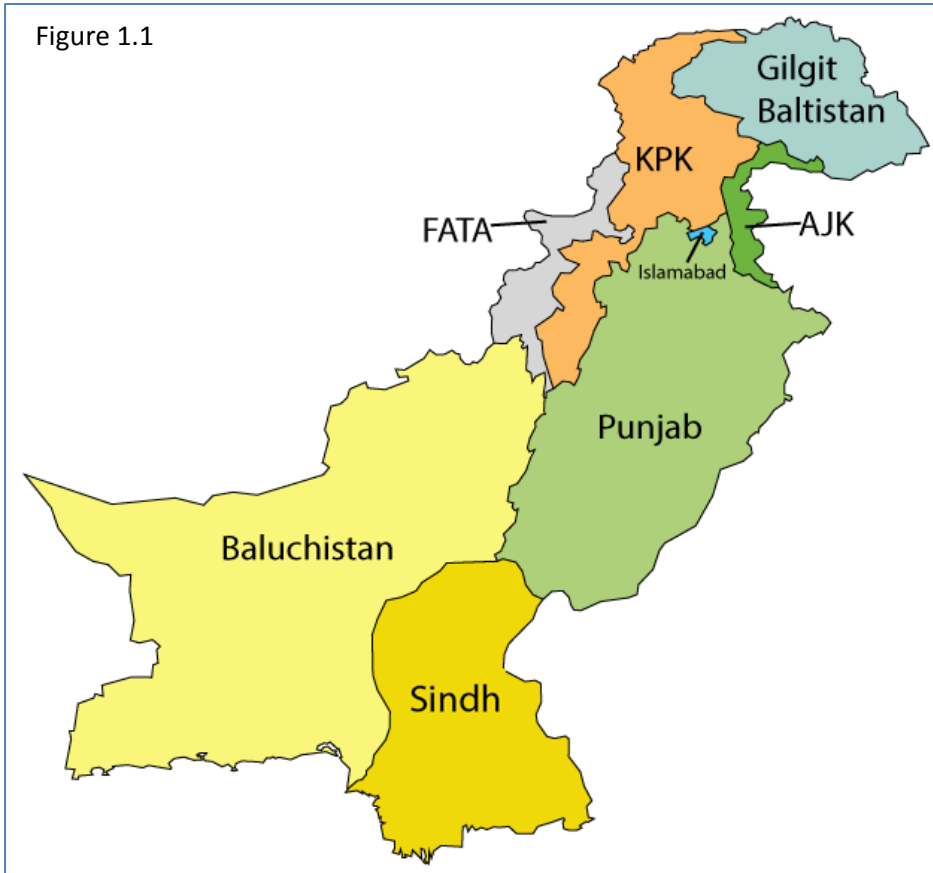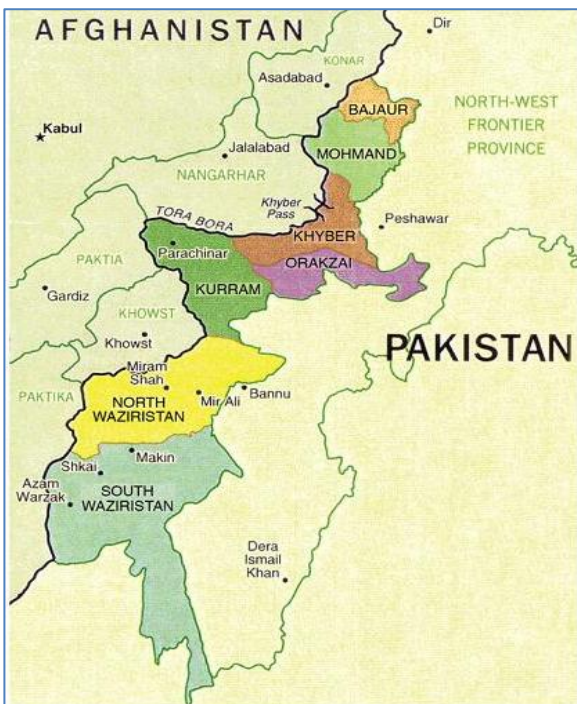# Appendix

**Annex A**: *Map of Pakistan and FATA*



Figure 1.1



Figure 1.2

**Source:**
http://www.siasat.pk/forum/showthread.php?140022-No-comments-please!!!/page9

http://pkmart.pk/

1. **Age:** _____

2. **Marital Status**
   ☐ **Married**     ☐ **Widowed**     ☐ **Single**     ☐ **Divorced**

3. **What is your level of education?**
   ☐ **Primary**     ☐ **Secondary**     ☐ **Higher Secondary**
   ☐ **College**     ☐ **None**

4. **Where are you from? What is your tribe?**

   _____

5. **What was the size of your village? How many people lived there?**

   _____

6. **How many children do you have?**

   _____

7. **Do your children go to school in the camp?**          ☐ **Yes**  ☐ **No**

8. **Did they attend school back home?**          ☐ **Yes**  ☐ **No**

9. **At what age were you married?**

   _____

10. **How old is your husband?**
    ☐ **18 to 25**     ☐ **25 to 35**     ☐ **35 to 45**     ☐ **above 45**

11. **Is your husband the only bread earner?**          ☐ **Yes**  ☐ **No**

12. **Did you work when you were back home?**          ☐ **Yes**  ☐ **No**

13. **How does it feel to be dependent on aid?**

    _____

    _____

    _____

**14. Are relief efforts efficient?**

5. Very Much    4. Somewhat    3. Undecided    2. Not really    1. Not at all

**15. Do you possess any skills?**    ☐ Yes ☐ No

**16. If yes, then what?**

_____

_____

_____

**17. Would you like to improve your skills?**    ☐ Yes ☐ No

**18. Would you like to use your skill to earn an income?**    ☐ Yes ☐ No

**19. Would you like relief organizations to teach you skills?**    ☐ Yes ☐ No

**20. Would you be willing to put in the time and effort required to learn these skills?**

☐ Yes ☐ No

**21. Would people in your family, like your husband, brother etc let you do work?**

**22. Would you like to send your kids to far away schools in exchange for aid?**

☐ Yes ☐ No

**23. Would you like to send your kid to a nearby school instead?**

☐ Yes ☐ No

**24. Would you like to pay for your children's education by earning through your acquired skill?**

☐ Yes ☐ No

**25. Would you keep using your skills when you go back home?**

☐ Yes ☐ No

**26. Would you like to go back home eventually?**

☐ Yes ☐ No

**27. What sorts of facilities were available in your village back home?**

|  | Yes | No |
|---|---|---|
| **Electricity** |  |  |
| **Gas** |  |  |
| **Water** |  |  |
| **Medical/ Hospitals** |  |  |
| **Schools** |  |  |

**28. How easy will it be for you to sell things you make in your village/neighbourhood?**

5. Very Much    4. Somewhat    3. Undecided    2. Not really    1. Not at all

**29. Do you think there will be extra benefit for your children if you are also earning?**

☐ Yes ☐ No

**30. Would you like to live outside FATA somewhere in Pakistan?**    ☐ Yes ☐ No

**Example:**
- **Peshawar**
- **Nowshera**
- **Islamabad**
- **Lahore**
- **Karachi**

1. **Age:** _____

2. **What is your level of education?**
   ☐ **Primary**      ☐ **Secondary**      ☐ **Higher Secondary**
   ☐ **College**

3. **Where are you from? What is your tribe?**

   _____

4. **How many children do you have?**

   _____

5. **Do your children go to school in the camp?**

   ☐ **Yes**  ☐ **No**

6. **Did they attend school back home?**

   ☐ **Yes**  ☐ **No**

7. **Are you the only bread earner?**

   ☐ **Yes**  ☐ **No**

8. **How does it feel to be dependent on aid?**

   _____

   _____

   _____

9. **Are relief efforts effective?**
   5. Very Much      4. Somewhat      3. Undecided      2. Not really      1. Not at all

**10. Do you possess any skills?**

☐ Yes  ☐ No

**11. If yes, then what?**

_____

_____

_____

**12. Would you like to improve your skills?**

☐ Yes  ☐ No

**13. Would you like to use your skill to earn an income?**

☐ Yes  ☐ No

**14. Would you like relief organizations to teach you skills?**

☐ Yes  ☐ No

**15. Would you want your women to learn skills for the house?**

☐ Yes  ☐ No

**16. Would you like your women to learn skills for earning?**

☐ Yes  ☐ No

**17. Would you like to send your kids to far away schools in exchange for aid?**

☐ Yes  ☐ No

**18. Would you like to send your kid to a nearby school, in exchange for skills?**

☐ Yes  ☐ No

**19. Would you let them use their skills when you go back home?**

☐ Yes  ☐ No

**20. Would you like to go back home eventually?**

☐ Yes  ☐ No

**21. Do you think there will be extra benefit for your children if your women are also earning?**

☐ Yes  ☐ No

## Annex D: Consent Form for Surveys and Case Studies

You are being invited to participate in a research study titled **Can women from conflict zones be empowered as self sustainable individuals/ households as an entrepreneurial effort towards nation building.**.  This study is being done by **Fatimah Rafiq, Haneen Khalid, Fariha Ali, Mahrukh Shahid and Eeman Yousuf** , students of School of Social Sciences and Humanities of the National University of Sciences ad Technology (NUST).  You were selected to participate in this study because surveying women who have been displaced from areas of FATA where the current anti-terrorism operation is taking place.

The purpose of this research study is to find out how effectively women who belong to areas of on-going conflict can contribute to the society on a local and national level, and how this can lead to overall economic benefit of FATA. If you agree to take part in this study, you will be asked to complete a survey.  This survey will ask certain personal questions, like your age, about your children etc.

Your name will not be mentioned in the study and the surveys will be completely anonymous.

Your participation in this study is completely voluntary and you can withdraw at any time.  You are free to skip any question that you choose.

Signature: _____

Date: _____

*Note: This consent form was translated into pushto and given to the participants as a gesture of respect for their culture, norms and values.*

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