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State, Society, and Displacement: The Social Integration of IDPs from North Waziristan in Bannu

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Abstract

This paper explores the social integration of Internally Displaced Persons (IDPs) from North Waziristan in Bannu. It examines their adaptation to the host community, focusing on cultural compatibility, psychological adjustment, livelihood strategies, and social relations. Using qualitative methodology, in-depth interviews were conducted with affected households to gather detailed insights into their experiences and perceptions. Findings reveal significant cultural affinity between IDPs and locals, gradual psychological adaptation, and increasing economic self-reliance, despite initial challenges related to shelter, security, and social stigma. The research highlights factors facilitating integration and persistent barriers affecting the IDPs' long-term settlement.

Keywords: Internally Displaced Persons, Social Integration, North Waziristan, Bannu, Cultural Adaptation, Psychological Adjustment, Livelihood, Displacement, Host Community, Migration

Introduction:

Social integration, a key component of the overall integration of IDPs in host communities, involves their peaceful coexistence and active social engagement with locals, free from physical or psychological fear. It reflects migrants' participation in the host society's social life, access to services, and experience of challenges on par with native populations (Ghanem, 2003). Social interaction, including mutual acceptance and accommodation between host and migrant communities, serves as a primary indicator of integration (Stone, 1973). This study presents findings on the social integration of North Waziristan IDPs in Bannu, assessed through eight variables: personal social interaction, intermarriages, acculturation, access to services, settlement patterns, willingness to repatriate, socio-psychological adjustment, and conflict resolution.

Methodology:

This study employed a qualitative research design to explore the social integration experiences of internally displaced persons (IDPs) from North Waziristan residing in Bannu. In-depth, semi-structured interviews were conducted with 14 displaced households to gain insights into their social, cultural, psychological, and economic adaptation within the host community. Respondents were selected using purposive sampling to ensure representation across different settlement types, age groups, and livelihood situations. The interviews focused on themes such as psychological adjustment, cultural integration, perceptions of social acceptance, and intentions regarding return or permanent settlement. The data were thematically analyzed to identify patterns of integration and to understand the political and social dynamics shaping their displacement experience.

Personal social interaction/connection:

The respondents shared their views on social relations with the host community during displacement, with all 14 IDP households acknowledging that such relations stem from social intimacy and neighborhood proximity. They emphasized the importance of amicable neighborly ties for social security and collective well-being. One respondent stated, "maqami khalqe

mizh sara shegara do che mizh ye dera krali mizh zaban, mizh saqafat o mizh mazhab yo dai, islam mizh ta de gawondone sara sha taaluq sotale hukam rokai o bala da che hara shaa badaa she gawondon de yobal pa khidmat o pa madad ardrimi," highlighting shared language, culture, religion, and the Islamic obligation to maintain good relations with neighbors. In response to the question about friendships during displacement, 85% (12 households) reported having close friends, mostly developed due to neighborhood living, with a few through intermarriage or pre-displacement ties. Two IDP students also confirmed close friendships with local classmates. All respondents affirmed having informal contacts with locals, identifying various regular settings for such interactions.These settings/locations can be ranked according to the frequency IDPs mentioned against each during interview:

- Mosques were mentioned by (12 IDPs house-holds)
- Social and religious rituals by (07 IDPs house-holds)
- Sports and play grounds by (04 IDPs house-holds)
- Recreation and entertainment sites by (02 IDPs house-holds)
- Educational institutions by (02 IDPs students only)

A comparative interaction of IDPs among their own ethnic community and their interaction with the host was further made known by asking a subsequent question, "whom do you meet most frequently: compatriots/hosts/both equally/social isolation?" Nine house-holds (64%) responded that they preferably meet their own compatriots when available, Three house-holds mentioned both equally and Two house-holds mentioned they meet frequently with the host.

Participation of IDPs in the host's social and religious rituals/norms reflects their degree of interaction with the local people. They had confined and restricted social interaction at the initial, but later on these IDPs slowly and gradually acquainted with the local people. In response to the question, "Do you participate or have ever participated in the local rituals; attitude of local people at such events?" Ten IDPs house-holds has participation in the religious rituals like Eid greetings and condolence ceremonies, Eight house-

holds have attended the marriage ceremonies and only Two house-holds have attended the engagement ceremonies. All the house-holds affirmed that while attending these ceremonies the host receive our people with honor and feel pleasure. One respondent expressed, "wre pa wre mizh de maqami khalqe sara jan pehchan artlalo. wyas pa hara shaa bada she de maqami khalqe na makhshe awal de mizh khalq arbeli, bia khpal watankhalq." "Slowly and gradually we became acquainted with the local people. Now in every local event of happiness and sorrow, they invite us first than the local people".

Intermarriages:

Intermarriage is highlighted as a key indicator of social integration, symbolizing mutual acceptance, social cohesion, and close interaction between IDPs and the host community. It reflects a stronger commitment to integration when an immigrant chooses a life partner from the host population (Verdier et al., 2012). Since the 2014 displacement due to operation Zarb-e-Azb, a majority of North Waziristan IDPs have resided in Bannu, where shared social, cultural, and religious values have supported community proximity (FDMA). In response to whether they or their family members have intermarried with the host community, only 2 households (14.28%) confirmed such ties. Among the remaining 12 households, 3 (21.42%) expressed reluctance, while 9 (64.28%) were open to intermarriage but had not yet formed such relations. Barriers cited include ethnic (2 households) and cultural differences (1 household). However, when asked about future prospects of intermarriage, 11 households responded positively, indicating a growing affinity with the host. One respondent stated, "Alhamdo Lillah mizh tolmasalmanon ye o de ywe kalimay wrinra ye, islam she wazir, banisai marwa tkhattak nashtai da tol mizh khpal sara jor kri di, maqami khalqe sara rishte kawale she mizh ta hes qisma rukawat ya nashta," emphasizing religious unity and absence of restrictions on intermarriage. Overall, respondents view intermarriage positively and consider it a facilitator of integration.

Level of acculturation:

Acculturation, defined as the process by which individuals adopt cultural traits of another community (Shannon and Shannon, 1973), is a key element of cultural integration, encompassing norms, values, habits, religion, and

language (Verdier et al., 2012). For IDPs, this refers to their adoption of host community customs and practices. The IDPs from North Waziristan are marked by distinct cultural features, including traditional attire (shalwar qameez, waistcoats, turbans, and Chitrali caps), specific food habits, hairstyles, and social behavior. Prolonged interaction with the host community has influenced their lifestyle and social attitudes. To assess acculturation, the researcher relied on both semi-structured interviews and personal observation. When asked about adopting local customs and traditions, nine households (64.28%) reported having done so, while five households (35.71%) had not. Frequencies of responses regarding some of changes in their customs or adoption of the local customs, mentioned by the IDPs are:

- Local costume (5 house-holds)
- Change in hair style (3 house-holds)
- Condolence customs & traditions (3 house-holds)
- Marriage customs (2 house-holds)
- Engagement ceremony (2 house-holds)
- Doing away with keeping traditional cap (1 house-holds)
- Bridegroom casual white dress (1 house-hold)
- Bridegroom custom, natively termed zhanriteba (1 house-hold)
- Charity program on child's first time offering prayer (1 house-hold)

Several IDP households adopted local customs for various reasons. Three households (21.42%) believed customs are area-specific and thus naturally adopted them. Two households (14.28%) reported having no alternative, while one household (7.14%) adopted local practices to hide their identity as Mutasereen (IDPs), and another (7.14%) desired to do so voluntarily. Two households (14.28%) cited economic reasons, noting that local customs, especially in ceremonies, are more affordable. For instance, one household explained, "mizh pala kala che cha de ker she marda oshi…", highlighting the financial burden of traditional condolence rituals and their preference for the more economical local practice of collective contribution.

Among seven households, two had intermarried with the host community and followed local marriage customs. One such respondent shared, "pa kezhda

she mizh Waziristan khalq…", noting a shift from traditional Waziristan engagement practices to local norms to avoid feeling like outsiders.

Despite these adaptations, the respondents also emphasized the importance of preserving cultural traits from Waziristan. In response to the question on which traditions they wish to maintain during displacement, several cultural elements were identified, reflecting their enduring attachment to their heritage. Frequencies of traits which the IDPs mentioned during interviews are:

- Traditional cap (12 house-holds)
- Lungi (turban) (9 house-holds)
- Marriage and engagement (9 house-holds)
- Long hair style (6 house-holds)
- Costume (6 house-holds)

Proficiency in the host community's language significantly supports migrants' social and economic integration (Verdier et al., 2012). Although both North Waziristan IDPs and the host community in Bannu speak Pashto, dialectal differences exist. When asked, "Can you speak or try to speak Pashto in local dialect?", eleven households (78.57%) responded positively—two fluently, three partially, and six slightly—while all understood the dialect. Language adaptation was more noticeable among the youth, particularly students, due to prolonged displacement and daily interaction with local peers. As one father noted, "mizh kho khpal damra der maqami zhba nashi kralai…", explaining his child's fluency in the local dialect due to school exposure.

Four key trends influenced dialect proficiency: age (younger IDPs being more fluent), education (students' exposure), social ties (more friends leading to better language use), and settlement type (rural IDPs being more proficient due to greater social contact). Many IDPs adjusted their speech to aid communication or conceal their identity as mutasereen, particularly students. An IDP boy playing cricket mentioned they switch dialects for clarity with local friends.

Regarding costume, among the nine households who changed customs, five (55%) reported adopting local attire—one for conformity, two out of personal preference, and two to conceal identity. Those who hadn't changed attire didn't find it strange or foresee any change soon.

Food habits also indicated assimilation. As Freedman (1973) and Grandjean suggest, dietary adjustment is a critical indicator of integration. All 14 households confirmed consuming rations (wheat flour, oil, pulses, sugar). Eight households who previously ate mutton regularly now mostly rely on pulses, beef, and vegetables. Five households (35.70%) have started eating maize bread—a Bannu favorite—though rarely. Seven households prepare local dishes for special events like Eid or weddings. Notably, no household expressed dislike or reluctance toward local food.

Availability of Services (Education& Health)

The literacy rate in FATA is significantly lower than the national average. Alongside property loss, IDPs from North Waziristan also lost educational documents during displacement. Initially, finding shelter was their primary concern, and education was not prioritized. However, government concessions allowed admission to educational institutions without documentation. Over six years in displacement, most IDP children have gained access to relatively better education in the host community.

In response to "Are you/your children getting education in displacement?", eleven households (78.57%) reported current enrollment at various levels, two had discontinued after secondary education, and one was not enrolled. Among the 43 enrolled children: 27 (62.79%) are in primary, 11 (25.58%) in secondary, 4 (9.30%) in higher secondary/undergraduate, and 1 (2.33%) in graduation. The high primary-level enrollment reflects strong integration, while the lower rate at higher levels may stem from past enrollment gaps or educational discontinuation.

Except for five children, all others study in public sector schools with a uniform curriculum. Regarding the question, "Do you/your children feel any problem with medium of instructions in educational institutions in the host?", none of the primary-level students reported issues, having started their education in displacement. However, two secondary-level students in private schools faced challenges due to a shift from Urdu to English medium.

Despite the hardships, displacement brought unexpected benefits—mainly access to better educational opportunities than those in their place of origin. When asked, "How do you compare educational institutions in the place of origin with those of displacement?", respondents described North

Waziristan's educational system as extremely poor, with government schools either absent or nonfunctional. Some of the public sector main educational institutions (secondary level education and above) in each sample site at the time of report are:

S.N	Sample Site	Educational Intuitions
I	Main City	3-High Schools, 3 Higher Secondary Schools, 2 Colleges,I University, I Engineering University, I Medical College
2	Bannu Complex	
3	Fruit & Vegetable Market	
4	Domail	2 Higher Secondary Schools andI Degree College
5	Town	One each Commerce & Management Science College, and Technical & Vocational College
6	Ghoriwala	I each High School, Higher Secondary School and Degree College
7	Kakki	I each HighSchool, Higher Secondary School and Degree College

One major issue linked with internal displacement is the loss of documents during flight, which can hinder access to services like healthcare and education, and even lead to disenfranchisement (Erin Mooney, 2002). Alongside property, people of North Waziristan also lost ID cards and educational documents. In response to the question, "Did you/your children encounter any problem with the admission in schools and colleges at arrival? any step taken by the government to mitigate your hardships?", respondents acknowledged various initial hurdles but praised the government's relaxed admission policy. The Khyber Pakhtunkhwa Education Department exempted IDPs from submitting documents for school admission and publicized this in local Urdu newspapers on September 1st, 2014 (IRIN NEWS 2014). To further support enrollment, a stipend of Rs 2000/- (US$200) per month per IDP student was announced. These measures led to the successful enrollment of 43 children from the 14 surveyed households.

Regarding IDP children's interaction with local students, respondents reported no serious conflicts. Children were treated equally by their native classmates, with no discrimination, hatred, or prejudice.

Similar to education, the health sector in FATA has historically been inadequate. In contrast, IDPs in displacement now benefit from public sector health services, which they access and appreciate. The host region had already served as a referral point even before displacement. Available facilities include BHUs, RHCs, DHQ Hospital, Women and Children Hospital in Bannu City, and Khalifa Gul Nawaz Teaching Hospital in Bannu Township. In response to the question, "How much do you rate health facilities (doctors, nurses, paramedic staff, medicine etc.)?" six households (42.86%) rated them 'excellent', five (35.71%) 'very good', and one each rated them 'fair' and 'satisfactory'. The only major concern was the shortage of medicines in hospitals. Nevertheless, when compared to their native area, IDPs find the healthcare system in the host community significantly better, though some problems still persist. Some of the hardships in health sector, IDPs frequently mentioned during interview are:

- Lack of medicine (08 house-holds)
- Transportation problems (06 house-holds)
- BHUs/RHCs are far away from my home (04 house-holds)
- Lack of BHUs/RHCs/hospitals (03 house-holds)
- Lack of qualified doctors (02 house-holds)

Opinion of the IDPs about both education and health sector clearly reflect that these sectors are under developed in their native place as compared to the place of their displacement. IDPs in the host have easy access to the education and health services and they are enjoying greater facilities of development. Our findings also show that IDPs encounter less hardship in the provision of services in the host as compared the place of origin.

Settlement and stay in Bannu:

Displacement inflicts numerous problems upon migrants not only during flight but at the time of arrival in the receiving society as well. The extent to which these hardships are overcome and the problems solved indicates the degree of adjustment and ultimately integration of migrants in the host. Respondents were asked what problems they faced at the time of arrival and

the extent to which these problems were solved. Shelter and suitable place for residence was one of the acute problems, most frequently mentioned by the IDPs. These problems are listed according to the frequency mentioned by them during interview:

- Shelter/Residence (12-house-holds)
- Means of subsistence (10-house-holds)
- Physical and mental health (07-house-holds)
- Alien environment (05-house-holds)
- Cultural norms (05-house-holds)
- Weather conditions (02-house-holds)

A large percentage of IDPs faced acute problems with survival—85.71% struggled with shelter and 71.42% with livelihoods. Psychological stress and social-cultural alienation were inevitable. Two households stayed with relatives, three with friends, one found shelter through compatriots, while the majority (57.14%) settled independently in public buildings like schools, showing significant self-reliance. Rural households settled faster than urban ones, and most appreciated the local community's cooperation.

Initially, livelihoods depended on savings, relatives, remittances, or humanitarian aid. After about six years, most adopted local income sources, with 57.14% earning enough to maintain their standard of life; only one household still relied on relief aid.

Displacement caused serious physical and mental health problems. The federal and KP governments responded by deploying 29 health staff from FATA to KP, allocating Rs 50 million for healthcare, and setting up eleven medical camps in Bannu, D.I. Khan, and Lakki Marwat. Free medicines and ambulances were provided, along with specialist doctors and nurses from major hospitals.

Other problems were minor and affected few households. Though initially feeling alienated, IDPs regained confidence through social networks. Cultural similarities eased integration, despite minor differences. They endured hotter weather and skin diseases temporarily, adjusting over time.

Shelter was a critical issue. The Baka Khel camp could only accommodate 0.2 million, so many IDPs settled in rented houses across the host community, increasing rent prices and leading to eviction pressures. Six households

(42.86%) reported intimidation tactics such as rent hikes and unfair demands, especially early on, but these issues decreased after many IDPs repatriated.

Longer stays in one residence indicate satisfaction and integration. Frequent forced moves hinder integration, while voluntary moves for better opportunities indicate greater integration (Fokkema & De Haas, 2015). Six households (42.86%) confirmed changing residences during displacement for various reasons. They attributed various reasons to such change:

1	Higher rents of the houses	(5 house-holds)
2	Search for greater opportunities	(4 house-holds)
3	Search for greater services	(3 house-holds)
4	Spacious problems	(3 house-holds)
5	To join the relatives	(2 house-holds)
6	Forceful eviction	(2 house-holds)
7	Security reasons	(2 house-hold)

It's worth mentioning that such shifting of residence was more frequent during the first 6 months of displacement as reflected in their responses to a supplementary question, " for how long are you living in the current residential house". Accordingly, Eight house-holds (57.14%) are continuously living for the last 6 and above years, Three house-holds mentioned 4 years and the rest mentioned 3 or less than 3 years in the current residence. It means most of the house-holds are stable, living persistently at a particular place for longer period of time and they are less frequently changing their residence. To confirm it further respondents were asked an additional question, "for how long do you intend to stay at present location?" Nine house-holds (64.29%) opined to live at the current location and they have no intention of changing their residence. Five house-holds still not pleased with the current residence: Two house-holds face higher rents; other Two house-holds face spacious problems while One house-hold has no access to better facilities. Persistence in residence and length of stay for longer period of time clearly shows their integration in the host community.

Willingness/unwillingness for return (repatriation):

Available literature suggests that migrants who stay longer and with greater commitment in the host community tend to become more integrated (R. N.

Alba & Nee). Therefore, IDPs residing longer in the host and without plans for repatriation are expected to be more integrated. Integration is also influenced by migrants' willingness or reluctance to return; willing repatriation hinders integration, unlike those intending to settle permanently, regardless of education, age, or length of stay. The relationship may be bi-directional, as migrants facing fewer integration challenges tend to prefer staying rather than returning (Fokkema & De Haas, 2015). Age at displacement, education level, and prior displacement experience also affect integration, with younger, more educated, and previously displaced individuals showing higher socio-cultural integration (Fokkema & De Haas, 2015).

IDPs' intentions about return were explored by asking about their plans and views on displacement duration. Most felt return was currently impossible due to ongoing insecurity and lack of normal life in their native villages. Respondents fell into three groups:

1. Eight households (57.14%) whose native areas await government clearance and view their displacement as temporary, planning to return once repatriation is scheduled.
2. Three households (21.43%) whose native areas have been cleared and who have been officially repatriated but remain in the host community. They see their displacement as temporary but currently do not wish to return due to security concerns and destroyed homes/livelihoods. Their return depends on improved security and livelihood opportunities.
3. Three households (21.43%) have no intention of returning at all.

Thus, 11 households (78.57%) consider their stay temporary, while three (21.43%) intend permanent residence in the host. Among the 11, three have been repatriated but returned due to dissatisfaction with security. Various reasons were cited for lack of return intentions. They are listed below according to the frequency they mentioned during interview:

1 Native areas so far not cleared by the government(08 house-holds)
2 Security threats persists in native villages (11 house-holds)
3 Good opportunities of livelihood in the host (06 house-holds)

4 Better services of education and health in the host (08 house-holds)

5 Freedom from psychological stress in the host (05 house-holds)

When respondents were directly asked, "what do you prefer, adjustment in Bannu or repatriation and why?" Except for three house-holds, rest of the house-holds preferred repatriation over adjustment in host. A 60-years old IDP expressed in these words:

"mizh dolata mustaqil nashi dera kedali, Waziristan shay mizh khple mzake o karobarina di, har sari ta khpal watan Kashmir dai, bas de hokumat elan ta mizh intezar dai bia wo mizh wapsi ko" saying, "we can't settle here permanently, we have land and business in Waziristan, home is the best for everyone, we are waiting of government's declaration for repatriation then we will return to our native place" Conversely 35- years old IDP said:

"Mizh de wapsi tlale bekhi irada nashta do, dolata mizh liyare chare ki, mizh bachyon dolata pa sha taaleem okhta di, khalke sara mezha taaluq o malgartiyone di, de mizh zindagi dera pa aman o sokon sara terezhi" saying, "we have no intention of return at all, we are now doing our job here in displacement, our children are getting quality education, we have good relations and friendship with the people in the host, we are leading a secured and peaceful life here".

A number of factors affected their intentions regarding return to place of origin or adjustment in the host and various trends were observed on the question consequently. In the first place, age of the respondents was found an important factor that affected this tendency. As the above quotes reveal, young people intended to settle in displacement in contrast to the elder people who proffered return over adjustment. So the younger are supposed to be more easily integrating as compared to the elders. This is partially connected with the fact that the young grew up in displacement and had frequent social contact with the local at a number of places like work place, sports grounds, educational institutions etc, while elders on the other hand mostly remained at home and didn't established social relations as such. In the second place, literacy was an influential factor that determined this tendency. While educated people saw greater prospects of employment

opportunities and public services in the host preferred local adjustment, the elders and the illiterate, being stereotyped and having greater feelings of attachment and belongingness with the native place intended to return. In the third place those IDPs who possessed land and business in native place opted for return so as to restore their means of livelihood, but for those who didn't possessed land or well established business local adjustment was quiet preferable option. In the fourth place, those who belonged to rural areas but now experiencing the urban setting here in displacement, (especially again the young ones only) are more inclined towards local adjustment than to repatriation. Hence availability of greater employment opportunities, provision of better public services, security to life and experience of urban living in displacement are some of the pulling forces that motivate these IDPs toward local integration.

Socio-psychological adjustment:

Displacement disrupts the inner balance of individuals, reflecting their inability to adapt and establish stable relationships in a new social environment (Pfister-Ammende, 1973). Integration involves freedom from psychological stress and gradual adaptation, with migrants' anxiety, paranoia, and insecurity being critical factors to consider (Bulcha, 1988). Adjustment means being able to participate in social roles without fear or psychological strain (Germani, 1981).

Operation Zarb-e Azb caused severe psychological trauma for North Waziristan's IDPs, uprooting families, destroying homes and businesses, and leaving them destitute. Initial displacement caused anxiety, trauma, and paranoia, hindering successful integration. A qualitative study showed none of the IDPs had previously lived among large numbers of strangers, which contributed to anxiety and alienation. Those who settled with relatives experienced less trauma, while those in urban settings from rural origins felt particularly awkward and anxious.

At arrival, IDPs felt like foreigners in their own country. Eight households faced acute shelter problems and didn't know how or where to settle, increasing nervousness. Five households lacked relatives nearby, and families became physically separated. Two households living in cramped rooms with relatives felt psychologically confined. Eight households in public buildings

feared eviction and insecurity, recalling that many schools had been attacked by terrorists. Three households were unaware of their constitutional rights, feeling legally insecure. Five households feared starvation due to lack of livelihood, and two feared hostile treatment from hosts initially.

When asked if they still felt the same psychological stress, none affirmed, indicating significant psychological adjustment over time. Stable social relations with locals reduced feelings of alienation, and families reunited with relatives. Those initially in public buildings moved to spontaneous settlements and no longer feared eviction. While they generally feel comfortable socially, the label "mutasereen" (IDP) is perceived negatively, marking them as second-class citizens. Some still feel legally vulnerable but do not currently experience hostility.

Regarding overall adjustment, six households feel adjusted due to factors like settlement type, property ownership, and economic opportunities. Two live in semi-urban Bannu Township, where a heterogeneous population and presence of their Wazir community facilitate integration. One household benefits from rural social ties; two have stable businesses; one owns property. However, eight households do not feel adjusted, citing various reasons. Some of the reasons frequently mentioned by the respondents (giving multiple responses to the question) were noted as:

1 Frequent change of residence (four house-holds)
2 The IDPs stereotypes found in the host (four house-holds)
3 Hurdles in access to means of subsistence (three house-holds)
4 Physical insecurity to life and property etc. (two house-holds)
5 Spacious problems (two house-holds)
6 Weather and climatic conditions (one house-holds)
7 Insufficient quantity of ration (one house-holds)

To know the psychological trauma and paranoid feelings among IDPs, respondents were further asked, "Do you ever fear or think that something very bad could happen to you because you are an IDP"?our data reveals that such kind of trauma and feelings still associate with the respondents in the

host. Of the house-holds, suffering from frequent residential change, Two house-holds are worry of either facing the brunt of higher rents in future or eventually forceful eviction by the owners. Three house-holds face problems in choice of adopting suitable means of livelihood and one among them fear hostile competition or conflict with the locals. Still Two house-holds don't feel their physical existence as secure. They apprehend hostile treatment of the host and physical assault on their life, property and honor. Those who face limited access to means of livelihood and insufficient quantity of ration think that they may confront with starvation in the future. The single head of the house-hold gets ration for his entire family irrespective of the family strength. So the larger families may definitely face the problems of insufficient quantity of ration.

Host-IDPs conflicts, conflict resolution and integration:

Human relations composed of both integrative (cooperation, coordination and accommodation etc) and disintegrative (conflicts, competition, quarrels, tension etc) processes (Rook, Pietromonaco, & Lewis, 1994). Social conflict is an interaction of two or more individuals characterized by any sort of mutual antagonism (Turner, 1991). It occurs between or among various roles, groups or societies etc (Dahrendorf, 1958). Mere interaction of antagonistic entities doesn't entail social conflict but it's actually the incompatibility of the two that results in conflict as such. Such incompatibility arises due to number of factors like competition over limited material resources, clash in social values, fear and frustration(Ilfeld & Metzner, 1970).

All social conflicts have both objective and subjective causes. Objective conflicts has base in competition, struggle, war, or quarrel over tangible objects like material resources, social status and values etc. while subjective conflicts arise from hatred, prejudice, resentment and stereotypes often found on the part of majority class against minority, aliens and immigrants (Ilfeld & Metzner, 1970). While conflict is inborn with social interaction, it is all imperative to resolve all kinds of issues and contentions for the purpose of accommodation, adjustment and coexistence of alien communities. Conflict resolution is regarded as an integral aspect of integration, as the later is the end product of the former by the way of dialectical process, in which conflict

(thesis) constantly interact with its counterpart process of conflict resolution (antithesis), culminating in integration (synthesis). Role of conflict in the context of integration becomes more important in pluralistic societies as pointed by Ali Mazrui with respect to African societies in these words:

"Where conflict plays a crucial part is in moving from a relationship of contact to a relationship of compromise, and then from compromise to coalescence. It is the cumulative experience of conflict resolution which deepens the degree of integration in a given society" (Ali Mazrui 1969:335)

In this section respondents were asked questions as to explore whether there exist conflicts between IDPs and their host, and how far they are successful to resolve them. Conflict resolution in our study, therefore, is looked in the prospective of adjustment and accommodation of IDPs in the alien environment and consequently their integration in the local community.

In response to the question, "Have you personally experienced or witnessed any competition over resources or means of livelihood with the host"? Two house-holds were personally involved, three house-holds told that they have witnessed such conflicts while rest of the nine house-holds neither experienced nor witnessed such conflicts. It is, however, important to mention that all the disputes they described were of petty nature and not violent as such. They didn't lead to violent communal antagonism but were confined to verbal expressions only and that too were resolved instantly. Two main factors were responsible for such competition over distribution of resources or means of livelihood. In the first instance competition was more frequent in Urban (city) sample sites especially in the main-city and fruit and vegetable market where a large number of IDPs are engaged in various means of bread earnings like driving Rikshas, carrying wheelbarrow, manual and wage labor etc. The greater interaction of IDPs and the locals here entailed greater incidents of conflicts between the two groups. The greater influx of labor force in the market displeased the local force as they conceived them as competitor. These IDPs often claimed lower wages but provided cheap services which further annoyed the local wage earner. Secondly demographic distribution of IDPs in various sample sites counted for clash over distribution of resources. Conflicts were more frequent in the sample sites where there was a considerable ratio of IDPs living among locals like Bannu

Township and Domel. In both the sites, comparatively there are scarce resources and limited means of livelihood but greater number of IDPs house-holds being settled there. The local people felt much the large concentration of IDPs in their localities and considered them burden on their meager resources as well as competitor for means of livelihood. In the sample sites where IDPs are thinly populated, the local people didn't felt their presence as threat to their meager resources and consequently arise almost no incidents of clash over distribution of resources. In such sites IDPs are widely scattered, having less frequent interaction with the local and, therefore, less exposed to potential clash.

Conflicts between migrants and host communities often arise from clashes over resources, social norms, values, and social status. Communities with differing social values tend to be incompatible, making integration difficult. However, respondents uniformly reported no significant gap in social values or status between the IDPs and the host community. Both groups are Pakhtun ethnic communities sharing a common language (with slight dialect differences), customs, traditions, and overall culture. While North Waziristan IDPs retain distinct cultural traits, they have also adopted some local customs, especially the younger generation, who adjust more easily compared to elders. Changes in dress, lifestyle, and food habits have been noted, and some intermarriages with locals indicate compatibility in value systems. Thus, the social and cultural values of both communities are largely compatible.

Human conflicts can also stem from subjective factors like hatred, resentment, and misperceptions, often expressed by the majority toward minorities, creating prejudices and stereotypes that hinder integration. When asked about these issues, two households felt hated, three experienced prejudice, and the majority (nine households) believed misperceptions or stereotypes existed against them in the host community. They mentioned various negative perceptions or labels against IDPs which can be ranked according to the frequency they mentioned during interview:

I IDPs themselves are to be blamed for operation zarb-e-azb because they harbored and secretly supported the miscreants

(5 house-holds)

2 IDPs are lazy, indolent, and doing nothing but receives fix quantity of ration (5 house-holds)

3 IDPs are responsible for price hike of daily food items, increase in rents and crime rates in Bannu (4 house-holds)

4 IDPs are untrustworthy and can't be depended on (3 house-holds)

5 IDPs are warriors and criminal by nature (3 house-holds)

6 IDPs are uncivilized and don't respect law (2 house-holds)

7 IDPs are ghra khalq na khalq (people of no value) (01 house-holds)

Conclusion:

The social integration of IDPs (Internally Displaced Persons) from North Waziristan into the host community in Bannu has progressed significantly over six years since Operation Zarb-e-Azb in 2014. Despite initial psychological trauma, displacement-related hardships, and cultural differences, the IDPs have developed close and friendly relations with locals through neighborhood interactions, shared educational and religious spaces, and limited intermarriage. Cultural assimilation is evident in changes in customs, dress, and language use, especially among the youth. Access to education and health services has improved, although issues like stereotypes, housing instability, and economic insecurity persist. While some IDPs plan to return home, many—particularly the young and educated—prefer to settle permanently, indicating meaningful, though not yet complete, integration.

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