Greetings to all readers of Quarterly Jirga Monitor!

As CAMP wraps up the fourth phase of the Rule of Law Programming Project, lessons learnt from our research and advocacy efforts reflect that there is a clear need for reforming both the informal and formal justice systems in Pakistan. The integration of these systems can be the way forward and while jirga’s importance as an alternate dispute mechanism cannot be denied it is also extremely important that jirga decisions should be monitored by the government.

These ideas were expressed by stakeholders across Pakistan, during various events held under the project. You can read a detailed account of the activities on the inside pages. Along with that the issue contains a comprehensive analysis of the capacity building workshops on ‘Sensitisation on Traditional Justice Mechanisms and Fundamental Human Rights’ held under the project and case studies that are a regular feature of jirga monitor. A commentary on the justice system in Pakistan, and jirga, the informal justice system in practice in the Pakhtun areas of the country, and an overview of the work done by the RLPP in this regard have been covered by Mr. Naveed Ahmed Shinwari, the founding Chief Executive of CAMP.

Since this is the last issue of ‘Jirga Monitor’ for the fourth phase of the project, therefore, taking advantage of this opportunity we want to thank all those participants who attended the training workshops and advocacy events. Their support, cooperation, honest feedback and appreciation, has kept us motivated. We also want to thank Foreign Office of Federal Republic of Germany for showing trust in CAMP and funding the RLPP project since 2010. Last but not the least a big thank you to all team members, consultants and colleagues for their valuable contribution towards the project.

Fareeha Sultan
Project Manager, RLPP
CAMP
Building Capacities and Enhancing Knowledge

Training Stakeholders on Traditional Justice Mechanism and Fundamental Human Rights

CAMP conducted capacity building trainings on 'Sensitising on Traditional Justice Mechanism and Fundamental Human Rights' in Khyber Pakhtunkhwa and Balochistan. The trainings were conducted for jirga decision makers and civil society members on human rights issues involved in jirga. The activity was organised under the project 'Rule of Law Programming in Pakistan' Phase IV.

In the 4th and final training for the stakeholders in Balochistan, held on December 28-30 2013, a total of 27 participants were trained. The participants came from the neighbouring areas of Quetta, Pishin, Loralai, Zhob and Qilla Abdullah. While two more trainings were planned for the stakeholders in Balochistan, due to the security situation they could not be held. Instead, the last two trainings were later held in Islamabad on January 21-23, 2014, and on February 1-3, 2014. The participants included women groups in Khyber Pakhtunkhwa that the RLPP team had come across during the course of the project. One of these groups was conducting women Jirgas in Mardan and the other were members of Khwaindo jirga (Sister's jirga) from Swat.

Facilitators of the training in Balochistan were Advocate Habibullah Baig and Ms. Fareeha Sultan, Project Manager, RLPP. Ms. Irum Ali, Advocacy Coordinator, CAMP assisted them in training of the female trainees in Islamabad.

An immediate impact of this training was the participants' pledge and optimism to share the lesson(s) learned from the training in their respective areas. Majority of the participants said that the training was useful and interesting. For some of them it was challenging to comprehend the underlying principle(s) of each session and then its application in case studies and group work. However most of them said that at the end of the training they had a much clearer view of human rights issues involved in the jirga proceedings and they felt more confident about applying these principles in future. The opportunity to train female jirga members was important since their decisions would be based on knowledge of human rights standards.

The participants openly admitted that the male elders, known as spin geera (a man with white beard) played a significant role in the resolution of conflicts and their verdicts are usually upheld by community. Some of the participants thought that the times are changing and the men regard and recognise the status and role of women in jirga(s) and sometimes refer women’s issues to the women in the communities. Some other participants shared the interesting information that the urban and rural women are treated differently regarding jirga proceedings; while the urban women now have a say in the proceedings related to them, the rural women are not consulted even in matters related to their own grievances.

Participants (members of civil society) also shared that the common man expresses his confidence in the jirga system because of his lack of faith in the effectiveness of the formal institutions. They maintained that people from rural areas generally find it difficult to access the formal justice system because of the prohibitive costs and delays associated with litigation. The participants recommended that Pakistan should strengthen the links between formal and informal mechanisms and so the jirga system can complement the formal judicial system.

The participants appreciated the efforts of CAMP for organising the training events.
Advocating Reforms for the Informal Justice System

During Phase-IV of the project, CAMP organised advocacy events at national level around different themes of the jirga with lawyers, civil society and human rights activists, policy-makers and donor agencies aiming at raising awareness on the jirga, its positive and negative elements, as well as how it can be reformed to incorporate the rights of women and minorities to make it more inclusive and accessible.

A Platform for Charting the Way Forward

In this connection, first Policy Dialogue on 'Understanding Pakhtun Jirga: The Way Forward' was successfully held in Quetta on 11th December, 2013. Provincial Minister for Public Health and Engineering Department, Former Senator and Convener Pashtun Qaumi olosi jirga, Nawab Ayaz Jogezai, Provincial Minister for Local Government and Rural Development, Ghulam Mustafa Tareen, Resident Director Aurat Foundation, Mr. Haroon Durrani, founding Chief Executive CAMP, Naveed Ahmed Shinwari and Advocacy Coordinator CAMP, Ms. Irum Ali Khan were the panellists of the session.

Nawab Ayaz Jogezai, while speaking on the occasion, appreciated that an extremely important topic was being highlighted through CAMP’s efforts. He said that in his life he himself has taken more than hundred jirga decisions and he had never given women as compensation (swara). He said that women’s rights were being violated under the system, but religious leaders and jirga elders should work together to make jirga more sensitive to human rights and closer to the principles of Shariah.

Ghulam Mustafa Tareen highlighted the positive aspects of jirga and said that it was in the phase of being reformed; and women are now given a chance to have their say in the jirga decisions. He admired the effectiveness of jirga since it does not require witnesses and parties cannot lie or falsify evidence in front of jirga elders.

Mr. Haroon Durrani appreciated CAMP for organising the event. He said that while in the past jirga was not discussed at all, it is now being highlighted. He said that if a jirga is making a decision about women, they should be allowed to participate in it as well.

Naveed Ahmad Shinwari opened the event and introduced the organisation to the participants. While sharing the research data about Khyber Pakhtunkhwa and Balochistan about the formal and informal justice systems, he highlighted the need for reforms in both. He suggested that the integration of these systems can be the way forward. Ms. Irum Ali Khan presented the findings of the study on the inherent problems of the system as perceived by the Pakhtuns of KP, FATA and Balochistan which include lack of representation of marginalised people such as women and minorities.

The participants were of the view that while there are few shortcomings in the jirga System, it is still an effective way of resolving disputes, and civil society, tribal elders, Ulemas and government should work together to reform this centuries old system.

The second policy dialogue was held on 26th February, 2014 in Islamabad.

Dr. Farzana Bari Director Centre of Excellence in Gender Studies, Quaid-i-Azam University, Ms. Tabbassum Adnan, Chairperson and founder ‘Khwaindo jirga; (First female jirga, Swat), Dr. Saba Gul Khattak, eminent researcher, Mr. Habib Malik Orakzai, Chairman Muttahida Qabail Party, Mr. Naveed Ahmed Shinwari and Ms. Irum Ali Khan from CAMP were among the panellists.

Dr. Bari stressed that there should be uniform laws for everyone in Pakistan. She said that institutions such as Jirga are not criticised in isolation and alternate dispute resolution mechanisms are extremely important but they should be controlled by the government. She added that the formal legal system is also in need of reform.

Ms. Tabbassum Adnan shared some case studies about how women rights were violated by the jirga decisions. She said that cases of swara and other discriminatory practices are still
prevalent. She said that her efforts have borne fruit and she is a part of the Swat Grand Qaumi jirga where other women are also present and are effectively upholding women’s rights.

Dr. Saba Gul Khattak recognised CAMP’s research work and admired the simplicity with which the report explained the formal judicial structure of Pakistan, at the same time mapping the informal systems prevalent in different Pakhtun areas. She said that the jirga decisions are backed by the customs of a particular community, and the rights of marginalised community were upheld only as long as they are in relevance to the traditions of that society.

Mr. Habib Malik Orakzai appreciated the efforts of CAMP in highlighting the problems of the tribal people and said that the tribal people support the jirga and he is also proud of this institution. He emphasised that while the wrong decisions made by the jirga are highlighted, its positive aspects of providing speedy justice are never appreciated.

**Comprehensive Dialogue on ‘Mapping Informal Justice Systems in Pakistan’**

The final roundtable discussion in a series of three was held in Quetta on 10th December. Mr. Naveed Ahmed Shinwari, principal researcher for CAMP’s upcoming research study on formal and informal justice systems shared the statistics from the perception survey conducted in Balochistan’s districts and posed research questions to the participants. The feedback gained through this and other roundtables will be incorporated in the research study and will help in an in-depth analysis.

The participants of the event included lawyers, government officials, jirga members and civil society representatives. CAMP was introduced to stakeholders in Quetta through this event and it enabled CAMP to spread awareness about its work. The participants appreciated CAMP’s efforts in bringing together different schools of thought regarding dynamics of various informal justice systems prevalent in Pakistan and their linkages with the formal systems.

**‘Rule of Law and Reforms in Jirga’… Creating Awareness Through Airwaves**

In order to amplify the research activities, capacity building and advocacy initiatives, and to reach a larger audience with the acquired data, CAMP intended to broadcast radio programmes. The aim was to create more awareness on jirga’s pros and cons, and also to give the public an opportunity to ask questions related to this institution.

In this regard, a total of six live programmes, each of 50 minutes duration were broadcast from Pakhtunkhwa Radio FM 92.2.

The topics for these programmes were as under;

1. Rule of Law and Reforms in jirga: An introduction
2. Formal and Informal Justice Systems Comparisons and Prospects of linkages
3. Human Rights and jirga
4. Jirga and Women’s Rights
5. Jirga, Youth and Minorities
6. Concluding Programme

Experts from various walks of life such as Mr. Latif Afridi, Vice Chairman, Pakistan Bar Council Mr. Razaullah Khan, President Peshawar Bar association, Ms. Aasia Afridi, female lawyer, Rafaqat Bibi, woman Jirgamaar, Mardan, Malik Attaullah, Jirgamaar, Kohat, Zar Wali, Chairperson Tribal NGO consortium were invited in these programmes as guests. Besides taking live telephone calls people were also invited to share their views on the programme and its topics by sending text messages.

**Selected Text Message**

“I am proud to be a Pashtun. I love jirga and like very much this programme on jirga” .......
M. Ibrahim......Sheikh Mohammd
“Your Programme is really good” .......Kohat Road
“I appreciate your efforts for arranging such programmes” ......Agricultural University, Peshawar
Learning by doing: Evaluating the Impact of Capacity building Workshops
(June 2013 - February 2014)

During Phase-IV of the RLPP Project, 12 trainings were planned for the stakeholders of Khyber Pakhtunkhwa and Balochistan between June 2013 and February 2014 in which 290 participants were trained. The participants included youth, traditional jirga members, Union Councillors, elders, religious minorities and women from both provinces. The 10 districts of Khyber Pakhtunkhwa that were represented included Peshawar, Mardan, Charsada, D. I. Khan, Swabi, Swat, Buner, Battagram and Malakand, while districts of Balochistan included Quetta, Zhob, Loralai and Qilla Abdullah. Two special trainings were arranged for women jirgamaars, human rights activists and civil society workers from Mardan and Swat.

To evaluate the training workshops and gauge the impact that the trainings have had on the participants, pre- and post-evaluation forms were given to the participants. The statistics from the training were very encouraging.

In Khyber Pakhtunkhwa, for example, before the training, 74 participants expressed the opinion that their level of understanding the jirga system needed improvement, at the end of the training; they were only 18 participants who still believed they needed more information. Before the training, 20 people thought that their understating of selection criteria for jirga members was excellent while after the training more than double the number (49) said their knowledge of the same was excellent. After the training, 74 participants said that their knowledge of the fundamental rights and Constitution of Pakistan was satisfactory, while only 51 participants felt that before the training. 54 participants said that their level of knowledge regarding fundamental rights in jirga is excellent while in the pre-training evaluation it was only 15 participants. The number of participants who thought their knowledge regarding Universal Declaration of Human Rights and women's rights was excellent before the training was 16 each. After the training the number increased to 43 and 48 respectively. Women jirga members from Swat and Mardan rated the session on Women Rights and jirga amongst the highest. The participants also showed keen interest in the session on Islam and Human Rights.

Case Study: Women’s jirga - Every human life is worth saving

In Shankar banda village of district Mardan a five year old girl was being given in swara for a crime committed by her paternal uncle. A shopkeeper of that village called and informed us that the jirga was going to be held in the evening. We reacted immediately and informed the relevant police station of the whole situation. The police also acted timely and stopped the proceedings of that particular jirga. Jirga members, the girl’s father and uncle are still in the custody of the police.

Rafaqat Bibi, Aman welfare Organisation, District Mardan
Fehmida Begum, Nai Soch Welfare Organisation, District Mardan

Trainees Speak Out
“"I really got a lot of new information and knowledge through which I got to know how to conduct myself in a jirga and I also got the opportunity to know about international human rights and constitutional rights in Pakistan that are applicable to all citizens.”

“I really appreciate this awareness regarding jirga. I got a lot of information through this training workshop.”

“Jirga system is of great significance in Pashtun society. This was a really good programme. CAMP should hold such programmes on jirga in other areas as well.”

“More programmes like this should be arranged so that people get awareness about jirga and more people could benefit from it.”
The Rule of Law Situation in Pakistan

According to the United Nations, ‘the rule of law refers to a principle of governance in which all persons, institutions and entities, public and private, including the State itself, are accountable to laws that are publicly promulgated, equally enforced and independently adjudicated, and which are consistent with international human rights norms and standards’. It requires, as well, measures to ensure adherence to the principles of supremacy of law, equality before the law, accountability to the law, fairness in the application of the law, separation of powers, participation in decision-making, legal certainty, avoidance of arbitrariness and procedural and legal transparency.¹

The principle of legality of a justice system is easier to define which comprises the body of law established by legislature of the nation under a constitutional framework. Thus, its focus is on the written rules that comprise a state's system of statutory law, and the application by decision makers of those rules which have been established beforehand in a manner that does not entail discretionary departures from established law. In other words, the principle of legality is closely related to the formalist approach to Rule of Law, which tends to focus on purely formal characteristics that a legal system must possess, and shies away from assessments of the fairness of specific laws or legal decisions. Law is a codification and replacement of traditional authority.² That does not alter the fact that the courts have to decide many cases, often with respect to immensely complex and interwoven problems.³ Sometimes the legitimacy of a court decision is questioned because a decision in a case runs contrary to public opinion that is often quite superficially informed by the media.⁴

On the other hand, the principle of legitimacy is linked to criteria such as clarity, comprehensible, non-arbitrary and non-retrospective application. The ability of a legal system to deliver justice in a form that is acceptable to the people it governs is one of the tasks for gaining legitimacy. Indeed, it is the notion of justice that makes laws meaningful to ordinary people in their day-to-day lives. But the idea of justice is different for each society based on its particular assessment of right versus wrong. In other words, it is the values, norms, and expectations of the people toward the legal system that convey legitimacy. As one would expect, in each society the notions of justice and how it is rendered are not static, but rather subject to change in response to evolving social, political and economic conditions. In other words, social definitions of justice should coincide with the institutions, laws, and procedures of a state’s justice system. In this respect, legitimacy conforms with substantive conceptions of the rule of law, which looks to the outcome of laws against criteria such as justness or fairness.

UN through its member states has set ideals for ensuring the principles of the Rule of Law reflected in its afore-mentioned statement. Let us examine how the common man perceives the Rule of Law situation in Pakistan in the light of some of the principles of governance reflected in the United Nations’ statement mentioned above. This will also help us to understand why the informal justice systems in Pakistan play its role as a parallel remedy for the poor and less educated population, more precisely targeting the rural lot of the country. The following arguments are based on evidences gathered through several research studies that CAMP has conducted during the last few years in all provinces and federal areas of Pakistan.

Rich, poor, government officials, judges, law-makers, and all should have adherence to the principles of supremacy of law, but is this truly followed in Pakistan? - Unfortunately not. In Pakistan, it is widely perceived that the rich, influential and powerful are not accountable to the law of the land. The rich get away without harm while the poor, who are often the victims, get no justice. The poor, the disempowered and the uneducated simply cannot decipher and/or meaningfully seek recourse to it due to its alien and complex language, unscrupulous lawyers, insufficiently trained judges, convoluted and outdated laws and processes, weak administration and governance, and rampant corruption.⁵ The majority believes that in Pakistan the concept of equality before law is a mere concept on paper but in reality it is the opposite. The rich get justice according to their whims while the poor and weak have to wait for decades. The poor spend a fortune on such contestations and at the end, not only do they lose money but the result of such cases often turns against them.

While, when it comes to decision-making in Pakistan at any level, the practice of participation is rare. Parliamentarians who represent their constituencies have hardly involved their voters in any such discussion or decision-making. People at the

3. J.L.M. Gribna, LEGITIMACY OF THE JUDICARY
4. J.L.M. Gribna, LEGITIMACY OF THE JUDICARY
grass-roots level are at the receiving end and whatever is decided by the superiors must be accepted despite their protest.

One such reaction against the state’s judicial system is a complete rejection of formal legal system, which was introduced during the Colonial times, in most of the cases and resorting to the informal ways of resolving their disputes and matters. ‘Jirga’ is one such traditional or tribal justice system, which is being practiced by the Pakhtun or Pushtun ethnic group that lives in Pakistan and Afghanistan. Pakhtuns inhabit an area of more than 100,000 square miles bisected by the Durand Line since 1893. In Pakistan, Pakhtuns live in Khyber Pakhtunkhwa, Balochistan and Federally Administered Tribal Areas (FATA). When it comes to justice, the traditional ‘jirga’ is still the most preferred form of informal or parallel justice/dispute resolution mechanism in many Pakhtun dominated areas of Pakistan. Whereas jirga is still the formal mechanism for dispensing justice and resolving conflict in the FATA under the Frontier Crimes Regulation (FCR), other parts of Pakhtun dominated areas are provided with modern justice system.

Jirga or community-based traditional victim-offender mediation usually leads to a deep sense of satisfaction, fairness, and ability to move on with both the parties’ lives. Pakhtuns have preferred jirga to formal justice because it is conducted by respected elders with established social status and the reputation for piety and fairness; it dispenses quick justice; it is cheap; it has less likelihood of corruption or biasness; it has an element of compensation for victim and it satisfies both the parties. Furthermore, during the jirga proceedings, elders reach decisions in accordance with accepted local traditions/values (customary law) that are deeply ingrained in the collective conscience of the village/tribe they have a profound existence in the collective mind of the village and in the minds of its individual members.

On the other hand it is perceived that modern justice system is expensive; has no provision for compensation for victims; it is slow and is widely perceived as corrupt, biased and dominated by rich making a conducive environment for jirga to remain the only preferred option over the modern justice system.

Although informal ways of justice dispensation may be preferred for reasons cited above, they also have various inbuilt systemic issues. Informal justice systems have the tendency to violate human rights, especially women and minority rights.

Realising the fact that informal justice systems in Pakistan might not be replaced practically at this stage, CAMP’s Rule of Law Programming in Pakistan project (RLPP) has adopted a strategy to overcome the inherent flaws in the informal justice systems. RLPP has been quite successful in sensitising the masses as well as the jirga decision makers on human rights dimensions, and on the other hand it has achieved a historical milestone by banning inhuman practices against women in FATA through a Grand jirga organised on 29th May 2012. It is important to provide a brief background when RLPP was initiated and what it has achieved so far.

With financial support from the German Foreign Office, CAMP has been implementing Rule of Law Programme in Pakistan since July 2010, with annual renewal of contracts. During the first two phases, Max Planck Institute for Comparative Public Law and International Law in Heidelberg, Germany, was contracted independently by the GFO to provide technical backstopping to CAMP/RLPP. In the first phase, CAMP produced its first research study on jirga with technical support from MPL, namely “Understanding Jirga: Legality and Legitimacy in Pakistan’s Federally Administered Tribal Areas”

In the next three phases of RLPP project, CAMP adopted a multi-pronged strategy of evidence-based advocacy with the policy-makers, grassroots awareness through print and electronic media, sensitisation and capacity building of tribal elders, local leadership, religious leaders, women activists, and youth from FATA, Khyber Pakhtunkhwa, and Pakhtun areas of Balochistan, publications of three more major research studies carrying theoretical and empirical data analysis which help generating meaningful policy dialogues with stakeholders.

Ensuring Rule of Law in a country like Pakistan is challenging for government and contribution from an NGO is like a drop in the ocean. Based on the feedback from the stakeholders, the project has been successful. Besides commitment and knowledge, however, it depends heavily on the availability of sufficient resources to achieve the desired goals. We hope to continue our efforts in the years to come.

6. Building a Post-War Justice System in Afghanistan, by Ali Wardak, University of Glamorgan, UK
7. Ibid
8. Around 800 tribal elders, local leadership, religious leaders, women activists, and youth have been provided with training on human rights
Pakistan's Federally Administered Tribal Areas' (FATA)  

In the Federally Administered Tribal Areas (FATA), there has been a significant shift in the perception of law and order. The region, which was once synonymous with conflict and insurgency, has seen a marked improvement in security and governance. The government's efforts to bring law and order to the region have been lauded by both the international community and the local population. The introduction of various initiatives, such as the Frontier Crimes Regulation (FCR), has played a crucial role in stabilizing the region.

The FCR, implemented in 2010, marked a turning point in the approach to law enforcement in FATA. The law aimed to address the unique challenges posed by the tribal areas, such as the lack of a central authority and the prevalence of traditional justice systems. The FCR provided a framework for effective law enforcement and judicial proceedings.

However, the implementation of the FCR faced numerous challenges. The law was criticized for its ambiguity and the lack of transparency in its application. Despite these challenges, the FCR has helped in reducing crime rates and improving societal security.

The success of the FCR in FATA has led to its adoption in other parts of Pakistan. The government's commitment to strengthening law and order in the tribal areas is evident in the ongoing efforts to improve the FCR and other related laws. The goal is to create a secure and stable environment that promotes economic development and social harmony.

In conclusion, the implementation of the Frontier Crimes Regulation (FCR) in Pakistan's Federally Administered Tribal Areas has been a step towards improving law and order in the region. While challenges remain, the progress made so far is a testament to the government's commitment to addressing the unique challenges posed by the tribal areas.

References:

Understanding: Legality and Legitimacy in the Context of Law Enforcement in FATA.
پاکستان میں کاٹ اوان کی تحریک کی صورت پناہ

اوراس کے اطلاعات کے مطابق ہے، پاکستان میں کاٹ اوان کی تحریک کی صورت پناہ کے لئے اپنے انعقاد میں شامل ہوئے ہے۔ اس سے پہلے، کاٹ اوان کی تحریک کے مطابق، پاکستان میں کاٹ اوان کی تحریک کی صورت پناہ کے لئے انعقاد میں شامل ہوئے ہے۔

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کرک کے جدید تحقیق

دولت پاکستان و میوزلا میں جاری رہنے والی آبروی بیماری کی ایک تحقیق کے مطابق، 2013ء سے جوڑے دو ہزار 641 پرونئے کی نمازی ہوئی ہیں۔ یہ تحقیق کے مطابق، 75% پرونئے میں آبادی کی نمازی ہوئی ہے، 25% میں آبادی کی نمازی نہیں ہوئی ہے۔

شکرے کی عکس راز

شکرے کی عکس راز نے بستری میں رہنے والی بچوں کے لیے وین ایکس کا مزید کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیا۔ وہ بچوں کی تعلیم کا لیکن خاص کام کیاً
CAMP

The CAMP initiative is a joint effort between the Pakistan government and various international organizations to combat terrorism and extremism in Pakistani tribal areas. The initiative aims to address the root causes of radicalization by focusing on education, poverty alleviation, and community development. CAMP emphasizes the importance of education in preventing radicalization and promoting peaceful coexistence among different communities.

Pakistan's Interior Minister, Rehman Malik, has emphasized the need for a comprehensive approach to address the challenges in tribal areas. He has highlighted the importance of education, good governance, and the provision of basic amenities to prevent radicalization.

The CAMP initiative involves a range of activities, including the provision of education, health services, and economic opportunities. It aims to create a conducive environment for the education of children, particularly girls, in tribal areas. The initiative also seeks to improve infrastructure and provide essential services to the communities.

In conclusion, the CAMP initiative is a significant step towards addressing the root causes of terrorism and extremism in Pakistan. It underscores the importance of education, good governance, and the provision of basic amenities in creating a conducive environment for peace and development.

This initiative is a joint effort between the Pakistan government and various international organizations to combat terrorism and extremism in Pakistani tribal areas.
"Understanding Justice Systems of Khyber Pakhtumkhwa, FATA and Balochistan: The Pakhtun Perspective"

"..."
استعمال سازگاری اورژانسیونز انسانی

منطقه‌گروهی کی روایی این آزمایش اورژانسیونز انسانی طوقی پرتره یک چابه سه پاچیاک که هم‌آفرینی اورژانسیونز انسانی که محدودیت CAMP نیز بحث و مطالعه می‌کند، سرداری که نظراتی که جدیت این گزارش‌ها را ارائه داده‌اند. برنامه‌های منطقه‌گروهی کی روایی این آزمایش اورژانسیونز انسانی طوقی پرتره یک چابه سه پاچیاک که هم‌آفرینی اورژانسیونز انسانی که محدودیت CAMP نیز بحث و مطالعه می‌کند، سرداری که نظراتی که جدیت این گزارش‌ها را ارائه داده‌اند.
Community Appraisal & Motivation Programme

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Sensitisation on Traditional Justice Mechanisms and Fundamental Human Rights

Rule of Law Programming Project CAMP