



Impacts of FATA Unification with Khyber Pakhtunkhwa: Prospects and Opportunities

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Abstract: Federally Administered Tribal Areas unification with Khyber Pakhtunkhwa is an important move by Pakistan's govt to handle the matter of law and order and the normalization of the area. This qualitative study is an effort to examine the role of systemic and cultural aspects that caused disruption to the FATA region and the consequences of fusion in solving these problems. Research findings indicate that not only do a large number of FATA citizens support the move, but also look forward to providing the area with great outcomes. This proposed merger would not only bring about governmental and infrastructural growth in FATA, but the province will also be involved in new enterprises, better connectivity, greater innovation and positive social improvements. In addition, it is important that govt include local citizens in this program, because it would be very challenging for the state to gain the desired outcomes without understanding the local conditions.

1. Introduction

The joint venture system (FATA) with Khyber Pakhtunkhwa ongoing in Nov 2015, with the formation of a FATA reform committee at the Cabinet level. The Committee planned multiple conferences with several stakeholders in all 7 F.A.T.A institutions, as well as Malliks and Masharan, political organizations, regional businessmen, media workers, civil society groups and youth[1]. The aim of these conferences was to fulfil the shortcomings, goals and possible solutions. The 2015 FATA Reform Committee led by Sarttaj Aziz also took into account FATA residents' mainstream views on the alterations by trying to conduct jirgas across all seven agencies, and contacted about 3000 tribal Malliks and elders. The Group, moreover, received more than 29,000 comments on the SAFRON hotline ministry and the majority supported FATA's unification with KHYBER PAKHTUNKHWAK and eradication of the Frontier Crime Regulation (FCR). The last statement from the Committee forwarded to the P.M in August 2016 stated that the citizens proposed the F.A.T.A merger with Khyber Pakhtunkhwa was the best option. Centered on the deep social, economic, ethnic, cultural and governmental links between the 2 countries, the wise decision was taken. In March 2017 the Premier accepted the suggestions of the Commission. In addition, due to the heating nature of the debate on the subject, some are attempting to argue against the strategic alliance between FATA and the current province, Although others in its favor, and even some daunting role in a different province, the bill took some months to pass. It later became the 25th Adjustment to the constitution of Pakistan on 31 May 2018 [2].

FATA's unification with KHYBER PAKHTUNKHWA represents an important move for the Pakistani government to report the existing safety problems and keep peace to the country. Also regarded as a key factor of the National Action Plan (NAP) was the alliance with KHYBER PAKHTUNKHWA to develop policies to resolve local tensions in the region. It is claimed that the FATA changes will help tackle the social and societal causes of crime under the previous structure and establish a detailed plan to block activism and radicalization [3]. Much research has already been undertaken to examine the implications and difficulties of the FATA integration with KHYBER PAKHTUNKHWA. But very few analyses have challenged the mergers' position in restoring the area's social fabric.

This study is an effort to overcome this gap in the current literature by analyzing the influence and effect of fusion in promoting violence in FATA on the role of systemic and cultural factors. A quality research approach is implemented, using both primary and secondary data sources. Throughout-depth interviews and a nationwide conference with lawful and safety specialists, native residents, and researchers with thorough information functioning on the topic were organized for primary data compilation [4]. For secondary data resources, existing study like books, journals, e-journal publications, policy proposals and research papers have been accessed.

2. Initial History

The F.A.T.A zone consists of 7 agencies consisting Khyber, Orakzai, Kurram, Bajaur, Mohmand, South Waziristan and North Waziristan, as well as six border areas known as the border areas of Dehra Ismail Khan, Tank, Banu, LakiMarrwat, Kohatt and Peshawar. It is a tribal area surrounded by land, in the center of South Asia. The country is scattered over an area of 27,220 square kilometres[5].

This area is populated by mostly Pakhtoon ethnicity and sharing approximately 600 km of boundary with Afghanistan [5]. The Pakhtun groups are split thru the international frontier between Afghanistan and Pakistan known as the Durand line. The Pakhtun tribes that live in this areas are famous as "autonomous or free tribes"[4]. Each tribe has a particular geographic area and is split into sub-tribes. Members of these tribes often fly between the two states but have less visibility due to systemic restrictions and territorial set-up in engaging with other parts of the country. The Pakhtun culture is based on the historic Pakhtunwali practices. That, together with other values, comprise of four major components such as Nang (honor), Badal (payback), Melmastya (kindness) and Nanawatai (mercy and pardon). The Jirga is a Riway (local customs) and Sharia (Islamic laws) dispute settlement platform [5].

This area was the hub of the "Great Game" between the Russia and Britain during the late 19th and early 20th centuries. The tribal belt in Pakhtun went to fight against the Britain. Understanding the power and resistivity of the Pakhtun belt and trying to pursue the brilliant approach to the game, the British entered into an agreement with Amir AbdullRehman and in 1893 split the tribal region under the Durand line deal. Under this agreement, one portion came under the control of British India, the other under the Afghanistan[6]. FATA has been ruled by a distinct administrative structure ever since the Durand Line contract was reached. They had been governed by the Frontier Crimes Regulation (FCR) enacted by the Britain to rule F.A.T.A thru Political Agents and Maliks. So we were self governing in the management of their national matters [7].

Following the partitioning of the Indian subcontinent in 1947, F.A.T.A was built into Pakistan. In FATA, Pakistan recognized the similar managerial structure regulated by British FCR legislation. According to Articles 1 and 2 of the 1973 Constitution, FATA received legal status as a geopolitical part of Pakistan. Malik who was generally the commander of the tribe-trustworthy local elites were given sovereignty in the area. He was his tribe's inspiring and important figure. In any verdict his words have been deemed final. The Malik dealt with other tribal groups and the govt on behalf of his tribe (Malik, 2013). PAs which were representatives of the federal govt managed the departments. They were granted powers of judiciary, revenue, and manager. Under F.C.R law, the central authority official in the tribal region was authorized to prosecute the entire tribe for a crime conducted by a person by imposing enormous fines, punishing a tribe member, attempting to grab or kill their property[8]. PA will assist Maliks in their loyalty to the govt and their tribal position in keeping amity and in fighting crime.

The geographic location of the area and its links to Afghanistan prepared it a better haven for offenders and terrorists. During the Afghan War with the USSR, Mujahideen's appearance in the region from all over the world and the participation of F.A.T.A tribes in this fight in the 1980s fully altered the entire systems of the area. The post-Soviet battle era, even so, made F.A.T.A unstable and hazardous as it became a base of militant forces such as Taliban, Al Qaeda, the Islamic Movement of Uzbekistan, etc.[6]. The lack of schooling, rising unemployment and lack of economic opportunities made it much easier for rebel groups and Mujahideen to manipulate native communities and

unlocked the areato civil conflict and war for other period. Malliks lost their influence in the structure, and were replaced by rebel team leaders who took control of supremacy and assets. These militant forces utilized religion as a means of radicalisation by misconstruingspiritual principles and building Maddrassas to spread their ideology[6]. The primary intention of these religious seminaries was not theological indoctrination, but young adults's brainwashing to exploit them to spread extremism and recruit local foot soldiers[7]. The existence of militant groups and their links with the Talliban and Al-Qaida became a solidcause for F.A.T.A 's involvement in the post-9/11 U.S. war on terror[1].

Following Russian intervention, FATA was facing a major economic and humanitarian catastrophe, followed by the fall of the USSR and the war on terror. The war on terror had significant social , political, economical, cultural and psychological implications on the FATA community. The growing amount of drone attacks and enormous military activities in F.A.T.A and neighbouring countries led to an increase in the relocation of 3.5 million people to the mainstream lands and settled regions of the country for their own protection[9].They became homeless and for the sake of their families they had to leave their homes and towns and travel into the prosperous parts of the state. As per numerous investigation reports, the aforementioned migration is assumed to be the biggest in Pakistan's history[9] resulting in increasing turmoil among the inhabitants.

Over the previous six decades the country has made some significant attempts to create structural reforms in FATA but it has not been possible to achieve desired outcome. One explanation for this was that the emphasis was on promoting political actors instead of enhancing the stability of the region's political system, rule of law, economic growth, and academic and organizational standards.

Former premier Zulfikar Ali Bhutto has taken the steps to implement the FATA reforms. He created a committee to create a constitution to create F.A.T.A part of the N.W.F.P for presidential votes in 1977[10]. Due to the elections, the process was postponed and could not be revived since the military dictatorship in July 1977 ousted the Bhutto government (Kakakhel, 2019). Furthermore, in 1996, efforts were made to introduce adult franchise in FATA for the direct voting of the Lower house members. Nevertheless, only Maliks had the right to cast their votes for representatives of parliament[6]. In the case of FATA, this theory widely describes people's miseries due to the cultural-political structure of the building prevalent flaws. When the society and political leaders support structures such as these, they become part of our values and we slowly recognize them in terms of native traditions. Social approval of violent behavior, inserted in the fabric, justifies aggression.

The example above demonstrates that when the two kinds of aggression described by Galtung are subsumed on a traditional level, the trend likewise confirms the arrangement. In terms of the addition of systemic and cultural violent acts, the FCR law rejected fundamental human rights to FATA inhabitants, which are otherwise given to Pakistani people under the 1973 constitution. Furthermore, FC..R was a clear abuse of the Universal Declaration of Human Rights, thatfixed the very similar status for all human beings and countries. According to Articles 9 and 10 of the UN draft "Universal Declaration of Human Rights," fundamental human rights should be safeguarded globally. It is also the portion of Pakistan's 1973 constitution, where Articles eight to twenty eight related with fundamental human rights. In the event of breach of those laws, it is the responsibility of the judicial system to provide security. As per to the Constitution, F.A.T.A is a portion of Pakistan pursuant to Articles one and two; moreover Articles 51, 59 and 247 exempted F.A.T.A from being preserved in the same manner as other provinces under the president / governor. Under the old regime basic rights exercised by the people of Pakistan were not given to them.

Section 21 of the FCR law demonstrating its insensitive aspect towards the locals illustrates how systemic aggression impacts communities. The aforementioned provision is about mutual sanctions. If an individual is convicted of a crime in accordance with Sections 22 and 23, his entire family will be punished with a fine or subjected to sentence [11]. To illustrate this, the cruel structure of FCR law can be noted from the event at the South Waziristan Agency in March 2016 when five workers were missing along with three FATA Development Authority security staff. The very agency's government, pursuant to FCR Law Section 21 of regional accountability, arrested sixty persons of the same tribe and wrapped their properties[12]. In addition, there was no such clear tool to use fine forced on people by PAs due to violence or quarrel, as records were not forwarded to the Secretariat. A cause of corrupt practices has been the lack of responsibility in the FATA administrative structure; local tribal representatives and reporters report wide spread inducements, bribes and charges[10]. Actions and strategies like these shaped a lack in confidence between the public and Pas[10].

Females play a key role in any community. Nevertheless, only provision 30 deals with females at FATA under FCR. Despite being deprived of any constitutional rights, in some context also the only provision dealing with women had a clarification of execution. Under this provision, if a married woman was charged with adultery without trial or other legal protections by her spouse or in his absenteeism by a custodian on behalf of her spouse, she would be charged and imprisoned for 5 years. On a lawful basis, adultery-related F.C.R legislation was sexuality-specific that was not equally applicable to men[10]. Additionally, there was no F.C.R provision to defend rights of women against domestic abuse including child brides. The FCR did not give assets rights and the right to select the spouse. These rules and regulations were slowly enveloped within the social sphere and measured valid at the societal level.

3. Significantly Effects of FATA Union with Khyber Pakhtunkhwa

The partnership between F.A.T.A and KHYBER PAKHTUNKHWAK marks the dawn of a fresh age in the area with great expectations of praising prospects for the vulnerable community in the form of FATA political, financial and societal adjustments[10]. Although tries to address the economic and institutional variables of the war for effective post-conflict recovery would be more suitable for the country to work on two dimensions. The 1st is the progress of infrastructure and the 2nd is the reconstruction of the disrupted or deprived parts of society[13]. In this respect, F.A.T.A's union with KHYBER PAKHTUNKHWAK is an excellent move that will not only carry about infrastructural growth in the area but also improve the connection between F.A.T.A and KHYBER PAKHTUNKHWAK populations with higher opportunities for improvement [13]. Joint venture is the most feasible and realistic option for FATA management policies that can be acceptable to local people as well as the most preferred choice for both FATA and KHYBER PAKHTUNKHWAK indigenous populations [14].

4. Political and Constitutional Effects and Threats

It has been observed that the social fabric of its society had severely weakened in decades-long clash circumstance in the FATA area. The resulting disenchantment and dissatisfaction amongst the people generated a vacuum for radicalism. The views from all segments of society, like political parties, were rising from this turmoil and demanded the replacing of the current FATA political management with a stronger and functional structure. The majority of political parties are united in agreeing to wipe out the oppressive F.C.R and to introduce F.A.T.A into the mainstream of cultural-financial growth and to offer the same educational, health, connectivity and judicial and operational facilities to FATA citizens accessible to people in the rest of Pakistan [15].

In May 2018, the National Assembly passed a two-thirds majority FATA-KHYBER PAKHTUNKHWAK joint venture bill, and with the enactment from the upper house and KHYBER PAKHTUNKHWAK provincial legislature, the bill was approved by the President who also instituted the Interim Regulation Act, changing F.C.R until the transforming point is finalized. The F.A.T.A Interim Management Act, 2018, which are acceptable in the FATA before KHYBER PAKHTUNKHWAK is fused "within a two-year span." Many groups have criticized this act seriously, since it seems to have created criminality and turmoil. The FATA Interim Governance Regulation was also stopped by Peshawar High Court on the basis that it must be in accordance with the new system of law. The Government Task Force, moreover, does not regard it as an obstacle but as a short-term structure that will vanish away as quickly as the total alteration takes place.

The problem of representation was one of the argumentation often brought up by some opponents of the previous system. The governor of the KHYBER PAKHTUNKHWAK, under the past structures, representing the President of Pakistan, the FATA was administrated thru PAs. The PAs enforced judgements on the citizens of F.A.T.A without knowing the requirements and wants of the local residents and expelled them of their political privileges [6]. The F.A.T.A union with KHYBER PAKHTUNKHWAK would offer local population with the opportunity to approach the establishments directly in order to resolve their problems trying to bypass any requirement for of connecting PAs or malliks and Masharans[14]. The notable F.C.R law did not permit the F.A.T.A locals the right to "wakeel, appeal and daleel." Under the structure the local people could not appeal to a competent court; the main executive power of PAs determined their destiny. FATA joint venture with KHYBER PAKHTUNKHWAK has paved way for FATA individuals to appeal to the Superior Court of Justice and the High Court of Peshawar for their basic rights. Most of the FATA residents are now more conscious of their political and legal rights, thanks to media and educational literacy, albeit at a greatly slower tempo. Inconsistent however it may seem, this political developing among the F.A.T.A populous is also partially a 'guarantee advantage' of their troubling immigration as they attempted to escape the

collateral damage' of the war on terror in their inherent parts. Closer tribal communication with persons in other portions of the state when they migrated as Internally Displaced Persons (IDPs) altered their management viewpoint significantly, forcing them to ask for comprehensive FATA policies. They quickly backed the healthier voices of main political parties and other societal protestors calling for F.A.T.A to be combined with KHYBER PAKHTUNKHWAK[16]. This viewpoint is supported by the findings of a survey-based report, "Management Initiatives in F.A.T.A: A People's Viewpoint," where a substantial majority of respondents chosen for the choice of merger.

Perhaps this union would lead to a set of FATA political and constitutional changes. The dimensions of FATA peoples' political participation have already modified on a political level. Originally, FATA was under the President of Pakistan's executive authority; thus, the area was politically represented on distinct seats at the lower and upper houses but now separate representation is eliminated. As a consequence, seats in the Senate were decreased from 104 to 96, and seats in the lower house were decreased from 342 to 336. Following the conclusion of the tenure of FATA senators, F.A.T.A upper house seats will be eliminated entirely; moreover, representation in parliament has been given to FATA individuals in the KHYBER PAKHTUNKHWAK provincial legislature. Nevertheless, twenty one seats have been included, the selection of seats in the lower house remains a problem for FATA natives[6]. Recently, 3 seats have been allotted to each entity in the National Assembly, but natives are requesting that seats be allotted on the grounds of censuses. A group of FATA MNAs met recently with P.M Imran Khan and requested for seats in the N.A from tribal areas and the KHYBER PAKHTUNKHWAK Assembly should be raised to twelve and twenty four, respectively[17]. If this problem of political representation and distribution of seats in the lower house is not adequately talked, the opposition groups against the unification may practice this scenario to manipulate the local population[6]. It has been observed that different political motions are now arising in the area and are looking for loop holes in the system of mergers. It is therefore important to speed up the merging procedure by resolving the local people's problems according to their expectations[8]. Representation in parliament is always positive and beneficial for voters but, under the law, peoples' rights are the top priority. This concept is upheld by fusion, because Pakistan, as a signatory to international law and international human rights agreements and charters, has a duty to safeguard that citizens from all parts of the state not only obtain their basic rights as an international law obligations but also because it protects the Constitution of Pakistan. Therefore, careful consideration has been provided to basic rights in the wake of this unification and an effort was made to resolve the systemic and social causes of political disruption.

Since the day the alteration procedure began, the question of FATA's future political identity has been hotly debated. Anti-merger group considers the passage of the 31st amendment bill (F.A.T.A reforms bill) in May 2018 to be in itself a breach of principles of democracy. The different factions constantly refer to the constitutional spirit of Jinah's 14 points by which one of them shows that "No bill or legislation or any portion thereof shall be enacted in any parliament or any other elected body if three fourths of the representatives of any party in that specific body object to it as detrimental to the comforts of that group"[18]. Fears have been brought up in this respect that only 2 out of a total of 9 FATA MNAs voted in favor of the bill and the other 7 abstained[8].

The critics of the FATA agreement have argued that F.C.R will stay there with a new name, and its consequences in action will proceed. Nonetheless, this is mistakenly thought at constitutional stage, since this merger has two serious constitutional consequences. Firstly, in Article 1, the Constitution of Pakistan had previously stated the lands of the whole federation and a distinct FATA-regional arrangement; removed by 25th Amendment. Second, the 2018 Supreme Court and High Court Legal authority Act, which extended the supreme judiciary's judicial power to the FATA zone, was enacted. It is a significant step towards safeguarding citizens' basic rights as provided for in Article 184(3) and Article 199 of the Constitution. The supreme justice system can now defend the rights of F.A.T.A individuals embodied in Articles eight to twenty eight of the Constitution. In this respect, it is necessary to facilitate the administration of tribal courts. Moreover, on 4 March 2019, frequent courts began to function in the tribal districts of the former FATA where 28 judicial officers and eighteen lawyers were appointed in the tribal districts[17].

There is a clear reason for the Pakistani Army to favor the extension of Pakistan's constitution to the area as a whole. The army recognizes that if Pakistan is to strengthen the profits it has made over the past several years on counter-terrorism, FATA should become a highly regulated area. The existence of local governance structures can only guarantee that insurgents remain separate and continuously question their ability to penetrate the area. The National Security Committee, evaluating all the advantages and disadvantages in depth, approved FATA's unification

with KHYBER PAKHTUNKHWAK, along with the adoption of KHYBER PAKHTUNKHWAK managerial and jurisdictional power structures and laws." [4].

From the opposition groups, since the day the unification was announced, JamiaatUllma-e-Islam (Fazl-ur-Rehmaan) has been a sticking point at the unification procedure. An ideas put forward by them is that FATA people should be given extensive political rights in the first stage, and schooling and other fundamental facilities should be given. After that, a referendum will be conducted in the next 5 to 10 years with a politically conscious populace leading to a more reflective opinion of FATA's people. JUI-F members criticized the unification bill on the basis that merger of FATA with KHYBER PAKHTUNKHWAK will impact the internal and external situation of the state. Although upholding his position strictly, Maulana Fazlur-Rehmaan said that "no law could be enforced under Article 247 of the Constitution on altering tribal area status [19]."

Though, the difficulty with this idea is that it suggests that education can carry political consciousness and that it does not actually exists. Similar strategies were previously practiced by authoritarian regimes to cause confusion and set as part of the expansionist strategy a discourse to add political intelligence to Education. The statement is ego-contradictory, the reason it didn't have political consciousness, and education was because it wasn't part of the normal culture. Mainstreaming will open the way for educational conveniences and political involvement as accessible to other areas of the state, thus creating the joint venture even more important.

JUI-F's position is entered by tribal leaders in several portions of the FATA who insist that they wish to have a distinct region of their own rather than merger with the already poorly developed KHYBER PAKHTUNKHWAK. They also favor the abolition of FCR but regard the phase of unification as an international policy, which they believe must be prevented at any cost [20]. The political group of these leaders, who claim to be anti-merger, is headed by many leaders of the Justice and Democratic Party of Pakistan [21]. On a true account, those who join the tribes people's anti-merger group are the ones whose priorities are at stake, especially the Malliks who have been advantaged with their distinctive status in the previous structure. The argument here is that these anti-merger groups in fact do not symbolize the net famous will of FATA inhabitants since a survey by an independent research center based in Islamabad in Dec 2016, shown that seventy four percent of Tribal citizens strongly favor FATA's unification with KHYBER PAKHTUNKHWAK, while a strong majority of 54% favor the goal unequivocally [22]. The unification is extremely desirable for FATA residents and has requested that the taskforce involved speed up the unification process [23].

Even though the groups in favor of the FATA-KHYBER PAKHTUNKHWAK unification have a larger majority but different accents have been lifted even from these parties to rapidity the transition procedure, otherwise every effort to turn FATA into a Province wide Administered Tribal Area (PATA) would be dangerous given KHYBER PAKHTUNKHWAK's record of failing to establish its own PATA[24].

MehmodKhaanAchakkzai, leader of the PukhtunkhwaMiliAwaami Party (P.K.M.A.P) persisted to resist the joint venture, without setting out the comment clearly. His opponents is merely a resistance with no major concerns or stakes. This inevitably leads to the general view about the Durand line connected with him. In his many remarks, he regarded the area as controversial and termed for the other side of the border to keep the border open for the Afghans. The explanation itself argues for an urgent unification, considering the security issues connected with Afghanistan's cross-border attacks and TTP safe houses on the other part of the border.

FATA's integration with KHYBER PAKHTUNKHWAK is also a reaction to the Pashtun Tahaffuz Movement (P.T.M) argument that Pashtoons were oppressed and given no proper share. The reasoning becomes meaningless as the aim of furthering and lawful mainstreaming is to eliminate any obstacle to the political and social connection between the area and the rest of the state. Political engagement through local authorities and domestic political parties will give the FATA people a larger chance to express their issues through political positions in a legal framework.

FATA joint venture will also remove the violent belief of combined punishment under F.C.R, as a person will henceforth be held to account for his actions, not the entire family or tribe[24]. These lawful and organizational alterations are necessary for the fruitful execution of FATA union with KHYBER PAKHTUNKHWAK. It will assist mainstreaming of F.A.T.A in politics, finance, culture, technology, climate and law. FATA residents will also obtain

rights as citizens have obtained in other areas of the country. They will have all the fundamental amenities such as well-being, literacy, organization, water and electricity supply, and employment.

5. Social, Economic Impacts and threats

The F.A.T.A has been one of Pakistan's deprived areas with very few financial chances for the tribal population. In addition to their economic difficulties, the century-long war on terror and the consequent forced relocation of these individuals from their areas. Previously, FATA citizens have always depended on the neighboring areas in the developed places and other large country towns for industry, well-being, literacy, job opportunities and other facilities. In the area, the unemployment rate is very high due to discouraged educational statistics, unsubstantial agriculture practices and the lack of any worthwhile manufacturing units. For the females at FATA, the image of cultural-economic development is much duller. FATA Research Center (FRC) done a survey to assess the reaction of people in different FATA organisations to FATA merger with Khyber Pakhtunkhwa. This analysis revealed that a substantial majority of defendants in the area are in favor of joint venture due to various causes. Among them, cultural-economic causes are most important. The final report conclusions clarified that the joint venture was a better choice because both Khyber Pakhtunkhwa and F.A.T.A were racially Pakhtoonmajority places and share similar language and social characteristics. The regional connections further improve the significance of the merger on the basis of regional homogeneity, whereby FATA people regard F.A.T.A as portion of Khyber Pakhtunkhwa. The Banu District offers access to the Agency for South Waziristan and the D.I. Khan District is a entrance to an agency in North Waziristan. The land connections between South Waziristan and North Waziristan are also weak and vulnerable[25]. It is more useful for the people to travel between FATA and Khyber Pakhtunkhwa than to move within FATA. Thus, the joint venture on the basis of regional links is scheduled to open up new possibilities for regional businesses[25].

Through making FCR invalid, FATA combination with Khyber Pakhtunkhwa will be useful in stopping structural violence. The system of justice will be reworked; whereby repressive F.C.R law will be substituted with "Riwaj Act" rendering to which the local residents will choose the tribunal of judges or Jirga rather than the Pas [5]. The privileges exercised by the Pakistani people will be extended to the FATA citizens. They will also be defending their basic human rights. FATA will also introduce Females-specific laws. This joint venture will incorporate changes to the structure and develop the situation of law and order in the area. The two important measures in this system are legislation-making and efficient execution. FATA alliance with Khyber Pakhtunkhwa is expected to produce a lot of chances for locals and putting an end to brutality's systemic and cultural aspects[25].

Development projects for the former FATA are scheduled under the integration arrangements. Such ventures comprise small dam building, water and electricity supply systems, resource project and infrastructure building. Especially planned are compensation schemes for the sacrifices of the people in the war on terror, development of educational and health services, youth technical training and industrialization. Power programs worth two billion rupees were introduced at FATA[26].

The FATA region is rich with minerals, rare metals, and natural assets. Some of the tribespeople and J.U.I-F activist groups argue that the Khyber Pakhtunkhwa govt, along with the state governments, illegally tried to take power of tribal areas ' undiscovered natural resource extraction. And they focused on having either an autonomous legislative council or a distinct province [25]. We are, in addition, unwilling to admit that the natural assets have not been used up to now, even by the FATA residents. For a few reasons, this field of natural resources has stayed unexplored, such as lack of strategy structure, fiscal restrictions, underdevelopment, safety situation and institutional shortcomings. There are equal possibilities that this agreement will help make use of these opportunities and boost the area's economy by resolving all of these issues[27]. However, it is expected that boundary-border trade will also increase in the FATA area as a result of the unification. The Committee for Economic Coordination (E.C.C) agreed to exempt the former FATA from tax for 5 years, whereas the members of the ruling govt have insisted on exempting F.A.T.A and the (P.A.T.A) from taxes for a decade[15]. The E.C.C decision would draw financiers and capitalists to invest in F.A.T.A. This will help to create more employment for the people, in the long run improving the state's economy. FATA youth regard this integration as a significant move and has stuck a lot of expectations to it. This fiscal progress course will lead to development in the field of learning and pledge of healthier future for the tribal youth.

Therefore, the integration is supposed to positively influence the social fabric of tribal society. FATA's social fabric has been severely affected by extremism and the existence of religious radicals and extremist forces [25]. In the

deficiency of suitable law enforcement mechanisms, militants and extremist forces have found a space to introduce their own fundamental thought of Islam and enforce their radical views over the public using cruel power[9]. They specifically targeted schools in the area, and instructed parents not to send their kids to private and government schools by spreading voices against schools on the grounds that they were educating non-Islamic material and misleading Muslim youth. Additionally, fundamentalist measures were enforced such as repression of women's mobility in public areas such as marketplaces, shopping center and cafeterias. Males were penalized for cutting their beards and trying to wear western clothing. Females were asked to examine the hijab and to stay inside the house and men were told to stop functioning in any place of govt. Bans from such militant groups virtually limited the F.A.T.A community to their homes. It has been over a decade since people from the F.A.T.A region emerged from this turmoil and oppression to normalization due to the effective war on terror and the recent launch of F.A.T.A's unification with Khyber Pakhtunkhwa. This standardization is insufficient without concentrating on tribal society systemic and social disruption problems. The gender equality should be provided the complete attention in this regard.

Protection is paramount considering the region's fragile nature and long tradition of militancy. It is also claimed that the management mode prevalent in the region under the FATA system favored the development of radical elements to rise. Twenty thousand force levy posts will be established in the big set-up to work as police force in the former F.A.T.A to keep stability and law and order in the area. This levy forces will be provided with police training to allow them to manage comment-military operations and to soothe the army from addressing regular security issues[24].

6. Technical and Environmental Impact

Industrialization and increased economic activity would bring respectability and stability to the country. It has been agreed in this respect that Industrial Sectors will be developed and promoted not only to entice business from around the globe but also to build technological and management jobs for the residents. To take advantage of these possibilities, the individuals will be given technical training to allow them to become qualified and educated. Road links to China Pakistan Economic Corridor (CPEC) will bring Chinese, Russian and Central Asian shareholders[4].

Forests play an important role in rural economy; it produces well-being for the residents, provided food, energy and achieves the needs of firewood. Yet FATA's accelerated deforestation is disrupting the ecosystem with damaging effects on the ecosystem. The selling of timber, wild farming in the wheat fields and the use of wood for fueling has led to a dramatic decline in forestation. The capability of the soil to preserve water has decreased, leading to unforeseen flooding. It has impacted food quality and quantity. The green fields deplete because of soil erosion and sustained hunger[28]. In this respect, the opportunities of the merger would be useful as schemes such as "Billion Tree Tsunami" in Khyber Pakhtunkhwa would be expanded to F.A.T.A in order to avoid soil erosion, control floods and enhance forest management. FATA merger with Khyber Pakhtunkhwa will also introduce forestry laws that will control deforestation issues.

7. Conclusion

Pakistan's administration's attempt to combine FATA with Khyber Pakhtunkhwa is a memorable attempt to keep amity, constancy, and prosperity to the FATA through effective management and rule of law. FATA's mainstreaming seeks to bring the tribal area legally, politically, organizationally, and financially at par with the rest of the world. FATA also relies entirely on the province of Khyber Pakhtunkhwa for organizational manpower and equipment, and also for social care like health and education. It is wished that the convergence of this national, ethnic and societal unity with Khyber Pakhtunkhwa will not only lead to organizational and infrastructural growth in F.A.T.A, but will also open up the area to new industries, improved connectivity, more advancement and helpful social adjustment. On the outside front, advancement towards mainstreaming will decrease the weakness of the boundary regions with Afghanistan ensures safety and stability along Durand Line that is vital both for political constancy in Pakistan and for the area as a whole. It is vitally important, moreover, that all policy initiatives be implemented in light of the requirements, desires and wants of the people of FATA region. FATA's position as a distinct tribal area not only influenced the management system's operating and authority but also resulted in militancy, illicit trade and bribery. The financial, management and lawful policies will probably alter the dynamics of the area. Implementation is a challenging task. It is not possible for government alone to do this. Therefore, help from civil society is critical. The FATA youth with capability and

willpower, in particular, can play an important role in enriching the area. Victory needs efficient implementation of harmony and stability initiatives and people involvement to make this work.

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