



**RESEARCH PAPER**

**Building Peace in Swat Valley: A Qualitative Study of Multi-Stakeholder Involvement in Sustaining Peace**

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**ABSTRACT**

Peacebuilding is a multi-sphere and multi-tiered approach that helps to transform disputes in development opportunities for stakeholders. The research aims to investigate the stakeholders and their involvement in post-conflict peacebuilding in the swat area of Pakistan. The study explores the stakeholder's mindset that comprises the local community, civil society, and government, with regard to peacebuilding process sustainability in the Swat. The main rationale is how to prevent militancy from reoccurring while also identifying and analyzing institutionalized and structural attempts to encourage peacebuilding in Swat by involving stakeholders. The qualitative research method, including Discourse studies and the constructivist philosophical paradigm, is utilized to know the stakeholder's mindset towards the peace-building process and efforts after the destructive conflict in the area of Swat. A semi-structure proforma was prepared to conduct interviews. Six tehsils of Swat Valley were selected to get detailed and in-depth data. In selected tehsils thirty interviews were carried out based upon the conflict impacts on them. The study discovers that the social, economic, cultural, and political tiers regarding peacebuilding measures hardly attained their purpose in Swat. The gaps in the peacebuilding measures and lack of coordination within the institutions are significant hurdles that are required to be reduced regarding maintainable development activities in the Swat.

**Keywords:**      Government, Peace Building, Post-Conflict, Swat Valley

**Introduction**

The definition of peacebuilding is elusive, and its practical implementation is an even more daunting task. Post-conflict peacebuilding involves the use of strategies aimed at fostering a safe as well as resilient permanent peace, ensuring the satisfaction of human fundamental necessities, and preventing the reoccurrence of brutal disputes. The more thorough as well as normative description of peacebuilding offered by (Orakzai, 2012) also influences my analysis: "The procedure of peacebuilding is a multi-sphere and multi-tiered approach that aims to accomplish peace sustainability and development while addressing precautionary measures regarding social reconstruction and reconciliation, both at an instant and in the longer term".

Peace is not necessarily achieved when overt hostilities are put an end to through an accord or deal on peace or armed triumph. In fact, the finishing of viciousness or after conflict circumstances gives a "fresh array of openings and possibilities which can be seized or tossed away". This delicate procedure for peacebuilding could either be bolstered or undermined by the global community at large. INGOs, the UN, and various countries individually are all becoming more active in the effort to reconstruct societies that are peaceful following a fatal dispute. The challenges that Iraq is facing right now are just the most recent in a long series of educational opportunities in this intricate process of peacebuilding following a dispute. The phrase "peacebuilding" refers to a broad category of multifaceted measures, including the building up of a political issue, legal, financial, as well as social organizations as well as the disarmament, and demobilization of fighting groups.

In Swat, the violent conflict was started during mid mid-1990s and become worse during 2007, in which extreme violence was carried out against the civil populace by religious militants. In this area, inhabitants were badly affected by this conflict and they experienced displacement due to violence carried out between the years 2007 to 2009. Following the defeat of the religious extremists, the Pakistani govt launched peacebuilding measures in Swat. At the community level, DRC (Dispute Resolution Council), VDCs (Village Defense Committees) as well as community policing projects were launched. Also, the Sabaoon & Mishal Deradicalization Centers were established at the official level by the Pak Army, for radicalized youth De radicalization in this area (Abbasi, 2014). Although, most of the initiatives that have been implemented in the Swat Valley up to this point are instances of top-down techniques, where the residents of the area have been completely neglected during the process of decision-making (Orakzai, 2012). There is a dearth of a solid approach in Swat Valley to engage the population shoulder to shoulder with the other stakeholders during the process of peacebuilding that could threaten the peace process eventually. Practically, the Swat Valley is still impatiently awaiting the peacebuilding initiative ten years after the end of the conflict. The aim and objective of the study is to know the stakeholder's mindset that comprises the local community, civil society, and government, with regard to peacebuilding process sustainability in the Swat. The main rationale is how to prevent militancy from reoccurring while also identifying and analyzing institutionalized and structural attempts to encourage peacebuilding in Swat by involving stakeholders.

### **Literature Review**

The scholars of modern conflict transmutation agree that comprehending the motives of the activist narratives, disputes, and insurgencies and responding effectively can facilitate the peacebuilding process (Tocci, 2009). The peacebuilding idea was initially proposed during the year 1975, although, it remained unable to gain ground globally till the 1990s (Galtung, 1975). The essence of peacebuilding lies in the utilization of diverse conflict transmutation methods, and tools across multiple tracks to achieve sustainable peace and desired societal shifts (Lederach, 2010). In 1992, after the Cold War, the UN's former General Secretary Boutros Boutros-Ghali declared the UN Agenda for Peace. He described 'after dispute peace building' like a consolidating institutions process which assists in encouraging peace as well as abstain society from going back in conflict. During the year 2001, the Secretary of United Nations stated 'peace building is needed to avert the start, return or continuation of the brutal clashes and hence, it comprises several social, developmental, political, public rights ways as well as processes.

The peacebuilding is referred to all efforts and activities to cultivate peace in a maintainable way through establishing novel institutions that can support and contribute to effective peaceful solutions of tensions and conflicts (Jütersonke, 2015). The procedure of peacebuilding is a multi-sphere and multi-tiered approach that aims to accomplish peace sustainability and development while addressing precautionary measures regarding social reconstruction and reconciliation, both at an instant and in the longer term (Orakzai, 2012). The peacebuilding most significant aspect was presented by Michael Pugh, once he stated that the procedure of peacebuilding must be based upon the local communities (Cooper & Turner, 2008). In a study (Lederach, 1997) highlighted that peacebuilders must ponder peace-like change procedures based upon relationship building. The author further identified 4 features offering the moral idea that are curiosity, creativity, relationship as well as risk as the peacebuilding basis core. Also, he envisaged the peacebuilding as an approach that must focus upon human empowerment and security instead of the political system, since this approach does have the capacity to produce benefits that are both permanent and durable. (Waldman, 2009.) identified that peacebuilding comprises several different activities along with a multistage implementation strategy adopting various stakeholders' participation. Peacebuilding offers an outline for 'conflict transformation' along with several number of other techniques (Bercovitch & Langley, 1993). The peacebuilding was conceptualized by (Lambourne, 2004) in a post-conflict situation like an approach to attain

the objective for secure and stable permanent peace by making sure the delivery of human necessities to the populace as well as decreasing the possibilities of violence recurrence. (Jütersonke, 2015) demonstrated peacebuilding like a procedure of introducing cooperative, consultative, flexible attitudes as well as practices to highlight the conflict's main causes with a related understanding.

### Material and Methods

The research article was carried out in the area of Swat Valley which is known as Switzerland of Pakistan because of its natural topographies and picturesque is located at an important strategic point, where there are several main regions namely China, South Asia, Central Asia, and China cross (Rome, 2009). Both the Hindu Kush and Karakorum Ranges pass through this Swat valley. It was one of the seven districts of Malakand, located 70km northeast of Peshawar. On the back of Karakoram, China is located which is the major player in present politics. America and NATO forces have dominated the entire area in Hindu Kush (Buneri, 2012). During 1914, Swat Valley came into being in a lordly state and connected to Pakistan during the year 1969 which is now a part of the PATA region Khyber Pakhtunkhwa (KPK) (Rome, 2005). The Swat Valley is always recognized due to its attractive beauty but after the attack of 9/11 on the World Trade Center, the Swat Valley was shown in the global media. In this region, after the attacks by the United States on the Afghanistan, a violence new wave exploded. The valley of Swat between the years 2004 and 2009 was subjected to Taliban insurgency.

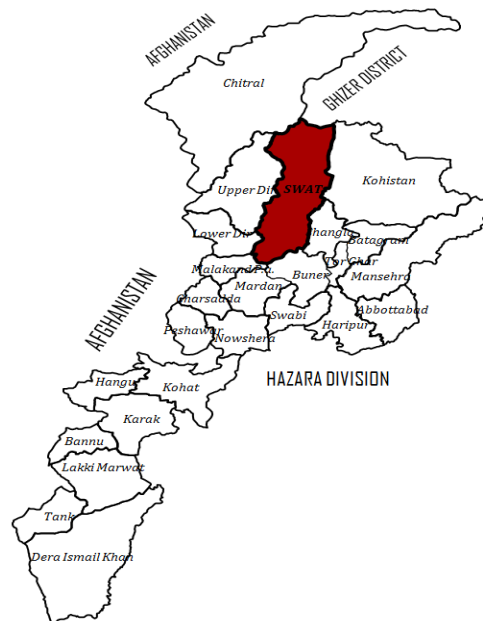


Figure 1 Map of Malakand Division (Northwest Frontier Province) Khyber Gateway  
(Source: Gray location map by Map hill)

The militancy in this region exploded with the Islamist's rise in the form of TNSM (Tehrike Nifaze Shariyate Mohammadi) in beginning of the 1990s. After that, the Islamist campaign apparently destroyed the peace of Swat through violating and damaging human rights as well as government writ and rule of law (Noor, 2015). Following the arrival of the Yousafzai tribe in the 16th century, Swat does have a tradition of resolving political conflicts through religious leadership (Rome, 2005). In 2005, the activists in the valley in the leadership of Mullah Fazlullah joined the TNSM and TTP (Tehrike Taliban Pakistan) and emerged like Taliban supporters and recruiter organizations. The novel technologies were utilized by Mullah Fazlullah to operate in this area and most significantly, he utilized the FM private radio as a technique for the transmission of his address on social and religious matters (Adnan, 2012. ). In 2007, armed resistance was started by TNSM against the Pak Army in the entire Malakand Division. Almost all the Swat valley control was given in 2008

to TNSM under Mullah Fazlullah's leadership after the execution of disputed regulations 'Nizame Adal' by government (Shamil, 2011) . During 2009, Swat valley became a global media focus when the activist's atrocities against the citizens and particularly the females were their major target (Khattak, 2019). In reaction, Pakistani government took decision to start a military operation against militants to control this increasing threat and hence, more than 2 million individuals were displaced internally in the month of May 2008, prior to start this operation (Bangash, 2012). By the end of June 2009, the military campaign had been a success the activists were killed or escaped and the displaced persons shifted back to their houses. However, the violence caused long-lasting physical, psychological, and emotional harm to the Swati people.

The qualitative research method, including Discourse studies and the constructivist philosophical paradigm, is utilized to know the stakeholder's mindset towards the peace-building process and efforts after the destructive conflict in the area of Swat. The discourse survey is associated with the presumption that there is much more being transferred when people correspond than merely providing information. This is not just an attempt to know the simple meanings, instead, it is the investigation of what language reaches or what cultures and populations attain through the words.

In Swat, during the peacebuilding process, the key stakeholders were the government, civil society, and local community. A semi-structure proforma was prepared to conduct interviews with stakeholders. In selected tehsils, thirty interviews were carried out, based upon the conflict's impacts on them. In the district of Swat, the crisis impact had several dimensions, 6 tehsils of Swat that got the main devastation during the violence. Through comparing 6 physically different areas it was much easier to recognize the level of destruction in various sectors. The 6 tehsils that were selected were Mingora, Kanju Town, Kabal, Matta, Charbagh, and Madyan. Apart from this, the population including the notable area, the government officials during conflict time, both civil and military together with local residents as well as their offspring, residing in some other areas of the valley were selected to get more detailed and in-depth data. Likewise, people with detailed information about the Swat conflict were included to make the research more representative.



- 1: Madyan
- 2: Matta
- 3: Charbagh
- 4: Kanju Town
- 5: Mingora
- 6: Kabal

Figure 2 Selected areas of Swat district  
(Source: Google earth, with author's edits)

After selecting the tehsils, thirty semi-structured interviews with people representing all segments of society were carried out. They comprised Jirga officials, defense committee members, families of affected areas, journalists' doctors, academicians, NGO representatives, shopkeepers, and hotel owners from the district of Swat. The officials who were also interviewed during the study to obtain a deeper understanding were education officers, the deputy commissioner, and the commissioner.

Bearing in mind the existing situation of Swat, semi-structured interviews were the major instrument of investigation. Therefore, a prudently compiled set of questions was arranged to conduct the interviews. Although to conduct discourse analysis, during an interview session, open-ended questions from participants were asked that produced debate and offered a chance to participants to arise their insights about the situation. Books, encyclopedias, official publications, periodicals, dictionaries, newspapers, journals, and the internet were used as secondary data.

## **Results and Discussion**

Efforts aimed at promoting peace in the valley after the dispute are being conducted on a variety of levels, including societal, political, cultural, as well as financial. To benefit the community financially, the local government has offered ten thousand undergraduates paid internships for a year, as well as employment opportunities within the administration of the district, the (PPR) Program offers microenterprise grants along with vocational education as well as financial rewards; nongovernmental organization along with Bank of Khyber province bolstering small scale industry, as well as increasing tourist-related events to generate financial advantages for the community. Cultural initiatives include women's jirgas, VDC, and regional jirgas; they also include historical excursions, events, get-togethers, national day celebrations, as well as special day event planning. Politically to settle disputes in the early stages, the Dispute Resolution Council was established in each police department. Currently, the CM of Khyber Pakhtunkhwa is from Swat, which can be used as a political advantage for restoration and rebuilding.

Non-governmental organizations that rushed to the valley following the dispute soon lost focus and interest as well as are now sporadically present there. The military of Pakistan opened DE radicalization camps in the valley, which are currently shut down after achieving a perfect success record. The majority of the inhabitants, however, are against it and believe that these de-radicalized youths continue to pose an imminent danger to society since the community is not prepared to let them back into society because of their criminal histories. Numerous affluent households claim that these former terrorists are the source of extort and blackmail calls they get, as locals claim they maintain contact with insurgents in Afghanistan. There has been no notable rebuilding effort or financial investment in the valley at the governmental stage. The Local population appears to be content for the time being with the reality that they're somehow spared from the atrocities of the terrorist.

## **Interceding for the purpose of peace**

In Swat Valley after the conflict, significant efforts have been carried out but further efforts are required to attain the goal regarding peacebuilding. The following section of research highlights the study results in a thematic shape to know different stakeholders' perceptions about peacebuilding in the study area.

Among both female and male participants, mainstream demonstrated their dissatisfaction regarding the efficacy of the institutions both informal & formal, upon request that informal institutions such as Jirga have become an instrument in the administration's hands and are not allowed to take decisions independently. The other cause which was described by participants was the fear factor that the members of jirga feel currently, both from the administration and activists. Hence, they were not willing to approve any role which was being played by this institution in the process of peacebuilding. The members of NGOs were found more vocal regarding informal institutions' positive role. Local journalists and politicians were satisfied with the institution's role in taking the initiatives regarding peacebuilding and they declared themselves as stakeholders in the process of peacebuilding. Although, an insignificant proportion of participants agreed that much work is required to be performed yet to achieve the entire satisfaction level.

A major proportion of people living in villages, both females and males were found unsatisfied with VDC's role. They believed that for peacebuilding process, it is an inefficient institution. A resident of Qmabar village, Sher Rehman, responded, "This institution is a spoiler of peace. VDC members send fake reports to the civil/military administration to settle their personal enmity". In contrast, the Village Defense Committees' effectiveness was admired for the peacebuilding process in the valley of Swat by the military / civil administration and politicians.

The security issues as well as fear of conflict recurrence have made the administration more careful in taking new decisions. It has not only restricted the state alternatives to carry out its own work but also alerted the other shareholders to start novel programs and schemes that could be beneficial in attaining the peacebuilding goals. The most common blemish that became more apparent as a result of attaining an inclusive peacebuilding process inside the Swat appeared to be a lack of confidence among stakeholders. The local population was found skeptical regarding the role of institutions in the Swat Valley. Likewise, the government institutions were not convinced totally regarding the positive roles played by civil society organizations and NGOs that may be useful during the peacebuilding process. Eventually, this lack of confidence caused a perspective, wherein the government in the valley is attempting to apply peace instead of attain or gain peace.

### **Building Financial Peacebuilding in Swat Valley**

The financial peacebuilding is significantly associated with sustainable peacebuilding success. Any kind of shortfall in long-term financial growth combined with apparent short-term financial operations has a negative impact on the goal of establishing peace. The participants believed that job opportunities for local residents can have a significant impact on peace process sustainability that must be carried out on an urgent basis. Such acts will help in increasing the population's energies, particularly the younger generation, towards peace and to keep these people away from adverse activities and elements. The data showed that because of the hilly area, Swat Valley has not have enough industries or agriculture farms. At present, the most significant industries in the Swat Valley is hotel business and tourism that also have been broken down because of damage and destroyed infrastructure as well as militancy.

In Swat, due to several years of conflict, agriculture, and property were damaged, and internal dislocations caused more pressure on the financial indicators of the valley. In the start, after the conflict Pakistani government together with several NGOs striven to boost the local economy. For this purpose, vocational training programs were introduced, but efforts for these programs were not carried out on regular basis. The current approach, both on the side of civil society and government looks as if nonentity took place in the valley as well as violence and dispute couldn't reoccur again that seems much detrimental and disturbing for the process of peacebuilding. Also, the flood of 2010 that occurred in Swat played an adversative part in the Swat economy as well as the livelihood of natives of this area again knock coupling with conflict Likewise, in Swat valley, the damaged infrastructure is impeding tourism that might be quite profitable for the local economy. However, the construction of roads and several communications projects are started by the Pakistani government but speed is the leading cause of frustration among the population.

### **The role of politics in building peace in Swat valley**

Like several other peacebuilding activities, political peacebuilding plays a significant part in achieving supportable peacebuilding. Political bodies link with the community for optimistic social traits while the nonexistence of this association opens a door for undesirable entities to take advantage of the space, which could result in unnecessary social conflict. Academicians and journalists were more critical regarding the important role of politicians. "Army is doing some developmental work, but political elements seem absent

from the area. Look at the health facilities and judicial system, all are the same and nothing has changed”, remarked a participant Ubaid Ullah Khan a handicraft shop owner in Mingora.

It's indeed significant to note that when native Swat residents discuss the dispute, they rarely ever refer to politicians' involvement in any way. Although in 2015, the local body election offered a gap to the population in the process of politics through the incorporation of the village councilors from other sections of the community. When the people talk about the Swat conflict either discuss the activists or the army, they even do not include the politicians during their discussions. Also, most of the politicians who belonged to the Swat area have no concern for the well-being of the population and instead show interest in acquiring power. They also complain regarding their losses in Swat during the period of conflict. Obviously, such a situation in Swat creates a space in a social set.

### **Effects towards social peacebuilding in Swat Valley**

It is one of the most significant activities during post-conflict circumstances in which the population has a dire need of physical and psychological reconciliation for the achievement of sustainable calm. In this respect, any failure could lead to a return to the situation of conflict once again. In the Swat, the majority of the destructive effects were experienced by social structure. A major proportion of participants believed that for the achievement of social peacebuilding, social rapprochement is needed. However, among participants, some believed that enforced social rapprochement or reconciliation in the shape of rehabilitation of the former activist can yield adverse or unfavorable outcomes if the rapprochement is not carried out according to Pushtun culture. Though, most of the participants agreed that if the local community is engaged by the government about social peacebuilding, then useful outcomes can be acquired. Academicians had a firm belief that activists targeted deliberately the main persons of the Swati community such as landlords, jirga elders, religious leaders, and local leaders that caused a lack of confidence in common people about social values as well as setup. This action of activists frightened the local population and people started believing in the power of the activists. Likewise, the browbeaten, oppressed, and victimized groups that joined the activists started killing influential landlords and many other respected people of the community. The government of Pakistan started rehabilitation programs after this conflict for those individuals and now most of them have been returned back to the social fabric.

Khan, peers, and local leaders which were considered as important and most strong for maintaining the entire peace within the community were revealed by the terrorists like an ineffective and weak system. During early post-conflict situations, the government come up with specific remedial steps such as VDCs, DRCs, and community policing but these bodies remained unsuccessful eventually to work in the Pathan culture when things started shifting towards normalization.

### **Fostering peace through cultural initiatives in Swat Valley**

Mumlikat Begum Headmistress of a school from Charbagh stated that “Pathan culture is full of love, mercy, equality, and brotherhood. If these cultural traits are revitalized in the society, it will help in achieving sustainable peace in Swat”. Both the military and civil administrations were very optimistic that Pathan society's cultural traits would return by offering further opportunities to area residents through organizing as well as taking part the cultural events. The NGO participants were admiring the initiatives of the Pak government and believed that the cultural festivals organized by the government will help locals in forgetting their previous bad memories. Also, they praised the reopening of local markets, Banrr, famed for local dancers and singers. Although, most of the local participants believed that the government of Pakistan must not utilize the plea regarding cultural peacebuilding to harm the Pashtun culture as well as the religious feelings and beliefs of the population. Among the NGO representatives, some believed that Pathan culture is very much power-

oriented, therefore, it ignores oppressed individuals in the decision-making process and gets very irrational in the decisions.

A significant role is played by Pathan culture in enhancing the peace with the jirga tradition that has the capability to solve peacefully the murder cases and the law court is believed as final option. However, during the year 1969, the jirga tradition was obliterated by “Wali of Swat” changing it with the proper judicial system but yet jirga tradition is being practiced to solve the conflicts at the local level among families. A novel jirga system has been established by the Pak army with the initiation of Village Defense Committees at every village to solve the issues and is considered an important source of monitoring. Furthermore, on every Friday among all villages of Swat, a meeting is arranged to engage the local people to examine the situation of peace. None of the outsiders is permitted to inhabit in this area to evade the arrival of criminals. The government such initiatives are consistent with (Pruitt, 2013) theory, which holds that it’s significant to focus on the regular engagements and actions of different societal groups since they can eventually be used to maintain as well as reinforce the peacebuilding actions. Although, in the case of Swat valley, there are dual crucial elements that must be recognized. Firstly, the person living in the valley are ethnically liberal minded while the jirga representatives used to be individuals from the same region, similar socioeconomic status, and had excellent moral character. After the integration of VDCs, the population of this area is feeling it like an intrusion on the side of the Pakistani government and it is the reason that the people of Swat spurn the Village Defense Committees most frequently. Secondly, in Swat, the current religious insurgency has definitely decreased but the population is not yet agreed to compromise upon their religious feelings. In the form of cultural occasions, government efforts are observed as anti-religion in the area of the valley and the locals feel it like an inflicting act.

### **Stakeholders Viewpoint Regarding Peacebuilding**

In the valley of Swat, the major stakeholder after the conflict comprises the state, local residents as well as civil society. However, all these stakeholders were agreed for maintainable peacebuilding in the area but their viewpoints were found dissimilar. From all groups, most of the participants believed that in Swat the situation is peaceful after conflict because of security provisions, free mobility, freedom to decide, and law & order situation.

The members of civil society believed that the situation of Swat is moderate when compared with several other areas of the country. Although, they described that comprehensive measures regarding peacebuilding are needed to achieve permanent peace. In Swat, the government officials demonstrated their satisfaction regarding peace as well as the process of peacebuilding. The tourist industry official stated that “if we compare the situation right now and the situation during the conflict, it is so different, completely peaceful and even the tourists are now freely coming to Swat”.

The military administration, politicians, civil administration, representatives of NGOs, and journalists were agreed on the role played by females. However, the villagers were not agreed regarding the excuse that in Swat women have dissimilar sets of responsibilities (Pathan culture). The Peace Theory Culture advocates significantly the incorporation of women in the process of peacebuilding after conflict and stress upon the delivery of specific opportunities as well as avenues to enable them like a stakeholder during the procedure of peacebuilding. However, in the valley, the nastiest victims of the dispute were the women, but after the conflict, the region has made a few ground-breaking efforts to include the females of the area in the process of peacebuilding or authorize them within the social setup.

Wendy, (2004) mentioned that local community people have abilities and skills, therefore, these people can be utilized for political as well as social rebuilding. (Lederach, 1997) also believed that the concept of peacebuilding is community-centric that offers



specific opportunities about leadership development as well as active community involvement in both peacebuilding and the political process. A large number of participants from all sections of the community agreed to the perception regarding the local community's role as a mediator of peacebuilding and conflict prevention because the residents of Swat Valley faced trauma and consequences due to conflict and militancy that made these people realize the significance of peace. The politicians and journalists had a firm belief that local residents of the Swat area will not be able to sustain the process of peacebuilding because they are unable to have formal and official identification in the process of peacebuilding. Also, they have no abilities that are needed to maintain the process of peace as their proficiencies have been not improved to that level in which they could be able to become agents for a sustainable process of peacebuilding; and, finally, their feelings of distrust and uncertainty within the system are significant barriers in this respect.

In the area of Swat, all stakeholders agreed with the reality that a maintainable process of peacebuilding is required but generally, there is an important gap in the teamwork among them. People of the local area feel that they are neglected and civil society is found unavailable while the administration is following top to bottom technique most frequently in their strategies. Generally, in the Swat, area it seems evident that a timeserving strategy is espoused to get instant gains and as for now the circumstances are peaceful, therefore, stakeholders appear indolent regarding permanent strategies. In Swat, the residents are distrustful regarding govt. institution role while the administration is found doubtful in Swat regarding Ngo's role. Among stakeholders, such type of distrust is evident in taking decisions in Swat regarding peacebuilding. For instance, local community residents have a belief that for the resolution of local conflict, jirga plays a role as an informal institution. This institution has been overwhelmed by the administration and is trying to formalize this institution in the form of VCDs & DRCs which are believed as instruments of mistreatment and exploitation by the local residents.

## **Conclusion**

The state initiated a multidimensional peace process following the Swat conflict not long after the dispute had ended. The deradicalization centers in Swat were established for radicalized adolescence for their rehabilitation with the assistance of the Pak Army and NGOs. Numerous public programs have been planned in this area in an effort to promote positive social interactions, and activities as well as revive the Swat Valley's ailing tourist industry. Regrettably, all such interventions were made in a hasty manner using a top-down strategy method that might not be effective in giving the populace a sense of progress and change or a counter-narrative against the insurgency. The research showed that after the conflict Swat offers the stakeholders a chance to transmute the dispute and undertake a comprehensive peacebuilding process. To achieve permanent peace, the top-down method could not be long-term or effective in achieving constructive peace in the Valley of Swat.

Bearing in mind the ethnic traits of people living in Swat, it is most significant to start the process of peacebuilding along with a peace narrative and specified role for stakeholders. The impact of the forced intervention, especially within sensitive racial or ethnic areas, may turn out to be ineffective in the Swat region once again. The process of peacebuilding in the domains of social, cultural, economic, and political requires to go shoulder to shoulder by integrating the disregarded segments of society. All the stated stakeholders namely the local community, civil society, and government must bear responsibility for the sustainable peacebuilding process and cooperate rather than oppose one another., for the achievement of lasting peace.

## **Recommendations**

A number of integrative strategies ought to be used in the Swat for peacebuilding to be successful and long-lasting:

- **Inclusive Participation:** All societal groups, particularly the excluded ones, must be involved in the process of establishing peace. Collaborative decision-making, comprehensive and accessible legislation, as well as community gatherings can help achieve this.
- **Cultural Sensitivity:** Plan peacebuilding activities which are socially delicate as well as regard the ethnic characteristics of the Swat populace. It has the potential to improve acceptance as well as and adequacy of the intercessions.
- **Involvement of local community:** Being the most impacted by the dispute and possessing the most profound knowledge of the native setting, cultural backgrounds, as well as necessities, the local population plays a pivotal role in the process of establishing peace. taking part in projects that benefit the community, encouraging regional leaders in peace programs, as well as holding grievance dialogues and advancing neighborhood administration in peace activities.
- **Capacity Building:** Make investments to increase the ability of regional organizations and local community to maintain peace initiatives. It covers technical assistance, distribution of resources, along with training initiatives.
- **Monitoring and Evaluation:** Establish rigorous and detailed surveillance and assessment procedures to gauge the success of peace initiatives along with required modifications. This guarantees that the tasks remain on the track and attaining the expected results.
- **Long-term Commitment:** The procedure of building peace is permeant, long termed and demands constant engagement from all parties involved. Peace projects must be planned for in the long run and continually assessed.

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