

CONSIDERATIONS ON CULTURE OF PEACE

September 1994 to May 1995

By Francisco Lacayo Parajón

UNESCO Representative in El Salvador

1. Components and features of a peace culture
2. Peace culture promoter: A new character within modern humanism
3. Specificity and limits of the action program to promote UNESCO's peace culture
4. Peace culture program sustainability
5. Indicators of peace culture
6. Evaluation of human development in peace culture projects

COMPONENTS AND FEATURES OF A PEACE CULTURE

CONCEPTUAL FRAMEWORK OF PEACE CULTURE

UNESCO has undertaken the definition of Peace Culture of the "International Congress for Peace in the Minds of Men" held in Yamoussoukro (1989) which proclaims:

A Peace Culture based on universal values, the respect for life, freedom, justice, solidarity, tolerance, and equality among men and women"...and the possible participation of all individuals and groups within the life and culture of the society to which they pertain."

This concept of Peace Culture demands a model of economic development integrating the concept of sustainable human development.

Peace culture proposes a New Society defined by:

the development of tolerance, the cooperation and participation at all levels, management of democratic practices, and social policies at local levels, for different forms of communication and for the development of an environmental and cultural development.

Peace Culture as a proposal and new paradigm, appears as necessary and possible to the extent that we recognize that to date humanity has lived under the guidance of the hegemony of a Culture of War which is not only rejectable but also unsustainable.

Peace seen as a cultural process and fact which must be expressed through a system of values, behavioral models, social attitudes, standards and institutions. This is why Peace Culture aspires to become one of the dimensions of the daily personality of societies.

The conceptual and operational proposal of a peace culture to substitute the culture of war which has hegemonically marked great part of the lives of people, can be included in what we could call "the new humanisms". At present, the world is being driven by some great paradigms which can be qualified as the inspirators of humanity's future renovation. These concepts are in some way a redefinition of the human utopia in the positive sense of the word.

Some of these great necessary and viable paradigms or utopias which are becoming a family of broad movements are:

- The protection and preservation of the environment
- Sustainable human development

- Peace Culture
- democratic citizenship and citizen security
- Human rights in all its generations and renewed before the new dimensions of humanity.
- Specific rights of women, children, and the old ("the grey revolution") and of ethnic minorities.
- The respect to the diversity of cultural expressions, acknowledging its value and its nature as a universal patrimony, without impairing more globalizing cultures.
- The important and specific role of civil society.
- A new conception of governability.

CULTURE AND PEACE CULTURE

We would like now to better determine the concepts of culture and peace culture within the framework of UNESCO's Program.

We know that there are several definitions of the concept of culture. UNESCO does not attempt to settle this topic for scientific discussion.

Nevertheless, we are assuming here that a definition that without being exclusive nor excluding links coherently with UNESCO's objective to promote peace culture.

We refer to culture as the historical personality of one people or one society.

Understood in this manner, culture is not only expressed in the arts, hand crafts, language, the fields of cultural patrimony and everything which has traditionally been considered a cultural issue but also, in the values, behavior models, institutions, standards, ways of living in society, political and economic life that grant the economic, political, public, private, recreational, and family life a specific cultural personality.

Under this focus, culture is an always live, open and evolving phenomena.

Is Peace Culture an unviable Utopia?

The reactions of those who rightly state their doubts on the viability of a peace culture proposal in a modern world are normal and frequent. On this occasion we will not break down all the questions and criticisms made to UNESCO's peace culture program proposal.

Notwithstanding, we will address three of them: a) the one that states that the peace culture concept is an utopia in the negative sense of the word, b) the fair question about the specificity of peace culture and c) the one that affirms that the great economic and political interests are the ones that drive modern societies and not cultural processes.

Is peace culture a Utopia? we could say that it is true, if by peace culture we understand a new proposal or paradigm, globalizing and difficult to reach, but rationally viable, that are presented as necessary alternatives to the war culture status quo. We would like to point out that peace culture is not the only necessary and viable utopia promoted by modern societies. Peace is inevitable, but not war. In this sense peace is less utopic than war if it is conceived as a positive means for a sustainable social and economic project. The model of modern development, the universal respect to human rights, full and participative democracy, and other similar proposals, are equally or more utopic than peace culture.

One thing seems certain: peace culture is a necessary, urgent and vital utopia, paradigm or model, but not at all luxurious, less costly in the mid term than war as can be proven empirically.

Which is the specificity of the peace culture proposal?

The concept of peace culture becomes concrete in various manners. We previously described some of its main components. This paradigm incorporates components of other proposals but some specific ones as well.

First, it is the absence of war but beyond negative definitions the peace and culture that identify with it are defined as the social and cultural way of living characterized by:

- * the full experience of human rights in all its generations.
- * development models that incorporate the concept and practice of sustainable human growth.
- * the sound administration of justice
- * the habitual and widely socialized of administrating differences and conflicts in a non violent, rational, and respectful manner.
- * the practice of a formal democracy, and a democratic citizenship at all levels of social organization.
- * the search and practice of a new type of relationship with nature, that guarantees the preservation and renewal of natural resources.

- * overcoming critical poverty at all levels.
- * the stress on citizen security as the bases for national security.
- * A new governing model in which the concertation over national projects will come to allow governability for all,

The same as every new paradigm, peace culture does not exist in a pure state and its experience implies contradictions. On the other hand peace culture has and will have universal, regional, national and local components.

In countries under a peace process, peace culture is first of all a political fact. Peace starts by some peace agreements which is a political fact. If this political aspect is lacking then it is not possible to have a sustainable development program incorporating both the concept and practice of human development. Without the interiorization and institutionalization of a peace culture, as the greatest expression of a lasting and sound peace, the return to war continues being a temptation. To date not one person has qualified the aspiration of a lasting and sound peace as an inviable utopia.

The Cultural Dimension as is understood here, is the foundation of Peace Accords for the development of a national economic and social plan.

Nevertheless, peace culture is also the final cause or reason of being of development, if it is conceived in function of human development. Peace culture is not only a tool but also an end of the person and societies.

The Peace Culture In El Salvador Program Document affirms that peace culture is a continuously unfinished process, that goes from simple to complex, from common to different. That will extract concepts from practice. That will start with a basic conceptual reference framework..." The peace culture Program is an ambitious task and at the same time one fully aware of its limitations, that are not other than those arising from Peace processes."

What is being questioned here is not whether peace is preferable to war, nor if peace is difficult or not, but what conditions and efforts must be made to guarantee a firm and lasting peace, interiorized and institutionalized at all levels.

In this sense peace culture is not a government, sector, party or state program due to its nature, but rather a national program.

Cultural changes or economic and political changes?

We believe that the dilemma is false if we understand the dimension of peace culture. There is no contradiction. Peace culture implies a new culture, new economic and political models provided they consolidate and legitimate to the extent that they progress from

INSTITUTIONALIZE AND INTERIORIZE PEACE CULTURE

The process of creating a peace culture assumes the institutionalization and interiorization of peace.

In fact, the idea is to institutionalize a new way of living together in society. That is, to make the values, concepts, attitudes, skills and abilities of peace culture such as human rights, justice, capacity to dialogue and negotiate, capacity of concertation, and openness before the unknown, different or adversary into laws, standards, habits, customs, institutions and common sense.

Nevertheless, the challenge is not only to institutionalize but also to interiorize all these values, attitudes, standards, behavior models, etc., so that they can become part of the daily personality of each one of the members of a society.

CONDITIONS FOR A PEACE CULTURE PROJECT

Peace consolidation within societies that after a conflict live peace processes demands a project for a new way of living together in society defined by peace culture and the latter in turn demands the following conditions, among other:

- * It can only be carried out as a project of national consensus and concertation
- * It has to be carried out as a process and not as the sum of actions or activities.
- * This process should impregnate all other national processes and projects and it must be coherent with them all. The building of a peace culture must be present, and even more, be part of the personality of the different economic activities.
- * The building of a peace culture is a strategic process.

PEACE CULTURE AS A NATIONAL PROJECT

The historical decision of building a peace culture demands that the principles, strategies and action lines of said project be the result of concertation among the different sector of society.

Notwithstanding, the fact that a peace culture project exists as national identity does not mean that society must become homogeneous, nor that differences and conflict will disappear.

The consensus we refer to assumes that each one of the different actors in conflict in a society, from its principles and coherently with them, acknowledge the need for a national peace culture project, that without identifying itself with no particular sectorial, governmental or partisan project, assumes the essence of

each one and transcends it.

According to UNESCO, peace culture does not make natural conflicts and difference in a society disappear, but concerts main common interests that impede the destruction of society, and allow to build a new way of living together in society based on peace values and its daily components. This also leads to a new way of handling differences and conflicts.

Moreover, a national project as the one of peace culture, not only should not and must not mechanically homogenize the parties involved, but should be enriched by the variety of the same, provided that there exists a basic consensus among them that gives them a common identity. This can be compared with a tree where the variety of leaves, flowers and fruit, supported by a common root trunk, allows to create a harmonic individual in the midst of its heterogeneity.

This is the reason why a peace culture project should be integrated within a national global project after having reached consensus regarding its most important social, political and economical dimensions.

Therefore, the option of a peace culture is an ideological, ethical, political and social commitment undertaken by each sector of society standing from its position and principles. Besides, this paradigm is a concrete proposal guided throughout its execution by indicators of respect to human rights, exercise of democracy, and correct tolerance, and all those values that define it and that we broke down at the beginning of this presentation.

PEACE CULTURE AS A PROCESS

Due to all the above mentioned reasons, the building of a peace process cannot be one action, nor the sum of activities or projects, but a participative, concerted, systematic and global process.

The process of peace culture building cannot be developed by opening independent streams but should insert itself in the current of all other concertation and reconciliation processes: economic, political, social, and therefore, educational.

As every process this one has its laws. To start from what is simple to what is complex, from what is common to what is different, and from what is urgent to what is delayable, from the knowledge of the other party to negotiation and concertation, concluding with associated projects and actions, where all parties involved acknowledge their essential interests, rights and duties.

Notwithstanding, the nature of a process demands that from the very first moment the different stages and activities be presided and

guided by a global and systematic vision of the whole process.

PEACE CULTURE AS A STRATEGIC PROCESS

A cease fire can be a tactical decision. A peace culture project for a new society can only be strategic.

The viability of a sound and lasting peace demands that latter become the way of being of a society, national identity and culture, and precisely the culture and identity of one people can never be a tactic project.

Therefore, the commitment and challenge stated by this project to the different sectors of society is so demanding and serious as transcendent and exiting.

STAGES IN A PEACE CULTURE PROJECT

FROM DIALOGUE TO NEGOTIATION

FROM NEGOTIATION TO CONCERTATION

The experience of those societies coming out of warlike conflict or stages of great national uprootedness and living a reconciliation processes, allows us to discern the following steps in the road towards peace culture:

1. The culture of dialogue and the acknowledgment of the other party, the different one or adversary.
2. The culture of negotiation of the new laws of social living together. (which still does not assume any concertation agreements).
3. The culture of concertation as such, which is a higher form of negotiation that leads to discern common interest national projects, that dialoging actors undertake as in an associative manner as a task that goes beyond sectorial and partisan interests, in an attitude of service to the whole present and future society.

In order to walk these steps, the following pre-assumptions are necessary:

- a) The conviction that peace and peace culture, are not only desirable, but also pragmatically necessary, beneficial, and possible.
- b) Faith in permanent dialogue among parties until in conflict, including during those instances where agreements are not reached:

- c) Faith in the capacity of negotiation and in the possibility of reaching a level of coincidence with values and positions of the different party or the adversary.
- d) The conviction that concertation on national interest projects is not only positive and possible, but also necessary for all.

Francisco Lacayo Parajón
UNESCO Representative in El Salvador

PEACE CULTURE PROMOTER

A New Character within Modern Humanism

1

Peace Culture is one of the great humanistic proposals of this new world society. Peace Culture shares this responsibility with a whole range of other great "Utopias" or modern humanism, such as:

- The Ecological Movement
- Old and new Human Rights Generations
- The promotion of the Important Role of Civil Society
- A new concept of Democratic Citizenship
- The concept of Sustainable Human Growth

All these Movements were born as more or less clear and systematized proposals, stated by thinking minorities, and opinion developers. This type of movement soon develops its own theory (and sometimes, its doctrine) and from there arise advocates who promote their ideas. The educational processes that attempt to gain the adherence of the great majorities to this new proposal appear soon after.

Promoters play, have played and currently play a very important role in all these moments (definition of the proposal, movement generation, design and execution of projects, setting up of the organization, universalization, and movement institutionalization). The promoter (individual, group, organization or institution) goes through a preparation process and frequently undertakes leadership roles.

1. Specialty and Specificity of the Peace Culture Promoter

Any person or institution can become a peace culture promoter. If we speak about "promoters" in a more specific manner we must define the peace culture promoter profile with a certain level of preciseness, although we are before the profile of an educator, conductor, facilitator, summoner, mobilizer and communicator.

2. Peace Culture Promoters are defined by the contents and goals of Peace Culture

Peace Culture is the proposal of a new paradigm, and as such its definition is historical, that is, "hic et nunc".

Although peace culture should have some universal components, it is by no means a "universal" and "Natural" concept alone. Besides its universal components it has national, "autochthonous" features" specific to each culture.

1

San Salvador

Francisco Lacayo Parajón
UNESCO Representative in El Salvador

It is from the autochthonous that the universal must stem and not the other way round.

3. Peace Culture Promoter: An individual or an Institution?

The purpose of Peace Culture is to internalize and institutionalize peace values, attitudes, knowledge, behavioral models, skills and abilities.

Due to this reason a promoter can be an institution, group or individual.

Training will be specific for each type of promoter.

4. A Peace Culture Promoter is above all a Promoter

What we wish to stress with this apparent tautology is that the profile of our promoter will share common features with other types of similar social and cultural promoters.

Within this line the peace culture promoter profile could be based on a study of the experiences of promoters (human rights, conflict resolution, popular education, health, etc)

5. A Local Point of Departure

It is important to have a key experience to highlight the "shape" and "features" of the promoter within the context of every country, region, ethnic group, gender, social class, age group, etc. For example, in Latin America some social characters have played a very important role in the promotion of social paradigms to benefit large groups of underprivileged populations. In some cases these promoters are the "Promoters of the Word" from the different Christian churches, or popular teachers or the "Promoters of Popular Education", and even health promoters, etc.

A profile of a peace culture promoter cannot be successful unless becomes imbedded within the social-cultural and historical experience of a specific area.

6. The Promotion of the New Proposal as a Graft Process

The graft image is valid in order to understand every massive educational and culturizing process.

Every viable and necessary paradigm is already present and is born from the anti-paradigm which presided it in history.

A new paradigm is never generated in a vacuum nor at zero hour, it is a "grafting" process.

In the grafting process there is a native "pattern" with its qualities and defects, but adapted to the "terrain". At the appropriate time and place and using adequate technology the "scion" is placed over the graft that is already part of the "pattern" thus originating a new subject with the best features from both parties involved: the pattern and the scion.

It is part of the "wisdom" (which is a special type of knowledge) of societies to decide upon the place, timing and appropriate techniques to graft as well as the exact context.

7. Peace Culture as Formal, Non Formal and Informal Education

It is widely accepted that there are three modes of education: formal, non formal and informal.

If Peace Culture goes through the inwardness and institutionalization of peace values, knowledge, attitudes, behavioral models, skills and abilities, then the peace culture promoter should be a formal and non formal educator.

It is also worthwhile mentioning that it cannot be just any educator, but an innovating, flexible, educator with efficient science, technique and methods and with a professional and social commitment towards peace culture.

To prepare a Peace Culture Promoter is not only a matter of training but also of integral formation and education.

8. Peace Culture Promoter as a Popular Educator

Southern countries have given modern societies the profiles of social characters that deserve to be studied, in order to near the definition of a Peace Culture Promoter. At least in the case of Latin America, the Popular Educator is a good example.

Unfortunately, the conceptualization of this new social subject has not reached the necessary clarity and rigor. Nevertheless, positive and negative experiences can be gathered in this field that could help in the making up of Peace Culture Promoters.

9. Formation Contents of Peace Culture Promoters

Which contents are to be considered in the making of a Peace Culture Promoter? We believe it is possible to present a structural proposal regarding these contents without entering into too many details.

There are three elements which can inspire us for this task:

a) Peace culture contents and nature (human rights, peaceful management of conflicts and differences, environmental protection,

promotion of human rights and of a democratic society, sustainable human development, etc.)

b) Historical and cultural roots, as well as the economic and social roots of a concrete country or community; its mythology (key element in the creation of a new paradigm), recent experiences of peace anti-utopias or anti-values.

c) The specific subject under formation must be taken into account, his educational experiences, his projects or "dreams" be they subjective or not; the social and individual project of the future peace culture promoter.

So for example, the contents and stress to shape a promoter who has endured a recent warlike conflict, cannot be the same as for one who comes from a different society or background.

When responding to the questions: What is peace culture? what is its purpose? when and where is it taking place? we are laying the foundations to define the contents in the formation of a concrete peace culture promoter.

SPECIFICITY AND LIMITS OF THE ACTION PROGRAM TO PROMOTE UNESCO'S

PEACE CULTURE

² One of the restrictions of UNESCO's Peace Culture Program is the lack of precision which may lead to the danger of trying to be everything, and ending being nothing".

This condition is not exclusive of a peace culture. The human development concept is also struggling to become more precise and specific.

UNESCO's program must seek to gain the greatest preciseness and specificity possible. Otherwise, its proposal could be misinterpreted, and its execution become difficult and confusing.

With the purpose to provide more input in this sense, it can be affirmed that UNESCO's Peace Culture Program is:

A World Program

- * From and within the scope of UNESCO
- * With
 - universal,
 - national and regionalprinciples, strategies and tactics

² San Salvador, El Salvador, September, 1994

- * With
 - specific components as well as
 - components shared with other world modern humanistic proposals (Human Rights, Ecological Movement, Human Development, etc.)
- * What does Peace Promote:
 - as a Process and as a Cultural System
 - as a reaffirmation of UNESCO's "constitutional roots" and mandate.
 - as one moment more in the conception and praxis of UNESCO in:
 - peace and
 - culture

If we accept this conceptual scheme, we can see that the definition process of UNESCO's Peace Culture Program assumes:

1. * The definition of Peace (historical concept and under a continuous redefinition process)
2. * The definition of Culture (historical concept and under a continuous redefinition process)
3. * To think about the scope or field of competence of UNESCO in the modern world and within the peace culture context (Institutional: "aggiornamento"?).
4. * A definition of the peace culture components in its two levels
 - a) Shared components or conditions for peace culture (Democracy, Human Rights, Sustainable Human Development, Protection of the Environment, etc.)
 - b) The specific components of peace culture
5. * The definition of the objectives and strategies of UNESCO's Peace Culture Program, in each one of its fields of competence, and therefore in its institutional areas as well.

PEACE CULTURE PROGRAM SUSTAINABILITY

UNESCO's Action Program to Promote Peace Culture should be ruled by sustainability.

The program should aspire to be undertaken by all sectors of world society, to the extent that, peace culture may become a universal culture, with its national regional and ethnic expressions or personalities, etc.

The roads of sustainability for Peace Culture

There are two ways to guarantee the sustainability of the Peace Culture Program:

a) The institutionalization of peace:

values

attitudes

knowledge

skills

abilities

models for social living together and behavior

b) The interiorization "in the minds of men and women of:

Those same values, attitudes, knowledge, skills, abilities, models of living together and behavior.

Both processes are simultaneous, and support each other mutually and must also be present in all instances from the planning to the evaluation stage, going through program design and execution.

FROM THE PROGRAM TO THE MOVEMENT

In order to contribute to the birth of a peace culture program in countries and the entire world, it must promote the institutionalization and interiorization of its components.

In this sense the program is a point of departure and not a point of arrival.

The behavior of the Ecological Movement as benchmark for the development and sustainability of the peace culture program.

San Salvador, El Salvador, May, 1995

We already mentioned that peace culture is a humanistic proposal (centered on the human being) that comprises a "family " in the modern world, together with other similar humanistic proposals such as:

Human development, Movement for the Preservation and Protection of the Environment, the Focus on Gender, the New Generations of Human Rights, etc.

For this reason, the action program to Promote Peace Culture could be inspired on the study of the process and behavior of the Ecological Movement.

It seems that the steps followed by the Ecological Movement have been:

a) The proposal of a new paradigm which opposes the experience of a current model and system regarding the society-nature relationship, presented as undesirable and not viable.

In this case the "paradigmatic proposal" (ecological movement) rises from an anti-paradigm experience (the current society-nature model relationship)

The proposal is open to the participation of various sectors, excluding those that reject the proposal's principles.

b) Proposal promoters are able to achieve the adhesion of certain significative sectors within national and/or world society.

c) These first followers promote projects, actions, etc., through which the proposal becomes concrete and progress is made in the conceptual, strategic and tactical definition by thinking about the practice.

d) The proposal advocates increase and spaces expand becoming a national, regional and later worldwide movement.

e) The proposal becomes more institutionalized every day: organizations, associations, forums, agreements and even laws emerge (Rio de Janeiro Summit on the Environment).

f) The proposal parallelly to the above mentioned issues becomes more precise in its conception, thus defining its specific objectives, quantitative and qualitative indicators, and limitations.

- g) The proposal becomes internalized in the daily life of people, until becoming the benchmark of a great majority of societies.

It must be taken into account that once adhesions become universalized then there is the risk of an "inflation" of both the concept and its practice. This is the case of the concept of democracy.

INDICATORS OF PEACE CULTURE

Another concept promoted by the United Nations System is the concept of Sustainable Human Development. This concept is working to define its indicators more precisely year by year. Without attempting to copy the aforementioned, the concept of Peace Culture must define its indicators as well.

This task demands a special technical rigor or severity. Once more, the principle of walking from the easy to the difficult and from what is common to what is different is valid here as well. We wish to present a first methodological proposal in order to precise the concept and its indicators.

- a) To first distinguish the conditions and contents of peace culture in the fields of:

democracy,

Human Rights

Sustainable Human Development

Preservation and protection of the environment

Social Justice and equity in economic distribution

Administration and peaceful management of differences and conflicts

- a) Initiate the definition of peace culture indicators, within the context of countries that have just overcome a war conflict, for example in:

Peace Accords or Cease Fire Agreements

Juridical, social and national soundness of said accords.

the phenomena of disarmament

⁴ San Salvador, El Salvador, May 10, 1995

Guarantees for those more closely involved in the conflict

The sustainability of the reinsertion of the demobilized, displaced, etc.

Structural, legal and institutional reforms, conducive to the elimination of the main and historical causes of the conflict

Institutionalization of dialogue, negotiation and concertation at all levels, and within all sectors of society.

Formation of leaders in Peace Culture principles, contents and practices.

Reforms to the educational system and in the training of educators, in function of an education for peace.

EVALUATION OF HUMAN DEVELOPMENT IN PEACE CULTURE PROJECTS

Introduction

5

Peace culture projects, the same as other social projects wishes to reach outcomes and objectives, within a framework of policies and strategies.

The singularity of peace culture projects lies in the fact that at all instances or momentums (project conception, project document drafting, definition of its organizational formula, execution, follow up and evaluation) they seek to promote the participation, dialogue and concertation practices, as well as the peaceful management of differences and conflicts. These features are an expression of Human Development.

If these postulates are accepted, then criteria and mechanisms must be designed so that these elements (participation, dialogue, concertation, peaceful management of conflicts) are incorporated into the planning and evaluation principles, methodologies, and mechanisms.

⁵ Notes drafted by José Lacayo Perajón, UNESCO representative in El Salvador and Coordinator of the Peace Culture Program in that country. These ideas are the exclusive responsibility of the author and in no way commit UNESCO's official criteria.

PLANNING OF PARTICIPATION, DIALOGUE, CONCERTATION AND THE PEACEFUL MANAGEMENT OF CONFLICTS.

Any peace culture project must include from its onset the criteria, policies and mechanisms that will allow to guarantee that all lines and mechanisms for participation, concertation and dialogue are incorporated as well as the peaceful management of differences and conflicts stemming from the planning and programming stages.

EVALUATION OF PARTICIPATION, DIALOGUE, CONCERTATION AND THE PEACEFUL MANAGEMENT OF CONFLICTS.

What has been previously said regarding planning can be expanded to activity follow up and evaluation, organizational mechanisms and project execution.

But, in order to guarantee evaluation criteria and mechanisms including participation, dialogue, concertation and the peaceful management of conflicts, it is important that they be included in the program from the planning phase.

AN EXAMPLE OF THE APPLICATION OF PARTICIPATION, DIALOGUE AND CONCERTATION POLICIES AS WELL AS THE PEACEFUL MANAGEMENT OF CONFLICTS IN A PEACE CULTURE PROJECT

The Peace Culture Program in El Salvador, carried out thanks to the sponsorship of UNESCO as the International Execution Agency, is starting project (507/ELS/101) with financing from Germany.

Summary of the project preparation and its formula for participation, dialogue and concertation

The Peace Culture Program in El Salvador has been able to maintain at all levels and instances the participation, dialogue and concertation proposed by UNESCO and undertaken by the government and various non governmental organizations in the country.

These guidelines allowed to:

- 1) Conceive the projects
- 2) Prepare the project profiles and documents (including objectives, outcomes, activities, beneficiary populations, participating institutions, definition of the budgetary lines, etc.)
- 3) Prepare Work plans;
- 4) Set up a Committee of Technical Advisors for each project,
- 5) Select project coordinators or managers;

6) Prepare work plans for each project:

7) Follow up and evaluation of the same.

and all this was carried out through participation, dialogue and concertation.

To make this possible the program was provided with the following system of organization, coordination, and decision making.

a) A National Coordination Committee for the Program, with the participation of 15 members (The Ministry of Education, the National Council for Arts and Culture, Ombudsman's Office for Human Rights, Ministry of Foreign Affairs, six representatives of a NGO Consortium participating in the program, and three representatives of other NGO's or national Foundations).

Throughout a whole year of hard work, which at times was quite difficult, this Council has made all main decisions through a process of consensus. This is a unique experience in this type of program not only for UNESCO but also for the country.

The process has not been perfect. It has been difficult to agree on the limits of what can be concerted and what cannot. Nevertheless, it has been the case with the highest level of participation, dialogue and concertation known so far, despite its pitfalls.

b) An Executive Committee, which is the execution body of the National Council, comprised of one representative of the government, one from NGO's, one from the foundations and one from UNESCO.

c) A Technical Committee for every project with the representation of one delegate from each one of the sectors directly involved in the project. In the case of project 507/ELS/101 there is one representative of Women Organizations, one from Radio Broadcasters, and from the governmental institutions participating in the execution of the same.

This committee operates to support the Project Coordinator and its professional and technical team, regarding work plans, resource allotment, decision making in face of a contingency. Likewise, it maintains a surveillance and monitoring function to guarantee that the project reaches its goals and complies with its lines of dialogue, participation and concertation on behalf of target populations.

As a specific example, when selecting the project coordinator, UNESCO requested participating governmental and non governmental organizations to appoint candidates for the position, based on professional and objective criteria. Later, UNESCO invited these same organizations to participate in an Interview Table, that would lead to select the most capable person for the position. This process is more time consuming than other traditional processes, but it also guarantees greater participation, dialogue and commitment of all parties involved.

Some conclusions of this experience

a) This planning and execution model cannot be carried out if traditional project planning and execution parameters and mechanisms are imposed in a rigid and mechanical way.

To carry out participative, dialogued and concerted projects, takes more time than traditional social processes. Rhythms vary as well (progress tends to be spasmodic--progress, recoil, stagnation, progress--).

It is much less demanding to carry out project with lower levels of dialogue, participation and concertation.

b) But, on the other hand, this type of process allows for every stage and momentum to become a true learning experience for dialogue, participation and concertation. The first ones benefitted by this process are the main actors participating directly in the program and projects (governmental, non governmental organizations and UNESCO). It would be even better if donors participated more actively in this process although so far it has not been possible.

HUMAN DEVELOPMENT VERIFICATION MECHANISMS AND INDICATORS FOR PEACE CULTURE PROJECT PARTICIPATION, DIALOGUE AND CONCERTATION

Peace Culture is a system of values, knowledge, attitudes, behaviors, skills, and abilities that includes many components.

It is impossible to focus on all simultaneously, and with the same intensity. In the case of the Peace Culture Program in El Salvador and its projects, dialogue, participation and concertation have been privileged as a new way of social living together.

On the first pages of the Program Document, (Blue Book), and especially from pages 17 to 25, the main principles and action lines in this regard have been broken down.

This selection agreed with the post war and national reconciliation moment the country was going through. It is possible that in a different context other dimensions of peace culture would have been ranked first.

Having assumed the above mentioned, the question is then, Which are the objective verification instruments and indicators (not necessarily quantitative) for participation, dialogue and concertation at all levels, momentums and project agents?

We proposed the following criteria for this purpose:

Project Moments:

Conception, definition of objectives, outcomes, activities, target populations, participating agents, etc.

Project execution

Project Follow up

Project Evaluation

Project Levels

National and Central levels

Intermediate levels (participating Governmental and non governmental institutions)

Grassroots levels: Beneficiary populations and communities, subject of the project.

What should be evaluated?

The following should be evaluated:

- a) interiorization (values, attitudes, behavior models, etc.,
- b) institutionalization (organizational models, laws, standards, etc.)

for:

- a) dialogue
- b) participation
- c) concertation

By all the different actors at all different levels and at all different moments.

Methodological lines for Learning Dialogue, Participation, Concertation and the Peaceful Management of Conflicts, within the framework of Peace Culture.

The following principles can be undertaken as guidelines:

- * Start from simple to complex;
- * Start from what is common and shared to what is different;
- * Start from urgent matters to delayable matters;
- * Start from dialogue to later move into negotiation and concertation.

Indicator Verification Instruments

Which instruments are we going to measure institutionalization and interiorization of peace culture components? The relevant verification systems and objectives to decide and evaluate interiorization and institutionalization of peace culture at every social context have to be decided. We do not think it is wise to dictate or propose universal instruments.

For example, in the case of the Salvadoran experience, the creation of the National Coordination Council by Executive Decree (CNC), of the Executive Committee, of the Project Technical Committee, the Consortium of participating NGO's and other similar institutions could be deemed as true indicators of peace culture institutionalization, as a result of Program impact. The search of scientific and technical instruments to measure those indicators still remains. As we mentioned earlier, indicators of peace culture growth should be defined upon project planning or peace culture activity planning, together with its objectives, outcomes, strategies, and action lines.

Regarding interiorization, it is important to carry out the same work. Social and Psychosocial sciences can give some elements to measure changes in attitudes and behavior that can indicate within the different levels and moments, up to what extent all program actors are developing a new way of being and behaving, which is peace culture:

Role of UNESCO Throughout the Process

UNESCO's role cannot be restricted to the traditional technical assistance role. UNESCO as the promoter of the Peace Culture Proposal has committed itself fully and participates actively, at the same time it offers its services as mediator and facilitator for dialogue, negotiation and concertation to local participants.

UNESCO can exercise these functions both in the theoretical and methodological field, as well as in the diplomatic field.

Specific Demands of this Type of Process

This learning process for dialogue, participation and concertation within the execution of a project or activity, demands a unique rhythm for every case, which is always at a slower pace than for the traditional technical cooperation projects that share these same demands.

To dialogue, participate and concert among adversaries in a post war context, is possible, desirable and necessary, but demands an investment in time, patience, flexibility and understanding which is very particular.

From the Program to the Movement

Peace Culture programs and projects should be seen as the first stage to contribute to the generation of a national and universal MOVEMENT for Peace Culture, to which broad sectors of different origin, conception and features can adhere to, once they have understood that this new way of living together in society is not only necessary but possible.

In this sense, the birth of a Peace Culture Movement as an impact for this type of project is not only an end but also a privileged indicator of the sustainability and success of said projects.

Francisco Lacayo Parajón
UNESCO Representative in El Salvador