

Regional Cooperation: A *Glossary* for Politically Progressive Active Youth

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For the Publisher:

Morana Starčević

Editors:

Dorotea Strelec
Margareta Blažević

Authors:

Dorotea Strelec
Eve Jones
Jack Villa
Margareta Blažević

Design:

Maja Mikša

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In an era where the involvement of youth in shaping political landscapes can be more influential than ever, this publication 'Regional Cooperation: A Glossary for Politically Progressive Active Youth', serves as a comprehensive guide for Political Youth Network's members and other politically active young people and young activists from the Western Balkan region.

This glossary is not just a bunch of words and definitions; it is a powerful toolkit for you, the future political leaders!

In order to support young politicians and activists in their political careers and advocacy efforts, this glossary offers a concise, yet informative, summary of the definitions of relevant terms and useful skills. As a result, there are two main topic sections in this publication. Key terms related to transitional justice in the context of the region, dealing with the past, and human rights are explained to young readers in the first section. To empower youth in the policymaking process and improve their political communication with colleagues from opposing political parties in the region, the second half focuses on providing definitions of relevant terms and necessary practical skills.

By consolidating this information into a single, accessible resource, the glossary serves as a valuable tool kit for young people who want to make positive changes in their communities and contribute to better regional cooperation among Western Balkan countries. This cannot be accomplished without the political will of educated future leaders who strive to take necessary actions to improve the lives of not only the dominant majorities, but also the marginalized minorities.

PYN members provided their cumulative experiences, which aided in the creation of this glossary. It addresses the needs of young people who are involved in different youth political party organizations who strive to enhance their practices, fostering inclusivity.

In a nutshell, this publication seeks to equip the next generation of leaders committed to progressive, cooperative politics in the region and serve as a catalyst for positive change. We truly hope that the glossary's content will motivate you and that you will examine and consult it anytime you need to work with other decision-makers to find common ground on crucial issues.

We invite you to equip yourselves with the knowledge awaiting you within the pages ahead!

ABOUT POLITICAL YOUTH NETWORK

The Youth Initiative for Human Rights came up with the idea of establishing the Political Youth Network (PYN) in late 2013, with the goal of providing a platform for young politicians in the Western Balkans to foster partnerships, mutual learning, and experience sharing. Understanding the unrealized possibilities for regional collaboration among the politically, economically, and culturally diverse Western Balkan nations, the PYN tried to overcome the historical obstacles resulting from the violent disintegration of Yugoslavia and the subsequent conflicts.

Before PYN was founded, young people's involvement in political parties mostly happened in "ideological networks," which restricted cooperation to groups with related party affiliations. In response to this gap, PYN was formed at the Founding Conference in Zagreb in March 2014, with member organizations committing to common goals such as human rights education, cross-border knowledge exchange, political skills training, regional cooperation in dealing with the past, and increased youth participation in policymaking.

This year, PYN marks its 10th anniversary! The membership increased yearly, and as of right now, it consists of 45 youth organizations from political parties in Serbia, Bosnia and Herzegovina, Croatia, Kosovo, Montenegro, North Macedonia, and Slovenia. To foster greater communication and regional networking among youth, PYN has in recent years opened up all of its events, with the exception of the annual assembly, to young human rights activists from the entire region.

You can find more information about the PYN and opportunities organized for politically active youth on PYN official website: <https://politicalyouthnetwork.org/>

PART I.

HUMAN RIGHTS,
DEALING WITH THE PAST
AND TRANSITIONAL JUSTICE

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KEY TERMS

Transitional justice is a process aiming to aid nations, societies, and individuals to overcome the legacies of human rights violations such as torture, rape, and mass atrocities (e.g., mass executions, persecution of civilians or genocide). Aside from post-conflict societies, transitional justice can be implemented in a country transitioning from a non-democratic to a democratic regime.

The term covers a wide range of mechanisms and includes legal processes such as constitutional and judicial reforms, prosecution of perpetrators, and payment of reparations. It also includes initiating truth commissions, memorialization efforts, cultural initiatives and educational activities and reforms. Transitional justice promotes awareness of the legacies of war and human rights abuses as well as empowers societies to prevent recurrence.

Transitional justice mechanisms work towards recognizing and empowering victims of abuse, improving the relationships between individuals, and encouraging society's respect for human rights and the rule of law, the country. All mechanisms of transitional justice (should) have a common goal - coming to terms with past conflict and instances of human rights abuses, as well as (re)establishing the rule of law and stable socio-political organisation in the country.

Transitional justice is intrinsically linked and often interchangeably used with the term 'dealing with the past'. That is because all transitional justice mechanisms are developed with the aim to, in one way or another, deal with the country's violent past.

Bachelet, M. (2020, February 13). Peacebuilding and sustaining peace: Transitional justice in conflict and post-conflict situations. Statements. Office of the High Commissioner for Human Rights. <https://www.ohchr.org/en/statements/2020/02/justice-past-crimes-can-build-shared-future>

Blažević, M. (2022). "Hands off our holy war": The Public's Support for the Official War Narrative and its Relationship to Transitional Justice Processes in Croatia.

Clark, J. N. (2020). Re-thinking memory and transitional justice: A novel application of ecological memory. *Memory Studies*, 14(4), 695–712. <https://doi.org/10.1080/17445019.2020.1811111>

Cohen, C. E. (2020). Reimagining transitional justice. *International Journal of Transitional Justice*, 14(1), 1–13. <https://doi.org/10.1093/ijtj/ijaa001>.

Fiedler, C., & Mross, K. (2023). Dealing with the past for a peaceful future? analysing the effect of transitional justice instruments on trust in post-conflict societies. *International Journal of Transitional Justice*. <https://doi.org/10.1093/ijtj/ijad010>

Hinton, A. L. (2011). *Transitional justice: Global mechanisms and local realities after genocide and mass violence*. Rutgers University Press.

International Centre for Transitional Justice. (2022, August 4). What is transitional justice? <https://www.ictj.org/what-transitional-justice>

Quinn, J. R. (2017). The development of transitional justice. *Research handbook on transitional justice*. https://doi.org/10.4337/9781781955314_0008.

Weitekamp, E. G. M., Vanspauwen, K., Parmentier, S., Valiñas, M., & Gerits, R. (2006). How to deal with mass victimization and gross human rights violations. A restorative justice approach. *NATO Security Through Science Series-E: Human and Societal Dynamics*, 13, 217-241.

"The people have a right to the truth as they have a right to life, liberty and the pursuit of happiness."
Epictetus (55 – 135)

Blažević, M. (2022). "Hands off our holy war": The Public's Support for the Official War Narrative and its Relationship to Transitional Justice Processes in Croatia.

Horne, C. M. (2017). *Building trust and democracy: Transitional justice in post-communist countries*. Oxford University Press.

Latino, A. (2022). Genealogy, variations and specificity of the right to truth. *Athens Journal of Law*, 8(4), 425–448. <https://doi.org/10.30958/ajl.8-4-5>.

Naqvi, Y. (2006). The right to the truth in international law: Fact or fiction? *International Review of the Red Cross*, 88(862), 245–273. <https://doi.org/10.1017/s1816383106000518>.

Parmentier, S. (2001). The South African truth and reconciliation commission. Towards restorative justice in the field of human rights. In Fattah, E. & Parmentier, S. (Eds.). *Victim Policies and Criminal Justice on the Road to Restorative Justice. Essays in Honour of Tony Peters*. Leuven University Press.

Parmentier, S., Valiñas, M., & Weitekamp, E. (2009). How to repair the harm after violent conflict in Bosnia? Results of a population-based survey. *Netherlands Quarterly of Human Rights*, 27(1), 27–44. <https://doi.org/10.1177/016934410902700103>.

The right to truth can be understood as an "obligation incumbent upon states to disclose, both to victims and to the community, every fact and circumstance about serious violations of human rights" (Latino, 2022, p. 425). The truth is essential for the victims (and/or their relatives) of abuses and crucial for the entire society to learn about the full extent of human rights violations and how best to deal with them in the aftermath. The right to truth applies to all human rights violations, particularly to enforced disappearances when relatives of victims seek to be informed of their loved ones' fate. Transitional justice processes and a safeguard against the recurrence of violations can be successfully implemented only if and when the right to truth has been fully and effectively exercised.

The right to truth has been recognised in many legal decisions by several international and domestic courts. This right can be pursued through judicial (e.g., through trials) and nonjudicial proceedings (e.g., truth commissions). Establishing the truth encourages a culture of transparency and accountability within the state and society. It is also a central aspect of societal healing and reconciliation. The right to truth can facilitate the rebuilding of trust and confidence between individuals and states, thereby facilitating more effective and successful implementation of all transitional justice mechanisms.

Getting to the truth about past human rights violations can be achieved through different truth-seeking and fact-finding processes. These processes include developing effective mechanisms which will facilitate the determination of complete and evidence-based truth about the past political regime, wartime events, and most importantly, instances of human rights violations. When seeking the truth about human rights violations, the implemented mechanisms should determine objective facts about perpetrators, the fate of victims, and the context around the perpetrated crimes.

In post-conflict countries and situations, achieving justice and accountability for human rights abuses are fundamental building blocks of sustainable peace and reconciliation. Access to justice is a basic human right and a way to protect and ensure the universal recognition of other individual human rights. The right ensures the protection of individuals against "infringement of their rights" and enables them to "remedy civil wrongs, to hold executive power accountable and to defend themselves in criminal proceedings" (European Union Agency for Fundamental Rights and Council of Europe, 2016, p. 15). This right is applied across civil, administrative, and criminal law.

There are two "types" of "doing" justice more frequently mentioned within the field of transitional justice: retributive and restorative justice. Retributive justice is centred on (re)establishing justice by punishing the perpetrator of the crime. The idea behind it is that the perpetrator, having committed the crime, deserves to be punished proportionally to the severity of the transgression. Restorative justice is centred around undoing "the wrong caused by crimes and offenses.". Restorative justice "repairs the damage inflicted, seeks satisfied parties, and views the victim as the central person of the whole process" (Weitekamp, et al., 2006, p. 9).

Ensuring accountability for perpetrators of human rights violations through legal action is one of the most frequently chosen mechanisms of retributive justice. Its goal is to ensure justice for the victims, tackle impunity, (re)instate the rule of law, and strengthen institutional legitimacy. It entails prosecuting and punishing perpetrators responsible for individual or systemic wartime human rights violations, that is, holding individuals accountable for committing human rights violations and crimes during the conflict. It also serves to acknowledge the harm and loss suffered by the victims of human rights violations, establish their right to compensation (reparation), and encourage respect for human rights in a newly established democracy. Prosecutions can be organised on international (i.e., international courts such as the International Criminal Tribunal for the Former Yugoslavia, ICTY) or domestic levels (i.e., state courts).

Parts of this text are adapted and taken from a research study conducted by one of this publication's authors (Margareta Blažević): Blažević, M. (2022). "Hands off our holy war": The Public's Support for the Official War Narrative and its Relationship to Transitional Justice Processes in Croatia. Master's thesis written at the Free University in Amsterdam, Netherlands.

Blocq, D., Mayer-Rieckh, A., & Duthie, R. (2020). Reflections and Recommendations for Transitional Vetting. ICTJ Policy Brief.

European Union Agency for Fundamental Rights and Council of Europe. (2016). Handbook on European law relating to access to justice. <http://fra.europa.eu/en/publication/2016/handbook-european-law-relating-access-justice>.

United Nations Development Programme Bureau for Crisis Prevention and Recovery (UNDP). (2005). Vetting public employees in post-conflict settings. Operational guidelines. United Nations Development Programme (UNDP). <https://www.ictj.org/sites/default/files/ICTJ-UNDP-Global-Vetting-Operational-Guidelines-2006-English.pdf>.

Office of the United Nations High Commissioner for Human Rights (OHCHR). Rule-of-law tools for post-conflict states. Maximizing the legacy of hybrid courts. OHCHR. <https://www.ohchr.org/sites/default/files/Documents/Publications/HybridCourts.pdf>.

Subotic, J. (2013). Remembrance, public narratives, and obstacles to justice in the Western Balkans. *Studies in Social Justice*, 7(2), 265–283. <https://doi.org/10.26522/ssj.v7i2.1047>.

Weitekamp, E. G. M., Vanspauwen, K., Parmentier, S., Valiñas, M., & Gerits, R. (2006). How to deal with mass victimization and gross human rights violations. A restorative justice approach. *NATO Security Through Science Series-E: Human and Societal Dynamics*, 13, 217-241.

Wenzel, Michael, Okimoto, T. G., Feather, N. T., & Platow, M. J. (2008). Retributive and restorative justice. *Law and Human Behavior*, 32(5), 375-389.

The international community has also previously advocated for the establishment of hybrid courts (e.g., Kosovo Specialist Chambers) which employ international and national staff as well as international and national (substantive and procedural) laws. Another way of ensuring accountability is through lustration (or vetting). Vetting aims to ensure the political accountability of politicians and public employees with a record of conflict-related (institutional) abuses and contribute to institutional reform. This process can increase the legitimacy of the new democratic regime and its institutions, send out a clear message against (political) impunity, and restore citizens' trust in public institutions.

Truth commissions are the most frequently employed mechanism that falls under the restorative justice concept. Truth commissions are non-judicial bodies tasked with establishing facts about human rights violations as well as the causes and consequences of those violations for society. They act as a "public forum for victims and offenders" and facilitate dialogue, (inter)personal healing and long-term restoration of relationships in society (Weitekamp, et al., 2006, p. 12).

13 International Criminal Tribunal for the former Yugoslavia (ICTY)

The International Criminal Tribunal for the former Yugoslavia (ICTY) was a United Nations' international court that dealt with crimes that occurred during the conflicts on the territory of the former Socialist Federal Republic of Yugoslavia. The ICTY's mandate ended in 2017, with outstanding appeals heard by the International Residual Mechanism for Criminal Tribunals (IRMCT). The ICTY indicted 161 individuals, resulting in 93 convictions, 18 acquittals, and 13 referrals to a national court. Thirty-seven of those indicted have had their indictments withdrawn or are deceased. None of the indicted persons remain fugitives from the law.

Throughout its mandate, the ICTY set major precedents in the landscape of international humanitarian law. The ICTY played a crucial role in the development of important jurisprudence relating to war crimes, crimes against humanity, and genocide. For example, the Tribunal extended the definition and sanctions on perpetrators of sexual violence, established that (sexual) enslavement and persecution constitute crimes against humanity, and clarified the rules of procedure concerning witness protection and guilty pleas. The ICTY permanently changed the legal infrastructure of seeking justice for (conflict-related) human rights abuses.

Equally important, the ICTY provided victims with an opportunity to share their experiences of the conflict and the horrors they witnessed. It ensured those suspected to have had the greatest responsibility for the atrocities face prosecution and be held accountable for their actions. Established at the time the conflict was still ongoing (in 1993), the ICTY also aimed to act as a deterrent factor for those (considering) engaging in human rights abuses.

Clark, J. (2014). International trials and reconciliation: Assessing the impact of the International Criminal Tribunal for the Former Yugoslavia. Routledge.

International Criminal Tribunal for the former Yugoslavia. (n.d.). Achievements. <https://www.icty.org/en/about/tribunal/achievements>

Peterson, I. (2018). Criminal responsibility for omissions in ICTY and ICTR jurisprudence. *International Criminal Law Review*, 18(5), 749–787. <https://doi.org/10.1163/15718123-01805004>.

Stahn, C., Agius, C., Brammertz, S., and Rohan, C. (Eds.). (2020). *Legacies of the International Criminal Tribunal for the Former Yugoslavia: A multidisciplinary approach*. Oxford University Press.

Androff, D. K. (2010). Truth and reconciliation commissions (TRCs): An international human rights intervention and its connection to Social Work. *British Journal of Social Work*, 40(6), 1960–1977. <https://doi.org/10.1093/bjsw/bcp139>.

Parmentier, S. (2001). The South African truth and reconciliation commission. Towards restorative justice in the field of human rights. In Fattah, E. & Parmentier, S. (Eds.). *Victim policies and criminal justice on the road to restorative justice*. Essays in honour of Tony Peters. Leuven University Press.

Rowen J. (2017). *Searching for truth in the transitional justice movement*. Cambridge University Press. <https://doi.org/10.1017/9781107304444>.

Truth commissions are nonjudicial, independent panels of inquiry typically set up to establish facts and the context around serious human rights violations. Members of truth and reconciliation commissions are empowered to conduct investigations, support victims, and propose policy recommendations to prevent the recurrence of crimes. Through their investigations, the commissions aim to uncover details about past abuses and formally acknowledge that human rights violations occurred. Truth commissions also investigate enforced disappearances, extrajudicial executions, and other crimes to be able to provide victims' families with information about the victims' fate. The commissions may also aid judicial prosecutions and recommend institutional reforms, but most focus on victims' needs and the path toward reconciliation.

It can often be difficult to unveil the full extent of crimes that took place during periods of violence and war solely through criminal justice proceedings. Courts and tribunals are, due to their financial and organisational constraints, often only capable of hearing a limited number of cases. Disclosing the whole truth and range of criminal offences is essential in ensuring justice for all victims. Truth and reconciliation commissions do not replace the need for prosecutions but can aid and support their efforts.

Reparation programs are considered essential for facilitating justice in post-conflict contexts marked by human rights abuses. Reparations can come in a material form, such as ensuring restitution of goods, social and medical (state-sponsored) support, and the right to psychological or physical rehabilitation, but also in the form of symbolic acts that aim to guarantee non-recurrence and acknowledge victims' suffering (e.g., official state apologies). While any form of reparation can be of considerable significance, combining material and symbolic reparations is more likely to encourage healing and a sense of justice among victims. Reparations demonstrate that the victims' experiences have been heard and their pain and loss recognized. All victims (or their family members) should have the legal and moral right to reparations for the abuses and conflict-related harm they have suffered.

Reparations should be proportional to the gravity of the violations and the harm suffered. However, it should be emphasized that, in the case of gross human rights violations (such as crimes against humanity and genocide), reparations do not (and cannot) serve to repair the violation but rather serve as a symbolic demonstration of acknowledgement and remorse. While they remain a key component of transitional justice initiatives, reparations become significantly more effective when accompanied by processes such as commemorations, as well as truth-seeking and accountability mechanisms.

Political apologies are a powerful reparatory tool that leads to the re-examination of a nation's history and the significance this history has on democratic processes. Political apologies are public acts and expressions of regret and remorse which serve to recognize and acknowledge victims' suffering and the state's responsibility in causing or not preventing this suffering. Such apologies encourage healing processes whilst also facilitating the removal of the power imbalance between the victim and wrongdoer thereby restoring a victim's dignity. Political apologies represent a symbolic exchange during which the wrongdoers voluntarily lower their status in an attempt to incite greater recovery.

Examples of political apologies:

Database of recorded political apologies:
https://www.politicalapologies.com/?page_id=74.

Copley, C. (2021). Germany apologises for colonial-era genocide in Namibia. Reuters. Retrieved from: <https://www.reuters.com/world/africa/germany-officially-calls-colonial-era-killings-namibia-genocide-2021-05-28/>.

Sterling, T. (2023, July 1). King apologises for The Netherlands' historic role in slavery. Reuters. <https://www.reuters.com/world/europe/king-apologises-netherlands-historic-role-slavery-2023-07-01/>.

Danieli, Y. (2020). Massive trauma and the healing role of reparative justice: An update. In *Reparations for Victims of Genocide, War Crimes and Crimes against Humanity* (38-85). Brill. <https://doi.org/>

Ferstman, C., & Goetz, M. (2020). In *Reparations for victims of genocide, war crimes and crimes against Humanity*. Brill.

UN OHCHR. (2008). Rule-of-law tools for post-conflict states: Reparations programmes. Global Reparations Programmes. <https://www.ictj.org/sites/default/files/UNHCHR-Global-Reparations-Programmes-2008-English.pdf>.

Wilson, R. J. (2014). Restoration of historical memory and dignity for victims of the Armenian Genocide. *International Criminal Law Review*, 14(2), 332–342. <https://doi.org/10.1163/15718123-01401003>.

Espindola, J. (2013). An apology for public apologies? Transitional justice and respect in Germany. *German Studies Review*, 36(2), 327–345. <https://doi.org/10.1353gsr.2013.0060>.

Davidovic, M. (2021). The law of 'never again': Transitional justice and the transformation of the norm of non-recurrence. *The International Journal of Transitional Justice*, 15(2), 386–406. <https://doi.org/10.1093/ijtj/ijab011>.

Mayer-Rieckh, A. (2017). Guarantees of non-recurrence: An approximation. *Human Rights Quarterly*, 39(2), 416–448. <https://doi.org/10.1353/hrq.2017.0024>.

Roht-Arriaza, N. (2016). Measures of non-repetition in transitional justice. From Transitional to Transformative Justice, 105–130. <https://doi.org/10.1017/9781107305448.005>.

UN OHCHR. (2021). Guarantees of non-recurrence. Guarantees of non-recurrence: OHCHR and transitional justice. <https://www.ohchr.org/en/transitional-justice/guarantees-non-recurrence>.

Guarantees of non-recurrence are assurances made by states to prevent human rights abuses from occurring again in the future. These assurances can be considered a longer-term initiative of transitional justice as, by offering non-recurrence guarantees, states take on the responsibility of continuous active engagement in developing and implementing preventive measures.

Such guarantees can take the form of specific actions, including legislative changes, that are put in place to ensure that violence and conflict will not and cannot happen again. They also include societal interventions aiming at strengthening the role of civil society, ceasing attacks and harassment against civil society actors, as well as empowering women, girls, and groups that have previously been excluded from the protection of the law.

Guarantees of non-recurrence are realised through a multitude of preventative measures such as reforming institutions, promoting conflict resolution mechanisms, and reforming laws that allowed human rights violations to be perpetrated in the first place. These measures also include disbanding unofficial armed groups, repealing emergency legislation, as well as vetting in the security and justice sectors. It is also important for the states to conduct investigations into the root causes of violence and cooperate with civil society in developing preventive measures and initiatives.

REKOM/RECOM

Balkan Investigative Reporting Network. (2019). After the ICTY: Accountability, truth and justice in former Yugoslavia. <https://birn.eu.com/outputs/after-the-icty-accountability-truth-and-justice-in-former-yugoslavia/>.

RECOM. (2022). What is RECOM? About RECOM. <https://www.recom.link/>.

RECOM is a regional commission tasked with establishing the facts about all victims of war crimes and other serious human rights violations committed on the territory of the former Socialist Federal Republic of Yugoslavia in the period from January 1, 1991, to December 31, 2001. RECOM aims to determine facts about the past which would be acceptable to all nations affected by the conflict. This regional network of independent fellows and NGOs has been very active and successful in truth-seeking, fact-finding, and reconciliation processes in the region. The initiative has representatives from Bosnia and Herzegovina, Croatia, North Macedonia, Montenegro, Serbia, Slovenia, and Kosovo and is the largest network of non-governmental organisations (over 2,200 members) in the countries of the former Yugoslavia. More than half a million individuals from all former Yugoslav countries supported the establishment of RECOM with their signatures.

Narratives are, when assessing their elementary characteristics and forms, stories and interpretations of particular linked events and information about those events. These stories can be created, for example, by individuals or groups through their conversations or by politicians through their speeches. The narratives can also be found in textbooks, the media, movies, and documentaries or in reports issued by (political) scientists and historians. Narratives are, as described by Hammack and Pilecki (2012, p. 76), “windows into minds and society” which know no limitations in the process of their development but also their influence. As such, they can serve as building blocks of certain social groups' collective memory, in turn, influencing how the individual members of the group interpret the past and the present. Moreover, narratives can influence individuals' social identity development through a process of narrative engagement. By engaging with the narratives, the individual accepts the stories and memories which can explain their membership (e.g., social norms, beliefs or obligations) in a certain social group (e.g., ethnic group). That is, the individual accepts the group's normative framework as construed by and according to the narrative. There are two main types of narratives usually used in political psychology - the top-down (official) narratives imposed by the political elite, and bottom-up narratives developed among individuals or social groups. Narratives can range from individual to official, hegemonic narratives.

This text is an adapted excerpt from a research study conducted by one of this publication's authors (Margareta Blažević): Blažević, M. (2022). "Hands off our holy war": The Public's Support for the Official War Narrative and its Relationship to Transitional Justice Processes in Croatia. Master's thesis written at the Free University in Amsterdam, Netherlands.

Ashplant, T., Dawson, G. & Roper, M. (Eds.). (2000). The politics of war memory and commemoration. Routledge. <https://doi.org/10.1080/00220180008599.x>.

Hammack, P. L., & Pilecki, A. (2012). Narrative as a root metaphor for political psychology. *Political Psychology*, 33(1), 75-103. <https://doi.org/10.1111/j.1467-9221.2011.00859.x>.

Horelt, M., & Renner, J. (2008). Denting a heroic picture: A narrative analysis of collective memory in post-war Croatia. *Perspectives*, 16(2), 5-27. <http://www.jstor.org/stable/23616181>.

Ricur, P., Blamey, K., & Pellauer, D. (2006). *Memory, history, forgetting*. University of Chicago Press.

Shenhav, S. R. (2006). Political narratives and political reality. *International Political Science Review*, 27(3), 245-262. <https://doi.org/10.1177/0265680706287004>.

Sokolić, I. (2017). Denying the unknown. Everyday narratives about Croatian involvement in the 1992-1995 Bosnian conflict. *Journal of Politics and Society*, 65(4), 632-653. <https://doi.org/10.1515/ssoe-2017-0042>.

Belmonte, A. & Rochlitz, M. (2019). The political economy of collective memories: Evidence from Russian politics. *Journal of Economic Behavior and Organization*, 168, 229-250. <https://doi.org/10.1016/j.jebo.2019.10.009>.

Connerton, P. (1989). *How societies remember*, Cambridge University Press.

Halbwachs, M., & Coser, L. A. (2022). *On collective memory*. The University of Chicago Press.

Verovšek, P. J. (2020). Collective memory as a resource for political change. *Memory and the Future of Europe*. <https://doi.org/10.7765/9781526143112.00007>.

Kubik, J., & Bernhard, M. (2014). A Theory of the Politics of Memory. In Michael Bernhard, and Jan Kubik (Eds.). *Twenty Years After Communism*, Oxford Academic. <https://doi.org/10.1093/acprof:oso>

Zubrzycki, G., & Woźny, A. (2020). The Comparative Politics of Collective Memory. *Annual Review of Sociology*, 46(1), 175-194. <https://doi.org/10.1146/annurev-soc-121919-054808>.

Politics of memory is the field of study dedicated to understanding and investigating how memory interacts with political behaviour - how is memory utilized to influence and shape political attitudes, and by extension, behaviour. Subjective memory can be manipulated, transfused, and changed, with memory acting as a fundamental factor in the formation of political legitimacy and power.

The field, thus, investigates strategies and tools used by political actors to compel individuals to remember and memorialise in certain ways. Importantly, it also focuses on studying the consequences of such strategies and manipulations. Within the field, the most important concepts used and studied are types of collective memories, such as, popular, cultural, autobiographical, official, and historical memories.

Collective memories are memories shared by individuals of a certain group they belong to. These groups can be small (e.g., family, co-workers) or large (e.g., political party, ethnic group). Collective memories are created through communication and interaction between individuals in the group and are based on a common, shared identity. Collective memory is shaped by (individual or common) identities and simultaneously shapes the construction of individual and collective identities. Collective memory can be viewed as unifying as it unifies individuals belonging to the same group. However, it can also be used (feeding into the concept of othering) to exclude those who do not share or identify with the group's collective memory. Collective memory can also be passed from one generation to the next. Political actors are especially keen on exploiting and manipulating the collective memory of certain population groups for their interests. In doing so, political actors strategically select "either the bright or the dark side of salient historical events to shape collective memory consistent with the political status quo" aiming to achieve mass political support (Belmonte and Rochlitz, 2019, p. 230).

Collective memory is an especially important concept very often linked to and studied within the field of transitional justice. Transitional justice looks at the collective memory of certain groups within post-conflict contexts to discern how those groups remember, understand, and perceive the past conflict, causes of the conflict, or human rights abuses which occurred. This information can be crucial to understand and take into account when developing transitional justice mechanisms as collective memory can very much influence the results and evaluation of those mechanisms.

Othering is a process through which political actors and interest groups create, promote and encourage wide support towards narratives which exclude one group from the rest, villainising them. Such narratives aim to categorise a certain group of people as the 'other' - the group that does not, cannot and should not belong, that should be excluded and marginalised.

Othering is a tool often used by political elites in the preparation for human rights abuses. Othering causes deep societal divisions, and exclusion of the 'other' group from society and can even lead to the dehumanisation of the excluded groups' members. This can culminate in violent conflict and human rights abuses.

Berenskoetter, F. (2014). Parameters of a national biography. *European Journal of International Relations*, 20(1), 262–288. <https://doi.org/10.1177/1354066112445290>.

Kagedan. (2020). *The politics of othering in the United States and Canada*. Springer International Publishing.

Murphy, C. C., & Green, P. (2011). *Law and outsiders norms, processes and "othering" in the 21st century*. Bloomsbury Publishing Plc.

Memorialisation

In countries with a history of human rights violations, continuously remembering the past is essential for the compliance of the rights to truth, justice, reparations, and guarantees of non-recurrence. Those who forget the past are doomed to repeat it and memorialization efforts work towards acknowledging and remembering the past conflict and preventing recurrence.

Memorialization is a fundamental mechanism for dealing with the past, as it gives people impacted by violence and future generations a space for remembrance, mourning, and learning. Forms of memorialization initiatives "may include, but are not limited to, museums, commemorative ceremonies, apologies, the renaming of public facilities, reburials, and memory projects", and other mnemonic mechanisms that fulfil the needs of the community (Naidu, 2016, p.11).

Inclusive memorialization, remembering and recognizing all victims, is instrumental in shaping cultures of democracy and is an essential part of efforts working towards achieving justice, reconciliation, truth-telling, reparation, and coming to grips with the past.

Balcells, L., Palanza, V., & Voytas, E. (2022). Do transitional justice museums persuade visitors? evidence from a field experiment. *The Journal of Politics*, 84(1), 496–510. <https://doi.org/10.1086/714765>.

Naidu, E. (2016). From memory to action: A toolkit for memorialisation in post-conflict societies. From memory to action. ICTJ. <https://www.sitesofconscience.org/wp-content/uploads/2016/08/Memorialization-Toolkit-English.pdf>.

OHCHR. (2020). Expert: Memory is a key pillar for healing, democracy and peace. OHCHR. <https://www.ohchr.org/en/stories/2020/10/expert-memory-key-pillar-healing-democracy-and-peace>.

PART II.

ACHIEVING GREATER
PARTICIPATION
OF YOUNG PEOPLE
IN POLICY MAKING PROCESSES
AND IMPROVING POLITICAL
COMMUNICATION

The words politics, polity, and policy are similar and closely related but describe different aspects of the process of politics. Policy is the content of politics - the material legislation that gives authority to those wielding power within a polity. A political agenda usually takes the form of specific policy goals (e.g., lighter taxes, new recycling rules, etc.) and is created and maintained by the institutions and instruments of a governing body. Political solutions for specific problems are found through policy.

Polity is the institutional framework (i.e., the state) that arises from policy and the governing body that decides on/implements policy. A polity also includes the unwritten rules that create the political culture of the community, not just formal written laws. A society's policy (beyond its founding documents) and politics are done within the cultural framework set out by the polity.

Politics is more complicated to define. It is seen as the process of creating and advocating for policy (think of representatives bargaining for votes) and the necessary give-and-take that this requires in a democracy. Compromise is crucial in politics, and the purpose of politics is to achieve a specific office or passage of policy. While this may seem like a perfectly logical process, the most logically sound argument does not always prevail in politics. Political decisions are impacted by personal and political biases, private interests, and money in ways that distract from the soundness of a policy, thus having adverse effects on those the government wishes to help.

Association of Accredited Public Policy Advocates to the European Union. (2015). Key Definitions: Polity, Policy, Politics, Corporate Communications, Public Affairs, Lobbying, Government Relations. <https://www.aalep.eu/key-definitions-polity-policy-politics-corporate-communications-public-affairs-lobbying-government>.

Grössler, A. (2010). Policies, Politics and Polity: Comment on the Paper by Bianchi. *Ubn.ru.nl*. <http://hdl.handle.net/2066/87043>.

Leca, J. (2021). The State between Politics, Policies, and Polity. *Gouvernement et Action Publique*, 1(1), 59–82. https://www.cairn-int.info/article-E_GAP_121_0059--the-state-between-politics-policies.htm.

European Foundation for the Improvement of Living and Working Conditions. (2019). Stakeholder. <https://www.eurofound.europa.eu/en/european-industrial-relations-dictionary/stakeholder#:~:text=the%20power%20to-,European%20Industrial%20Relations%20Dictionary,groups%20related%20to%20the%20organisation.>

Encyclopædia Britannica. (2023). Stakeholder - Interests, Policies, Outcomes. Britannica. [https://www.britannica.com/topic/stakeholder/Stakeholders-and-public-policy.](https://www.britannica.com/topic/stakeholder/Stakeholders-and-public-policy)

Stakeholders are individuals or groups who have a vested interest in the aim or consequences of a particular organization's actions. A typical example of an organization would be the government, and stakeholders would be the taxpayers whose money is being used to fund the government's activities. More specifically, a stakeholder can be someone who is impacted by policies enacted by the government. For example, a small business owner holds a stake in the decisions of its local government because they decide the terms within which the business can operate, such as how much they must pay in taxes or to their employees. Stakeholders are generally defined and prioritized by three main relationships with the institution in which they have a stake: their ability to influence the institution, the legitimacy of their relationship with the institution, and the urgency of their claim on the institution (e.g., how pressing the impact of policy is on their wellbeing).

Ideally, stakeholders can provide feedback on existing and potential legislation and influence the governing body to consider the needs of stakeholders if necessary. When related to policy, this process manifests as public comment hearings in which the public can question or express their dissatisfaction with existing/proposed legislation. Legitimate democratic governments are generally those that include stakeholder consideration in the policymaking process.

Political Youth Organization

The Electoral Knowledge Network. (2023). The Importance of Youth Participation in Formal Political Processes. [https://aceproject.org/ace-en/topics/yt/yt10/yt210/the-importance-of-youth-participation-in-formal.](https://aceproject.org/ace-en/topics/yt/yt10/yt210/the-importance-of-youth-participation-in-formal)

Political organizations that are focused on and usually led by young people are what is known as political youth organizations. These organizations, like those for women, the LGBTQBIQ+ community, and racial minorities, advocate for policies that have a particular effect on their members. Because they are composed of a young demographic, they oftentimes look far into the future and ask political institutions to do the same when creating and implementing policy. Political youth organizations have forced governments around the world to address the ever-growing issue of climate change because it is a much bigger problem for young people than it is for middle-aged and older politicians who will likely not live to see its effects. As in every other democracy, political youth organizations are essential in the Balkans to make sure that the voices of the youth, those whom long-term policies will affect the most, are heard.

The public policy process is the multilayered, dynamic, and interactive system through which public problems are identified, prioritized, and eventually resolved through the creation and implementation/reforming of public policy. This process is constant and is never resolved by the passage of one specific law. A governing body may properly address one public issue through policy, but there will always be matters that need to be addressed by policy. The policy process happens at every level of government, from a school board to the national assembly, and consequently, this process can vary wildly from institution to institution. Each society has its own political culture, relevant actors, and scope of government, and this must be considered and understood to understand the policy process within each state.

The public policy process begins with attention being brought to an issue that, for whatever reason, has become relevant enough to warrant public interest. While some societies may deem the government to be responsible for alleviating most social problems, others may only come to the government in extreme circumstances. After government attention is brought to an issue, the governing body must choose to respond on behalf of the public they are meant to represent. This may lead to a long process of policy creation, a delegation of the task to a party in civil society or the private sector, or no action at all. Regardless, the process begins anew once the policy solution is passed and implemented. Because all the consequences of a policy cannot be known, implementation may lead to more issues, thus restarting the process all over again and requiring laws to be continually reassessed and revised.

Martinez, J. (2023). What is Public Policy? <https://www.civiced.org/project-citizen/what-is-public-policy>.

Kilpatrick, G. (2000). Definitions of Public Policy and the Law. (2023). National Violence Against Women Prevention Research Center. <https://mainweb-v.musc.edu/vawprevention/policy/definition.shtml#:~:text=Public%20policy%20can%20be%20generally,governmental%20entity%20or%20its%20representatives>.

Di Pooja Bachani, G. & Celeste Benitez, G. (2023, April). Participatory Budgeting as a Way to Reach Young People. ICMA. <https://icma.org/articles/pm-magazine/participatory-budgeting-way-reach-young-people>.

Participatory budgeting programmes for young people are initiated by authorities and/or civil society organisations (usually at the local level), which encourage the participation of young people in political decision-making processes. Local young people can submit their ideas, or project proposals that improve the lives of young people in the community from which they come, to the announced public call. Then there are elections in which all young people from that city/county can vote, and depending on the amount of funds allocated for this type of budget, a certain number of applicants with the most votes are allocated the necessary financial resources for the realization of their projects. This is a mechanism that local governments can use to involve their younger citizens in political activities. The introduction of participatory budgeting for young people is an excellent way to involve new generations in the socio-political life of their community.

Political Engagement

Development Research Group of the World Bank. (n.d.) Making Politics Work for Development: Harnessing Transparency and Citizen Engagement. <https://thedocs.worldbank.org/en/doc/612211464199873818-0050022016/original/Chapter2PoliticalEngagement.pdf>.

Political engagement is the formal and informal participation of citizens in the political process. Formally, this is done by selecting representatives by voting and even entering elections themselves. Because citizens cannot directly engage in the policy process in a representative democracy, they can be involved by exercising their right to vote and to decide who will represent them in the policy process. Informally, citizens can be politically engaged through civil society and advocating for certain policies to be enacted. This is most visible at the local level, civil organizations can have profound impacts on national politics as well. While without formal power, citizens can bend the ear of their elected officials to persuade them to see how important/necessary a potential policy or reform is to their constituents. This can be done through direct communication with a representative as a constituent or through advocating or lobbying.

Citizen Participation and the Ladder of Citizen Participation

Citizen participation is the involvement of citizens, whether as individuals or organized collectives, in the decision making of a community. This can involve advocating for the government to enact certain policies, but it also includes efforts to involve inactive citizens in government decision making and community development. Social movements in which citizens engage with their communities to raise awareness of a certain issue or potential policy are common instances of citizen participation. While often intertwined with government action, citizen participation takes place in the realm of civil society and is not formally associated with the state.

Baum, H. (2001). Citizen Participation. Elsevier eBooks, 1840–1846. <https://doi.org/10.1016/b0-08-043076-7/04439-9>.

Organizing Engagement. (2019, November). Ladder of Citizen Participation. Organizing Engagement. <https://organizingengagement.org/models/ladder-of-citizen-participation/>.

Developed by writer Sherry Arnstein in 1969, the Ladder of Citizen Participation (see illustration below) classifies the levels of participation a citizen can have in the democratic processes of their society. The ladder is a fundamental concept in the field of participatory decision making and remains incredibly relevant within democracies and their civil institutions. Each ascending rung of the ladder represents increased levels of agency and power citizens can have as participants in their society.

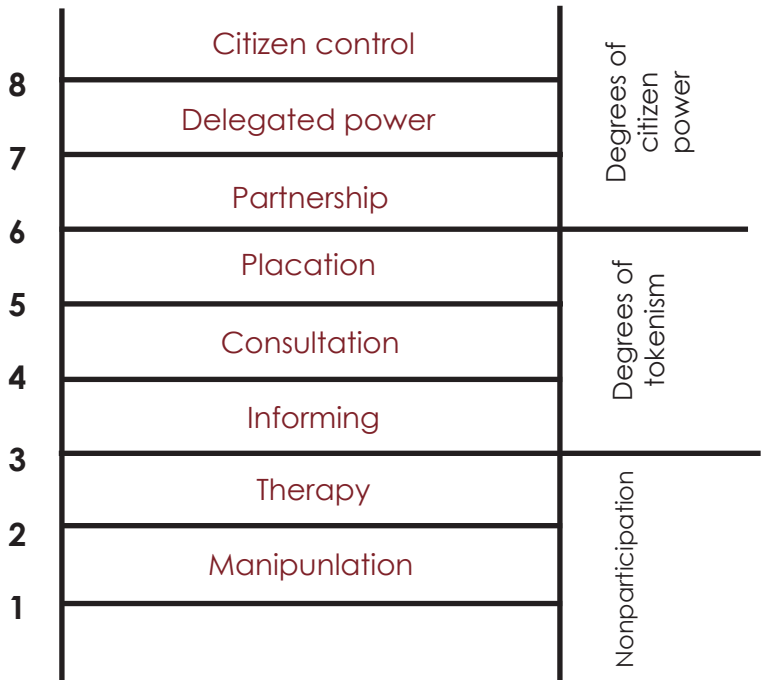
The two bottom rungs, manipulation and therapy, are instances of nonparticipation. In manipulation, public officials mislead citizens into believing that they possess power when, in reality, the system they believe gives them power is designed to deny them power and agency. Instead of genuine civic participation, citizens are placed on powerless committees that are meant to pacify the masses by convincing them that what they're doing matters. Therapy is when public officials attempt to convince citizens that they, not the institutions, are to blame for the social problems they face. Rather than institutions recognizing themselves as discriminatory, they point the finger at individuals and tell them to change their ways through extensive activities.

The next three rungs of the social ladder are labeled “degrees of tokenism” in which citizens are more aware than the two lowest rungs, but still only possess counterfeit power in the realm of civic decision making. Informing is the lowest of the three rungs, which may seem low given how important it is to be an informed citizen. Arnstein agrees, but notes that “too frequently the emphasis is placed on a one-way flow of information—from officials to citizens—with no channel provided for feedback and no power for negotiation... meetings can also be turned into vehicles for one-way communication by the simple device of providing superficial information, discouraging questions, or giving irrelevant answers”. Next is consultation, in which governments invite citizens to share their opinions on ongoing activities. This can lead to genuine participation, but there is no guarantee that any concerns voiced by citizens will be considered and included in the final product. The last is placation, where citizens are granted a limited degree of influence but only enough to demonstrate that they were involved. Citizens may be placed on a local commission, but because they still lack the power of the political elite within the commission, they can easily be “outvoted or outfoxed”.

The final three rungs include varying levels of genuine citizen participation, in which power is truly redistributed to the people. The lowest, partnership, occurs when government administrators grant citizens the power to negotiate deals, veto decisions, share funding, and request certain actions in a manner that must be respected by the administrators. Through things like joint policy boards and planning committees, citizens are given tangible authority over the government’s actions. Partnership power is generally not voluntarily shared by public institutions: it must be taken through the actions of community organizations. The next and second-highest level of participation is delegated power, which occurs when public institutions give up some degree of control to citizens. Rather than simply having input, a citizen board is put entirely in charge of designing and implementing a public program.

Citizen Participation and _____ the Ladder of Citizen Participation

They are accountable for managing this program and making decisions for it, which is very important if the program is to embody the will of the people. Finally, we have citizen control, when "participants or residents can govern a program or an institution, be in full charge of policy and managerial aspects, and be able to negotiate the conditions under which 'outsiders' may change them". Rather than the government determining how a community organization's money should be spent and then allowing the organization to execute, the organization would have full control over how the program is constructed and where the money is allocated.



Open Election Data Initiative. (2022, February). Election Campaigns. <https://openelectiondata.net/en/guide/key-categories/election-campaigns/>.

Britannica. (2023). Social movement. Encyclopædia Britannica. <https://www.britannica.com/topic/social-movement>.

A political campaign is an organized effort to achieve a specific objective to influence policy or the decision making process. Campaigns are generally thought to be exclusively related to the election of political officials, but campaigns can also be in support of certain policies or issues of importance during a given election cycle (e.g., a referendum that will appear on the ballot alongside the candidates). Political campaigns employ marketing strategies to spread awareness of their candidate/chosen issue, their position on the issue, and why their position is worth supporting. Depending on the culture of a society and the importance of the election, these campaigns start anywhere from a few months to nearly two years before voting day. Because of their persuasive nature, political campaigns are generally stringently regulated to ensure that campaigns are not engaging in unfair practices or spreading misinformation. This can manifest in regulatory oversight or the allocation of public media/space so that public institutions can directly dictate how campaigns engage with citizens.

Social campaigns related to politics are movements that emerge from the collective effort of the public will and, unlike political campaigns, do not necessarily relate to elections. Social campaigns are often grassroots, meaning that they are run by average people who choose to be activists for a certain social cause. The relationships of these activists are not defined by formal rules and institutions but by their similar outlook on society and its issues. These campaigns can emerge because of current events (e.g., the #MeToo Movement) or as a result of a new approach to or leader of an ongoing social movement (e.g., Greta Thunberg and Fridays for Future). The development of social media has empowered everyday activists by allowing them to have a platform with which they can spread their ideas, thus not needing to go through traditional media or political avenues.

Advocacy, while similar in practice and purpose to lobbying, encompasses more than just typical efforts to influence policy. Lobbying is an aspect of advocacy, which is defined as the broader concept of actively supporting or promoting a cause, idea, policy, or group in hopes of bringing about change or influencing decision-making. It encompasses a wide range of activities aimed at advancing a particular agenda, such as public education campaigns, community organizing, research, and lobbying policymakers. While lobbying has policymakers as their only audience, policy makers are only one of the groups that could be targeted by advocacy.

Advocacy can take many forms, depending on the context and issue in question. Lobbying, public awareness/education campaigns, research, and community organizing have all already been mentioned, but several more exist. Lobbying has already been explained in detail. Public awareness and education campaigns aim to bring attention to an issue that the organizers believe is important and relevant to community members. This can manifest as ad campaigns or social media movements. Research may be undertaken to gather data to provide evidence for why certain actions being advocated for must be taken. Community organizing, which can be seen in grassroots mobilization efforts and direct action, empowers community members to engage in activities that call for action like strikes, civil disobedience, petitions, and rallies. Some advocacy efforts utilize litigation to provide legal relief to those who have been harmed as a result of the issues the advocates wish to address. The implementation and combination of these techniques, along with collaboration with like-minded organizations, can lead to social change and catch the attention of policymakers who can fight for legislative changes.

International Center for Policy Advocacy. (2014). Defining Policy Advocacy. <https://advocacyguide.icpolicyadvocacy.org/21-defining-policy-advocacy#:~:text=Policy%20advocacy%20is%20the%20process,and%20subsequently%20act%20upon%20them>.

International Center for Policy Advocacy. (2014). Different Approaches to Policy Advocacy. <https://advocacyguide.icpolicyadvocacy.org/22-different-approaches-to-policy-advocacy>.

European Liberties Platform. (2023, August 15). What is Activism: Definition, Types, Role, Examples, Importance. <https://www.liberties.eu/en/stories/activism/44871>.

The Activist Hive. (2023). What is a Peace Activist?. <https://activisthive.org/activisthive/what-is-a-peace-activist/#:~:text=Although%20not%20automatically%20a%20pacifist,are%20as%20peaceful%20as%20possible>.

Activism refers to the actions taken that challenge those in power to bring about change in society and benefit the greater good. Activists utilize collective action and the democratic value of the will of the people to highlight injustices resulting from government action, inaction, or potential action. Activism comes in many forms, like public protests/demonstrations, strikes, civil disobedience, and even art installations. How activism happens does not matter; what matters is that they care about the cause they are fighting for and make sure those in power recognize the need for change.

A specific approach to activism is peace activism. As the name implies, peace activists choose nonviolent methods to raise awareness of social and political issues. Most activism manifests in peaceful forms, but peace activists make peace a central tenet of not only their actions but also their desired outcomes. With peace as a motivating factor in addition to specific social change, peace activists may look past these specific issues and fight for policies that bring the world closer to peaceful relations, both in domestic and foreign affairs. United under this common purpose, peace activists can be motivated by different religious or philosophical beliefs that position peace as a morally righteous pursuit.

Critical Thinking

Critical Thinking. (2023). Defining Critical Thinking. <https://www.criticalthinking.org/pages/defining-critical-thinking/766>.

Critical thinking is the process of objectively evaluating an issue or circumstance to form a judgment. Critical thinking is the ability to intellectually apply and analyze information in a way that synthesizes all available and relevant information into a suggested opinion or course of action. To critically think means more than simply considering each relevant factor and presenting an opinion on an existing position; critical thinking means you must have the ability to fully understand these factors and develop your own opinion on whatever is being considered. Ideally, to think critically, one should leave biases aside and empirically evaluate the presented information. However, critical thinking can be manipulated to serve a person's or group's selfish interests. This approach is typically intellectually flawed but can still be successful in convincing those who have not critically thought through an issue. It is also important to say that there is no universal approach to critical thinking; what matters is the quality and depth of thought given to the issue at hand.

Media literacy is essentially the application of critical thinking to the media a person is presented with. In a world of unlimited (and often contradictory) information, it is important to be able to critically analyze the narratives and facts presented by media outlets to believe credible and accurate information. Media literacy is necessary to understand the role of the media in influencing public opinion and develop the skills necessary to be an educated member of a democratic society. Citizens who exclusively consume media from one outlet and take all information shown to them as truth often lack the media literacy and informed opinions that those who consume media from several sources.

Center for Media Literacy. (2023). Media Literacy. <https://www.mediaait.org/media-literacy-definition-and-more>.

Public speaking ---

Public speaking, as the name suggests, is orally conveying a belief, concept, or ideal to an audience rather than to another individual through private conversations. It can be used for many purposes, including informing, entertaining, and persuading. Public speaking is a necessary skill for all those who wish to become involved in the democratic process because you must communicate with the public to influence the democratic process. It takes concision and control of the spoken word to sufficiently convey an idea to a crowd in a way that all listeners can understand.

Law Insider. (2013). Public Speaking Definition. <https://www.lawinsider.com/dictionary/public-speaking#:~:text=Public%20Speaking%20means%20orally%20and,than%20through%20a%20private%20conversation.>

Dialogue ---

Traditionally, dialogue is any conversation/exchange of ideas between two or more entities. These definitions are comparable but more particular in the domains of politics and peacebuilding. Here, dialogue is more focused on the development of solutions or compromises to alleviate or prevent problems/tensions through conversations amongst all relevant parties. Dialogue may be between employees and an employer to determine an appropriate wage, representatives and their constituents, or conflicting parties (such as the Balkan states) who must learn how to move forward and coexist peacefully. Productive dialogue requires genuine attentiveness and consideration for what the other party is saying. Otherwise, neither party will change their outlook, and dialogue will be meaningless.

Inter-Parliamentary Union. (2012). Dialogue and Inclusiveness - Central to Democracy. <http://archive.ipu.org/idd/dialogue.htm>.

Netherlands Institute for Multiparty Democracy. (2023, August). Dialogue. <https://nimd.org/what-we-do/dialogue/>.

University of Pittsburgh Communications Services Webteam. (2015). Basic Definitions. Department of Communication. University of Pittsburgh. <https://www.comm.pitt.edu/basic-definitions>.

Like dialogue, debate is an exchange of ideas between two or more parties. However, debates are not meant to come to a compromise but instead to determine the most favorable candidate, belief, or course of action. Debates vary in form but are generally formal discussions in which parties argue for their own position and against the positions taken by other parties in order to achieve their own goals, like justice for their side or a certain approach to a policy problem. Debates are meant to showcase the logical justification for each group's position in order for viewers to determine for themselves which side they agree with and why. There are not always official winners in debates, but by critically analyzing each side's argument, individuals determine which side persuades them more.

Negotiation Skills

Subramanian, G. (2023, November). Negotiation Skills. PON - Program on Negotiation at Harvard Law School. <https://www.pon.harvard.edu/tag/negotiation-skills/#:~:text=At%20the%20core%2C%20negotiation%20skills,parties%20who%20are%20in%20con->

Utilized in all forms of political communication and particularly essential to peacebuilding, negotiation skills are qualities that allow two or more parties to come to a common understanding and logical agreement. When parties are at a disagreement or even engaging in violent conflict, their representatives must have sophisticated negotiation skills in order to not only come to a compromise but also make sure their party's values are adequately represented in the compromise. Negotiation involves a careful balance of concessions and standing one's ground in order to make sure the other party is still willing to work with you while ensuring that you will still benefit from whatever the negotiation yields. Each negotiation and the balance required to achieve compromise are different, and to be a good negotiator, you must recognize what is required in each circumstance. You must be logical and a good arguer, but you must still maintain empathy in order to appropriately accommodate others.

Consensus building is the process of coming together and reaching a unanimous agreement that benefits all relevant parties. Engaging in consensus building requires genuine good faith from all parties. If one party is hiding self-interest behind a faux layer of compassion for the other side, a true consensus cannot be achieved. Rather than democratic votes in which the losing party is not adequately represented by the outcome, consensus building ensures that the voice of the minority is properly represented throughout the negotiation process. While this may lead to a longer deliberation period than a vote, the outcome is likely to be more stable and agreeable. To properly build a consensus, all parties must have a unified vision of an ideal outcome and be mindful of the varying perspectives involved in the process. The process of consensus building involves employing critical thinking strategies and committing to the development of a consensus, not just the advancement of one's own interests.

Program on Negotiation Staff. (2023, October). Consensus Building. PON - Program on Negotiation at Harvard Law School. <https://www.pon.harvard.edu/tag/consensus-building/>.

Conflict Resolution ---

Conflict resolution is the combination of consensus building, critical thinking, dialogue, negotiation skills, and many other methods in the facilitation of a peaceful ending to a conflict. Often done through existing institutions (e.g., a UN peacekeeping envoy), conflicting parties gather to come to a compromise on how to end the ongoing violent or nonviolent conflict. While each side may still believe that their position is the correct one, entering into the conflict resolution process means that the conflict has damaged each side severely, and rather than continue fighting, they are now willing to sit with one another and peacefully resolve their differences. Like consensus building, conflict resolution ideally satisfies all affected parties.

Despite the definition focusing on national and international scales, conflict resolution and its necessary skills are evident in every part of our lives. Fights over toys amongst children and arguments between coworkers are resolved using conflict resolution skills, just as world wars are solved. That's why it's important, no matter your position, to develop your conflict resolution skills so that your interpersonal and political relationships remain strong.

Oxford Reference. (2023). Conflict Resolution. <https://www.oxfordreference.com/display/10.1093/acref/9780195334685.001.0001/acref-9780195334685-e-133>.

Shonk, K. (2023, July). What is Conflict Resolution, and How Does It Work?. PON - Program on Negotiation at Harvard Law School. <https://www.pon.harvard.edu/daily/conflict-resolution/what-is-conflict-resolution-and-how-does-it-work/>.

We hope that after reading “Regional Cooperation: A Glossary for Politically Progressive Active Youth,” you got inspired and motivated to take action by the information you obtained.

In a time where your involvement in shaping the political scene can really make a difference, this glossary is designed to be your trusted companion.

In order to assist you on your path as young politicians and advocates, we hope that we have contributed to your better understanding of important concepts associated with transitional justice, dealing with the past, human rights, and navigating political conversations. We hope that we have helped you better comprehend some of the important concepts related to transitional justice, dealing with the past, human rights, and navigating political conversation in order to support you on your path as young politicians and advocates.

We wish you the best of luck as you work to bring about positive improvements in the region!

YIHR Croatia team

YIHR (2022). A Practical Guide for Working with Young People: Program and Methodology. https://www.yihr.hr/system/publication/document/38/A_Practical_Guide_for_Working_with_Young_People.pdf

YIHR (2021.) Sharred Narratives - Supporting reconciliation by bridging the gaps in divisive narratives. Zagreb: YIHR. https://www.yihr.hr/system/publication/document/30/SHARED_NARRATIVES_ENG.pdf

Political Youth Network (2015). YIHR. <https://www.yihr.hr/system/publication/document/12/17-PYN-about.pdf>

YIHR (2018). VOICE WITHIN Handbook for young political leaders on intra-party democracy. Zagreb: YIHR. https://www.yihr.hr/system/publication/document/26/6_Publication-Voice-Within.pdf

YIHR (2018). Act, Build, Change: Human Rights Handbook for Young Political Leaders. Zagreb: YIHR. https://www.yihr.hr/system/publication/document/23/6_Publication-Act-Build-Change.pdf

Savoye, V. et al. (2023). Political Trends & Dynamics: Navigating Southeast Europe's Future: A Vision for 2030. Friedrich-Ebert-Stiftung Dialogue Southeast Europe. <https://library.fes.de/pdf-files/bueros/sarajevo/12902/2023-03.pdf>

