

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
Національний університет
«Одеська юридична академія»
ГО «Південно-український центр гендерних проблем»



**«СУЧАСНІ ПОЛІТИЧНІ ПРОЦЕСИ:
ГЛОБАЛЬНИЙ ТА НАЦІОНАЛЬНИЙ ВИМІРИ»**

**«MODERN POLITICAL PROCESSES: GLOBAL AND
NATIONAL DIMENSIONS»**

МАТЕРІАЛИ IV МІЖНАРОДНОЇ НАУКОВО-ПРАКТИЧНОЇ
ІНТЕРНЕТ-КОНФЕРЕНЦІЇ
6 – 7 березня 2025 р.



м. Одеса

УДК 323.2+327(043.2)

За загальною редакцією президента Національного університету «Одеська юридична академія», доктора юридичних наук, професора, академіка Національної академії правових наук України, академіка Національної академії педагогічних наук України **С.В. Ківалова**.

Сучасні політичні процеси: глобальний та національний виміри: матеріали IV Міжнародної науково-практичної інтернет-конференції (м. Одеса, 6-7 березня 2025 р.) /за заг. ред. С. В. Ківалова. Одеса, 2025. 224 с.

Modern political processes: global and national dimensions : proceedings of the 4th International scientific and practical internet conference (Odesa, March 6-7, 2025) / Ed. S.V. Kivalov. Odesa, 2025. 224 p.

Матеріали видано в авторській редакції. Повну відповідальність за достовірність та якість поданого матеріалу несуть учасники конференції.

ЗМІСТ:

I СЕКЦІЯ: МЕТОДОЛОГІЧНІ ПАРАДИГМИ І КОНЦЕПТИ ПОЛІТИЧНОЇ І ЮРИДИЧНОЇ НАУКИ: ЕВОЛЮЦІЯ ТА СУЧАСНИЙ СТАН

Ovcharenko S. (Switzerland, Geneva) The Crisis of the Humanitarian Foundations of UN Political Activity	8
Скрипнюк О. (Київ) Авторитарний політичний режим у парадигмі конституціоналізму	13
Вітман К., Дудченко В. (Одеса) Законодавче регулювання етнонаціональної політики Франції	18
Мамонтова Е. (Одеса) Фірмовий стиль як складова візуальної політики держави	22
Балан С. (Київ) Інформаційна держава у світлі сучасних викликів	26
Кормич А., Косов О. (Одеса) Просування обізнаності суспільства щодо цифровізації управління інструментами публічного дискурсу	29
Бринюк К. (Одеса) Гендерні виміри управлінської комунікації: наслідки бінарного підходу в політичному дискурсі (на прикладі політики Д. Трампа).....	32
Кравець Г. (Одеса) Політична наука та цифрова епоха: нові парадигми в аналізі політичних процесів.....	35
Поляков А. (Одеса) Рецепція поняття постколоніалізму в українській науковій літературі	39
Гордієнко М. (Яготин) Соціальні девіації влади в алгоритмі інформаційної доби.....	44
Маїлунц А. (Одеса) Тлумачення міжнародних звичаїв міжнародними судами з посиланням на принцип необхідності.....	51
Саліхов А. (Одеса) Європейська інтеграція України: вплив на стратегії та результати Президентських виборчих кампаній	55

II СЕКЦІЯ: БАГАТОРІВНЕВЕ УПРАВЛІННЯ ТРАНСФОРМАЦІЙНИМИ ПРОЦЕСАМИ

Dvornichenko D., (United Kingdom, Oxford) Women's Participation in Politics in Georgia, Moldova, and Ukraine	60
Наумкіна С., Уцеховський М. (Одеса) Сучасний інститут громадянського любіювання в Україні	66
Краснопольська Т., Железков А. (Одеса) Досвід та сучасні кейси олігархічного впливу на політичні інститути.....	69

І СЕКЦІЯ:**МЕТОДОЛОГІЧНІ ПАРАДИГМИ І КОНЦЕПТИ ПОЛІТИЧНОЇ І
ЮРИДИЧНОЇ НАУКИ: ЕВОЛЮЦІЯ ТА СУЧАСНИЙ СТАН**

Svitlana Ovcharenko, Doctor of Philosophy, Professor,

Global Governance Center,

Graduate Institute of International and Development Studies,

Geneva (Switzerland)

The Crisis of the Humanitarian Foundations of UN Political Activity

When a proposal to withdraw from the United Nations is submitted to the US Congress, one of the main founders of the UN, it is necessary to think about changing the system of global governance of international political processes and the value foundations of its functioning, which are actually being questioned.

The document that became the leading ideological factor in the UN's activities was the Universal Declaration of Human Rights, approved in 1948 as a moral and political result of the Second World War. Although at present the main international legal documents are the International Covenant on Civil and Political Rights and the Committee on Economic, Social and Cultural Rights, the text of the Universal Declaration of Human Rights is interesting in that it is the basis of political morality and a holistic embodiment of the understanding of the most relevant values of socio-political ethics, which has guided all UN member states for many decades.

However, the Russian-Ukrainian war has made its adjustments to the perception of many provisions of this document, which has become, rather, a historical heritage of the political culture. The problem is that almost all of the thirty articles of the "Universal Declaration of Human Rights" can be supplemented with comments that begin with "but".

We have lived through years of significant technological progress, progress in scientific humanities research, progress in political practices, changes in economic methodologies. We live in a different socio-economic and cultural-informational reality, but, in essence, our fundamental moral prescriptions regarding the most important norms of social justice have remained unchanged. The Universal Declaration of Human Rights was created under the slogan “Never again”, which was the main emotion after the end of World War II. This document formed the framework of political communication and described social ideals when it seemed that the desire for peace was a common moral imperative. But we have witnessed a new political era under the slogan “We can do it again” regarding the events of almost 80 years ago.

The Universal Declaration of Human Rights has lost its status as a frame for political communication, along with the doubt in the a priori principle of communicative philosophy - people strive for understanding under any circumstances. Unfortunately, we have become convinced that our political interlocutor may fundamentally strive for confrontation, rather than harmony and cooperation. Therefore, I propose to read the articles of the Universal Declaration of Human Rights through the lens of the socio-political experience that we have gained during the Russian-Ukrainian war.

Let's start with Article 28: “Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.”(1) The text of this article needs to be mentioned more often when Russia appeals to protect human rights caused by military aggression. In Europe, and in the world in general, the international order has been violated and, as a result, many rights are threatened precisely because of Russia's actions. But, it is clear that in building a new security architecture, we must re-discuss the philosophy of human rights. And ensure the international order that will make the sustainable implementation of human rights.

The experience of information warfare, fake news, the use of bots and AI-powered information on social networks, which we have all gained during the

Russian-Ukrainian war, pushes us to hear what is proclaimed in Article 19 somewhat differently: “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers”(1). Information security, information hygiene and media literacy - these concepts did not bother the world when this article was written.

It is logical that the declared freedom of information dissemination should be based on freedom of thought, conscience and religion, which is recorded in Article 18 of the “Universal Declaration of Human Rights”. But, for example, the experience of the Russian Orthodox Church in Ukraine, the free interpretation of history for political purposes and the assessment of the expediency of the existence of the state of Ukraine by official representatives of Russia shows that these freedoms can be used to justify war and incite interethnic hatred. The text of the Article is as follows: “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”(1)

The greatest public concern today arises regarding the implementation of the provisions of Article 16: “Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution...The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.”(1) So, this Article says nothing about sexual minorities and gender self-determination, which gives the right to restrict the rights of women and men, no matter how paradoxical it may sound. But during the war, the family for Ukrainians, as a legal institution, became relevant in another, far from sexuality, sense. Family for a person at war, among other things, are those people to whom you give the right to decide your fate in difficult medical cases and become your heirs. As a result, a request for a quasi-family appeared - legally formalized partnerships.

In connection with migration processes, which have become a constant accompaniment of war, wherever it occurs, articles that state the rights to citizenship, to return to one's own country, to not be expelled from one's own country also require rethinking and broad public discussion. This is the problem of refugees, their integration into the new cultural circumstances of the host country and political relations with the country of citizenship.

Article 11 sounds quite controversial, as the experience of the Russian-Ukrainian war shows: "...No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed." (1) Unfortunately, Ukrainians are aware of situations when individuals who participated in the torture or murder of civilians in the territories occupied by the Russians received state awards in Russia. So it turns out that under national law this did not constitute a crime at the time of the commission of these actions. And then the question arises for international institutions that are supposed to provide legal support for the observance of human rights. The dilemma with the arrest warrants for both Putin and Netanyahu as war criminals is a vivid example of the problematic nature of the implementation of this article.

But in the end, Article 1 of the Declaration, perhaps the most famous, sounds in a special way for Ukraine today: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." (1) For many centuries, Russians have claimed that Ukrainians are their brothers. The Russian doctrine of interethnic relations contains a formula about three "brotherly peoples" - Russians, Ukrainians and Belarusians, who, from a Russian ethno-political point of view, are practically one nation with minor differences in folklore and everyday life. 80% of Russians are sure of this. It was the duty to free their brothers from the bad Nazi boys from Kyiv and their responsibility as an older brother that the Russian Federation explained the need for the "Special Military Operation", as they call the war against Ukraine.

Thus, we stand on the threshold of ideological changes that will bring new formulations of political values, goals, and humanitarian foundations of international cooperation into our political relations.

References:

1. Universal Declaration of Human Rights. (1948). <https://www.un.org/en/about-us/universal-declaration-of-human-rights>