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CIVILIZED STATE POLICY IN THE ERA OF GLOBAL TRANSFORMATIONS

Everything in politics starts with a person. Any state policy (internal or foreign) starts with a person.

Today, the morning of the entire civilized world begins with news about the war in Ukraine; the civilized world simply cannot stay away. The entire civilized

world consists of people who make up a society being open and free. The civilized world is not always reflected by the activities of politicians and leaders of a country. The question is: who actually represents a state, who stands behind the general course of a state in international affairs (i.e. foreign policy), who determines it? Do states really choose peaceful coexistence and international cooperation? Do states choose development? Is the development of humanity considered as the aim of international law? The study of such questions is currently open, incomplete, and looking for the truth it is worth returning to the phenomenon of a human - creator and creature.

Someone may note that it is not appropriate to talk about human rights, freedoms, values, human dignity, humanity, civilization...when thousands of people have been killed by russian aggressor, when the war continues together with its terror and destruction, destruction of everything including human consciousness. However it is definitely necessary to talk about this and to write. The horror that is happening, again and again returns to eternal questions, and science is always about life and for life.

It is well known that a state is a political form of government organization, which is characterized by sovereign power, political and public character, a system of specially created bodies that carry out political, ideological and economic management of society in a certain territory. States are subjects of international law and actors of world politics.

The issue of the specificity of a state as an actor of world politics is actualized due to the changes taking place in the modern political system of the world. There is no doubt that modern system of international relations is being transformed. The world has become more complex and interdependent. Additional issues arise due to the diversity of states, because it is necessary to coordinate their policies and develop a common vision and means of solving global problems that have acquired universal significance and have gone beyond the interests of individual groups of people and states. The preservation of modern civilization and the survival of all mankind depend on the solution of global problems, on the solution of the

problems of managing world processes, and the means and methods which should be used.

The government represents its society. In fact, policy is made by the ruling group on behalf of the entire state. However, this does not mean the correspondence of its interests and views to the interests, views and values of a society. In such a case there is another question: if the society elected this government in a democratic way - through elections - then it is obvious that something is wrong with this society and it should transform itself, change something.

Not only Ukraine, but the entire world is in the process of transformation now. Everything is under transformation, especially people. Changes are always difficult, especially changes caused by war.

States are forced to respond to the changes taking place, but not all states respond to them adequately. They can either resist changes, or adapt to them, or try to set a certain development vector for changes. It depends both on certain capabilities and realities of the state, and on the choices made by its leaders or groups on behalf of the state, and certainly on a definite system of values or value guidelines.

The subject of law as a will is characterized by the ability to make legal decisions, i.e., to exercise one's legal choice, including international arena, as well as to implement these decisions. Such ability is possessed by the state (through authorized subjects) as a subject of international law.

Really it is impossible to imagine politics without an individual. Any state's policy should first of all be oriented to an individual, creating conditions for his/her development and existence, ensuring human rights and freedoms. We emphasize that everything in politics starts with a person: everything someone do, all political successes and failures have at their core a common main premise - the human factor, regardless of whether we are talking about one person or millions of people. Within the democracy, in open society, politics is carried out for the people and through the people.

It is known that politics is an activity aimed at making significant decisions that affect the fate of the majority of people, communities, nations, and even all humanity. Politics is a certain higher form of social activity that requires an appropriate level of development of people engaged in it.

Politics as a result of exercising the right to choose, always reflects the situation in the state in the setting of its goals, in the choice of means and methods. It relies on the resources available to the state, on its personnel potential.

According to one of the universal definitions: politics is the art of managing the state.

Considering politics as an art we should turn to the definition of the term «civilization». The concept of civilization means that a society based on the principles of reason and justice.

It is quite logical that a civilized politician is someone who has a high level of consciousness, who has overcome selfish needs for power, material goods, and is able to understand the connections of society and manage them in the interests of this society.

Undoubtedly, civilized politics depends on the people who have the right to vote and exercise it. Democracy is essentially a procedure for selecting political leaders. However the people only elect a group of people who further make cardinal decisions without any popular participation. Although, democracy (as an ideal) is the unity of appropriately constructed freedoms and political institutions, the primacy of the individual over the state, and the most important thing is the people for whom democracy has become an internal need, a habit [1, p. 18]. Democracy as a value is the way not to end conflicts, but to their civilized, non-violent, non-destructive resolution [2].

And international law is also about this - about justice, about rights, about respect, about peace, about openness, about good faith and humanity - about Civilization.

The main content of modern transformation is the formation of universal human civilization. And therefore, when politics ceases to be civilized, it ceases to

be politics in its own sense. Politics is a development, a process, because it is an art. Civilized politics is about the ability to live together, to cooperate, respecting the others' right to choose.

The openness of a state, the ability to speak with the world the same language are the factors that acquire key importance in the era of transformations, they are the basis of an open, free society. In a free society all people act voluntarily, having the freedom to obtain resources to realize their potential. A free society lives by law and creates law itself.

Politics in the era of global transformations can only be civilized; otherwise it is not politics at all, but barbarism. And this is not about an open society, not about international law, not about respect for human rights, not about humanity and tolerance. Barbarian (Greek) is a derogatory term used to designate a person, a representative of a certain nation or tribe, who is actually or imagined to be at a pre-civilizational or lower civilizational level of development [3]. There is no international law for barbarism.

Politics is a process, development, development of a society, first of all; therefore, there is a hope that people who governs somehow, take into account the general interests of the state, that they are guided by universal human values and make their decisions in such a way that not to harm other people's rights and freedoms. But we should also remember that people themselves become «agents of change» [4]. If the person himself/herself does not take care of his/her rights and freedoms, does not defend them, then the state bodies are unlikely to do anything in this area.

In the process of human development, freedom becomes one of the absolute highest social values and the principle of human life. That is why freedom can serve as a criterion for human progress.

Thereby global transformations take place precisely around the issue of humanity, which is an indicator of civilization. First of all people are transformed. And everyone is responsible for himself/herself. This is the necessity which allows

people to live in open and free society; this is a guarantee of the development of humanity.

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НАДАННЯ ГУМАНІТАРНОЇ ДОПОМОГИ ЯК ФУНКЦІЯ МІЖНАРОДНОГО КОМІТЕТУ ЧЕРВОНОГО ХРЕСТА

Початок ХХІ ст. характеризується суперечливими процесами, з одного боку - гуманізацією всіх сфер життя, підвищенням уваги до прав людини, зростанням значення міжнародно- правових норм та принципів, орієнтованих на людину, формуванням інститутів спрямованих на гарантування для кожної людини життя, відповідного людській гідності. З іншого з'являються нові виклики та екзистенційні загрози самому існуванню людства та правам кожної людини. Це, перш за все, міжнародні збройні конфлікти, які