

Peace as an Inalienable Human Right: Evolution of Conceptual Principles and Prospect of Development

Oleksandr Skrypniuk ^{1*}, Nataliia Onishchenko ², Mykhailo Noniak ³,
Serhii Sunegin ⁴, Yevgen Vylgin ⁵

^{1,2} V. M. Koretsky Institute of State and Law of National Academy of Sciences of Ukraine,
Trohsvyatitelskaya St., 4, Kyiv, 01001, Ukraine.

^{3,4} Department of Theory of State and Law, V. M. Koretsky Institute of State and Law of National Academy of
Sciences of Ukraine, Trohsvyatitelskaya St., 4, Kyiv, 01001, Ukraine.

⁵ Department of State Governance, Public Administration and Economic Policy Department, Simon Kuznets
Kharkiv National University of Economics, Kharkiv, Ukraine.

*Corresponding author: alexander.skrypniuk@gmail.com

Abstract: The modern stage of development of global relations is marked by an increased risk of socio-political destabilization and strengthening of threats to both international and national safety. These tendencies directly result in systematic violations of basic rights and freedoms of humans. Such processes have become especially evident in the context of the Russian-Ukrainian conflict and the involvement of Western states in it. The purpose of the present research is to identify the features of the evolution of the human right to peace and to explore the prospects for its guarantee in conditions of growing geopolitical instability. The research inadequacy of modern international legal institutions justifies the need to ensure peace at the global level. This indicates that the existing approval system is not effective enough, given the numerous potential mechanisms for its dissemination. The author notes the need to develop and adopt a comprehensive International Code of Authorizations, designed to strengthen the rigidity and consistency of sanctions policy and prevent the use of military force as a means of authorizing conflicting aggressor states. In addition, the study firmly establishes that, among other principles underlying the system of guarantees of common law in the world, special importance should be given to the moral dimension of social activity. It has been established that achieving the outlined goal requires a high degree of interaction and coordination of various social regulators, in particular morality, religion and rights. The study concludes that the effective provision and reliable protection of human rights in the world involves the development of adequate social prerequisites aimed at creating synergy between the goals and functions of legal and social institutions, which ensures the harmonization and stability of social relations.

Keywords: human rights, morality, philosophy of law, right to peace, social rights

Introduction

Modern global development is characterized by a deep transformation of political and social structures, which is accompanied by the overvaluation of the valued hierarchies and the speed-up advancement of leadership in the information-communication measuring of public progress. Along with the dynamic development of international law, the expansion of its competence, and the democratization of social relations, there is an escalation of the risk of war, revolutionary upheaval, and nuclear threat [1]. These tendencies are perceived as a result of ideological changes, overvaluation of public values and resistance to persuasion and search for new paradigms.

The marked terms activated the search for effective mechanisms of providing for the world. In the global context of an increasingly integrated social environment, “world conception” has acquired a new meaning and greater moral weight [2]. The modern world should be viewed as a dynamic structure, a state founded on the intellectual and moral unity of an international organisation. It became clear that exceptional intergovernmental political agreements could not be reached without reducing the dangers of soldiery conflicts and the decision to go to war.

The current geopolitical crisis requires further multidisciplinary studies into human rights issues in the world in modern conditions, which emphasizes the particular relevance of the present research.

Literature Review

The problem of maintaining and securing peace has long been the subject of scientific studies by researchers around the world [3]. The sources of this scientific debate can be traced back to the earliest representatives of philosophical thought – Plato, Socrates, Aristotle, and Immanuel Eging – who reasoned about the moral and rational foundations of peaceful coexistence. Despite the passage of centuries, the issue remains deeply relevant today, as humanity stands on the threshold of large-scale geopolitical transformations and a potential reconfiguration of the global order.

Modern scientists pay considerable attention to the peculiarities of the current stage of society's development, which necessitates a reassessment of the value dimension of the human right to peace. This right is no longer conceptualized as a fundamental prerequisite for the realization of all other collective and individual human rights. Traditionally, the right to peace has been viewed within the framework of collective human rights. However, alternative views have recently gained popularity. The scope of the subject concerning this category of rights should not be limited to collective entities such as societies or people. The authors argue that, in fact, these boundaries are narrowing to the level of individuals.

In accordance with the standpoints set by the Roman charter, the phenomenon of aggression confesses an international crime [4]. Researchers consider this legal confession one of the major contributions of humanity in peacemaking business.

The issue has gained critical importance in modern scholarly discourses in the context of a full-scale war launched by Russia. These events have shown the ineffectiveness of the Geneva and Hague Conventions, which form the basis of modern international humanitarian law. As Noniak [5] and Karpenko and Guzhva [6] point out, recent events confirm that wars cannot be a concept of “normality”, given the catastrophic scale of human losses. Human evolution in the world is analyzed in more detail in the works of modern researchers such as Shamrayeva [7], Kresin [8], who examine the conceptual foundations and historical development of this phenomenon, highlighting key political and legal decisions in the international arena that influenced its development.

Despite the significant scientific advances made to date, the debate over developing an innovative framework for defining and guaranteeing human rights in the world in today's global social environment continues.

Research Purpose

The purpose of the research is to identify the features of the evolution of human rights in the world and to study the prospects for their effective provision in the face of risks arising during modern geopolitical crises.

Research Methods

Both scientific and unique methods of study have been used in the course of research. It specifically employed functional, sociological, historical, and comparative legal methods in addition to systems analysis, synthesis, comparison, and scientific abstraction. The gathering of informative data and the analytical interpretation that followed comprised the two primary phases of the research process. Primary sources of information were examined in the first phase. The empirical basis of the study was formed by industry scientific publications, scientific papers and materials of research and practical conferences in the relevant field. The volume of selected sources of information was determined taking into account practical justification and contextual relevance.

Using scientific abstraction and systemic analysis, the author conceptualized the phenomenon of the human right to peace and outlined its main functional characteristics. The systemic approach contributed to the clarification of key conceptual categories, and the synthesis made it possible to integrate individual aspects – both general and specific – into a coherent theoretical structure [9]. The historical method was used to trace the evolution of the phenomenon under study, while the comparative legal method gave a hint of how foreign policy factors influenced the development of human rights in the world over time. In addition, the author introduced the abstraction of potential practical feasibility, which involves a theoretical deviation from the generally accepted attributes of state creation in the normative and legal dimension, which allows for the identification of essential and desirable characteristics.

Research Results

Throughout all historical periods, the value of peace has remained a question of profound importance. Since antiquity, it has been a central theme of philosophical and political thought. Aristotle, for example, argued that peace was a necessary prerequisite for the existence of a state, even one based on slavery. In the Middle Ages, alongside the dominant ideology of “holy war”, new viewpoints on the world began to emerge. At first, the concept of peace was

interpreted strictly in religious terms, and later developed to overcome relations between Christians and other peoples [10].

In the modern era, the worldview has undergone significant intellectual development. It began to be perceived as a universal principle, which is an expression of natural law based on reason and higher justice [11]. Thus, the term “peace” began to be associated with the concepts of permanence and continuity. In modern international relations, the right to peace is regulated by a system of international legal norms [12].

Despite their fundamental nature, these documents remain largely declarative, lacking binding implementation mechanisms. Today’s realities show that powerful states retain significant influence over the activities of international institutions, often using them to shape the political trajectories of less developed countries.

Thus, the right to peace should be considered in both collective and individual aspects. Nations, people and individuals should be officially recognized in the legal sphere as subjects possessing this right. In a broader sense, peace should be understood as the absence of organized violence in the state and the effective protection of human rights. Thus, the right to peace functions as a fundamental legal institution, the observance of which guarantees the possibility of coexistence, productive work and cooperation of equal subjects of law.

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In this context, the development of a Model Code of International Sanctions appears both timely and necessary. Such a code should establish a clear and consistent system of sanctions for intentional violations of *jus cogens* international law, thereby contributing to the consolidation of a more stable and lasting world [15]. At the same time, the principle of peaceful coexistence demonstrates the minimum necessary level of cooperation, enabling societies to gradually develop and regulate their external and internal relations on the basis of solidarity and cooperation.

In addition, the processes of defining and implementing human rights to peace should be provided not only in international law, but also at the constitutional level. Some constitutions, for example, those of Japan and Turkey, contain clear positions recognizing the right to peace. In general, this right should be conceptualized as a fundamental, primordial and comprehensive human right. Among the key prerequisites and principles for the formation of a system of guarantees for the implementation of the right to peace, a particularly important role belongs to the moral dimension of social activity. This, in turn, requires coordination and interconnection between the main social regulators – moral, legal and religious.

The moral development of society reflects its constant striving for the ideals of goodness and justice, which are realized through concrete actions in public life [16]. The religious dimension in this regard should ensure the elimination of potential risks of disruption of the world arising from interfaith disputes and conflicts.

The moral imperatives of younger generations should be based on an appropriate religious and ethical foundation. Morality, as a regulatory and educational influence on individual consciousness, shapes human behavior and represents the interaction of various social institutions. Therefore, the problem of ensuring peace in the socio-political environment goes far beyond the purely legal dimension; it also encompasses the moral dynamics of society. Moral obligations, unlike legal ones, are not determined by formal criteria, such as social status or group affiliation. But they are based on the generally recognized values of social solidarity, mutual understanding, compassion and goodwill.

Law, by contrast, operates on the basis of formally established statuses of social belonging, forming a structural basis for the development and strategic implementation of an important system of rights and duties, including those related to the maintenance of peace [17]. Thus, instability in the geopolitical context of the world is explained not only by the absence of legal mechanisms but also by the fragility of the moral and social structure that supports them.

The divergence of moral principles in resolving international legal issues often leads to different interpretations of legal norms [18]. Thus, the effectiveness of international law in fulfilling its social mission of providing a system of legal guarantees for the world largely depends on the level of moral consciousness of those to whom it belongs in practical implementation.

It should be emphasized that the realization of the human right to peace in modern global conditions is closely linked to security considerations and the broader social dimension of the development of modern democratic states. The main

areas of legal guarantees of the human right to peace should be provided by the normative system of the European Union. For example, the articles of the two Treaties on European Union formulate the key values that are the foundation of the European community, which include democracy, respect for human dignity and freedom, equality and respect for the rule of law. Furthermore, Article 3 of the same Treaty defines the main objectives of the European Union, including the promotion of global peace and the well-being of its peoples. In addition, Article 42 defines the Union's common security and defence policy as a strategic priority, underlining the EU's competence to adopt regulatory and political measures aimed at guaranteeing international security and maintaining peace.

The measurement of ensuring human rights in the world in modern conditions is the effective protection of social human rights. The most important among them is the right to an adequate standard of living, although the definition of "adequacy" may differ significantly depending on the level of socio-economic development of the state. However, each state is obliged to define and implement minimum social standards [19]. The implementation of social rights requires mechanisms for fair redistribution of resources between regions and operational groups, the establishment of state guarantees for disaster prevention and response, and ensuring universal access to education, health care, and social security systems for the population.

The realisation of socio-economic rights and, consequently, the establishment of a long-term foundation for the legal protection of the right to peace remain unachievable in the absence of adequate institutional accountability and the efficient execution of social responsibility obligations [20].

Thus, ensuring human rights in the world is a vital component of modern state-building processes. Ongoing global integration requires the development of coordinated strategies that combine the efforts of leading countries and international institutions in this area. The task is not to formally recognize human rights in the world, but to ensure their real and practical implementation. This, in turn, requires the creation of effective mechanisms for protection, in particular through the transformation and strengthening of international human rights and judicial institutions.

Conclusions

The human right to peace has been shaped by a long historical trajectory of gradual progress. Throughout this development, the world has consistently been considered a central concept in scientific, legal, and philosophical discourses. The modern evolution of this right represents a gradual shift in emphasis toward recognizing the world as an essential and universal good, inherent in the nature of human existence and the development of society.

Recent geopolitical conflicts have limited the ability of existing international legal institutions to provide support for global peace. In particular, the current system of permits has proven to be largely ineffective due to the presence of numerous mechanisms that allow states and organizations to circumvent the established restrictions. Thus, there is an urgent need to develop and adopt a Model International Code of Permits capable of ensuring the consistency and rigidity of sanctions policy, preventing the consequences of aggressor states at military facilities in the resolution of disputes.

The implementation of such fundamental national values in the social sphere as human life and health, their integrity and safety, honor and dignity, is possible only in conditions of a global scale. This achievement is necessary to prevent military threats, strengthen national security and develop institutions responsible for supporting these values.

Thus, ensuring human rights in the world requires the creation of favorable social conditions that will promote synergy between strategic vision and effective implementation of multi-level guarantees of the world. Ultimately, the effectiveness of legal guarantees depends on the accuracy and coherence of legislative regulation and the proper functioning of the broader system of normative governance.

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