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## **EUROPE AND THE USA AFTER THE «COLD WAR». THE NEW WORLD ORDER**

**Introduction** «The American swear on Mayflower against the European Leviathan», or a society of freedom and a society of compromise – these word combinations will help us to understand and underline the main differences between European and American views about the world order after the end of the Cold War. This problem has been a crucial subject with a number of contestable points for discussion in the scholar community.

**Review of recent publications.** The historiography of the study includes publications by D. Bromwich, J. Gaddis, R. Kaneta, M. Rothenberg and M. Smith. There are a lot of American and European scholars in the field of international relations that are deeply immersed in this issue. Nevertheless, their views are currently based on a different understanding of the role of two actors in the world due to different historical circumstances of development.

**The objective of this paper** is to discuss the origin and the nature of various views of the United States and Europe according to the new world order after the end of the Cold War.

**Results of the research.** The US understanding of the issue in this regard is based upon the idea of a liberal world order and a sacred mission that they must acquire under any circumstances [3]. This mission concerns spreading Christian values, fundamental rights and freedoms that were put on to Americans by God and history. This is the cornerstone of their actions on the international arena. Nevertheless, it is not only the idea that is an important part but also the possibility of the USA to implement it. After the collapse of the bipolar system the United States of

America was in a unique peak moment of power. This situation made the idea of a liberal world order even more attractive [1].

The USA did not need the support of allies because of the status of a single superpower in the world and their own sacred beliefs. These circumstances often pushed them to unilateral actions against terrorism or authoritarian regimes. Moreover, Americans perceived all the threats as existential as a struggle between good and evil. The United States could not lose because the defeat would mean death [2]. The 9/11 terrorist attacks have proved in practice that the threat is completely real and only decisive, rigid action can end the new undeclared war.

Despite the common liberal values along with the United States, Europe did not have the messianic idea as an integral part of their nature. The European states have never had the historical mission of spreading democracy outside their own territories [5]. Their nature is about national interests and the adaptation of the Hobbes's natural rule, namely, «It is important to find and keep peace under any circumstances». This is the fundamental part of their vision. European countries did not have enough power to commit any single actions on the international arena after the collapse of the bipolar system, so the most reasonable choice was to assemble and make a multilateral solution of different issues [5]. Various threats, such as terrorism, national and religious conflicts had not been recognized as existential for Europe. They have lived nearby threats (real or hypothetical) for centuries and these threats must have become an integral part of Europe's political life. Finally, the «society of compromise» has never fought for total elimination. The biggest part of the wars in Europe were the wars for material goods, where an old enemy could become an ally and vice versa. In fact, the European happy life is a peaceful life without war, and as for the United States the most important thing here is a historic mission.

It is obvious that such different ideas have had considerable impact on the relationship between Europe and the United States throughout the history of their interactions, but we should not view these discrepancies as incompatibility. The West (in political sense) will continue to be a serious power in world politics, despite some crisis phenomena. The relations between Europe and the US are like a «transatlantic pendulum», which tends to the one side and then to the other, but despite the sharp fluctuations, it is very strong because of the common values.

**Conclusion.** It should be mentioned that after the end of the Cold War, the United States of America and Europe used to have totally different views on the new world order, due to the different historical circumstances of their development. The vision of the United States in this regard is based on their idea of messianism, which determines the foreign policy course of the state in the post-bipolar era. The United States is ready to act on its own and assume responsibility for the decision, if it comes from their internal convictions. Despite the common liberal values with the US, it is more typical of Europe to think according to the national interests. The European states have always tended to cooperate (in terms of multilateral actions) to solve various numerous problems. Nevertheless, the West will continue exist and have an impact on world politics as a real power despite some discrepancies that have been considered in this paper. The article explains the origin and nature of the different

viewpoints of the United States of America and Europe in terms of the issue about the new world order after the bipolar system of international relations.

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### THE LANGUAGE OF ACCESSORIES IN THE MODERN DIPLOMACY

**Introduction.** Accessories take a prominent place in the modern diplomacy. They help politicians and diplomats not only create their own style, but also reflect their thoughts and feelings. That is why the diplomatic protocol is gradually moving away from the clear framework for using accessories in the image and allowing politicians to create their own style.

**Review of recent publications.** The origins of the research on the image of a political leader date back to the time of Antiquity and are associated with the names of Plato and Aristotle. Issues of an image have raised considerable scientific interest over the last decades in the Ukrainian political science. In the first half of the 90s of the twentieth century, it was manifested mainly in the form of translation and introduction into the scientific study of classical works of the Western imageology by J. Napolitana, M. Reza, J. Segel, G. Becher, E. Sampson, R. Fisher, T. Schwartz, R. Verslina, D. Gergen, D. Moris and others. Some post-Soviet and Ukrainian works devoted to theoretical and practical aspects of the image formation began to emerge at the end of the XX – the beginning of the XXI century. It is worth mentioning such