

DOI 10.24412/1829-0450-2025-4-115-127
УДК 34

Поступила: 17.09.2025г.
Сдана на рецензию: 20.09.2025г.
Подписана к печати: 03.12.2025г.

IMPLEMENTATION OF THE RIGHT TO PEACEFUL ASSEMBLIES IN THE DIGITAL ENVIRONMENT: VIRTUAL PEACEFUL ASSEMBLIES, LEGAL ASPECTS AND PRACTICE

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ABSTRACT

The article is devoted to the analysis of the implementation of the right to peaceful assemblies in the digital environment, with a focus on online assemblies and virtual meetings. It examines current trends in the development of digital forms of expressing socio-political opinions, as well as existing legal norms regulating the procedures for conducting such events. Special attention is given to issues of law enforcement practice and potential risks of violating participants' rights during online assemblies. Based on a comparative analysis of the legislation of various countries, recommendations are proposed for amending the legislation of the Republic of Armenia to ensure more effective protection of the right to peaceful assemblies in the digital environment. The article also emphasizes the importance of digital technologies as a tool to enhance civic engagement and public participation in democratic processes.

Keywords: online assemblies, virtual meetings, right to peaceful assemblies, digital environment, legal regulation, civic engagement, Armenian legislation.

The modern development of information technologies and the widespread use of the Internet are creating new forms of exercising the right to peaceful assembly, including online assemblies. An online assembly is understood as the gathering of citizens in a virtual space with the purpose of expressing public or political opinion, discussing pressing issues, and making collective decisions, which functionally corresponds to traditional physical rallies or pickets. A detailed analysis of the concept of online assemblies, as well as of the institution of assemblies itself, will be undertaken further, since both concepts are interrelated and require scholarly reflection and an original definition that takes into account contemporary social and technological realities.

First of all, it is necessary to analyze the concept of peaceful assemblies, since their implementation constitutes the core of the right to freedom of peaceful assembly.

What does the “right to peaceful assembly” represent, and how should the very concept of “peaceful assembly” be understood? How are these categories interpreted in legal scholarship and enshrined in the legislation of different states? In the modern context, given the dynamic socio-technological development of society, it is important to formulate a relevant definition of these notions that reflects new forms of citizen participation, including online events.

It is generally accepted that the right to peaceful assembly is one of the fundamental democratic freedoms, representing the ability of citizens to voluntarily and collectively gather in public spaces to express their views, interests, and demands, provided that the principles of nonviolence and respect for the rights of others are observed. It serves as an important mechanism for public participation in political, social, and cultural life, ensuring interaction between citizens and the state and influencing the decision-making process.

Gavrilov argued that the right to peaceful assembly is a “socio-legal institution that ensures the collective expression of the will and interests of citizens through the nonviolent gathering of people in public space for communication with society and the state.” [1]

In N. Margaryan’s article “Constitutional and legal foundations of restricting the freedom of peaceful assembly”, an assembly is defined as the intentional and temporary presence of a group of people in a public place for the purpose of expressing common interests. The author notes that an assembly should be considered peaceful if its organizers have peaceful intentions. The term “peaceful” should be interpreted as encompassing conduct that may irritate or offend individuals who disagree with the ideas or statements supported by the assembly, as well as conduct aimed at deliberately obstructing or creating interference with the actions of third parties.[2]

Khalikova A. argued that the right to peaceful assembly is one of the political rights belonging to the fundamental constitutional rights of a citizen. It is intended to guarantee citizens the opportunity to gather peacefully and without weapons in public places to express their views, interests, and demands [3].

M. Riekkinen noted that the right to freedom of peaceful assembly is an essential prerequisite for the realization of other human rights, such as the freedom of expression [4].

Based on the above definitions of the right to peaceful assembly, it is possible to identify and present the characteristics of this right:

1. Collective nature. The right to peaceful assembly implies the participation of more than one person and is exercised through the joint expression of the will of a group of individuals. Unlike individual rights, it is inherently aimed at the collective exercise of freedom of expression.

2. Peaceful character of implementation. Legal doctrine emphasizes that a mandatory feature of an assembly is its non-violent nature and the absence of weapons among participants. Violence or incitement to violence deprives the assembly of legal protection.

3. Purpose-oriented nature. An assembly as a legal phenomenon is aimed at expressing, shaping, or conveying public opinion, as well as influencing state decision-making processes.

4. Public nature. Researchers note that assemblies must be open and public, allowing the possibility for an indefinite circle of persons to perceive the information.

5. Connection with other constitutional rights. Legal doctrine views the right to assembly as a “collective form of exercising freedom of expression and freedom of association”. It does not exist in isolation but complements other individual rights.

6. Presence of special guarantees by the state. Scholars emphasize that this right cannot exist without the state’s positive obligation to ensure the possibility of assembly, to protect participants, and to prevent interference by third parties.

Thus, in legal doctrine, the right to peaceful assembly is regarded as a collective, public, and peaceful action aimed at expressing opinion, closely connected with other constitutional rights, and requiring the state’s positive obligation to ensure its realization.

Undoubtedly, the identified features reflect the general legal characteristics of the right to peaceful assembly. At the same time, it is necessary to take into account that in the conditions of the 21st century—shaped by the natural evolution of social relations and, above all, the rapid development of technologies – this right is undergoing transformation under the influence of digitalization processes. As a result, the right to peaceful assembly acquires renewed features and takes on new legal forms.

The right to peaceful assembly is undergoing transformation under the influence of digitalization processes, as a result of which the legal doctrine of the 21st century requires expansion. Accordingly, the study of this right in the modern context should be carried out through the prism of the impact of digital technologies.

In the future, it seems necessary to conduct research both in the theoretical and legal dimension—aimed at clarifying the content and features of the right to peaceful assembly under conditions of digitalization – and in the applied dimension – through an analysis of the particularities of the practical implementation of this right in the modern digital environment.

We consider it important to examine examples of online assemblies:

1. Bill Clinton's Webcast (1999, USA). In 1999, Bill Clinton held the first "virtual assembly" with U.S. citizens through a webcast. A webcast is a live broadcast of an event via the Internet (from the words web – network and broadcast – transmission).

2. Facebook Protests over the Monks' Movement in Myanmar (2007). Description: The Facebook group "Support the Monks' Protest" mobilized tens of thousands of participants to organize global demonstrations in support of the protesting monks. This action represents one of the first examples of global coordination through social networks.

3. Virtual Sit-ins against the World Economic Forum (WEF, 2002). Description: Activists organized "virtual sit-ins" by directing mass requests to the WEF website. The goal was to overload the server and draw attention to the problems of globalization.

4. Pol.is and Digital Democracy in Taiwan. Description: An online platform for collective discussion and decision-making, implemented within the framework of vTaiwan. This tool facilitated the discussion of 26 national issues and the incorporation of majority-backed measures into legislation.

5. Netroots Nation – Virtual Political Conference (USA, 2020–2021). Description: Due to the pandemic, in 2020 and 2021 the Netroots Nation conferences were held entirely online, bringing together thousands of participants and dozens of panels featuring politicians and activists.

6. Virtual Protests in Roblox (2023–2025). Description: Within the Roblox platform, teenagers organized virtual demonstrations against ICE and in support of Palestine. These protests were coordinated through TikTok and Discord, with one event attracting over 275,000 visits.

In addition to the aforementioned examples of online assemblies – of which, in reality, there are many more – we have limited ourselves to presenting only a portion within the established scope of this work. At the same time, it should be noted that a number of states have reached such a level of technological and legal development that specialized digital platforms for the organization of peaceful assemblies have been created. Thus, in Taiwan, the platforms vTaiwan and Pol.is operate, enabling citizens to participate in the discussion of draft laws and political initiatives, with the results of these virtual consultations taken into account by state authorities in the legislative process. In Estonia, online forums and digital assemblies (Rahvakogu) are employed, providing the population with opportunities to participate in consultative processes concerning new laws and governmental initiatives, effectively replacing part of the traditional public assemblies with virtual ones.

Thus, Taiwan and, to some extent, Estonia may be cited as illustrative examples:

1. Taiwan – the vTaiwan and Pol.is platforms.

In Taiwan, specialized online platforms – vTaiwan and Pol.is – have been established, enabling citizens to participate in the discussion of draft laws and political initiatives in a digital environment. Purpose: to engage citizens in the decision-making process and to ensure transparency through virtual assemblies and consultations. Format: users can deliberate on issues, vote, and propose solutions, with the outcomes subsequently taken into account by state authorities in the legislative process.

2. Estonia – “Rahvakogu” and digital forums.

In Estonia, online forums and digital assemblies provide citizens with opportunities to participate in consultations on new laws and governmental initiatives. These platforms serve to collect public opinions and coordinate collective discussions, effectively replacing part of the traditional public assemblies with virtual ones.

Moreover, within the Estonian experience, it is important to emphasize that the Rahvakogu project itself was initiated with the aim of engaging citizens in the discussion and shaping of political decisions, reflecting Estonia’s commitment to the development of digital democracy and the active participation of citizens in the political process. In his address to the Riigikogu on April 10, 2013, President Toomas Hendrik Ilves underscored the importance of open and substantive debate: “The people consist of individual persons. Our people – the very individuals upon whose shoulders Estonia rests – are intelligent and diverse. Only through joint discussion can it be determined which opinions are shared by all and where differences remain. No one person can think or feel on behalf of everyone. [...] Estonian society requires open dialogue; it seeks to be a genuine and meaningful participant in this process” [5]¹.

The experiences of Taiwan and Estonia demonstrate that the creation of specialized digital platforms for the organization of peaceful assemblies constitutes an effective instrument for the consolidation and realization of this right under contemporary conditions. Platforms such as vTaiwan and Pol.is in Taiwan, as well as Rahvakogu in Estonia, provide citizens with opportunities to participate in the discussion of draft legislation and socially significant initiatives, thereby creating a space for open dialogue and the collective expression of opinions. Such projects not only contribute to the strengthening of democratic principles and the transparency of decision-making but also effectively entrench the right to peaceful assembly within the digital environment, enabling its implementation through new legal mechanisms and technologies.

¹ Toomas Hendrik Ilves, The political statement of President Toomas Hendrik Ilves at the Riigikogu, 10 апреля 2013г., доступно по адресу: <https://kogu.ee/en/2013/04/10/the-political-statement-of-president-toomas-hendrik-ilves-at-the-riigikogu/> (Дата обращения: 09.08.2025).

Contemporary democracy is undergoing a natural process of modernization and adaptation under the influence of the digital age and rapid technological progress. In the context of the global spread of digital technologies, the forms of citizen participation in political and public life are being significantly transformed: traditional mechanisms of public deliberation and peaceful assembly are being complemented by virtual platforms that facilitate collective expression of opinions and engagement in decision-making. Consequently, democratic practice itself is acquiring new, digitally oriented forms that enable citizens to exercise their rights more effectively and interactively.

Following the analysis of international experience in the use of digital platforms for organizing peaceful assemblies in countries such as Taiwan and Estonia, it is appropriate to examine similar initiatives in Armenia. The study of national practice will make it possible to identify how digitalization and technological progress contribute to the realization of citizens' right to participate in public deliberations and peaceful assemblies within the framework of Armenian legislation and the social environment.

Armenia has undertaken steps to introduce digital instruments that facilitate citizen participation in the discussion of draft legislation and governmental initiatives. Among the most significant examples are the following:

- e-Draft platform. Designed for the publication of draft normative acts and the conduct of public consultations, this platform enables citizens to review drafts, submit comments and proposals, thereby contributing to the creation of a transparent and inclusive legislative environment (OECD, 2023).
- e-Request platform. Through this platform, citizens are able to submit requests for information from state authorities, which enhances transparency and governmental accountability (OECD, 2023).
- Digital democracy initiatives. Within the framework of the Digital Democracy and Transparent Governance program, public discussions and consultations with citizens are organized with the support of the Office of the Prime Minister of Armenia and the International Foundation for Electoral Systems (IFES) (OpenGovWeek, 2023).

Thus, the initiatives outlined above create a digital framework for the realization of citizens' right to participate in public deliberations and foster online engagement in decision-making processes, reflecting the broader trend toward the digital modernization of democratic practices in Armenia. At the same time, it should be emphasized that while the existing platforms contribute to the development of digital democracy to a certain extent, their establishment remains insufficient for the full realization of the right to peaceful assembly in the online space, as they are not specifically designed to facilitate the organization of peaceful assemblies within digital platforms.

In contemporary conditions of digitalization and the widespread use of online communications, international law has begun to recognize and establish the legal possibility of holding public assemblies in virtual formats alongside traditional ones. International organizations, such as the United Nations, emphasize the importance of safeguarding citizens' rights and freedoms in the digital sphere. In particular, United Nations General Assembly Resolution 78/213 calls for the creation of an open, safe, and inclusive digital environment that facilitates the realization of the rights to freedom of assembly and expression. The Resolution stresses: "Emphasizing that, in the digital age, technical solutions to ensure and protect the confidentiality of digital communications and transactions, including robust encryption, pseudonymization² and anonymity, are important for ensuring the enjoyment of human rights, in particular the rights to privacy, freedom of opinion and expression, and the freedoms of peaceful assembly and association, and recognizing that Member States should promote such measures and refrain from employing unlawful or arbitrary surveillance techniques, which may include forms of hacking ..."

Furthermore, paragraph 19 of the Resolution provides that "...human rights and fundamental freedoms must be respected, protected, and promoted throughout the life cycle of artificial intelligence systems, and that new and emerging digital technologies should serve as tools for advancing, protecting, and realizing human rights, rather than undermining them." [6].

An analysis of the provisions of United Nations General Assembly Resolution 78/213 demonstrates that international law is already adapting to the challenges of the digital age, affirming the necessity of safeguarding human rights – including freedom of opinion, freedom of expression, and the freedoms of peaceful assembly and association – under conditions of digitalization. The reference to measures for protecting the confidentiality of digital communications and transactions (encryption, anonymization³, pseudonymization) indicates that the full realization of rights in the online space requires not only the recognition of digital forms of assembly but also the establishment of secure technical conditions for their functioning.

Of particular significance is paragraph 19 of the Resolution, which emphasizes that human rights and fundamental freedoms must be respected and protected throughout the entire life cycle of artificial intelligence systems, and that new digital technologies must not restrict but rather provide additional opportunities for

² "Pseudonymization" is an English legal/technical term. It comes from EU data protection law, especially the General Data Protection Regulation (GDPR). It refers to a process where personal data is processed in such a way that it can no longer be attributed to a specific individual without the use of additional information (which is kept separately and securely). So in academic/legal English, it is correct and widely used.

³ "Anonymization" it's mainly used in data protection, privacy, and computer science. It means the process of removing or altering personally identifiable information (PII) from data so that individuals cannot be identified.

their realization. This provision effectively enshrines the trend in international law toward perceiving digital technologies as instruments of democratic participation rather than as threats to rights and freedoms.

Thus, the legislative recognition of the possibility of holding assemblies in an online format constitutes an important step toward the modernization of democratic practices and the expansion of citizens' opportunities to exercise their right to peaceful assembly through digital platforms, while simultaneously ensuring transparency and inclusiveness of participation.

What conclusions can be drawn for Armenia?

As a state that has ratified the core international human rights treaties, Armenia must take these provisions into account and adapt its national legislation to the conditions of the digital environment. Existing platforms (for instance, e-Draft) already demonstrate certain steps toward digital democracy. However, for the full realization of the right to peaceful assembly, it is necessary to establish specialized legal and technical mechanisms that enable the conduct of online assemblies. In line with international standards, Armenia could enshrine in law not only the possibility of discussing draft legislation in a digital format but also the conduct of peaceful assemblies through online platforms, while ensuring data protection for participants and transparency of procedures. In doing so, Armenia would not only comply with international recommendations but could also serve as an example for the post-Soviet region in modernizing the right to peaceful assembly in the digital age.

In the context of the digitalization of social relations, the traditional understanding of an assembly as the physical presence of citizens in a specific location for the purpose of collective expression requires reconsideration. Modern technologies create the possibility of holding assemblies in the online environment, which necessitates scholarly and legal elaboration of this phenomenon.

In legal scholarship, there have been certain attempts to define this phenomenon. For example, PhD in Law A. A. Maksimov understands an "online rally" as a "mass assembly of citizens on a particular webpage on the Internet for the purpose of publicly expressing a socio-political opinion." This definition captures an essential element – the virtual form of organizing mass participation—yet it does not encompass all the legal characteristics inherent to the right of assembly.

Building on existing doctrinal approaches and international standards, an online assembly may be understood as the joint participation of two or more persons in a digital environment (whether on an Internet platform, a mobile application, a social network, or another technological medium), organized for the purpose of expressing, discussing, or shaping public opinion on matters of societal relevance, and characterized by the attributes of peacefulness and openness.

Accordingly, an online assembly constitutes a distinct form of peaceful assembly, realized not in physical but in virtual space, while preserving all of its essential

features: voluntary participation, collective character, peaceful nature, and orientation toward the expression of a socially significant position.

Online assemblies, as a specific form of peaceful assembly, preserve the fundamental legal attributes inherent to traditional forms of collective expression of will, while also acquiring new characteristics determined by the digital environment in which they are conducted. On the basis of doctrinal approaches and international standards, the following defining features may be identified:

1. Collectivity – the participation of two or more persons in a joint discussion of matters of public interest, irrespective of their geographical location;

2. Peaceful character – online assemblies must be carried out in a non-violent manner, excluding threats, cyber attacks, or other actions that disrupt public order or infringe upon the rights of third parties;

3. Purpose-orientation – an assembly is convened with the aim of expressing opinions, shaping positions, or deliberating on issues of societal importance;

4. Digital form of realization – the essential distinction lies in the conduct of assemblies on Internet-based platforms (social networks, videoconferencing tools, dedicated websites and applications), which substitutes the physical co-presence of participants;

5. Virtual publicity – although convened in digital space, an assembly retains its public nature, insofar as it is directed toward collective discussion and the articulation of opinion within the public sphere;

6. Inclusiveness – the digital format expands opportunities for participation, particularly for individuals who, for objective reasons, cannot be physically present offline;

7. Dependence on technical infrastructure – the possibility of conducting an online assembly is directly contingent upon Internet access, digital literacy, and technical resources, thereby creating new challenges in ensuring equal access to the exercise of this right.

Thus, online assemblies represent a digital modification of classical peaceful assemblies, preserving the traditional features of the freedom of assembly while expanding them through the specific characteristics inherent to the digital environment.

Author's Definition. The right to online assemblies is the state-guaranteed opportunity for citizens and other persons to participate in peaceful assemblies in the digital environment through information and communication technologies, for the purpose of expressing, shaping, and disseminating opinions of public significance, provided that the principles of legality, peaceful character, and respect for the rights and freedoms of other participants are observed.

Unlike traditional forms of peaceful assemblies, the spatial dimension of online assemblies is not defined by the physical co-presence of participants in a single geographical location, but by their unification within the virtual space of digital

communication. This space is created through the use of Internet platforms, social networks, videoconferencing tools, or specialized applications, and becomes a new arena of public dialogue. While it preserves the public nature of the assembly, it is devoid of territorial boundaries, fundamentally transforming the very concept of the “place of assembly.”

The online space of an assembly is characterized by a number of distinctive features:

- it is intangible, yet functionally substitutes for a physical square, street, or hall;
- it is transboundary, enabling the participation of individuals regardless of their geographical location;
- it is dependent on technological infrastructure, which serves as the guarantor of the possibility of exercising the right;
- it generates new challenges for legal regulation, including issues of jurisdiction, data security, and the protection of individual rights.

Thus, in the context of digitalization, the space of assembly ceases to be associated exclusively with a material territory and instead acquires the form of a virtual public sphere within which the right to freedom of peaceful assembly is exercised.

In classical legal understanding, the key element of an assembly is its place of convening, traditionally understood as a specific territory or premises where participants are physically present. It is precisely the “place of assembly” that serves as the starting point for regulating the procedure of its organization, ensuring security, and structuring interaction with state authorities.

However, under the conditions of digitalization, this category undergoes a fundamental transformation. In online assemblies, the spatial characteristic is shifted from the material environment to the digital one, and the “place of convening” becomes the virtual platform, internet service, or social network that enables participant interaction. In this way, the emphasis moves from physical presence to digital connectivity, which substantially alters the legal meaning of the concept of “assembly space.”

Whereas in the offline format the space of an assembly is geographically bounded and subject to the jurisdiction of a specific state, in the digital format it becomes transboundary, often extending beyond the limits of a single national jurisdiction. This circumstance necessitates the development of new legal solutions, since traditional regulatory mechanisms (for example, the authorization of an assembly in a particular location) cannot be fully applied to the virtual environment.

Thus, it may be argued that in the digital era the category of the “place of assembly” evolves into the category of “digital assembly space,” which entails the need to reconsider both doctrinal and normative approaches to safeguarding the freedom of peaceful assembly.

It should be emphasized that online assemblies cannot be regarded as an alternative to, or a complete replacement for, traditional offline gatherings. Their legal nature

is complementary, providing new forms of democratic participation without diminishing the significance of classical ways of exercising the right to peaceful assembly. Offline assemblies retain the essential element of publicity and the physical manifestation of civic positions, whereas the digital environment expands opportunities for participation in public processes by offering territorial independence and inclusivity. Accordingly, online assemblies should be interpreted as a modernized instrument within the arsenal of democratic practices—one intended to supplement rather than supplant traditional forms of collective civic expression.

Online assemblies also possess an important social dimension, namely, their role in ensuring accessibility for persons with disabilities. The digital format allows such individuals to take part in collective expression of opinions and public deliberations without the need for physical mobility, which may be difficult or even impossible in offline conditions. In this respect, online assemblies enhance inclusivity and guarantee equal access to the exercise of the constitutional right to freedom of peaceful assembly, thereby broadening opportunities for participation across all categories of citizens and reinforcing the democratic value of equality within society.

In accordance with international standards, including Article 29 of the United Nations Convention on the Rights of Persons with Disabilities, states are obliged to ensure the participation of persons with disabilities in political and public life on an equal basis with other citizens. Online assemblies provide a genuine means for such individuals to realize their right to peaceful assembly, overcoming the physical, transportation, and infrastructural barriers inherent to traditional offline events. Thus, the digital environment promotes inclusivity, secures equal access to collective opinion formation, and strengthens the principles of equality and non-discrimination in democratic society.

Taking into account international experience, modern technologies, and the requirements of digital democracy, it would be advisable for Armenia to amend its national legislation in order to secure the possibility of conducting online assemblies.

In particular, it is recommended to introduce the following amendments to the Law of the Republic of Armenia “On Peaceful Assemblies”:

1. Supplement the Law with a separate chapter entitled “On peaceful assemblies in the virtual space.”

2. In this chapter, provide for the following legal provisions:

Article (number). On the Digital Form of Peaceful Assemblies

1. Everyone shall have the right to participate in peaceful assemblies in the digital environment, including internet platforms, mobile applications, videoconferencing tools, and social networks.

2. Digital assemblies shall possess all the attributes of peaceful assemblies established by law: voluntary participation, collective nature, peaceful character, and publicity.

3. Foreign nationals may participate in online assemblies within the jurisdiction of the Republic of Armenia, provided that national legislation is observed and the rights of all participants are respected.

Article (number). On the Protection of Participants' Data and Anonymity

1. Public authorities and organizers of online assemblies shall be obliged to ensure the confidentiality and security of participants' personal data.

2. Participants shall have the right to take part anonymously, provided that such anonymity does not contravene the law or infringe upon the rights of third parties.

Article (number). On Technical and Organizational Conditions

The State shall be obliged to create conditions for the conduct of online assemblies, ensuring the accessibility of digital platforms for all citizens, including persons with disabilities.

Article (number). On the Procedure of Notification and Coordination

Online assemblies may be conducted without prior notification of state authorities, provided that the principles of peaceful character, legality, and respect for the rights and freedoms of other participants are observed. The absence of a mandatory notification requirement ensures the promptness and flexibility of participation in the digital environment, constituting one of the key distinguishing features of online assemblies in comparison with traditional offline forms.

The introduction of specific legal norms governing online assemblies is necessary not only to adapt legislation to the digital environment, but also to strengthen citizens' trust in state institutions and democratic processes. The explicit recognition of the right to virtual assemblies formalizes new forms of political participation, establishes legal certainty, and reduces the risk of legal ambiguity or arbitrary restrictions by public authorities.

Moreover, such amendments encourage civic engagement and participation by providing citizens with the opportunity to organize collective discussions on pressing issues in a safe and lawful manner. They foster the development of innovative forms of interaction between the state and society, including the possibility of conducting consultations and debates in real time, while also expanding the scope for experimentation with digital democracy.

Thus, the codification of the right to online assemblies within the legal framework creates new guarantees for the realization of civil rights, enhances the transparency of public processes, and contributes to the formation of a more open, adaptive, and modern democratic society.

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**РЕАЛИЗАЦИЯ ПРАВА НА МИРНЫЕ СОБРАНИЯ В
ЦИФРОВОЙ СРЕДЕ: ВИРТУАЛЬНЫЕ МИРНЫЕ
СОБРАНИЯ, ПРАВОВЫЕ АСПЕКТЫ И ПРАКТИКА**

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АННОТАЦИЯ

Статья посвящена анализу реализации права на мирные собрания в цифровой среде, с акцентом на онлайн-собрания и виртуальные митинги. Рассматриваются современные тенденции в развитии цифровых форм выражения общественно-политического мнения, а также существующие правовые нормы, регулирующие порядок проведения таких мероприятий. Особое внимание уделено проблемам правоприменительной практики и потенциальным рискам нарушения прав участников при проведении онлайн-собраний. На основе сравнительного анализа законодательств различных стран предлагаются рекомендации по внесению изменений в законодательство Республики Армения для обеспечения более эффективной защиты права на мирные собрания в цифровой среде. Статья также подчеркивает значение цифровых технологий как инструмента усиления гражданской активности и участия общества в демократических процессах.

Ключевые слова: онлайн-собрания, виртуальные митинги, право на мирные собрания, цифровая среда, правовое регулирование, гражданская активность, законодательство Республики Армения.