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THE PERSON AS A SUBJECT OF SELF-DETERMINATION

The criterion for selecting a particular form of political self-determination are interests of the individual, human rights and then people, nation. If some form of self-determination violates human rights, it should be replaced by the valid, or self-determination should not be held in this form. Neither the state nor a group of people tells the Universal Declaration of Human Rights, should not "perform any actions aimed at the destruction of any of the rights and freedoms" (Article 30)[1].

Self-determination of the people, nation - it is only a means of coordinating interests of peoples and defence of human rights of the individual. Not a man for the nation, but the nation for a man – such an approach is dictated by international law, a truly humanistic thinking.

Foreign and our experience shows: if taken into account only the interests of the nation, individual rights are often violated, people suffer, tens and hundreds of thousands are deprived of homeland, their homes, loved ones, and even life itself. In our time, humanistic content of self-determination is especially important.

Article 55 of the UN Charter says that for the creation "conditions of stability and well-being" relations between States in the world should be based not only on "respect for the principle of equal rights and self-determination of peoples", but also "universal respect and observance of human rights and fundamental freedoms for all." This involves raising the standards of living, ensuring full employment and economic and social progress, the conditions for the development (Article 55) [2]. This means that self-determination in order to maintain a friendly peaceful relations between states should not be at the expense of human rights (not to mention his right to life), and through their comprehensive protection. This is often ignored by modern nationalists and states that sacrificed the interests of the people and even his life to the nation.

Recognition of the right to self-determination for the individual puts into the hands of society the key to a peaceful and constructive solution of such complicated issues as the right to social choice.

When making a choice between different forms of ownership, methods of managing and directing its activities in the state, cooperative, private way or another, people will be able, to some extent, different social and self-determination within the borders of one state.

Self-determination is not a substitute for individual self-determination of the people, nation, and gives it such public-political forms, fills them with such content, which corresponds to the real needs of individuals and their societies. Real attempts to adjust economic policies taking into account the interests of the

individual are taken abroad, and we have. Finally, the idea of self-determination is aimed at protecting the interests of the majority and the minority, all sides in the conflict. It encourages further development of democracy, the gradual shift from the common practice of providing one of the company of the right to impose its will upon the other just because she got in the election for a few thousand more votes. This is usually the final settlement of contradictions, conflicts replaced by a temporary settlement.

Today, it becomes possible to satisfy the interests of the minority. The degree of democratic societies come to be judged on the Status of minority identity.

P.I Article 1 of the International Covenants on Human Rights defines the principle in question as the right to "freely determine their political status and freely pursue their economic, social and cultural development"[3]. In other words, the principle of self-determination should be the people's right of any state to determine their political regime, to lead the economic life of their country, to dispose of their natural resources. People retains these rights in the case of belonging to a multinational state, although some of these rights by virtue of this fact is transferred to the state.

Thus, in accordance with the principle of equal rights and self-determination, the nature of the social structure of the state is determined by the level of socio-economic progress and the means of production, and the political regime - the challenge and the changing ratio of domestic political forces.

To change the social order it requires the time measured by the lives of several generations, and the political regime - a few years. The inclusion of these objective reasons - *condicio sine qua non* (a condition without which not) of self-sustainability.

Literature

1. The Universal Declaration of Human Rights of December 10, 1948 // <http://www.kadis.ru>;
2. United Nations Charter // <http://www.lawmix.ru>;
3. Covenants on Human Rights // http://www.bse.chemport.ru/pakty_o_pravah_cheloveka.shtml.