ETHICS OF PEACE IN THE CONTEXT OF RELATIONSHIPS

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Annotation: with the help of the ethics rule, which is based on this scientific article, the conditions of peace and prosperous existence are presented, and I also cited the views of scientists on the basis of scientifically based evidence.
Keywords: the rule of ethics, the ethics of peace, violence, resistance, reverence for peace, freedom, restraint.

Every year more than 1.6 million people in the world lose their lives as a result of violence. For everyone who dies as a result of violence, many others are injured and suffer from physical, sexual, reproductive and mental health problems. Violence harms the national economy in terms of health, law enforcement and productivity.

The structural and cultural forms of violence are deeply ingrained in societies to the extent that they are naturally perceived. This type of violence lasts a long time, resulting in results such as direct violence or, in some cases, direct violence in response to the victim, for example. Low educational opportunities in disadvantaged areas, limited entertainment opportunities for foreigners, harmful working conditions in some business areas, etc. it is the acts of structural and cultural violence that directly influence people's access to rights. But these forms of violence are rarely recognized as human rights violations.

The peace struggle itself can be called an effort for peace, and peace itself is nothing more than the construction of peace and the preparation of these foundations. Whoever is equal and freer than someone, injustice begins, the rich and the powerful fall into the psychology of destruction, and the weak are convicted. Because society is a whole, and the difference of one part from another reflects integrity, which creates injustice and freedom arising from inequality, affects every person. The ethics of peace implies being in a state of thought, action and emotion that establishes temporal and spatial harmony in the relationship of Man-Man, Man-nature in the conditions of interaction. So, peace involves love, that is, relationships with others are based on mutual assistance and harmony, meeting other people and nature is based on general empathy, and mutual actions are based on mutual tolerance. Moral action is mutual empathy (empathy). Building relationships with each other on the basis of tolerance within the framework of mutual respect is an aspect of the moral movement. An attempt to destroy the alienation and self-realization of Man and nature means a struggle for self-realization, as well as individual self-realization, so each person must be in common unity with everyone. Because the freedoms brought under control become a reality when they spread to commonality, although there is a fantastic reality in singles.

The proposed abstracts" there will be no peace if the war does not end "or" there will be no end to a war without peace " refer to peace; this means nothing more than persecution of society by increasing war, terror and violence under the demonstration of an attempt to negotiate without conflict, ceasefire and negotiation. If peace is desired, those who wish peace should refrain from entering the path of violence and terror. The path to peace is clear: not to conflict or stop opening fire is the necessary ground for the parties to negotiate and get to know each other in order to find solutions to problems. If the parties do not know each other, they will develop and strengthen the resources that can always provoke the war, while the cessation of arson or the absence of conflicts will continue through negotiations.

Mutual recognition, which is the parent of peace, requires equal, fair and free relationships. In a relationship of mutual recognition-recognition, the fact that the parties do not see each other equally undermines the principle of Justice, destroys mutual freedom, which creates the basis for the re-aggravation of conflicts. In a relationship, it is considered offensive that one side is called for a dialogue without justice, free and unequal, and, as Aristotle said, "war

is born of insult"[1]. Peace means establishing a different world instead of a relationship that rises above today's social structure, which is a war-calling confrontation. It emphasizes the need to change the defining characteristics of cultural life in which politics, economics, law and other spheres of social life are rising. One of the most important points to consider in the context of peace is human rights[2]. It is obvious that human rights cannot be discussed without considering the common foundations and practices that transform this idea into action, without separating the places and geographies in which the human species lives. In this regard, Article 17 of the Universal Declaration of human rights states that it is necessary to reconsider the idea that "private property is a right." Therefore, Article 17 should clearly define the Prohibition of exploitative relations, not allowing opinions and actions that oppress nature and people with the power that property owners receive from their property through private property. The cultural and biological genetic code of sociality and survival is peace. However, private ownership and capitalist "non-social society" appear to be breaking people's genetic code based on this sociality day by day, poisoning people with selfishness, he becomes merciless with his ambition for income, success, fame and power, without compassion for anger, hatred and enmity, reinforcing his own pitiful desires and directing them to violence and horror. The first step to be taken based on this knowledge is to ensure that all wealth is distributed equally to all, which means getting rid of the taste of capitalism that brings the world and humanity to the afterlife. Thus, the foundation of true justice, equality and freedom is laid.

The phenomena and spheres that the philosophy of peace tries to solve are so widespread in the life of Man and society that their elimination requires work here and now, following procedures that will take many years. Under the normality that the culture of conflict and war instills in people and violates their social genetic codes, terrible pathologies are hidden. It is cruelty, social protest, envy, envy, embezzlement, oppression, inability to give, share, strangeness spread through countless examples, the roots of prejudices that are evident even in individual human relationships should be identified as private property.

A culture of peace is a culture based on the principles of equality, justice, democracy, human rights, tolerance and solidarity and that supports coexistence and sharing. Therefore, some researchers, for example, Russian A.N.Samarin believes that "the culture of peace and the culture of War stand out according to the following signs: the culture of peace in the state is characterized by resistance to special thinking and the suppression of any resistance and diversity"[3].

To develop a culture of peace, it is necessary to identify the proposals that must be accepted. This culture opposes violence in the first place. He goes to the root of disagreements and tries to take precautions against him. According to Ferediriko mayor, former Secretary General of Unesco, who brought the term culture of peace into science, "culture of peace" is a kind of social phenomenon and reflects some aspects of modern development. The culture of peace serves interaction, integration between Ethnos, Nations and continents, ensuring the implementation of these processes. The call for unification against discrimination of human rights, anti-rasism constitutes the essence of the culture of peace.[4]

Having a culture of peace, a person seeks to solve existing problems through communication and mutual negotiations. The culture of peace is distinguished by the fact that it is aimed at ensuring that each person uses all rights and participates in the development of society. These goals are achieved through spiritual-moral, cultural-educational and socio-political means.

There are various approaches to the study of the culture of peace: political, historical, philosophical, sociological, axiological, functional, didactic, semiotic, anthropological and humanistic approaches. Although each of these approaches has its own meaning-meaning, the commonality inherent in them is vividly manifested within the framework of the peacekeeping principle.

Peacekeeping is understood as the denial of any manifestations of war, bloodshed, that ordinary peacemaking is not limited to the positive attitude of the individual to live in peace, but aims to fight hostility and aggression, to strike. In such a person, in contrast to others, saying beautiful things about peace, not making speeches at gatherings, but active Behavior, Organization, Organization are the first-class goals. That is why those who have always adhered to peacekeeping in life, we call selfless people. After all, their selfless behavior ultimately leads to the fact that each person's life is viewed as an unrepeatable unique value, each citizen's value, the sovereignty of each state, each nation's right to live their own way of life are recognized as sacred, serve to maintain inter-country Public Order, promote generations, historical and cultural cooperation, and the decision.

And the culture of peace is understood as the participation of the people in the management of the country, the domination of the principles of democracy, the recognition of especially human and civil rights and their Real implementation, political and ideological pluralism, socio-political organization and the Real possibility of people's

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[1] Аристотель. Метафизика. –М. –Л.: Соцэкгиз, 1934. –348

[2] Аристотель. Сочинения. В 4-х т. –М.: Мысль, 1981. Т.3. –614 с.

[3] Самарин А.Н. Культура мира как открытый междисциплинарный проект / А.Н.Самарин // Конфликтология. Теория и практика. –М.:СПб., 2005. №1. –С.13-21.

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influence on the government. Pacific culture it means attachment to the environment. That is, if you are involved in the prosperity of the neighborhood area, your lands in front of your house, public places – you are living in the direction of the culture of peace.

Serving the interests of society and man as an example of the universal factors of peace culture, Greenpeas can cite the activities of a social organization that protects nature from pollution. An example of this is also the orientation of the peacekeeping policy of specialists in the field of Health, Industry, Science and education in the elimination of famine, poverty or diseases carried out on a global scale to social goals. At the moment, there are many problems that cause controversy around the world and are waiting for a solution. In particular, in some states, through the demonstration of scenes of subversion, torture of the military and civilians, merciless punishment, in order to cause panic, derail a peaceful way of life, to create ideological disarray, as well as activities that harm spirituality, are permeated in the spirit of fanaticism, and are aimed at maintaining their ideological influence in an unremitting manner, are becoming increasingly dangerous. Also, at present, the activities of such political forces and currents as aggressive nationalism, neofashism, terrorism, religious extremism, which seek to expand their sphere of influence through various means in the ideological picture of the world, are also causing serious problems. In fact, such inhuman, destructive ideas cause misfortunes on the heads of peoples without end, disrupting the tranquility of the peace of mankind and inflicting various troubles on the heads of people.

In the present, since the capture of not only the human mind, but also the soul is the main goal of such a struggle, various regions of the earth are being transformed into a different test field, into a political and ideological landfill.

As you know, the world is territorially divided into different regions and continents, the borders of existing states represent the territorial division of the Earth's surface. There are clear boundaries in this regard. But humanity by the end of the XXI century faced a number of borderless problems. Among them are such problems as war and tnchlik, environmental disasters, spiritual poverty, drug addiction, terrorism, human trafficking. At the same time, universal processes associated with globalization, acceleration and intensification of information flow, the spread of universal technologies in the world are also deepening toboro. Some scholars point to this as a "turning point in international relations and social justice", that is, from attempts by each continent, region, nation or territory to satisfy their interests at the expense of others[5], if they say, some "struggle to keep a separate territory or strategically important regions within their influence"[6] they show that. Thus, the study of the results of works and scientific research devoted to the study of the essence of the concepts of peace, stability shows that most of them are of a popular science nature.

"Culture of peace "is always a comparative analysis with the concept of" culture of war". The war is manifested in the fact that a cultured person is inseparable from others, believes in a rare person, has a habit of dominating in a relationship with people, does not listen to others, speaks loudly about himself and his own interests. As a result, he knows little about the people who surround him, and he is apparently less interested in this. He lives with a constantly violent and subversive imagination. And the culture of peace, in contrast to the culture of war, is always the focus of any activity: politics, production, media, social front, education, management and hokozo. Such a country is dominated by a tolerant attitude towards cultural or religious diversity. People who, in turn, have a culture of peace, are sincerely respected all over the world. The culture of peace is understood as the participation of the people in the management of the country, the domination of democracy, this is primarily the recognition of human and civil rights and their Real implementation, political and ideological pluralism, socio-political organization and the Real possibility of people's influence on the government. It also refers to the culture of peace with a more specific approach to the culture of peace which means attachment to the environment. That is, if you are involved in the prosperity of your dachas, lands in front of your house, the squares of your neighborhood – you are living in the direction of a culture of peace. As an example of the universal factors of peace culture, Greenpeas, serving the world and human interests, cite the activities of the social organization that protects nature from pollution.

So, the culture of peace is one of the highest socio-political and humanistic principles, an integral cultural phenomenon in order to prevent wars, resolve interstate conflicts and conflicts, disagreements within the country by peaceful means, to ensure human rights and the rule of law; b) in order to find peace and stability on a global scale, it is necessary, first of all, to end bloody conflicts, to decide tolerance and harmony, to preserve cultural heritage, traditions, habits, to enjoy the achievements of science of the peoples of the world equally. In the system of such cultural changes, the culture of peace occupies a special place; c) nowadays it is possible to know which state is at the stage of development and where it is going through the criterion of the culture of peace.

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