

Verhältnis des Pflichtbegriffs zu den Wörtern Verpflichtung, Verantwortung, Pflicht, Respekt, Stolz, Hingabe und Schuld.

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Abstrakt: Dieser Artikel widmet sich einem der drängendsten Themen der heutigen Entwicklung – dem Erwerb moralischer Qualitäten wie Pflicht, Verantwortung, Verpflichtung, Schuld, Respekt, Selbstaufopferung. Pflicht ist ein moralisches Konzept, und wir haben versucht zu diskutieren, welche Aufgabe ihr zugewiesen wird. Der Mensch besitzt die Qualitäten, Attribute und Eigenschaften aller Wesen. Darüber hinaus haben wir verschiedene Aufgabentypen angegeben und versucht, diese mit Hilfe eines clusters synonym roh zu beleuchten. Engagement, verantwortung, rechenschaftspflicht, disziplin gibt es in unterschiedlichen formen, inhalten und dimensionen. Durch die arbeit von Philosophen, Deontologen und anderen Wissenschaftlern haben wir versucht zu zeigen, wie unsere Pflicht erfüllt werden sollte. Pflicht wird in den kulturen Ostasiens und Lateinamerikas diskutiert. Jeder mensch ist dazu bestimmt, seine Pflicht und verantwortung gegenüber dem Vaterland, der Familie, den Eltern, dem Ehepartner, den Kindern und auch den beruflichen Pflichten zu erfüllen.

Schlüssel wörter: ethisch, rechtlich, natürlich und erworben, positiv und negativ, verpflichtungen, elterliche verantwortung, schulden.

Relation of the concept of duty to the words obligation, responsibility, duty, respect, pride, dedication and debt.

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Abstract: This article is devoted to one of the most pressing issues of today's development - the acquisition of moral qualities such as duty, responsibility, obligation, debt, respect, self-sacrifice. Duty is a moral concept, and we have tried to discuss what task is assigned to it. Man possesses the qualities, attributes and properties of all beings. In addition, we have given various types of duty and tried to illuminate it synonymic raw with the help of a cluster. Commitment, responsibility, accountability, discipline come in different forms, content and dimensions. Through the work of philosophers, deontology, and other scientists, we have sought to show how our duty should be fulfilled. Duty is discussed in the cultures of East Asia and Latin America. Each person is destined to fulfill his duty and responsibilities to the Motherland, family, parents, spouse, children and professional duties too.

Keywords: ethical, legal, natural and acquired, positive and negative obligations, parental responsibility, debt.

I. INTRODUCTION

From early childhood, we have duties, responsibilities, and responsibilities that we must fulfill: to be kind to others, to help the elderly, to help our mother about the house, and so on. These are our childhood responsibilities. However, as a person ages, the word “duty” takes on a broader meaning than just helping around the house. Adolescent and its duty becomes a set of moral obligations. It serves as a normative category that a person must perform because of a social need. It also serves the function of the highest spiritual obligation, which becomes the inner quality of man. In addition, commitment is an organic necessity that balances personal and public interests. From this perspective, we are accustomed to thinking that, whether we like it or not, we must do our duty. Duty brings up a person morally in the spirit of strict fulfillment of his human duty. Ancient Indian philosophy states: "Whether it brings you happiness or unhappiness, do your duty. Whoever does his duty and calmly welcomes the consequences, his heart is high." Duty is a set of human duties. A sense of personal interest in the performance of human duty is satisfied with any consequence of the performance of the duty.

II. MATERIALS AND METHODS

The concept of duty is the concept of demand. If someone is forced to pay rent (e.g.), he or she must pay rent. The concept of debt belongs to the group of normative concepts, sometimes called deontic concepts (Greek Deon, debt). Responsibility comes in many forms and sizes. For example, moral obligations, legal obligations, parental responsibility, and civic obligations. The most important differences between responsibilities include: 1) natural and acquired obligations, 2) positive and negative duty, 3) perfect and imperfect responsibility, 4) and responsibility in everything.

Civic duty.

Duty is often perceived as a duty to one's country (patriotism) or to one's country or community.

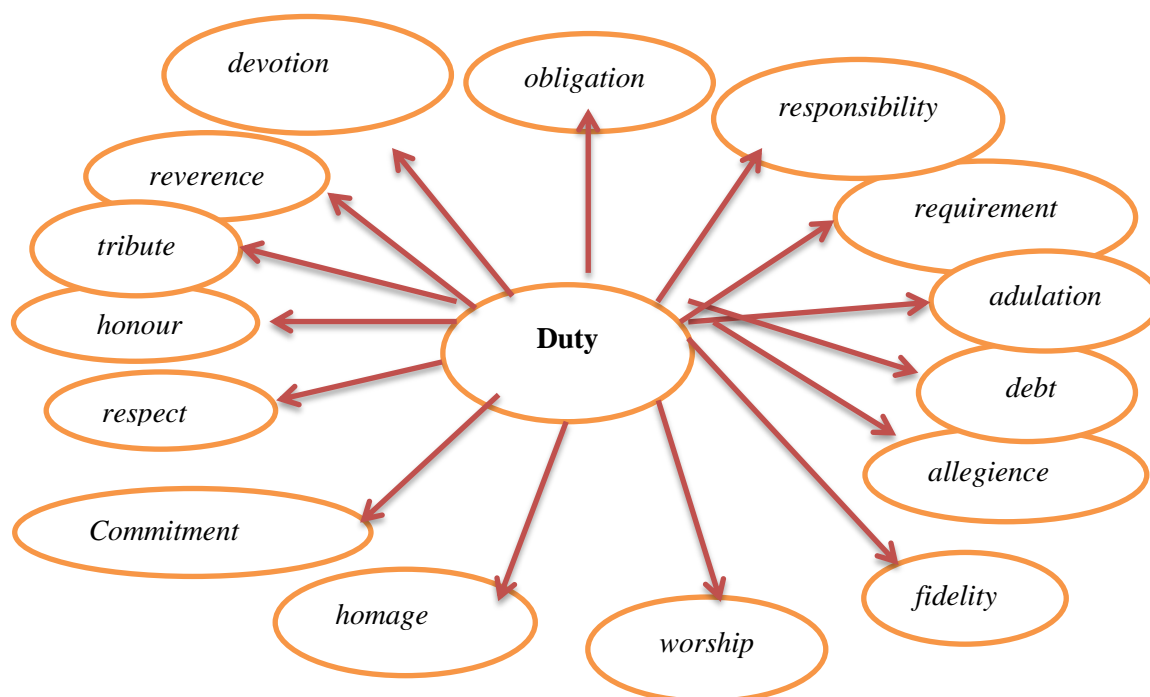
- Obey the law
- Pay taxes
- Provide for a common defense, should the need arise
- Enroll to vote, and vote at all elections and referenda
- Serve on a jury, if called upon
- Go to the aid of victims of accidents and street crime and testifying as a witness later in court
- Report contagious illnesses or pestilence to public-health authorities
- Volunteer for public services (e.g. life-saving drills)
- Donate blood periodically or when needed

The concept of duty is closely related to the concepts of ‘duty’ and ‘obligation’ and expresses moral action as ‘necessary’. To perform one's duty is to act in accordance with the law of morality, and this means that the requirements of moral duty may conflict with the requirements of personal interest. A person's personal interests may require him to lie, but it is his duty to tell the truth. In such a situation,

the task is imposed on the person as a restriction on the action that does not depend on what he wants to do the most. It is a strong sense of duty, an action that a person must “do”.

Morality is understood as a set of requirements that must be met. The greatest deontologist, the thinker Kant, said that "moral law is the law of duty, moral limitation" and "duty and obligation are the only names in our relationship with the moral law" (Criticisms of Practical Reason). Kant argues that our basic moral obligations "may arise from the highest principle of morality (the foundations of moral metaphysics), the categorical imperative." [1,P.145]

The cluster of duty concept includes the words “in some sense” “necessary” and “obligatory”, as well as the words “responsibility”, “respect”, “requirement”, “tribute” and “honour”. There is a close connection between these concepts. For example, we can say that if something is required of someone, he must perform that action; and if he is forced to do so, it is right for him. Thus, the concept of regulatory demand or obligation can be described as right and wrong. Responsibility requires us to do something. We can see the proof of our word in the following example.



Responsibility comes in many forms and sizes. For example, moral obligations, legal obligations, parental responsibility, and civic obligations. This article is devoted to ethical obligations. (Moral duty is a matter of normative ethics.)

Moral duty is a standard that must be fulfilled. It is designed to govern our behavior and when we disobey, we can also be called moral, that is, spiritual. Although our responsibilities are very different, we can distinguish the necessary differences between different types of responsibilities. . The most important differences between responsibilities include: 1) natural and acquired obligations, 2)

positive and negative obligations, 3) perfect and imperfect responsibility, 4) and responsibility in everything; and now we try to address them.

III. DATA ANALYSIS AND DISCUSSION

Natural and acquired duties

How can we relate to responsibility? The class of responsibilities can be divided into two groups depending on how we relate to the responsibilities. This is the difference between 1) natural responsibility and 2) acquired obligations. "Natural obligations" are a class of obligations that apply to us without assuming any social role, without any contract or promise. Natural obligations are imposed on all of us as moral norms and cannot be fulfilled voluntarily by engaging in any practice. It is not easy to determine the exact essence of the spiritual norm, but we can reliably exclude plants and animals from the class of obligatory persons. (Note: that this is a separate question as to whether human moral norms have a responsibility to animals or the environment.) Natural duties include the duties of "not harming" and "not harming the innocent" [2,109], "to each other. duties of assistance "[2,P.114, P.338], duties of "justice "and mutual respect. [2,P.337]

Natural obligations bind us all because of what beings are, that is, moral norms. In contrast, the obligations assumed do not bind all moral norms equally. Some of us take on responsibilities because of the work we do or as a result of our relationships with others. One type of liability assumed includes obligations that we associate with contracts, promises, and covenants. In fact, they are determined by contract, institution, or practice, the rules of which determine what a person should do: they assume that we are in some sense "voluntarily accepted". [2,P.113]. Thus, some obligations arise from actions such as making promises. If you promise to wash the dishes in the morning, you should wash the dishes in the morning. This responsibility determines that you need to do something specific to accomplish what is required of you. If you have not voluntarily uttered the words necessary to make a promise, that is, if you have been compelled, then you are not bound by any obligation.

Another type of commitment arises from the special relationships established between individuals and groups; these responsibilities are sometimes referred to as role responsibilities. For example, parents in front of their children, doctors in front of patients, and so on. These are the duties or responsibilities assumed by assuming a role or position [4,P.212–214]. Other examples of such tasks include the general's task of protecting and guarding his own army and the rescuer's task of monitoring the sailors and ensuring their safety. These obligations can be taken voluntarily, for example, when a doctor swears to take care of his patients, or they can be taken with others, for example, through the mother's duties to her children and sons and daughters. obligations to parents. It can be said that this responsibility depends on who took the specific role, but taking the role does not always have to be voluntary. For example, parental responsibility can arise entirely regardless of whether one decides to become a parent.

Positive and negative duties

According to J. Rawls, the intuitive difference between positive and negative duty is that positive duty requires us to "do good to another" [2,P.114], while

negative duty prevents us from doing morally evil. Therefore, negative obligations can also be called prohibitions: they are rules that prohibit us from doing certain things. In contrast, examples of positive responsibility include the responsibility to alleviate suffering and tell the truth. The difference between negative obligations (prohibitions) and positive obligations depends on the difference between action and abstinence. For example, you can fulfill your positive debt to charity by doing charity work. Negative commitments place restrictions on what can be done and in this regard require refraining from certain actions. On the contrary, a positive responsibility for justice, mutual assistance, and mutual respect requires us to act positively. Prohibition of lying prohibits intentional deception, but failure to convey the truth does not include this type of intentional deception. Or not everyone can do the negative duty. From the point of view of the positive duty, if the wife gets the flu, her husband must take care of the wife.

We need to keep in mind that calling negative duty “negative” stems from the fact that they require us to refrain from actions - these are thematic methods, and calling “perfect” are actions that a person can perform, aimed at emphasizing that they apply to everyone.

All-things considered duties

The difference between “comprehensive obligations” and “everything that is considered a duty” stems from the work of V.D. Ross. The broader meaning of defining this distinction relates to the question of whether obligations, ethical rules, are not violated, i.e., whether they are strictly enforced or sometimes legally violated. The main problem of the moral absolutist is that absolute moral rules can conflict in certain circumstances. V.D. Ross acknowledges many ethical obligations and rejects any explanation as to why these are our obligations. V.D. Ross’s solution is to deny the absoluteness of the code of ethics and to argue that it is possible to violate the code of ethics in certain cases.

V.D. Ross distinguishes between broad obligations and what he calls his responsibility. The concept of a comprehensive obligation is a concept of obligation, which, while it is a serious cause of inaction, is not absolute and should be compared to other obligations. A binding task is an action that must be performed after all major tasks have been considered and measured. To explain this, we believe that we have an obligation to keep our promises and do good with good intentions, which means that these are top-priority tasks. V.D. Ross's theory is an example of moderate deontology, that is, deontology without absolutism. [3,P.128]

My Lords, if your Lordships accept the view that this pleading discloses a relevant cause of action you will be affirming the proposition that by Scots and English law alike a manufacturer of products, which he sells in such a form as to show that he intends them to reach the ultimate consumer in the form in which they left him with no reasonable possibility of intermediate examination, and with the knowledge that the absence of reasonable care in the preparation or putting up of the products will result in an injury to the consumer's life or property, owes a duty to the consumer to take that reasonable care.

A duty of care

A duty of care is a legal obligation imposed on an individual that requires adherence to a standard of reasonable care in the performance of any conduct that may prejudice others. This is the first element that needs to be set up to move with care. The plaintiff must show the obligation established by the law that the defendant violated. In turn, the violation of the obligation may result in liability of the person. An obligation of prudence may be established by the law between persons who are not currently directly related (family or contractual or otherwise), but ultimately they are interdependent in the manner prescribed by general law (subject to judicial practice). The duty of prudence can be regarded as the formalization of a social contract, which is the obligation of individuals to others within society. The obligation to exercise caution does not have to be established by law, but it often develops through the jurisprudence of common law.

A fiduciary duty- a reliable obligation

A fiduciary obligation is the highest level of care under justice or law. The trustee must be very loyal to the debtor (the “principle”), so there should be no conflict between the trustee and the manager, and the trustee should not benefit from the status of a trustee. (unless the leader agrees). The nature of trust obligations varies across jurisdictions. In Australia, only trust or negative trust obligations are recognized, while in Canada trustees can assume both mandatory (negative) and receptive (positive) trust obligations. [5]. Trusted obligations exist to ensure that those who manage other people’s money in a financial sense act in their best interests, not their own.

... within a particular contractual relationship there are specific contractual obligations which the employee has undertaken which have placed him in a situation where equity imposes these rigorous duties in addition to the contractual obligations. Although terminologies like duty of good faith, or loyalty, or the mutual duty of trust and confidence are frequently used to describe employment relationships, such concepts usually denote situations where "a party merely has to take into consideration the interests of another, but does not have to act in the interests of that other.

IV. CONCLUSION

In many cultures, children take responsibility for their families. It should be such that he raises the honor of the family in the eyes of society, concludes a marriage commensurate with the status of the family, or cares for the sick relatives. This sense of duty played on the family is a central aspect of Confucian teaching and is known as childhood piety. Thus, for centuries, childhood duties have played a major role in the lives of people in East Asia. For example, the ancient Chinese painting "Mrs. Feng and the Bear" depicts the heroic act of the emperor's wife putting herself between her husband and a wild bear, well, the tendency of a young man to be obedient to sin against his superiors is rare; unheard of for someone who is not prone to rebellion. The gentleman devotes his energy to the roots, for once the roots have taken root, the road grows from there. Being good as a boy and obedient as a young man is probably the root of masculine character. ”

Responsibility varies by culture and continent. In Asia and Latin America, duty is usually heavier than in Western culture. According to a study of attitudes toward family responsibilities: "Adolescents from Asia and Latin America had stronger values and higher demands than their European peers for the responsibility of helping, respecting, and supporting their families."

The tradition of duty, which is deeply rooted in Asian and Latin American cultures, contributes greatly to a strong sense of duty compared to Western cultures. Michael Peletz discussed the concept of duty in his book *Gender and Body Policy in Modern Asia*. The concept of duty is usually used to mobilize children's loyalty, labor, and other resources to the perceived interests of the family and, in some cases, to the interests of the entire breeding line. A mutually beneficial marriage is an example of the responsibility expected in Asia and the Middle East. If she assumes responsibility, the wife will move into her husband's family and home to raise her children. Patrilocal accommodation is widespread; in rare cases, the man moves to a woman or the couple is allowed to start their own household and live elsewhere. They have to provide the whole family with a wife, take care of the household and the family. The elderly rely heavily on the support of their children and grandchildren's families. This form of duty is to preserve the family lineage and to submit to the needs of the elders.

So, duty must be performed, man is obliged to do so. No one is without duty, or is obligated, or is deprived of this notion.

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