

CLASSIFICATION AND FUNCTIONAL ASPECTS OF THE CONCEPT OF "DUTY"

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Abstract

This article is devoted to one of the factors and important linguistic and cultural structures that are inherent in humans and distinguish them from other creatures is the concept of duty to. Human duties and obligations are understood as spiritual and moral social and professional duties. Among the various conceptual obligations in human activity, there are linguistic units that reflect duties to the Motherland, parents, family, children, and relatives.

Key words

Linguacultural research, spiritual, cultural, and mental aspects, the concept of duty, human duty, professional duty, national duty, moral duty.

Linguacultural studies are recognized as one of the areas that address current linguistic problems. It places the spiritual, cultural, and mental aspects of human social life, in a word, the linguistic landscape of the world, at the center of research. Linguacultural studies is a direction of linguistics that studies the relationship between language and cultural concepts. Linguacultural studies also accelerates the theoretical and analytical development of cognitive science and anthropology. Linguacultural studies is engaged in the study of how national worldviews, cultural values, and mentality are reflected and preserved in language. "The subject of linguistic and cultural studies is the study of the interaction of the cultural factor in language and the linguistic factor in the individual against the background of living communicative processes and their connection with the consciously or unconsciously manifested mentality of the language bearers - the subject of language and culture." [1,207-216]

Although linguacultural research is aimed at determining the direct relationship of culture with linguistic structures, some scientists argue that this methodology does not fully reflect the true essence of the relationship between scientific language and thought. Nevertheless, the relationship of the linguacultural concept between consciousness, culture and language can be imagined as follows:

it is formed in consciousness, determined by culture, and language serves as its means of expression. This consideration cannot fully express the determining role of language in the relationship between language and culture.

The concept of duty is a social necessity and need, manifested in the form of moral requirements for a person. Fulfilling the requirements of obligations, a person acts, feeling his moral responsibility to society, and conducts his activities accordingly.

Duty not only clearly formulates the idea itself, but also gives it an imperative character: it calls for, demands its implementation. Being duty-bound means not only knowing its essence, requirements, but also following these requirements in practice.

Human duty is divided into two types: empirical and strictly moral. Empirical duty: parental, friendly, patriotic, professional, etc. Empirical duty may conflict with universal duty (for example, between professional ethics and the corporatism of universal moral principles).

Duty is one of the main categories of morality, reflecting a specific moral attitude. Duty takes the form of a duty when a general moral requirement for the public (moral norm) becomes a personal obligation of a particular person to his task and any specific situation. The person in this role acts as an active subject of morality, he fulfills moral requirements with his activities.

The figurative component of the concept of "duty" can be analyzed according to several parameters: the degree of specificity - universality of metaphoric methods, their frequency, and the characteristics of compatibility according to the type of "auxiliary subject".[2,13]

The word "devoir" (duty) comes from the Latin *debere* "indebtedness, obligation", and earlier from the Indo-European word *ghabh* - "to hold, take, possess, give".[3] Obligation can arise from a system of ethics or morality, especially in terms of pride and honor.

Many obligations are created by law, sometimes implying punishment or liability for non-fulfillment. Fulfilling one's duty may require sacrificing personal interests. In most cultures, children are expected to take on the responsibilities and obligations that are appropriate for their families. This can take the form of behaving in a way that enhances the family's honor in society, marrying in a way that is worthy of the family's status, or caring for sick relatives. Thus, filial duties have played a huge role in the lives of peoples around the world for centuries.

In literary texts, the concept of "duty", which denotes a moral norm, is often associated with individuals performing various social roles.

1. Duty - the one who gives orders, the commander: *Mening Kassandram qanday o'ldirilgani, u qanday azob chekkanligini aytib berishdi, ammo to'satdan harbiy burch meni Saloniki fronti xandaqlariga jo'nab ketishimni buyurgani haqida xabar berishdi (Пикуль);*

Alyosha, menga itoat etasanmi? Buni ham oldindan hal qilish kerak.

- Katta mamnuniyat bilan, Lise va har holda, faqat eng muhim narsada emas. Eng muhimi, agar siz mening gapimga qo'shilmasangiz, men hali ham o'z burchim buyurganidek qilaman (Ф.Достоевский).

2. Duty - the boss. He forces and urges: *Aleksey Aleksandrovich uzoq vaqt ikkilanib turdi. Bu qadamni qo'llab-quvvatlovchi va unga qarshi bo'lgani kabi ko'plab dalillar bor edi va uni o'z qoidasini o'zgartirishga majbur qiladigan hech qanday hal qiluvchi sabab yo'q edi: shubhadan tiyilish; lekin Annaning xolasi uni do'sti orqali u allaqachon qiz bilan murosaga kelganini va sharaf qarzi uni taklif qilishga majbur qilishini ilhomlantirgan (Л.Н.Толстой). Obligation has human characteristics. Boshqalar uchun bu quruq va'da, uning uchun esa bu abadiy, og'ir, ehtimol ma'yus, lekin abadiy burchdir (Ф.Достоевский).*

Human duty. A person, people, a nation are alive and well with historical memory. After all, thanks to memory we draw conclusions from the past, see our mistakes and shortcomings, and determine the steps we will take in the future. In this sense, celebrating the "Day of Remembrance and Honor" in our country, remembering our ancestors who have passed away, and praying for their souls, as commanded by our religion, has become a beautiful tradition because memory and honor remind us of the past, signify identity. Honor glorifies a person, adorns society. Such noble principles are embodied in the essence of this day.

Professional duty. In universal and national ethics, the concept of duty expresses the full fulfillment of each person's duty and the correct attitude towards others. A high level of understanding of social duty is a moral virtue of a mentor.

The ideas that a mentor teaches students must take root in their hearts and become the basis for changing their worldview. In every work, in every issue, a coach must be loyal to his duty, have firm principles, and follow them at every step. If the coach's ideology is imbued with the spirit of citizenship, he will be able to conscientiously feel social duty, be disciplined, be able to control his actions, be humble, be humane, and be able to correctly assess his own worth.

The duty of a teacher is a set of moral requirements and guidelines that society imposes on the performance of educational work and the personality of a teacher. These include being polite and good-natured with teachers, colleagues, parents, and feeling responsible for the chosen profession before the pedagogical community and society.

National duty. Protection of the homeland is a sacred duty. Motherland! Why do we use the word Motherland alongside the word Mother? Because the homeland is also dear, kind and valuable, like our mother. If a person grows in the body of his mother before being born, then after being born he grows in the Motherland. The lexemes of this concept are Vatan, yurt, diyar. They take their place at the core of the concept, and Vatan (Arabic - a place where one was born, a country) is the country, city or village where a person was born and raised; The word "yurt" means "land" and, first of all, comes to life in the image of a mother.

This is an anthropomorphic code, and just as a mother raises her child, the homeland also raises him or her on his feet, cares him or her in its arms. Comparing the homeland to a mother goes back to the ancient mythological ideas of the Turks, who say that the earth is a mother. For example: ... *Bilib qo'yki, seni Vatan kutadi.* (G'.G'ulom); Know that the homeland awaits you. In the verses *Kelib qolarimi, deb har sahar, har shom / Ko'zlari yo'limda tolgan qishlog'im* (R.Fayz) one can see the "traces" of the anthropomorphic code in the titles of A.Aripov's poems "Vatan sevgisi" and "Vatan mehri". So, since the homeland is an anthropomorphic code to mother, taking care of it or protecting it can be the first of the national duties:

*Tug'ilgan yerdan ko'ngil uzilmas,
Yurt qo'riganning yurti buzilmas.*

So, loving one's homeland, cherishing everything in it, and living with longing are delicate feelings inherent in human nature. No matter where one goes, one still misses one's homeland. Because, when a person sees the face of the world, he first begins to breathe the air of his homeland, learns to take his first steps on the soil of his homeland, and begins to get to know the world by understanding this homeland. [4]

In addition to the image of the motherland, it is associated with the concepts of threshold (*O'z uyim o'lan to'shagim*, soil (*Aziz bilib, aziz tuproq, Kim bag'rida, kimdir yiroq, Ona yerni o'pib biroq, Vatan deymiz, Vatan deymiz*. In this sense, the superiority of one's home over another is repeatedly repeated in Uzbek folk proverbs: *O'z uyim o'lan to'shagim*; Until a person becomes a king in his own land, Be a beggar in your own land; *Har qush o'z uyasiga qarab uchar*. Every bird flies to its nest. M. Yusuf's comparison of the homeland to a black urn also reflects the meaning of longing for one's home. Because from a young age, one is reminded of one's parents through a precious object that has been in one's home: *Onam qoshida tiz cho'kkan, Qora qumg'on, qora qumg'on. Otamning qo'llari tekkan, Qora qumg'on, qora qumg'on* (M.Yusuf)". [5.121]

Representatives of each sector should contribute to protecting the peace of the country within the scope of their official duties. For example, if teachers and

mentors explain to students that the unity of the homeland and the defense of the homeland are sacred duties, the growing younger generation will grow up with a sense of loyalty to the homeland. As a result, our future generations will feel from the bottom of their hearts how great our duty is to defend the homeland and will grow up as patriots who firmly believe in this. One of the thinkers said: "A patriot is a person who, out of love for his people, does not spare his wealth, energy, or even his life for the sake of the development of his homeland, and sacrifices everything for the freedom and prosperity of his people and homeland." [6]. In addition, in our religion, protecting the homeland is a sacred duty, and great rewards are promised for this service.

Moral duty. Today's person cannot be a complete person without the qualities of duty and responsibility of moral categories. In fact, the social meaning is relatively predominant in these qualities. However, the element of spiritual and moral evaluation is at the forefront of their essence. According to philosophers, human intelligence is manifested in eight things: in gentle and polite behavior, in knowing who one is and adhering to it, in obeying just rulers, in being able to keep one's secret, in not revealing the secrets of others, in being sweet-tongued, not being flattering, in speaking the right words. So, intelligence is manifested in such moral qualities as courtesy, kindness, and good manners.

So, the moral categories of justice and duty are important in the spiritual formation and activity of a person. A person with justice and duty is needed in every society. In modern society, these qualities play an important role in the spiritual and moral development of a person and allow them to correctly understand the processes taking place in social life.

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