

## THE EXPRESSION OF POLITENESS AND IMPOLITENESS THROUGH THE FORMS “YOU-SEN” AND “YOU-SIZ” IN ENGLISH AND UZBEK FAMILY DISCOURSE

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**Abstract:** In this article, the role and function of "you-sen" and "you-siz" in the expression of politeness and impoliteness in English and Uzbek family discourse is analyzed on the basis of examples.

Today, the principle of social interaction is widely studied in many fields of modern linguistics as a way to achieve effective communication, a strategy of speech activity that serves to eliminate or mitigate conflict situations. The principle of social interaction is the principle of respect, which is the expression of politeness and impoliteness in speech. Its realization in communication, first of all, expresses respect for the interlocutor, and secondly, it reflects the preservation of the speaker's respect for his dignity and honor.

Sh.Sadikova interprets this category as a whole concept that embodies the meanings of a positive attitude towards society and natural phenomena - honoring, glorifying, appreciating and paying attention. Also, he defines the principle of social attitude as a term that expresses a positive attitude of various forms and meanings related to the feeling of praise<sup>211</sup>.

The main focus of any education, especially the education of language, spiritual perfection, and national identity, is the social environment surrounding the child - it is a family. Any form of the principle of social relations is formed first of all in the family. Family discourse is a conversation between family members, which reflects both positive and negative features of this principle in various speech situations.

The specific ways of establishing a relationship in the family discourse are closely related to the use of the forms of address "you-sen" and "you-siz", which can be used to define different forms of mutual relations in the process of communication.

In the annotated dictionary of the Uzbek language, it is said that the personal pronoun "you-siz" is in the 2nd person of the plural form, when referring to the majority, and in generally it expresses respect for a person older than oneself and for anybody. The personal pronoun "you-sen" means the 2nd person, singular, and in two cases: when referring to someone younger than oneself; it is used in the sense of rudeness or impoliteness in addressing the majority.

According to English dictionaries "you" is used as the pronoun of the second person singular or plural in any grammatical relation except that of a possessive.

It's also used formerly only as a plural pronoun of the second person in the dative or accusative case as direct or indirect object of a verb or as object of a preposition. The history of the pronoun "you" provides a good example of the effect social forces can have on the language. Originally, the pair "ye" and "you" was used along with thee and thou to refer to people in the second person, "ye" and "you" for plural and "thee" and "thou" for singular. You began as the grammatical object, used in the following ways: *I see you sitting there together. I gave you six apples, three for each of you.* These uses are known respectively as the accusative and dative cases.

<sup>211</sup> Содиқова Ш.Б. “Ўзбек тилида хурмат маъносининг ифодаланиш усуллари”. Филология фанлари бўйича фалсафа доктори (PhD) илмий даражасини олиш учун тайёрланган диссертацияси, Тошкент-2008. 23 бет.

The singular for this use would be “thee”: *For thee there are three apples. Of thee I sing.* When the second person plural was used as a grammatical subject, “ye” was used. This use is called the nominative case. The singular for this use would be “thou”: *How great thou art.*

As far back as the 14th century, the plural forms “ye” and “you” began to be used to address one person usually a superior—as a mark of deference and respect. This change could have been influenced by the first-person plural we (the royal “we”) used by sovereigns or reflected the impact of French politeness at work in Middle English. Once this usage of the polite plural began, it gradually grew. This is where social forces came into play: once people begin such a use, it must grow, since people would rather be polite than risk offending others in cases of doubt. As the use of the plural increased, the singular use decreased accordingly: by the beginning of the 17th century, “thou” and “thee” marked only an intimate or personal relationship or a superior-to-inferior relationship. It was even sometimes used to show deliberate disrespect. Queen Elizabeth, I seem to have used only you in writing, and a user of her prestige must have given you a boost. By about the middle of the 16th century the contrast in function between “ye” and “you” began breaking down, with the effect that “you” was more frequently used as a subject pronoun as use of “ye” decreased.

The loss of thee and “thou”—a singular pronoun for everyday use—was clearly noticed by English speakers. Initially, the distinction between singular you and plural you was signaled by verb agreement; you was for the singular continued in polite if informal use well into the 18th century before it lost respectability. Special plural forms were later contrived to hold you chiefly to singular use, such as you-all, “you-uns, yez, and youse”. None of them became standard. So the simple social drive of good manners has in a few centuries completely remade the second person pronoun in English. No doubt the social pressures of today will work changes in the language as well. The chances are, however, that most changes they bring about will not be rapid<sup>212</sup>.

The use of the forms "you-sen" and "you-siz" in the Uzbek family discourse mainly depends on the age of the communicants. Younger members of the family use the form of address "you-siz" to the older ones, and "you-sen" to the younger ones. Unlike the Uzbek language, in English, the forms of reference "you-sen" and "you-siz" are not distinguished, they are expressed by only the pronoun "you".

In the English family discourse, the use of the form "you" - "sen" or "siz", which reflects the politeness and impoliteness, is based on the relations of equality and inequality of communication partners. Spouse, brothers and sisters (except parents) are equal participants in the communication process and they use the form of address "you-sen". The form of the pronoun "you-siz" is used in hierarchical relations between family members, especially when there is a significant difference in age.

When talking about the forms of "you-sen" and "you-siz" that express the meanings of politeness or impoliteness in the family discourse, first of all, it is necessary to dwell on the oriental quality characteristic of women's speech in the Uzbek family discourse. Although the majority of men in Uzbek families address their wives as "you-sen", the wife uses the form of address "you-siz" in relation to her spouse. (*Wife to husband*) – *Voy dadasi, sizga nima bo'ldi?! (O'.O'sarov. Hayot)*

<sup>212</sup> “You.” Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/you>. Accessed 22 Apr. 2024.

(*Husband to wife*) – *Sen shu yerda qol, endi men ketaman.* (S.Ahmad. Tanlangan asarlar. 179-bet)

In the Uzbek family discourse, a wife addressing her husband as "you-sen" is a sign of disrespect, and usually this form of address can be used in conflict situations between husband and wife. However, this can lead to an increase in conflict between them, and even to the end of family relations.

(*Wife to husband*) – “*Qanaqa erkaksan? Uylanganingdan keyin ro'zg'orga qaragin-da, topganingni onangga tashiyverasanmi?!*” *Bu poshshaqizning o'z erini birinchi senlashi edi. Murodjon nima qilishini, nima deyishini bilmay qoldi. Tiliga biron og'iz bo'lsa ham so'z kelmadi. Turib-turib uyga kirib ketdi. Shu kundan boshlab ularning turmushi darz ketdi.* (S.Ahmad. Tanlangan aralar. 106 bet)

In the English or in Western culture in general, it is natural for a couple to address each other as "you-sen". In English culture, this form of address is based on the closeness of the couple and the equality of their roles in the family.

(*Wife to husband*) – “*So you can stay here and trifle around with someone else?*” *she exclaimed, turning to him a determined countenance upon which was drawn a sharp and wrathful sneer.* – “*What do you mean?*” *he said at last...* (T.Dreiser. *Sister Carrie*, 220 page)

In the East, especially in Uzbek family discourse, parents address their children as "you-sen" and children address their parents as "you-siz". Addressing children to their parents using the pronoun "you-sen" is considered disrespectful to parents, and such a situation is hardly observed in Uzbek family discourse.

(*Father to son*) – *Mayli, o'g'lim, sen ishlaringni qilaver. Juda to'ppi tor kelganda Shokir telefon qilib aytadi, kelasan.* (O.Yoqubov. *Olmos kamar*. 200-bet).

(*Son to father*) *Dadasining varaqi somsani yaxshi ko'rishini biladigan Zafar: - Bugun somsa! - dedi. - Siz kech qoldingiz, dada. Biz rosa yedik.* (O.Yoqubov. *Olmos kamar*. 122-bet).

(*Son to mother*) – *Are you tired, Mommy?* – *Jamie asked when he woke her up at six. - Very, - she said with a groan.*

There are some differences in the realization of the principle of social relations among children (brothers, sisters) through the forms of address "you-sen" and "you-siz" in English and Uzbek family discourse. The use of the forms "you-sen" and "you-siz" in children's speech in English and Uzbek family discourse are based on different signs. In the Uzbek family discourse, if the youngest child in the family expresses his respect for his elder sister or brother by referring to them as "you-siz", it is the norm for older children used the form of "you-sen" to their brothers and sisters.

– *Aka, nima bo'ldi sizga?* (O.Yoqubov. *Olmos kamar*. 272-bet).

– *Uka, sen Nigoraga tushuntirib ayt. Ortiqcha rasm-rusumlar o'zlaringni ham qiynab tashlaydi.* (O.Yoqubov. *Olmos kamar*. 305-bet).

In English family discourse, the "you-sen" form of address is used between children. This can be explained by a number of communication habits in English culture. First, in English, the form of the pronoun "you-siz" is used in an official context, when referring to many people and strangers. Considering the fact that family discourse is a daily informal communication and taking into account the close relationship of brothers and sisters with each other in the family, the use of the form of address "you-sen" between them is a characteristic aspect of English communication behavior. – “*Boy, I missed you!*” – “*I missed you too. I thought you were dead,*” *Jamie said simply,*

*“but Mom said **you** weren’t. I didn’t believe her at first, that’s why she brought me here to see **you**. (D.Steel. The house on hope street. 93-page)*

Thus, in the Uzbek family discourse, parents address their children as "you-sen", and the children to their parents or all older relatives are addressed as "you-siz". In English family discourse, "you-sen" are more often used and it means near relationship between family members..