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USE OF "YOU" AND "YOU" (POLITE FORM) PARABLE IN COMMUNICATION BEHAVIOR BETWEEN UZBEK AND GERMAN FAMILIES

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ABSTRACT

This article analyzes the socio-linguistic aspect of the use of the pronouns "you" and "you" (polite form) in the communication behavior of Uzbek and German families.

KEYWORDS: *Communication Behavior, Family Relationship, Parent, Spouse, Child, Relative, Etiquette, Ideal Couple, Senility And Intimacy.*

INTRODUCTION

It is natural that the communication behavior of the peoples of the world differs from one another in terms of region of residence, race, nationality, and belief. That is why philologists of the world pay special attention to this issue. In this article, I will try to socio-linguistically analyze the use of the pronouns "you" and "you" (polite form) in the family relations of the Uzbek and German peoples, which are far from each other in above mentioned terms.

The Explanatory Dictionary of the Uzbek Language defines "you" and "you" (polite form) as follows:

“You” is a personal pronoun, a second person, a singular.

1. It is used to refer to someone who is close to you and younger than you.
2. Indicates rudeness or disregard in addressing many.

“You” (polite form) is a personal pronoun, a second person, a plural.

1. It is used in public address.
2. It shows respect for someone older than you and for anyone in general.”¹

The German Explanatory Dictionary explains these words as follows:

Du zueinander sagen (you say to each other):

- Mitglieder einer Familie und Verwandte untereinander (between family members and relatives).
- Freunde untereinander (between friends).
- Erwachsene zu Kindern und Jugendlichen (unter ca.16 Jahren) (adults to children and young people (those under 16)).
- Studenten untereinander (among students).
- Arbeitskollegen untereinander, sofern sie dies vereinbart haben (between colleagues, by mutual agreement).
- Kinder und jüngere Leute untereinander (z. B. auch im Sportverein, beim Militär) (among children and young people, for example, in a sports team, in the military).
- In Gebeten wird auch Gott mit du angeredet (in prayer Allah is also referred to as “you”).
- Sie zueinander sagen: (You (polite form) say to each other)
- Erwachsene untereinander, sofern die Anrede mit du nicht ausdrücklich vereinbart wurde. (Among adults, if your application is not agreed)
- (Vorgesetzte / Mitarbeiter, Lehrer / Schüler, Professoren / Studenten usw.) (Chairman / colleagues, teacher / student, professor / student, etc.)
- Kinder und Jugendliche zu Erwachsenen, wenn sie nicht verwandt oder befreundet sind. (Children and young adults are older than adults if they are not relatives or friends.)²

Apparently, the explanatory dictionary of the German language gives more detailed description of the pronouns "you" and "you" (polite form) than the explanatory dictionary of the Uzbek language. The Uzbek dictionary does not mention the relationship between "you" and "you" (polite form) in the family, but the German dictionary states that "you" is the norm between family members and relatives.

In both languages, Allah is referred as "you" while praying, but this is not taken into account in the Uzbek dictionary.

Of course, it is not uncommon for German people to address to each other as "you" from the first time they met. They offer to switch to "you" only after they have met each other several times and a friendly relationship has developed. As a proof of our point we can cite the following opinion of the German writer Thomas Mann: "The fact that two complete strangers address to each other as "you" is a sign of savagery, backwardness, impoliteness. I really loathe it. Because, in essence, it is arrogantly and unscrupulously directed against civilization and humanity"³

A.Knigge, a German cultural scientist, emphasizes that the moral norms in the family are constantly changing, and that today's norms are not the same with the ones from the past.⁴ Because in the past, in German families, children used to address their parents "you" (polite form), and today we can see that this habit has completely disappeared.

According to our observations, we cannot say that all German families in Germany treat each other as "you". In some cases, we even observed that the couple called each other "you" (polite

form) during their life. We witnessed it among families which have been living in Germany for more than a few centuries, but originated from other nationalities or countries. In such families, it is traditionally inherited from generation to generation for a couple to say “you” (polite form) to each other.

But today, we know that in German families, it is normal for couples not only to address to each other "you", but also they share household chores.

- Gestern habe ich gekocht, heute kochst du (I cooked yesterday, but you will cook today).
- In der vorigen Woche hast du die Zimmer saubergemacht und in dieser Woche mache ich die Zimmer sauber (Last week you cleaned the rooms, but this week it's my turn to clean).
- Ich bügele heute die Wäsche und morgen bügelst du (I will iron the clothes today, and tomorrow you will iron them).

If a husband and wife do not have the same approach to house chores or if their interests do not match, their marriage may soon fail. We can see this for German families in the story of "Das Idealpaar" by the German storyteller Leonhard Toma:

“Also, Meike und Torsten, die zwei... einfach ideal! Ihre Hobbys, ihre Interessen, fast identisch. Beide reisen gern, beide sind Naturfreunde, und beide gehen gerne aus: ins Kino, ins Konzert, ins Restaurant.

Er liebt italienisches Essen, sie auch. Beide interessieren sich für moderne Kunst. Sie mag Picasso. Er auch. So viel gemeinsam! Einfach perfekt!

Natürlich gibt es auch Unterschiede. Aber das macht ja nichts. Das ist absolut normal. Er mag Krimis. Die gefallen ihr nicht so. Auch mit den Berufen ist das so: Er ist Lehrer am Gymnasium und hat immer lustige Anekdoten aus der Schule. Sie ist Journalistin und trifft oft interessante und wichtige Persönlichkeiten aus Politik, Sport und Kultur.

Manche Unterschiede sind sogar komplementär.

Er kommt früh nach Hause und kocht gerne. Sie kommt später und spült gerne ab. Aber sie hasst Bügeln, und ihm macht Bügeln richtig Spaß. Fantastisch, oder?

Auch ihre Stärken sind komplementär, sie ergänzen sich wirklich super. Sie ist Informatikexpertin, er ist bei Computern immer noch ein totaler Anfänger. Aber er kann Regale zusammenbauen und Fahrräder reparieren, und da hat sie zwei linke Hände.

Also wirklich: wie Yin und Yang, die beiden!“⁵ (Mike and Torsten, they are an ideal pairs! Their hobbies and interests are almost the same.

The guy likes Italian food, and so does the girl. Both are interested in contemporary art. The girl likes Picasso. The guy too. So much in common! Simply great! Of course, there are different sides. But it doesn't do anything. This is normal. The guy likes crime movies. The girl doesn't like it very much. The same is true in their professions: the young man is a teacher in the gymnasium and has been telling funny stories from school. The girl is a journalist and often meets important people in sports and culture, politics. Their strengths are also noteworthy; they really complement each other. The girl is a computer scientist and the boy is just starting to learn computers. But the guy can make furniture and repair bikes. The girl is lucky in this regard.

They are really like Yin and Yang (like Tahir and Zuhra)

In the story, the author points out that in German families, couples should help or complement each other in doing household chores. This is completely unacceptable for Uzbek families. Scholar and poet Siddiq Momin describes in his humorous poem "Village Woman" that Uzbek women work with gratitude and devotion for their families and consider it their duty:

(A village woman with forty souls,
He is not satisfied with that either.
If you break it,
"Oops," he said, and he would not die ...
Achieves everything,
Serves everyone at home,
Although she is a brave woman,
"Oops" he said, and he would not die ...)

In addition, the author sings about the fact that rural women, having a large family, bake two loaves of bread every day, send their family members to work, kindergarten, school, welcome guests and use the usual phrase "Woe is me" in their speech. After reading the story of the German writer Leonhard Thomas above, we can see from the passage in the poem of the poet Siddiq Mumin that women in Uzbek families deserve recognition when they understand the equality of a woman typical of German families in doing household chores.

In the Uzbek speech etiquette, the primary nomenclature is based on the age of the speakers: father, mother, grandfather, grandmother, uncle, aunt, uncle, uncle, brother, sister. In the Uzbek people, it is the norm for parents to address their children as "you", and for children to treat their parents and all their relatives as "you" (polite form).

- (Uzbek mother): Who forced you?
- (Otabek): You (polite form), mother! (A. Qadiri, Bygone Days)
- (Kumush): How many times have I told my father and you (polite form): I do not want this job anymore. (A. Qadiri, Bygone Days)

The first piece of text is from a conversation between the mother's son (Otabek) and the second with the mother's daughter (Kumush). This form of appeal is not territorially or ethnically limited, but is common to the entire Uzbek nation.

The etiquette of German families is that children should address their parents, aunts and uncles. This situation symbolizes mutual closeness and respect.

- (Tochter): Kannst du mir helfen, Mutti? (Girl: Mom, can you help me?)
- (Sohn): Vati, ich habe alles gemacht, wie du gesagt hast. (Son: Dad, I did everything as you said.) / Tangram Deutsch als Fremdsprache /

- Wo warst du, Melanie? Wir haben uns lange nicht gesehen. (Where have you been, Melanie? We haven't seen each other in a long time). / Moment mal! Lehrwerk für Deutsch als Fremdsprache /
- Peter, wie hast du deinen Urlaub in Griechenland verbracht? (Peter, how did you spend your vacation in Greece?) / Moment mal! Lehrwerk für Deutsch als Fremdsprache /

In the first example, we can see the daughter's mother, in the second case, the son's father, in the third case, the niece, and in the fourth case, the niece's uncle. We can see that such cases do not violate the norms of German speech etiquette, and express mutual intimacy and respect.

“The more diverse the nature of the world, the more diverse the ethnic composition of the population. can produce.”⁶ The relationship between "you" and "you" (polite form) in Uzbek and German families, which are religiously and culturally distant from each other, as well as gender inequality in the family, is based on the literature of the two peoples, the development of education between the two countries. We can find out through economic and diplomatic relations.

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