

Family education terms and gender issues

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Abstract: Family education is the solid foundation of any society, it is not only the main tool for managing family relations, but also a linguistic phenomenon that plays an important role in raising children. This article examines the pragmatic aspects of educational terms in male and female speech and the expression of gender relations in family discourse. This research highlights the critical role of language in shaping cultural identity, individual consciousness, and societal norms. By exploring the intersection of language, culture, and gender, linguists can uncover valuable insights into human behavior and social dynamics. These findings have the potential to inform more inclusive language policies, enhance cross-cultural communication, and contribute to a deeper understanding of how language influences our perception of the world.

Keywords: Family education, pragmatics, gender relations, parental discourse, cultural values, uzbek family traditions, educational terminology, child-rearing practices, language and culture, moral principles, social norms, gender-specific communication.

Introduction: Family education is a vital aspect of holistic education and serves as a fundamental pillar for both school and social education. It encompasses a lifelong process of learning and represents the foundational stage of a person's growth and development. Additionally, it holds a significant influence on an individual's personal progress and maturation.

In rapidly developing modern linguistics, particularly in Uzbek linguistics, the comparative study of languages is very important. Despite successful research in the field of comparative studies of languages in Uzbekistan, it should be noted that there are problems with the comparative study of lexis that require consistent research. It is not for nothing that the national-cultural problems of the comparative lexical system are currently becoming the object of research of many linguists. This can be explained by the increased attention and interest in the problem of "Language and Culture" in recent years, as well as the development of modern linguistics in the anthropological paradigm. Given the close connection between language and man, the need to apply the theory of anthropological linguistics to the language system, aimed at studying his consciousness, worldview, spiritual, and practical activities, is natural and important.

The end of the 20th century is characterized by the development of a new scientific research paradigm in linguistics, which studies linguistic phenomena based on the anthropocentric principle. In the study of the personality in language, the study of the issue of "gender" has become of primary importance, since "gender" determines the social, cultural and cognitive orientation of the individual through language. The issues of studying the problem of gender have taken a central place within the interdisciplinary direction of gender studies.

Today, the diversity of scientific views on the nature of gender, on the one hand, emphasizes that it is limited only to biological sex, and on the other hand, it is interpreted as a social product created by society.

In the views on gender as a "social product", the concepts of constructivism and interactionism are of particular importance. According to the concept of the theorist of social constructivism T. Parsons, it is based on the triad of "society-group-individual", in which society is dominant, and the individual plays a social role [2]. That is, the socialisation of a person (the formation of his/her gender) varies depending on the level of socialisation of the society in which he/she lives. According to A. Kirilina, "the socialisation of a person - his integration into society and his adaptation

to it - is carried out through the institutions of the family, school, religion, media, and labour market. It is in them that gender stereotypes are strengthened and recreated" [8, 12]. Social communication, order, and norms allow us to determine the concepts of femininity and masculinity.

The gender field of linguistics is distinguished by the fact that any section in it (problems of reference, morphology, grammar and phraseology, semantics, text linguistics) can be considered from the perspective of reflecting gender relations in itself. "Gender is not a linguistic category, but its content can be revealed by analyzing language tools" [8, 4]. As a result, several linguistic directions were formed, depending on the nature of the material under study, the method of research, and the differences in conceptual guidelines, which became the basis for the emergence of gender linguistics.

The process of studying language and gender relations in modern linguistics can be divided into two periods:

1. Biological determinism, based mainly on the observation of scattered facts, irregular studies, dates back to the 60s of the last century. Supporters of this direction consider the difference between women and men to be the result of differences in their biological sex only.

2. Pure gender studies are broad-based studies, and since the 1960s, the increased interest in the pragmatics of linguistics, the development of sociolinguistics, and the significant changes associated with the traditional representation of women and men in society have created the basis for a new view of linguistic facts and their new interpretation [9, 32].

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The pragmatic aspects of educational terms in male and female speech can be considered in the following main areas: the choice of terms, speech style, emotional impact, and sociocultural context, among others. The pragmatic aspects of educational terms in male and female speech can also be analyzed through the frequency of term usage and the context in which they are employed. Gender differences may manifest in the level of formality or specificity when using educational terminology. Additionally, the way educational terms are interpreted and applied in discourse may reveal underlying gender-based perspectives and biases within academic settings. While gender differences may influence the frequency and context of educational term usage, with potential variations in formality and specificity, the interpretation and application of these terms in discourse can also reveal shared academic perspectives that transcend gender-based biases.

Men and women may prefer different terms when discussing education. For example, men may use more words such as «discipline» and «firmness», while women may use more terms such as «care» and «understanding». Although men usually express their opinions directly and in short sentences, women may speak in more detail and emotionally. Men and women may use different examples and analogies to explain their own ideas. This may depend on their personal experience and interests. Women may prefer a more emotional approach to parenting issues, whereas men may often choose a more logical and practical approach. Gender roles and stereotypes in society may influence the way men and women use parenting. Men and women may have different goals in conversations about parenting, which may affect their choices and use of terms. The discourse and terminology of men and women may vary depending on the person they are talking to. By studying these aspects, we can gain a deeper understanding of the pragmatic features of parenting terms in men's and women's discourses.

Family upbringing terms consist of words and phrases such as "son-daughter upbringing", "fatherly responsibility", "motherly love", and "parental duty", which are used to define the roles and responsibilities within the family. Such terms are used

in accordance with the traditional gender stereotypes formed in society and are often used for various pragmatic purposes in the speech of men and women.

In men's speech, upbringing usually emphasises the roles of power, responsibility, and protection. For example, phrases such as “father is the head of the family”, “person responsible for the family” are the main terms defining the role of a man in the family. Men's speech is usually characterised by pragmatic functions such as giving orders, giving advice, and making demands. This ensures that the father is shown authority in the process of family upbringing.

In women's speech, upbringing terms often contain affection, care, and emotional support. Expressions such as “motherly love”, “child upbringing” appear in women's speech as important tools for managing the educational process. Women's speech is often enriched by pragmatic strategies that are soft, pleasurable, and emotionally charged.

Gender relations in the family discourse are based on the balance between male and female roles. In male and female speech, the division of tasks in the family and the social status of these tasks are expressed in educational terms. For example, when parents educate their children, the father's warning or demanding speech has a stronger semantic and pragmatic effect, while the mother's comforting or encouraging speech is softer and emotionally rich.

The presence of gender stereotypes in the discourse on family upbringing further clarifies sociolinguistic situations. Typically, terms related to “fatherhood” emphasize the authority of the man, while terms related to “motherhood” are based on affection and care. However, in modern families, these roles are changing, and the gender balance provides a new approach to family discourse.

Gender inequality in education is influenced by many factors such as family income, parents' education level, number of children, and academic performance. In one family with abundant economic resources and a higher educational background, girls are invested more than boys in education, either in extracurricular cram schools closely related to academic schools or extracurricular classes such as music, art, sports, and dancing. However, the more siblings a family has, the lower the number of years of schooling girls have as compared to boys.

In the last decade, the scope of linguistic research in the field of gender issues has expanded to an unprecedented extent, but to the best of our knowledge, there is still no special work devoted to gender lexicography in Russian. The development of the ideas of linguopragmatics applied to gender

vocabulary is also important: identifying patterns of creation, perception, and modelling of the pragmatic semantics of Russian feminism is important not only in linguistics proper, but also in sociolinguistics and linguoculturology.

The ideas of feminist criticism, which were founded in Western languages, as well as gender theory have also had an impact on the lexicographical description of English lexical units. The methodological aspect of lexicographical analysis of the communicative gender component and national gender stereotypes includes two directions. “First, the use of lexicographic sources in the analysis of the national-cultural characteristics of the communicative gender component. Second is the study of the process and method of application of cultural concepts of femininity and masculinity and national gender stereotypes in the lexicographical sphere [11, 207].

Much attention has been paid to the description of various human qualities, including intellectual abilities and characteristics manifested in behaviour, in lexical-semantic groups through linguistic means.

Family education and gender issues are complex topics with various factors influencing parent-child communication and child development. Research has shown that parental communication patterns and gender stereotypes play significant roles in shaping children's attitudes and behaviors.

Studies indicate that mothers tend to communicate more with their children about sexuality than fathers do [2]. However, by pre-adolescence, both parents discuss sexuality more with their sons than with daughters, potentially perpetuating traditional gender roles and double standards [2]. Interestingly, parent-child communication has been found to be more predictive of lower marijuana use among boys, while girls' use remains relatively low regardless of communication levels [3, 2].

Gender differences in parenting styles and their impact on children's development are evident across various studies. Mothers have been found to have stronger implicit gender stereotypes than fathers, while fathers exhibit stronger explicit stereotypes [3, 3]. Additionally, girls' implicit gender stereotypes are significantly predicted by their mothers' implicit gender stereotypes about children [3, 3]. These findings highlight the importance of considering both parental and child gender when examining family dynamics and their effects on child development.

Example in Uzbek:

Ota-onalar farzandlariga «odob-axloq qoidalarini» o'rgatish orqali ularning jamiyatda muvaffaqiyatli shaxs

bo'lib yetishishlariga yordam beradilar. Masalan, o'zbek oilalarida «katta bilan salomlashish» yoki «kichiklarga hurmat ko'rsatish» kabi qadriyatlar ota-onalarning tarbiyaviy nutqida ko'p qo'llaniladi.

Translation in English:

Parents help their children grow into successful individuals in society by teaching them «moral principles.» For instance, in Uzbek families, values like «greeting elders» or «showing respect to younger ones» are frequently emphasized in parental discourse.

This example highlights the pragmatics of family education terms in both languages. In the Uzbek context, terms like «odob-axloq qoidalari» (moral principles) and «katta bilan salomlashish» (greeting elders) reflect culturally specific practices that convey respect and social harmony. These terms are pragmatic tools that parents use to instill ethical behavior and societal norms.

In English, the terms «moral principles» and «respect» serve a similar function but are often more general and less tied to specific cultural practices. The English version conveys the core message but lacks the direct cultural specificity found in the Uzbek example.

The comparison reveals that while family education terminologies in both Uzbek and English aim to shape ethical and social behavior, their expression is deeply influenced by cultural norms and linguistic conventions. This underscores the role of language in reflecting and reinforcing societal values through education.

«Farzand tarbiyasida sabr-toqatli bo'lish» degan ibora o'zbek oilaviy diskursida keng tarqalgan. Ota-onalar bolalarga muammo tug'ilganda tinchlik va sabr bilan yondashishni o'rgatadi. Bu orqali farzandlar muammolarni hal qilish ko'nikmalarini o'zlashtiradilar.

Translation in English:

The phrase «being patient in raising children» is widely used in Uzbek family discourse. Parents teach their children to approach challenges with calmness and patience. This helps children develop problem-solving skills.

In Uzbek, the phrase «sabr-toqatli bo'lish» emphasizes patience as a cornerstone of family education, reflecting a value deeply rooted in the cultural and spiritual traditions of the region. This pragmatic use reinforces resilience and emotional control.

In English, the equivalent phrase «being patient» is more universally applicable and less culturally specific. While the message remains consistent, the contextual depth tied to Uzbek traditions might be diluted in the English translation.

O'zbek oilalarida ota-onalar «mehnat qilishning qadri» haqida ko'p gapiradilar. Ular bolalarni erta yoshdan boshlab ishlashga va mas'uliyatni tushunishga undaydilar. Masalan, «Erta turib yer haydagan ekin o'radi» degan maqol bolalar tarbiyasida ko'p qo'llaniladi.

Translation in English:

In Uzbek families, parents frequently talk about «the value of hard work.» They encourage children from an early age to engage in work and understand responsibility. For example, the proverb «He who plows early reaps the harvest» is often used in child-rearing.

The Uzbek proverb «Erta turib yer haydagan ekin o'radi» carries a motivational and educational message specific to the agrarian roots of Uzbek culture. Its use in family education reflects the value placed on diligence and planning.

In English, while proverbs like «Early to bed and early to rise makes a man healthy, wealthy, and wise» could convey a similar sentiment, the original Uzbek saying encapsulates a cultural connection to land and labor that may not fully translate.

«Mehr va oqibat» o'zbek oilaviy terminologiyasining muhim qismidir. Masalan, onalar bolalarini mehr bilan ovqatlantirish orqali ularning sog'lom o'sishlariga g'amxo'rlik ko'rsatadilar. Ota-onalar o'zaro oqibatni ko'rsatib, bolalarga oilaviy birdamlikni namoyish qiladilar.

Translation in English:

«Kindness and compassion» are key components of Uzbek family terminology. For instance, mothers show care by feeding their children with affection, ensuring their healthy growth. Parents demonstrate mutual support, modeling family unity for their children.

The term «mehr va oqibat» in Uzbek goes beyond its literal translation to convey a sense of emotional depth and social responsibility. It pragmatically functions to reinforce family bonds and promote interpersonal harmony.

In English, «kindness and compassion» convey the core meaning but lack the culturally specific nuances associated with these terms in the Uzbek context.

Through these examples, we see how family education terms in Uzbek and English align in purpose but differ in cultural expression and pragmatic use. While both languages emphasize core values like respect, patience, hard work, and compassion, the Uzbek expressions are deeply intertwined with local traditions and idiomatic usage, offering a richer cultural dimension.

CONCLUSION

In conclusion, family education and gender issues are intertwined, with parental communication patterns, gender stereotypes, and cultural factors all playing crucial roles in shaping children's attitudes and behaviors. Future research should focus on developing strategies to promote more balanced and inclusive family education approaches that address gender biases and stereotypes while considering the unique needs of both parents and children.

The pragmatic aspects of educational terms in male and female speech clarify the linguistic expression of gender roles in the family discourse. Understanding the roles of men and women in family education discourse and analysing their pragmatic strategies is important not only for linguistic research, but also for more effective organisation of educational processes.

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