

The landscape of Gendered Language in the Family Interaction: Reinforcement and Belittling; A Qualitative Research

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ABSTRACT

Gendered language plays a significant role in constructing and perpetuating gender roles, expectations, and hierarchies. In Iraqi Kurdistan, a region with deeply rooted traditions and social norms, family discourse reflects both the reinforcement and belittling through the use of language. On the one hand, individuals are marginalized or belittled based on their gender; on the other hand, others might be reinforced due to their gender and social expectations. In many traditional Kurdish households, parents might consciously use a gendered language that reinforces unequal expectations, customizing their language to sustain gender roles and undermine individuals based on their gender. This qualitative research explores the dynamics of gendered language within family interactions, focusing on the mechanisms of reinforcement and belittling from sociolinguistic frameworks, daily expressions, and existing proverbs. The research examines how linguistic practices within familial settings contribute to gender norm perpetuation. Through focus group discussions and thematic analysis, the study identifies recurring patterns in parental language, interactions, and communication that reinforce traditional gender roles or undermine individuals' agency based on gender. Findings highlight how everyday conversational exchanges serve as vehicles for reinforcing androcentric ideologies, with implications for childhood socialization and long-term identity. The study concludes by discussing potential gendered language in family discourse that leans on socio-cultural, economic status, and religious hegemony rooted in the language to show the significant role of these discourses in genderizing the language.

KEY WORDS: Socialization, Gendered language, Gender Role, Reinforcement, Belittling.

1. INTRODUCTION¹

Language is a powerful tool in shaping social structures and reinforcing cultural norms. Within the family, as the primary socialization setting, language is sometimes used with a gendered intension, whether knowingly or unintentionally. This gendered language plays a significant role in constructing and perpetuating gender roles, expectations, and hierarchies. In Iraqi Kurdistan, a region with deeply rooted traditions and social norms, family discourse reflects both the reinforcement and belittling through the use of language. On the one hand, individuals are marginalized or belittled based on their gender, on the other hand, some others might be reinforced due to their gender and social expectations. In many traditional Kurdish households,

parents might consciously use a gendered language that reinforces unequal expectations, customizing their language to sustain gender roles and undermine individuals based on their gender. Yet, many other parents, might practice equality deliberately and confronting existed norms, aiming to get equality among their children despite the challenges they may face from their community.

Language is perceived to be “the central means by which we bring our cultural worlds into existence, maintain them, and shape them for our own purposes” (Hall, 2008, p. 45), however, within the social contexts, language has the power of drawing the daily interaction of people, as “our knowledge of reality always is filtered through language and concepts that are changing over time and social contexts” (Danermark, Ekström, &

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Karlsson, 2019, p. 35). The daily knowledge of individuals is transactional to children and is passed as a transferred realm to maintain the social thoughts and believes. It is argued that children mirror in the community, the language and actions of their parents. To emphasize family's significant role in the language, utilizing parental actions, it is shown that family gender expressions influence how children think, respond, and engage in their adult lives and daily interaction. Children emphasis on what they witness in their families, repeating how their father talks or orders the mother (Bjorklund & Causey, 2017). Scholars concluded that "during the period were children are not able to logically understand and manipulate received information, family has substantial influence on the language to use, behavior, not only using their authorities but also parents' behaviors and family environment" (Umumararungu & Baz, 2021). Although, the impact of language on people's interaction remains essential as communication tool, yet it differs from generation to another in terms of the inherited believes. However, in this research the millennium parents are the targeted sample to highlight the generational gap considering the social mindset in regard to gender roles and expectations.

Linguistic context of Iraqi Kurdistan presents unique dimensions, influenced by Kurdish dialects, cultural and multi-cultural traditions, and socio-political developments in the region. The intersection of gendered language and familial structures may reveal complex dynamics, to realize whether language fosters; empowerment or resistance to the traditional gender roles. Furthermore, examining language use in intimate family settings, could provide insights into the linguistic reinforcement and belittled discourses that could identify a specific cultural behavior in the social motions. Moreover, by investigating linguistic use and patterns, this research tries to underline the gendered discourse in Iraqi Kurdish families, contributing to broader sociolinguistic studies and gender socialization display. Besides, studies on families have shown that parents, elders, and even siblings contribute to the transmission of gender norms through everyday conversations and directives (Fischer-Tahir, 2009). However, as researches highlight the impact of language on gender role socialization, fewer studies have closely examined how these patterns manifest in Kurdish families, and particularly within the framework of reinforcement and belittlement.

2-RESEARCH QUESTION:

- How does millennium parents perceive gendered language that embedded in their daily communication?
- What role does language play in reinforcing or

challenging gendered culture within the family?

3-OBJECTIVE OF THE RESEARCH:

- To identify some gendered expressions that are used in daily communication by millennium parents.
- To identify the influence of language on individual's formation through reinforcement and belittling in the process of gender socialization.

4-LITERATURE REVIEW

Gendered language examines how language reflects, perpetuates, and constructs gender roles, identities, and power dynamics within specific social contexts. The term gendered language, refers to the use of language as a tool to convey and reinforce a gendered message and speech which could be expressed during interactions, it is defined as "one cultural practice that reflects and reinforces androcentric bias" (Bailey, LaFrance, & Dovidio, 2020). In the realm of family dynamics, this concept takes on particular significance, as the family unit serves as a primary site of socialization where language acquisition and usage are deeply intertwined with the development of gendered understandings. This literature review aims to explore the multifaceted ways in which gendered language manifests within community interactions. However, our main focus would be formed to encompass more conversational styles, word used, and expressions in communication based on individuals' gender within the family. Though, by synthesizing existing research, this review seeks to illuminate how language shape individual's gender role and expectations, the reinforcement or subversion of traditional gender norms, and the overall communication patterns that characterize familial relationships.

Ultimately, this review for the previous literature will create a diverse perspective lens to provide a nuanced understanding of the complex interplay between language, gender, family life, and gender socializations.

Building on the previous points, an article entitled "Kids and Girls: Parents Convey a Male Default in Child-Directed Speech" (Lashin, Benitez, Fu, Cordeiro, & Rhodes, 2025) examines how parental language reinforces gender biases through children's cognitive development. The research highlights how parents unconsciously reinforce androcentrism by using gender-neutral terms more for boys and gender-specific terms more for girls. It suggests that this linguistic bias contributes to shape children's understanding for gender norms from an early age. This research is conducted through two studies with over 800 parent-child dyads in the U.S. Moreover, the linguistic patterns that appeared in the studies have argued to mirror broader societal androcentrism where men are perceived as the default

category in various contexts. Methodologically, in the first study, parents were narrating photos of children in neutral or stereotypical activities revealing a preference for gender-neutral descriptions when referring to boys and gendered descriptions for girls. While in the second study, the analysis expanded to a more naturalistic conversations during a picture-book-reading task. Parents were leaning to mark feminine behaviors with gender-specific labels, while leaving masculine behaviors more neutral reinforces the implicit idea that 'boys represent people' more than girls do. This bias was consistently noted across different sample groups, highlighting a gendered characteristic. Accordingly, the authors suggested that tackling these nuanced linguistic effects might help combat androcentric perspectives in early childhood, affecting wider gender equity initiatives. They urge for additional exploration into how language influences children's views and promote specific actions to reduce the reinforcement of gender-based beliefs through daily interactions.

An article entitled "Language and Gender in the Middle East and North Africa" (Al-Wer, 2013) examines the interaction between language and gender in Arabic-speaking countries, particularly focusing on how early sociolinguistic research misinterpreted gendered language patterns in Arabic. Initially, findings suggested that Arab women used standard linguistic forms less frequently than men, a reversal of common global trends, which was attributed to limited access to formal education and societal roles restricting for Arab women's presence in public life. However, for strengthening her argument Al-Wer reframed her perspectives, recognizing that the linguistic prestige hierarchy in Arabic is not solely determined by standard Arabic, but by local dialectal structures. The paper explores how gender politics, literacy disparities, and social mobility shape linguistic choices, highlighting variation of studies in communities such as Cairo, Casablanca, Jeddah, and Amman. It presents findings on gendered code-switching, including how women navigate public spaces by increasing how linguistic markers associated with masculinity that are sometimes strategically adopted by women for empowerment. Additionally, the research underscores the role of sociolinguistic factors in dialect change, as seen in communities experiencing language shift due to migration or urban expansion. The study emphasizes the need for interdisciplinary approaches integrating sociolinguistics with political theory, anthropology, and feminist analysis. Overall, it argues that Arabic is a gendered language that its variation must be assessed within localized social contexts rather than through generalized social assumptions. This is a verification for the gap in the gender-language literature, justifying the necessity for studying gender within the language from a sociological perspective.

Moreover, a study entitled "Exploring Parent-Adolescent Communication About Gender: Results from Adolescent and Emerging Adults Samples" (Epstein & Ward, 2011) examines how parents communicate gender norms to their children, focusing on recalled messages from adolescents and college students in the U.S. using data from 291 undergraduates and 259 high school students. The research identifies five key gender discourses: traditional gender roles, egalitarian gender roles, toughness, being nice, and body consciousness. Findings reveal that both genders receive similar amounts of communication messages, with emphasis on egalitarian values, though boys report more reinforcement of toughness while girls recall messages about politeness and appearance. Whereas, high school students reported greater exposure to parental messages compared to college students. Further, the study showed that messages promoting traditional gender roles are associated with adherence to conventional gender beliefs, while egalitarian messages correlate with more progressive views.

Epstein and Ward expands the methodology for studying gender socialization, moving beyond previous approaches that focused primarily on parental modeling and indirect reinforcement, and provides a systematic, quantitative framework for understanding direct gendered communication within families via language. This suggests a strong link between parental communication and gender ideology. The authors highlight the importance of recognizing the diversity of socialization experiences, advocating for a more nuanced understanding of how verbal and non-verbal parental messages shape gender attitudes. They also stress the need for further research in a long-term effect on communications across different cultural and socioeconomic contexts.

Another study entitled "Parent-Child Conversations About Science: The Socialization of Gender Inequities?" (Tenenbaum & Leaper, 2003) investigates how parental interactions contribute to gender disparities in science achievement. It examines parental beliefs, attitudes, and teaching behaviors through structured parent-child discussions involving science-related and non-science tasks. The study finds that, despite no significant differences in children's science grades, self-efficacy, or interest, parents particularly fathers, tend to use more cognitively demanding speech with sons than daughters. Fathers, reinforce gender-typed expectations by offering explanations, conceptual questions, and scientific vocabulary with their sons. However, mothers' gendered perceptions for their children's science abilities also influence children's self-concept. Researchers conclude that parental biases, shaped by broader societal norms, through communication contributing to the gender imbalance in science careers by affecting children's

confidence and engagement in the field, illustrating how gender norms embedded within parental beliefs and interactions that underrepresent women in science fields. The study highlights the importance of everyday social interactions in perpetuating cultural ideologies, emphasizing how parental attitudes and communication shape children's aspirations and learning experiences in science, offering insights into how gendered expectations are disseminated within the household and ultimately reflected in education professions.

Some studies that extensively examined gendered language within immigration, bilingual, and various sociolinguistic contexts. A study conducted on "Gendered Second Language Socialization" by Gordon (Gordon, 2008) studies gendered identities and linguistic practices among bilingual couples who are from diverse linguistic origins, investigating the way in which these couples shape their identities, way of thinking and their beliefs that compel with their language choice regarding socialization. Moreover, the presentation of these literature examples, and many others, is a clear indication for the insufficient attention to the gendered language studies that focus particularly on family interaction.

To sum up, clear evidence from the previous literatures provides a relative insight into language and gender across cultures. Furthermore, most are suggesting that gender differentiation through language is a socially constructed phenomenon rather than an inherent one, which in most cases it hold different patterns and indications that might encourage belittling or reinforcing a specific behavior or attitude.

5-METHODOLOGY

The research employs a qualitative research design, using focus group discussions FGDs to explore how gendered language manifests in family interactions, how Millenium's parents experience gendered language and what role does language have in displaying a gendered culture. For this, the approach allows participants to express personal experiences and societal perceptions, providing contextualized insights into reinforcement and belittling patterns within the family. Accordingly, participant from community outreach with a criterion of a sufficient educational background that enable the person to discuss and talk about the topic recruited.

A purposive sampling was used to select participants who reflect diverse family structures, socioeconomic and academic backgrounds due to the sensitivity of the topic. The focus groups included parents (both mothers and fathers) aged (35-50) with a graduate degree, that setup in two FGDs; seven mother, and eight fathers, that's to say in total 15 applicants.

For the procedure of the data collection, first of all a

FGD guideline is developed to ensure the consideration of the scientific steps process. As for the logistic set up, some grounded rules were established to assure the confidentiality, respectful dialogue, equal participation and freedom of expressions. Moreover, after obtaining the consent from each member in both groups, an introduction is presented clarifying the objectives of the discussions. Then, each session follows a semi-structured discussion format, guided by a predetermined set of open-ended questions that encourage dialogue while allowing a normal interaction. The main questions revolved in the discussions around include; how does millennium parents perceive gendered language that embedded in their daily communication? what role does language play in reinforcing or challenging gendered culture within the family? Are there specific phrases used to reinforce gender roles in the household? To maintain an authentic interaction; probing questions, inquiry for expansions and mindful observations were applied.

Like other studies, this research was not out of challenges. One of the main limitations consisted of participants hesitation at the beginning to their responses due to the cultural sensitivity surrounding gender topics and discussions. Moreover, despite the maintenance of the non-bias facilitation and ensuring a safe space for all participants, the group dynamic appeared to seek for clarification in some occasions. This emphasizes the sensitivity of the topic even within the academic community in regard to gender topics and gendered language. On the one hand, all group members provided their consent for recording and documentation, on the other hand one of the participants requested pausing the recorder when giving an example about a sensitive incident despite the anonymity and confidentiality that identified in the very beginning and consistently during the discussion. This proves the sensitivity extend of some topics 'like gender' that is deeply rooted in the societal norms. To some extent, it is considered to be a taboo to talk about, even within an elite community.

However, most of the participants were drawn to the subject and showed curiosity to speak, specially two in the male group, and one in the female group, yet a heated debate in both groups made some participants (the previous mentioned ones) attempt to occupy the speech sessions to the extent that I had to intervene and guarantee a balanced opportunity for all. Worth to be mentioned, aside from the data collection of these two FGDs, initially three FGDs were planned and implemented, yet one of the FGDs is dismissed due to the lack of information provided by the group members.

The recorded data from the sessions were translated and then transcript directly, then the transcriptions were verbatim coded to analyze linguistic patterns and accurate expressions using a thematic coding method to identify gendered reinforcement and belittling in

participants speech and articulations, considering the non-verbal and their body language that observed during the discussions.

In the analysis, special attention was given to the utterance and terms that used differently as one terminology but to give dissimilar meaning and interpretation. In addition, some of the terms and expressions were not found to exist in English language, the reason that I have used the exact term written in Kurdish Latin Alphabet with a phonemic transcription. These examples could be interpreted to show the patterns and dominant power dynamic in the language that used to reinforce or to belittle a specific gender. These examples will be presented in the discussion part.

6-DISCUSSIONS & ANALYSIS:

It is obvious that in such studies, the sample constraints may limit generalizability, though findings offer valuable localized insights within the region that could be also found elsewhere. However, as for the importance of this gender debates and as an attempt, as Risman is declaring we have to expand our attention to a wider institutional level than only the individual side to better understand the interactional anticipations in various social institutions (Risman, 2018). Accordingly, the findings underscore the prevalent role of gendered language in shaping familial interactions, reinforcing societal norms and power hierarchies. Language can help more inclusive world to everyone in a way that challenge the stereotype, yet, the analysis reveals that language within family settings not only continues traditional gender roles, but also contributes to a highly sexualized debased of belittling individuals particularly women who challenge these expectations. Patterns of parental discourse, particularly in Kurdistan region, illustrate a consistent reinforcement of masculinity as the default authority, while femininity is frequently undermined by condescending or underestimate verbal and non-verbal expressions. The linguistic reinforcement not only sustains androcentric thinking, but also influences the way individuals internalize gender identities inside their families.

Furthermore, understanding these mechanisms opens pathways for intentional interventions, encouraging more egalitarian communication strategies within the household.

6-1-Sexism and Gendered Boards in the Language

In the FGDs, both male and female participants were seen to agree on this thematic form from different

perspectives that it is a disgraceful manner for a woman to raise her voice. For women, raising the voice was simply "not an appropriate manner by women" (female participant, 49-year-old), not to mention if this happens in front of a man. This is a statement for limiting the claim for right of speech and right of expression which women should be excluded from it.

Moreover, many other expressions were brought into the FGDs, both female and male participants agreed on the statement that shared in both sessions, for instance; one of the participants said that "my mother always was advising me and my cousin to be calm and avoid talkative speeches using the proverb 'Shy woman value a city' [Jinî şerim şarêk dênêt] over and over" (A female participant, 36-year-old). Another female participant who showed her interest in studying abroad but couldn't get her parents approval "we don't have girls traveling abroad alone!" (A female participant, 45-year-old), was a complained expression although her youngest brother traveled underage. This shows an unfair practice with a harsh language use that convey a gendered limitation for practicing the rights. In addition, one of the male participants asserted that "it is Haram for woman to work in NGOs as they are closely mixed with men" (A male participant, 43-years-old). In order to practice power over women, this is an indication for power justified through using a social believe as controlling method.

6-2-Symbolism and Gendered Proverbs in the Language

Using language for targeting the body within the social discourse encounter a social identity for individuals (Shiling, 2003), this is clearly noticed through many proverbs which brought into the arguments during the discussions. Belittling as a linguistic tool of control is clearly implanted in the language to present women's subordination. An example for this is through a conversation between two or more people who undervalue women as an identity and situating her offensively (*) saying; "Dog doesn't bark at women" [Seg be jin nawerît]. Furthermore, describing a female who could not give birth to a child as the "barren tree which is good for pruning" [Darî bêber bo birîn 601ase] (مه‌لود, 2012) or more belittling like; "Don't trust the weeping of woman, laughter of oppressor, and the cold of winter" [Mitmane be giriyanî jin û pêkenînî sitemkar û sermay zistan meke], these are all rooted in the language to be used commonly and normally. In contrary to these downgrading proverbs and more, the uprising presence of male through proverbs like; "Man is the umbrella above the head" [Piyaw çetirî sere] is the statement that

* Although Dogs are considered to be protector animals, yet in the narrative of the social mindset,

dogs are used to convey a contamination dirty animal.

women repetitively declared in the FGD. In addition, for emphasizing the androcentric role of male and the strong valued characteristic of men that opens the possibilities for claiming glories and successes in which a father can obtain accompanying his son, is obvious in a proverb that says 'with my son I walk through the mountain, with my daughter where am I supposed to go!' [Legelî kuřim kêwî debrîm, legelî kiçm kêwe biçm!]. It could be said that, the symbolization of the female existence in the proverbs and language expressions, does not only convey a gender discriminated language, but also a devaluing and belittling of women within the context.

6-3- Religious Interpretation and Scriptures as a Factor for Belittling Women and Reinforcing Men

Religion has a noticeable impact on the cultural norms and it is rooted in people beliefs. Although, all humans are created equal in the eyes of God, yet, the social interpretation for some thoughts program the submissiveness of women as the social mindset which uses religion through language to underestimate and belittle women's existence. It is believed that, if a woman is going through her menstrual cycle, she shouldn't step into the kitchen and feel the culinary activity. This is not an attempt for supporting her physical condition but, a common believe that her cooking is Haram by faith. One of the participants underlined "My grandma never tasted my cooking if I was in my period, and she never gave me an explanation, aside from saying [nani destt harame kijm]" (A female participant, 47-years-old). On the one hand, the menstrual cycle that women go through cross her lifetime is a physiological part of her nature, yet by some reason, religion come to be a tool that used in the culture to belittle and demean women through language. On the other hand, another misleading rooted mindset might be in the interpretation of some of the religious scriptures in Quran. For instance, the consistent use of "Men are in charge of women" (Al-Quran, Surah Al-Nisa, Verse 34.) by men is a clear gender discrimination and power authority that given to men by themselves. One of the participants in the male FGD asserted: "it is not us; it is God's saying that 'men are in charge of women' (*) so do you women bother! aren't you a believer? Well, this is your religion!" (A male participant, 44-years-old). However, one might argue, that the interpretation of the Verse is not as it is claimed, as scholarly interpretation would assign the responsibility on men to be kind, respect and serve women. The interesting part of the discussions were that most of the participants showed a warm welcoming in the beginning, then when the talk navigated deep down some characteristics of prompt reaction to each other's speech appeared, specifically

when it came to talk about religion, as for the previous examples, it is observed that another male participant was to be supportive to his fellow's claim. These religious interpretations are nothing than a masculine attempt for practicing power over the subordinate social members 'women' and it is self-default power dynamic recognition using religion as a tool through language to develop thoughts within the mindset of others in a gendered manner.

6-4- Gendered Language Embedded in the Culture as a Mechanism for Discrimination

In our context, language serves as a tool for outlining discrimination against women. In Kurdish language in KRI, the request for a kind favor, instead of saying 'Do me a favor' which exist in the language, 'Do me a manly favor' [piawetiyekm legel bike] is commonly used to ask someone doing something, or when someone promise doing something it stated as 'man's word'. This upgrading of men's status in language expressions illustrates the unbalanced treatment and gender discrimination in the language. Also, for showing gratefulness to someone, the phrase 'Mercy upon your father and brother' [Rehmet lê bab û brat] is expressed for showing gratefulness and thankfulness. Or else, in a fight situation expressing anger would be through attacking female members of the other party, mother, sister, wife, or simply stating 'you are less than woman' [Le jîn kemtrî] which is a phrase that intentionally used by men. Tracking female as a low-valued being in insulting situations, and using her as a term for debased status of speech is used in other languages including English (Lindsey, 2021).

Nevertheless, to highlight a weakness image of females, it is mentioned in the sessions that the constant use of 'take care of yourself' directed to women, shows a clear traditional hesitation regarding women's capacity and assurance to protect themselves when launch the public sphere, and thus, it is an underestimation for women devaluing her participation in the social life. This illustration could be exemplified in driving cars, sleep over, traveling alone (without accompanied male member in the family), and initiating a speech, and many other examples. In the FGDs, phrase like; 'women's brain are in their knees', 'crying like a woman', 'what a girlish talk', 'we don't have man at home' and many others expressions brought into discussion and analysis that shows a clear gendered language aiming to belittle women. One of the participants emphasized: "I remember asking my mom to give me permission to sleep over at my relatives house, she said girls sleeping over will be bad-mannered, although my brother who was two

*الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

years younger than me could go there whenever he wanted" (Female participant, 43-year-old). It is debatable, what would be the differences if two siblings who are raised in the same family, carrying the same value standards, to get a different response by their parents for a sleep over request at relative's house. If any risk is to be happened then, both would be at risk. Yet, another emphasizes on this analysis brought in the male FGD when one asserted: "I was always protecting my sisters although I was younger than all four of them when we were outdoors. I was their shepherd" (Male participants, 52-year-old). Being the shepherd, is being the powered member in the family whom despite being younger than all, yet have the strength and capacity to accompany and guide others, more specifically steering female members in the family. This idea which is embedded in the culture, transferred through language into practice to show the power of language in manufacturing a gendered expressions that affects the interaction and communication of individuals.

6-5-Economic Force, Language and Marriage Rituals

Economic status is an obvious power dynamic in marriage rituals. It is deeply rooted in the cultural tradition, bargaining on the power status of male with financial capacity on the one hand, and on the other hand, the value of female with the amount of the gold she requests. This tradition is reflected through the language significantly. In numerous societies marital customs prioritize male economic readiness, with linguistic patterns echoing the hierarchy, yet diminishing and doubting women's status in case she claimed for less demands. Terms like 'she sold herself cheap' frame women as transactional entities, reinforcing the notion that transferred between male and female guardians. Similarly, in legal and customary discourses, a husband's role as a 'provider' is emphasized, implying that economic stability and decision-making rest with men. Still, women are often expected to 'honor' and 'obey' while men 'protect' and 'lead'. These imbalanced linguistic structures not only naturalize financial dependence, but also perpetuate the ideological foundation of patriarchal power within marriage, making economic force a key element in shaping sexist discourse in the language which also interpreted to practices.

To conclude, transmitting knowledge and ideas across mind can be done through language. Language shapes and guides reasoning having a deep effect on normalizing centric views. Though it is through language that societal norms set masculinity as a default power dynamic and labels women as the invisible part in the expressions and

socialization process. The embedded talks during the FGDs which is the reflection of language on gender role, showed a sexism analysis that appeared in everyday life for the gender roles that upraises men and belittles women's. However, language is used too in the context to show the conversational style that impacts women's social status as lacking knowledge or powerless^(*), and belittling her existence and discriminating against her. By recognizing and addressing these linguistic biases, families can become pivotal spaces for disrupting entrenched gender norms and fostering fair and evenhanded conversation that addresses females as a powerful and highly stated social members.

7-CONCLUSION

Language is bordering implicit gender understanding as it serves barriers reinforcing societal norms and social control. The sexist structures within language sustains unequal power dynamics between male and female. Kurdish language contains symbolic linguistical norms that encodes patriarchal values and conveys reinforcing expectations of femininity and masculinity which in some cases underestimate women is an obvious outcome in this research. Furthermore, aside from the Islamic religion and Quran itself, religious interpretations also are legitimizing gendered hierarchies, codifying the belittling of women and the reinforcement of male dominance through linguistic expressions, which obviously intersects language and upholds androcentric societal structures.

Moreover, language deeply embedded in cultural traditions that works as a discriminated mechanism which holds gender-based tradition, making resistance to these linguistical norms difficult even in light of the current circumstances and developments that shaped often for marginalizing women in public and private spheres. This is in addition to the marriage rituals and economic systems that intersect with language to endure patriarchal values. The linguistic framing of financial dependency, domestic roles, and marital expectations reinforces the default status of men and the subordination of women. These dogmas that embedded in family socialization of the millenniums, have been transmitted across generations to ensure the endurance of these biases, making language a vehicle for a systemic reinforcement which works for men and belittles women.

* Powerless in term of agency, *zaifa* or *bê deselat* are expressions which used in the language to label women as submissive to men's power 'mentally' in term of

knowledge, and 'physically' in terms of muscle capacity in managing the self in the daily life.

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مشهد اللغة الجندرية في التفاعلات الأسرية: التعظيم والتدني بحث كيني

الملخص

تلعب اللغة الجندرية دورًا هامًا في بناء وترسيخ الأدوار والتوقعات والتسلسلات الهرمية الجندرية. في كردستان العراق، المنطقة ذات التقاليد والأعراف الاجتماعية الراسخة، يعكس الخطاب الأسري التعزيز والتقليل من شأن الأفراد من خلال استخدام اللغة. من جهة، يُعزّز الأفراد أو يُقلّل من شأنهم بناءً على جنسهم، ومن جهة أخرى، قد يُعزّز البعض الآخر بناءً على جنسهم وتوقعاتهم الاجتماعية. في العديد من الأسر الكردية التقليدية، قد يستخدم الآباء عن قصد لغة جندرية تُعزّز التوقعات غير المتكافئة، مُعدّلين لغتهم للحفاظ على الأدوار الجندرية وتقويض الأفراد بناءً على جنسهم. يهدف هذا البحث النوعي ديناميكيات اللغة الجندرية في التفاعلات الأسرية، مع التركيز على آليات التعزيز والاستخفاف. بالاستناد إلى الأطر الاجتماعية اللغوية، والتعبيرات اليومية، والأمثال الموجودة. ويدرس البحث كيف تُسهم الممارسات اللغوية في البنى الأسرية في ترسيخ المعايير الجندرية. ومن خلال مناقشات مجموعات البؤرية والتحليل الموضوعي، يحدد البحث الأنماط المتكررة في لغة الوالدين، والتفاعلات، والتواصل بين الأجيال، التي تُعزّز الأدوار الجندرية التقليدية أو تقلل من شأنها بناءً على جنسها. وتسلّط النتائج الضوء على كيف يهدف البحث الف تشكّل المحادثات اليومية وسيلةً لتعزيز الأيديولوجيات الذكورية المتمركزة، مع ما يترتب على ذلك من آثار على التنشئة الاجتماعية في مرحلة الطفولة وبناء الهوية على المدى الطويل. وتختتم بالخطاب الأسري، والتي تعتمد على الهيمنة الاجتماعية والثقافية، والوضع الاقتصادي، والهيمنة الدينية المتجذرة في اللغة، لإظهار الدور المهم لهذه الخطابات في إضفاء طابع جندري على اللغة.

الكلمات المفتاحية: التنشئة الاجتماعية، اللغة الجندرية، الدور الجندري، التعظيم، التدني.

دیمەنی زمانی جیندەری لە کارلێکە خێزانیەکاندا: بەهێزکردن و پچوو و ککردنەوه- توێژینه وەهێکی چۆنایەتیە

پوختە:

زمانی جیندەری رۆلێکی بەرچاو دەگێڕێت لە بنیاتنانەوه و بەردەوامبوونی رۆلی جیندەری؛ لەرووی چاوەڕوانی و پلەبەندیەکانەوه. لە کوردستانی عێراقدا، ناوچەیەک کە نەرت و تۆرمە کۆمەڵایەتیەکان رەک و پشەوی قوولیان هەبە، گوتاری بنەمالەیی هەم بەهێزکردن و هەم کەمکردنەوه لە رێگەی بەکارهێنانی زمانەوه؛ رەنگدانەوهی هەیه. لە لایەکەوه تاکەکان بە پشەبەستن بە رەگەزەکیان پەراویز دەخرن یان پچوو و ککردنەوه، لە لایەکی دیکەوه رەنگە هەندیکیان بەهۆی رەگەز و چاوەڕوانیە کۆمەڵایەتیەکانیانەوه، بەهێز بکەن. لە زۆریک لە ماله تەقلیدیە کوردیەکاندا، رەنگە دایک و باوک بە ئاگاداریەوه زمانێکی جیندەری بەکارهێنن کە چاوەڕوانیە نایەکیانەکان بەهێز بکات؛ زمانەکیان بۆ بەردەوامبوونی رۆلی جیندەری و ئاراستەکردنی تاکەکان لەسەر بنەمای جیندەریەکانەوه، دەبێت. ئەم توێژینەوهیە چۆنایەتیە بەدواداچوون بۆ داینامیکی زمانی جیندەری دەکات لەتێو خێزانداندا، بە تیشک خستەسەر میکانیزمەکانی بەهێزکردن و کەمکردنەوه، ئەویش لە چوارچێوەی ئەو زمانەیی لە ژباڵی رۆژانەدا و دەریزینی رۆژانە و پەندەکاندا، باوان بەرامبەر بە مندالەکانیان بەکاری دەهێنن. توێژینەوه کە هەولەدات دەریخات کە چۆن پرکێزە زمانییە دەرواهەکان لەتێو ژێرکە خێزانیەکاندا پشکدارن لە بەردەوامبوونی تۆرمە جیندەریەکان. لە رێگەی فۆکس گروپ و شیکارکردنی بابەتیەوه، توێژینەوه کە ئەو وێنا و دەریزینی دووبارەبووانەیی زمانی باوان و، کارلێکی نێوانیان و پەيوەندیکردنەوه دەخاتەپەر، کە رۆلی جیندەری نەرتی بەهێز دەکەن، یاخود ئەجینسی تاک لەسەر بنەمای جیندەری کەمەکەنەوه. ئەنجامەکانی توێژینەوه کە تیشک دەخەنە سەر ئەوهی کە چۆن ئالوگۆری گشتوگۆی رۆژانە وەک ئامرازیک بۆ بەهێزکردنی ئایدیۆلۆژیای باوکسالاری کار دەکەن و، جەخت دەکەنەوه لەسەر کاریگەرییە درێخاوەکانی کۆمەڵایەتیەکردن و دروستبوونی ناسنامە تاک. توێژینەوه کە بە گشتوگۆیەکی پێشبینراوی زمانی جیندەری پێشبینی دەکەیت بگاتە ئەنجام، کە لە گوتاری خێزانداندا هەیه و پشت بە پێکەیی کۆمەڵایەتی-کۆلتووری، ئابووری و هەژموونی ئایینی؛ دەبەستێت کە رەک و پشەیی لە زمانی کوردیدا هەیه، ئەوهش بۆ نیشاندانی رۆلی بەرچاوی ئەم گوتارانە لە بە جیندەریکردنی زمانەکاندا.

وشە سەرکیەکان: بەکۆمەڵایەتیکردن، زمانی جیندەری، رۆلی جیندەری، بەهێزکردن، کەمکردنەوه.