

A Study on the Methodology of Mother's Family Education Practice from the Perspective of Field

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Abstract:

Mother plays an important role in family education. In most families in third-and fourth-tier cities and towns, the social role of mothers is often not only a family educator, but also bears other social responsibilities. In addition, under the influence of traditional culture and other family members, mothers are often a double-edged sword in family education, which can also play a role in promoting and hindering. This paper analyzes the mother's family role and other family roles from the perspective of Field, and puts forward methodological suggestions for mothers in the practice of family education based on the dialectical view.

Keywords —Family Education, the Perspective of Field, Dialectical View

I. INTRODUCTION

Mother plays an important role in family education. According to the viewpoint of Marxist contradiction, we need to analyze the problem dialectically. First of all, in this paper, family refers to "the group formed by parents and children", excluding the next generation relatives and other collateral relatives. Secondly, family education is a broad category, including "parents' education for their children and children's education for their parents, education between children and between parents, education between generations, etc." But in this article, we only discuss the education between parents and children. At the same time, this paper introduces the sociological concept of "field": "field" was first put forward by French sociologist Pierre Bourdieu, who believed that "field is a system in which various objective forces are adjusted and stereotyped, a relational configuration endowed with specific gravity, and also a space of conflict and competition". The family education field refers to a dominant and anti-dominant

relationship between parents, children and other family members based on the "possession" of capital (economic status, culture and ethics), and this relationship is not only manifested as a position connection in the family education field, but also as a kind of power possession and function in many cases. In any case, family education should always aim at people's balanced development and personality improvement, and the field of family education is a variety of objective positional relationships or configurations that influence and shape people.

II. MOTHER'S PRACTICE IN FAMILY EDUCATION

A. The traditional role of mother in the family

From ancient times to now, the actual status of the mother's family is usually not high, but she has nominal rights. When her husband and in-laws were alive, the mother in the middle of the family became the biggest undertaker of the obligations in the family. On the one hand, the mother bears the obligation to support her in-laws and serve her

husband, and on the other hand, she bears the obligation to raise her children. This is the case with China's traditional concept of "men plow and women weave". In this way of life, the mother has a strong nominal "power" in the family and is the manager of the family's internal affairs. But in fact, influenced by the patriarchal society in ancient China, women did not have the ability to handle the internal affairs of their own families arbitrarily. When it comes to problems that need to be decided, men are still bigger than women. This model is even common in today's China society.

After the death of in-laws and husbands, the status of elderly mothers is also contradictory. First of all, the traditional values emphasized by ancient China society are "the monarch exceeds the minister and the father exceeds the son", that is, the kingship and the patriarchy are supreme, and the patriarchy leads to the concept of "filial piety", which basically refers to the unconditional obedience of women to their parents in ancient times. It is reasonable to say that the mother should have the uncompromising leadership in the family after the death of her husband and in-laws, but this is not the case. In life, the son, as a new generation of family leaders, will naturally put his mother in a lofty position, but it will also bring many restrictions to his mother, which will of course bring many contradictions. The amplification of this contradiction can even evolve into a struggle between two parties, such as the struggle between the "imperial party" and the "post-party" in the late Qing Dynasty. Guangxu, as the adopted son of Empress Dowager Cixi, should respect and obey his adopted mother, but Emperor Guangxu did not want to be just a puppet and constantly compete for his right to speak inside and outside the palace.

B. Analysis the mother's strong and weak position from their economic situation.

The above article briefly analyzes the role of traditional women in the family. It is generally believed that mothers are vulnerable groups in the family, and in fact, it is true in most cases in ancient and modern times. In the vast rural areas and third- and fourth-tier cities, women have less labor participation in social production, and

correspondingly, without economic status, they have relatively less right to speak in the family. In many families, the economic status of husband and wife will be unequal, which is the root cause of family status favoring men. The main reason why many women did not dare to defend their rights after domestic violence is that in the family, the patriarchal role who holds the financial power in the family has absolute right to speak.

Compared with the weak mother, it is a strong mother. With the deepening of China's reform and opening up, the country's economic level has been continuously improved, people's living standards have been improved, and a large number of women have taken up jobs. Many women's family identities have changed. They are not only mothers who take care of their husbands and children, but also have a certain right to speak in family management. Coupled with the influence of traditional identities, mothers are uncompromising in the family education of their children. For a simple example, if a child wants to eat a cone, the father agrees, and the mother does not agree, the child can't eat the cone.

C. The dilemma of modern "motherhood"

The dilemma of modern "motherhood" is mainly about how to be a good mother for women. Undeniably, it is very difficult to be a good mother. At the same time, at the expense of a lot of free time and even self-identity, one's family role may not be recognized, which leads to many women of marriageable age who may refuse to get married and have children.

In fact, the dilemma appeared in the early days of reform and opening up. After women participated in labor production, they had the right to speak in the family and gradually replaced their fathers as new dictators in family education. Undeniably, as a woman, the mother is more sensitive to people's hearts, which actually has a positive impact on children's education, but children in the family may not accept the management of their mothers when they grow up. Because the growth environment and times of the two generations are very different. Now most children are sole offspring and most

mothers not. When mothers were still growing up in family of origin, older girls in the family would take care of their younger siblings for free. In their perspective, they are part of the family, they will make contributions to the family for free, and at the same time, they will participate in family affairs and demand some respect from family members. But nowadays, most children pay more attention to their own freedom and development, and are rarely willing to undertake family obligations. Even going out to help their mother make soy sauce will be seen as a waste of their time in their views.

In the process of family education, the mother actually sacrificed her time and even her future for her children and family, but she didn't get the corresponding reward. Children and husbands don't understand themselves, and even conflict with them, which even leads to family breakdown. At present, many women of marriageable age are afraid that their contribution to marriage and future family will not be rewarded, so they choose to enrich themselves first instead of considering marriage and having children first.

D. Subjects and corresponding obligations in family education

The first subject is children. In pedagogy, students are subject. Correspondingly, the subject of family education is children. But in fact, parents are also the main role in family education. Because in the process of family education, parents are probably the first time to be parents. As new parents, they have no ready-made experience to guide them on how to educate their children. In the process of family education, children learn how to be psychologically and physically mature and become adults who can participate in social life and production, while parents learn how to teach their children to achieve the goal of maturity.

Nowadays, the problem in family education is that the mother's main role is exaggerated. Parents should bear the same responsibility in family education, but in the actual family education practice, the lack of father's education is a common phenomenon. Fathers are busier at work, so they sometimes neglect family education for their

children, which is the key to children's growth and family ties. At the same time, mothers usually play the role of "dictator" in family education, and fathers sometimes don't want to conflict with their mothers on such so-called "trivial" things, thus objectively helping their mothers gain absolute dominance in family education.

III. SUGGESTIONS ON OPTIMIZING THE PRACTICE OF MOTHER'S FAMILY EDUCATION FROM THE PERSPECTIVE OF FIELD

A. Focus on two-way interaction with children

From the perspective of field, the field of family education is full of "competition" and "confrontation". Family education is no longer limited to "obedience" and "conviction" in the traditional concept, because "family education is also a kind of parent-child interaction education; Parents and children constitute the main body of family life, and the interaction between parents and children has become family education; Family education is produced in the two-way interaction between parents and children." It is shown that all actors in the field of family education are constantly "fighting" with different intensity according to the conventions and rules of family education, aiming at "maintaining" and "breaking" the established practice in family education. The ethical relationship in family education is dominant and asymmetric, and the domination (or anti-domination) of parents is antagonistic to the anti-domination (or domination) of offspring. The dominant actors in the field of family education have the ability or attempt to acquire a dominant ability to make the field operate in a way that is beneficial to them. To achieve this continuously, we must persistently deal with the verbal arguments, behavioral resistance and rights demands of the dominated (by means of "coercion" or "persuasion").

In the two-way process between parents and children, parents should proceed from the actual situation of their children, rather than focusing too much on their own subjective wishes. The actual situation of children includes not only the

knowledge level and learning ability of their children at that time, but also the times and social environment in which their children lived at that time. At the same time, a good communication mechanism should be established according to the actual situation, so as to minimize negative responses such as mutual sarcasm and belittling, and put an end to excessive language and behavior. Children should also put forward their own ideas and opinions reasonably.

B. Parents Balance their respective proportions in Family Education.

As a "stabilizer" of family education, a father should first have a full understanding of his role in family education, make sure that he is in place, and realize that educating his children is his "duty" and is an unshirkable responsibility; Secondly, fathers should establish the concept of lifelong learning, actively participate in learning and training activities related to family education, and lay the foundation for playing their role in family education.

As the sole director of family education in the traditional sense, mother should decentralize and let father participate in family education.

C. To Promote Motherhood to Adapt to the Changes of the Times

With the great rejuvenation of the Chinese nation entering a critical period, Socialism with Chinese characteristics has entered a new era. Mother's status in family education should conform to the changes of the times. Mothers should not only be educators in the family, but also be friends and role models of their children. In the process of children's growth, mothers and children should not be superior and subordinate, but should be friends, learn from each other and promote two-way development.

At the same time, mothers should not tie themselves too much to their families. If the mother controls her children too deeply, it will easily lead to the breakdown of family relations and the weak independence of her children. Mothers should have their own freedom and pursuit. Women should not be confined to husband and wife, but should constantly play their role in social labor production.

After all, women can also play an important role in social production.

D. Strengthening the Legal Protection in Family Education

From the perspective of the national system, the state is constantly increasing its efforts to make family education more temperate and standardized. In 2022, the Family Education Promotion Law was officially promulgated. This law aims to awaken some parents' awareness of family education, and explicitly requires parents to perform their family education duties according to law through legislation, so that their children's education can return to the family. Its introduction also marks that "family affairs" in the traditional sense have become "state affairs", and taking care of children has also become a matter of law. For families whose children violate disciplines and regulations due to the absence of family education, the People's Procuratorate and the People's Court have the right to issue a family education supervision order to the father of the child according to the actual situation of family education, so as to ensure that the father "returns to his place", and let the fathers share the responsibility of educating the children, actively cooperate with the mother, complement each other and take care of each other, and give full play to their different roles in the growth of their children.

IV. CONCLUSIONS

There are still many shortcomings to be solved in this paper. This paper mainly discusses the methodological suggestions and reasons of mother's practice in family education under the situation that mother occupies a certain family economic output in third-and fourth-tier towns. It has no reference value for disadvantaged female mothers. At the same time, this paper mainly adopts the method of qualitative research, without quantitative demonstration. In addition, the subjects of family education are diverse, and the subjects of family members have different growth environments, personalities and world views, which are complicated. The space of this paper is limited, and there is no analysis of the family education of single mothers, but the family education of single mothers

is usually overbearing, which can also be used for reference.

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