

Key Gender Frames in The Paremiological Worldview of The Russian And Uzbek Peoples

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Abstract: This article investigates the key gender frames represented in the paremiological corpora of the Russian and Uzbek languages. Drawing on the proverbs and sayings of both peoples, the study analyzes stable perceptions of men and women that are embedded in linguistic consciousness and transmitted from generation to generation as part of collective cultural experience. Particular attention is given to the way in which social roles, family functions, moral expectations, and evaluative stereotypes associated with male and female behavior are modeled within paremias. The comparative analysis makes it possible to identify both universal and nationally specific features of the gender worldview in Russian and Uzbek. Universal features include the perception of man as the bearer of strength, responsibility, and social status, and of woman as the guardian of the home, family, and intrafamilial relations. Alongside these common features, the study also reveals significant differences determined by the historical and cultural conditions underpinning each tradition, the specific character of patriarchal attitudes, the degree of social regulation of gender roles, and the particular features of folk axiology.

Keywords: Gender frame, paremiology, proverb, worldview, gender stereotype, Russian language, Uzbek language, linguoculturology, comparative linguistics, folk axiology, patriarchal discourse.

Introduction: Paremiology – the branch of linguistics devoted to the study of proverbs, sayings, and other stable expressions of folk wisdom – represents one of the most informative sources for reconstructing the cultural and linguistic worldview of a people. Paremias accumulate centuries of collective experience, value orientations, social norms, and stereotypes. From the perspective of linguoculturology and gender linguistics, the gender dimension of the paremiological worldview is of particular significance: proverbs and sayings fix stable perceptions of the roles of men and women in the family, society, and the natural world [8, p. 19–21].

The relevance of this topic is determined by the insufficient scholarly attention paid to gender frames in the comparative paremiology of Russian and Uzbek. Despite the fact that both peoples belong to distinct cultural and civilizational traditions, their paremiological corpora exhibit both striking similarities and profound differences in the representation of

gender roles. A comparative analysis makes it possible not only to identify universal archetypal foundations of gender stereotypes, but also to reveal the national and cultural specificity that reflects the history, religion, and social order of each people [7, p. 47–52]. The object of the study is the paremias of the Russian and Uzbek languages that contain gender markers and represent images of men and women in the linguistic worldview of both peoples. The aim of the article is to identify and describe the key gender frames represented in the paremiological corpora of the Russian and Uzbek languages, to establish their universal and nationally specific features, and to determine the role of these frames in shaping the gender worldview.

The concept of a « gender frame» derives from cognitive linguistics and denotes a knowledge structure that organizes representations of the typical characteristics, roles, and behaviors of persons of a particular sex. In paremiology, gender frames are

realized through stable images of man as breadwinner, protector, and head of the family, on the one hand, and of woman as keeper of the hearth, mother, and homemaker on the other. However, the content of these frames varies considerably depending on the cultural and religious tradition of a given people.

METHOD

Gender Frames in Russian and Uzbek Paremiology

In Russian paremiology, gender frames are characterized by a high degree of elaboration and internal contradiction. The image of woman in Russian proverbs is ambiguous: alongside positive connotations (mother, homemaker, guardian of the family), pejorative characteristics reflecting patriarchal social attitudes are widely represented. Proverbs such as “Баба с возу – кобыле легче” (“The woman is off the cart – easier for the mare”) and «Курица не птица, баба не человек» (“A hen is not a bird, a woman is not a person”) encode the frame of the social inferiority of women, whereas «Мать – святое слово» (“Mother is a sacred word”) and «За матерью – как за каменной стеной» (“Being behind a mother is like being behind a stone wall”) activate the frame of the sacred nature of motherhood.

The image of man in Russian paremias is constructed around the frames of strength, labor, and responsibility: «Мужик не без труда» (“A peasant is not without toil”), «Без хозяина дом – сирота» (“A house without a master is an orphan”), «Муж – голова, жена – шея» (“The husband is the head, the wife is the neck”). It is important to note that the pejorative paremias about women in the Russian corpus coexist with proverbs emphasizing the woman’s indispensability and wisdom: «Муж без жены – что гусь без воды» (“A husband without a wife is like a goose without water”), «Жена – не рукавица, с руки не сбросишь» (“A wife is not a glove you can toss off your hand”) [10, p. 18–25; 9, p. 88].

Uzbek paremiology, in its representation of gender frames, is significantly influenced by Islamic culture and the patriarchal order of traditional society. The image of woman in Uzbek proverbs is oriented primarily toward the frames of motherhood, submission, and domestic labor: “Ona tuprog” i – oltin” (“The earth of the hearth is gold”), “Yaxshi xotin – uying toji” (“A good wife is the crown of the home”). At the same time,

Uzbek paremiology also contains the frame of female wisdom: “Onaning duosi – jannat eshigi” (“A mother’s prayer is the gate of paradise”). The image of man is constructed through the frames of dignity, responsibility, and honor: « Er – uying ustuni» (“The man is the pillar of the house”), “Mard kishining so” zi – bir” (“The word of a worthy man is one”).

Typology of Gender Frames in Comparative Perspective

On the basis of a comparative analysis of the paremiological corpora of both languages, several key gender frames that are present in both traditions can be distinguished.

Frame 1: Motherhood and the sacred status of the mother. This frame is universal to both cultures: in both Russian and Uzbek paremiology, the image of the mother is endowed with the highest sacred status. «Нет лучше дружка, чем родная матушка» (“There is no better friend than one’s own mother”), and «Ona – jannat» (“The mother is paradise”) activate one and the same archetypal frame. The difference lies in religious coloring: whereas in Russian paremias the sacred nature of motherhood draws on the Orthodox tradition, in Uzbek paremias it derives from the Islamic conception of the mother as the “three gates of paradise”.

Frame 2: Woman as homemaker and keeper of the hearth. This frame is also represented in both traditions, though it differs somewhat in content. In Russian paremiology the emphasis falls on the industriousness and practicality of the homemaker: «Добрая жена дом бережёт» (“A good wife keeps the house”). In Uzbek paremiology, the frame of the homemaker carries more pronounced normative content: the homemaker is obliged to uphold family honor, be silent and obedient, while her role in decision-making is traditionally not emphasized.

Frame 3: Man as breadwinner and protector. The frame of man as provider and defender of the family is one of the most stable and universal in the paremiological corpora of both peoples. In the Russian tradition: «Мужик – что бык: куда хочет, туда и ворочает» (“A peasant is like a bull: he goes wherever he wants”). In the Uzbek tradition: “Otasiz uy – ustunsiz uy” (“A house without a father is a house without a support”), “Erkak kishi – oilaning tiragidur” (“A man is the pillar of the

family"). Notably, both corpora contain paremias that criticize men who fail to fulfil their role: a weak, irresponsible, or lazy man is subject to social condemnation [11, p. 34–40; 3, p. 112].

Frame 4: Gender inequality and social hierarchy. This frame encompasses paremias in which the social superiority of man over woman is explicitly expressed. In both traditions, it is considerably more developed in the Uzbek corpus, which is explained by the cultural and historical characteristics of traditional society. Russian paremias: «Муж – господин» ("The husband is the master"). Uzbek paremias: "Xotinning aqli – tizzasida" ("A woman's mind is in her knees", i.e., limited). It is important to note, however, that both corpora also contain opposing paremias that ironize male dominance and acknowledge the real influence of women within the family.

Frame 5: Complementarity of masculine and feminine principles. Alongside hierarchical frames, both paremiological traditions contain a frame of complementarity and mutual dependence of the masculine and feminine principles. It is realized in paremias about harmonious marriage, the unity of spouses, and the necessity of both sexes for a full life. «Муж и жена – одна сатана» ("Husband and wife are one devil"), despite its irony, affirms the indissolubility of the union. "Er-xotin – bir tanada ikki jon" ("Husband and wife are two souls in one body") expresses the same idea through a different cultural image. This frame testifies to the existence in both cultures of a deep-seated conception of the complementarity of gender roles.

RESULTS AND DISCUSSIONS

The comparative analysis reveals an important pattern: in both paremiological corpora, pejorative paremias about women outnumber pejorative paremias about men. This reflects the historical asymmetry of gender roles in patriarchal societies. At the same time, both Russian and Uzbek paremiology contain a substantial layer of paremias that hold women in high esteem – primarily in her role as mother and wise counselor. This contradiction testifies to the complexity and ambiguity of the gender consciousness recorded in folk wisdom.

The nationally specific features of gender frames in Uzbek paremiology are determined primarily by the influence of Islamic ethics and the traditions of

nomadic and sedentary Turkic society. In Russian paremiology, the gender worldview was shaped under the influence of Orthodoxy, the communal way of life, and the specific features of peasant existence. This is precisely why, "while many archetypal frames are shared, the concrete figurative content of the paremias differs substantially: the figurative devices, metaphors, and comparisons used to characterize men and women reflect fundamentally different cultural codes" [6, p. 511–516].

The methodological framework of the study relies on a complex of linguocultural and cognitive-linguistic methods. The theoretical foundation comprises works in the fields of gender linguistics (A. V. Kirilina, E. I. Goroshko), paremiology (G. L. Permyakov, V. M. Mokienko), and cognitive linguistics (G. Lakoff, C. Fillmore). The following methods are employed: comparative analysis (comparison of the paremiological corpora of Russian and Uzbek by gender parameter); frame analysis (identification of cognitive structures organizing gender representations in paremias); the classificatory method (typologization of gender frames on semantic and axiological grounds); and the culturological method (interpretation of gender paremias in the context of national culture and the historical conditions of their formation).

The principal result of the study is the description and typologization of five key gender frames common to the paremiological corpora of both peoples: the frame of motherhood, the frame of woman as homemaker, the frame of man as breadwinner, the frame of gender inequality, and the frame of complementarity. It has been established that, despite the obvious similarity of frame structures, their concrete content differs substantially, reflecting the specificity of the Orthodox and Islamic cultural traditions.

Analysis of the paremias demonstrates that the gender frames of both peoples have deep historical and cultural roots and cannot be considered outside the context of the civilization that produced them. Attempts to mechanically transfer paremiological gender stereotypes from one culture to another inevitably lead to distortion of meaning. The comparative study of these frames opens up possibilities for intercultural dialogue and mutual understanding between the Russian and Uzbek peoples [4, p. 312–315; 7, p. 98].

CONCLUSION

The study has established that gender frames in the paremiological corpora of the Russian and Uzbek languages exhibit both significant typological similarities (conditioned by universal patriarchal archetypes) and fundamental national and cultural distinctiveness (determined by differences in religious, historical, and social traditions). The paremiological worldview of each people represents a unique system of gender values in which centuries of reflection on the relations between men and women are encoded.

Five key gender frames have been identified and described: (1) the frame of motherhood and the sacred status of the mother-woman, which is universal to both cultures but differs in religious coloration; (2) the frame of woman as homemaker and keeper of the hearth, which is more normatively laden in the Uzbek tradition; (3) the frame of man as breadwinner and protector, which is one of the most stable and universal; (4) the frame of gender inequality and social hierarchy, which is more pronounced in Uzbek paremiology; and (5) the frame of the complementarity of masculine and feminine principles, which reflects a deep-seated conception of gender roles as mutually necessary.

Further investigation of gender frames in paremiology requires expansion of the corpus of analyzed material and the inclusion of dialectal and regional variants of paremias. This research agenda acquires particular relevance in the context of the intensification of intercultural contacts between the Russian and Uzbek peoples and the growing scholarly interest in comparative linguoculturology.

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