

Gender Differences in Russian Paremiology

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Abstract. The study of gender differences in Russian paremiology has practical value because it allows us to understand better the cultural and linguistic features of communication between men and women and improve communication in different social spheres. The methodology of gender differences in Russian paremiology can help to understand better how gender stereotypes and representations are reflected in language and how they can influence people's perceptions and behaviour in society. The main subject of the study is the analysis of the semantic and lexical structure of Russian paremics in the context of gender identity, as well as their use and perception in different social contexts. Research methods may include qualitative and quantitative approaches, such as textual analysis, surveys, experiments, etc.

Keywords: paremiology of the Russian language; gender; culture; man; woman.

INTRODUCTION

Women may more often use proverbs and sayings related to family life and caring for children, such as "Mother is the heart of the family" ("*Мать – это сердце семьи*") or "Children are the flowers of life" ("*Дети – цветы жизни*"). Men, in their turn, may more often use proverbs related to work and achieving goals, such as "Work will overcome everything" ("*Труд всё преодолевает*") or "He who gets up early, God gives him one" ("*Кто рано встаёт, тому Бог подаёт*").

Gender differences in Russian paremiology can manifest themselves in several ways:

- Differences in the form of expression. Some proverbs and sayings can have different forms depending on who is saying them or about whom. For example, the proverb "What is sweet to a husband is sweet to a wife" ("*Что мужу милого, то жене невтерпёж*") has an explicit gender connotation, as it compares husband and wife.
- Differences in content. Some idioms can be associated with specific gender roles and stereotypes. For example, the expression "Men do not cry" ("*Мужики не плачут*") implies that men should be strong and not show emotions, which does not quite correspond to reality.
- The presence of gender-neutral expressions. There are expressions in Russian that do not con-

tain explicit gender references. For example, "No fish out of the pond without work" ("*Без труда не выловишь и рыбку из пруда*") – this expression is not associated with a particular gender and can be used both for men and for women.

- Differences in usage. Some proverbs and expressions can be used only in specific contexts related to gender [1, 203–204].

An analysis of Russian proverbs shows that women in these proverbs are deeply discriminated against. A woman is a negative and inferior being due to her psychological and spiritual qualities. She does not exist as a social unit and is under the man's guardianship in the family. A man who cannot subordinate a woman in the family is unsuccessful and damaging. Women who submit to and serve the patriarchal system are positive and valuable [2, 34–35].

RESULTS AND DISCUSSION

Women are physically and mentally disabled.

Such stereotypes do not reflect objective reality or scientific evidence about the differences between men and women. Statements that women are physically and mentally inferior are sexist and discriminatory. They are based on preconceived notions about women, leading to unequal treatment and inequality of the sexes.

Table 1 - Proverbs indicating that Women are physically and mentally inferior

Women are physically inferior	Women are mentally inferior
<p>— "A chicken is not a bird, and a woman is not a man" (<i>"Курица не птица, а баба не человек"</i>): This proverb may indicate a perception that women are not perceived as fully equal to men or as having the same rights and opportunities. This stereotype is based on patriarchal attitudes that were prevalent in the past and may still exist in some circles.</p> <p>— A mare is not a horse, a woman is not a man (<i>"Кобыла не лошадь, баба не человек"</i>) – This proverb implies a certain irony and demeanour towards women. It states that a mare, despite being a female horse, still does not attain the status of a horse, and similarly, a baba (which in this case means a woman), is not a full-fledged human being.</p> <p>— "We can expect no good from our rib" (<i>"От нашего ребра нам не ждать добра"</i>) is an expression associated with the biblical myth that God created woman from Adam's rib. It may indicate the perception of women as being in addition to or belonging to men, as well as some form of subordination or dependence.</p> <p>— "A hen shall not be a rooster and a woman a man" (<i>"Курице не быть петухом, а бабе мужиком"</i>) – The proverb suggests that a hen should be a hen, i.e. a woman, and a rooster, i.e. a man. Similarly, a woman should be a woman, i.e. a woman, and a man should be a man, i.e. a man. In the context of the proverb, the idea is that each individual should adhere to his or her traditional societal roles and responsibilities.</p> <p>— "Husband and wife are one Satan" (<i>"Муж и жена – одна сатана"</i>) is a proverb that reflects a negative attitude towards marriage or the female sex. This expression mainly indicates the possibility of conflict and quarrels between spouses. It does not reflect universal opinion or reality but is merely a stereotypical expression used to express frustration or dissatisfaction with marital relationships.</p>	<p>"Hair is long, but intelligence is short" (<i>"Волос долог, да ум короткий"</i>) – hair is often associated with female appearance and beauty. In contrast, intelligence and intellect are often associated with male qualities. Thus, this proverb shows some prevalence of the male perspective and stereotypes about women's appearance and intelligence.</p> <p>"A dog is smarter than a woman: it does not bark at its master" (<i>"Собака умней бабы: на хозяина не лает"</i>) – this proverb compares the intelligence of a dog and a woman (woman), implying that a dog is more intelligent, as it does not bark at its master during a fight. Here, we can see some reflections of the stereotype of women being considered less intelligent or less able to control their emotions and behaviour, unlike a dog.</p> <p>— "Women's minds are like Tartar bags" (<i>"Женские умы – что татарские сумы"</i>) – this proverb negatively refers to women's intelligence and implies that women are fickle and fickle in their thoughts and decisions, similar to Tartar bags (small sacks or bags). This representation of the female mind is perceived as fickle and unreliable.</p> <p>— "A good kuma lives and without a mind" (<i>"Добрая кума живет и без ума"</i>) – reflects traditional perceptions of women and their roles in Russian culture. It emphasises the importance of the role of kuma (godmother). It implies that kindness, support and care may be more critical to success and happiness than intellectual ability or education.</p> <p>"Maiden's dreams and women's tales" (<i>"Девичьи сны, да бабы сказки"</i>) – It is assumed that maiden's dreams and women's tales have no foundation and do not reflect reality. This interpretation shows some disregard for youth and women's imagination, viewing them as unserious and unrealistic.</p>

There are some proverbs and sayings in Russian culture which contain references to the proximity of women to the devil, their descent from Adam's rib and other nonsense. However, it should be noted that interpretations of these proverbs and sayings may vary, and not all sources agree that they are of Christian origin [3, 78–79].

Regarding the origin of a woman from Adam's rib, this notion has its roots in the biblical account of the world's creation in Genesis. God creates Eve, the woman from Adam's rib, in this account. "The wife is a tree and the husband a serpent" (*"Жена – древо, а муж – змея"*) – this proverb associates woman with Adam's rib, ac-

According to the biblical account, where God created woman from the rib of man. In this case, the wife is compared to a tree and the husband to a serpent, related to the story of the Serpent Tempter in Paradise. However, this motif is common in various cultures and religions, not only in Christianity. It can serve as a symbolic image, expressing different aspects of male and female nature and their relationship [4, 94].

Regarding the reference to the intimacy of women with the devil, it may be related to religious tradition, where women were seen as a source of temptation, and the devil symbolised evil and temptation. Similar metaphors and representations can be found in many cultures and religions. In general, representations of women, their proximity to the devil or their descent from the rib may have different sources and explanations, including both religious and cultural factors. It is important to remember that these perceptions reflect only stereotypes and do not reflect a complete and objective picture of women's nature or role.

The idea of the "stupidity" of women in Russian proverbs and sayings has its historical roots and is linked to the social context in which they originated. It is noted that many of these proverbs

and sayings were created in a rural environment, where traditional gender roles were allocated with certain expectations and limitations for women. In traditional Russian society, men often occupied the roles of hunters, peasant workers, and protectors. At the same time, women were associated with household duties, such as taking care of the family and children. In such a social structure, men's experience was often considered more prestigious and valuable, while women could be subject to stereotypes about their limited sphere of activity [5, 106].

Some proverbs and sayings may have emerged to convey certain social norms and expectations, including women's perceived "stupidity" in certain spheres of life. However, it should be noted that such generalisations do not reflect reality and are not objective truths about all women. Instead, they are a cultural legacy and part of a historical context that has changed over time.

Women have more negative qualities. Proverbs and sayings in Russian culture touch on female and male psychology aspects. Some of them emphasise specific characteristics, but this does not mean they reflect all women or all men. Instead, such proverbs are generalisations and simplifications that may be unfair and untrue.

Table 2 – Proverbs indicate that women have more negative qualities than men

Feminine qualities: Cunning, wickedness, whimsy and guile	Women's qualities: Unreliable, incapable, antisocial
<p>— "Woman and the devil are two sisters" (<i>"Женщина и дьявол – две сестры"</i>). This expression may suggest that women are devious and can be evil or dangerous.</p> <p>— "A woman is evil unclean." (<i>"Женщина – зло нечистое."</i>) This expression evaluates a woman negatively and presents her as a categorically negative element. "A woman is as cunning as a fox." (<i>"Женщина хитрая, как лиса"</i>) – This expression suggests that women can use cunning and cleverness to get around in difficult situations.</p> <p>— "A woman is delusional, but the devil believes her" (<i>Баба бредит, да черт ей верит</i>) or "Where Satan cannot, there a woman will send her" (<i>Где сатана не сможет, туда бабу пошлет</i>) is a negative phrase which implies that a woman says nonsensical things and someone, even the</p>	<p>— "A woman is an enigma" (<i>"Женщина – загадка"</i>). This expression implies that women are complex and unpredictable in their behaviour.</p> <p>— "A woman is as capricious as autumn weather" (<i>"Женщина капризна, как осенняя погода"</i>). This expression describes women as fickle and unpredictable in their moods and desires.</p> <p>"Better to ride in a dinghy on the sea than to trust a wife with a secret" (<i>Лучше в утлой ладье по морю ездить, чем жене тайну поверить</i>) – this proverb implies that it is better to take risks and commit unsafe acts (to ride in a dinghy on the sea) than to trust a wife, implying that wives are not reliable or truthful.</p> <p>"A woman's mansion does not last long (stand)" (<i>Бабы хоромы недолго живут (стоят)"</i>) – This proverb uses the image of "woman's mansion" as a symbol of unreliability or temporariness. The</p>

Feminine qualities: Cunning, wickedness, whimsy and guile	Women's qualities: Unreliable, incapable, antisocial
<p>devil, may believe her.</p> <p>— "Babs have cheap tears" (<i>У баб да у пьяных слезы дешевы</i>) is a Russian proverb that is usually used to express scepticism or distrust of someone's emotions or regrets. It implies that in some people, especially women and drunks, tears and expressions of emotion are not sincere or valuable.</p> <p>— "A woman's whims cannot be counted" (<i>"Женских прихотей не перечесть"</i>) or "A woman's whims cannot be counted" (<i>"Женских прихотей не перечесть"</i>) is a proverb that describes how women can be very fickle and unpredictable in their desires and preferences. It implies that women's whims and desires are difficult or impossible to understand fully. This proverb expresses frustration or bewilderment at women's fickle moods or requests.</p> <p>— "Not every wife tells her husband the truth" (<i>Не всякую жена мужу правду рассказывает</i>) or "And a foolish wife will not tell her husband the truth" (<i>"И дура -жена мужу правды не скажет"</i>) – this proverb means that wives do not always tell their husbands the truth. This expression stresses that some wives may withhold information, lie or conceal specific facts from their husbands. It indicates that even close people may not always be completely honest with each other.</p>	<p>word "woman's mansion" refers to the female gender, and "mansion" describes a set or group of objects that may be subject to rapid depletion or destruction. In terms of gender analysis, the proverb invests a negative stereotype of women, associating them with fragility or unsustainability. It suggests that women's collective actions cannot lead to lasting or meaningful outcomes.</p> <p>— "Women's towns don't last long" (<i>"Бабы города недолго стоят"</i>) describes a situation where weak structures or institutions, represented in this case by "women's towns", cannot withstand long-term challenge or maintain their strength and stability over the long term.</p> <p>— "The husband (before the husband) always has the wife to blame" (<i>"У мужа (перед мужем) жена всегда виноват"</i>) – a gender analysis of this proverb reveals some negative aspects related to role stereotypes and gender inequality. The proverb implies that the husband has an automatic superiority over the wife in the relationship, and the relationship is built on the presumption of her guilt.</p>

Some proverbs or sayings mentioning negative qualities in women reflect stereotypes that trace back to a particular culture or historical context [6, 45–46].

A woman is submissive and non-submissive to the patriarchal system. Stereotypes in Russian paremiology related to women reflect certain expectations and representations of the role of women in a patriarchal society. For example, expressions in which a woman submits to the patriarchal system indicate the expectation that a woman should be obedient, support the family and be subservient to male authority. These women are valued as positive women in a patriarchal society. The positivity and success of women in paremiology may indicate recognition of some of the women's positive qualities, such as wit, resourcefulness, and ability to achieve success. However, this may be associated with cer-

tain expectations and limitations in paremiology, such as perceiving a woman as successful only within traditional female roles [3, 123–125].

When analysing the stereotypes related to the role of the mother in Russian paremiology, several aspects can be highlighted. First, Russian paremiology often reflects the mother's image as a symbol of care, love and devotion to her children. A mother's love and care are seen as indispensable qualities of a woman, reflected in various proverbs and sayings. For example, "Mother is God's comfort" (*"Мать – утешение от Бога"*) or "Mother is the fire that never goes out" (*"Мать – огонь, который никогда не погаснет"*). Secondly, paremiology can also reflect the stereotype of the mother in the context of her strength and endurance. Some proverbs emphasise the resilience and courage of mothers,

such as "A mother-feeder never tires" ("*Мать-кормилица не устаёт*") [7, 222].

It is important to note that paremiology reflects traditional notions of family and gender roles, which differ from contemporary perceptions and stereotypes. Society changes over time, and new stereotypes and perceptions may arise:

- The role of the mother: In Russian paremiology, the mother is usually associated with a caring and tender figure supporting the family and raising children. Some proverbs and sayings, such as "Mother is the home teacher" or "Mother is the breadwinner" ("*Мать – учительница домашняя*" или "*Мать – кормилица*"), emphasise this role of the mother.

- The role of the father: The father in Russian paremiology is often associated with the role of protector and head of the family. Some proverbs, such as "Father is the wall" or "Father is the breadwinner" ("*Отец – стена*" или "*Отец – кормилец*"), emphasise his role in supporting the family financially and emotionally.

- The role of children: Children in Russian paremiology often reflect the joy and pride of their parents. Proverbs emphasise their importance, such as "Children are the flowers of life" or "Children are the flowers of our life" ("*Дети – цветы жизни*" или "*Дети – цветы нашей жизни*"). However, some proverbs may also point to the need for nurturing and discipline, such as "Without children no bread is ploughed" or "Children are flowers and cones are wood" ("*Без детей и хлеб не пашется*" или "*Дети – цветы, а шишки – дрова*") [6, 133–134].

Traditionally, in Russian paremiology, "good wife" was understood as a woman, first of all, taking care of her family and husband, being able to cook and provide comfort in the house, and being a faithful and obedient wife to her husband. The following features stand out in this stereotype [8, 45–46]:

- Housewife: A woman should be able to cook well, look after the home and take care of the children. She must be a housekeeper and organised to create a comfortable environment for the family.

- Supporting her husband: A good wife must support her husband in his affairs and aspirations. She should be his support and inspiration and willing to defer to him in decision-making.

- Modesty and obedience: A wife should be modest and obedient. She should not show too much personality or contradict her husband. Her primary role is to maintain harmony and cosiness in the family.

- Self-sacrifice: A good wife must sacrifice her interests and needs for the family. She must be willing to stand up for her family and be willing to give everything for their welfare.

In today's society, the role and idea of a "good wife" ("*хорошая жена*") is beginning to change. More and more women are striving for self-realisation, professional growth and independence. They are striving to find a balance between family life and personal achievements.

A woman who does not submit to the patriarchal system is someone who refuses to accept and follow the traditional gender roles and expectations that are usually associated with patriarchal systems. She may show her independence and seek equality, freedom and justice in all spheres of life. In relationships, she may seek a partnership based on mutual respect and equality, where decisions are shared without coercion or violence. She may reject the traditional "wife" or "mother" role and choose her lifestyle and family patterns. In general, a woman who does not submit to the patriarchal system seeks freedom from the constraints imposed on her by society and builds her life according to her own needs, values and ambitions. These women are valued as negative women in the patriarchal society.

Statistical analysis of purely linguistic expressions such as proverbs, proverbs and phraseological units can be complex, as they often reflect deeply entrenched cultural and social attitudes. In this case, we are looking at a supposed stereotype associated with women who do not submit to the patriarchal system and Russian paremiology.

A wide range of expressions involving women in Russian paremiology may vary according to time, place and cultural context. However, the general trend in Russian paremiology is that expressions associated with women can have positive and negative connotations. This reflects the diversity of views and perceptions of women in different cultural and social groups.

Gender stereotypes in Russian paremiology, as in other cultures, reflect ideas and expectations about relations between men and women in the family. They can both support equality and reflect inequality between the sexes. Let us look at

several typical paremics and analyse their gender content.

Table 3 – Women submitting and not submitting to the patriarchal system

Women submitting to the patriarchal system	Women not submitting to the patriarchal system
<p>— "The husband is the head, and the wife is the neck" ("<i>Муж – голова, а жена – шея</i>"): This proverb reflects the inequality between husband and wife, where the husband is considered the head of the family and the wife is a secondary figure, subordinate to the husband. This parema expresses traditional gender roles, where the man makes important decisions, and the woman supports him and acts as his "neck", obeying his instructions. This stereotype suggests an unequal distribution of power and control within the family.</p> <p>— "Keep the money in the dark, the wench in tight" ("<i>Держи деньги в темноте, девку в тесноте</i>"): This expression asserts that men should take care of their financial situation and hide money from others, while women should be restricted and kept in a "tight space". Such a concept promotes the idea that a woman is an object to be disposed of, and her happiness and well-being depend on the man and his financial situation.</p> <p>— "The more you beat your wife, the tastier the shield" ("<i>Чем больше жену бьешь, тем щи вкуснее</i>") – the proverb insinuates that a woman must submit to a man and that her worth is linked to her ability to please her husband. The proverb promises violence in relationships and promotes the idea that women deserve violence or that violence can lead to positive outcomes. The proverb suggests that a woman can only bring her culinary skills to a relationship.</p> <p>— "The wife grinds, the husband sleeps. Wife spins, husband dances" ("<i>Жена мелет, муж спит. Жена прядет, муж пляшет</i>") – this proverb portrays the wife as a domestic worker who deals with household chores such as grinding flour or spinning. In contrast, the husband is shown as more entertaining and free from duties. The proverb reflects that the woman should be responsible for household chores while the man can enjoy free time and recreational activities.</p> <p>— "Humility is a girl's necklace. A maiden's patience is a pearl necklace" ("<i>Смиренье – девичье ожерелье. Девичье терпенье –</i></p>	<p>— "Wife is the head, the husband is the neck" ("<i>Жена – голова, муж – шея</i>"): This expression inverts traditional gender roles, where the wife is seen as the head of the family and the husband as a secondary figure. This stereotype may indicate situations where the woman is dominant and has more power and control in the relationship. It reflects an unequal distribution of roles between the sexes but in the other direction.</p> <p>— "A bad wife makes you old, a good wife makes you young" ("<i>От плохой жены состареешься, от хорошей помолодеешь</i>") is a proverb based on traditional gender roles, where the wife is seen as the key figure in the family. She is responsible for the family's well-being; her husband's well-being depends on her behaviour. A lousy wife harms her husband's health and life, which can lead to premature ageing. In such a context, a lousy wife may be described as one who fails to fulfil her family obligations or violates society's expectations of a wife. The proverb states that a good wife positively influences her husband, helping him retain his youthfulness and vitality. A good wife probably fulfils her family duties and supports and cares for her husband.</p> <p>"The first part of the proverb, "The maidens say: we have our own will to go out; the young women say: our husbands do not tell us to go out" ("<i>Девки говорят: нам своя воля гулять; молодки говорят: нам мужья не велят</i>"), indicates that young girls in default (we can assume that they mean women who are unmarried or unburdened with family obligations) want to have freedom of choice and independence. They seek their interests, entertainment and independence from male restraints. The second part of the proverb, "Young women say: our husbands do not tell us to", refers to young women already married or in a serious relationship with a man. It implies that these women must submit to the will of their husbands and be restricted in their freedom of action. They are not entitled to their own will and must follow their husbands' instructions and wishes. This proverb reflects traditional gender</p>

Women submitting to the patriarchal system	Women not submitting to the patriarchal system
<p><i>жемчужно ожерелье</i>) – "Humility is a maiden's necklace" offers a representation of female nature related to the concept of humility. It may indicate desirable qualities traditionally associated with women, such as submissiveness, modesty and serenity. This notion may be related to 'femininity' in a particular culture or time. The second part of the proverb, "A maiden's patience is a pearl necklace", states that a maiden's patience is a valuable quality compared to an everyday necklace. It may imply that women should have a high degree of patience and the ability to withstand hardship and adversity.</p>	<p>roles and stereotypes present in some societies. It points to differences in expectations and social norms for young unmarried women and married women. Girls are given more freedom and independence, while young women in marriage are restricted in their freedom and autonomy.</p> <p>— "On a wicked wife alone no oven will visit" (<i>"На злой жене одна только печь не побывает"</i>): The proverb suggests that the woman has to take care of food and household chores, while the man is free from such responsibilities and can avoid them by using the excuse of a "wicked wife".</p>

Changes in gender stereotypes have accompanied the process of modernisation in contemporary Russia. During the Soviet era, there was a specific idea of the role of men and women in society, which included ideas of "male strength" (*мужская сила*) and "female weakness" (*женская слабость*), and of traditional roles in the family and society. With the development of society, the spread of education, information technology and globalisation, these stereotypes have become less potent. Many people, especially in big cities and the younger generation, have a more flexible and equal view of gender roles. They recognise women's right to equal opportunities in education, work, politics and other spheres of life.

However, in the provinces, especially in more traditional communities, some gender stereotypes may persist. This may be due to socio-cultural and religious traditions, limited access to information, or the persistence of more conservative lifestyles. Some people in the province may continue to hold traditional ideas about the roles of men and women in family, work and society.

Male conformity and non-conformity with the patriarchal system. Some stereotypes in Russian paremiology may reflect a man who does not conform to the patriarchal system in a negative light and associate him with failure or a disgraced man. "Disgraced man" (*"Опозоренный мужчина"*) is an expression with different connotations and meanings in different contexts. Let us assume that, in this case, it is associated with some social or moral crime, action or behaviour that leads to the deterioration of a man's status

or reputation in society. In the context of a gender analysis of stereotypes associated with a disgraced man, we can explore what perceptions, norms and expectations exist in society regarding men's behaviour and roles. Some of the stereotypes associated with a disgraced man include:

- Loss of masculinity: Men who find themselves in situations leading to shame may face criticism related to loss of masculinity or weakness. This is due to the common stereotype that men should be strong, determined and not prone to mistakes.
- Public stigma: Shaming a man can lead to significant public disapproval, especially if his actions violate traditional gender roles or social expectations. Society may be more unforgiving towards men who commit mistakes or crimes, as they are often expected to be more responsible and exemplary.
- Damage to self-esteem: Shame can profoundly impact a man's self-esteem and sense of self-worth. Men may experience intense internal contradictions and shame [2, 55–57].

The following aspects can be traced about the theme of "bad husband" (*"плохой муж"*):

- Prevalence: In Russian paremiology, there are several proverbs, proverbs and expressions associated with the concept of "bad husband" (*"плохой муж"*). Some of them may refer to negative qualities or behaviours inherent in men.
- Stereotypes: Such expressions may include stereotypes about men often associated with "bad" qualities. For example, in Russian paremiology,

expressions indicate that a lousy husband may be lazy, greedy, alcoholic or incompetent.

- Gender equality: A gender analysis of stereotypes in Russian paremiology can highlight gender inequalities and prejudices related to the roles of men and women. If many expressions in paremiology indicate negative qualities of men, it may be related to public attitudes towards male roles and the expectations imposed on men [5, 106].

A gender analysis of stereotypes in Russian paremiology related to "bad husband" can help understand these stereotypes and their impact on societal perceptions of men and women. Such analysis can also contribute to more conscious and equitable communication and understanding of the diversity of gender roles.

The stereotype of a man who corresponds to the patriarchal system implies his high status in society, his dominant role in the family and in solving all critical issues, as well as his possession of power and authority. Within the framework of this stereotype, a man is seen as flourishing and cheerful as he copes with responsibilities, protects and provides for his family, and makes critical decisions.

In Russian paremiology, a good husband is usually described as strong, determined, responsible, caring and protective of his family. He is considered the head of the family, makes important decisions and provides material support. The party may also refer to his physical strength and ability to work.

Table 4 – A man who conforms and does not conform to the patriarchal system

A man who conforms to the patriarchal system	A man who does not conform to the patriarchal system
<p>— "The gracious husband always has a leisurely wife" ("<i>У милостивого мужа всегда жена досу́жа</i>" – <i>муж, который является "милостивым"</i>) – the husband who is "gracious" has plenty of free time and no severe activities, while the wife who is "leisurely" is in constant leisure or idleness. This implies that the husband and wife have different roles in the family and society and have different levels of activity and responsibility. The proverb reflects stereotypes and perceptions of traditional gender roles of men and women, where the male role is related to work, earning money and providing for the family. In contrast, the female role is limited to domestic duties and family care. This reflects socio-cultural perceptions of the division of labour between men and women in traditional societies.</p> <p>— "A clever husband's wife is well-groomed, a foolish one's wife is drab" ("<i>У умного мужа жена выхо́лена, у глупого по будням зата́скана</i>") – In this context, a clever husband is seen as flourishing and his wife is seen as "well-groomed". Here, it is implied that the wife of such a husband is highly educated, intelligent and competent.</p> <p>On the other hand, a foolish husband is described as unintelligent or incompetent. In this case, his wife is described as "hackneyed". The term may</p>	<p>— "A bad husband's wife is always a fool" ("<i>У плохого мужа жена всегда ду́ра</i>") – implies that if the man is a bad husband, the woman must be a "fool", i.e. not intelligent or naive enough to realise this. Such a statement implies men's superiority over women and their ability to control and manipulate women's decisions and actions. Such a proverb can reinforce gender norms and stereotypes that discredit and limit women. It creates an image of the 'bad' man and reduces women to the role of victim or weak party in the relationship.</p> <p>— "The wife reigns supreme, so the husband wanders through the neighbourhood" ("<i>Жена верховодит, так муж по соседям бродит</i>") – the proverb presents the wife as the central, dominant figure. She "reigns supreme", i.e. she makes decisions and controls family affairs. This may reflect traditional gender roles where women are expected to manage household and family affairs. The husband in the proverb is described as one who 'roams about the neighbourhood', suggesting that he is independent and uncontrollable. This may indicate that a man is allowed or expected to have more freedom and mobility than a woman. The statement about the husband "wandering around the neighbourhood" may indicate his dissatisfaction with the domestic situation. It may highlight perceptions that the man seeks</p>

A man who conforms to the patriarchal system	A man who does not conform to the patriarchal system
reflect the idea that the stupid husband's wife spends her energy on daily tasks and maintaining household chores instead of developing and devoting time to herself or her interests. It should be noted that this proverb is a negative and subjective assessment of the mental capacities and roles of husband and wife. It fits into traditional gender stereotypes, where the husband is seen as more intelligent and successful, and the wife is expected to take care of the household and support her husband.	satisfaction outside the home, perhaps due to a lack of power or autonomy within the family. The proverb reflects traditional gender stereotypes, where the wife is overbearing and dominant over her husband, while the husband is unsatisfied and constantly seeks entertainment outside the home. These stereotypes can be limiting as they impose certain expectations and roles on men and women.

However, it is worth noting that this stereotype is simplistic and does not consider the diversity of real situations and roles that men may occupy in society and within family relationships. Russian paremiology, like any other form of culture and wisdom, reflects specific social and cultural perceptions subject to changes over time.

In modern society, stereotypes about men and women are becoming increasingly flexible, and more and more people are trying to overcome the limitations imposed by such stereotypes. Many men strive to be emotionally open, supportive of gender equality and participate in family matters on an equal footing with women. Success and positivity are not exclusively male attributes and are achieved by people of different genders in different areas of life.

CONCLUSIONS

In conclusion, it can be said that the gender analysis of stereotypes in Russian paremiology is an essential tool for understanding socio-cultural norms and perceptions of gender in Russian so-

ciety. Paremiology, or the study of proverbs and sayings, can reflect well-established stereotypes and ideas about the roles of men and women.

Many expressions related to gender roles can be found in Russian paremiology. Some of them may assert certain stereotypes, for example, about men as strong, active and determined and women as vulnerable, dependent and caring. Other proverbs may reflect inequalities between the sexes, emphasising the dominant role of men in society.

Gender analysis allows us to look critically at these stereotypes and explore how they may affect people's lives and behaviour, which helps to identify and understand the gender inequalities and discrimination encoded in proverbs.

However, it is essential to note that not all parems contain explicit gender stereotypes. Some expressions may be gender-neutral or contain positive representations of women and men. Gender analysis should be based on a careful study of each parema and the context in which it is used.

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