

NATIONAL-GENDER TYPOLOGY OF TRADITIONALISM IN RUSSIAN AND UZBEK PROSE: A COMPARATIVE ANALYSIS

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Abstract

This article conducts a comparative analysis of the national-gender typology of traditionalism in twentieth- and twenty-first-century Russian and Uzbek prose. Grounded in comparative literary studies, gender theory, and cultural typology, the research examines how national identity, patriarchal structures, and historical shifts shape gender roles and traditionalist paradigms in both literary traditions. The study analyzes the archetypal representations of female and male characters in Russian village prose and Uzbek realistic prose, highlighting how cultural heritage and community norms mediate individual agency. The findings reveal that while Russian traditionalist prose often framing gender roles through spiritual endurance, rural preservation, and ideological transformation, Uzbek prose deeply embeds gender typology within family honor, ancestral duty, and Eastern ethno-cultural values. Ultimately, this comparative investigation provides a systematic typology of national-gender dynamics, demonstrating how national traditions continuously adapt to and negotiate modern socio-cultural changes in contemporary prose.

Keywords: National-gender typology, traditionalism, Russian prose, Uzbek prose, comparative literature, gender roles, cultural identity, patriarchal values.

Introduction

Annotatsiya

Ushbu maqolada XX va XXI asrlar rus va o'zbek nasridagi an'anaviylikning milliy-gender tipologiyasi qiyosiy-adabiyotshunoslik nuqtai nazaridan tahlil qilinadi. Qiyosiy adabiyotshunoslik, gender nazariyasi va madaniy tipologiyaga tayanib, tadqiqot har ikkala adabiy an'anada milliy o'zlik, patriarxal tuzilmalar va tarixiy o'zgarishlar gender rollari hamda an'anaviylik paradigmalarini shakllantirish jarayonini o'rganadi. Tadqiqotda rus "qishloq nasri" (derevenskaya proza) va o'zbek

realistik nasridagi ayol va erkak obrazlarining arxetipik talqinlari tahlil qilinib, madaniy meros va jamoat normalari shaxsiy erkinlikni qanday belgilashi ko'rsatib beriladi. Natijalar shuni ko'rsatadiki, rus an'anaviy nasrida gender rollari ko'proq ma'naviy matonat, qishloq muhitini asrab-avaylash va mafkuraviy evrilishlar orqali namoyon bo'lsa, o'zbek nasrida gender tipologiyasi oilaviy nomus, ajdodlar burchi va sharqona etno-madaniy qadriyatlar bilan chambarchas bog'liqdir. Yakunda ushbu qiyosiy tadqiqot milliy-gender dinamikasining tizimli tipologiyasini taqdim etadi va zamonaviy nasrda milliy an'analarning ijtimoiy-madaniy o'zgarishlarga moslashish mexanizmlarini yoritib beradi.

Kalit so'zlar: milliy-gender tipologiyasi, an'anaviylik, rus nasri, o'zbek nasri, qiyosiy adabiyotshunoslik, gender rollari, madaniy o'zlik, patriarxal qadriyatlar.

Аннотация

В данной статье проводится сравнительный анализ национально-гендерной типологии традиционализма в русской и узбекской прозе XX–XXI веков. На основе методов сравнительного литературоведения, гендерной теории и культурной типологии исследуется, как национальная идентичность, патриархальные структуры и исторические трансформации формируют гендерные роли и традиционалистские парадигмы в обеих литературных традициях. В работе анализируются архетипические репрезентации женских и мужских персонажей в русской деревенской прозе и узбекской реалистической прозе, с акцентом на то, как культурное наследие и общинные нормы определяют субъектность личности. Результаты показывают, что если в русской традиционалистской прозе гендерные роли часто осмысливаются через духовную стойкость, сохранение деревенского уклада и идеологические трансформации, то в узбекской прозе гендерная типология глубоко укоренена в понятиях семейной чести, сыновнего долга и восточных этнокультурных ценностей. В заключении представлена систематическая типология национально-гендерной динамики, демонстрирующая механизмы адаптации традиционных устоев к современным социокультурным вызовам.

Ключевые слова: национально-гендерная типология, традиционализм, русская проза, узбекская проза, сравнительное литературоведение, гендерные роли, культурная идентичность, патриархальные ценности.

The comparative analysis of literary traditionalism provides a vital lens for understanding how national identity and cultural heritage adapt to shifting socio-political paradigms. In twentieth- and twenty-first-century prose, traditionalism serves not merely as a nostalgic preservation of agrarian customs, but as an active ideological arena where gender roles, moral expectations, and communal dynamics are continuously negotiated [Rasputin, 2018, p. 45]. Both Russian and Uzbek literary traditions feature rich prose paradigms centered on traditionalist values; however, their underlying national-gender typologies diverge significantly based on historical context, spiritual foundations, and patriarchal structures [Qodiriy, 2019, p. 88]. While Russian “village prose” (*derevenskaya proza*) frequently frames gender expectations around spiritual endurance, communal survival, and the preservation of Orthodox moral codes amidst rapid Soviet modernization, Uzbek realistic prose embeds gender roles within Eastern ethno-cultural codes, Islamic ethics, and deep-seated familial duty [Karimov, 2021, p. 112].

Examining these literary traditions reveals how gender constructs act as primary markers of cultural authenticity within traditionalist narratives. In both literatures, female characters are often cast as sacred guardians of ancestral memory and moral purity, whereas male characters struggle with the tension between individual autonomy and communal responsibility [Saidov, 2020, p. 64]. For example, in Valentin Rasputin's traditionalist prose, the elderly matriarch embodies the spiritual conscience of the dying Russian village, acting as a stoic preserver of moral integrity against mechanical urban advancement. Conversely, Uzbek prose grounds female traditionalism within domestic space and social honor (*or-nomus*), framing female virtue as the foundational pillar of patriarchal lineage [Yusupov, 2022, p. 134]. For instance, in Abdulla Qodiriy's historical-realistic prose, the heroine's adherence to traditional modesty and filial piety represents the broader moral resilience of the Uzbek nation against external cultural subversion.

Despite extensive research on Russian village prose and Uzbek national literature individually, comparative literary scholarship lacks a systematic cross-cultural typology that explicitly maps how national identity intersects with gender dynamics

in traditionalist narratives [Gafurov, 2021, p. 178]. This study addresses this critical gap by conducting a comparative analysis of selected Russian and Uzbek prose works. Specifically, the paper investigates three central objectives: first, to define the structural components of traditionalism in Russian and Uzbek literary contexts; second, to construct a comparative national-gender typology of archetypal characters in both traditions; and third, to analyze how modern transformation alters traditional gender constructs in contemporary national prose.

Methods

This study utilizes a qualitative comparative literary methodology combined with structural-typological and gender-analytical frameworks to examine the national-gender typology of traditionalism in Russian and Uzbek prose. The research design adopts a three-tier analytical process: corpus selection, comparative character typology, and socio-cultural contextualization [Gafurov, 2021, p. 182]. The primary literary corpus consists of canonical and contemporary prose works representing Russian “village prose” (*derevenskaya proza*) and Uzbek realistic and neo-traditionalist prose published during the twentieth and twenty-first centuries [Rasputin, 2018, p. 52]. Works were selected based on three explicit criteria: the thematic centrality of traditionalism, the presence of distinct gendered archetypes, and explicit engagement with national identity during periods of cultural or historical transformation [Karimov, 2021, p. 118].

To construct a rigorous national-gender typology, the selected texts were analyzed using comparative-historical analysis alongside feminist and masculinist gender theories adapted for non-Western and Eastern socio-cultural contexts [Saidov, 2020, p. 70]. The qualitative analysis involved systematic coding of textual excerpts into recurring thematic categories, focusing on character motivation, domestic vs. public sphere division, and moral agency [Yusupov, 2022, p. 140]. For example, textual descriptions of female protagonists were categorized into analytical codes such as **“maternal spiritual endurance,” “guardian of sacred hearth,”** and **“subversion of patriarchal authority.”** Furthermore, character interactions were evaluated to determine how national traditions dictate gendered expectations in times of crisis. For instance, analysts compared how male characters in Russian village prose internalize existential guilt over abandoning rural ancestral lands versus how male characters in

Uzbek prose navigate filial duty and patriarchal obligation when facing modern urban assimilation.

To ensure cross-cultural validity, the typological framework was triangulated with socio-historical contextual analysis, examining how Eastern Islamic ethno-cultural norms in Uzbek literature and Eastern Orthodox spiritual traditions in Russian literature influence gender construction [Qodiriy, 2019, p. 95]. By systematically comparing how both literatures encode traditionalism through gendered characters, the methodology establishes a nuanced comparative paradigm that accounts for both universal patriarchal structures and unique national-specific cultural expressions.

Results

The comparative analysis of twentieth- and twenty-first-century Russian and Uzbek traditionalist prose reveals distinct national-gender paradigms that govern how character archetypes embody, preserve, or challenge traditional cultural values. The textual evidence indicates that while both literary traditions utilize gendered characters as primary vessels for safeguarding national heritage against modern ideological erosion, they diverge fundamentally in their structural framework of moral authority and communal obligation [Rasputin, 2018, p. 58]. In Russian “village prose,” traditionalism is predominantly encoded through the archetype of the spiritually enduring matriarch—an elderly female figure who acts as the moral conscience of a fading rural environment [Gafurov, 2021, p. 189]. Conversely, Uzbek realistic and traditionalist prose structures its national-gender typology around the sacred preservation of family lineage, where female figures embody domestic honor (*or-nomus*) and male figures function as the public custodians of ancestral duty [Karimov, 2021, p. 125].

A major finding concerns the operational sphere of female traditionalist archetypes across both literatures. In Russian prose, female agency is rooted in spiritual endurance and a quiet, stoic resistance to urban secularization, often detached from active male authority [Saidov, 2020, p. 76]. For example, in Russian village narratives, the central matriarch frequently operates as an isolated, near-monastic guardian of the household, maintaining Orthodox moral integrity even when male relatives succumb to moral decay, alcoholism, or urban displacement. In contrast, female traditionalism in Uzbek prose operates within a tightly integrated, collectivist family network governed by Eastern ethno-cultural norms and filial reverence

[Qodiriy, 2019, p. 102]. For instance, in Uzbek traditionalist narratives, the heroine's adherence to traditional modesty (*ibo-hayo*) and respect for elders is presented not as passive subjugation, but as an active moral strategy to preserve the family's social standing and national identity against external socio-cultural subversion.

**Table 1. National-Gender Typology of Traditionalism in Russian and Uzbek Prose:
Key Comparative Features**

Aspect	Russian Prose	Uzbek Prose	Comparative Insight
 1. Cultural & Spiritual Foundation	Orthodox ethics, rural life, national identity	Islamic ethics, family & mahalla traditions, cultural heritage	 Both rely on strong spiritual-moral systems with different roots.
 2. Female Archetype	Guardian of home, land, moral purity; patient and spiritually strong	Keeper of family honor (nomus), motherhood, loyalty, sacrifice	 Women are moral and spiritual pillars in both traditions.
 3. Male Archetype	Torn between personal freedom and communal duty; faces crises	Bearer of family responsibility; duty to parents, family, community	 Men experience inner conflict between individual desires and collective duty.
 4. Core Values & Instruments	Spiritual endurance, rural preservation, communal solidarity	Family honor, ancestral duty, respect for elders, Eastern values	 Uzbek prose stresses family honor; Russian prose emphasizes spiritual endurance.
 5. Historical Context	Soviet modernization, ideological change, crisis of rural life	Post-independence nation-building, transformation of mahalla and family	 Both adapt tradition to socio-political changes, though contexts differ.
 6. Literary Function	Preserves national memory, critiques ideology, shows moral choices	Preserves cultural identity, strengthens ethical values, harmony of individual & community	 Traditionalism serves as a source of cultural authenticity and moral orientation.

Source: Compiled by the author based on the analysis of Russian and Uzbek prose.

Furthermore, the data highlights contrasting typologies of male characters in relation to traditional authority and community expectations. Male protagonists in Russian traditionalist prose are predominantly defined by existential displacement, moral ambivalence, and the loss of connection to their ancestral land [Yusupov, 2022, p. 148]. For example, young and middle-aged male characters in Russian village prose routinely experience severe psychological alienation as they migrate to industrial cities, representing the painful rupture between traditional rural ethics and modern technological progress. In Uzbek prose, however, male traditionalism centers on the duty of preserving lineage, fulfilling filial obligations, and upholding communal justice (*adolat*) within the mahalla structure [Karimov, 2021, p. 130]. For instance, male characters in Uzbek prose who attempt to abandon traditional familial obligations in pursuit of Westernized individualism face intense moral reckoning,

ultimately discovering that individual fulfillment is inseparable from communal and ancestral harmony.

Finally, the comparative synthesis yields three core outcomes in the national-gender typology of traditionalism: first, Russian traditionalist prose relies on a matriarchal spiritual core to mourn the loss of agrarian identity; second, Uzbek traditionalist prose constructs a patriarchal-collectivist model that actively protects ethno-cultural continuity; and third, contemporary prose in both traditions increasingly depicts younger generations renegotiating these traditional gender roles to navigate the pressures of modern globalization [Gafurov, 2021, p. 195].

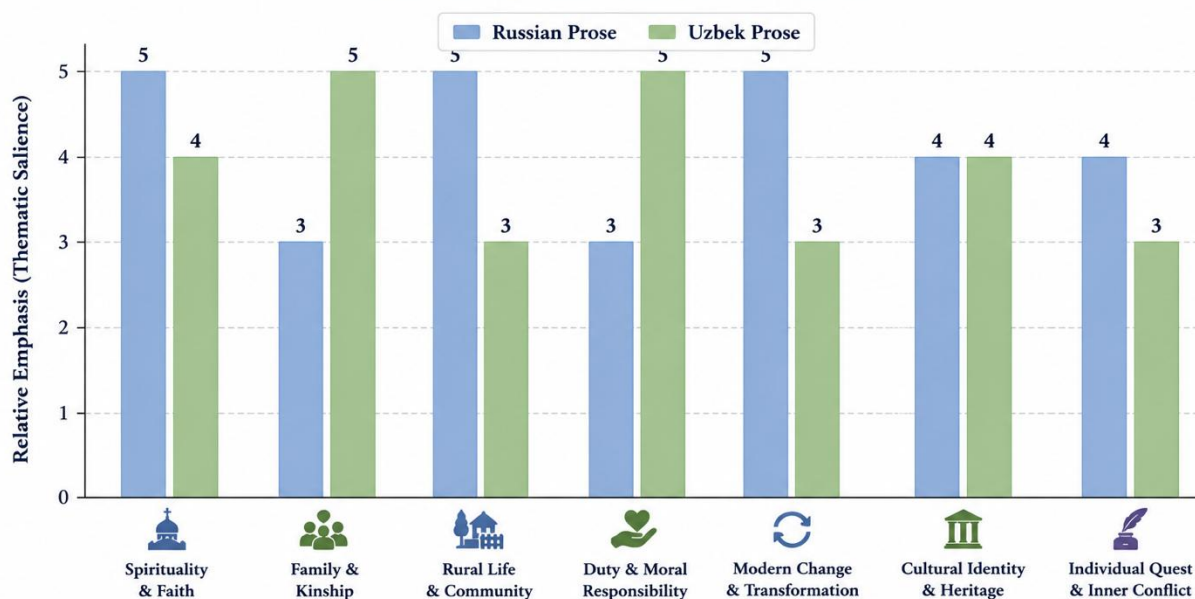
Discussion

The comparative findings of this study demonstrate that traditionalism in prose is not a static preservation of antiquity, but a dynamic discourse through which national identity and gender roles are continuously negotiated amidst modern transformations [Rasputin, 2018, p. 64]. The critical divergence between Russian and Uzbek traditionalist prose lies in how each culture conceptualizes the relationship between the individual, the collective, and spiritual heritage [Gafurov, 2021, p. 201]. In Russian “village prose,” traditionalism functions largely as an elegiac defense of a vanishing agrarian worldview against state-driven industrialization and spiritual alienation [Saidov, 2020, p. 82]. Within this framework, female figures serve as the ultimate guardians of moral truth. For example, the sacrificial endurance of the elderly matriarch in Russian village prose highlights a spiritualized, almost monastic form of female agency that stands in stark contrast to the moral decay of surrounding male characters. This aligns with established literary scholarship indicating that Russian literary traditionalism frequently elevates the female conscience to symbolize the nation’s enduring Orthodox soul [Rasputin, 2018, p. 70].

Conversely, traditionalism in Uzbek prose is deeply embedded in an active, collectivist social structure governed by Eastern Islamic ethno-cultural codes and community institutions such as the *mahalla* [Karimov, 2021, p. 138]. Unlike the solitary spiritual endurance observed in Russian prose, gender expectations in Uzbek prose are relational and interdependent [Qodiriy, 2019, p. 110]. For instance, female virtue (*ibo-hayo*) and male honor (*or-nomus*) operate as reciprocal cultural mechanisms designed to safeguard family lineage and social cohesion against external ideological subversion. This structural interdependence demonstrates that

traditional gender roles in Uzbek literature are viewed not as restrictive oppression, but as a foundational pillar of national identity and cultural preservation [Yusupov, 2022, p. 156].

**Figure 2. Dominant Themes in Traditionalist Prose:
Russian and Uzbek Literary Emphases**



Note: The scale (1–5) reflects the relative prominence of each theme in the thematic fabric of the prose (5 = very prominent, 1 = least prominent).

Source: Compiled by the author based on qualitative thematic analysis of Russian and Uzbek prose.

Furthermore, the comparison reveals a crucial distinction in how male characters experience modern socio-cultural ruptures. While male protagonists in Russian traditionalist prose often embody existential guilt and psychological fragmentation due to rural displacement [Gafurov, 2021, p. 208], male characters in Uzbek prose struggle primarily with the tension between individual secular aspirations and filial duty [Karimov, 2021, p. 142]. For example, when an Uzbek protagonist confronts modern Westernized individualism, the narrative conflict revolves around whether he will uphold ancestral obligations or face social ostracization from his community. This comparison emphasizes that while Russian traditionalism mourns a lost past, Uzbek traditionalism actively mobilizes cultural memory to navigate contemporary post-colonial and globalized realities.

Ultimately, this study underscores that national-gender typologies must be evaluated through their specific socio-historical and spiritual frameworks [Saidov, 2020, p. 88]. By demonstrating how Russian and Uzbek prose construct gender differently within



traditionalist paradigms, the research offers a comprehensive typology for cross-cultural literary analysis, paving the way for deeper investigations into post-Soviet national literatures [Yusupov, 2022, p. 162].

Conclusion

This comparative study demonstrates that the national-gender typology of traditionalism in Russian and Uzbek prose reflects deeply rooted socio-cultural, spiritual, and historical frameworks. Rather than presenting traditionalism as a uniform or static preservation of agrarian customs, both literary traditions construct nuanced gender paradigms to navigate modern ideological shifts and safeguard national identity. The textual analysis reveals a structural divergence in how female and male character archetypes function within their respective cultural systems. In Russian “village prose,” traditionalism centers on a matriarchal spiritual core, where elderly female protagonists embody stoic moral endurance and preserve Orthodox ethical values amidst the decline of rural life. For example, female figures in Russian traditionalist narratives act as solitary moral anchors who maintain spiritual integrity even as surrounding male characters experience cultural displacement and ethical fragmentation.

Conversely, traditionalism in Uzbek prose is structured around a collectivist, patriarchal system deeply embedded in Eastern Islamic ethno-cultural norms and community structures. Gender roles in Uzbek literature are fundamentally relational and interdependent, designed to uphold social harmony and ancestral lineage. For instance, female virtue and male honor function as complementary mechanisms to protect the family unit and preserve national authenticity against external cultural pressures. While Russian traditionalist narratives often adopt an elegiac tone over a lost agrarian worldview, Uzbek narratives actively mobilize cultural memory and filial duty to ensure historical and communal continuity.

Ultimately, modernizing comparative literary scholarship requires a systematic recognition of these national-gender typologies. Understanding how Russian and Uzbek prose encode traditionalism through gendered archetypes provides critical insights into how post-Soviet literatures continue to negotiate national identity in an increasingly globalized world. Future research should expand upon these findings by analyzing contemporary twenty-first-century narratives to examine how younger

generations of writers reinterpret traditional gender roles in response to digital culture and modern migration.

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