

World Conference on Social Sciences, Law and Public Policy
Hosted Online from Toronto, Canada
Date: 26th June 2026
Website: https://econferencia.com

PERSUASIVE STRATEGIES OF THE CONCEPT "WATER" (SUV) IN TEXTS CALLING FOR WATER CONSERVATION

Muminova Masuma Golib qizi
Doctor of Philosophy (PhD) in Philology,
Associate Professor, Shahrisabz State Pedagogical Institute
UDC: 811.512.133'42:316.77
ORCID: 0009-0003-2111-0460

Abstract

The article analyses the persuasive strategies associated with the concept "water" (suv) in Uzbek official and journalistic texts that call for water conservation. The material comprises six texts published in 2022–2026 on a government agency website, by a news agency and in the media. Drawing on Aristotle's modes of persuasion (logos, ethos, pathos), S. Toulmin's model of argument and the theory of deontic modality, eight strategies are identified: the axiom of life, the rights-and-duty frame, deontic means, the inclusive subject, the future frame, numerical and economic evidence, appeals to tradition and religious values, and the metaphor of a precious object. The inclusive subject occurs in all six texts, while deontic means and the future frame occur in five. Informational-analytical texts rely on numerical evidence and impersonal deontic constructions, whereas journalistic essays rely on proverbs, religious notions and metaphors.

Keywords: concept "water", persuasive strategy, deontic modality, frame, logos, ethos, pathos, ecological discourse, Uzbek language.



World Conference on Social Sciences, Law and Public Policy
Hosted Online from Toronto, Canada
Date: 26th June 2026
Website: https://econferencia.com

Introduction

Water scarcity is today one of the most pressing environmental problems for the countries of Central Asia, including Uzbekistan. B.D. Abdullayev and N.E. Ibragimova note that growing water shortages will "inevitably lead to economic, social and political problems" [1, p. 821]. Citing a forecast by the World Resources Institute (WRI), according to which 33 countries will face extremely high water stress by 2040, the authors propose intensifying awareness-raising work among the population [1, p. 822]. Calls for water conservation have accordingly become a recurrent topic in texts produced by government bodies and the media.

Such texts are not confined to conveying information: their main purpose is to change the addressee's views and everyday behaviour. In other words, they are instances of persuasive discourse. The concept "water" occupies a central place in this discourse: how the author names water, how he or she evaluates it and which values it is linked to determine the persuasive force of the appeal.

In Uzbek linguistics the concept "water" has been studied mainly from lexical-semantic, phraseological, onomastic and linguocultural perspectives; in particular, units with the component suv in the toponymic system were analysed in our earlier work [13, pp. 48–50]. However, the functioning of the concept in present-day ecological discourse, that is, the linguistic means and strategies through which texts calling for water conservation influence their addressees, has not been the subject of a dedicated study. This determines the relevance of the topic.

The aim of the article is to identify the persuasive strategies associated with the concept "water" in Uzbek texts calling for water conservation, to describe the linguistic means that express them and to reveal how the strategies are distributed across text types.



Objectives: 1) to clarify the concepts of persuasion theory and deontic modality required for the study; 2) to identify and classify the strategies used in the appeal texts; 3) to analyse the lexical and grammatical means of each strategy; 4) to show the distribution of the strategies across the texts in quantitative terms.

Literature review. The foundations of the theory of persuasion were laid in Aristotle's Rhetoric. The philosopher distinguishes three kinds of persuasion furnished by speech: the first depends on the character of the speaker (ethos), the second on putting the audience into a certain frame of mind (pathos), and the third on the proof, or apparent proof, provided by the words of the speech itself (logos) [2, 1356a]. This triad remains a basic criterion for classifying persuasive strategies in contemporary discourse studies.

The founders of the New Rhetoric, Ch. Perelman and L. Olbrechts-Tyteca, define the object of the theory of argumentation as the study of the discursive techniques that induce or increase the mind's adherence to the theses presented for its assent [3, p. 4]. For them the audience is a decisive notion: it is the ensemble of those whom the speaker wishes to influence by his or her argumentation [3, p. 19]. Among the general premises (loci) that underpin hierarchies of values, the authors single out the loci of quantity and quality [3, pp. 85–93]: the locus of quantity gives preference to what benefits the greatest number, whereas the locus of quality gives preference to what is unique and irreplaceable. As will be shown below, both loci are actively used in texts calling for water conservation.

S. Toulmin describes the structure of an argument in terms of data, claim and the warrant that connects them [4, pp. 90–92]. The warrant is often left implicit and is accepted by the audience as common knowledge. Introducing the notion of strategic maneuvering, F. van Eemeren shows that arguers simultaneously strive to be reasonable and effective, and to this end make choices concerning topical

potential, adaptation to audience demand and presentational devices [5, pp. 93–96].

Deontic modality forms the grammatical core of appeal texts. F. Palmer defines deontic modality as a type of modality concerned with obligation or permission whose conditioning factors are external to the relevant individual [6, pp. 9–10]. In Uzbek this meaning is expressed by modal words such as kerak ‘necessary, must’, lozim ‘required’, zarur ‘necessary’, shart ‘obligatory’ and joiz ‘permissible, appropriate’, and by constructions of the type -(i)shi kerak, -ishi lozim. N. Habibullayev observes that kerak can also express supposition, that is, epistemic meaning [11, p. 29]. In the texts under analysis, however, this word is consistently used in a deontic function; its two readings therefore have to be distinguished on the basis of context.

The notion of frame plays an important role in the linguistic study of ecological discourse. G. Lakoff emphasises that in environmental communication frames, i.e. the mental structures that shape perception, are of decisive importance: if facts do not fit an appropriate frame, the audience will not accept them [7, pp. 71–73]. Analysing language in ecolinguistics as a means of shaping the “stories” about the relationship between humans and nature, A. Stibbe counts frames and metaphors among the main types of such stories [8, pp. 46–47].

In Uzbek linguistics, issues of verbal influence have been studied within pragmalinguistics. Applying speech act theory to Uzbek linguistics, Sh. Safarov defines the speaker’s communicative intention and its realisation through linguistic means as the central issue of pragmatic analysis [9]. M. Hakimov describes the means of expressing pragmatic meaning in Uzbek at the level of text and shows that the aim of influencing the addressee also determines the structure of the text [10]. These works, however, do not specifically address ecological appeal texts. Abdullayev and Ibragimova, for their part, examine the

water problem from the standpoint of natural science and note that our ancestors revered water as one of the four sacred elements [1, p. 822]; as will be shown below, this cultural layer becomes a source of persuasion in the journalistic texts under analysis.

Thus, although the theories of persuasion, argumentation, deontic modality and framing have each been thoroughly developed, their combined application to Uzbek ecological appeal texts, using the concept "water" as an example, has not yet been the object of research.

Materials and methods. The material of the study comprises six texts published in 2022–2026 whose title or main thesis consists of a call to save and protect water (Table 1). Three criteria guided the selection: 1) the text was written in Uzbek; 2) its main communicative purpose is to induce the addressee to save water; 3) different types of outlets are represented (a ministry website, a state news agency, an online publication and a newspaper website).

Table 1. Research material

№	Title	Author	Outlet, date	Text type
T1	"Suvni asrasak, kelajakni asraymiz" [If we protect water, we protect the future]	M. Normaxmatova	gov.uz (Ministry of Water Resources), 04.03.2026	informational-analytical
T2	"Suvdan oqilona foydalanishni yoshlar o'rtasida odob, odat va tartibga aylantirish zarur" [Rational water use must become good manners, habit and order among young people]	not indicated	gov.uz (Ministry of Water Resources), 06.10.2026	official news report



World Conference on Social Sciences, Law and Public Policy
Hosted Online from Toronto, Canada
Date: 26th June 2026
Website: https://econferencia.com

№	Title	Author	Outlet, date	Text type
T3	"Barchamiz uchun vijdon ishi va kelajak kafolati: suvdan oqilona foydalanish nima uchun zarur?" [A matter of conscience for all of us and a guarantee of the future: why is rational water use necessary?]	not indicated	kun.uz, 13.10.2023	informational-analytical
T4	"Ichimlik suvini tejash madaniyati nega bugun har qachongidan muhim?" [Why is a culture of saving drinking water more important today than ever?]	N. Bozorova	uza.uz (UzA), 14.07.2026	informational-analytical
T5	"Suv — bebaho gavhar" [Water is a priceless jewel]	A. Suyunov	yuz.uz, 30.03.2022	journalistic essay
T6	"Suv — ulug' ne'mat, uni qadrlash va asrash har birimizga bog'liq" [Water is a great blessing; valuing and protecting it depends on each of us]	O. Tojiyev	yuz.uz, 17.09.2023	journalistic essay

The texts were divided into two groups: informational-analytical texts (T1–T4) and journalistic essays (T5–T6). The first group is dominated by information about facts and institutional measures, the second by the author's personal reflection and value judgements.

The following methods were used: 1) **contextual-pragmatic analysis**, to determine how each fragment serves the purpose of the appeal; 2) **rhetorical analysis**, to relate the strategies to Aristotle's modes of logos, ethos and pathos [2, 1356a]; 3) **argument reconstruction**, to recover data, claim and warrant on the basis of Toulmin's model [4, pp. 90–92]; 4) **an inventory of deontic means**, to record the modal words and constructions expressing obligation and recommendation; 5) **frame and metaphor analysis** [7; 8]; 6) **quantitative**



count, to record the presence (+) or absence (−) of each strategy in each text.

In this article, a persuasive strategy is understood as a discursive route that is realised through a particular set of linguistic means, recurs in the text and serves a single mode of persuasion. A strategy was counted only if it was confirmed in the text by at least one specific fragment. Because the corpus is small, the quantitative results are interpreted as tendencies rather than generalisations; the qualitative approach takes priority in the analysis.

Analysis and results. All the texts analysed share a single claim: suvni tejash va asrash kerak ‘water must be saved and protected’. They differ in how they support this claim, that is, in the persuasive strategies they rely on. The eight strategies identified are examined in turn below.

In the strategy of the **axiom of life**, the importance of water for human life is presented as a truth requiring no proof: “Suv – hayot ramzi” ‘Water is the symbol of life’ (T3); “Suv – hayot manbai” ‘Water is the source of life’ (T4); “Xulosa qilib aytganda, suv — bu inson hayoti va sayyoramiz barqaror rivoji uchun eng muhim resursdir” ‘In conclusion, water is the most important resource for human life and the sustainable development of our planet’ (T1).

Grammatically, these are simple sentences with a nominal predicate, in which the subject and predicate are separated by a dash. They contain no tense marker, so the statement is presented as a general truth valid at any time. In T1 the demonstrative pronoun bu and the predicative marker -dir make the judgement even more categorical.

In argumentative terms, the axiom of life performs the function of the warrant in Toulmin’s model [4, p. 91]. The argument can be reconstructed as follows: data — water reserves are decreasing; warrant — water is the source of life, and the source of life must be protected; claim — water must be saved. In T1 the axiom

appears at the end of the text, introduced by the parenthetical phrase xulosa qilib aytganda 'in conclusion', and sums up the evidence presented earlier. The core "life" component of the concept "water" thus takes on the function of a rational foundation (logos) in the discourse of appeal.

The **rights-and-duty frame** presents water use as a moral and legal relationship. In T1 it takes the form of a complete chain of argument:

"Toza ichimlik suvi bilan ta'minlanish har bir insonning huquqidir." 'Access to clean drinking water is the right of every person.' → "Biroq, dunyoda 2,2 milliard kishi haligacha xavfsiz ichimlik suvi ta'minotiga ega emas." 'However, 2.2 billion people in the world still lack access to safe drinking water.' → "Shu sababli, suvni asrash, tejash va kelajak avlodga toza holida yetkazish har bir insonning burchidir." 'Therefore, protecting and saving water and passing it on clean to future generations is the duty of every person.' (T1)

The chain consists of three links: a thesis (huquq 'right'), a contrasting reality (numerical evidence introduced by the conjunction biroq 'however') and a conclusion (shu sababli 'therefore'). The words huquqidir 'is the right' and burchidir 'is the duty' are repeated in the same syntactic pattern (har bir insonning …-idir 'is … of every person'), so that the interdependence of rights and duties is also emphasised formally.

In T4 the duty frame is expressed by a negation–affirmation construction: "Suvni tejash bugungi ehtiyoj emas, ertangi avlod oldidagi burchdir." 'Saving water is not a need of today but a duty to the generation of tomorrow.' The pattern X emas, Y 'not X but Y' moves water saving from the frame of practical need to the frame of moral obligation. This may be regarded as the technique of reframing emphasised by G. Lakoff [7, p. 72].

In T5 the duty is expressed through religious and moral notions: "Olloh in'om etgan bebaho ne'matning qadriga yetish har bir inson uchun ham qarz, ham

farzdir." 'To appreciate the priceless blessing bestowed by God is both a debt and a religious obligation for every person.' The words qarz 'debt' and farz 'religious obligation', joined by the correlative conjunction ham …, ham … 'both … and …', rhyme with each other, which makes the phrase easy to remember. The word farz denotes, in the Islamic tradition, an act whose performance is strictly obligatory [12, s.v. farz]. The duty frame is thus realised in three registers: civil-legal (T1), intergenerational-moral (T4) and religious (T5). This strategy is associated primarily with ethos, that is, with an appeal to the addressee's moral identity.

The grammatical core of the appeal is formed by means that express obligation and recommendation (deontic means). The following means were recorded in the texts:

- zarur 'necessary': "…yoshlar o'rtasida odobga, odatga va tartibga aylantirish zarur" 'it is necessary to make [it] good manners, habit and order among young people' (T2); "…keng ko'lamli umumrespublika ta'lim dasturlari zarur" 'large-scale nationwide educational programmes are necessary' (T6);
- kerak 'must, should': "Bu har bir insonning kundalik odati va hayot tarziga aylanishi kerak" 'This must become every person's daily habit and way of life' (T2); "Fuqarolar tashabbusni o'z qo'liga olishi kerak" 'Citizens must take the initiative into their own hands' (T3); "Suvni tejash madaniyati har bir oiladan, har bir fuqarodan boshlanishi kerak" 'A culture of saving water must begin with every family and every citizen' (T4); "Tejamkorlikni oiladan boshlab o'rgatish kerak" 'Thrift must be taught starting from the family' (T6);
- lozim 'required': "Suvni asrash g'oyasi maktabgacha ta'lim muassasalaridan boshlab oliy ta'lim tizimigacha izchil singdirilishi lozim" 'The idea of protecting water must be consistently instilled, from preschool institutions up to the higher education system' (T4);

• joiz ‘appropriate’: “Bundan har birimiz ogoh bo‘lishimiz, yetarli xulosa chiqarishimiz joiz” ‘It is fitting that each of us be aware of this and draw due conclusions’ (T5);
• vaqti keldi ‘the time has come’: “Suvni tejab ishlatish vaqti keldi” ‘The time has come to use water sparingly’ (T6).
These means have three important features.
First, the bearer of the obligation is often left unexpressed. In the constructions aylantirish zarur and o‘rgatish kerak a verbal noun is used, and the agent of the action is not specified. In singdirilishi lozim the passive voice form leaves the agent completely in the background. Such impersonal constructions are characteristic of the institutional voice: the obligation is imposed not on a specific person but on society in general, and the directive tone is softened.

Second, where the bearer of the obligation is expressed, it takes a distributive or collective form: fuqarolar ‘citizens’ (T3), har bir oiladan, har bir fuqarodan ‘with every family, with every citizen’ (T4), har birimiz ‘each of us’ (T5). The obligation is thereby placed on the community while remaining the concern of each of its members individually.

Third, the deontic means are graded by strength. Zarur and lozim express strong, formal obligation, kerak neutral obligation, and joiz a mild recommendation. Joiz has the meaning ‘permissible, fitting’ [12, s.v. joiz] and in T5 is combined with a first-person plural form (chiqarishimiz ‘that we draw’): the author takes the obligation upon himself as well and stands on an equal footing with the addressee. The phrase vaqti keldi ‘the time has come’ adds a nuance of urgency to the deontic meaning: the action becomes a necessity that cannot be postponed.

Unlike the epistemic kerak described by N. Habibullayev [11, p. 29], in these texts kerak combines with verb forms denoting the purposeful action of an animate subject (aylanishi 'becoming', olishi 'taking', boshlanishi 'beginning') and functions exclusively deontically. This distinction is consistent with deontic modality as defined by F. Palmer: the source of the obligation lies outside the speaker, namely in a social need [6, pp. 9–10].

The **inclusive subject** strategy reduces the distance between speaker and addressee and makes responsibility shared. It is expressed by two kinds of means.

The distributive phrase har bir 'every, each': har bir insonning huquqidir / burchidir 'is the right / duty of every person' (T1), har bir insonning kundalik odati 'every person's daily habit' (T2), har bir oiladan, har bir fuqarodan 'with every family, with every citizen' (T4), har birimizga bog'liq 'depends on each of us' (T6, title). This device distributes responsibility from the community to each individual and invites the addressee to conclude "this concerns me, too".

First-person plural forms: o'rganmas ekanmiz … yashashimizga 'if we do not learn … we will have to live' (T3), Barchamiz uchun vijdon ishi 'a matter of conscience for all of us' (T3, title), loqaydliklarimiz … xayolimizga ham keltirmaymiz 'our indifference … we do not even imagine' (T5), ajdodlarimiz 'our ancestors' (T5), dono xalqimiz 'our wise people' (T6). In T5 the author shares the blame by writing loqaydliklarimiz 'our indifference'. This creates an ethos of solidarity that does not provoke resistance in the addressee. The forms ajdodlarimiz and xalqimiz, in turn, extend the "we" through time and present today's addressee as a link in the chain of generations.

In the **future frame** strategy, present behaviour is evaluated through its future consequences. It is realised in two variants.



The positive (gain) variant: "Suvni asrasak, kelajakni asraymiz" 'If we protect water, we protect the future' (T1, title). In this complex sentence with a conditional clause the verb asramoq 'to protect' is repeated, which formally reinforces the equation "water = future". Other examples of this type are "Chunki har bir tejalgan litr suv kelajak uchun saqlab qolingan boylikdir" 'For every litre of water saved is wealth preserved for the future' (T4); "Suv resurslariga ehtiyotkorlik bilan munosabatda bo'lish kelajak avlodlar uchun barqaror rivojlanishning kalitidir" 'Treating water resources with care is the key to sustainable development for future generations' (T6); and "kelajak avlodga toza holida yetkazish" 'to pass it on clean to future generations' (T1).

The negative (loss) variant: "Suvni tejab ishlatishni o'rganmas ekanmiz, yaqin kelajakda buning alamli oqibatlari bilan yashashimizga to'g'ri keladi" 'If we do not learn to use water sparingly, in the near future we will have to live with its painful consequences' (T3). Here the defective verb form ekan, together with the negative form -mas, expresses a conditional meaning, while the adjective alamli 'painful' gives the consequence an emotional colouring. T5 uses the idiom qimmatga tushmoq 'to cost dearly': "Biroq bu loqaydliklarimiz ertaga qimmatga tushishini xayolimizga ham keltirmaymiz." 'Yet we do not even imagine that this indifference of ours will cost us dearly tomorrow.' The particle ham 'even' intensifies the degree of carelessness.

Both variants serve the mode of pathos: the positive variant evokes hope and a sense of responsibility, the negative one evokes concern.

The strategy of **numerical and economic evidence** supports the claim empirically through quantitative data (logos). The figures perform three functions:

• **showing the scale of the problem:** "dunyoda 2,2 milliard kishi haligacha xavfsiz ichimlik suvi ta'minotiga ega emas" '2.2 billion people in the world still lack access to safe drinking water' (T1); "Markaziy Osiyodagi yuksak tog'liklardagi muzliklar maydoni taxminan 30 foizga qisqargan" 'the area of glaciers in the high mountains of Central Asia has shrunk by approximately 30 per cent' (T3);

• **showing the state's contribution:** "So'nggi to'qqiz yilda sohaga 35 trillion so'mga yaqin mablag' yo'naltirildi" 'Over the last nine years, nearly 35 trillion soums have been allocated to the sector' (T4); "1000 nafardan ziyod yosh mutaxassis suv xo'jaligi tizimiga ishga qabul qilindi" 'more than 1,000 young specialists have been employed in the water management system' (T2);

• **economic incentive:** "Bozor — suvni tejashga turtki beruvchi eng kuchli motivatsiya" 'The market is the strongest motivation prompting water saving' (T3).

The figures in the second group form an implicit argument: the state has made its contribution, and now it is the citizen's turn. This strengthens institutional ethos. Approximators such as taxminan 'approximately', yaqin 'nearly' and ziyod 'more than' limit the claim to numerical precision and thereby preserve the author's credibility. The thesis about the market in T3, in turn, conceptualises water as a commodity and introduces a pragmatic-economic frame that contrasts with the sacred frame found in the other texts. In Perelman and Olbrechts-Tyteca's classification, this strategy relies on the locus of quantity [3, p. 85].

The strategy of **appeal to tradition and values** supports the claim with the authority of collective experience and sacred values. It occurs only in the journalistic essays (T5, T6).



In T5 it is realised through several means:

• **the authority of sages:** "Sharq va g'arb hakimlari suvni "halovat manbai" yoki "salomatlik malikasi"ga qiyos etganlar" 'The sages of East and West likened water to a "source of delight" or the "queen of health"';

• **the authority of ancestors:** "Bu noyob ne'matni qadim ajdodlarimiz ham muqaddas bilib, juda qadrlagan" 'Our ancient ancestors, too, considered this rare blessing sacred and valued it highly';

• **religious value:** "Olloh in'om etgan bebaho ne'mat" 'the priceless blessing bestowed by God';

• **proverbs:** "Suvni boshlanishdan ichgan asal yutadi, oxiridan ichgan zahar yutadi" 'He who drinks water at its source swallows honey; he who drinks it at its end swallows poison'; "Nimani xor qilsang, shunga zor bo'lasan" 'Whatever you despise, you will come to long for'.

The first proverb expresses a norm of fair water use: the user at the head of the stream is responsible to those downstream. In the second, the rhyming words xor 'despised' and zor 'longing, in need' convey in condensed form the cause-and-effect relationship between disregard and deprivation.

In T6 the proverb appears within an inverted sentence: "Yer — xazina, suv — gavhar, deb bejiz aytishmagan dono xalqimiz." 'Not for nothing did our wise people say: "Land is a treasure, water is a jewel."' The double negation bejiz … -magan 'not for nothing' affirms the validity of the proverb, while the subject (dono xalqimiz 'our wise people'), moved to the end of the sentence, receives logical stress.

From the standpoint of Toulmin's model, the proverb performs the function of a warrant, backed by the centuries-old experience of the people [4, pp. 95–96]. This strategy combines ethos and pathos: the source of authority is not the speaker but the people, the ancestors and religion.

The strategy of the **metaphor of precious water** is based on the conceptual metaphor WATER IS A PRECIOUS OBJECT: "Suv — bebaho gavhar" 'Water is a priceless jewel' (T5, title); "suv — gavhar" 'water is a jewel' (T6); "saqlab qolingan boylikdir" 'is wealth preserved' (T4); "noyob ne'mat" 'a rare blessing', "bebaho ne'mat" 'a priceless blessing' (T5); "ulug' ne'mat" 'a great blessing' (T6, title).

The metaphor maps the following correspondences from the source domain onto the target domain: rarity → water scarcity; high value → the vital importance of water; careful keeping → saving and protecting. The adjective bebaho 'priceless' raises the value to an immeasurable degree. This corresponds to the locus of quality in Perelman and Olbrechts-Tyteca's classification: what is unique and irreplaceable has the highest value [3, pp. 89–91].

It should be noted that two models of the value of water can be observed in the texts. The first is the sacred-aesthetic model (gavhar 'jewel', ne'mat 'blessing'), which predominates in the journalistic essays. The second is the pragmatic-economic model (resurs 'resource' — T1; bozor 'market', motivatsiya 'motivation' — T3), which is typical of the informational-analytical texts. The metaphor boylik 'wealth' in T4 occupies an intermediate position between the two models, since it denotes both material and value-based worth.

Table 2. Persuasive strategies and their linguistic means

№	Strategy	Mode of persuasion	Main linguistic means	Example
1	Axiom of life	logos (warrant)	nominal-predicate sentence with a dash, -dir	Suv – hayot manbai 'Water is the source of life' (T4)
2	Rights-and-duty frame	ethos	huquq 'right', burch 'duty', qarz 'debt', farz 'religious obligation'; X emas, Y pattern	…ertangi avlod oldidagi burchdir '…is a duty to the generation of tomorrow' (T4)



№	Strategy	Mode of persuasion	Main linguistic means	Example
3	Deontic means	serve all modes	zarur, kerak, lozim, joiz, vaqti keldi; verbal noun, passive voice	…singdirilishi lozim '…must be instilled' (T4)
4	Inclusive subject	ethos	har bir 'every', har birimiz 'each of us', first-person plural	loqaydliklarimiz 'our indifference' (T5)
5	Future frame	pathos	kelajak 'future', ertaga 'tomorrow', ertangi avlod 'generation of tomorrow'; conditional sentence; alamli 'painful', qimmatga tushmoq 'to cost dearly'	Suvni asrasak, kelajakni asraymiz 'If we protect water, we protect the future' (T1)
6	Numerical and economic evidence	logos, ethos	figures; taxminan, yaqin, ziyod; bozor 'market', motivatsiya 'motivation'	…taxminan 30 foizga qisqargan '…has shrunk by approximately 30 per cent' (T3)
7	Appeal to tradition and religious values	ethos, pathos	proverbs; ajdodlar 'ancestors', hakimlar 'sages', Olloh 'God', muqaddas 'sacred'	Nimani xor qilsang, shunga zor bo'lasan 'Whatever you despise, you will come to long for' (T5)
8	Metaphor of a precious object	pathos, logos	gavhar 'jewel', bebaho 'priceless', boylik 'wealth', ne'mat 'blessing'	Suv — bebaho gavhar 'Water is a priceless jewel' (T5)

Results

The distribution of the strategies across the texts is shown in Table 3.

Table 3. Use of persuasive strategies in the texts

Strategy	T1	T2	T3	T4	T5	T6	Total
1. Axiom of life	+	–	+	+	–	–	3
2. Rights-and-duty frame	+	–	–	+	+	–	3
3. Deontic means	–	+	+	+	+	+	5
4. Inclusive subject	+	+	+	+	+	+	6
5. Future frame	+	–	+	+	+	+	5
6. Numerical and economic evidence	+	+	+	+	–	–	4
7. Appeal to tradition and religious values	–	–	–	–	+	+	2
8. Metaphor of a precious object	–	–	–	+	+	+	3
Number of strategies per text	5	3	5	7	6	5	31

The results of the analysis lead to the following conclusions.

1. Core and peripheral strategies of the discourse of appeal. The inclusive subject (6/6), deontic means (5/6) and the future frame (5/6) are used in almost all the texts and form the core of the discourse calling for water conservation. The appeal to tradition and religious values (2/6) is peripheral and restricted to a particular text type.

2. Differentiation by text type. Numerical evidence occurs in all the informational-analytical texts (4/4) but was not recorded in the journalistic essays (0/2). The appeal to tradition and religious values, conversely, occurs only in the essays (2/2). The metaphor of a precious object is used in both essays but in only one of the informational-analytical texts (T4). Informational-analytical texts thus rely mainly on logos and institutional ethos, whereas journalistic essays rely on traditional ethos and pathos.

3. The institutional character of deontic means. In official and informational-analytical texts, impersonal constructions in which the bearer of the obligation is not indicated predominate (aylantirish zarur 'it is necessary to make', singdirilishi lozim 'must be instilled'). In the essays, by contrast, the author uses mild constructions that include himself (chiqarishimiz joiz 'it is fitting that we draw'). By strength, the deontic means are graded as zarur/lozim → kerak → joiz.

4. Re-evaluation of the concept. Persuasion is achieved by activating different layers of the concept "water": the notional layer (resurs 'resource', statistical data), the value layer (ne'mat 'blessing', farz 'religious obligation', burch 'duty') and the figurative layer (gavhar 'jewel', salomatlik malikasi 'queen of health'). The strongest effect is achieved by shifting water from an object of pragmatic need to an object of moral obligation (bugungi ehtiyoj emas, ertangi avlod oldidagi burchdir 'not a need of today but a duty to the generation of tomorrow' — T4). This process may be termed the **persuasive re-evaluation** of the concept.

5. Combined use of gain and loss frames. The future frame is realised in a positive variant (asrasak — asraymiz 'if we protect — we protect', boylik 'wealth') and a negative one (alamli oqibatlar 'painful consequences', qimmatga tushadi 'will cost dearly'). This shows that one and the same strategy can appeal both to hope and to concern.

6. Two models of value. The value of water is conceptualised in the texts in two ways: the sacred-aesthetic model (gavhar 'jewel', ne'mat 'blessing', muqaddas 'sacred') and the pragmatic-economic model (resurs 'resource', bozor 'market', motivatsiya 'motivation'). The two are not mutually exclusive: in T4 they merge in the metaphor boylik 'wealth'.



Conclusion

In Uzbek texts calling for water conservation, the concept "water" serves as the central support of persuasive discourse. The study identified eight persuasive strategies, each of which was related to Aristotle's modes of logos, ethos and pathos. Deontic means constitute the grammatical core that completes all the strategies, while the axiom of life and proverbs perform the function of the warrant in Toulmin's model.

The text type determines the choice of strategies: informational-analytical texts rely on numerical evidence and impersonal deontic constructions, whereas journalistic essays rely on proverbs, religious notions and metaphors. This difference is of practical importance for producing appeal texts: a text based solely on figures and impersonal obligation may fail to reach the addressee's values, while a text based solely on values may lack an empirical foundation. It is therefore recommended that social advertising and environmental education texts combine logos, ethos and pathos strategies in a balanced way.

Promising directions for further research include extending the study to social advertising, billboards and audiovisual appeals, enlarging the corpus, and testing the effect of the strategies on addressees by means of associative experiments and questionnaire surveys.

References

1. Abdullayev B.D., Ibragimova N.E. Suv resurslari tabiatning muhim omili [Water resources as an important factor of nature]. Oriental Renaissance: Innovative, Educational, Natural and Social Sciences, 2021, vol. 1, no. 9, pp. 820–823.



2. Aristotle. Rhetoric. Transl. by W. Rhys Roberts. In: Barnes J. (ed.). The Complete Works of Aristotle. Vol. 2. Princeton: Princeton University Press, 1984, pp. 2152–2269.
3. Perelman Ch., Olbrechts-Tyteca L. The New Rhetoric: A Treatise on Argumentation. Notre Dame: University of Notre Dame Press, 1969. 566 p.
4. Toulmin S. The Uses of Argument. Updated ed. Cambridge: Cambridge University Press, 2003. 247 p.
5. Eemeren F.H. van. Strategic Maneuvering in Argumentative Discourse: Extending the Pragma-Dialectical Theory of Argumentation. Amsterdam: John Benjamins, 2010. 308 p.
6. Palmer F.R. Mood and Modality. 2nd ed. Cambridge: Cambridge University Press, 2001. 236 p.
7. Lakoff G. Why it matters how we frame the environment. Environmental Communication, 2010, vol. 4, no. 1, pp. 70–81.
8. Stibbe A. Ecolinguistics: Language, Ecology and the Stories We Live By. London; New York: Routledge, 2015. 210 p.
9. Safarov Sh. Pragmalingvistika [Pragmalinguistics]. Tashkent: O‘zbekiston milliy ensiklopediyasi, 2008. 300 p.
10. Hakimov M. O‘zbek pragmalingvistikasi asoslari [Foundations of Uzbek Pragmalinguistics]. Tashkent: Akademnashr, 2013. 176 p.
11. Habibullayev N. Qozoq va o‘zbek tilidagi modal so‘zlar chog‘ishtirmasi [A comparison of modal words in Kazakh and Uzbek]. Oriental Renaissance: Innovative, Educational, Natural and Social Sciences, 2023, vol. 3, no. 5, pp. 27–33.
12. O‘zbek tilining izohli lug‘ati [Explanatory Dictionary of the Uzbek Language]. In 5 vols. Tashkent: O‘zbekiston milliy ensiklopediyasi, 2006–2008.



13. Mo‘minova M.G‘. Toponimika tizimida “suv” komponentli birliklarning leksik-semantik va kognitiv tahlili [Lexical-semantic and cognitive analysis of units with the component suv in the toponymic system]. Ilim hám jámiyet, 2026, no. 3, pp. 48–50.

Sources of analysis

T1. Normaxmatova M. Suvni asrasak, kelajakni asraymiz [If we protect water, we protect the future]. Official website of the Ministry of Water Resources of the Republic of Uzbekistan, 04.03.2026. URL: https://gov.uz/oz/suvchi/news/view/138854

T2. Suvdan oqilona foydalanishni yoshlar o‘rtasida odob, odat va tartibga aylantirish zarur [Rational water use must become good manners, habit and order among young people]. Official website of the Ministry of Water Resources of the Republic of Uzbekistan, 06.10.2026. URL: https://gov.uz/oz/suvchi/news/view/228797

T3. Barchamiz uchun vijdon ishi va kelajak kafolati: suvdan oqilona foydalanish nima uchun zarur? [A matter of conscience for all of us and a guarantee of the future: why is rational water use necessary?]. Kun.uz, 13.10.2023. URL: https://kun.uz/news/2023/10/13/barchamiz-uchun-vijdon-ishi-va-kelajak-kafolati-suvdan-oqilona-foydalanish-nima-uchun-zarur

T4. Bozorova N. Ichimlik suvini tejash madaniyati nega bugun har qachongidan muhim? [Why is a culture of saving drinking water more important today than ever?]. National News Agency of Uzbekistan (UzA), 14.07.2026. URL: https://uza.uz/ar/posts/ichimlik-suvini-tejash-madaniyati-nega-bugun-har-qachongidan-muhim_882482

T5. Suyunov A. Suv — bebaho gavhar [Water is a priceless jewel]. Yuz.uz, 30.03.2022. URL: https://yuz.uz/uz/news/suv–bebaho-gavhar



T6. Tojiyev O. Suv — ulug‘ ne’mat, uni qadrlash va asrash har birimizga bog‘liq [Water is a great blessing; valuing and protecting it depends on each of us]. Yuz.uz, 17.09.2023. URL: https://yuz.uz/uz/news/suv–ulug-nemat-uni-qadrlash-va-asrash-har-birimizga-bogliq