THE COMMUNICATIVE–FUNCTIONAL DIMENSIONS OF RHETORICAL APPEALS IN DISCOURSE

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Annotation: This article examines how rhetorical appeals – often referred to by their classical labels ethos, pathos, and logos – function within discourse to achieve specific communicative goals. By synthesizing both Western and Central Asian perspectives, including contributions from Uzbek scholars such as Karimov (2018) and Tashmukhamedova (2020), it maps out the roles these appeals play in shaping speaker–hearer dynamics, establishing credibility, evoking emotional resonance, and structuring logical argumentation. Special attention is given to how cultural norms in Karakalpak and broader Uzbek communicative contexts influence the deployment and reception of these appeals. Drawing on a range of discourse-analytic studies (e.g., Fairclough, 1995; Karimov, 2018; Tashmukhamedova, 2020), this narrative explores the interplay between form and function, arguing that rhetorical strategies are deeply intertwined with the socio-pragmatic environment in which they occur. The findings aim to enrich our understanding of how speakers strategically leverage rhetorical appeals to achieve persuasive and interactive effects in varied discursive settings.

Keywords: rhetorical appeals; communicative function; discourse analysis; ethos; pathos; logos; Uzbek discourse; socio-pragmatics

Rhetorical appeals – ethos, pathos, and logos – constitute the foundational strategies through which speakers and writers seek to persuade, inform, and engage their audiences. Ethos concerns the building of credibility and authority, enabling the speaker to establish trustworthiness in the eyes of listeners (Fairclough, 1995). Pathos, by contrast, leverages emotional resonance to connect with an audience's values and affective dispositions, thereby heightening the impact of the message (van Dijk, 1997). Logos involves the use of logical argumentation, evidence, and structural coherence to foster rational acceptance of claims (Fairclough, 1995).

While these classical categories originated in Western rhetorical theory, recent scholarship has underscored the importance of examining how cultural norms and language-specific conventions mediate their deployment. In the Uzbek and Karakalpak contexts, for instance, the communicative weight of pathos may be amplified by collectivist values, whereas ethos often hinges on appeals to community standing and elder authority (Karimov, 2018). Tashmukhamedova (2020) demonstrates that Karakalpak speakers frequently embed proverbs and folkloric allusions within pathos-driven segments, intertwining emotional appeal with cultural heritage. Similarly, Usmonov (2019) finds that media discourse in Uzbekistan often calibrates logos through statistics drawn from state agencies to lend objective authority to policy arguments.

Despite these insights, a systematic narrative treatment of how rhetorical appeals interact with socio-pragmatic variables in Central Asian languages remains lacking. Most studies adopt either purely descriptive taxonomies or narrow case analyses, without fully articulating the communicative–functional dimensions that traverse diverse discursive genres. This gap motivates the present article, which seeks to map the communicative functions of ethos, pathos, and logos across varied discourse types – political speeches, journalistic texts, and academic presentations – within Uzbek and Karakalpak settings. By integrating findings from both Western discourse analysis and Uzbek scholarship (e.g., Fairclough, 1995; Karimov, 2018; Tashmukhamedova, 2020; Usmonov, 2019), the article highlights how form and function coalesce to shape persuasive effectiveness.

Literature Review and Source Selection

The foundation of this study rests on a purposive sampling of both seminal Western works in discourse analysis and contemporary Central Asian research that explicitly examines rhetorical appeals in Uzbek and Karakalpak contexts. Key Western contributions include Fairclough's (1995) critical discourse framework, which articulates how power and ideology inform ethos construction, and van Dijk's (1997) social cognition approach to pathos, illustrating how emotional schemas shape text interpretation. To capture logos-driven strategies, the analytical models proposed by Halliday and Hasan (1976) on cohesion and Martin and Rose's (2007) genre-based perspective were also consulted to understand how textual structures support logical argumentation.

Complementing these, Uzbek and Karakalpak scholarship provides culturally grounded insights. Karimov (2018) explores ethos in political oratory, emphasizing appeals to lineage and communal reputation, while Tashmukhamedova (2020) analyzes pathos through folkloric references in Karakalpak narratives. Usmonov (2019) offers a critical examination of logos in Uzbek media discourse, showing reliance on state-generated statistics to bolster rational appeals. Additionally, Zokirov's (2021) study of academic lectures in Tashkent highlights hybrid strategies where pathos and logos intertwine via illustrative anecdotes followed by empirical data. Finally, Abdurakhmanov (2022) investigates legal discourse, revealing how ethos is repeatedly negotiated through citations of canonical texts. These eight sources, selected for their methodological rigor and contextual relevance, form the scaffold for the ensuing narrative analysis.

Communicative–Functional Analysis of Ethos

In discourse, ethos operates as the speaker's or writer's strategic construction of credibility, which in turn influences audience receptivity. In Uzbek and Karakalpak contexts, ethos is often interwoven with cultural markers such as references to lineage, scholarly rank, or communal standing. For instance, political orators in Karakalpakstan routinely invoke ancestral achievements to bolster their own authority, thereby framing their arguments within an inherited ethos of leadership and moral virtue (Karimov, 2018). This approach aligns with Fairclough's (1995) view that credibility is not merely an individual attribute but a socially negotiated resource embedded in broader ideological structures.

In journalistic discourse, ethos emerges through practices of source attribution and institutional affiliation. Usmonov (2019) demonstrates that Uzbek newspapers frequently cite renowned experts from state universities or government agencies, thereby transferring institutional trustworthiness onto the reporter's narrative. Such citations function to preempt skepticism, as readers are more inclined to accept claims endorsed by authoritative entities (Fairclough, 1995; Usmonov, 2019). Moreover, in academic presentations at Tashkent universities, speakers

foreground their own institutional titles and research grants before delving into content, thereby foregrounding ethos through demonstrable scholarly credentials (Zokirov, 2021).

Beyond formal credentials, local customs inflect how ethos is performed in everyday discourse. Tashmukhamedova (2020) notes that Karakalpak storytellers often preface narratives with humble self-depictions – such as "I, a simple villager…" – which paradoxically enhances their ethos by signaling authenticity and moral humility. Such self-effacing strategies resonate with collectivist values that prize communal solidarity over individual boastfulness. Van Dijk's (1997) insights on social cognition suggest that audiences interpret these humility cues as indicators of trustworthiness, thereby strengthening the speaker's persuasive appeal.

Thus, ethos in Central Asian discourse is multifaceted: it encompasses formal credentials (titles, institutional affiliations), intertextual endorsements (expert citations), and culturally specific humility rituals. Together, these elements shape how audiences assess credibility, ultimately guiding their engagement with the discourse.

Communicative–Functional Analysis of Pathos

Pathos in discourse mobilizes emotional connections to align audience values with the speaker's intent. In Uzbek political rhetoric, for example, speakers often invoke collective memories of national resilience – such as references to the struggle for independence – to elicit pride and solidarity (Usmonov, 2019). These appeals leverage shared historical narratives, tapping into affective schemas that van Dijk (1997) describes as critical for audience alignment. By framing policy proposals within emotionally charged backdrops, orators transform abstract initiatives into extensions of communal identity, thereby enhancing persuasive impact.

Folkloric allusions and proverbs serve as powerful pathos devices in Karakalpak storytelling. Tashmukhamedova (2020) observes that storytellers embed aged proverbs like "A drop of honey does not make the whole bottle sweet" at emotional climaxes, prompting listeners to reflect on moral lessons through familiar cultural wisdom. Such embedded folklore not only creates an emotional bridge between speaker and audience but also reinforces group belonging, as the shared repository of proverbs functions as a communal touchstone (van Dijk, 1997; Tashmukhamedova, 2020).

In journalistic and academic contexts, pathos frequently appears through human-interest framing and illustrative anecdotes. Uzbek newspapers, for instance, accompany statistical reports with personal stories – a mother's struggle against pollution in Tashkent or a teacher's dedication in rural schools – to humanize data and evoke empathy (Usmonov, 2019). In lecture settings, presenters often begin with brief student testimonials or field observations, using vivid descriptions to engage listeners' emotions before introducing theoretical constructs (Zokirov, 2021). Such narrative openings align with Martin and Rose's (2007) genre-based view, where affective engagement sets the stage for subsequent logical exposition.

Overall, pathos in Central Asian discourse operates through collective memories, folkloric references, and human-centered narratives. These strategies weave together cultural authenticity and emotional resonance, ensuring that messages are not only heard but felt.

Communicative–Functional Analysis of Logos

Logos pertains to the deployment of logical structures, data, and argument schemas that guide audiences toward rational assent. In Uzbek policy discourse, logical appeals are frequently mediated through state statistics and official reports, which serve as empirical anchors for argumentation. Usmonov (2019) demonstrates that leading Uzbek newspapers embed government-produced air quality indices and economic growth figures to substantiate claims, thereby constructing a veneer of objectivity that aligns with Halliday and Hasan's (1976)

cohesion framework: cohesive ties between data points and interpretive commentary facilitate comprehension and build logical coherence.

In academic lectures at Tashkent universities, presenters systematically organize content into problem–solution sequences, introducing hypotheses, outlining methodologies, and presenting empirical findings. Zokirov (2021) notes that lecturers often use schematic slides – numbered lists, tables, and graphs – to externalize logical relations, reflecting Martin and Rose's (2007) genre-based emphasis on "framing" moves that signal transitions from claims to evidence. Such visible markers of logos help audiences track inferential steps and reinforce the speaker's rational credibility.

Legal discourse in Uzbekistan further exemplifies logos-driven strategies through textual citation of statutes and precedent. Abdurakhmanov (2022) finds that attorneys embed direct quotations from the Civil Code followed by clause-by-clause analysis, leveraging intertextuality to validate legal arguments. This approach resonates with Fairclough's (1995) notion of "interdiscursivity," wherein the integration of authoritative texts enhances argumentative force.

Moreover, hybrid genres – such as policy briefs and NGO reports – combine logos with pathos by pairing statistical charts with human-impact vignettes, but maintain clear demarcations between data sections and narrative anecdotes to preserve logical integrity (Usmonov, 2019; Zokirov, 2021). The strategic separation and labeling of these segments guide readers through a structured argument, ensuring that emotional resonance does not undermine analytical clarity.

Conclusion

This narrative exploration of rhetorical appeals within Uzbek and Karakalpak discourse underscores the intricate interplay between ethos, pathos, and logos as communicative–functional resources. Ethos emerges not only through formal credentials and institutional affiliations but also via culturally embedded humility rituals and ancestral references that signal trustworthiness (Karimov, 2018; Tashmukhamedova, 2020). Pathos operates through collective historical narratives, folkloric proverbs, and human-interest anecdotes, weaving emotional resonance into messages to foster communal solidarity and empathy (Usmonov, 2019; Tashmukhamedova, 2020). Logos is anchored by official statistics, structured academic genres, and legal intertextuality, ensuring that arguments are perceived as rational and coherent (Zokirov, 2021; Abdurakhmanov, 2022).

These findings have both theoretical and practical implications. Theoretically, they extend classical rhetoric by demonstrating how socio-pragmatic variables in Central Asian contexts shape the deployment and reception of appeals. Practically, they offer guidance for communicators – politicians, journalists, educators – on tailoring discursive strategies to local cultural priors. Future research might empirically assess the relative persuasive efficacy of specific appeal combinations across different genres or examine how digital media platforms modulate these dynamics.

By mapping the communicative functions of ethos, pathos, and logos in Uzbek and Karakalpak discourse, this study contributes to a deeper understanding of persuasion as culturally situated practice. It invites further comparative work across other post-Soviet language communities, advancing a more global perspective on the functional dimensions of rhetorical appeals.

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