

Pragmalinguistic And Axiological Characteristics of Ecological Stereotypes in Modern Uzbek Media Discourse

 Shahlo Naralievna Djamalovna

PhD, Doctor of Philosophy (PhD) in Pedagogical Sciences, Head of the Center for International Cooperation and Academic Mobility, Jumabek Tashenev University, Republic of Kazakhstan, Uzbekistan

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Abstract: This article is dedicated to a comprehensive study of the formation, linguistic manifestation, and pragmalinguistic and axiological characteristics of ecological stereotypes in the modern Central Asian media space, specifically within Uzbek-language media discourse. During the research, the system of ecological texts in traditional mass media, digital publications, and social networks was analyzed in detail, and the role of language units in shaping the environmental consciousness and value system of society was determined. For the first time, ecological stereotypes in the Uzbek media space have been systematized, revealing the cognitive models of their verbalization through neologisms, transnomination processes, axiological evaluation filters, and ecolinguistic metaphors. The methodological framework of the work utilizes a comprehensive combination of discourse analysis, conceptual, pragmatic, and ethnolinguistic analysis methods. The research results demonstrate the conceptual transformation of ecological terms within the media environment, "greenwashing" manipulations in advertising discourse, and the functioning mechanisms of prescriptive and predictive stereotypes that model social behavior.

Keywords: Ecolinguistics, media discourse, ecological stereotype, pragmalinguistics, axiology, transnomination, neologism, cognitive metaphor, eco-alarmism, public consciousness, greenwashing, presupposition.

Introduction: As the first quarter of the 21st century draws to a close, the global ecological crises, climate change, and depletion of natural resources faced by humanity have necessitated fundamental shifts and the formation of new paradigms within scientific fields. Emerging as one of the most promising and urgent branches of anthropocentric linguistics, ecolinguistics (ecological linguistics) studies the complex dialectical relationship between language and the environment, as well as between the language system and nature [1, p. 12]. Language is not merely a mirror that passively reflects external reality, but a powerful pragmatic tool that directs and shapes human attitudes toward the environment, ecological behavior, and social values.

In modern information-driven and digitalized societies, human ecological worldviews and positions toward nature are directly modeled through mass media,

digital platforms, blog posts, and social networks—collectively referred to as media discourse. Media discourse serves as the most convenient arena for exerting semantic and pragmatic influence on the public consciousness, where stereotypes—simplified, stable, and conventionalized patterns of understanding complex events—are actively developed and put into circulation. Within the media space, ecological stereotypes serve to automatically manage the attitudes of community members toward the environment, natural resources, state ecological policies, and global threats, thereby establishing a specific system of social values.

The relevance of this study is determined by the fact that within Uzbek linguistics, at the intersection of pragmalinguistics, cognitive linguistics, and ecolinguistics, media discourse materials have not been

systematically analyzed. In particular, the role of axiological (evaluative) factors in the verbalization of ecological problems and the linguocognitive nature of ecological stereotypes have not been thoroughly investigated as a specialized subject of scientific research.

The aim of the study is to reveal the characteristics of ecological stereotypes found in modern Uzbek media discourse across language levels, and to identify and systematize their pragmatic potential, derivational capabilities, and the linguistic mechanisms used to influence public consciousness.

METHODS

The methodological framework of the study is based on the principles of the anthropocentric paradigm, which studies language in seamless integration with social reality, culture, and human cognitive activity. To determine the linguopragmatic nature of ecological stereotypes within media discourse, more than 1500 media texts on ecological and climate topics, along with their derivational contexts, were selected as research material. These samples were gathered from the traditional periodic press in the Uzbek language between 2020 and 2026 (specifically, newspapers such as *Xalq So'zi*, *Ishonch*, and *Janubiy Qozog'iston*), leading digital media outlets (*Kun.uz*, *Daryo.uz*, *Gazeta.uz*), and social networks (Telegram, Facebook).

To achieve the objectives during the research process, the following complex of scientific-linguistic methods was employed:

1. **Critical Discourse Analysis (CDA):** Based on the theories of N. Fairclough and T. van Dijk, this method was applied to study media texts not merely as a collection of linguistic units, but in relation to the social, political, power, and cultural contexts in which they were produced [7; 8].
2. **Conceptual Analysis:** This served to identify the fundamental cognitive structures and conceptual metaphorical models underlying ecological stereotypes.
3. **Pragmatic Analysis:** This was used to evaluate the methods by which the author of the text (the addresser) influences the consciousness, emotions, and subsequent social behaviors of the reader (the addressee) through specific linguistic choices.
4. **Component Analysis:** This was utilized to observe semantic shifts, the transfer of semes, and the formation of emotional-expressive coloring within ecological terms and new lexemes.

RESULTS

A consistent pragmalinguistic and cognitive analysis of Uzbek media discourse revealed that the verbalization

of ecological stereotypes in language and their stabilization in the public consciousness proceed according to specific regularities. The primary results obtained during the study can be divided into the following systematic directions:

Dynamic Evolution and Stereotypization of Ecological Lexicon

The formation of ecological consciousness and the creation of corresponding social stereotypes in media texts are carried out primarily through three linguistic mechanisms:

- **True Neologisms:** Units that were previously used only within narrow scientific circles or international conferences, but have now become fully popularized through the mass media and transformed into everyday stereotypes (ecosystem, biodiversity, carbon footprint, green energy, renewable energy).
- **Semantic Innovations:** The expansion of the meaning boundaries of existing traditional words, allowing them to acquire new ecological connotations. For example: *bardoshlilik* (resilience/endurance)—previously used only as a human physical or psychological trait, it has now become activated in media within the phrase *iqlim bardoshliliği* (climate resilience); *toza* (clean/pure)—in addition to its traditional meaning of purity, it now carries the sense of ecological sustainability in phrases such as *toza texnologiyalar* (clean technologies) and *toza energiya* (clean energy).
- **Transnomination (The Process of Renaming):** The renaming of ordinary, everyday concepts as ecological brands or social values. For instance, renaming a simple cloth bag as an *ekosumka* (eco-bag), a traditional garden as an *ekobog'* (eco-garden), or urban planning culture as an *eko-shahar* (eco-city) shapes a positive stereotypical attitude toward these objects in the public mind.

The Axiological (Evaluative) Filter Function of the Eco-Prefixoid

In the media environment of the modern Uzbek language, the formant (prefixoid) *eco-* has transformed from a simple word-building morphological tool into a pragmatic and axiological operator based on its significance. Any domain-specific word to which this prefix is attached automatically activates a stereotypical conceptual model in the mind of the addressee: "absolutely positive, safe, healthy, beneficial, and modern":

$$\begin{matrix} \text{\textit{Word}} & \text{\textit{Factor}} & & \text{\textit{Product}} \\ \xrightarrow{\text{\textit{+eco-}}} & \text{\textit{Axiological Transformation}} & & \\ \text{\textit{Eco-product}} & & \rightarrow & \text{\textit{Positive Stereotype (Safety)}} \end{matrix}$$

This mechanism endlessly expands the derivational (word-formation) capabilities and enhances the persuasive power of language within commercial, political, and social media discourse.

Based on the materials collected during the research, a systematic classification of ecological stereotypes operating within Uzbek media discourse was developed (Table 1).

Systematic Classification of Ecological Stereotypes

Table 1

Systematic Classification of Ecological Stereotypes in Uzbek Media Discourse

No.	STEREOTYPE TYPE	EXPRESSION IN MEDIA DISCOURSE (LEXICO- PRAGMATIC MODEL)	SOCIAL- COGNITIVE FUNCTION
1	Prescriptive Stereotypes (Command- Obligation)	<i>"Planting trees is our human duty," "Saving water is a matter of faith," "Protecting nature is a legal obligation."</i>	Awaking collective responsibility, ethnocultural, and traditional values.
2	Predictive Stereotypes (Warning)	<i>"If we do not take action today, tomorrow will be too late," "Future generations will not forgive us," "The fate of the Aral Sea will be repeated in other rivers."</i>	Urging the public toward preventive actions through a cause-and-effect chain.
3	Techno-Optimistic Stereotypes	<i>"Green technologies will completely solve the climate crisis," "Solar panels are the guarantee of energy independence."</i>	Inspiring trust in scientific and technical progress, simplifying complex problems.
4	Commercial Stereotypes (Greenwashing)	<i>"Eco-product is the guarantee of a healthy life," "Our eco-houses offer a life in harmony with nature."</i>	Managing consumer behavior under an ecological guise (marker).

5	Negative Evaluative Stereotypes (Eco-alarmism)	<i>"Ecological apocalypse," "The brutal revenge of nature," "The tragedy of dead rivers," "The Tashkent smog—a toxic vortex."</i>	Attracting public attention through feelings of fear, anxiety, and shock therapy.
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SCIENTIFIC DISCUSSION AND CONCEPTUAL ANALYSIS

The functional system of ecological stereotypes in media discourse is intrinsically linked to the internal potential of the Uzbek language, the national-cultural mentality, and global media trends. The obtained results allow for a deep discussion of several important aspects and the analysis of linguistic cases within the context of modern theories of ecolinguistics.

Discursive Presuppositions in the Formation of Ecolinguistic Stereotypes

Ecological stereotypes within media texts never emerge in a vacuum. Their survival and unquestioned acceptance by the public consciousness rest upon discursive presuppositions (pre-existing, socio-cultural knowledge that requires no proof). In the Uzbek media environment, this process often occurs at the intersection of national-religious values and universal threats.

For example, let us analyze the following linguistic case frequently encountered in digital media:

"Water is the source of life. Wasting it is a sin not only before future generations, but also before the Creator" [5, p. 48].

In this text, the pragmatic impact is achieved through multi-layered stereotypes and their corresponding presuppositions:

1. Secular-Ecological Presupposition: The depletion of water threatens the lives of future generations (The Predictive model is activated).

2. Religious-National Presupposition: Wastefulness (isrof) is a major sin within the cultural and religious system (The Prescriptive model is triggered).

From a linguistic viewpoint, ecological terms here detach from their purely denotative status and become enriched with ethnocultural connotations. Consequently, when the addressee reads the text, they do not merely receive dry information about a

hydrological problem; rather, an internal control block that monitors their daily behavior is activated.

The Role and Ecolinguistic Nature of Cognitive Metaphors

Drawing upon the conceptual metaphor theory of G. Lakoff and M. Johnson [2, p. 45], we observe that metaphor in Uzbek ecological media discourse is not merely an artistic illustrative device, but the primary cognitive tool that constructs stereotypical thinking. The following dominant metaphorical models emerged from the selected materials:

NATURE IS A LIVING SUBJECT (Personification Model):

In the Uzbek national worldview, looking at nature as a living entity or a confidant has historically been strong. This manifests in media discourse through expressions such as "The Earth is suffocating," "Rivers are weeping," and "Mother Nature is upset with us, she is swallowing poison." Here, the stereotype of "diseased nature" is crafted, awakening a sense of medical (savior-like) responsibility in humans.

ECOLOGICAL PROBLEM IS A WAR / AN ENEMY (Militaristic Metaphors):

The transfer of military terms into the field of ecology, such as "The fight against climate change," "Global warming—the enemy of humanity," "Representatives of the green front," and "Mobilization against ecological danger," serves as a pragmatic stereotype designed to unite and bring public consciousness into a state of readiness in the face of hazard.

Linguopragmatic Models and the Manipulative Nature of Eco-alarmism in Media Texts

Within the system of negative evaluative stereotypes, eco-alarmism (the creation of an atmosphere of ecological panic) requires a separate linguistic investigation. The analysis of press and social media posts indicates that mass media deliberately amplify expressive-negative vocabulary to capture reader attention (clickbait) (Table 2).

Table 2

Primary Linguistic Models Creating Eco-alarmism in Uzbek Media

Linguistic Model (Metaphor/Phrase)	Context of Usage	Pragmatic Impact Mechanism	Intended Manipulative Goal
"The climate apocalypse is approaching"	Analytical articles regarding global warming and droughts.	Awakening a sense of terror and helplessness in the listener through hyperbole.	Increasing the popularity (views) of the text, creating a social reflex.
"The brutal revenge of Mother Nature"	Descriptions of mudflows, earthquakes, or unexpected natural phenomena.	Presenting nature as a "punishing judge" through personification.	Elevating the human sense of guilt to a social level.
"A city in a toxic vortex of air"	The problem of smog (dust and haze) in Tashkent, Shymkent, and other major cities.	A complex of dysphemisms and militarized metaphors.	Shaping a stereotype of social dissatisfaction toward government and local authorities.

When such language models are used within the same context over a long duration, an "ecological pessimism" stereotype forms within society. As noted in the research of A. Stibbe [3, p. 92], instead of searching for constructive ways to solve the problem, the public mind begins to accept the situation as an irreversible catastrophe. This represents one of the most dangerous Language-Society imbalances in ecolinguistics.

Analysis of Techno-Optimistic and Commercial Stereotypes in "Greenwashing" Discourse

The fastest-growing yet linguistically understudied segment of modern Uzbek media discourse consists of ecological stereotypes within commercial texts. As a result of globalization and the influx of the "Green Economy" concept, a new advertising stylistics has emerged in the Uzbek language. In this domain, the phenomenon of "Greenwashing" (wearing an ecological mask, eco-hypocrisy) is observed [9, p. 74].

An example of an advertising text taken from the media:

"Our eco-residential complex is a true oasis in the center of the city. Only natural materials were used in

the construction of the houses, offering you and your children an ecologically pure lifestyle."

In this advertising discourse, pragmatic deception and stereotypization are concealed behind several lexical markers:

- Eco-residential complex—Although the building is constructed from reinforced concrete and conventional building materials, the formant "eco-" is used in its naming to automatically generate a stereotype of a "healthy and harmless environment" in the buyer's mind.

- A true oasis—Through the nature metaphor, the negative urbanized environment of the city is linguistically compensated.

Here, language units perform a purely manipulative function. Linguistic axiology (the system of values) is subordinated to commercial goals. Consequently, the consumer believes they have purchased an ecological product, whereas, in reality, they have merely paid extra for an "ecological stereotype word" (marker) [4, p. 119].

Ethnolinguistic and Mental Specifics of Uzbek Ecological Discourse

While in Western ecolinguistics (particularly within risk-assessment schools) nature is frequently depicted as a cold, external object to be managed or preserved by humans, modern Uzbek media discourse exhibits a completely different approach—paternalistic and familial stereotypical models predominate.

The linguocultuological models identified display the following characteristics:

- **Nature – The Mother Model:** The imagery of "Mother Nature" and "Mother Earth" is so deeply embedded within the Uzbek language system that media professionals utilize it as the primary axiological weapon when influencing the public. This stereotype urges the preservation of nature by reviving a sense of filial duty toward the mother within the individual [10, p. 55].

- **The Tree – A Synonym for Human Life:** Within media texts broadcast in the framework of the "Yashil Makon" (Green Space) nationwide project, slogans such as "Every planted tree is one life," and "Give your child a name, plant a tree" are distributed. This represents the linguistic transformation and pragmatic stereotype within the modern media environment of ancient Uzbek traditions, such as family-centered values, planting a willow tree upon the birth of a child, or building a house and establishing a garden.

These ethnolinguistic stereotypes exert a pragmatic influence on the Uzbek audience that is several times more powerful than the dry technical and climatic terms imported from the West, because they align directly with the cognitive base (language memory) of the nation.

CONCLUSION

A comprehensive study of the pragmalinguistic and axiological nature of ecological stereotypes in modern Uzbek media discourse allows for the formulation of the following fundamental scientific conclusions:

1. **The Pragmatic Status of Ecological Media Discourse:** The system of ecological texts within the modern Uzbek media environment is not merely an arena for transmitting ecological information, but a powerful pragmatic system that actively models society's relationship toward the environment, the conceptual picture of the world, and ecological behavior through linguistic means.

2. **Axiological Transformation of the Eco-Prefixoid:** The formant (prefixoid) eco- within the language system has transcended its purely derivational (word-formation) function to assume the status of a potent axiological operator. Within media texts, this unit serves as a block that filters lexemes with denotative meanings to render them "absolutely

positive, safe, and modern," thereby generating automatic, stable stereotypes in the public consciousness.

3. **The National-Mental Basis of Cognitive Metaphors:** The personification and militaristic (war) metaphorical models activated in Uzbek ecological media discourse possess a systemic character. Relying upon the mental specificity of "viewing nature as a living subject" within the traditional cognitive base of the people, these models linguistically ensure the persuasive force of prescriptive (command-obligation) and predictive (warning) pragmatic stereotypes.

4. **The Dysfunctional and Manipulative Nature of Stereotypes:** The research identified not only the positive-mobilizing characteristics of stereotypes within the media environment, but also their destructive properties. Derivational markers of "greenwashing" in commercial discourse, alongside highly expressive eco-alarmist (panic-inducing) models in mass media, manipulate public attention, ultimately leading to the emergence of ecological pessimism and social apathy within society.

CONCLUSION

In conclusion, the verbalization and cognitive modeling of ecological stereotypes in modern Uzbek media discourse have transcended the boundaries of purely linguistic phenomena to become an essential factor that shapes the value system and social behavior of society.

While language units awaken ecological responsibility in the public mind, they can simultaneously serve hidden pragmatic manipulations within commercial and informational spaces. Therefore, the consistent investigation of the ecolinguistic and pragmalinguistic capacities of the Uzbek language carries fundamental importance in ensuring that global and national ecological issues are accurately and constructively reflected in the public consciousness.

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