substantial breakthrough in the near future, and that setting some unbinding international norms would be more practical.

The major challenge to the global security system is the strategic competition between the great powers. On the one hand, great powers still constitute the top count in the international system through virtue of their size, despite the fact that the world is becoming more multivariate. On the other, competition among the great powers is likely to ignite conflicts at the edges of their sphere of influence, as shown by the Syrian war and the conflict in eastern Ukraine. As such, the future of the international security order will depend to a large degree on how the big powers see one another. In the realm of traditional security, the world needs big powers to quench regional conflicts and to set up and manage arms control system. Similarly, in the realm of new security, the big powers are also needed to establish new rules and norms. Given that arms control agreements could be reached even during the most severe time of the Cold War, this is in fact achievable. The great powers should look at one another’s strategic intents objectively and rationally. They should respect each other’s interests and concerns. Contradictions and disputes should be settled through dialogue instead of force. Eventually, we should build up a new great power relationship characterized by non-confrontation, mutual respect, cooperation and mutual benefit.

At present there are various interpretations of the concept of "ideosphere" and its manifestation in society. Some scientists view it as part of the "noosphere". “The noosphere” is a combination of the Latin words “noos” - intelligence and “sfera” – sphere. The noosphere is a sociocultural context in which both natural and social phenomena are explored. The concept of the noosphere formed as a continuation of the science of the natural environment surrounding human beings.

According to this concept, the noosphere has three parts:

1. Technosphere is an area that combines the tools for processing energy, substances, transport and communications created by the human mind.

2. Sociosphere is a sphere of interpersonal relations, starting with people and social structures.

THE CONCEPT OF “IDEOSPHERE” AND ITS EVOLUTION OF THE STUDIES

Abstract. The article analyzed the notion of “ideosphere”, its improvement over the next half century, and the descriptions of scholars who have interpreted and developed it. The article also critically compared the functions of the ideology of society and the ideologies of national and political parties that have emerged in Uzbekistan over the last quarter of a century, and draws conclusions on the development of this sphere.

Keywords: idea, ideology, ideosphere, noosphere, socio-natural, technosphere, sociosphere, national idea, political ideologies, ideologies of political parties.

Emerged under the influence of biosphere teachings put forward by V.I. Vernadskiy’s lectures in Paris in 1926. The concept of the noosphere formed as a continuation of the science of the natural environment surrounding human beings.

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References:


Soliyeva Nargiza Ergasheva
researcher of the department “Civil society and law”,
National University of Uzbekistan
3. Ideosphere is an ideal product of human activity, such as art, science, religion, mythological forms of consciousness.

The ideosphere - the soul of the noosphere - is the main and prime of the noosphere. Every thought program a particular activity of a person\(^5\).

According to the well-known scientist A.A. Zinovyev, the ideological field of society (in short - the ideosphere) gathers and unites many people around ideas, to re-create the mind of the people, with their skill and control skillfully adjusted to the needs of their profession. The status of this process is legalized. They operate in a particular society under state laws. If a mentality event (not the sphere, but the aspect!) goes beyond the law of society, or is prohibited by law, it can at least live anonymously, but it is not a part of the social organization of the society. Examples include banned religious sects, revolutionary organizations trying to undermine the existing political system.

Nowadays the ideosphere is divided into religious and non-religious (secular, civil) spheres. The latter is now dominant. We will try to describe the latter as the ideosphere below.

We call the ideologists who formed the ideosphere. The object of the ideological activity consists of people. It refers only to the mind, not to all people, but to certain members of society. The task of the ideologists is to create a new consciousness, based on the demands of the people, society's self-preservation, not on the basis of the consciousness, but on the mind. The ideologists then began to fall into the category of people who were concerned about what their minds should be\(^6\).

Ideas are also born, grow, gain strength, collide with other ideas and ultimately collapse. Ideas evolve as an animal world. Some scholars believe that the natural selection of ideas in the ideological world will destroy the weak, and increase the strong. In 1970, the biochemist of France Jack Mono proposed in his work "Coincidences and needs" that ideas are as autonomous as organisms and are capable of reproduction by themselves.

In 1976, the English biologist Richard Dawkins proposed the concept of ideosphere in his work "The Egoistic Gene". As much as the biosphere plays an important role in living things, so is the world of ideas for the ideosphere. Dawkins wrote: "When you put some useful ideas into my brain, you can use them in one word, as if it were a machine". He illustrated the idea of the concept of God, and it has since evolved and since then has been expanding, its verbal and written spread, and even its music and art, its regular repetition and interpretation by believers, analyzes the process, such as adjusting it to appropriate widths and times.

However, ideas are often blurry, unlike living things. For example, the idea of communism, which arose in the brain of Karl Marx, quickly spread throughout the world and penetrated almost half the planet. It evolved, faded, then lost its power, and it remained in the minds of very few, as some species disappeared. He also undermined the idea of "old-fashioned capitalism".

In the ideosphere, civilizations arise as a result of the struggle for ideas. Nowadays, changing or blurring ideas is being accelerated by computers. Thanks to the Internet, it became possible to quickly spread ideas around the world, to quickly meet your opponents and killers. Many ideas do not adhere to the same ethical principles as in biology\(^7\).

To date, the ideosphere does not place cells that are embedded in the minds of people in order to create and maintain bad intentions. This is because the ability of humanity to perceive only good values - the "process of awakening" - has developed rapidly. Nevertheless, many members of society were sentenced to live under the influence of ideological cells. Very few people can be affected by them. But they are immediately seen as people who have deviated from the norms.

As a result of the ideological activity, most people in the society live in a moderate and standardized consciousness. Many of them think in the same way, evaluate events in the community in the same way, and react to the same situations. They represent the average state of the mentality of society. The power of the ideosphere is not only a means of influencing people's minds, but a factor of support from the state or society, but as a means to unite the masses of society\(^8\).

The Western ideology acts as the ideology of a western-type society. Western ideology has been around for centuries in the spiritual and cultural development of Western nations. Many philosophers, economists, sociologists, political scientists, writers and political figures participated in the process. Among them, such thinkers as Francis Bacon, John Lock, Thomas Gobbs, Adam Smith, John Stewart Mill, Charles Monteske, Jean-Jack Rouss, Deni Didro, Francois Marie Volter, Georg Hegel, Immanuel Kant contributed to the creation of Western ideology. There is no single, officially recognized state ideology in the West.

The reason why Western ideologies are pluralistic is that they are shaped by different doctrines, ideas and concepts. It is impossible to combine them mechanically. They often live and thrive in controversial situations. Of course, this can be compared to the fact that pluralism is a unit-based division of labor and divides it into several dimensions. The Western political system maintains its stability on the basis of interactions between political parties and factions. Ideological pluralism reflects the state of

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\(^5\)Адаптация человека в условиях инфосферы. Нососфера и ее концепция. // https://stydopedia.ru/2xba0.html.


\(^7\)Бернард Вербер. Страна Ангелов// https://www.liveinternet.ru/users/jurwas/post408008632/.

ideological freedom and freedom from ideology in general9.

As a result of the break-up of the Soviet Union under the single ideology in 1991, a new and young Commonwealth of Independent States (CIS) emerged, which united the communist ideology. Each of these countries has declared its own national ideology. However, the political parties formed in them have proclaimed such political ideologies as socialist, social-democratic, people's-democratic, liberal-democratic, and liberal. However, these ideologies were not accepted by the majority of society. Nationalist and religious ideas began to flow in these countries due to poor development of national ideologies. In Soviet times, Orthodox Christianity, Islam and other religions were under the pressure of ideological oppression, and in these countries the religion grew rapidly, since mushrooms grew after the rain. In the sociological surveys conducted by foreign sociological services, including WIN/Gallip International in 2008, 2009, and 2015, the religious level of the population was 70 percent in Russia, 64 percent in Kazakhstan, 72 percent in Kyrgyzstan, 85 percent in Tajikistan, 80 percent in Turkmenistan, and 51 percent in Uzbekistan10.

A number of problems have arisen in this regard as national ideologies developed by the governments of Central Asia have not been able to adequately address the historical, national, mental aspects of the people and do not rely on the intellectual resources available to develop them. In particular, the national ideology formed in the Republic of Uzbekistan was not perfect, and its mechanisms of inculcation in the minds of young people and citizens were ineffective. A number of problems have arisen in this area because of the theoretical uncertainty of the national idea, lack of consistency, nationality and attractiveness. The President of the country, Sh.M.Mirziyoyev, called this national idea "an effective way and means to counter the ideological threats directed against the peace of the country, the stability of society, the universal, national and religious values aimed at destroying the centuries-old way of life. On April 8, 2019 the Decree of the President of the Republic of Uzbekistan "On Measures for Development of the Concept of Development of National Idea at a New Stage of Development of Uzbekistan" was adopted. This project is based on "new ideas and ideas found in society, based on national and universal values and international experience, and the widespread dissemination of national ideas through the family, community, art and literature, science and education institutions and the media, strengthening the principles of interethnic harmony, humanism and solidarity in society"21.

The analysis shows that for countries experiencing transitional transformation, the ideological environment is an indispensable factor. This is because the task of uniting the society on the basis of national ideas, as well as strengthening the system of multiparty based on different political ideas, as well as the development of pluralism in the society, is an urgent task.

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C. Чуан (S. Chiuan)

CONCEPTS “SUBJECTIVITY” AND “IDENTITY” IN THE DUBLINERS BY J. JOYCE

Abstract. Due to the component analysis we identified several notional variants of the "subjectivity" and “identity” concepts. This type of analysis is used to determine word meaning. In component analysis the meaning of the word is decomposed to its parts.

Key words: concept, subjectivity, identity, cognitive-discursive approach, cultural connotations.

Linguistics of the second half of the twentieth century is oriented on pragmatics that has long been mentioned only in the works of scientists, but not subjected to scientific study. The interest in pragmatics

11 Узбекистон Республикаси Президентининг "Узбекистон тарқийётининг яғни басқичида миллий гони ривожлантириш концепциясини ишлаб чиқишга донир чора-тадбирлар тўғрисида"гидайими 2019 йил 8 апрель. // Халқ сўзи, 2019, 9 апрель.