

ideological freedom and freedom from ideology in general<sup>9</sup>.

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 Uzbekistan<sup>10</sup>.

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"<sup>11</sup>.

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. Чуян (S. Chuyan)

#### 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

<sup>9</sup>Идеосфера западнизма. 23.04.2015 // <https://times.com.ua/Home/BlogsDetailed/24859?SeoUrl=ideosfera-zapadnizma>.

<sup>10</sup>The Telegraph: Узбекистан наименее религиозная страна Центральной Азии /<https://podrobno.uz/cat/obchestvo/the-telegraph-uzbekistan-naimenее-religioznaya-strana-tsentralnoy-azii/> (дата обращения 20.10.2018).

<sup>11</sup>Ўзбекистон Республикаси Президентининг "Ўзбекистон тараққиётининг янги босқичида миллий ғояни ривожлантириш концепцияси ишлаб чиқишга доир чора-тадбирлар тўғрисида"ги фармойиши. 2019 йил 8 апрель.//Халқ сўзи, 2019, 9 апрель.

is the result of the great process that occurred in science and is setting anthropocentric paradigm. In linguistics this means that now language is not understood as abstraction but as language specific media, with all its features, manuals, etc [3, 69; 2,197; 1,97-99].

In pragmatics in modern science we understand the information about: 1) the attitude of the speaker, the subject message, 2) the relation of the speaker to the addressee, 3) the relation to the used words, 4) the language actions that can be done using the word, 5) semantic associations connected with this word. Items 3 and 5 just reflect the notion "concept".

The **actuality** of the research is caused both by the anthropological nature of the object, the concepts "subjectivity" and "identity", its importance in the English system of language culture and relevance of the applied cognitive-discursive approach to general anthropocentric orientation of modern linguistics to identify the presence of the subject of knowledge in language area that expresses itself in the view of the role of the subject in an English literary text in the formation of conceptual, figurative and symbolic signs of "subjectivity" and "identity" concepts.

The **aim** of our study is to analyze the concepts of "subjectivity" and "identity" based on the collection of stories by James Joyce. This aim determines the following **tasks**:

- to study the typical features of the "subjectivity" and "identity" concepts;
- to study the features of the style of James Joyce, and in particular in the collection of stories *Dubliners*;
- to draw levels of functioning of the "subjectivity" and "identity" concepts in the text of stories;
- to describe the features of the conceptual significance of the given levels.

The **object** of the research is the "subjectivity" and "identity" in the English language.

The **subject** of the research is language expression means of the "subjectivity" and "identity" in the texts of stories *Dubliners* by James Joyce.

The research is done on the given collection of stories.

The analysis involves consideration of typological characteristics of the internal structural and systematic organization of lexical material, enabling the use of structural and systemic approach to cover the formation and functioning of the connotative (pragmatic) values. According to the definition of logics, the concept in the language should be put into separate words. In such manner the concept was viewed as an imaginary formation that replaces an unknown set of objects of the same kind in the process of thinking.

We should emphasize that the "imaginary formation", according to the scientist, does not mean the image of a single object but reflects in the consciousness "the whole set of undefined" entities - object, "some sides of the object or real actions, relations between entities (up to the imaginary functions, such as mathematical operations).

This "imaginary formation" in the individual consciousness may not coincide with many "imaginary entities" that have arisen in the minds of others. A natural question arises: Is there a necessarily a link between a concept and its implementation in the language? The views of scientists differ. R.I. Pavilenis indicates a primary independence of a concept as an imaginary creation of the language (and therefore the necessity of it being reflected by the units of the language). The researcher speaks about the existence of conceptual systems as systems of thought and knowledge that reflect the experience of cognition by the native speakers on different levels and in different steps and aspects, which are the basis for understanding any object, including the linguistic expression.

In our study we understand the concept as a set of knowledge related to this concept and associations (both individually and culturally enshrined), linking it with other phenomena. The presence of multilevel conceptual domain in the same language is confirmed by the fact that in small groups of native speakers of one language some speech units can acquire specific meaning unknown to the whole community who speak that language. At first glance it can be qualified as usage taking into consideration all the speakers. However, usage is known as a single use of a language unit in more or less unusual combination or sense. It seems important to us once again focus on the lingual and extra - correlation related to the notion of "concept". The concept can be expressed by a linguistic unit, but is not necessarily expressed by it, beginning its existence before being used in a verbal form. We believe this idea can be developed in the following aspects: our consciousness is in need of some steady information marker that leads to the expression of the concept using a language item that relates primarily to nuclear part of a marked element.

As we can see the term "concept" can be filled with different content if applied to different parts of the lexical system of a language. For example, with regard to terminology, perhaps we can put an equal sign between concept and notion, and it is not the same with common words because in the meaning of the word not all the features of the concept are implemented, but it includes a number of other characteristics, which is caused by the emergence of "relationship to other words" and presence of "social coloring", connected with the historical fate of the sound complex. Thus, the concept as a notion or idea in terms of its linguistic position cannot be limited exclusively by lexical or lexical-phraseological level. Its implementation is multifaceted. Subtleties of conceptual understanding are manifested in terms of language units and language area. Therefore, we understand the concept as a set of knowledge related to this concept, and associations (both individually and culturally enshrined), linking it with other phenomena. However, along with the core concept there is a peripheral part with rather uncertain limits and a vast number of related associative links. They can be implemented (and understood) firstly as a result of transactions with other language signs or

combination and secondly through the use of specific grammar devices, etc.

The material for our research is the texts of stories, united in a collection of Dubliners. They are literary texts which means they are distinguished by forethought, a special organization and creative thinking. These characteristics determine the particular realization of the conceptual meaning of "subjectivity" and "identity". The levels of the text coincide with the linguistic levels: phonological, lexical, grammar (proper grammar and syntax). The important fact is that the concept functions at the levels of text formation.

We define the notion of connotation and cultural connotations. We define connotation as semantic meaning which is usually or occasionally included in the semantics of linguistic units, and expresses the emotive-evaluative and stylistically marked relation of the subject of the language to reality, with its reference to utterances, which get this information based on expressive effect.

V.N. Telia offers to understand the cultural connotations as the interpretation of denotative or metaphorically-motivated, quasi denotative, aspects of meaning in the categories of culture [4, c.64-74]. To determine the nature of cultural connotations we should indicate that culturally marked connotations are determined firstly by their use, secondly, by the correlation with culturally marked instructions, stereotypes, background knowledge, thirdly, by the cultural specificity of internal form, which verbalizes national stereotypes. Thus connotations have both conceptual and verbal nature that determines their diversity in terms of context.

Thus, due to the component analysis we identified several notional variants of the "subjectivity" concept. This type of analysis is used to determine word meaning. In component analysis the meaning of the word is decomposed to its parts. They are called semantic components, differential semantic features, semantic parameters, etc. We use the term "seme". This term is most appropriate as a central term of the component analysis because it meets short and transparent motivation. We will call seme an elementary component of the word or other linguistic unit meaning which shows marked signs that are different in language.

By the nature of transmitted information and pragmatic status semes are distinguished as related to denotative, that is subject-logical, meaning of words and connotative that reflects the pragmatics of the act of communication related to the assessment that the speaker gives to the subject of speech, with its emotional condition, desire to affect the interlocutor, the terms of the act of communication that determine its functional and stylistic coloring. In the analysis of literary texts the connotative part of the seme is particularly important. Thus, it is necessary to distinguish between usual and occasional, that is generated by the context, connotation.

We define the meanings of subjective. They are:

1: a: of relating to, or consisting a subject: as an absolute: of, relating to, or characteristic of one that is

a subject especially in lack of freedom of action or in submissiveness

b: being or relating to a grammatical subject; nominative

2: of or relating to the essential being of that which has substance, qualities, attributes, or relations

3 a: characteristic of or belonging to reality as perceived rather than as independent of mind: phenomenal – compare objective 1b

b: relating to or being experience or knowledge as conditional by personal mental characteristics or states

4 a : (1) : peculiar to a particular individual: personal < subjective judgments > (2) modified or affected by personal views, experience, or background <a subjective account of the incident >

b: arising from conditions within the brain or sense organs and not directly caused by external stimuli <subjective sensations >

b: arising out or identified by means of ones perception of ones own states and processes < as subjective symptom of disease >

5: lacking in reality or substance: illusory

The first plane is subjectivity as belonging to a particular subject and is particularly evident in the absence of freedom that is subjectivity comes close to submissiveness.

The second plane is a perception of reality through the senses rather than brain. It means the subjectivity involves actions done by the organs of feelings of a certain subject and also their knowledge and experience. The third plane includes features specific to a particular individual, traits that have developed under the influence of personal opinions, experiences and backgrounds. The fourth plane also represents a potential component of associative sets and modal characteristics.

Subjectivity is the concept associated with the lack of communication with reality. We must mention the emotional component of the concept: "subjectivity" has a certain mood, the notion which is characterized by belonging to a person with their individual views, life experiences and origin, but also may be unrealistic and illusory (nonobjective, mental, internal, subconscious, intellectual, individual, personal, prejudiced, idiosyncratic, egocentric, self-centered, selfish, self-interested, egoistic, self-serving, wrapped up in oneself, narcissistic, introverted, self-conscious, bigoted, illiberal, self-confident, self-assured, self-satisfied).

It is important to note that all mentioned components include potential connotative meanings that create modal frame, ideological orientation and the emotional component. For example, the "subjectivity" can be viewed both positive (modal frame of approval, promotion, arrogant attitude, enthusiasm, desire, etc.) and negative (disapproval modal frame, fear, etc.): subjectivity means separation from others, shallowness, bias, lack of freedom of actions, perception of reality through the senses, which may be due to the lack of finding meaning in life, even escape from it.

In its emotional component the concept "identity" is close to the concept of "subjectivity" because it also contains the notion, which is characterized by belonging to an individual person, but differs by its singularity and uniqueness. At the same time "identity" is characterized by accuracy, homogeneity and unity.

Now we define the nucleus of the concept identity:

Identity

a: sameness of essential or generic character in different instances

b: sameness in all that constitutes the objective reality of a thing: oneness

2. a: the distinguishing character or personality of an individual: individuality

b: relation established by psychological identification

3: the condition of being the same with something described or asserted, established the identity of stolen goods

4: an equation that is satisfied for all values of the symbols.

In the meaning of the concept of "identity" we can distinguish several planes. The first plane is formed by uniformity, which is reflected in the generic character. The second plane is on the contrary the difference of the individual from others, and the third one is also a sameness or similarity, but such sameness or similarity which is reflected in equal features with existing objects or persons (oneness, sameness, unity, self-sameness, exactness, exactitude, identicalness, undistinguishability, oneself, selfhood, individuality, person, personality, name, singularity, uniqueness, differentness, resemblance, likeness, alikeness, similarity, similitude, semblance, closeness, approximation, nearness; synonymy, analogy, accordance).

That means the "subjectivity" and "identity" concepts are sophisticated multiplane formations, their study can be localized, limited by the measures of the genre, era, author, work of art. In our study the research material is a collection of stories by J. Joyce *Dubliners*.

In the history of world literature J. Joyce is known as one of the founders of the so-called "stream of consciousness" - the style that applies to the direct reproduction of mental life by linking consciousness associations which are not linear and of incomplete syntax. Consciousness is similar to a stream or creek in which thoughts, feelings, experiences, associations constantly interrupt each other and are oddly intertwined as it happens in a dream.

Joyce's prose reveals a considerable similarity to musical works, and especially the symphony, which, thanks to carefully thought out system of leitmotifs, always held the main theme. Joyce studied leitmotif technique from Richard Wagner. Already in his early prose, he developed this method to such perfection that with its help he tied together externally disconnected facts, random events and linked the idea of household

with the symbolic plan. And just as in the symphony, when it seems that the main theme is over, the main theme of *Dubliners* is the theme of death — spiritual and physical — suddenly appears and sounds with a new force recalling itself.

Stream of consciousness is a form that imitates the oral speech, inner monologue. That is why we see the developments of actions in stories through their perception by characters, their feelings, memories and dreams. We believe that because of that style the "subjectivity" and "identity" are key concepts.

In our study, we identified two main levels of detecting concepts - lexical and syntactic.

At the lexical level to the nominees of the concept "subjectivity" we can include the following nouns: adventures, imagination, memories, hopes, compliment, vision, theory, opinion. To the words actualizing the concept belong the verbs: think, mean, be sure, suppose, be tired of, hope, know, seem. Also this concept is actualized by a great number of epithets, evaluative adjectives and adverbs and metaphors.

Speaking about the lexical plane of expression of the concept "identity", we can say that nominees of the concept include personal pronouns, proper names and common nouns. To the words actualizing the concept belong the verbs that show the different views and perceptions of heroes themselves, adjectives and adverbs.

Among the syntactic means of expressing the concepts of "subjectivity" and "identity" we can name parallelism, that is parallel syntactic structures, repetitions, elliptical structures.

Thus, we can draw the following conclusion: both concepts are abstract nouns, but they are actualized by different parts of speech. The concept of "subjectivity" is characterised by the use of verbs, nouns, evaluative adjectives and adverbs. To the words actualizing the "identity" concept belong the common and proper names, personal and possessive pronouns. Stylistic devices are scarce and among them the actualizers of the concepts include epithets, metaphors and personification.

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