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RECURSION OF VISUAL MARKERS IN IDENTIFICATION OF IDENTITIES AS A PROBLEM OF VISUAL OBSERVATION. TO THE PROBLEM STATEMENT

The article is devoted to some details of the use of the visual observation method as a data collection technique in visual analytics and the sociology of visual symbols.

The purpose of the article is to highlight the spontaneous-empirical and system-theoretical aspects of using the visual observation method to identify identities in visual analytics using individual specific examples. Based on the analysis carried out, the author comes to the conclusion that visual analytics as an interdisciplinary field of scientific research, integrating both theoretical and applied knowledge in the field of psychodiagnostics, social psychology, sociology, cultural studies, etc. uses visual observation as a method of data collection, and as a method of data interpretation – identification of identities at various levels of interrelated visual features.

The conclusions noted that the identification of identities involves the use of the cultural, socio- and psychodiagnostic potential of four theories: structural functionalism, structuralism, symbolic interactionism, psychoanalysis. The four groups of theories mentioned above involve working with identities as formations of a cultural system that recurse in visual images of very different content. At the same time, the sign-semantic component of these images contains, in a collapsed form, a set of visual referent symbols indicating one or another identity/identities. Visual analysis of symbolic images is based on the methodology of structuralist linguistics.

Key words: *identities, identification, images, symbols, visual observation, visual analytics, sociology of visual symbolism, symbolic interactions.*

Formulation of the problem. Visual reality is one of the sources of information about the cultural, social and mental world of personal and group subjectivity. The visual symbols used by certain subjects become components of symbolic interactions. Being consolidated, fixed and replicated in these interactions, symbols reflect and program sets of identities of subjects, influencing their consciousness and unconsciousness. Symbols operate in the mode of proactive reflection and multi-level social and mental influence. The target functions of their influence are perception and self-perception, thinking, emotions and behavior.

In the cycle of symbolic interaction, symbols pass through (self) perception, expressing certain identities (religious, philosophical, ideological, social, gender, etc.). At the same time, the primary value structures that determine choice, production and reproduction are sets of identities as sets of internalized meanings that are essential for the affirmation of the subject.

In sociology, psychology, cultural studies, and political sciences, the problems of structured visual observation, which is a key tool for collecting empirical data for identifying identities, can be considered poorly studied in both theoretical and empirical aspects. This article is devoted to some details of the use of the visual observation method as a data collection technique in visual analytics and the sociology of visual symbols.

Objectives of the article and statement of tasks. The purpose of the article is to highlight the spontaneous-empirical and system-theoretical aspects of using the visual observation method to identify identities in visual analytics using individual specific examples.

Analysis of recent studies and publications that provide a solution to the scientific problem. The formation of visual analytics as a tool for typological identification of identities is presented in the works of authors whose subjects of interest were identities as structures of value consciousness, visual images of the body and observed behavior, non-verbal communications, visual images presented in cultural objects (artifacts), spaces and environments, visual images everyday actions and social practices.

These authors share different paradigms and belong to different scientific schools and directions. But the unifying theoretical outline for these authors is the theory of fractals in mathematics and natural science and the sociological, psychological, and cultural theories of recursion derived from it.

A recursive understanding of visual images in visual analytics and the sociology of visual symbolism as a synthetic direction of scientific research presupposes the idea of the existence of connections between these visual images and sets of corresponding identities.

In the logic of this understanding, any visual image as an empirical individuality is correlated both with other visual images that complement it (horizontally) and with one or another identity and/or set of identities (vertically). Any “horizontally observed” visual image can be correlated with identity/identities, guided by the principles of fractal theory, that is, the principle of isomorphism and isofunctionality.

Visual analytics as an interdisciplinary field of research that integrates theoretical studies of macro-, meso- and micro-identities with the implementation of their empirical identification in visual observation allows such identification to be made based on deductive-inductive algorithms, as well as the use of analogies. This is confirmed both by the author of this article in his earlier studies and by other researchers. Among the circle of these researchers we can highlight D. Mandelbrot, D. Chris, K. Gergen, E. Glasersfeld, N. Luhmann and others [11–38]. Among Ukrainian authors and researchers in the field of fractal theory, constructionism and neofunctionalism, one

can highlight M. Lepsky, Y. Romanenko, E. Donchenko, A. Yakovenko and others [1–9].

The study of visual analytics in the experience of visual analytical observation involves three basic research methods:

1) A research method based on common sense and the use of analogies. This method is usually used at the basic level of its study and it is the easiest to use, since it does not require special knowledge of discrimination tools, that is, various typologies and classifications as criterion systems for identifying identities. The use of analogies involves reasoning along the lines of “what is it like.” In particular, we are talking about searching for similarities of various visual images and their corresponding prototypes. In some cases, the basis for comparison and the corresponding diagnostic hypotheses are formulated quite easily, in other cases it can be more difficult to do due to the lack of basic ideas about the structuring of visual reality and its correlation with mental, social and cultural reality.

Illustrative example 1. For example, when identifying a visual image in the form of a spider tattoo, which is located on the back of a female object of observation, the construction of analytical hypotheses and probabilistic (fragmented) diagnostic judgments presupposes that the subject of identification has ideas about how the area of the feet (ankles) relates with the corresponding part of the mental apparatus, which part of the psyche correlates with this part of the human body and the body diagram.

At the same time, the construction of appropriate analogies between the image of a spider and the mental characteristics of spider-like people is somewhat easier due to the greater familiarity of everyday observations of spiders and their methods of hunting various insects. A reference to the corresponding mental qualities, namely, cunning/cunning, a tendency to wait, the ability to remotely form dependency systems (“networks”), etc. requires some thought. On the other hand, building a connection between these three components (the locus of the body, the visual image of the spider tattoo, the mental characteristics of its wearer) involves the inclusion of inductive algorithms, i.e. observation or other extraction of information about observed samples of facts of visual reality.

2) A research method based on inductive inferences and hypotheses based on the principle of correlative complementarity (correlative complementarity of certain visual images). When constructing such samples, we are talking, of course, both about compliance with the methodological requirements of representativeness and randomization (longitudinal) typical for sociology, and the identification of typically accentuated visual images in express observations. It is worth noting that just such accentuated images, observed in short-term observation, which are characterized by a certain visual relief, with a high probability turn out to be repeating, typical, clearly regular and stable.

The fact that such visual images come into the focus of attention of the observer/observers and their familiarity makes it possible to build

hypotheses and probabilistic reasoning “from external to internal.” In turn, constructing hypotheses regarding one image characterized by accentuated features allows us to identify other images that have the same accentuation. Identification of a series of sub-images in the perceived Gestalt image, distinguished by their accentuation, allows us to make assumptions about their correlation with each other, i.e. assumptions that one accentuated image, for some reason hidden for the subject of observation, accompanies another image in experience of visual observation.

Illustrative example 2. In the female object of observation in the beach exposition, the following accentuated sub-images stand out in the gestalt image: a) sub-image 1 – spider tattoo on the back; b) sub-image 2 – a cap of curly (curly, curly) hair, disproportionately large in volume compared to the size of the face; c) sub-image 3 – nose piercing in the right nostril; d) sub-image 4 – pronounced stoop as a structural feature of the shoulder girdle.

At first glance, all the described signs seem mosaic and random, and any connection between them is either absent or stochastic. But this is only at first glance, since the human essence is holistic thanks to culture, despite the apparent mosaic of visual images.

Reasoning “horizontally”, which is usually inductive reasoning, involves searching for a “common denominator” between sub-images based on correlative complementarity, i.e. inductive complementarity within a cluster of features. Their situational and, probably, extra-situational staticity (assuming that the spider tattoo and other sub-images are relatively permanent and not temporary), which suggests the presence of an implicit connection between them.

Illustrative example 3. Regarding the presence/absence of the implicit connection described above, the corresponding hypotheses can be formulated:

A) a cap of curly (curly, curly) hair, disproportionately large in volume compared to the size of the face, may hypothetically indicate a conscious or unconscious desire of the object of observation to hide the face, creating the effect of shading it. Such shading, presumably, can be motivated by the concealment of that part of the mental apparatus that is projected onto the face and corresponds to it (a structure called persona or personality);

B) hypothetically, there is some similarity between the tendency to conceal/shade and the ethological (behavioral) characteristics of spiders, that is, the psyche of the object of observation in some of its features may exhibit spider-likeness;

C) piercing on the nose in the right nostril, like any extra detail, is a foreign body (introject) or an artificially created limiter of what breathing as a physiological function is correlated with in the mental system;

D) stooping can act as a complementary sign of “bending” of a part of the mental system as a result of external socio-psychic influence, etc.

The formulated hypotheses, when verified/falsified, involve further correlation of bodily signs with supposed mental, social and cultural signs. However, work with cultural and social characteristics is no longer focused

so much on inductive-analogical hypotheses, judgments and probabilistic conclusions, but rather on inductive-deductive ones.

It is worth noting that the visual identification of features in certain visual images ultimately “goes back” to the “culture-society” level, a direct correlation with which the psyche and body/corporality sometimes seems very problematic.

3) A research method based on deductive inferences and correlation of observed bodily-visual and mental signs with corresponding identities (sets of identities) based on the principle of recursion.

Recursion is the process of reproducing elements that are similar in structure and form with similar functions within the system. Recursion in Niklas Luhmann's theory of social systems is a logical continuation of autopoiesis, i.e. functions of any system to reproduce parts from the whole. In a simpler sense, recursion is associated with fractality, i.e. such a feature of the system as autopoiesis of self-similar parts. B. Mandelbrot in 1971 in the book “Fractal Geometry of Nature”, back in 1975, considered fractals as geometric figures, divided into structure-like parts, representing a reduced copy of the system as a totality.⁹

Bodily structures as larger and more voluminous in comparison with cultural and social ones in their visual images repeat cultural and social structures as smaller in scale [4, 5].

In visual analytics, the fractality and recursiveness of visual images of the body/corporality, signs of observed behavior indicate sets of identities or individual identities, referring to them as references. Therefore, in the deductive research method, which can be assessed as the most complex, identification of identities involves correlating private visual features with both individual identities and their sets, based on complex conclusions about the correspondence of the visual-individual to the identitarian-general.

The conceptual model of identities in visual analytics is built on the idea of a hierarchical structure of sets of identities as recursive entities. In a set of identities, the hierarchically lower levels of identities (bodily-organismic) are recursions of the higher levels of identities associated with the psyche. Certain bodily or organismic images are isomorphic or isofunctional to certain mental characteristics, structures or processes. In turn, mental characteristics, structures or processes are recursions of social characteristics of structures and processes; social features, structures and processes, in turn, refer to cultural features, structures and processes.

Sets of identities in visual-analytical conceptualization are built within the framework of this four-level nest (hierarchical tetracluster), consisting of culture, society, psyche and body/corporality. Each individual person, as an apparently unique entity, can be represented as a combination of the typical identities of such a hierarchical tetracluster. At the same time, everything unique and singular of the body/corporality and organismicity in the context of recursive logic turns out to be an incomprehensible or insufficiently understood “representation” of certain identities and/or their sets.

Illustrative example 4. The diagnostic sign of solar consciousness in the typology of K.-G. Jung [33–37] advocates a person's preference for daytime as the time of greatest activity. People who are oriented toward the dark are predisposed, according to the author, to the so-called lunar type of consciousness. They are more interested in what is in the shadow, which means it has signs of unmanifestation, representing unrealized and super-conscious aspects of the psyche (shadow and censorship). Here it is reasonable to talk about knowledge within the framework of rational functions (thinking and feeling) and irrational functions (emotions and intuition). The orientation of the solar type of consciousness towards one's own consciousness (Ego), and the lunar consciousness towards the unconscious or super-conscious (censorship) presupposes an understanding of the connection between the two designated types of consciousness with individual identities and/or sets of them as recursive systems.

Primary in the identification of identities becomes the question of the degree of social well-being/disadvantage of the environment¹, since shadow vision and lunar consciousness (as perception, understanding, operating with fuzzy, vague, unclear genid ideas) presupposes a significant part of the negative experience of interactions with the environment in comparison with clear vision (solar consciousness as perception, understanding, operating with clearly defined, clarified, linear constructs).

The social environment sets the so-called object relations, which may or may not favor the development of thinking as a function differentiated in relation to emotions or as a function mixed with emotions² that is, the mixing and overlay of reflective-objective (impersonal) and experiential-evaluative (personally colored) experience.

Thus, the observed behavioral preference for one or another time of day for sleep and wakefulness symbolically refers to one or another social environment and partially marks social identities, i.e. internalized habitual images of certain social groups in the social stratification of society. In turn, the structural features of stratification as a profile of inequality are determined by one or another type of society, since it is the type of society that correlates with the hierarchy of values, the socio-anthropological hierarchy (value inequalities of certain groups of people) and the hierarchies of capital and their carriers derived from them.

In the above example, the recursion of social identities will continue, on the one hand, "from above", i.e. in overlying ethnic, national identities, and on the other hand, "from below" in professional, family and gender identities. In this case, the recursive-matryoshka mechanism of autopoeisis of a

¹ Such mixing and overlapping of mental functions with each other can reasonably be called mental contamination.

² Communications with despotoid personalities (according to K. Leonhard's typology they can be defined as cyclothymic psychopaths) were more likely to occur among those who manifest lunar consciousness, since its formation requires experience of contact with the shadow sides of the subject of the constitution of the child's psyche.

set of identities will mean the variable reproduction of stable internalized meanings, some of which will be reproduced in central and accentuated visual images, some in peripheral and optional visual images.

Let us assume that the features of the visual image we are considering above are central, which can be established both by comparing these features with other visual images (for example, photographs and video materials on social networks), and through longitudinal observation of a particular object. Their correlation allows us to put forward several analytical hypotheses regarding a set of lower-level identities (gender and family).

A) A cap of curly (curly, curly) hair, disproportionately large in volume compared to the size of the face, can hypothetically correlate with feminine gender identity, for which an increase in the amount of hair and/or hairline can be a marking feature. An additional feature here is the already mentioned effect of person shading. Using individual theoretical principles from the works of K.-G. Jung and E. Neumann, it can be assumed that part of the shadow thus contaminates the person, i.e. the influence of the unconscious part of the psyche on censorship increases, which, according to Neumann, increases the likelihood of the manifestation of feminine and/or feminine aspects of identity, i.e. feminine or feminoid gender identity.

B) The question of family identity, posed in the conditions of a particular society, involves an assessment of the relations of influence and power in family unions, when correlated with the symbol of the spider. One of the analytical hypotheses allows us to correlate the spider-like psyche with influence from the shadows, which means secret action and pronounced depersonalization in relationships.

Subjectivity located in the shadow is prone not only to blurring responsibility and shifting it to others, but also to indirectly distributing responsibility within the framework of the constructed social micronetwork. And the first, and second, and third, with a high probability indicate one or another type of societal family, which may consist of friends/girlfriends, or a matriarchal family with shadow influence on the partner. It is clear that the connection between matriarchal family identity and the spider symbol will require additional mediating inferences².

C) Identification of professional identity will require building connections both between feminine gender identity and the societal (matriarchal-nuclear) family, and characteristics 3 and 4 (piercings and stoop). Previously, the piercing on the nose in the right nostril was identified as a foreign body (introject) or a symbol of artificially created restrictions on

² Thus, in D. Tresidder's dictionary, the spider is interpreted as "a lunar and female sign, a symbol associated with the "thread of human destiny." In India, the web is a symbol of "maya" ("illusion"), associated with the fragility and fatality of human existence. In other cultures, spiders are often represented as companions of the moon goddesses or even as the creators of the universe. They can symbolize deceit (for example, the devil, as in the Christian tradition) or protection from storms (as among some Indian tribes in North America). Associations of the spider with luck, wealth or rain are widespread; a spider descending from above on a web is an emblem of divine gifts" [13, p. 130].

what breathing as a physiological function is correlated with in the mental system.

The question of the connection between breathing and freedom³ as an affirmation of self-existence requires some independent analytical explanation and drawing a number of value-semantic parallels. The inability or limitation of the ability to breathe freely means inevitable loss of life and physiological death. Symbolic “blockers” of breathing, in particular, piers, correlate with certain traumas associated with restrictions on the freedom to express oneself and authenticity. Introjection⁵ and suppression of authenticity influence the choice of profession and professional group, and through professional identity – on family and gender identities, since the freedom to implement such a choice becomes, at a minimum, questionable, since some of the professional potentials are shadowed.

This shadowed ability to build fragile and invisible (web-like) connections and relationships can be associated with a highly likely forcedly chosen professional identity. On the other hand, the compulsion itself can be analytically indicated by the deflection of the spine and the pronounced stoop of the posture as a posture of concentric hiding/avoidance and expressed uncertainty.

Referring to the way the psyche is formed in the cultural and social environment of certain groups allows for the identification of an environment in which the designated “bending” becomes possible and acceptable under the psychological influence of the authorities of inculturation and socialization, both from the family and the institutions of socialization. However, it is clear that the family primarily legitimizes or delegitimizes certain practices of the influence of the very institutions of inculturation and socialization (preschool institutions, schools, higher educational institutions, etc.), including the suppression of confidence, which is the basis of authenticity.

In the set of meso-level identities, along with professional and social ones, hierarchically superior are ethnic and/or national identities, from which one or another model of social stratification is usually imported. This is due to the fact that relations of inequality in any national or ethnosocium are cross-cutting and correlate with hierarchies of capital, and therefore value and socio-anthropological hierarchies.

Determine the status and role niche of a representative of a particular social group, i.e. his habitus according to Bourdieu is possible only in the context of space-time (social continuum) of a national (ethnic) group. National and ethnosocieties have within themselves hierarchies of capital,

³ It is clear that we are talking specifically about symbolic blockers, since there is no talk of any blocking of the physiological function of breathing.

⁵ One of the protective and adaptation mechanisms in psychoanalysis, which essentially coincides with the introduction into the mental system of any meanings that are alien to it (values, behavioral scenarios, skills), which nevertheless manifest themselves as habitual and automated. Introjects can be instilled in circumstances where mental boundaries are not formed, which coincide with the boundaries of ego-consciousness and allow for various introductions, “intrusions” in the form of coercion, suggestions and other similar patterns of behavior of significant others who have power and influence.

which correspond to the admission/non-admission of typical satisfactions or frustrations (deprivations) in access to certain types of capital.

In the considered example, frustrations in the sphere of psychic capital allow and imply violations of personality boundaries, which, in turn, imply the possibility for subjects of enculturation and socialization to use power-repressive tools. Drawing analogies involves identifying a number of symbolic meanings associated with parallelism in the deflection of the spine as a deforming action, and the corresponding mental impact – humiliation and suppression. The hypothesis about the possibility and admissibility of living such an experience may meaningfully relate to a certain place in the system of ethnic stratification and the belonging of the object of observation to non-dominant ethnic groups in Ukraine.

The issue of dominance/non-dominance of ethnic identities in the case of Ukraine as a specific ethnosociety is resolved in the political plane. Dominant ethnic groups, as carriers of their respective identities, have political capital, which in a society of non-classical feudalism is inseparable from the social capital of ethnic minorities that are in cultural opposition to the autochthonous population.

The cultural opposition is due to the potestary origin of quasi-socialist (non-classical) feudalism as a social system and the corresponding corporate-type state, in which social institutions are connected with shadow groups-corporations. Such corporate groups exploit the institutional design for actors in the external environment, risking loss of respectability due to these actors' understanding of the complete lack of communication between the state and the population.

The mechanistic solidarity that exists in such a society, according to Durkheim, presupposes the displacement of ethnic identities and the formation, on the basis of such displacement, of multiple ethnic mimics and false universalism-cosmopolitanism. Mimicry practices themselves logically lead to a violation of trust and manifestations of hidden hostility due to explicit and poorly understood inequality, which shifts to the clan-family level. However, the connection between the oligarchic clans themselves and ethnic minorities requires independent research.

For our research, the fact of the existence of the inequality described above, albeit in an unrecognized form, is important, and therefore, the tendency of representatives of a number of groups-corporations carrying out educational and/or educational activities to display servile loyalty towards representatives of dominant ethnic minorities with clan-corporate representation. And if under the conditions of late neo-Stalinism in Soviet Ukraine, dominant ethnic minorities were represented in various subnomenclatures of the party nomenklatura, then in post-Soviet Ukraine these differences shifted to the oligarchy as the estate-corporate “successor” of the party nomenklatura.

The above allows us to explain, among other things, the origin of Soviet school didactics as a product of the criminal-penitentiary system, transferred

to a regular high school. The criminal-subcultural origin of communism determined such a construction of the system of pre-school education and school secondary education, which was built on corrupt practices of a social type: intra-group favoritism and privileging of the “selected”, emotional pressure and blackmail as key mechanisms of influence of school discipline on students, the use of moral and ethical stigmatization and collective-group mobbing of deviants, etc.

Counter-instinct education, built on the suppression and perversion of instincts for the sake of false morality, involved the use of methodological intimidation and humiliation as didactic technologies. But in the class-nomenclatura society of non-classical socialist feudalism⁴ non-privileged quasi-estates [46, pp. 16–21] should obviously manifest itself in a latent form. At the same time, the very “simplification” of the psyche of students from non-privileged quasi-classes consists in the plasticization of the structures of their physical inflexibility, which in the mental aspect may correspond to the deconstruction of values and their replacement in the regulation of behavior with improvisational and situationally constructed norms, and in the bodily-physical aspect – “bending » the spine as a verticalizing structure.

Such “sagging” at the bodily-visual level could and can be accompanied by scoliosis as a disease with a social and mental etiology “unknown” to Soviet (as well as modern Ukrainian) medicine. The alleged socio-psychological etiology of these disorders may correlate with the forced loyalty of insufficiently flexible students from unprivileged quasi-classes, who in the set of identities at the level of ethnic identifications correspond to the identities of the titular ethnic groups of the Soviet republics.

⁴The basis of V. Tekenberg’s concept is Weberianism, interpreted in American sociological and socio-psychological science as the concept of status (corporate) groups. The concept of status (corporate) groups is actually the concept of estate groups, or estates. Any class is built on the similarity (similarity) of lifestyle, formal level of education and prestige of the inherited status or profession. In Soviet society, the above allows us to understand the basis of social stratification in the USSR, which is built on distributive justice and different social scenarios. Differences in social scenarios lead to different opportunities for using different resources. These differences, due to the distributive influence of the feudal-corporate state, are not as significant as under the conditions of the achievement model in market (capitalist) societies due to bureaucratic control over access to resources.

V. Tekenberg defines the type of society in the USSR as “feudal”. In (neo)feudal Soviet society, social inequality is built, regardless of achievements, on the basis of membership in a group-corporation. Each group-corporation has its own prestige, which affects both its income, power, and opportunities to access cultural capital. In Western societies, membership in a status group is determined on the basis of both different levels of income and cultural capital (the latter is more than the former).

Western societies are societies of so-called “index” (class) inequality. To be part of a particular class, an individual must strive for certain indicators (indices) of achievement. The class system of stratification presupposes the existence of a transparent system of index accounting of certain types of capital. At the same time, in a feudal society, the index accounting system is either nominal, ineffective or non-existent. This feature is determined by both the desire of the feudal state and corporate groups to reproduce unjustified (i.e., not related to the achievements of members of corporate groups) inequality [46, pp. 16–21].

Conclusions. Visual analytics as an interdisciplinary field of scientific research, integrating both theoretical and applied knowledge in the field of psychodiagnostics, social psychology, sociology, cultural studies, etc. uses visual observation as a method of data collection, and as a method of data interpretation – identification of identities at various levels of interrelated visual features.

Identification of identities involves the use of cultural, socio- and psychodiagnostic potential of four theories: structural functionalism, structuralism, symbolic interactionism, psychoanalysis. The four groups of theories mentioned above involve working with identities as formations of a cultural system that recurse in visual images of very different content. At the same time, the sign-semantic component of these images contains, in a collapsed form, a set of visual referent symbols indicating one or another identity/identities. Visual analysis of symbolic images is based on the methodology of structuralist linguistics.

The general algorithm of this technique is that: 1) it is necessary to compare a visual image with similar images both within one cultural system and cultural systems close to it; 2) for authentic cultural images it is necessary to establish their original meaning, for derivatives – to build connections with visual images in other cultural systems; 3) determine the meanings of symbols in synchrony (in the current time period) and diachrony (historical retrospective), while connecting the first and second; 4) correlate the meanings of authentic and derivative images with certain identities, identifying the functional and teleological aspects of the field of meanings of the image/images for the identified identities.

Symbolic interactionism and constructionism are important for visual analytics, which allow us to connect visual images at different levels of interaction within the framework of symbolic interactions (symbolic accords).

The founders of symbolic interactionism developed a number of ideas that make it possible to consider symbols as autoperceptual constructs that simultaneously perform self-programming and image-forming functions. Symbols set the framework of self-perception and at the same time support certain identities neurolinguistically, being included in symbolic interactions of different levels (morphotypical-psycho-behavioral, physiognomic-non-verbal-communicative (gestural, facial, pantomimic), (cultural) symbolic-artifactual – psycho-behavioral and etc.

Macro- and micropsychic analysis of visual images is provided within the framework of orthodox (Freudian) and social (Jungian) psychoanalysis. On the other hand, psychoanalytic studies of symbolic reality are built taking into account both structural-functionalist and structuralist logic, since they allow the interpretation of clinical symptoms in its symbolic-semiotic aspect with access to both the unconscious complexes of the individual and the structures of the collective unconscious of communities and societies.

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Романенко Ю. В. Рекурсія візуальних маркерів в ідентифікації ідентичностей як проблема візуального спостереження. До постановки проблеми

Стаття присвячена деяким деталям використання методу візуального спостереження як техніки збору даних у візуальній аналітиці та соціології візуальних символів.

Метою статті є висвітлення спонтанно-емпіричних та системно-теоретичних аспектів використання методу візуального спостереження для ідентифікації ідентичностей у візуальній аналітиці на окремих конкретних прикладах. На основі проведеного аналізу автор приходить до висновку, що візуальна аналітика як міждисциплінарний напрямок наукових досліджень, що поєднує як теоретичні, так і прикладні знання в галузі психодіагностики, соціальної психології, соціології, культурології тощо, використовує візуальне спостереження як метод збору даних, а як метод інтерпретації даних – ідентифікація ідентичностей на різних рівнях взаємопов'язаних візуальних ознак.

У висновках зазначено, що ідентифікація ідентичностей передбачає використання культурного, соціо- та психодіагностичного потенціалу чотирьох теорій: структурного функціоналізму, структуралізму, символічного інтеракціонізму, психоаналізу. Чотири групи теорій, згаданих вище, включають роботу з ідентичностями як утвореннями культурної системи, які повторюються у візуальних образах дуже різного змісту. Водночас знаково-семантичний компонент цих образів містить у згорнутому вигляді набір візуальних референтних символів, що позначають ту чи іншу ідентичність/ідентичності. Візуальний аналіз символічних образів базується на методології структуралістської лінгвістики.

Ключові слова: ідентичності, ідентифікація, образи, символи, візуальне спостереження, візуальна аналітика, соціологія візуального символізму, символічні взаємодії.