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Karelin P. A. Functioning of psychological boundaries of personality: intrapersonal and interpersonal aspects

This article describes an attempt to perform a theoretical research on nature and structure of boundaries of personality. The author studies the ways psychological boundaries of personality function in communication. There is a brief overview of these problems in works of Ukrainian and foreign researchers. The article shows inconsistencies in descriptive and operational definitions regarding nature, structure, and characteristics of psychological boundaries of personality. The author emphasizes that there are many varieties of existing theoretical and methodological approaches to this phenomenon study, along with its interdisciplinary character. Based on the works in which the nonsubstantial nature of the boundaries has described the article shows that the psychological boundary is a functional organ of personality. The author emphasizes that the formation or further functioning of psychological boundaries is impossible outside of communication context. There is an overview of the optimal conditions of psychological boundaries of personality in interspace exchange and the content of regulatory act in the process of setting boundaries during communication. The author provides a list of key mechanisms of psychological boundaries regulation, including personal space management, proxemical peculiarities of interaction, territoriality, urbanism, pastoralism. There is a concise description of main verbal, nonverbal, item and environmental communication means of setting and protecting psychological boundaries in interpersonal interaction. The author suggests implementing a two-level structure of psychological boundaries. He also defines characteristics of intra- and interpersonal aspects of the functioning of psychological boundaries.

Key words: psychological boundary, functional organ, communication, personality.

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**THE APPLICATION OF CONTENT ANALYSIS
FOR THE TEXTUAL CONSTRUCTION
OF THE ORTHODOX IDENTITY**

The article presents the results of theoretical analysis of the specific application of content analysis for a text construction of the Orthodox identity. It is noted that this method makes it possible to study the manifestations of identity, processes of its formation, the support (in practice) and implementation in a particular situation. Formation of identity is seen primarily as a process rather than as a result. It is noted that the category of identity determines the communicative and social modes of religiosity through inherent in its structure of values and motivational, affective and

attributive-effective components. Construction of the Orthodox identity is seen as a process of production of meaning, value-laden relationship between everyday life and a certain body of ideas and concepts offered by the Institute, which acts as an agent of the religious influence. The content of this influence is realized in the ideological discourse that appears in the text equivalent. The attention is paid to the fact that, unlike similar systems, religious communication does not automate its speech and the process of communication, although characterized by a rigid canonized type of encoding. This makes it possible to highlight the category and unit of analysis for the construction of the text of the Orthodox identity. It is noted that textual analysis is used to select and interpret speech units (words, sentences, phrases, text fragment) and the definition of the primary topics. This approach allows us to identify the types of qualitative models of text content.

Key words: religious identity, text, individual religiosity, qualitative content analysis, intertextuality.

The problem. Now for scientific knowledge is symptomatic the appeals of several sectors – philosophy, sociology, psychology – to the analysis of language. In particular, in psychology is seen the tendency to increase the use of language as research a methodological basis of scientific analysis [2]. Research interests focus on the study of its role in the construction of social and cultural reality in the justification of everyday life, its role as an ideological tool of ordering social and cultural relations. The attention is to the fact that the specificity language use depends on extra linguistic factors of social, historical, and other communication, including religious contexts [5].

New criteria of rationality formed by postclassical paradigm offer, respectively, a new approach to the analysis of mental phenomena, and intensive development of global processes and intercultural cooperation actualize the problem of religious communication. In these circumstances, more and more people begin to seek support in the time-tested values of their religion, which are clear and constant. The result of this choice is strengthening intra sense of unity and solidarity. Because of the awareness of belonging to a particular religious confession a person tends to feel themselves part of a community that will provide value orientation in the world that is rapidly changing and facilitate the entry of religious identity.

Abovementioned gives grounds to speak about the feasibility study of language and text expressions of religious phenomenon. In particular, attention is drawn to the peculiarities of textual construction of religious identity. Researches enable such specific features of religious communication as stereotypical forms of text, where the orthodox religious communication appears as reproduction system and spread of religious information with tough canonized type of coding [1]. Therefore, in our opinion, the use

of high-quality models for content analysis of textual construction of Orthodox identity is quite reasonable.

This perspective enables relief vision characteristics of constructing peculiarities of the Orthodox identity that has always interested philosophers, psychologists, sociologists and others. Despite the significant amount of research on religious identity, the theme of textual construction of Orthodox identity remains little developed. The relevance of the chosen perspective also indicates that the problems being developed in interdisciplinary space and attracts the attention of specialists from other disciplines.

Due to the aforementioned acquires relevance study of construction of textual characteristics of Orthodox identity according to the parameters of particular cultural and historical space.

Aim of the article is an analysis of application characteristics of content analysis for textual designing of the Orthodox identity.

History study of identity in general and religious identity in particular, is quite long, and the subject of attention of some of the studies were in different times various aspects. The issue of identity in different times received much attention from scientists such as E. Erikson, S. Freud, S. Moscovici, I. Kon, L. Vygotsky. The problem of religious identity in the theoretical and practical aspects is considered in the works of foreign and Ukrainian researchers: P. Berger, A. Zabyako, L. Filippovych. The problem of religion and its transformation under the influence of postmodern trends are presented in the works of J.-P. Willaime. Within the psychology of individual religious problem involved W. James and G. Hall. According to W. James, the consideration of issues at the individual level has a direct correlation with a sense of integrity and harmony of personality, vision of oneself being part of the world. Another scientist in the area of scientific interest of whom also included the concept of religion and its structure was G. Allport. He singled out two dimensions of religiosity: external and internal [8].

Developed and proposed the concept of narrative identity (A. MacIntyre, P. Ricoeur), which opens new perspectives in the study of the Orthodox practices as localized activity in the history of life. The basic measurements that include the study of practices and identities that are marked as orthodox (G. Sabirova).

Significant achievements received due to the consideration of Orthodoxy as discursive tradition (C. Taylor, I. Papayani), which opens perspectives in the study everyday structures “Orthodoxy”, understood in this case as a set of skills, through articulation or residence which is reproduced belonging to the Orthodox discursive tradition. In a similar direction of the research related to the study of the Orthodox accessories (A. Zabyako), which is considered primarily as a practice belonging to discursive tradi-

tions of orthodoxy. In this approach appears not important level of religiosity as such (expressed usually by quantitative indicators) but the forms and mechanisms of inclusion in the Orthodox tradition. This makes it possible to analyze everyday interpretation of the Orthodox tradition and logic in terms of individual life stories.

So, based on the achievements of referred scientists, constructing the Orthodox identity can be considered as making meaningful, value-laden relationship between everyday life ("symbolic meanings of the first order") and certain body of ideas and concepts offered by the Institute, which acts as an agent of religious influence. The contents of this effect is realized in ideological (normalizing) discourse that appears in a text equivalent.

It should be noted that religious identity has become a subject of study of psychology recently and the problem of finding the optimal methods for the study of this phenomenon is still not resolved. Thus, in recent decades the idea rapidly spreading use, along with quantitative methods to study the characteristics of Orthodox identity, quality methodologies with its specific progressive methods (critical discourse analysis, qualitative content analysis, etc.). The qualitative approach is based on the use of qualitative data - words and expressions household or institutional language. In addition, quality strategy is used when the purpose of the study provides some understanding of the studied phenomenon that does not require quantitative interpretation. A wide range of research devoted to methods of text analysis, including content analysis. The theoretical basis of the first movement towards the content analysis was the model of mass communication of H. Lasswell. In 1950, there was discussion of strategy research in content analysis. B. Berelson was the first who combined methods and goals of quantitative content analysis, developed and focused on an assessment based on frequency analysis [3].

Using content analysis are set not only the characteristics of the sources, but also features of the communication process: social orientation and setup creator of the text; values and norms replicated in documents the effectiveness of their perception of different recipients. This method differs from all other methods of studying texts in that it allows you to "fit" the text content in a social context to understand it both as a display and as an assessment of social life [7].

Before proceeding to the disclosure of the characteristics of the application of content analysis of textual design phenomenon is invited to consider the structural components of the Orthodox identity that are issued and maintained through the text content of institutional and everyday practices.

Productive attempt to specify, essentially semantic characteristics of Orthodox identity was to develop a model text. Theoretical analysis and

synthesis of a number of research sources were the basis for determining the Orthodox identity as a system of three-component structure, including value-motivational, affective and attributive-efficient items.

Value-motivational component is to internalize the values and norms in the motivational structure of personality and their implementation at the level of behavior. Motivation acts a bridge between the inner psychic reality and the behavior of the individual. This makes it possible to speak about internal and external reasons that contribute to the formation of the Orthodox identity.

Affective component reflects the attitude of the individual to confession. Often we talk about religious experiences and the state of confidence. After all, to successful self-realization not enough of the very decision the consciousness, motive, efforts will etc. Person requires a holistic way of the future, which is supported and lives in it, with whom has an emotional connection in which person believes, often despite fluctuations and weakening of will. In addition, for this purpose a person needs confidence as deep instruction in the world and themselves. Therefore, the correlation of trust and religious faith is so important to understand the experience of the individual, understanding its unique spiritual experiences and the search for identity in general.

Attribute-effective component allows you to uncover mechanisms of entry of the individual in a community and form a picture of themselves and the world through appropriate institutional norms and practices. The process of attribution serves people in order to give meaning to that surrounds it, in fact, facing an unknown or interesting; there is always a need for interpreting it. Orthodox discourse within the institutional framework can be described as a way of speaking aimed at reproduction of experience and support (installation) social and cultural order [6].

The means of implementation and the material embodiment of a religion is the text, and of any form, written or spoken words, symbols, images and more. The most powerful, in our view, resource that can unite people around a certain religious values and ideals is precedent text. In the words of E. Sapogova, precedent text – is the foundation of the collective discourse and social identification criteria because every learned by a subject the set established in a certain religious environment of texts is an inexhaustible resource for acquiring the person's own identity [4].

This is the semiotic and psychological significance of the contents of precedent texts for certain groups of people within a specific social and cultural context.

Thus, the person acquisition of the Orthodox identity depends on the semantic content of social and cultural context in which occurs the process of its construction. The term “construction” is used no accidentally, because

to implement religious experience is needed construction – an intermediary between experience and the subject of the experience that it generates. This intermediary can be a text.

It is a qualitative content analysis designed to determine the text fragments that correspond to the ideas of the author and the reader and reflects key concepts through quality codes [3]. Textual analysis serves to highlight and interpret speech units (word, sentence, phrase, text) and the definition of the primary topics. This approach allows you to identify the type models of quality content text.

First, it should be understood that the function of the text (body of texts) in the context of the study and decide on the choice of texts. This is directly related to the question of what is text.

In linguistics, a widespread concept of text where it is defined as any type of communicative expression. In this case, the selected texts serve as indicators in the analysis of phenomena in which people are the bearers of certain qualities. So according to W. Dressler criteria of text is its integrity, intentionality, information, intertextuality, situational [3]. This gives grounds for choosing not of the precedent texts and secondary institutional sources, where it is possible to distinguish “precedent sediments”. Secondary text reveals the religious world, declares moral values and helps kind of “modernization”, which makes it possible to take into account the realities of building by person their own identity. It should also be noted the adaptability of secondary texts to contemporary reality and possibility for word-by-word analysis of fragments of precedent texts.

Note that the language of religious discourse formally and informally conservative. This allows identify the precedent phenomena (texts, names, expressions and situations) with obligatory definition of how and when, for whatever reason they arose.

In view of the texts, it is necessary to choose considering intertextual units of analysis: direct quotation passages (of precedent texts); precedent nominations, including naming; comparisons, metaphors precedent texts; dogmatic categories precedent phenomena (related to the doctrine Institute).

Search for pieces of text analysis in general is one of the most difficult problems that arise when using content analysis. Is required to find a message that could be characterized as meaningful, that is suitable for interpretation in different semantic systems and have a high information content. In the classical communication, theory under message refers to a set of symbolic means built on the basis of one or more codes to transfer certain meanings that can be interpreted on the basis of the same or other codes. Therefore, the unit of analysis can only serve as a statement that includes a significant component, whether it is expressed as a sequence of words or proposals [2].

The unit of analysis can also be an intention inherent in every text, which is a general setting, focus on the text of certain results (such legitimation of a social problem (the formation of identity). The unit of analysis - the smallest components of texts through which clarifies how often found variable and categories in its turn directed to operationalization of these variables [3].

Based on the theoretical analysis of the works of O Holsti, can be singled out the list of the types of categories that can be used as the basis for designing its own system of categories in the analysis of texts:

1. The subject or theme (given that the text has semantic unity and integrity can talk about the topic of the text. It conceptually summarizes the text and its background information)

2. Values (religious text must contain values and normative component, which is to internalize the values and norms in the motivational structure of personality).

3. Source (text parameter religious discourse features a wide range of sources of different genres, while their “semantic center” – a sacred text, which includes the basic tenets of religion, serves as a guide and starting point in the realization of discursive practices. Sacral (canonical) text is actually a religion record and can be used to explain the everyday life measurements and build new texts.).

4. Salutation (assumes that grammatical and syntactic forms are used in different situations) [3].

In addition, an important focus of research of the semantics religious text is the local connection text: as some parts are connected to each other.

Thus, religious affiliation involves identification with a particular religion, and this provides familiarization with the body of texts (primary or secondary) that constitute faith. Personality acquainted with them and making religious practices learns religious values and norms accepted in a particular social group. As a result, emerging the religious experience of the individual, which is specified in the religious (in our case – Orthodox) identity. Following O. Bondarenko, individual religious identity we define as a subjective belonging to the group [1]. This allows the individual to relate themselves with certain religious paradigms and integrate into a religious tradition.

Conclusions. Analyzing the problem of constructing the Orthodox identity should be noted and multilevel complexity of this phenomenon, whereby distinguish different approaches to its study. Unlike similar systems, religious communication does not automate its language and communication process, although characterized by hard-canonized coding type. This enables to distinguish categories and units for textual analysis construction of Orthodox identity. Category identity determines the communi-

cative and social modes of religiosity through inherent in its structure value and motivational, affective and attributive-effective components.

The article presents analysis tools of Orthodox identity as a complex, dynamic phenomenon. Discourse institutional matrix of Orthodox identity, proposed in the work can be used to identify and specification discursive units, as well as to forecast the development and compatibility of different discourses in the socio-cultural system (religious and every day).

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Цукур О. Г. Застосування контент-аналізу для текстуального конструювання православної ідентичності

Представлено результати теоретичного аналізу застосування контент-аналізу для текстуального конструювання православної ідентичності. З'ясовано, що за допомогою цього методу можна вивчати прояви ідентичності, процеси її формування, підтримки (у практиках) та реалізації в конкретній ситуації. Становлення ідентичності розглянуто насамперед як процес, а не як результат; наголошено, що категорія ідентичності визначає комунікативний і соціальний модуси релігійності через закладені в її структуру ціннісно-мотиваційний, афективний та атрибутивно-дієвий компоненти. Конструювання православної ідентичності показано як процес вироблення смислових, ціннісно навантажених відносин між повсякденністю і певним корпусом ідей та уявлень, пропонованих інститутом, який є агентом релігійного впливу. Виявлено, що зміст цього впливу реалізується в ідеологічному (нормувальному) дискурсі, що відображається в текстовому еквіваленті. Звернено увагу на той факт, що, на відміну від схожих систем, релігійна комунікація не автоматизує свою мову і процес спілкування, хоча й характеризується жорстким, канонізованим типом кодування; це дає змогу виокремити категорії та одиниці аналізу для текстуального конструювання православної ідентичності. Зазначається, що текстуальний аналіз слугує для виокремлення та інтерпретації мовленнєвих одиниць (слів, речення, фрази, фрагмента тексту) та ви-

значення первинних тем. Запропоновано використовувати цей підхід для виявлення типів якісних моделей змісту тексту.

Ключові слова: релігійна ідентичність, текст, індивідуальна релігійність, якісний контент-аналіз, інтертекстуальність.

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МОТИВАЦІЯ ГОРДОСТІ В КОНТЕКСТІ ВНУТРІШНІХ КОНФЛІКТІВ: ПАРАДИГМА СОЦІАЛЬНОГО ПСИХОАНАЛІЗУ

Проблема внутрішньої конфліктності особистості досліджується в парадигмі соціального психоаналізу під кутом зору ставлення людини до таких цінностей, як сила, влада, свобода. Стратегія гордості розглядається в зазначеній парадигмі як вираження неконструктивної життєвої позиції в подоланні внутрішньої конфліктності та самовизначенні особистості. Особистісна риса гордість пов'язується з прагненням до переваги і постійного нарощування вольового самоконтролю, позиції протиборства в міжособових стосунках. Звертається увага на те, що поведінка гордої людини призводить до емоційної вразливості, коли успіх іншої людини сприймається нею як особиста образа, що підвищує її зовнішню конфліктність. Як прихована сторона мотивації гордості називається заздрість, яка важко усвідомлюється самою людиною. Внутрішня конфліктність гордої особистості пояснюється неможливістю задовольнити занадто високу самооцінку. Висловлюється думка, що така життєва позиція може призводити до формування, з одного боку, стратегії перманентної боротьби з іншими, крайньої нетерпимості, загостреного почуття справедливості, а з другого – до ізоляції, утечі з культурного простору суспільства в самотність, звинувачення соціальної реальності в жорстокості. Гордість визначається як найважливіший психологічний інструмент суспільства з авторитарною ціннісно-етичною спрямованістю.

Ключові слова: соціальний психоаналіз, внутрішня конфліктність, самоідеалізація, гордість, заздрість.

Проблема. Процес особистісного самовизначення у швидкозмінному соціальному світі є досить складним і суперечливим для кожної людини. Тому дослідження самовизначення особистості неможливе без розуміння феномена конфліктності, а точніше – без розуміння психологічних механізмів, які забезпечують успішне подолання суб'єктом внутрішньої конфліктності. Складність вивчення зазначеної проблеми зумовлена аналізом системного впливу як індивідуальних, так і соціально-психологічних якостей особистості на внутрішню конфліктність людини [3].