

**MULTISEMIOTIC ANALYSIS OF ORTHODOX
PATRIARCHS' PHOTOGRAPHS:
CROSS-CULTURAL (INDIAN AND RUSSIAN)
DIFFERENCES IN INTERPRETATION OF
INTERACTIVE MEANINGS**

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ABSTRACT

The paper investigates the role of the implementation of the multisemiotic theory through the analysis of the Orthodox Patriarchs' photographs. The research is based on the multisemiotic theory by Kress and van Leeuwen and supports the view that semiotic codes are used in specific historical, cultural and institutional contexts. It is customary for people to communicate the meaning referring to various codes, depending on the contexts, as codes are not only planned, taught and justified, but also criticized. The authors of the present paper make an attempt to prove the hypothesis that Russian and Indian respondents code similar photos differently due to their cultural/ideological backgrounds. According to Kress and van Leeuwen, pictures are images that convey an interactive meaning. Thus, the main focus of the research is on the image viewer interaction. The present study examines the data obtained from 526 official photographs of the Patriarchs and consists of several stages. At the first stage two groups of coders (Indian and Russian) were created, then the selected groups were provided to code the collected corpus of photos (in total 526 photographs) autonomously. In case of

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discrepancies between the coding images, the agreement was terminated by two national coders collaboratively. At the second stage, the semi-structural interviews with the coders were conducted. The interviews allowed identifying and revealing similarities and differences in photo perception. The results of the study show, that the multisemiotic theory can be entirely employed and serve as an effective tool in image analysis within different cultures through identifying the interpersonal (interactive) metafunction. As the research demonstrates limitations like small amount of studied samples and a low number of Indian participants' opinion provided in the Russian Federation, further research in India is recommended.

Keywords: multisemiotic theory, interpersonal (interactive) metafunction, cross-cultural differences, Orthodox Patriarchs' photographs

1. INTRODUCTION

The current paper explores the characteristic features of the interactive meanings of the Orthodox Patriarchs' photographs. In this respect, Kress and van Leeuwen state that "interactive meanings are visually encoded in the ways that rest on competencies shared by producers and viewers" (Kress & van Leeuwen, 2006: 115). The photographs' interactive meanings may partially change not only the viewers' opinion in image perception, but also, to some extent, social representation of the church ideology. In order to apprehend why some photographs are more amiable than the others, producers and viewers' intentions and interpretations have to be identified and considered compulsively.

Although the interactive meaning is a common concept of interaction with many social sciences, for example, sociology or systemic functional linguistics (SFL), it has often been distinguished as being related to the interpersonal metafunction (see Halliday & Matthiessen, 2014: 30). The SFL approach shares the overriding assumption that "We use language to make sense of our experience and to carry out our interactions with other people. This means that grammar has to interface with what goes on outside language: with the happenings and conditions of the world, and with the social processes we engage in. But at the same time it has to organize the construal of experience, and the enactment of social processes, so that they can be transformed into wording" (Halliday & Matthiessen, 2014: 25).

It is claimed that modern pragmatics is not limited by reflecting society and language in contrast with events and social processes. However, the new perspective called "embodiment" and the role of the human body are being disadvantaged (see Lakoff & Johnson, 1980). The embodiment approach confirms that a human body is mostly accepted identically throughout the world. This fact predetermines a lot of questions and creates a new scope for the cross-cultural research. Recent developments have shown an increased interest in the embodiment of photographs and have highlighted it as one of the primary objectives for further investigation. So, the current study shares the view that the cross-cultural differences in identifying the interactive meanings can be fully explained in terms of the SFL-based multisemiotic theory, similar to Kress and van Leeuwen theory. The controversy about embodiment is connected with the process of distinguishing a human body as cultural and social product, because society and social institutes dictate the patterns of behaviour and draw boundaries for body perceptions.

Thus, this paper claims to apply and illustrate Kress and van Leeuwen multisemiotic theory's analysis of the Orthodox Patriarchs' photographs within the context of Indian and Russian cross-cultural study. The topicality of the research concerns the theoretical application and the data set. Theoretical significance is revealed in the attempts to apply western - origin multisemiotic theory to two selected types of non-western perceptions of the Orthodox Patriarchs' photographs, using a model for the analysis of the interpersonal metafunction of images. The concern expressed by Kress and van Leeuwen is related to the relevance of application of the multisemiotic theory in non-western environment (Kress & van Leeuwen, 2006:3). It can be argued that a similar approach to sociological content analysis assumes that standardization of procedures and control of inter - rater reliability can give information about differences and similarities in cross-cultural perception (see e.g., Yadov, 2007). The corpus data of this paper comprises 526 photographs dealing with the specialized topic called Orthodox Church Patriarchs' activity. The significance of statistical information is proved by the expanded corpus sample.

The selection of the Patriarchs' photos as a material for the research can be explained by the similarity in the tendencies to expand both on the part of the Christian and Orthodox Churches (see e.g., Foundations of Social Concept of the Russian Orthodox Church, 2000). However, the mission policies of the Constantinople and the Moscow Orthodox Church Patriarchate are distinct (see e.g., The Nature and Mission of the Church, 2011). For example, The Moscow Patriarchate is sensitive towards its territorial issues, while the Constantinople Patriarchate supports the external mission. As the result, the Orthodox Church in Australia (ROCOR, 2016) has recently opened several Orthodox Church Associations in India (see Pavenkov, 2015). Therefore, it comes out of question that Indians might have different perception of the Orthodox concepts and specific attributes, including icons, images and photographs. Aimed at establishing new contacts between India and Russia, the Indian Orthodox community in Bangalore addresses the authors of the article to conduct a preliminary study devoted to the comparison of Indian and Russian perceptions of the Orthodox Patriarchs' photographs.

This study is not aimed at and does not put much emphasis on the Orthodox icons identification, since the icons are recognized entirely as church possessions and attributes. The newly involved church members always have an opportunity to be familiarized with the icons, as soon as the interest to Orthodox Church arises. The study is limited by the selection of photographs available in the media sources. They are usually photos of the Patriarchs as the main church officials.

As the main focus of the present paper is on Russia but not India, this explains the importance to examine the differences in the photos' interactive meaning perception placed in Russian environment. Moreover, Indians in Russia are familiar with Russian culture and do not need to gain extra knowledge or undergo educational or explanatory procedures on what the Orthodox Church is. In addition, Indians are considered as leaders, which have already adjusted to Russian environment, and in this relation can be viewed as an advanced group. The mentioned factors stress the importance of the current research.

Thus, the primary aim of the study is related to the multisemiotic analysis of the Orthodox Patriarchs' photographs with regard to the cross-cultural (Indian and Russian) differences in identifying the interactive meanings. Two main objectives have been determined.

Objective 1 focuses on the detection of the evident similarities and differences in the Indian and Russian perceptions of the interactive meanings of the Orthodox Patriarchs' photographs;

Objective 2 focuses on the analysis, to what extent the differences in the Indian and Russian perceptions of the interactive meaning can influence the description of church ideology represented in the Orthodox Patriarchs' photographs.

The *hypothesis* of the study is that Russian and Indian coders can code/decode photos distinctly because of the peculiarities of their cultural/ ideological backgrounds. In terms of statistics, it means that the level of agreement in the homogeneous Russian or Indian group of coders is higher than in the mixed Russian and Indian group of coders.

2. THEORETICAL BACKGROUND

Photo analysis is considered to be quite a complex process despite the assumed simplicity in processing and interpreting photos. "Photographs are often used to bring a sense of immediacy and reality to the text in a way that promotes interaction with the reader" (Martínez Lirola, 2006: 253). Moreover, it is difficult to describe the meaning of the photos applying solely analytical and research tools. This is explained by the lack of discussions conducted around the social and linguistic meaning of the photos, and little attention is drawn on the part of the social researchers. Roland Barthes supports the concern and lists some reasons for the analysis of "the air of a face": "The air of a face is unanalyzable (once I can decompose, I prove or I reject, in short I doubt, I deviate from the photograph, which is by nature totally evidence: evidence is what does not want to be decomposed)" (Barthes, 1981: 107-109).

Roland Barthes's contribution has been taken as a basis for the further investigation of the photographs as multimodal social phenomenon. Speaking about "the ways in which the meanings of photographs have been framed and adjudicated", John Tagg notes that these ways are tightly connected with "the institutionalized function of the photograph as a privileged form of evidence which has been so important to certain processes of power" (Tagg, 2009: XV-XVI). From this point of view, the social aspects of the photographs cannot be examined in isolation from their ideological function. To some extent, it is a focus on ideology that recognizes the power hidden in the photos (Breckner, 2008; Schill, 2012).

In Russia there are few studies that take the similar stance. The first reason is that through the decades Russian scientists have been researching the photos of leaders of the Soviet Union with the evident reflection of the Soviet ideology (see e.g., Ventsel, 2010; Oreh, 2012). Moreover, it is generally thought that Soviet and Russian photos have been considered as the main source of power and social phenomenon. The vast majority of the research papers confirm (Pavenkov et al., 2014), that ideology is an important factor of human perception. However, there is an evident drawback of the researches of that kind, which is hidden in the subjectivity of interpretation. Finally, until the end of the 1990s, the majority of social researchers considered photos as material with potential gaps and weaknesses for the scientific analysis, material that lacks academic integrity, science capability and information.

In contradiction with the mentioned works that identify the ideology of the photos directly and literally, social semiotics focuses on the description of "semiotic resources"

(Jewitt & Oyama, 2001: 134). Social semiotics argues that the key value of the visual resources is an ability to reproduce the potential meanings. Accordingly, resource description is not a description of the single meaning; it is a description of the limited set of possible meanings that are created by the authors and the viewers during their participation in the process of image interpretation (Jewitt & Oyama, 2001: 135).

Kress and van Leeuwen achievements in photo analysis make the scientific breakthrough in the image processing (see e.g., Kress & van Leeuwen, 2006). The scientists have developed and offered methodological tools which investigators can apply to define, extract and explain the photo meanings. While expanding the research conducted by the linguist Michael Halliday, Kress and van Leeuwen argue that the visual mode must perform certain visual and communicative metafunctions: ideational, interpersonal and textual (Kress & van Leeuwen, 2006: 42-43). Employing various visual elements, an image-producer influences the way a viewer has to eye a photograph or a picture. Ideational and interpersonal metafunctions highlight characteristics of the composition, while the textual metafunction gives the possibility to explore the overall composition of the image (Kress & van Leeuwen, 2006: 40-42).

Kress and van Leeuwen have noted (2006: 14) that they seek the regularity in the usage of the different visual elements in visual communication systems. Thus, the primary goals of their investigation are not simply aimed at revealing the reasons of the usage. Respectively, Kress and van Leeuwen believe that each image contains expressions of ideological positions, and cannot be considered as an objective image of reality (2006: 14). It means that serious cross-cultural differences in interpretation are possible. In their reports, Kress and van Leeuwen point out: "Meanings belong to culture, rather than to specific semiotic modes" (Kress & van Leeuwen, 2006:2). They either write the following: "In the book we have, by and large, confined our examples to visual text-objects from 'Western' cultures" (Kress & van Leeuwen, 2006:3).

Taken above said into consideration, the following question arises, whether it is possible to apply the multisemiotic theory to the analysis of the Orthodox Patriarchs photos, which are the product of Russian culture and Russian perception. More than that, the Indians involved in the study are also considered as representatives of non-Western cultures. However, soon after establishing the west-oriented direction and the nonuniversality of their visual grammar, Kress and van Leeuwen suggest that in spite of the specific cultural setting it can bring some benefit to non-Western cultures (Kress & van Leeuwen, 2006:3).

In respect of ideology, it can be said that, due to the perception varieties, photos in distinct cultures may establish different ideology. If Russian photographer supposes to convey a certain meaning, the result may be completely different in another culture and the photo might create an unexpected ideology. Therefore, photos' ideology is not a constant but provides the meaning potential where "the meaning potential is the range of significant variation that is at the disposal of the speaker" (Halliday, 1971: 171).

Since the present paper hypothesis assumes that the Russians and the Indians perceive photos differently, the current study is focused mainly on the interaction between a viewer, a producer and photos' represented participants that are in focus of the interpersonal metafunction. M.A.K. Halliday was the first linguist who described the interpersonal metafunction (see Halliday and Hasan, 1985, Halliday 1978, 1985, 2003, 2014). He proposes that "Language is always also enacting: enacting our personal and social relationships with the other people around us" (Halliday & Matthiessen, 2014: 30). According to Halliday, "We

inform or question, give an order or make an offer, and express our appraisal of or attitude towards whoever we are addressing and what we are talking about. This kind of meaning is more active, this is language as action. We call it the interpersonal metafunction, to suggest that it is both interactive and personal” (Halliday & Matthiessen, 2014: 30).

Relating to the image, the interpersonal metafunction is shown through the relationships between the represented participant(s) and the viewer/reader. Furthermore, the relationship is established between the image producer and the viewer. In other words, a creator (an author) of an image may code how the viewer has to watch this image and its represented participant(s). Kress and van Leeuwen call the creator and the viewer as “interactive participants”. Interactive participants are “real people who produce and make sense of images in the context of social institutions which, to different degrees and in different ways, regulate what may be 'said' with images, and how it should be said, and how it should be interpreted” (Kress & van Leeuwen, 2006: 114). At the same time, “Producer and viewer know each other and are involved in face-to-face interaction, as when we take photographs of each other to keep in wallets or pin on pinboards. But in many cases there is no immediate and direct involvement. The producer is absent for the viewer, and the viewer is absent for the producer” (Kress & van Leeuwen, 2006: 114).

As the result, three types of relations between the participants are established :”(1) relations between represented participants; (2) relations between interactive and represented participants (the interactive participants’ attitudes towards the represented participants); and (3) relations between interactive participants (the things interactive participants do to or for each other through images)” (Kress & van Leeuwen, 2006: 114). The identified relationships can be studied with the help of the relatively simple indicators that are reflected in the photos and create the interactive meanings. They are *contact*, *social distance* and *attitude* (see Figure 1).

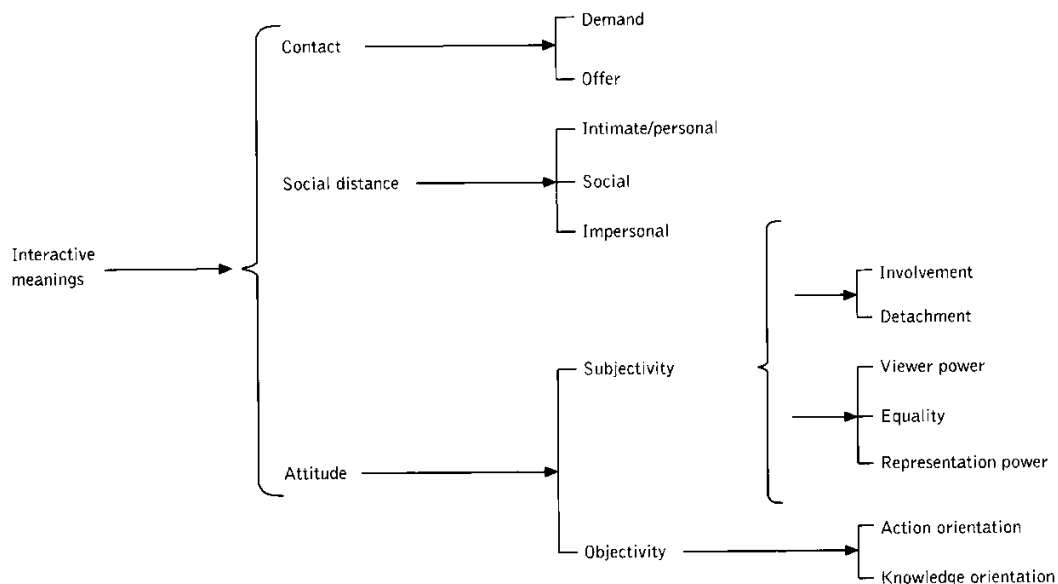


Figure 1. The interactive meanings in images (Kress & van Leeuwen, 2006:149).

1. *Contact*. Usage of the “view” (gaze) assists in establishing relationships between the viewer and a certain person in the image. The concept of the contact is particularly important for the research because the prevailing majority of photographs or picture books may contain the image of a person. In this context, the view is understood as a situation where the portrayed person looks directly at the viewer. Kress and van Leeuwen (2006: 122) assert that the depicted person addresses the viewer directly and requires something from him/her. The specific nature of the established relationships between the depicted person and the viewers depend on additional information obtained by the other methods (e.g., facial expression or gestures). What is more, the gaze, which is directed at something else in the image but not at the viewer, is also significant. In this case, the viewer can observe the person indifferently without personal involvement excluding relationship or interaction. Thus, the “*contact*” can be encoded as “*demand*” or “*offer*”. For the coders “*demand*” can be indicated as “*gaze at the viewer*”; “*offer*” as “*absence of gaze at the viewer*” (see Kress & van Leeuwen, 2006: 148).
2. *Social Distance*. Social distance is described as physical distance between the depicted people and the audience. It means that physical distance is the size of the object in the image that creates visual impression of the distance spread from the viewer to the object. Physical intimacy is established with the audience, similar to situations happening to people in real life. Physical intimacy represents social proximity, close relationships between the viewer and the object.

People in the photos are often put into and associated with particular locations (e.g., the Patriarch in the Church, meeting of the Patriarch and the Pope at the airport), consequently the photographs are likely to indicate the location. The visual representation of the location distinguishes between the foreground, that means being more prominent or more salient, and the background, that means being less prominent. To illustrate this, the objects in the locations can be of different shapes and sizes. Photographs usually demonstrate not only singularity or plurality of the objects but their interaction. Eventually, three locations or three distances are known as:

1. The close distance shows the situation and the objects with the viewer involved into.
2. The middle distance supposes that the situation and objects are shown in overall dimension without much space around them.
3. The distance where the situation and objects are shown for contemplation only is known as long distance.

Kress and van Leeuwen offered the following respective types of “*distance*”: intimate/personal, social or impersonal. Intimate/personal distance or close personal distance is the distance at which “one can hold or grasp the other person and therefore also the distance between people who have an intimate relation with each other” (Kress & van Leeuwen, 2006: 124). Social distance or far personal distance is the distance at which subjects of personal interests and involvements are discussed (Kress & van Leeuwen, 2006: 124). Impersonal distance is “public distance” (Kress & van Leeuwen, 2006: 125). In the process of

coding the photos, “*distance*” can be encoded as intimate/personal, social or impersonal. For the coders intimate/personal distance can be indicated as “*close shot*”, social distance as “*medium shot*”, impersonal as “*long shot*” (see Kress & van Leeuwen, 2006: 148).

3. *Attitude*. An attitude represents the structure that is complex and includes subjective and objective setting (see Figure 1). Subjective attitude includes two groups of indicators:
 - Involvement and Detachment;
 - Viewer power, Equality and Represented participant

An objective attitude refers to “scientific and technical pictures, such as diagrams, maps and charts” (Kress & van Leeuwen, 2006: 143) and is not considered in the current research.

Involvement and Detachment

Kress and van Leeuwen contend that the horizontal point of view determine the level of involvement and detachment in the created image both on the part of the producer and the viewer. The level of involvement is established with the help of the angles that fall into different groups. Consequently, two basic types of angles are identified:

- a) Horizontal angle is “the function of the relation between the frontal plane of the image-producer and the frontal plane of the represented participants” (Kress & van Leeuwen, 2006:141). These relations can be parallel or form an angle. Kress and van Leeuwen suppose that the frontal angle acts similar to “what you see here is part of our world, something we are involved with” (2006: 143). The frontal angle is an angle of maximum involvement. It is oriented towards the action (Kress & van Leeuwen, 2006: 145).
- b) The concept of “oblique points” from Kress and van Leeuwen’s point of view can be stated like “What you see here is not part of our world, it is their world, and something we are not involved with” (2006: 143). In the process of coding photos in this paper, “*involvement*” can be indicated as “*frontal angle*” and “*detachment*” can be indicated as “*oblique angle*” (see Kress & van Leeuwen, 2006: 148).

Viewer Power, Equality and Represented Participant Power

One of the aspects of the photo analysis is the connection between the represented participants, here the Patriarchs, and the observer, called perspective. The use of the perspective includes two practical tasks:

1. Selecting a certain frame size which in practice involves selection of an angle, called the point of view.
2. Welcoming the possibility of expressing the subjective attitudes which presupposes the personal evaluation of the viewers toward the action of the represented participants (Kress & van Leeuwen, 2006:135).

The angle in the current paper deals with the notion of power, ignoring the notion of involvement. This angle is known as vertical angle and within it we have to look at the low angle, the high angle, and the eye level. The high angle makes the observed subject appear small and insignificant. High angles tend to diminish the individuals and humiliate them morally by reducing them to the ground level in an insurmountable determinism (Martin, 1968: 37-8). If the represented participant is viewed from a high angle or from up to down, it means that the viewer has power over the represented participant. In addition, if the photograph is placed at eye level, then the point of view is one of the equality and there is a power difference involved (Kress and van Leeuwen, 2006:146). In the process of coding of the considered photos, “viewer power” can be indicated as high angle, “equality” can be indicated as eye-level angle and “represented participant power” can be indicated as low angle (see Kress & van Leeuwen, 2006: 148).

Kress & van Leeuwen (2006: 127,139) explore the term “system” for denomination “contact”, “social distance” etc. They write: “Unlike the system of “offer” and “demand”, the system of social distance can apply also to the representation of objects and of the environment”, “And, while in language one cannot easily have degrees of “ourness” and “theirness”, in images such gradation is an intrinsic part of the system of involvement. Finally, there is no “yours” in the system of horizontal angle” (see Kress & van Leeuwen, 2006: 127,139).

Thus, based on Kress & van Leeuwen (2006: 148), this research borrows the mentioned codes for the coders, who have to refer to the table descriptors during an encoding process (see Table 1).

Table1. Interpersonal metafunction's codes for photos

System	Code	Description
<i>Contact</i>	Demand	gaze at the viewer
	Offer	absence of gaze at the viewer
<i>Social Distance</i>	Intimate/personal	close shot
	Social	medium shot
	Impersonal	long shot
<i>Subjectivity Attitude</i>	Involvement	frontal angle
	Detachment	oblique angle
	Viewer power	high angle
	Equality	eye-level angle
	Represented participant power	low angle

3. DATA AND METHODOLOGY

In order to check the hypothesis, two-stage research has been conducted with the focus on the identification of the main differences between the Indian and the Russian perceptions of ideology of the Russian Orthodox Church in the Patriarch's photos. The selected photographs of Patriarchs Alexey II, Kirill and Bartholomew have constructed the corpus of the study. The whole photos' corpus includes 526 photos taken from the official Orthodox

Church website. The major part of the photos presents the activity of Patriarchs Alexey II, Bartholomew and Kirill (Gundjaev), who is well known as an active Church writer (see Gundjaev, 2009).

The research procedure of the present study goes through the following stages:

Stage I. Coding the whole photos' corpus by four coders. Two Russian and two Indian students, called coders, made a special group trained on the SPSS program. Coders were instructed purposefully how to use SPSS's program (SPSS v.17) for coding procedure. They were provided with coding descriptors composed in accordance with Kress and van Leeuwen' theory (see Table 1). Firstly, coders read through the codes descriptors, discussed criterions, after that two Russian and two Indian students coded 526 photographs separately. The importance of the result analysis at this stage was determined by the coding procedure.

The first stage addressed the research question whether there is a statistically significant difference in the Indian and Russian coding of the whole photos' corpus. In order to answer this question, four coders handed coding results to the instructor in the form of sav files (SPSS). The instructor measured the level of agreement (inter-rater reliability) between two Indians and two Russians, using the Cohen's Kappa κ coefficient (Cohen, 1960, 1968; Fleiss et al., 1980; Fleiss et al., 2003). This coefficient is applicable but restricted to pair work because of its ability to measure the level of agreement between two experts. After the measurement was done, the level of agreement between four pairs of Russians and Indians was calculated. Finally, the excel tables were filled in and schemes organized for the results presentation.

Website Dfreelon.org was used to calculate Krippendorff's alpha in order to check the statistically significant difference between four coders. According to the description of Krippendorff's alpha coefficient, sufficiently high degree begins from 800. Scientists generally rely on data reliability $\alpha \geq 0.800$. So, if the data lies between $0.800 > \alpha \geq 0.667$ the findings are considered as preliminary. If data reliability is low ($\alpha < 0.667$) the findings cannot be found.

Stage II. Semi-structured interview with coders. The second stage of the research process involved "face to face" semi-structured interviews, which were carried out in July 2016 in St. Petersburg. Semi-structured interviews with the Indian coders were conducted in English, with the Russian coders in Russian language, respectively. The data gained from the semi-structured interviews with two Russian and two Indian coders made ($N_c = 4$) after their coding of the whole photos' corpus. The second stage of the research addressed the following research question: how did two Indian coders and two Russian coders overcome problems they encountered during coding the whole photos' corpus?

4. RESULTS

4.1. Stage I. Results of Coding the Whole photos' Corpus ($N_c = 4$, $N_{ph} = 526$)

In line with the research question this section presents the results of the analysis of coding the whole photos' corpus ($N_c = 4$, $N_{ph} = 526$) using data collected in the small-scale research.

4.1.1. Contact

The review of Kress and van Leeuwen theory reminds that the researchers distinguish between the pictures, where represented participants look directly at the viewers, and the pictures with the absence of gaze at the viewer. The first are named "demand" and second are named "offer" systems (see Kress & van Leeuwen, 2006: 122,148). It is important for the objectives of the present study to measure the *inter - rate reliability* between coders. So, an overview of *inter - rate reliability* was presented (Cohen's Kappa κ ; Krippendorff's alpha α) for the system of *contact* (see 4.1.1.1), then the results of *contact* coding were given (see 4.1.1.2.).

4.1.1.1. Overview of Inter-Rater Reliability (Cohen's Kappa κ ; Krippendorff's Alpha α)

In order to test the hypothesis it is important to use Cohen's Kappa (Cohen's Kappa κ) coefficient, which is a statistic which measures inter-rater agreement for qualitative (categorical) items. The measure of agreement Kappa is taken because it can be used for the analysis of more subjective evaluations (see: Oleinik, Popova, Kirdina & Shatalova, 2013). Unlike Krippendorff's alpha, the calculation of Cohen's Kappa shows the degree of random agreement that is interpreted in terms of the constancy with which a coder conducts categorization of units of analysis (Artstein & Poesio, 2008: 561, 570). From this point of view, the final row and column of contingency table indicate the preferences and prejudices of the coders (Perreault & Leigh, 1989: 139), although do not indicate the actual distribution of units as it happens in the case of Krippendorff's alpha. Originally, Kappa is calculated for the case with two coders. The value of Cohen's Kappa is defined as:

$$\kappa = \frac{p_o - p_e}{1 - p_e}$$

where p_o is the relative observed agreement among raters, and p_e is the hypothetical probability of a chance agreement, using the observed data to calculate the probabilities of each observer (Seale, 2011: 462). This formula is later generalized to the case of the plurality of coders (Siegel & Castellan, 1988: 285).

The most important assumption is that "probability that an object is assigned to a particular category does not vary across raters" (Siegel & Castellan, 1988: 291). Coders agree because they share similar opinions or similar values. Despite the subjectivity of their decisions they manage to come to an agreement.

The focuschange from the natural distribution of categories (in the case of *Krippendorff's alpha*) to subjective judgments of the coders (in the case of *Cohen's Kappa*) leads to the resistance from apologists of Krippendorff's alpha. It is believed that Kappa "concerned with the two individual observers, not with the population of data they are observing, which ultimately is the focus of reliability concerns" (Krippendorff, 2004: 248; see also Hayes & Krippendorff, 2007: 81). Nevertheless, Kappa and Krippendorff's alpha can refer to different

dimensions of reliability: if the first characterises the reliability of judgments, Krippendorff's alpha mainly characterizes the reliability of data.

In order to combine two strategies in the present research, both coefficients are considered. In the case of identification of similarity/ differences between two Russian and two Indian coders, *Cohen's Kappa* is measured. However, there is a need to use *Krippendorff's alpha* in order to show similarity/distinction between all four coders and check *Cohen's Kappa's* results. A list of *Cohen's Kappa* interpretation (Landis & Koch, 1977) is given in Table 2, a list of *Krippendorff's alpha* interpretation (Krippendorff, 2004) is given in Table 3.

Table 2. Interpretation of the *Cohen's Kappa* agreement

<i>Cohen's Kappa</i>	Interpretation
< 0	Poor agreement
0.0 – 0.20	Slight agreement
0.21 – 0.40	Fair agreement
0.41 – 0.60	Moderate agreement
0.61 – 0.80	Substantial agreement
0.81 – 1.00	Almost perfect agreement

Table 3. Interpretation of the *Krippendorff's alpha* reliability

<i>Krippendorff's alpha</i>	Interpretation
$\alpha < 0.667$	data reliability is low; we cannot make any conclusions
$0.800 > \alpha \geq 0.667$	preliminary conclusions
$\alpha \geq .800$	data reliability is high

The coders in the research were named like Indian 1, Indian 2 and Russian 1, Russian 2. Based on the description of statistical coefficients, the coefficients were calculated with the help of SPSS program and website (dfreelon.org). *Cohen's Kappa* was calculated for "contact" for each pair of coders. Corresponding data are presented in Table 4.

Table 4 shows that *Cohen's Kappa* between two Indians is 0,762. Value 0,762 is interpreted as substantial agreement. Further, still the calculation shows $p = 0,000$. It is needed to note that the level of agreement between Russians coders is high ($\kappa = 0,862$), which means almost perfect agreement. The relationship is statistically significant ($p = 0,000$).

Table4. Result of Inter-rater reliability (*Cohen's Kappa* κ) for *Contact*

	Indian1	Indian2	Russian1	Russian2
Indian1	X	0,762	0,582	0,538
Indian2	0,762	X	0,487	0,487
Russian1	0,582	0,487	X	0,862
Russian2	0,538	0,487	0,862	X

Note: Green colour shows Substantial and Almost perfect agreement and red colour shows Moderate and Fair agreement.

Table 5. Value of Krippendorff's alpha for system of contact

Krippendorff's alpha (ordinal)	0.606	N coders:	4
Krippendorff's alpha (interval)	0.606	N cases:	526
Krippendorff's alpha (ratio)	0.606	N decisions:	2104

In contrast, the value of agreement's coefficient between coders from different countries is lower, and, referring to interpretation of Cohen's Kappa, it means moderate agreement. Between Russian 1 and Indian 1 the value of measure of Cohen's Kappa is 0,582; between Russian 1 and Indian 2 the value of measure of Cohen's Kappa is 0,487; between Russian 2 and Indian 1 the value of measure of Cohen's Kappa is 0,538 and between Russian 2 and Indian 2 the value of measure of Cohen's Kappa is 0,487. Complementary calculation of Krippendorff's alpha assures that the degree of agreement in the encoding of "*contact*" between coders of international team is low (see Table 5).

Krippendorff's alpha proves that measure of agreement ($\alpha < 0.667$) is low and difference between the Russians and the Indians are statistically significant. Thus, referring to the system of *contact* it is understood as disagreement between Russian and Indian coders. At the same time, Kappa confirms the high degree of agreement between the Indians ($\kappa = 0,762$) and the Russians ($\kappa = 0,862$).

4.1.1.2. Results of Contact Coding ($N_c = 4$; $N_{ph} = 526$)

The results of contact coding are presented in Table 6. It is clearly stated that among Indian and Russian coders "*demand*" exceeds "*offer*" in the whole photos' corpus. Nevertheless, the difference between the Russians and the Indians is evident (see Table 6).

Table 6 presents the number of photographs encoded by the Indians as "*demand*". It is ranged from 81.2% to 81.6%. In comparison, the coding of "*demand*" by the Russians fits the diapason from 64,1% to 66,5%. The analysis of the differences reveals the examples of the full consent and the full absence of agreement in encoding. Thus, Figure 3 "The meeting of the Patriarch with Naryshkin in Patriarch's residence" and Figure 4 "The meeting of the Patriarch with a foreign delegation" are examples of full agreement in the coding of "*contact*" between Russian and Indian coders. Presumably, it is caused by the fact that the Patriarch and his guests look directly at the viewer, and there is no doubt that it is a "*gaze at the viewer*" (see Figures 3, 4).

Table 6. Results of coding of *Contact*

	Indian 1	Indian 2	Russian 1	Russian 2
<i>Demand</i>	81,6	81,2	66,5	64,1
<i>Offer</i>	18,4	18,8	33,5	35,9
Total	100	100	100	100

The presented below pictures cause particular difficulties in identification. An ambiguity in the pictures is recognized as it is not easy to identify whether the Patriarch looks straight at

the viewer or not. It has to be noted that in both figures (see Figures 5, 6) the Indian coders' preferences lie with "*demand*", while the Russians mention "*offer*". Presumably, the Indians evaluate miniature eye movements as inconsiderable. On the other hand, from certain angles, it seems that the Patriarch looks at the viewer. As for (see Section 5) the Russian coders, they demonstrate the tendency to encode "*contact*" as "*offer*" in all controversial cases.

4.1.2. Distance

Referring to section 2, "distance" according to Kress and van Leeuwen can be encoded as intimate/personal, social or impersonal. For the coders intimate/personal distance can be defined as "close shot", social distance as "medium shot", impersonal as "long shot" (see Kress & van Leeuwen, 2006: 148). Below the results of "distance" coding by two Russian and two Indian coders are given. The whole photos' corpus comprises 526 ($N_{ph} = 526$) items.



Figure 3. The meeting of the Patriarch with Naryshkin.

Note: The Russians and the Indians encoded this photograph as "*demand*".



Figure 4. The meeting of the Patriarch with the foreign delegation.
Note: The Russians and the Indians encoded this photograph as “demand”.



Figure 5. During the Liturgy.
Note: The Russians and the Indians encoded the given photographs differently: The Indians have chosen “demand”, while the Russians have chosen “offer”.



Figure 6. Meeting of the Patriarch with Naryshkin.

4.1.2.1. Overview of Inter-Rate Reliability (Cohen's Kappa κ ; Krippendorff's Alpha α)

The results of encoding are presented in Table 7. It is evident, the Cohen's Kappa agreement between two Indians is 0,941, that means substantial agreement ($p = 0,000$). It is needed to note that the level of agreement between Russians coders is either high ($\kappa = 0,968$). It is believed as almost perfect agreement. By comparison, statistical significance is $p = 0,000$.

In contrast, the level of agreement between coders from India and between coders from Russia is rather low. For example, the Cohen's Kappa agreement between Russian 1 and Indian 1 is 0,599, between Russian 1 and Indian 2 is 0,632, between Russian 2 and Indian 1 is 0,608, while between Russian 2 and Indian 2 is 0,641. It is worth mentioning that the encoding of "distance" gives the highest level of Krippendorff's alpha agreement throughout the whole photos' corpus. Table 8 below shows the Krippendorff's alpha for distance system. Krippendorff's alpha has values from 0.776 (Krippendorff's alpha ordinal) to 0.788 (Krippendorff's alpha ratio). However, despite the Krippendorff's alpha is 0.776/0.788, this value is less than 0,800. Provided it is higher than 0.800, social scientists can rely on the data.

In general, respectively high level of general agreement does not lead to a complete lack of distinction. In comparison, Cohen's Kappa κ shows that agreement between the Indians is 0,941, between the Russians is 0,968, while between the Russians and the Indians it varies from 0,599 to 0,641. Thereby, the conclusion can be made that the system of *distance* shows little difference in coding between the Russians and the Indians.

4.1.2.2. Results of Distance Coding ($N_c = 4$; $N_{ph} = 526$)

Table 9 presents the results of distance coding. There is a tendency among the Indians to code most of the photos as intimate/personal, while the Russians put more emphasis on impersonal distance (see Table 9). Considering the coding as impersonal the difference

reaches 13,1%-14,1% for the Indians and 22,2%-22,4% for the Russians. In contrast, the difference in intimate/personal coding is less and varies from 12.2% for the Indians to 9,5%-9,7% for the Russians. The difference might be detected because of the size of the photographs' corpus ($N_{ph} = 526$). Both groups encode the majority of photos as social distance unanimously (from 68.1% of Russians to 73,8-74,7% of Indians).

The photos with full consent and full divergence in coding have been chosen to illustrate a slight disagreement with the Russians and the Indians "distance" coding. The physical distance in Figures 8 and 9 are measured as dissimilar, but the Indians and the Russians encoded it like identical.

Table 7. Result of Inter-rater reliability (Cohen's Kappa κ) for *Distance*

	Indian1	Indian2	Russian1	Russian2
Indian1	X	0,941	0,599	0,608
Indian2	0,941	X	0,632	0,641
Russian1	0,599	0,632	X	0,968
Russian2	0,608	0,641	0,968	X

Note: Green colour shows substantial and almost perfect agreement, red colour shows Moderate agreement.

Table 8. Value of Krippendorff's alpha for the system of *Distance*

Krippendorff's alpha (ordinal)	0.776	N coders:	4
Krippendorff's alpha (interval)	0.779	N cases:	526
Krippendorff's alpha (ratio)	0.788	N decisions:	2104

Table 9. Results of the system of *Distance coding* (%)

	Indian 1	Indian 2	Russian 1	Russian 2
Intimate/personal	12,2	12,2	9,7	9,5
Social	74,7	73,8	68,1	68,1
Impersonal	13,1	14,1	22,2	22,4
Total	100	100	100	100

In the provided photos the Patriarch is seen in full length, at least the most part of his body is visible. The event where the Patriarch blesses parishioners does not distract from the adequate code description. For Russian coders this procedure tends to be rather controversial, only if they accept the religious event as personal (see Figures 8 and 9). In some cases they could evaluate the distance as "intimate/personal" in Figure 9.



Figure 8. The Patriarch is in front of the departed bishop.

Note: Both the Russians and the Indians encoded the photograph as “*social distance*”.

Figure 8 explains why the coders refuse to code “*distance*” as “*intimate /personal*”, and justify their refusal. It is open to question why the distance in Figure 9 is not coded by the Russians as “*intimate/personal*”. During the coding of Figure 11 they perceive distance as more remote and evaluate it as the maximum “*impersonal distance*”. In contrast, the Indians encode this distance as the “*social*” (see Figure 11).

The Russians demonstrate consistency in the analysis and in most of the cases (more than 40 photos) consider the distance as a far location (see e.g., Figures 10 and 11). The situation indicates that the Russians comprehend the Patriarch as more distant than the Indians. The ambiguity creates uncertainty, whether Russian coders intend to distance themselves from the religion or quite the opposite, namely, whether they get involved in religious life and, therefore, consider the Patriarch as a person who belongs to this world either. Nevertheless, factors that influence their choice in controversial situations are still unknown. For example, the Russians treat the Patriarch like a spiritual figure, the Indians on their part equals the Patriarch with an ordinary person (see Figure 9). The authors of this article evaluate the participants’ attitudes and highlight the influence of ideology. In all circumstances, further research is recommended in order to get more accurate results.



Figure 9. The Patriarch blesses archimandrite before ordination in bishop.
Note: Both the Russians and the Indians encoded the photograph as “social distance”.



Figure 10. Communication between the Patriarch and the future bishop.
Note: The Russians and the Indians encoded the photograph differently: The Russians have chosen “social distance” and the Indians have chosen “intimate/personal distance”.



Figure 11. The Patriarch, two metropolitans and bishops of the Orthodox Church.
 Note: The Russians and the Indians encoded the photograph differently: the Russians have chosen “*impersonal distance*” and the Indians have chosen “*social distance*”

4.1.3. Attitude: Involvement and Detachment

Section 2 allows us to indicate “*attitude: involvement*” as “*frontal angle*”, while “*attitude: detachment*” can be indicated as “*oblique angle*” (see Kress and van Leeuwen, 2006: 148). In this sub-section, the results of coding “*attitude*” are given: “*involvement and detachment*”, conducted by two Russian and two Indian coders (the whole photos corpus equals to $N_{ph} = 526$, $N_c = 4$).

4.1.3.1. Overview of Inter-Rater Reliability (Cohen’s Kappa κ ; Krippendorff’s Alpha α)

The results of coding by two Russian and two Indian coders are presented in Table 10. Table 10 shows the value of measure of agreement Kappa that makes 0,924 between two Indians. Value 0,924 means substantial agreement. Calculation has either figure $p = 0,000$. It is needed to note that the level of agreement between Russian coders is also high ($\kappa = 0,954$), what means almost perfect agreement. At the same time the relationship is statistically significant ($p = 0,000$).

The level of agreement between coders from India and Russia is essentially low. Between Russian 1 and Indian 1 the value of measure of agreement Kappa is 0,296; between Russian 1 and Indian 2 the value of measure of agreement Kappa is 0,288; between Russian 2 and Indian 1 the value of measure of agreement Kappa is 0,292 and between Russian 2 and Indian 2 the value of measure of agreement Kappa is 0,283. Additional calculation of Krippendorff’s alpha α is conducted in order to insure that the degree of agreement in the encoding of “*attitude: involvement and detachment*” between members of international team is really low; data reliability is $\alpha = 0.491$ (see Table 11). In addition, there is a strong disagreement between the Russians and the Indians regarding the system of “*attitude: involvement and detachment*”.

Table 10. Result of Inter-rater reliability (Cohen's Kappa κ) for Attitude: Involvement and Detachment

	Indian 1	Indian 2	Russian 1	Russian 2
Indian 1	X	0,924	0,296	0,292
Indian 2	0,924	X	0,288	0,283
Russian 1	0,296	0,288	X	0,954
Russian 2	0,292	0,283	0,954	X

Table 11. Value of Krippendorff's alpha α for the system of Attitude: Involvement and Detachment

Krippendorff's alpha (ordinal)	0.491	N coders:	4
Krippendorff's alpha (interval)	0.491	N cases:	526
Krippendorff's alpha (ratio)	0.491	N decisions:	2104

Table 12. Results of encoding of the system of Attitude: Involvement and Detachment (%)

	Indian 1	Indian 2	Russian 1	Russian 2
Involvement	12,5	13,5	28,3	29,5
Detachment	87,5	86,5	71,7	70,5
Total	100	100	100	100

To sum up, the following section makes an attempt to reveal the reasons for the difference occurrence. The system of “attitude: involvement and detachment” points out the difference in agreement between the Russians and the Indians. The level of inter - rate reliability among the Indian coders is high (0,924). The same situation is true for the Russian coders (0,954). Overall, it can be seen that the level of inter - rate reliability among the group of Indian coders and among the group of Russians coder is quite high throughout the procedure of coding. However, the level of agreement between the Russians and the Indians is ranged from 0,288 to 0,296; Krippendorff's alpha α (ordinal, interval, ratio) has quite low value 0.491 with four coders.

In the case of “attitude system: involvement and detachment”, the highest level of differences and the lowest degree of agreement between Indian and Russian coders is demonstrated. Thus, the code system, developed by Kress and van Leeuwen as subjectivity involves measurement of subjective evaluation and attitude. Nevertheless, the description codes “frontal angle” and “oblique angle” clear up and simplify the encoding process.

4.1.3.2. Results of Coding of Attitude: Involvement and Detachment ($N_c = 4$; $N_{ph} = 526$)

The results of the system of “attitude analysis: involvement and detachment” are presented in table 12. Cohen's Kappa κ and Krippendorff's alpha α show that the cases, when both Russians coders chose other value than both Indians, are frequent. Table 12 and Figure 12 tell about the significant differences between Russians and Indians in the evaluation of “attitude: involvement and detachment”. According to both Indian and Russian coders,

“detachment” prevails in the full corpus of photographs. However, the Russians prefer “involvement” more often than the Indians. The Indians perceive the photographs angles as more detached. In general, both Russians coded 84 photos from the whole photos’ corpus as “involvement”, whereas both Indian coders have chosen “detachment”.

The selected photographs with complete agreement and significant disagreement between two groups of coders illustrate the differences. Figures 13 and 14 present the complete agreement between the Russians and the Indians in the coding of “*attitude: involvement and detachment*” in the provided photographs. Accurate descriptions of “oblique angle” facilitate coding of photographs as “*detachment*”.

The apparent examples of “*attitude*” coding discrepancy: *involvement and detachment* photographs between the Russians and the Indians are the following (see Figure 15a). The Russians have chosen “*involvement*” while the Indians have chosen “*detachment*”. “*Detachment*” seems to be either true for Figure 15, where “*frontal angle*” is seen. However, the big icon in the centre can be taken for “*frontal angle*” (see Figure 15a). Russian coders were invited to give comments (see Section 4.2.).

4.1.4. Attitude: Viewer Power, Equality and Represented Participant Power

The study of interactional metafunction shows that (Section 2, Table 1) “*attitude: viewer power*” can be indicated as “high angle”; “*attitude: equality*” can be indicated as “*eye-level angle*” and “*attitude: represented participant power*” can be indicated as “*low angle*” (see Kress and van Leeuwen, 2006: 148). The following part of the paper presents the results of encoding “*attitude: viewer power, equality and represented participant power*” by two Russian and two Indian coders (the whole photos’ corpus $N_{ph} = 526$, $N_c = 4$).



Figure 13. The future bishop takes an oath in front of the Patriarch before ordination. Note: The Russians and the Indians encoded this photograph equally; they both have chosen “detachment”.



Figure 14. The Patriarch and bishops before ordination.

Note: The Russians and the Indians encoded this photograph equally; they both have chosen “detachment”.



Figure 15a. The Patriarch's service in the Cathedral of Christ the Savior in Moscow. Note: The photograph was encoded by the Russians and the Indians differently: The Russians have chosen “involvement” but the Indians have chosen “detachment”.

4.1.4.1. Overview of Inter-Rater Reliability (Cohen's Kappa κ ; Krippendorff's alpha α)

The results of encoding by two Russians and two Indians coders are presented in Table 13 below. The value of agreement Cohen's Kappa κ between two Indians is 0,873. It means substantial agreement with statistical significance $p = 0,000$. It is worth attention that the inter-rater reliability of the level of agreement between Russians coders is also high ($\kappa = 0,837$). It is rendered as almost perfect agreement, statistically significant ($p = 0,000$).

Table 13. Result of Inter-rate reliability (Cohen's Kappa κ) for Attitude: Viewer power, Equality and Represented participant power

	Indian 1	Indian 2	Russian 1	Russian 2
Indian 1	X	0,873	0,251	0,278
Indian 2	0,873	X	0,321	0,345
Russian 1	0,251	0,321	X	0,837
Russian 2	0,278	0,345	0,837	X

Table 14. Value of Krippendorff's alpha α for system of Attitude: Viewer power, Equality and Represented participant power

Krippendorff's alpha (ordinal)	0.5	N coders:	4
Krippendorff's alpha (interval)	0.54	N cases:	526
Krippendorff's alpha (ratio)	0.62	N decisions:	2104

In contrast, the value of measure of agreement Kappa between Russian 1 and Indian 1 is only 0,251, it makes 0,321 between Russian 1 and Indian 2, it is 0,278 between Russian 2 and Indian 1, while it is 0,345 between Russian 2 and Indian 2. The Krippendorff's alpha is also low ($\alpha < 0.667$) (see Table 14). There is a need to show the significance of the study, so measure of agreement between two groups of coders is lesser than measure of agreement between coders of one group. It also took place in the previous measurements of inter-rater reliability in the coding of the systems of “*contact*” (See Section 4.1.1.), “*distance*” (See Section 4.1.2.) and “*attitude: involvement and detachment*” (See Section 4.1.2.). The emerged trend remains steady throughout the research.

4.1.4.2. Results of Coding of Attitude: Viewer Power, Equality and Represented Participant Power ($N_c = 4$; $N_{ph} = 526$)

The results of the system of power analysis are given in Table 15. As it is shown in the table below (see Table 15) the differences in evaluation between two Russian and two Indian coders emerge only with regard to equality and representation power. As for power representation the same differences appear twice: The Indians coded 20,7-25,3% from the whole photos' corpus as “*representation power*”, while the Russians do the same for 47,1-47,4% of photos. According to the Indians the coding of 67,1-71,4% photographs are characterized by *equality*, but the Russians encoding mentions *equality* in reference to 44,6-45% of photographs. In the case of *viewer power*, there is no difference in encoding: 7.6-7.9% of the whole photos' corpus for Indian coders and 7.6-8.3% for Russian coders.

Table 15. Results of encoding of the system of Attitude: Viewer power, Equality and Represented participant power

	Indian 1	Indian 2	Russian 1	Russian 2
Viewer power	7,9	7,6	8,3	7,6
Equality	71,4	67,1	44,6	45
Representation power	20,7	25,3	47,1	47,4
Total	100,0	100,0	100,0	100,0



Figure 18. The Patriarch wears mitra during the Church service.
 Note: The Russians and the Indians encoded the photograph as “*represented participant power*”.

One of the essential distinctions in the perception of “*represented participant power*” has been revealed. Interpretation of “*represented participant power*” as “*low angle*” given to *coders* seems to be a bit confusing as it deals more with photo’s geometry than power. In order to comment on the mentioned episodes, the photographs with complete agreement and total difference in coding were selected. The Russians and the Indians demonstrate full agreement while encoding “*attitude: viewer power*”, “*equality*” and “*represented participant power*” in the following photographs (Figure 18 and 19).

The perfect examples of differentiation in encoding of power between two Russians and two Indians are provided below (see Figures 20, 21).



Figure 19. The Patriarch blesses laity using dikiri and trikiri.
 Note: The Russians and the Indians encoded the photograph as “*represented participant power*”.



Figure 20. The Patriarch's prayer.

Note: The photograph was encoded by the Russians and the Indians differently: the Russians have chosen "*represented participant power*", while the Indians have chosen "*equality*".

The significant differences exist between the Russians and the Indians in the coding of "*attitude: viewer power, equality and represented participant power*". The Russians and the Indians evaluate "*viewer power*" similarly. However, in respect to "*equality*" and "*represented participant power*", their reports contain serious disagreement. Thus, the authors of this paper call the necessity in specifying the coders' position and feelings during the coding (see Section 4.2.).



Figure 21. The Patriarch in the Cathedral.

Note: The photograph was encoded by the Russians and the Indians differently: the Russians have chosen "*represented participant power*", while the Indians have chosen "*equality*".

4.2. Stage II. Results of Semi-Structured Interview with Coders

The semi-structured interviews with four coders were conducted to reveal the problems arised during the coding process and answer the second research question that sounds: How did two Indian coders and two Russian coders overcome problems they encountered during the coding of the whole photos' corpus? Over the semi-structured interviews the Indian coders were questioned in English language, while the Russian coders communicate in Russian. As the result, socio-demographical characteristics of the coders are presented in Table 16.

Following the *guide of semi-structured interview* with coders, a set of open questions were asked. All the questions are related to the main problems, ideas or emotions during encoding.

Table 16. Socio-Demographical Characteristics of Coders

	age	gender	job or profession	religion	time of coding
Indian 1	26	m	Student, the restaurant worker	Don't mention	A week
Indian 2	23	f	Student, the restaurant worker	Indian traditional	A week
Russian 1	24	m	Master student, unemployed, the part-time guide	Orthodox	Two-three days
Russian 2	23	f	Master student, part-time office-worker in an advertising agency	Don't mention	Five days

4.2.1. Common Problems of Coding

Actually, each coder reports some problems with coding. The common problems of coding reported by Indian coders are presented in Table 17. The considerable problems mentioned by the coders are as the following: *the lack of time, the difficulty of coding task and freakish photos* (see Table 17).

The lack of time and the difficulty of the task can be taken for granted while coding 526 photos' corpus. More than that, the Indians claim that the strangeness of photos can be justified by the character of cultural traditions. The photos of the Russian Patriarchs are culturally dependent and rooted in the Russian culture exclusively, consequently, the Indians may perceive them critically. The Orthodox Patriarchs' photos are not only unusual and odd for perception, but also can challenge Indian tradition. The latent negative attitude to Orthodox ideology appears because it does not match Indian culture and, as the result, are seen inadequate during the photo perception. It means that the Orthodox Patriarchs' photos are not considered like an image of someone or something but are reckoned as ideological. Moreover, a photographer probably did not anticipate how the photo ideology can be perceived. In the case of the Indian coders, this ideology is perceived quite negatively and influence Indian coders to work slower and without enthusiasm.

As for Russian coders, they also face problems (see Table 18). The most significant problems mentioned are: problems with the use of English, English-Russian translation, the link between the name and the description of codes and the usage of the inadequate Western theory for the current task. In addition, the following problems are mentioned by one of the Russian coders: poor knowledge of SPSS, the difficulty with the task coding, gender inequality, lack of instructions for coding.

Table 17. Common problems of coding according to the Indian coders

	Problems	Transcript excerpts
Indian 1	time	To be honest... (pause) I did not have enough time to complete this task.
	task difficulty	This work was... really-really difficult for me.
	uncustomary photos	These photos probably look rather strange to people unfamiliar with the Patriarch, etc... It takes a lot of time ... to find him, to see... Here is a rather strange thing that look nothing like ... these photographs have nothing to do with the Indians... (pause)
Indian 2	time, task difficulty	Actually, I am studying in Medical Academy and at the same time I work in restaurant "Tandoor" in Saint Petersburg. So after work I come back home and feel very tired and it was needed to force myself to do this encoding ... to be honest during coding of some photos I could not find who the Patriarch is....among all these people. Then I called my friend and asked him. He told me that Patriarch dressed in green vestments.
	uncustomary photos, odd looking photos	I face no problems apart from the odd looking photos... Almost all of them are odd looking

It is obvious that Russian coders in comparison with Indians highlight plenty of problems, but only one problem marked as *the difficulty with coding* coincides with the Indians'. The problem *difficulty of the coding task* is mentioned only by one Russian coder and deals mostly with the SPSS programme but not with photos' coding. The vast majority of problems are focused on cultural differences in coding. The Russians do not distinguish accurately, whether these problems are related to the translation, or they are influenced by Western experience that is invalid for the Orthodox Patriarchs' photos analysis. To sum up, both Russian coders come to conclusion that the Kress and van Leeuwen's theory cannot be applied. This idea is absent in the answers of the Indian coders who call photos as inadequate and odd looking. Nevertheless, both groups of coders face problems while interpreting the notion "inadequacy".

Two groups offer their interpretations of "inadequacy". While Indian coders explain it as a wrong approach in the Patriarch' behavior and dominance (one Russian coder names dominance as "gender inequality"), Russian coders take "inadequacy" as a concept gap between the name and the code descriptions. The authors of this article claim absolutely different perception of the coding problems among coders. Presumably, the Russians concern about "*instructions were not enough for coding*" can partially explain the divergence of views. However, it is wrong to assume that more detailed and prolonged instructional period may guarantee clearness in evaluation. On the contrary, more differences in perception are emphasized at the early stage of the study.

4.2.2. Problems of coding of Contact, Distance and Attitudes

After the description of the main problems, the coders were asked to give comments on each system of **coding contact, distance** and both **attitudes**. The results of the Indian coders are presented in Table 19.

Table 18. Common problems of coding according to the Russian coders

	Problems	Transcript excerpts
Russian 1	poor knowledge of SPSS	I have never heard of SPSS before. So it was rather difficult for me to use this program.
	task difficulty	Also..... honestly, it was very boring and monotonous
	problems with the use of English or English-Russian translation	I encoded in English, but at the same time there were many problems with these codes .. I find difficulties with translation some words into Russian... For example, what is “ <i>detachment</i> ”? It is the first time when I see this word. I translate it as a non-involvement. Why our encoding is in English when the photos are Russian ?
	absence of the link between the name and description of the codes	All the code names are... very strange... It seems these codes does not fit their names. The codes' names look incorrect.
	irrelevance of the Western theory for the current task	I can see that “ <i>demand</i> ” and “ <i>offer</i> ” are also ideological names, they are borrowed from the Western facial expressions study. In turn, the Western experience of facial expressions is based on the Western ideology, for example, the American positive thinking. However, for other countries “ <i>gaze at the viewer</i> ” cannot be combined with “ <i>demand</i> ”. It is the irrelevance of the Western theory without suitable alteration.
Russian 2	gender inequality	Some of the photographs depict the Patriarch and the women in a way that they look not equal. The Patriarch is always above the women. The Patriarch always initiates the main action. There aren't any photographs where women are initiators of an action.
	poor instructions for coding	I think instructions have to focus on controversial situations. After our meeting and instructions, I think everything is ok. However, when I just start my coding, I have found many controversial situations that are difficult for clear evaluation. Instructions should be longer with many details.
	problems with the use of English or English-Russian translation	Here at once, problems with understanding and translation of these terms arise.
	absence of the link between the name and the description of codes	Although I coded in English, the link between the name and the description of the code cannot be understood. So I relied on the description of the code and tried to find some angles.
	irrelevance of the Western theory for the current task	It seemed that problems appeared because the Western theory was used as you told us before. So, this theory can't be effectively applicable in Russia.

Both Indian coders don't mention any problem with the coding of “*contact*”. At the same time, both face the problem with “*distance*” coding. The more Indian 2 attempts to describe the image of the Patriarch as amiable the more evident it leads to coding the distance as less, e.g., as “*intimate/personal*”. At the previous stage of the present research we have found that the Indians see “*distance*” as more near/proximal than the Russians (see Table 9). Thereafter, the semi-structured interviews confirm this tendency.

Table 19. Problems of coding of *Contact, Distance and Attitude* by the Indian coders

	System	Transcript excerpt
Indian 1	contact	No problems
	distance	It was not easy to measure “ <i>social distance</i> ” in the photographs. Interpretation of “ <i>social distance</i> ” which was given by Kress and van Leeuwen was not clear for me. What I think is... that... “ <i>social distance</i> ” is not a physical distance between the photographer and participants, but “ <i>social distance</i> ” is connected with interaction between people presented in the photographs
	attitude: involvement and detachment	Almost all photographs of the Patriarch have oblique angles. A viewer is an observer of the events or actions on the participants’ part. A photographer hasn’t aligned himself with the Patriarch. He is always on the side...(pause)
	attitude: viewer power, equality and represented participant power	In my opinion, the Patriarch is a common person..... For the faithful he is a religious leader. For me, he is just a man. I see the Patriarch in photographs as a person equal to me...
Indian 2	contact	“ <i>contact</i> ” was easy. What can be difficult in “ <i>offer–demand</i> ”?
	distance	If a person looks more attractive, the distance seems less
	attitude: involvement and detachment	I cannot remember any problem
	attitude: viewer power, equality and represented participant power	I do not believe that the Patriarch has special religious power. For instance, I can believe that Ganesh is more powerful than Christian God... Actually, if some person is higher than another person it does not mean that he is more powerful. There is the same situation with the Patriarch. Photographers often depict the Patriarch as a person high authority. It irritates me because he is also human like me...

Regarding “*attitude: involvement and detachment*”, one of the Indian coders confirms that the Indians find more photographs of the Patriarch with oblique angles: “*Almost all photographs of Patriarch has oblique angles*”. Compared to the results of encoding of the whole photos’ corpus (see Table 12), some differences in perceptions of “*oblique angles*” between the Indians and the Russians are evident. The Indians refuse to explain and state the problems considering them “as default”.

Regarding “*attitude: viewer power*”, “*equality*” and “*represented participant power*” Indians unexpectedly begin to report about their relation to the power of the Patriarch, but not about the problems in coding, insisting that the Patriarch is an individual equal to them. As one of the Indians claims: “*The most important thing is how people interact with each other, and, where these people are placed in the photograph. I was very dissatisfied when the Patriarch’s face always takes the central position in the photos. The Patriarch for me is the same person like other people. Why is he always placed in the centre? Why does he often look taller than other people? I do not understand is it really needed to make a focus on one person*”. This saying determines the main reason why the reported results on power perception of encoding of the whole photos’ corpus (see Table 15), between Indians and Russians, differs significantly. Despite the fact that both Indian and Russian coders are totally engaged with codes description, the eccentric reaction of Indians can be taken for the indirect

evidence that coders also consider the meaning of the names of the codes (e.g., *Power*), the same is true for the Russians. The results for Russian coders are presented in Table 20.

Table 20. Problems of coding of *Contact*, *Distance* and *Attitudes* by the Russian coders

	System	Transcript excerpt
Russian 1	Contact	<p>It seems that these codes do not match their names. If I looked at the code's name such as "offer" or "demand" I would have made inaccurate encoding. Therefore, controversies were decided with the second coder after looking at the description.</p> <p>The code names look incorrect. If the Patriarch does not see photographs, it does not mean that he demands something. He is being used of God and people who are present in Church. Even such word as "offer" is better than "demand" because "offer" of faith and service is the thing which the Orthodox Church really gives to people. So, "offer" is better characteristics of the Patriarch's behavior and the Orthodox Church</p> <p>...we have a choice: we can see the description and we can see the name of the code. If we have to choose the description, for example, "gaze at the viewer", then we may use a wrong nomination "demand".</p> <p>I can see that "demand" and "offer" are also ideological names, they are based on the Western facial expressions. In turn, the Western experience of facial expressions is based on the Western ideology, for example, American positive thinking. However, for other countries "gaze at the viewer" can not be combined with "demand".</p>
	Distance	I can not understand why "social distance" was written twice as the common name for the group and as a particular name of "medium shot".
	Attitude: Involvement and Detachment	<p>I think some words can't be translated into Russian... For example, what does "detachment" mean? It is the first time when I come across this word. I understood it as a non-involvement.</p> <p>I feel "involvement" in Liturgical actions which are often depicted in the photographs. I like to participate in Liturgical prayer. When I see these photographs I'm inclined to pray. So for me, "involvement" is not connected with the angles. It is connected with a situation or an action that are more interesting for me.</p>
	Attitude. Viewer power, Equality and Represented participant power	The Patriarch for me is not just a person. He is the leader of the Church; he is responsible for all Orthodox Christians in Russia. The photographs often depict the Patriarch as a lovable father. And I agree ... A lot of photographs are knowledge oriented. Even the image of the Patriarch's presence during the Liturgy is the source of knowledge about the Liturgy.
Russian 2	Contact	The same problem arises with "offer" and "demand" because there is a requirement with a gaze
	Distance	(don't say)
	Attitude: Involvement and Detachment	<p>Church photographers do not use the frontal angles because during the Liturgy they can't stay in front of the Patriarch. It is forbidden in the Orthodox Church to stay between a priest or a bishop and an altar. So, they make photographs according to the church rules and regulations...I don't fully understand this division between "involvement" and "detachment". How can front angle be connected with "involvement"? "Involvement" for me means the participation in the process, but I can feel myself as a participant of the process depicted in photos without the frontal angle. The frontal angle does not give new information. The Patriarch should be always in the center... Why? For example, I noticed a large icon in the center of the Church (Note: see Figure 15a).</p>
	Attitude. Viewer power, Equality and Represented participant power	The power of the Patriarch is not actually his power. It is a spiritual power which is given from God. The photographs can't reflect this spiritual power. However, a photographer can try to depict the Patriarch not as a bearer of some administrative resource but as a bearer of the grace of God. Some of the photographs are successful, in this regard.

The Russian coder 1 might treat coding too emotional; he always evaluates the procedure as “inappropriate” tool as the rational coding violates some important ideological items. Throughout the interview, he expresses a deep concern which means that he considers the Patriarch photos as ideology. At the same time he, in the line with the other coders, confirmed that the description from Table 1 is weighty for his coding.

Regarding the system of “*contact*”, both Russian coders always confuse codes “*offer/demand*” and interpret them more subjectively than stated in the description “*for other countries gaze at the viewer cannot combine with demand*” (Russian 1). Moreover, they evaluate the names of the codes “*offer*” and “*demand*” as more or less positive. For instance, the coder Russian 1 says “*So, “offer” is more good characteristics of Patriarch’s behavior and the Orthodox Church*”. Despite their belief that the coding is based on the description, a certain influence of cultural attitude can be seen in Table 6. “Results of coding of Contact”. It is evident that the Russian coders prefer “*offer*” more often than the Indians. The authors of this paper recognize it as cultural difference in perceptions of both the photos and the system of coding.

In contrast, regarding the system of “*distance*”, both Russian coders do not find any serious problems, while Indians are puzzled by non-attractive Patriarch’s view that leads to its perception as more distant. At the same time, regarding the system of “*attitude: involvement and detachment*” both Russian coders find problems similar with *contact*. In this case, they are discouraged by the word “*involvement*” and insist that involvement cannot be associated with “*frontal angle*”: “*How can front angle be connected with involvement*” (Russian 2). Finally, Table 12 shows “Results of encoding of the system of Attitude: Involvement and Detachment”, despite the Russians’ assumption that it has no influence on their coding.

Regarding the system of “*attitude: viewer power, equality and represented participant power*”, the situation differs but slightly from the Indians. The Russians mention Patriarch’s Power however, they do not take the Patriarch for an average person. The coding of “*attitude: viewer power, equality and represented participant power*” states drastic controversy between the Indians and the Russians (see Table 15). Russian coders perceive the Patriarch as the bearer of spiritual authority, while the Indians consider him as equal.

The above said confirms the influence of ideology on the perception of the photographs in different cultures exists. All coders, involved in the study, position themselves as ideologically neutral. However, a significant impact of the Orthodox ideology on Russian participants is evident. The Russians express more understanding towards the Church rules than the Indians and retain it during encoding. Over the interview the Russians associate themselves as action participants depicted in the photographs. The Indians take the Patriarch as an ordinary person; however, the image of Ganesh causes unconscious comparison of the Russian religious photos with the Indian religious photos. According to Russian’s point of view, the photographs depict the Patriarch as the “father” of an Orthodox believer.

In fact, both groups, the Indians and the Russians, constantly appeals to the domestic culture and cannot make coding without it. Despite their efforts to be objective and follow the instructions of the coding, they represent their cultural and ideological differences.

DISCUSSION AND CONCLUSION

The analysis is based on the issue whether it is possible to avoid the impact of cultural/ideological differences in coding when the ideal system of codes is provided, that enable to measure eye position or angle using computer program. The obtained answer is positive, but the authors can not ignore the perception of free viewers which are not under control of the code book and the computer program.

Culture and ideology influence photo perception that is vital for the photo producers. The role of the photographs in cultural/ideological/political affairs is likely to grow because of the increased importance of the internet, TV, 3D, virtual environment. Competing with video streaming, the photographs still play a foundational role in a communication process; however, little is still known about the viewer's perception. This research tries to expand the understanding of the photograph's role by focusing on how interactive meaning of photograph's is created, processed and interpreted by the representatives from non-Western cultures.

This study points out the importance of the Kress and van Leeuwen "visual grammar" in studying interactive meanings in photograph's. The authors of this paper share the view that the social semiotics' approach applied to the analysis of different forms of cultural communication allows us to explore less known aspects of the very influential cultural/ideological institutions which "symbolic" power is depended on the use of visuals.

At the same time the problems faced during this research supply new ideas for the further understanding of cultural differences. Kress and van Leeuwen repeatedly focus our attention on the limitations of their theory based on Western examples (see e.g., Kress and van Leeuwen, 2006: 148). Despite this, the present study applies the theory in non-Western environment. It can be justified, firstly, by the need in tools for comparing different cultures, and secondly, to reveal and measure similarities that exist between cultures. So, this section highlights similarities and then proceeds to differences.

Similarities in the Russian and Indian perceptions of the Patriarch photographs' are explained by utilizing geometrical proportions. Russian and Indian perceptions of geometrical angles and distance are almost similar. Its worthiness opens possibilities for the expanded research based on the Kress and van Leeuwen theory. In the present research, all problems with interpretation of angles and distance are connected with ideological/cultural reasons and requests that results from interpretations. However, ideological/cultural reasons exist and their influence on the outcome of the research is rather strong. First challenge deals with the names of Contact's codes that are "demand" and "offer".

In spite of the fact that both Russia and India are non-Western countries, it is wrong to think that they are the same. From this point of view, the term "non-Western" calls something unknown, hidden from the Western analytical sight, a demarcation of white spot on the map of consciousness, than it is an explanation of something that is really "non-Western". For example, our Russian and Indian coders and respondents employ different strategies in coding/evaluating of "demand" and "offer". Surprisingly, the Indians shows understanding of "demand" with slight similarity to "Western" as it is described in the Kress and van Leeuwen theory. At the same time, the Russians consider "demand" as a problem as it can not be clearly described geometrically. "Demand" and "offer" for Russians are different types of behavior when "demand" is a strong request "offer" expresses a soft request.

Coming back to offer/demand problem the question is stated whether the Russians understand offer/demand wrongly. Halliday describes “demanding” as: *questions (ask, demand, inquire, query) or commands (call, order, request, tell, propose, decide; urge* (‘command: persuasive’), *plead* (‘command: desperate’), *warn* (‘command: undesirable consequences’)) (Halliday & Matthiessen, 2014: 514). Only part of these meanings of “demanding” can be understood in Russia correctly. The Russians can understand “demanding” as *commands*. Most part of the commands’ meaning is acceptable for the Russians. However, the interpretation of “plead” (‘command: desperate’) also carries the meaning “offer” either.

The meaning of “demanding” as *request* is polysemnatic. For example, a teacher can apply to students with “demand” and a police officer can apply to humans with “demand”, but they should confer power to perform like this. It means Russian “demanding” (“trebovanie”) is tightly connected with the hierarchy and the power. From this point of view, the President of the United States cannot command to the Russians (and it seems to Iranians). It cannot be possible and “demand” cannot be accepted in any case without any dependency of eye position or angle.

Looking through the Patriarch photos the following paradox is seen. While the Indians code the Patriarch photos as “demand”, the Russians place a refusal. Suppose it happens because the Indians employ the exact meaning of “demand” in English, whereas the Russians rely on its literal translation into Russian as a “requirement” - “trebovanie”. The Russians explain the ignorance in coding “demand”/“trebovanie” as the power of the Patriarch spreads in the other dimension. It means that the Patriarch has the sacral power, thus, evaluation his actions as administrative power is unacceptable. Therefore, the Russians’ interpretation of “demand” means not abstract power, but an administrative power. As the result, the Russians code/evaluate the Patriarch actions as “offer”. For example, one of the Russian coders (Russian 2) notes: “*Power of the Patriarch is not actually his power. It is a spiritual power which is given from God*”. So, van Leeuwen’s concept: “They do not look at the camera and therefore there is no social interaction with the reader” (van Leeuwen, 2008: 141) is not applicable here. The Patriarch does not look in the camera; however he actively interacts with Russian viewers who follow Orthodox ideological traditions.

The influence of ideology is found in coding/evaluation of “distance” and “attitudes”. Regarding system of “distance” the Indians and the Russians have contradiction in evaluation “more personal”/“more impersonal” distance. While Indians evaluate the Patriarch as an ordinary person and tend to “more personal” distance, the Russians treat the Patriarch as a spiritual person and, as a result, evaluate distance as impersonal because they do not count the Patriarch as an entity of the real world.

Regarding the system of “attitude: involvement and detachment” Indians and Russians experience contradiction around the term “part-whole relations”. “Involvement” is considered like part-whole relation (see e.g., Halliday & Matthiessen, 2014: 295). The results say that the Indians try to exclude themselves from the religion process depicted in the Patriarch’s photos and prefer “detachment” if the situation is controversial. Whereas the Russians are fully engaged with the church actions and chose “involvement”: “*I feel involved in the Liturgical actions which are often depicted in the photographs*”. In addition, some Russian coders fail to understand the meaning of the word “detachment”, it is witnessed in the saying: “*For example, what does “detachment” mean? It is the first time when I come across this word. I understood it as a non-Involvement. Why our encoding was in English when they are our*

Russian photos?” These ideological and linguistic divergences lead to the significant differences in the photos' evaluation as “involvement” or “detachment”.

Regarding the system of “attitude: viewer power, equality and represented participant power” Indians and Russians are faced with different interpretations of equality and represent participant power. The situation is almost similar to the “distance” evaluation/coding. Based on the vision of Patriarch as an ordinary person the Indians try to evaluate photos as “equality”, while the Russians prefer to see “represented participant power”. The Russians vision of “represented participant power” has a weak focus on Kress recommendations of angle because power for the Russians can be represented from both angles: high and low. Moreover, visualization from a high angle can represent the Patriarch as a “lake” where people may float to as streams down the mountains.

Thus, throughout the research both Indian and Russian coders and respondents have attempted to introduce their opinions about the photos orally, however, they come across problems like the choice of appropriate linguistic tools to describe visual phenomena. On the one hand, photos of different cultures cannot be described/compared non - verbally, on the other, words and their equivalents in different languages can lead to the “wrong”/ peripheral/unusual interpretation and processing. In this research evaluation of the problems as culturally and ideologically determined is accepted. So, it is believed that words make ideology transparent as shown in the examples where the Russian is influenced by the Orthodox ideology and the Indian attempts to reconfigure the ideology according to Indian traditions. The Russians and the Indians do not provide unanimous opinions throughout all the codes. All codes are characterized by discrepancies in opinions of the Russians and the Indians. The angle geometry allows us to identify similarities in coding, but little is said about the photos' perception. All the other cases of photo interpretation are strongly influenced by the ideology.

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