

**THE METHODOLOGICAL TRENDS USED
FOR RESEARCH ON THE EFFICIENCY OF PSYCHOTHERAPY
IN THE CULTURAL-HISTORICAL DIMENSION**

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INTRODUCTION

At the turn from the second to the third millennia, the philosophical and humanitarian reflection on world social-cultural processes has led to the understanding that the postmodern era has been exhausted ideologically, ethically, aesthetically and, ultimately, epistemologically and methodologically and metamodern was anticipated, and later the concepts of its leading tendencies has been formulated. Postmodernism accepted the absolute relativity of thoughts and multiple fragmentations of the universe, equalized “in rights” partial discourses and refused to seek the so-called objective truth, was content with grasping the numerous local meanings of subjective truths (even consistent with certain circle of like-minded people) and rejected any attempts to inscribe these meanings (truths, norms, values, etc.) into systematic hierarchical mental constructions. On the contrast to it, metamodernism proposes a compromise solution: to combine modernist “anachronisms”, despised in postmodernism, such as principles of classical rationality, social optimism, causal determinism, logocentrism with postmodern visions of existential cognition on the basis of reconstruction, rejection of universal discourses in favor of changing discrete contexts, fundamental indeterminism in world-views and so on. Moreover, metamodernism, as the authors and apologists of it recently crystallized methodological platform³⁴ point out, postulates the principle of oscillation – a pendulum-swing-like and scientifically motivated periodic recourse from rigidly determined, hierarchical explanatory modernist constructs to flexible and fluid, contextually conditioned postmodernist visions and vice versa. The principle of methodological triangulation is realized by keeping the both research approaches in the field of view of scientific reflection; this principle

³⁴ Vermeulen T., van den Akker R. Notes on metamodernism. *Journal of Aesthetics and Culture*. 2010, 2. P. 1–14; Abramson S. Ten Basic Principles of Metamodernism. *The blog*, 2015. URL: http://www.huffingtonpost.com/seth-abramson/ten-key-principles-inmet_b_7143202.html; van den Akker R., Gibbons A, Vermeulen T. (eds.) *Metamodernism: History, Affect and Depth After Postmodernism*. London: Rowman & Littlefield, 2017; Гусельцева М.С. Методологічна оптика як інструмент пізнання. *Психологія і суспільство*. 2017. № 4. С. 39–55. URL: <https://doi.org/10.35774/pis2017.04.039>

mutually complement the essentialist and existentialist concepts, experimental and hermeneutic strategies, quantitative and qualitative methods, causal (linear) explanations and relativistic network logic, cultural-historical continuity of collective consciousness with free value self-determination of individuals and communities.

The new epoch of metamodernism is marked by such psychological features and phenomena as virtuality, interactivity, digitality, priority of values of self-expression, everyday life, growth of trust, sincerity, solidarity³⁵, which fully affects the major requests toward psychotherapy and its contemporary features, as well as the efficiency criteria and indicators for psychotherapeutic methods of different modalities.

The article aim is to perform a comparative cultural-historical analysis of the most noticeable trends in the methods used in studies on psychotherapy efficiency in the modern and postmodern eras and to substantiate the holistic triangular model that tests efficiency of psychotherapeutic influences from the standpoint of metamodernism.

1. The heritage of modernism and the crisis of evidence-based psychotherapy: the classic canon for verification

Psychotherapy, as a practical extrapolation of psychology, has borrowed from psychology the leading methodological focus on the natural sciences, for example, on medicine; so that the nomothetic approach is used, namely experimental-examining methods to measure quantitatively how independent variables (certain psychotherapeutic interventions) impact on a dependent one (an individual's health, subjective well-being, etc.) in strictly controlled conditions.

Since the 1980s, meta-analysis, or statistical aggregation of data from several studies has become the main methodological strategy for studying the psychotherapy efficiency. The results of these meta-analyzes are accumulated by the Cochrane Library and the NHS Center for Reviews and Dissemination, University of York. Randomized controlled trials are used as a scientific standard for evaluating the psychotherapy efficiency in accordance with the principles of evidence-based medicine; they are designed to solve the problem of transferring the results obtained with a limited sample of randomly selected respondents to the general public and to eliminate the errors associated with the inevitably subjective evaluation of therapy results³⁶.

³⁵ Гусельцева М.С. Методології оновлення психологічної науки. *Психологія і суспільство*. 2018. № 1–2. С. 27–37. URL: <https://doi.org/10.35774/pis2018.01.027>.

³⁶ Hill C.E., Lambert M.J. Methodological issues in studying psychotherapy processes and outcomes. *Handbook of psychotherapy and behavior change*. A.E. Bergin, S.L. Garfield (eds.). New York: John Wiley & Sons. 2004. P. 84–135.

Examining the results and effectiveness of psychotherapy, Clara Hill and Michael Lambert identified seven parameters (and trends) by which evaluation developed: from evaluation by one psychotherapist to different evaluation sources; from evaluation of individual aspects or one-factor dynamics to various aspects or to the multifactor evaluation of results in terms of their practical significance, rather than confirmation of a theory; from individual non-standardized methods to sets of standardized evaluation methods; from one-time examinations to checking the stability of long-term effects; from individual studies to large-scale meta-analyses; from general evaluation for psychotherapy efficiency to evaluation of its effectiveness for specific mental disorders and with specific psychotherapeutic methods; from the free flow of the psychotherapeutic process to the development of strict treatment protocols based on certain techniques and procedures³⁷.

Despite the huge work on the verification of psychotherapeutic methods, scientists note that currently in 47.9% of cases the effectiveness of psychotherapeutic interventions remains unproven; in 27.1% of reviews of meta-analyses from the Cochrane Library, a low level of evidence of the effectiveness of psychotherapy is noted; 20.8% have a medium level of proof and only 4.2% have a high the high one.

Today, the most studied types of psychotherapy are: cognitive-behavioral therapy (CPT) and the methods used for treatment of the following pathological phenomena: depression, anxiety, post-traumatic stress disorder. CPT was effective in 82.8% of cases, so that it was referred to the gold standard of psychotherapy. Family therapy was significantly efficient in two out of six reviews, and group therapy was in two out of three reviews. The efficiency of psychodynamic therapy and hypnotherapy was not proven in any review. At the same time, the vast majority of psychotherapeutic methods was not subjected to adequate scientific examination, so there was no any data on their efficiency.

Recent publications indicated the high evidentiality of schematic therapy in the treatment of depressive disorders and dialectical behavioral therapy in preventing suicidal behavior. At the same time, conflicting results was obtained on the effectiveness of Gestalt therapy, transactional analysis, existential therapy, neurolinguistic programming, mindfulness, self-regulation and some other methods of psychotherapy.

Given the large array of data, it is possible to formulate alternative options for solving a difficult situation regarding evidence-based methods in psychotherapy: either psychotherapy tries to overcome the negative attitude to the evidence-based approach and abandon the confrontation between

³⁷ Hill C.E., Lambert M.J. Methodological issues in studying psychotherapy processes and outcomes. *Handbook of psychotherapy and behavior change*. A.E. Bergin, S.L. Garfield (eds.). New York: John Wiley & Sons. 2004. P. 84–135.

different schools, which undermines trust in it, or psychotherapy recognizes that psychotherapeutic activities cannot be assessed by scientific methods and they should exist without the evidence paradigm.

In our opinion, such a sharply formulated alternative concerns not only public trust in psychotherapy but also its recognition as a scientific practice vs. a kind of para-science. In fact, it is a type of rationality that determines the validity criteria for the methods used to assess psychotherapy efficiency, and these criteria differ for different types of rationality – classical, non-classical and post-non-classical, according to Vyacheslav St'opin³⁸, because they exist in different philosophical and psychological landscapes.

Thus, the classical rationality (classical science) is guided by the idea that a cognizing subject should be distanced from an object, cognize the world from the side, and the objectively true knowledge can be obtained if everything related to the subject and his/her activity means is eliminated from explanation and description. Namely this format dominates in current and earlier studies on psychotherapy efficiency. Such focus on the classical natural sciences has led to the creation, widespread and exclusive use of corresponding psychometric tools – psychological examining techniques (tests), which have the appropriate characteristics of validity, reliability and standardization³⁹. It is therefore not surprising that cognitive-behavioral therapy has proved to be the most relevant type of psychotherapy within the framework of the classical rationality.

The literature review on this topic leads to the conclusion that the field of research on psychotherapy efficiency is artificially limited by the methodological guidelines of classical science, covering the historical range of the seventeenth – early twentieth century. And although the ideals, principles and norms of classical science are eroding with the technological progress of humankind, they are, nevertheless, necessary and appropriate, but not the only possible in many cases. This actualizes the search for other methods assessing the psychotherapy efficiency and relevant to historically later types of rationality.

³⁸ Ст'опін В. Наукова раціональність у техногенній культурі: типи та історична еволюція. *Система сучасних методологій*: хрестоматія у 4-х томах / упоряд., відп. ред., перекл. А.В. Фурман. Тернопіль : ТНЕУ, 2015. Т. 2. С. 5–10.

³⁹ Глива С. Гіпнотерапевтична інтервенція у глибини людської психіки: джерело внутрішньої травми та її вплив на людину. *Психологія і суспільство*. 2018. № 1–2. С. 131–142. URL: <https://doi.org/10.35774/pis2018.01.131>; Aleksandrowicz J., Sobański J. Skuteczność psychoterapii poznawczej i psychodynamicznej. Kraków : Komitet Redakcyjno-Wydawniczy Polskiego Towarzystwa Psychiatrycznego, 2004; Rakowska J.M. Skuteczność psychoterapii. Warszawa: Wydawnictwo Naukowe SCHOLAR, 2005.

2. The crisis of modernism and the hermeneutic criteria justifying psychotherapy efficiency: the non-classical canon

According to the non-classical rationality, an object of knowledge depends on applied research tools and operations, so their impact on a studied object should be taken into consideration; additional and indirect variables are to be added to the hypothetical central influence of independent variables on the dependent one. There is a problem of factorization of a variable set that determines the cumulative experimental (here – psychotherapeutic) effects.

That is why it is extremely difficult to perform classical experimental-diagnostic verification using quantitative, mathematical and statistical methods for a whole bunch of psychodynamic therapies initiated by Freud's psychoanalysis⁴⁰. Such psychoanalytic procedures, techniques and phenomena as identification of a pathological arousal, classification, interpretation, transfer and counter-transfer analysis, insight, dream analysis and the method of free associations, the development of resistance by understanding the psychological protective mechanisms and others use, in fact, psychological hermeneutics, which does not require mathematical coding and formalization of the effects of psychodynamic therapy (here – psychoanalysis), because the focus of psychological hermeneutics are the processes of understanding and interpretation of complex mental phenomena considered as holistic real life-meaningful constellations on the cultural and historical vector of their formation and development.

As is known, the foundations of psychological hermeneutics were laid by Friedrich **Schleiermacher**⁴¹ and Wilhelm Dilthey⁴². The first substantiated the “principle of circular motion” of the process of understanding: the whole is understood on the basis of its parts, and parts is done only in relation to the whole. The second believed that understanding, which deals with appropriately organized syncretics of intelligence, affect and a volitional impulse, differs depending on its subject: 1) understanding as a theoretical method is evaluated by the criterion of “truth – falsehood”; 2) understanding as a manifestations of “living experience” – significant experiences embodied in creative products, various behavioral reactions of non-verbal nature – is subject to evaluation by the authenticity criterion;

⁴⁰ Freud S. *A general introduction to psychoanalysis*. New York : Doubleday, 1915–1917/1943.

⁴¹ Schleiermacher F. Frontmatter. *Hermeneutics and Criticism: And Other Writings* (Cambridge Texts in the History of Philosophy, I-IV), A. Bowie (ed.). Cambridge: Cambridge University Press, 1998.

⁴² Дільтей В. Виникнення герменевтики. *Сучасна зарубіжна філософія. Течія і напрями*. Київ, 1996. С. 31–60.

3) understanding of actions that require reconstruction of the goals to which they are aimed is assessed by the criterion of their success or failure.

It follows that, according to the non-classical canon, psychotherapy efficiency is evaluated basing on the idea of an individual's mental phenomena as interrelated fragments from the text of his/her life. According to W. Dilthey, during understanding, we cognize a certain internal meaning from signs, sensory data from the outside⁴³. Paul Ricoeur echoed W. Dilthey, noting that he called hermeneutics any discipline that originated in interpretation and he gave the word of "interpretation" its true meaning: the discovery of a hidden meaning in the obvious sense⁴⁴. Therefore, the criterion for evaluating the psychodynamic therapy effects is: an adequate understanding of a patient's deep intentions in its archetypal conditioning and unique life context. Thus, attitude to a researcher's subjectivity (aka a psychotherapist who, as a member of their professional community, has some expert knowledge and competencies) is inverted; this subjectivity turns from an undesirable artifact of experimental communication (as it was considered in the classical modernist canon) into non-classical, hermeneutics strategy, when a patient with the help of a psychotherapist, who has mastered relevant psychological tools, comes to realize the latent symbolism of psychosomatic symptoms, behavioral syndromes and recurring scenarios of life events, etc.

Thus, the psychotherapies that emerged in the first half of the twentieth century as a counterweight to radical behaviorism – various psychoanalytic theories and techniques, as well as their latest neo-Freudian branches cannot be assessed by quantitative methods of classical science, because they arose and developed within the radically different – non-classical – scientific paradigm in the historical era of the crisis of modernist ideas about the world, an image of a human being in it and cognition methods. Thus, the still valid evidence-based psychotherapy, which uses the R-methodology (from the most common method of data quantitative processing – correlation coefficients), was displaced by Q-methodology (from the word of "quality"), where the results of individual psychotherapeutic cases are reflected scientifically by the supervisor or the relevant expert community.

We should note that both psychotherapeutic paradigms – behavioral and psychodynamic – emerged almost simultaneously, but the first one won in the unspoken "scientific" competition as one that met the best strict scientific criteria. Any attempts to apply the same methods to assess efficiency of non-classical psychotherapies are doomed to failure.

⁴³ Дільтей В. Виникнення герменевтики. *Сучасна зарубіжна філософія. Течія і напрями*. Київ, 1996. С. 35.

⁴⁴ Ricoeur P. *The Conflict of Interpretations: Essays in Hermeneutics*. Evanston: Northwestern University Press, 1974.

3. Existential-phenomenological analysis in the early postmodern era: the post-non-classical canon to evaluate psychotherapy efficiency

The end of the twentieth century was marked by the entry into an arena of the epistemology and methodology used by post-non-classical science; according to this approach, the cognition result for an object depends from an experimental influence (here, a therapeutic intervention), which was an ultimate condition in classical research, and such allowed additions to the design of classical experiments as taking into account the variable conditions and means of experimental influences given by various psychological technics with the same functional purpose. Moreover, the post-non-classical logic, in addition to the above, indicates that a dependent variable (a psychotherapeutic effect) is conditioned by value-target structures of a research project, so that an “ideal” experiment can be violated not only by applied technical devices or experimental conditions, but also by subjective preferences, values priorities, aesthetic tastes, ideological attitudes of researchers, the scientific paradigm they share, etc.⁴⁵.

It was during this historical period that humanistic, presented by Carl Rogers⁴⁶, Abraham Maslow⁴⁷, and existential, presented by Viktor Frankl⁴⁸, Irvin Yalom⁴⁹, etc., psychotherapies gained considerable popularity. The merit of the first approach was to proclaim the natural motivational human tendency to self-actualization and to justify the conditions for this process (unconditional and invaluable acceptance of another person, empathy and congruence), which allowed personal growth, such as climbing the steps of Maslow’s pyramid. The second, existential psychotherapy, focused on finding meaning in one’s life via authentic experiencing of one’s presence in creative works, interpersonal relationships and love, courageous accepted trials of the fate and associated suffering (e.g., V. Frankl).

The article author in her previous⁵⁰ work substantiated the basic thesis of Jean Paul Sartre’s⁵¹ existential-phenomenological concept on the primary

⁴⁵ Карпенко З. Аксиологічна психологія особистості: монографія. Івано-Франківськ: ДВНЗ «Прикарпатський національний університет імені Василя Стефаника», 2018. С. 476.

⁴⁶ Rogers C.R. Client-centered-therapy: Its current practice, implications, and theory. Boston: Houghton Mifflin, 1951.

⁴⁷ Maslow A.H. Motivation and personality. New York: Harper and Row. 1987.

⁴⁸ Frankl V.E. Psychotherapy and existentialism. Selected papers on logotherapy. New York: Simon & Schuster, 1967.

⁴⁹ Ялом І. Ліки від кохання та інші оповіді психотерапевта. Київ : КСД, 2017. 416 с.

⁵⁰ Абрамцов Р. Феномен нерелексивної (емоційної) свідомості Сартра. *Психологія особистості*. 2018. № 1(9). С. 16–21. DOI : 10.15330/ps.9.1.16-21.

⁵¹ Sartre J.P. Esquisse d’une theorie des emotions. *Éditeurs des sciences et des arts*. Paris: Hermann, 1960.

indivisible unity of an individual and his/her consciousness and the world, to which he/she, as a subject, was attracted due to inherent intentionality – a focus on external objects. Non-reflexive consciousness functions on the spontaneous sensory level of cognition and is not directed by the conscious Self. Thus, the non-reflexive (emotional) human consciousness represents the existential mode of being in the world as a creative experience and non-trivial vision of cognized objects in new connections and relationships. At the same time, an emotion appears as a specific way of cognition by a subject of the “objective” reality; an emotion is distinguished from some other mental processes by its non-positionality, i. e. spontaneous immediacy and organic connection with the environment.

The phenomenological method is used in psychotherapy and based on the presented idea; it allows implementing a holistic axiological approach to the study of therapeutic effects that takes into account the current life context of human existence, needs, motives, interests, beliefs and values.

Sartre’s phenomenon of non-reflexive (emotional) consciousness is opposed to both the reductionism of positivist (behavioral) psychology and Freud’s psychoanalysis.

It is natural to expect that, as in the case of psychodynamic therapy, effects appearing within the existential-phenomenological therapy require not quantitative but qualitative studies to verify the significance and duration of changes in self-concept, value priorities, resistance to crisis experiences and so on.

“The purpose of qualitative research is to reveal the structures of a particular experience and meaning that a person has concerning a certain object, situation, event or some aspect of their own lives”⁵².

Steinar Kvale distinguishes the following aspects of qualitative research: the pursuit of richness and holism for descriptions; personal description of various aspects of one’s own life, the world and attitudes to them; identification of meanings and their interpretation (what and how?); context analysis; obtaining quality knowledge expressed in everyday language; attention to language as a theme and means of analysis; specificity as descriptions of specific situations, rather than a generalized opinion; interest in individual cases, inductive approach to data; flexibility without strict standardization; a researcher’s reflexivity, openness to the new instead of using ready-made categories and schemes for interpretation; focus on certain topics (without rigid structures and absolute non-directiveness); personality changes in the course of research, emergence of new meanings through

⁵² Karpenko Y.V., Abramciov R. The problem of qualitative methods applicable in the psychology of personality. *Психологія особистості*. 2019. 1 (10). С. 154. DOI: 10.15330/ps.10.1.203-209

enrichment of experience (new understanding of one's situation); the importance of interpersonal relationships; preference to the field form of work⁵³.

Traditionally, psychotechnical (qualitative, humanitarian) cognition is compared with natural scientific cognition. In the first cognition type, the philosophy of practice opposes epistemology; psychotechnical cognition recognizes values as immanent to the cognition process, but not external to it (as in the case of natural-science cognition); an addressee of the first cognition type is a psychologist-practitioner, but not a psychologist-academician or a specialist in another profession; its subject is an interested, involved person, but not a neutral, detached individual; contact with an "examined person" is intensive, unique, emotional, and this unites the subjects participating in a psychotechnical situation. On the contrary, if a research project is designed within the natural-sciences approach, a researcher's contacts with an examined person are minimized, the examination is standardized, empirically neutral and reflects connects between a subject and an object. As for the process and procedures of cognition, the first cognition type operates with flexible, unique techniques that respond subtly to a research situation, while the second cognition type uses rigid, unchanging programs and procedures within a research project. The nature of knowledge acquired in psychotechnical research (respectively, in the humanitarian paradigm and in a qualitative study) is internal, personal, "about oneself" or "about you", but the result obtained whining the science-oriented paradigm is knowledge about a third person, about "him/her", and an examined person's knowledge of him/herself is only factual material. As for the theme and method, in the first case, an applied method unites the participants of a psychotechnical situation and becomes the theme of research, and in the second case, a method extracts a theme from the reality and presents it in the form of an object observed from the outside.

According to Martin Heidegger⁵⁴, the phenomenological study of human existence should be based on the ontic position of the subject-object indivisibility of being-in-the-world, and therefore requires a descriptive understanding approach to interpretations of mental phenomena. Phenomenological analysis is a kind of descriptive, qualitative research that determines the basic structures of subjective experience, fundamental spiritual intentions and personal meanings that guide human behavior, and thus deal with non-reflexive consciousness, which must be "raised" to the level of reflexive awareness.

According to Amadeo Giorgi, the standard scheme of phenomenological procedure application can be reduced to a sequence: reduction of content to

⁵³ Kvale S. Ten standard Objections to Qualitative Research. *Journal of Phenomenological Psychology*. 1994. 25(2). P. 147–173.

⁵⁴ Heidegger M. *Being and Time*. New York: SUNY Press, 1996.

leading meanings, their figurative transformation and intuitive understanding of essential meanings⁵⁵.

Phenomenological analysis of existential consultative cases, according to Oksana Parkulab, is based on the following algorithm: identification, linguistic-psychological designation and psychosemantic generalization of basic structures of a client's subjective experience and their comparison with age developmental norms and social-cultural features – values, ideologies, beliefs, ideology, etc. – of discursive practices which the client involved in voluntarily or forcibly⁵⁶.

In fairness, we should note that the representatives of the existential-phenomenological approach in psychotherapy tried to introduce quantitative methods to confirm the effectiveness of their work, but this initiative of C. Rogers did not become widespread.

4. The turn of psychotherapy toward linguistics during mature postmodern

The psycholinguistic methods to study psychotherapy efficiency emerged at the late-mature postmodernism. A discourse, in particular a psychotherapeutic discourse, was the theme of corresponding studies. The concept of “discourse” appeared first in the works of an American linguist Zellig Harris in 1952; “discourse”, according to the author, meant a sequence of an individual's statements (oral or written) in a certain situation⁵⁷. Discourse (diskursus: from the Latin “discere” – to wander) means a verbally articulated objectification of the content existing in consciousness, regulated by the dominant type of rationality in a particular tradition. Discourse is a rationally organized and socially-culturally determined way for verbal presentation of the immanent-subjective content of consciousness and the existential-immanent content of experience. Michel Foucault points out that the most general meaning of discourse is: it is simply a speech as it is applied, whether written or oral⁵⁸, laconically as “speech immersed into life”. A discourse forms a coherent text in conjunction with extra-linguistic factors – pragmatic, social-cultural, psychological and others.

⁵⁵ Giorgi A. The descriptive phenomenological method in psychology: A modified Husserlian approach. Pittsburgh: Duquesne University Press, 2009.

⁵⁶ Паркулаб О. Феноменологічний аналіз у віковому екзистенційному консультуванні та його аксіологічні акценти. *Психологія особистості*. 2012. № 1(3). С. 129–137.

⁵⁷ Harris Z. Discourse analysis. *Language*. 1952, 28 (1), 1–30.

⁵⁸ Фуко М. Археологія знання. Київ: Вид-во Соломії Павличко «Основи», 2003. 326 с.

James Kinneavy offers a more detailed definition: a discourse is characterized by individuals acting at a certain time and place; it has a beginning, a middle, an end and a goal; it is a linguistic process, not a system; it establishes a verbal context, and it also has a situational context and a cultural context⁵⁹.

Summarizing numerous studies of discourse, Heorhiy Kalmykov calls a discourse as an external-speech stage of professional speech activity associated with the explication of internal (speech-thinking) intentions, the unity of linguistic and extra-linguistic plans of the external stage of this activity, and it determines final result of such activity: linguistic (verbal) product (a composed speech), which provides appropriate speech interaction⁶⁰. We should add that, in this context, we are talking primarily about psychotherapeutic and consulting discourses, which are the external embodiment of the internal idea of how to help a client in a particular situation, taking into account the specific history of the examined therapeutic case⁶¹.

Researchers believe that in different types of discourse the intentional basis is the most important for different discourses. So, psychotherapist's speech is a discursive practice, having such a characteristic as intentionality, determined, firstly, by the professional aims of a particular psychotherapeutic method, secondly, the context of a psychotherapeutic communicative situation and, thirdly, communicative intention to help. Via the intent analysis of C. Rogers' psychotherapeutic speeches, identified 30 different intentions, grouped into three categories: cognitive, dialogical, and those that provide assistance to a client. In turn, each of these categories contained three classes of intentions: cognitive – intentions related to a client's sensations, perceptions and feelings; operational – intentions providing a cognitive understanding of a client's situation; reflexive – intentions reflecting the psychotherapist's desire to express thoughts, feelings, etc., related to the context of psychological counseling and a client's situation. The dialogic category had two classes of intentions: contact and non-contact. The auxiliary category consisted of two classes of intentions: developmental intentions promoting a client's development, personal growth and self-actualization; essential intentions stimulating the disclosure of a client's individuality and their acceptance of their essence. At present, various dictionaries of intentions have been compiled, which characterize specific types of discourses – professional, political, media, everyday communication, etc.

⁵⁹ Kinneavy J.L. *A Theory of Discourse: The Aims of Discourse*. Houston TX: W. W Norton & Company, 1980.

⁶⁰ Калмиков Г.В. Психологія формування професійно-мовленнєвої діяльності майбутніх психологів: монографія. Київ: Вид. Дім «Слово», 2019. С. 93.

⁶¹ *Ibid.* С. 95.

From the standpoint of intent analysis, which is now actively developing, the basis of discourse is not just a set, but a complex hierarchy of speech intentions of people interacting in different communicative situations; this approach is dissonant with the equalizing trends to discourses adopted in postmodernism.

Intent analysis is an expert, contextual and complex method to study speech. In order for the expert assessment of intentions to be objective, scaling methods are used and third-party experts are involved. The contextuality of intent analysis means that the intentional content of speech is assessed with taking into account a situation, a social-cultural environment (the communicators' roles, their status, interpersonal relationships, feedback, etc.). Complexity means that intent analysis is implemented at several stages – from the development of a research categorical apparatus to the frequency calculation for intentional categories and other statistical processing. In addition, the method complexity means that not only the verbal component of speech is taken into account, but also its nonverbal components.

The reduction of discursive analysis to analyzed intentions of psychotherapy participants to assess psychotherapy efficiency is a rather symptomatic phenomenon and obviously natural one; it follows from the origin of discourse analysis from the theory of speech acts.

The foundations of the theory of speech acts were laid by John Austin in 1955, who understood a speech act as a purposeful speech action carried out in accordance with the principles and rules of speech behavior adopted in a certain society; as a minimal unit of normative social-speech behavior, considered in a pragmatic situation. Speech act parameters are: its theme, purpose, method, tool, means, result, conditions, success, etc. Depending on circumstances or conditions where a speech act is carried out, it may either achieve its goal or not achieve it. To be successful, a speech act must, at least, be appropriate, otherwise it will fail⁶². As can be seen from this citation, the analogy with verbal psychotherapy efficiency is more than obvious.

The thesis is also important that the main features of a speech act are its intentionality, purposefulness and conventionality. Speech acts are always correlated with the personalities of a speaker, a listener and with a communicative situation.

Traditionally, the structure of a speech act includes locutionary, illocutionary and perlocutionary acts. A locutionary act is construction of phonetically and grammatically correct expression in a certain language with a certain meaning and reference (semantic part). An illocutionary act means

⁶² Austin J.L. How to do things with words: The William James Lectures delivered at

Harvard University in 1955. Ed. J.O. Urmson. London: Oxford University Press, 1962. Print.

the embodiment into an expression of a certain communicative intention, communicative purpose, which gives the expression a certain direction (an initial element of the pragmatic part). A perlocutionary act means an impact of an illocutionary act on a particular addressee or audience (a final element of the pragmatic part of a statement).

J. Austin assigned the main role in the structure of a speech act to an illocutionary act and the so-called illocutionary function (force), which brings purely linguistic studies closer to psychology and psychotherapy.

In the context of our study, we should pay attention to John Searle's classification of illocutionary acts. These are representations, or assertions, which oblige a speaker to be responsible for the truth of their statement; directives that force an addressee to do something (requests, permits, orders); commissions that oblige to perform certain actions in the future or to adhere to a certain course of action (promises, threats, proposals, etc.); expressions that express a speaker's mental state, characterize their openness (gratitude, apology, greetings); declarations that establish a correspondence between the propositional content of a statement and the reality (wills, declarations of war, appointments, etc.)⁶³.

Inspired by the ideas of pragmalinguistics with the basic constructs of the theory of speech acts, discursive analysis of the psychotherapeutic effects radicalized the phenomenon of linguistic construction of mental reality. As a result, discursive analysis has become a kind of epistemological perspective that significantly different from the usual interpretive perspectives for psychology as for its basic assumptions and attitudes. The interpretive practice, commonly used in psychology, is represented by hermeneutics and transcendental anthropology that are based on the idea of unique subjectivity and the presumption of existing ultimate meanings generated by a person-creator as an Author of his/her life. The linguistic (discursive) turn in psychotherapy rejects the traditional philosophical principles of hermeneutics and represents a personality as a hierarchy of discourses, a kind of a lens that refracts, absorbs and summarizes various social-cultural connotations. A person never plays an individual game, rather, he/she is a stage on which social discourses play their games. And in this case it is impossible to think of a personality as a stable, integral, one that has own individual essence without determining the level of discourse within which the personality is constructed.

The discourse analysis used for assessing the psychotherapy efficiency means that psychotherapy effects are presented as discursive influences of a psychotherapist on his/her client. "Discursive influence presupposes a

⁶³ Searle J.R. *Speech Acts: An Essay in the Philosophy of Language*. Oxford: Syndics of the Cambridge University Press, 1969. Print.

psychologist's purposeful speech activities with the aims to change another person's (client's) behavior, cognitive and emotional-volitional spheres"⁶⁴. And since intention is the central moment that directs discourses, it exerts discursive influence⁶⁵.

Therefore, we conclude that the above existential-phenomenological analysis used as a main tool verifying psychotherapeutic methods in early postmodernism was replaced by discursive analysis during the linguistic turn in the psychotherapy of late-mature postmodernism; the core of discursive analysis was the analysis of intentions. In fact, it means that rhetorical figures – presenting forms and concepts for the same psychotherapy effects – changed. It is no coincidence that psycho-techniques used in various types of psychotherapy were the starting point for the classification of discursive influences (discourses, discursive actions, intentions).

In particular, H. Kalmykov systematized the psycho-techniques used in 26 areas of psychotherapy, including cognitive-behavioral therapy⁶⁶, rational-emotional therapy⁶⁷, logotherapy⁶⁸, etc., which allowed him to identify 66 types of psychotherapists' discourses, depending on their influence on clients' emotions and feelings, consciousness and behavior. For example, discourse questions encourage clients to talk about their problem, gather relevant information, help people express their feelings and understand the origins of their negative experiences; "Could you tell us more about this?", "How does this affect your relationships with others?", "What did you think about doing this?", "How did it start and what happened during the dispute?"; discourse-confrontation forms oppositions: "On the one hand, you claim..., on the other – you deny" and so on.

⁶⁴ Калмыков Г.В. Психологія формування професійно-мовленнєвої діяльності майбутніх психологів: монографія. Київ: Вид. Дім «Слово», 2019. С. 107.

⁶⁵ Там само. С. 105.

⁶⁶ Beck A.T. Cognitive therapy and the emotional disorders. New York: International Universities Press, 1976; Meichenbaum D. Cognitive-Behavior Modification: An Integrative Approach. New York: Plenum, 1977; Бек А.Т. Когнітивна терапія депресії: теоретична рефлексія та особисті роздуми. *Психологія і суспільство*. 2019. № 1. С. 90–100. URL: <https://doi.org/10.35774/pis2019.01.090>; Болтівець С.І. Доктор Аарон Бек: Україна – це країна кохання моїх батьків. *Психологія і суспільство*. 2019. № 3-4. С. 83–89. URL: <https://doi.org/10.35774/pis2019.03.083>; Вестбрук Д., Кеннерлі Г., Кірк Дж. Вступ у когнітивно-поведінкову терапію. Львів: Свічадо, 2014. 420 с.

⁶⁷ Ellis A. Reason and emotion in psychotherapy. New York, 1962; Морріс Б. Раціонально-емоційна парадигма в організаціях. *Психологія і суспільство*. 2003. № 2. С. 66–78.

⁶⁸ Frankl V.E. Psychotherapy and existentialism. Selected papers on logotherapy. New York: Simon & Schuster, 1967.

Thus, the extrapolation of linguistic methods to psychotherapy assessment from the point of view of certain discursive actions used by psychotherapists transfer the intentional core of the discursive actions into a certain verbal psychotechnical method that changes clients' consciousness and behavior. At the same time, a psychotherapist cannot nominate a deep meaning or have a pre-verbal intuitive experience, which, ideally, should resonate with a client's semantic experience. Obviously, Olha Kochubeynyk is right, when she argues that "the main discourse function is to set a norm and permissible (or unacceptable) deviation from it, constructing institutionally legitimized ways to regulate an individual's (and community) behavior"⁶⁹. She also concludes that "the desire to establish asymmetry is natural for the development of any discourse. The discourse stability, which is a manifestation of its development ("domination"), corresponds to its non-dialogue, "insensitivity" to new components, opposition to alien inclusions. Dominance is manifested in the fact that discourse is able to provide only one possible "created from within" interpretation, only one – the desired – representation of the picture of the world. Stable discourse, in other words, is a totalitarian communicative space that declares a norm without an appeal"⁷⁰. Thus, psychotherapeutic discourse, viewed from postmodernist, socio-constructionist positions, commits the "sin of modernism", because it makes absolute its own epistemological principles, experiences methodological monism, which inhibits the study of psychotherapy efficiency, holding to outdated postulates, inconsistent with the new metamodern era.

5. Metamodern and a turn to performance in psychotherapy. The problem of verification criteria and methods for psychotherapeutic effects

The beginning of the third millennium was marked by differentiation and the actual collapse of the discursive paradigm in psychotherapeutic research. Intent analysis, reduced to discursive actions (influences), was replaced by narrative analysis, which was understood as a triangular result (mutual complementarity) of opposing subjective-phenomenological and socio-discursive perspectives⁷¹. The first perspective means reliance on the preverb I and prereflexive source of intentions (meanings); the second one

⁶⁹ Кочубейник О.М. Дискурсивні процеси: як конструюється асиметричність соціальної реальності? *Психологічні науки: проблеми і здобутки*. 2015. Вип. 8. С. 82. URL: http://nbuv.gov.ua/UJRN/Pnpz_2015_8_7

⁷⁰ Ibid. С. 93.

⁷¹ White M., Epston D. *Narrative means to therapeutic Ends*. New York: W.W. Norton & Company, 1990; McAdams D. *The Stories we live be: Personal Myths and the Making of the Self*. New York: Morrow, 1993.

means the transfer of reflected personal meanings into the field of conventional sociocultural meanings (discourse). Thus, the narrative approach is able to offer such research methodology, which combine individual and social in a person. Because narratives depend on culture and language, they carry norms, meanings and values of a particular culture. At the same time, narratives tell about a unique experience that violates listeners' cultural expectations. Because of this, a narrative can be seen as a cultural practice that leads to change, renewal of cultural norms.

By analyzing recent publications related to this issue, we have made the following conclusions that:

1) narrative psychology is a compromise way to hear the “voice of Self” (personality as ego-identity) in the polyphony of values of multicultural discourse (social context);

2) narrative psychology frees a personality as a unity of his/her various subjective aspirations and abilities from the power of a dominant discourse, delegating to him/her the responsibility for moral self-determination in the holistic life chronotope;

3) a narrative as the basic concept of narrative psychology means a story, a speech form of personal experience presentation in time (the past – the present – the future), which is formed and manifested in a specific cultural and symbolic environment;

4) the narrative form of autobiographical self-presentation is, at the same time, a cyclically repeating theme (value assertion of oneself as an authentic person and expedient construction of one's life trajectory in the space of hypothetical possibilities and real chances);

5) the most common value dilemma presented in a narrative is the opposition to the desire for acceptance and love, affiliative behavioral motivation, on the one hand, and attempts to control events through increased own competence, representing the desire for power and self-affirmation in a reference circle, on the other hand;

6) a narrative is constructed by an individual as an author of his/her own life and an insider in the field of unique life experience who represents personally significant aspirations and goals; at the same time, a narrative as a specific person's product has a specific addressee, it is a confession in the face of a significant Other (a Listener). And only thanks to this capital fact the narrative author “gathers him/herself” from fragments of life experiences, critical assessment of past actions, reflection on past events to implement his/her right to a worthy (personally desirable and normatively acceptable) project of his/her own life;

7) the dialogical intention of a narrative requires, first, a reliable description of an author's subjective reality via phenomenological sensing – immersion into the world of intimate experiences and metaphorical

unconscious codes. Then, discursive ordering should take place by placing the description into the context of real interpersonal relationships (interpretation – the understanding of personal meanings for the key autobiographical moments). And finally, the interpretation takes place (for the Other, i. e. a Listener) of one's own version of life and experience via phenomenological off-centering – differentiation with “processed” (reflected) Self in order to construct more adequate alternative stories for the changed context (life circumstances) and the self-concept agreed with it⁷².

A narrative, as a linguistic form expressing the creative synthesis of spatial-temporal organization of human experience in its mental-axiological and utilitarian-pragmatic coordinates, brings us closer to the idea of performance – the leading concept of metamodernism. Anatoly Grebenyuk writes that denying the metaphor of “the world as a text”, developed at the beginning of the XXI century, the new humanities knowledge calls us to the metaphor of “the world as a multiple performative acts” (from the Latin *performs* – action)⁷³. Metamodern psychology sets a turn to performance in psychology, proposing to replace contemplation by action, i.e., to transit from the perception of “a human being as a text” to the perception of “a human being as a performance”. Modern people strives for performances that allow them to go beyond everyday perception and experience the “liminality” necessary for inner transformation. Being fully involved in the world-wide Internet web, a person is simultaneously in two dimensions – real and material, on the one hand, virtual and sign-digital, on the other hand. Maintaining a balance between these two dimensions of modern peoples' life help them avoid two extremes: Internet and gadget addiction or cyberphobia – fear of the Internet, technophobia⁷⁴.

Psychotherapy at the emerging cultural era must take into account the five main features of metamodern personality, identified by Hanzi Freinacht⁷⁵: 1) tolerance and openness to different views and ideas based on the ability to metacognition (“thinking about thinking”), which guarantees the effective assessment of observed facts; 2) rational belief in progress with

⁷² Karpenko Y.V., Abramciov R. The problem of qualitative methods applicable in the psychology of personality. *Психологія особистості*. 2019. 1 (10). С. 152–159.

⁷³ Abramson S. Ten Basic Principles of Metamodernism. *The blog*, 2015. http://www.huffingtonpost.com/seth-abramson/ten-key-principlesinmet_b_7143202.html; Vermeulen T., van den Akker R. Notes on metamodernism. *Journal of Aesthetics and Culture*. 2010, 2. P. 1–14.

⁷⁴ van den Akker R., Gibbons A, Vermeulen T. (eds.) *Metamodernism: History, Affect and Depth After Postmodernism*. London: Rowman & Littlefield, 2017.

⁷⁵ Freinacht H. You're not metamodern before you understand this, Part 1: Game Change, 2015. *Metamoderna*. <https://metamoderna.org/youre-not-metamodern-before-you-understand-this-part-1-game-change/>

the understanding that any development has pros and cons; 3) recognition of pluralistic judgments about a particular problem that can be solved on the basis of equality through the application of higher ethics; 4) the tendency to revive transcendent and archetypal narratives by freeing from unconditional power of both: the reasonable and the absurd; 5) the ability to synthesize obvious opposites, which allows seeing new opportunities for conflict resolution.

Metamodern psychotherapy means the generation, search and application of new methods that relieve a person of various emotional and personal problems, as well as have therapeutic effects on the psyche. The tasks of such psychotherapy should be: 1) generating new de-ideologized and non-ironic ideas; 2) harmonization of personal mythology through the perception of one's life not as it is, but as it should be; 3) formation of attitude to transpersonal as to a creative exploration; 4) helping in defining self-image by accepting own ideas and feelings as "native" to themselves and "foreign" to others; 5) resolving interpersonal conflicts by finding free space for decision-making; 6) development of the ability to reassess radically traditional, long-established views that hinder progressive changes; 7) development of the ability to metacognition in order to prevent the negative impact on the objective assessment and content of speech of uncontrolled reactions because of rejection of certain ideas or people; 8) development of the ability to perceive simultaneously opposite ideas, while maintaining activity and intra-mental harmony.

The main methodological tool of metamodern psychotherapy is a performance as a psychotherapeutic influence in some aesthetic context using the technique of "double framing", according to Raoul Eshelman⁷⁶. The idea of this technique is: first, to represent a problem expressively in a visual-sensory form, which allows perceiving it holistically, and thus reconsider attitude to it; the next step includes an analytical explanation and a sound generalization, which allows moving to its practical solution.

Metamodern psychotherapy does not seek for the disclosure of "sacred" psychological knowledge (an expert judgment) to a client, but propose to design individual or group psychotherapeutic intellectual "hits" that are stuck in the human mind, thus changing it. Such "hits" are created via an individual's immersing into circumstances that go beyond the "normal" and "usual" using the above-mentioned technique of "double framing". A vivid imagination is required to create such "hits", so that the world is perceived

⁷⁶ Eshelman R. (Fall, Winter), Performatism, or the End of Postmodernism, *Anthropoetics: The electronic Journal of Generative Anthropology*, 2000–2001, 6 (2), 1–17. <http://xa.yimg.com/kq/groups/19978873/351370576/name/Performatism,+or+the+End+of+Postmodernism.pdf>

non-linearly, holistically, which allows creative solutions to the most complex problems проблем⁷⁷.

The question arises: which of the current psychotherapy areas do most fully represent the ideas of the metamodernism philosophy? It is obvious that narrative psychotherapy implements only partially these ideas, as it requires the finalization of a client's life experience in its temporal and value dimension into a narrative – a personal myth, a story about him/herself, which is told to a psychotherapist. During this storying, non-reflected experiences that are messengers of the unconscious get past a client's attention. It is known that such pre-reflexive semantic experiences are more easily and naturally expressed by bodily expressions (especially by gait, posture, gestures, facial expressions, etc.), as well as by fine arts, music, etc. In this context, attention should be paid to art therapy, the varieties of which are really impressive. Art therapy includes painting, working with sand or clay, fairy telling, masking, music, photography, drama, creation of collages, metaphorical associative maps, mandala therapy and others.

Art therapy means literally therapy by using art methods, different types of creative human activities are used as a therapeutic factor. Usually the main task of art therapy is to use images and symbols from the unconscious as certain metaphors that point to a hidden problem, so a creative product should be analyzed comprehensively to process related emotions and experiences and, finally, get rid of the destructive experience.

Art therapy allows the client to: develop spontaneity while developing cognitive skills (attention, memory, thinking, imagination); consider his/her life experience from an unusual perspective; learn to communicate on an exotic level (using visual, motor, sound means); to express oneself, giving pleasure to oneself and others; to develop valuable social skills (in group work); learn new roles and identify latent personality traits, as well as observe how changes in their own behavior affect others; increase self-esteem, which leads to the strengthening of personal identity; develop decision-making skills; relax, express negative thoughts and feelings; realize their ability to be creative by various means.

The developmental trends for modern art therapy is that it is no longer an auxiliary, servile psychotherapy type, serving as a conceptual basis for authoritative psychotherapeutic areas – cognitive-behavioral, psychodynamic, existential-phenomenological, and systemic (the scope of this article does not allow us to describe precisely this approach), but it has its own conceptual justification for its methods and a special way to verify their effectiveness.

⁷⁷ Гребенюк О.О. Основи метамоде́рністської психоло́гії. *Метамоде́рн: журнал про метамоде́рнізм*. 2017. URL: <http://metamodernizm.ru/metamodernism-psychology>.

Shaun McNiff is convinced that it is necessary to rehabilitate intuitive-phenomenological methods of cognition inherent for the artistic-aesthetic understanding of reality by introducing the so-called artistic experiment; since the traditional behavioral model of experiment cannot be used to test art therapy efficiency because it does not take into account the art specifics, where the independent variable has a complex figurative and symbolic nature and cannot be accurately measured. S. McNiff notes that analytical research is linear, singular by its nature and excludes from its field of view everything that does not fit into the predetermined limits of scientific understanding or does not comply with established scientific rules. Creative imagination is opposite to logical analysis in many respects, although it does not exclude logic and reasoning as the basis of reflection and criticism. Imagination, as an integrative source of intelligence, takes people beyond the usual conventional discourse, helps to combine different forms of experience, opposite ideas into a single conglomerate. This leads to a real mental transformation of an individual. During the creative process, a person experiences increased mental energy (inspiration), which gives the necessary dynamics and strength for intra-mental changes.

S. McNiff believes that now creative art therapy has entered the post-assimilation period. Adapting to the fundamental trends in psychology development, we must prove the legitimacy of artistic cognitive methods⁷⁸. The creative process, which uses the human body's aggregate potential in the form of various sensory-perceptual modalities, mnemonic and imaginative resources, is able to "melt" them into a syncretic gestalt, a dynamic metaphorical image that contains both a constellation of an individual's ambivalent motivational tendencies and the symbolic code of liberation from internal conflicts. Art therapy brings us back to the phenomenology of E. Husserl's "living world" (*Lebenswelt*) and to "generative intuition" as a source of knowledge. This means that researchers on art therapy efficiency should not focus solely on the prevailing psychological theories and measurement methods. Of course, art-based research should involve careful recording and evaluation of observed phenomena and results, but this should be done with special criteria of suitability, aesthetic quality and effectiveness of impact.

Currently, many researchers note the expediency of methodological triangulation for simultaneous or sequential use of quantitative methods based on classical experiment and qualitative (hermeneutic, psycholinguistic) methods. It is extremely important to translate the language of art into the language of psychology. To do this, art therapists must have a double qualification – both in psychology and in a particular art

⁷⁸ McNiff S. *Art-based research*. London: Jessica Kingsley, 1998.

form. The process of artistic image creation can be accompanied by expressive bodily movements (e.g., drawing from the shoulder), which allows revealing the deep symbolism of an image via the drawing manner and its content and this help understand holistically intentions, motives, inclinations and behavioral patterns of a client.

CONCLUSIONS

This article identifies the main methodological trends in the studies on psychotherapy efficiency in the terms of cultural-historical transformations of scientific rationality.

We determined that orienteers from natural science used for the studies on psychotherapy efficiency led to the situation when experimental-diagnostic and mathematical-statistical methods became absolute for psychotherapeutic effect verification, and that excluded many partial independent variables that significantly affected the overall psychotherapeutic outcomes because they were not strictly controlled by researchers. Thus, the classic research canon for psychotherapy efficiency, which was designed to establish linear causal relationships between psychotherapy methods and changes in clients' (patients') behavior and well-being, formulated modernist principles of evidence-based psychotherapy based on meta-analyze – combining and examining of many experimental data – that predicted the effectiveness of certain cognitive-behavioral therapies.

During the crisis of modernism, when attempts to subordinate psychotherapeutic research to the logic of classical rationality failed, hermeneutic criteria and procedures to justify psychotherapeutic efficiency became popular. The non-classical canon of research in the psychotherapy field was introduced, which was based on a holistic understanding and teleological interpretation of hidden motives of human behavior. Qualitative studies for clinical (psychotherapeutic) material were spread, they were widely used in therapies of psychodynamic spectrum, thus demonstrating their narrowly-expert self-sufficiency and dissociating from the reductionist schemes of psychotherapeutic quasi-experiments.

The early postmodern era proposed the post-non-classical canon for evaluating the psychotherapy efficiency, which took into account the complex influence of various psychotherapeutic factors (specific psychotechniques and conditions, a psychotherapist's personal qualities and values) on a client's consciousness and behavior. At that time, existential-phenomenological analysis of psychotherapeutic cases (the case study method) was widely used, which helped identify holistic units (meanings at the level of experiences, intuitive insights and reflexive conclusions) of clients' subjective experience and make on this rich experiential basis the meaningful generalizations about the effects of certain psychotherapeutic factors.

The turn toward linguistic for psychotherapy during the mature postmodernism was based on the ideas of social constructionism, the theory of speech acts, psychosemantic and semiotic functions of language as a means of self-constructing, self-concept, ego-identity. This period is characterized by the borrowing of psycholinguistic methods, primarily discursive and intentional analysis, to assess psychotherapy efficiency. We state the actual sameness of the above analyzes, the substitution of a psychotherapist's discursive actions (influences) with his/her intentions, which were classified according to the functional purpose of the used psychotechniques, the number of which was constantly growing to cover various psychotherapeutic areas.

Universalization and wide-spread introduction of psycholinguistic methods leads to attempts to find a compromise between the previous – existential-phenomenological – and discursive trends in assessing the psychotherapy efficiency, which was expressed via narrative analysis as a kind of methodological triangulation subject to the principle of reciprocal determinism. Narrative analysis involves not only verbalized life stories, but also pre-reflexive image-metaphorical representations of temporal (value-target) and topical (activity-behavioral) vectors of human life.

The strongest and most expressive embodiment of this chronotope in its mental-axiological and utilitarian-pragmatic dimensions appears in the so-called turn to performance in psychology and psychotherapy, which marks the beginning of the metamodern era.

The turn to performance in psychotherapy means the replacement of a contemplation by an action; during such actions a person experiences “liminality” leading to internal transformations. Through the “double framing” of the aesthetical context – the initial visual and sensory representation of a problem and its subsequent analytical explanation, – a client is able to solve their psychological problems. Thus, art therapy – art treatment – has become the most relevant and appropriate psychotherapeutic tool in the metamodern era. Art therapy balances methodologically (the principle of oscillation) between biosocial determinism and human freedom of expression, hierarchical explanatory constructs and fluid personality, between quantitative and qualitative methods studying the psychotherapy efficiency. This new methodological orientation requires a respectful attitude to the methods of artistic and aesthetic development of reality, which in a natural and spontaneous way to release the energy of an individual's creative transformation into the chosen direction.

SUMMARY

The article analyses the leading trends and methods used in studies on the efficiency of psychotherapy from the cultural-historical perspective. The

article stresses that experimental-examining methods are applied for verification of psychotherapeutic effects within the classical approach; this approach is represented by meta-analyzes, i. e. a statistical combination of data from several studies. The main effects of cognitive-behavioral therapy were confirmed by this way. During the crisis of modernism, hermeneutic methods and the non-classical approaches to evaluate the psychotherapy results became popular; they were used primarily for psychodynamic therapies. During the early postmodern period, the post-non-classical approach to psychotherapy evaluation was developed; here, existential-phenomenological analysis of psychotherapeutic cases was used. The linguistic turn in late postmodern psychotherapy was based on various discursive analyses and, first of all, the intent-analysis. In addition, narrative analysis could be presented as a verbalized triangular model that takes into account deep intentions and the social context of a client's life. The latest era of meta-modernism proposes a new turn to performance in psychotherapy, when quantitative and qualitative methods testing psychotherapy efficiency are united and used flexibly, as well as the methods of artistic and aesthetic development of reality are applied in the form of art therapy and involved into result evaluation.

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