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A review of the theory of motivational psychotherapy

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Summary. Reviewing the history of theories associated with psychotherapy establishes that motivational psychotherapy (MPT) has been centered on environmental mind, lies, selfishness, and rich mind, which are often rooted in previous theories but portrayed in an effectively different manner. By creating new concepts in the field of psychotherapy, MPT provides a useful and practical way to treat psychological problems. The analytical method has been also exploited to reflect on the theory of MPT. The results of this study revealed that MPT, recruiting the concept of rich mind, opens a new path for clients to effortlessly remove many problems in order to reach perfection and nurture their soul.

Key words. Motivational psychotherapy, motivational psychotherapy approach, psychotherapy.

Una rassegna della teoria della psicoterapia motivazionale.

Riassunto. La revisione della storia delle teorie associate alla psicoterapia stabilisce che la psicoterapia motivazionale (MPT) è stata centrata su mente ambientale, bugie, egoismo e mente ricca, che sono spesso radicate in teorie precedenti ma ritratte in modo effettivamente diverso. Attraverso la creazione di nuovi concetti nel campo della psicoterapia, la MPT fornisce un modo utile e pratico per trattare i problemi psicologici. Il metodo analitico è stato anche sfruttato per riflettere sulla teoria della MPT. I risultati di questo studio hanno rivelato che MPT, reclutando il concetto di mente ricca, apre un nuovo percorso ai clienti per rimuovere senza sforzo molti problemi al fine di raggiungere la perfezione e nutrire la loro anima.

Parole chiave. Approccio psicoterapeutico motivazionale, psicoterapia, psicoterapia motivazionale.

Introduction

A balanced, comprehensive definition of psychotherapy refers to the informed and intentional application of clinical practices and interpersonal communication that is often derived from common psychological principles and aims to help individuals to change their behaviors, cognitions, emotions, and other personality traits in the direction as they wish¹.

Psychotherapy seeks to treat mental disorders via psychological measures (other than physical or biological ones). The term also encompasses a wide variety of therapies, focused on helping the clients. In this context, behaviors, thoughts, and emotions are modified in such a way that individuals can make use of more efficient ways to cope with others and even unburden psychological pressures². Psychotherapy is also considered as a social intervention in which trained professionals try to help clients or patients behave and feel differently. As well, such therapists follow the methods, essentially prescribed by particular theories or schools of thought. The basic premise here is that verbal and non-verbal communication in trust-based relationships can accomplish some goals such as relieving anxiety and eliminating self-destructive or high-risk behaviors³.

Although psychotherapy theories and models seem to have emerged during experiments, particularly clinical studies, a deeper look at such theories

and how they are developed suggests that these theories are always formed based on systematic theoretical frameworks and they are beyond the results of clinical practices and experiences. Accordingly, from the last decades of the nineteenth century, that is, from the start of psychology as a scientific enterprise, psychologists have been reflecting on psychology derived from the field of philosophy and established it as an independent science entirely based on experimental principles⁴. This endeavor has brought many advances to the field of psychology and turned it into an empirical and completely independent science with a unique identity, which clarifies the close connection between psychology and philosophy, in other words, the dependence of psychology especially counseling and psychotherapy on philosophy, as confirmed in most theories of counseling and psychotherapy. For example, the central hypothesis underlying Rogers's Person-Centered Approach is rooted in Husserlian phenomenology⁵. The behavioral psychotherapy, originating from behaviorism, has also come indirectly from positivism as a school of thought⁶. As well, Frankl's theory of will to meaning as a therapy has the explicit characteristics of existentialism⁷. Freud's psychoanalysis is also no exception. According to Berke and Langman, Freud's psychoanalysis has been strongly influenced by the mystical school of Judaism, Kabbalah. In fact, a deeper analysis of psychotherapy theories suggests that such theories are based on anthropology, cosmology, and epistemol-

ogy^{8,9}. These approaches also shed light on human beings and their characteristics, particularly their perfection and growth, as well as health, diseases, or abnormalities. In other words, the description of each state is not done independently, but it is completely consistent with the original definition of human being, the world, and interactions with others. For example, Rogers believes that the human being is autonomous, conscious, and active, in which the central hypothesis makes sense. On the other hand, epistemic beliefs determine the type of therapy. For instance, behavioral therapy techniques are all rooted in the behaviorist definition of learning, based on classical or operant conditioning¹⁰.

Another theoretical feature of psychotherapy approaches is their attempt to find the root of mental disorders and abnormalities in human beings. In fact, theorists have aimed to trace and identify the root causes of various types of disorders. For example, Freud finds the root of all problems in anxiety induced by the conflict between the “Id”, the “Ego”, and the “Super Ego”, i.e., the layers of human personality¹, while the Adlerian theory detects the roots that invoke a sense of inferiority¹¹. Ellis’ cognitive theory also concludes that the source of all disorders should be sought in specific irrational beliefs¹². Of note, these etymologies are the outcome of the theorists’ rational inferences from their anthropological, cosmological, and epistemic beliefs, rather than clinical practices and experimental research.

Based on such philosophical assumptions and the root causes of the main disorders and abnormalities, the next stages of counseling and psychotherapy formation are carried out, viz. designing the therapy objectives and how to achieve them, in other words, the method of psychotherapy and counseling. The instrumentation and the like are also taken into account¹³.

Thus, after the initial formation of the theories, it is time to conduct experimental and clinical studies. In order for the theory to be evaluated, its results, including modification, correction, and elaboration are taken into account so that it can succeed in the field of practice and during treatment.

In this regard, the present study was to examine the main concepts of MPT, using the analytical method to address the question of whether a new and distinct theory can be achieved in the field of psychotherapy or not?

Literature review

The present study was based on a review of Motivational Psychotherapy. The research method is descriptive-analytical.

Nearly all theorists have so far endeavored to elucidate mental illnesses from a wide range of perspectives. Psychoanalysts have also ascribed such

conditions to the early interactions established with primary caregivers, psychosexual stages, and repressed needs of children. From this viewpoint, depression has been assumed as the outcome of anger suppressed at the former stages of development, which has now shifted toward individuals¹⁴. In this sense, cognitive approaches signpost the importance of cognitive errors, irrational beliefs, and erroneous ways of thinking as the sources of psychological disorders¹⁵. Besides, Glasser has reflected on mental illnesses, particularly depression, as a type of choice and its purpose as a kind of escape from responsibility or asking for help¹⁶.

Considering all these theories, after years of studying and conducting clinical interviews with different clients and individuals in various groups as well as numerous therapeutic experiences, a new theoretical framework has been proposed to explain the nature of mental illnesses and how they can be treated. There is also much motivation for change in clients and they are inspired to change widely with no restrictions. This theoretical framework is labelled motivational psychotherapy (MPT) as a psychotherapeutic approach, which utilizes the concepts of environmental mind, lies, selfishness, and rich mind.

The principle of the environmental mind is accordingly built on the belief that people have strong desires to maintain the views of others about themselves. Everyone in life also strives to behave in such a way that preserves the mental images of others about themselves. Once children learn about themselves from others’ mental images (viz. parents and primary caregivers), they seek to shape their behavior in order to comply with this image. Accordingly, children can have access to the largest sources of information about themselves. To a large extent, children’s information about themselves also goes back to this source. For example, if children find that others see them responsible, strong, courageous, and confident, they will struggle to nurture such qualities, and if they presume that others deem them irresponsible, weak, and without self-confidence, they will not try to change others’ mindset. Thus, their judgment of their own personality traces back to the traits they receive from the environment. Gestalt therapists also believe that humans make judgments about others and the surrounding world based on their perceptions, and their assessment of the situations is often predicated on their perceptual field¹⁴. According to the field theory, the meaning that parents adopt for the words they use may not go with the meaning that children perceive. On the other hand, children behave in line with their own perceptions. Therefore, parents can shape their behavior only when children’s perceptions of the meaning of the words are closer to their intended ones. As well, children gradually believe

in the traits received from the environment about themselves and try to shape their behavior accordingly. Alternatively, Rogers introduces the concept of conditions of worth and reiterates that children seek to attract the positive attention of parents and act in a way that is approved by them¹⁷. In part, this concept supports the principle of environmental mind, but in Rogers's theory, the role of words is not remarked. If children receive negative parental mentality toward themselves (*viz.* a situation that is contrary to conditions of worth), they will not try to change this mindset as an achievement of MPT. Citing Seligman's view of learned helplessness¹⁸, it can be argued that children feel helpless if they perceive their parents' negative mentality toward themselves. Besides, they feel they will not be able to change this mentality and therefore do not try to change their behavior. The point to be noted is that the positivity and negativity of the words, according to the field theory, depend entirely on children's mentality. Nevertheless, a better explanation for this situation goes to the concept of lies and four walls.

The concept of lies in the MPT is rooted in the postmodern philosophy. Accordingly, there is no absolute truth, but the truth is only in people's minds¹⁶. The traits received from the environment are also not the absolute truth, but merely a reflection of the minds of others. Therefore, they are called lies in the MPT. Thus, all the traits that a person uses to define oneself are lies that have been already instilled in them by their parents or other people, and their true nature consequently remains unknown. Words that not all people agree on can be also defined as lies, because they are merely born of the mind. The significant point is that lying in the MPT is often different from its popular meaning. Lying does not mean non-existence, rather some traits that can be different and not absolute. Thus, the sum of these words in life describes the role of an individual based on lies told to them by others. In general, life is likened to a play that distinguishes a role for each person. The traits that a person believes in about themselves accordingly lock them in a four-wall space and it seems very difficult to escape from it. In fact, one's self-image is merely a four-wall space that traps them, and they can be anything but what they are at all times. Each of the traits that a person attributes to oneself can thus play the role of a strong wall in this four-wall space. Such walls prevent one from changing and making it impossible to experience a newer world. To achieve change, one also needs to doubt everything that exists and rediscover oneself with better and more energetic traits. These four walls can be imposed on a person in the form of a role, and it is not possible to get rid of such roles, because one's information about oneself goes back to the environment as a reflection of others' mentality. Finally, one can play better and healthier roles that lead

to better mental health. In this regard, Gestalt therapists refer to social roles and believe that the Maya layer in human personality is the result of false roles prescribed to individuals by their parents and the environment¹⁹. However, what is hidden from the Gestaltists is that it is not possible to dispose of the roles, and even those who live in the Gestalt town are playing the new roles that Gestalt leaders have instilled in them. Hence, the separation between human and society seems impossible because the human is a social being and their destiny is tied to that of society. Humans also need the environment and are dependent on social life, as the Gestaltists themselves have confessed¹⁴. Therefore, according to the principle of environmental mind, the major part of human personality is formed in society and it is actually the role that one plays.

The MPT divides lies into ugly and beautiful ones. In this sense, words that contribute to better health and well-being are called beautiful lies, and the cases that have a negative impact are termed ugly lies. In this view, addressing children using positive and powerful words will lead them to mental health and as well as a sense of empowerment and self-confidence. Lipton also points to the effect of beliefs on the formation of diseases and emphasizes that having pathological beliefs puts individuals in a state of illness. Therefore, believing that people are depressed is an ugly and dangerous lie that leads one more and more to depression and believing in being healthy can orient people toward health²⁰.

In the meantime, based on the concept of lies, it can be argued that there is no real character and whatever people are is merely a role they believe in. This concept can also motivate double changes in clients. They can now doubt everything and hope that being free from the four-wall space is actually possible. The strength of the MPT also lies in this concept. Contrary to the views of psychoanalysts and many other theorists, MPT do not accept the absolute truth about the nature of mental illnesses, which can make the conditions for change very simple and achievable. Mental illnesses are the results of lies instilled in a person and believing in them. They can also imagine that they are not sick and practice new roles. According to Lipton, a person's beliefs can play an important role in the formation and exacerbation of illnesses, so if a person concludes that he or she has a mental illness, the illness is aggravated. Thus, psychotherapists who underline the role of past experiences and provide a multifaceted definition of the nature of mental illnesses remind clients that they are suffering from a serious problem²⁰.

Citing Freud's view of the life instincts and their roles in character formation²¹, it can be alleged that human is inherently selfish and seeks one's own benefit in all relationships, which can be mate-

rial or spiritual. The selfishness of humans can be thus argued based on a range of theories. The concept of the needs for survival in the choice theory¹⁶, the concept of striving for self-actualization in the views of humanism¹⁴, and the search for reward and escape from punishment in the view of behaviorists¹⁹, all show that humans strive for personal gain and personal needs. Nietzsche's view of the will to power¹⁹ also supports the principle of selfishness. Therefore, it can be argued that people are looking for their own benefits during all relationships, and if such relationships are not useful, there is no reason to continue them. Therefore, selfishness can play a leading role in character formation. The principle of environmental mind also works much stronger to the extent that most people engage in roles that may seem helpful but actually do not benefit them. Humans do not strive for society, but for their own benefit, so they will show social interest as long as they recognize that their benefits are in line with those of society, otherwise they will prefer their own interests. Even those who sacrifice themselves show a kind of selfishness, because it will have a material or spiritual benefit for them. However, the principle of selfishness in the MPT criticizes the humanistic view of the desire for self-actualization¹⁸, because humans will not move toward it, but selfishness and self-interest. Many people will not even move toward self-actualization by satisfying low-level needs unless they know it is in their best interest. Therefore, everything depends on people's beliefs, induced by the environment based on the principle of environmental mind. Like behaviorism, the MPT puts emphasis on the role of the environment in the process of character formation. Contrary to behaviorism¹⁶, special attention is often paid to perceptions and beliefs. Genes, instincts, and the principle of selfishness can all contribute to shaping personality, but ultimately behaviors will be driven by the roles people believe in. In this regard, Lipton had suggested that even a person's cell structure could change as a result of their beliefs²⁰.

The next concept in the MPT is the rich mind, as a metaphor. In view of this, the rich are born at the highest point of the mountain and the poor in the lowest part. Therefore, what seems very small to the rich is often seen very large to the poor. In this regard, changing houses, cars, and many other things is assumed very easy for the rich people and very difficult for those in need. Psychologically, those with a rich mind can easily change their behavior, habits, and ways of thinking, but those with poor minds find it very difficult to do so. Having a rich mind also helps a person to effortlessly change previous roles and pursue bigger goals instead of focusing on small issues and grieving over trivial matters²². The concept of the rich mind is partly rooted in the cognitive therapy, but the main difference is

that client try to think of bigger goals within this concept, and a higher position in life, and the changes resulting from this way of thinking promote the position of the clients in many areas, while cognitive approaches²³ emphasize changing cognitive errors, and the MPT goes a step further by introducing the concept of the rich mind and committing clients to a higher goal. This happens by creating sufficient motivation in clients. The concept of the rich mind is also ingrained in religious and mystical concepts. It helps clients to reach more valuable concepts and institutionalizes a kind of perfectionism in them. Therefore, the concept of the rich mind can provide a short and efficient way to get rid of pathogenic worries since it is embedded in the Iranian-Islamic culture and mysticism²².

Cognitive-behavioral therapies and schema therapy are widely used today²³⁻²⁵. However, by creating new concepts and simple and applicable treatment technique, MPT can open a new path to recognizing and treating clients' problems.

To explain mental illnesses based on the MPT, it can be said that, contrary to Glasser, the person has not chosen the illness. Rather, the disease is a role that the environment has chosen for them^{26,27}. People who believe they are sick accordingly have a poor mind. Very small events are very important to them and they soon lose their own control. It seems very difficult for them to change and they usually do not have a specific purpose in life. Their concerns may seem insignificant and even null and void to healthier people. Based on the concept of environmental mind, they receive the incapacity for the disease from the environment and now they do not try to change this mentality²².

MPT Concepts: treatment techniques

In the MPT, various techniques are often implemented to achieve treatment goals. Here are some of them.

RICH MIND

In this technique, clients are helped to view their problems from the top of the mountain. Having a rich mind accordingly makes it easy to change some habits.

Saeed, who has been suffering from anger and failed to control his anger for a long time, sought counseling with the help and support of his wife. He first seemed very upset and worried, and admitted that he had faced this problem since childhood. Saeed had come to the conclusion that he could never keep his anger under control, and this had brought about serious consequences for him. He was also unable to have a hold over his behavior when he was angry, which had led to beating

his wife and sometimes severely injuring his four-year-old daughter. The slightest environmental stimuli could make Saeed very angry, and in that state, everything was expected, such as breaking equipment, beating, and even committing a murder²².

At first, it was not easy to communicate with Saeed, and it took two sessions to convince him that his anger could be controlled. He trusted the therapist after two sessions and was able to listen to someone else for the first time in his life. One of Saeed's problems was his inability to listen. He used to express his opinions firmly before hearing the other person speaking, and sometimes this was accompanied by much violence. There were accordingly attempts to understand his condition, so he was allowed to talk about his problems. During the subsequent sessions, the concept of the rich mind was explained to him, and he gradually came to trust in such words. In one of the sessions, Saeed was asked to draw a picture of anger on a piece of paper. He portrayed his anger as a monster and believed that anger was a monster that had ruined his life. Now, I was the only one who did not make Saeed angry and he was able to control his anger in my presence. I felt freer and now I knew it was time for the final interventions. For this purpose, I asked Saeed to look at the picture and how big and terrible he was controlling his anger. In the form of a mountaineering exercise, he concluded that he was looking down from the bottom, and he would not be able to see his anger in a diminished form as long as he was on the lower slopes. In a mental imagery exercise, I took him to the top of a mountain and tried to portray his anger from above. He gradually realized that personal and exaggerated indoctrination had turned anger into a monster to him²².

During the implementation of the rich mind technique, Saeed concluded that controlling anger was not as challenging as he thought. He turned anger into a smaller creature in his eyes, and during counseling sessions, he realized that anger was not a monster, but a mouse. He also found out how much he had exaggerated the problem with little hope. The anger that Saeed had raised, had conquered him like a monster, and now that he likened his anger to a mouse, he could easily control it. The rich mind helped Saeed to let go of many trivial matters that he had magnified in vain and to improve his situation.

Farhad, who was also suffering from generalized anxiety disorder, was able to manipulate his thoughts during this technique. Farhad had often repeated some ugly lies to himself, e.g., «There will be something bad happening in the future that I cannot get rid of». This lie had formed the basis of Farhad's anxious personality. He had also changed his role in the treatment sessions. With the help of the play group, he changed many habits. During the rich mind technique, Farhad was aided to see himself and his thoughts from the top of the mountain. For this purpose, he held a magic

wand and moved his thoughts from above. This technique had given Farhad the power to observe his thoughts²².

PLAY GROUP

In this technique, the life and the roles of the clients are demonstrated using the play group. Clients also gain insight by watching the videos of their own lives on stage. They additionally gain the power to manipulate and can even enter the stage with the play group and change some of their habits. Based on the principle of environmental mind, the group puts much pressure on the person to change²².

FOUR WALLS

Clients find out how they are stuck in false fences by drawing four walls on a piece of paper and writing their characteristics on them. In this technique, clients can often gain a better understanding of their situation. During this exercise, they also try to break the four walls and release themselves. Breaking the walls can thus cause the clients to show the forgotten poles of their personality and create a pleasant flexibility in their life²².

CONFRONTATION WITH FEAR

Fears are the most important obstacles to change. Fear of death, loneliness, divorce, loss, failure, ridicule and so on. Fears do not allow the clients to get rid of the four walls. This technique Helps clients deal with fears. This struggle is done first mentally and then in practice. Identification, rooting, pathology, validation and mental and practical struggle are the stages of this technique.

PERSONAL CIRCLE

This technique helps clients save themselves from the hell of others by highlighting the personal circle. They can further put aside their absurd worries about others and lay focus on their own personal growth.

One of the clients, nicknamed Toktam, was always feeling confused about what her sister-in-law might say about her. She used to spend most of her time dealing with this issue. Toktam used to force her husband to explain her sister-in-law's conversations to her when visited them, and then she could become very upset when she heard some words, and she was feeling very anxious that she was not there to defend her rights. In this situation, Toktam sometimes triggered off some fights and raised controversies. She used to spend much time thinking about her sister-in-law. It even mattered to her what she would wear to a party, and she tried to dress so that she would not underestimate what

she might say. Toktam used to take her four-year-old daughter out in a very orderly manner. She used force her daughter to comb her hair and dress up so that she would not be humiliated compared with her her-sister-in-law's daughter. An innocent little girl was also seeing the beating in her daily routine every day because of her mother's vision. Toktam had deprived her daughter of any rights to choose. She believed that if her daughter got her clothes dirty at a party, she had committed a big sin and must be punished. Toktam's girl at that young age was also suffering from fingernail biting. «It is very difficult for me to cave in front of her sister-in-law in a family gathering», Toktam said. When she visited her sister-in-law's, she made sure to check the layout of her house, so that she could arrange her house better than hers. As well, Toktam's wife was very upset about this issue and asked me to help them with their lives. «Toktam always keeps our home environment stressful and full of violence», he said. Toktem had suffered this condition as a result of an incident that had previously occurred between her and her sister-in-law. He could not forget it. She always thought that her sister-in-law was plotting against her life and intended to ruin her marital relationship²².

During the counseling sessions, Toktem noticed that her personal circle was very pale, and only her sister-in-law's line was very bold and strong. She found out that her sister-in-law had taken control of her whole being. After a few sessions, I helped Toktam redraw his personal circle. This time, after six sessions of treatment, she was able to get her sister-in-law out of her mind. It was very difficult for Toktam to complete this stage, since had many bittersweet experiences during his treatment²².

MENTAL IMAGERY

This technique helps clients to understand the root of their lies through imaginary travels and relaxation. In this exercise, they can further explore their roles and take a fresh look at their lives. This technique was fulfilled as follows:

Turn off the lamp in the room. Try to be silent. You should not be disturbed during the task. Choose a nice place to lie down and place soft supports under your head and knees and then lie on your back. Take a few deep breaths while lying down. Relax and picture your body. First, imagine your toes. Talk with them mentally. After a few seconds of understanding the situation and being able to imagine it well, go to your knees. Try to deepen your mental image and move to the top of your body, abdomen, chest, hands, face, and head, and finally get back to your breathing. Try to see yourself well, the limbs that lie down calmly, and the breaths that move slowly. Communicate with your body parts and try to caress them mentally. After a few minutes of reviewing all your limbs, reflect on one of your ugly lies. For example, "You cannot control your anger". Now, imagine how much you have suffered from telling this lie to yourself. Illustrate all the conse-

quences of this lie well. Start an imaginary travel and immerse yourself in it. Go back in time and remember some bad events that happened to you after this lie. Upon reviewing these events, you will become relatively aware of the consequences of your lies. Now, on an imaginary travel, go to the place where you started lying. The first thing that happened and the first time you said to yourself, "I cannot control my anger". The first time you lied about your destiny and felt helpless against your anger. Look how you repeated this lie and how it became part of you. Now, go back to the first track and imagine, you told another lie. A beautiful lie like "I am calm and do not get angry easily". What are the consequences then? Review the consequences that are certainly different from previous ones. Continue picturing and comparing the new terms with the previous ones. Now, according to the new lie, what are your behaviors? How will you behave from now on? After a little struggle with yourself, open your eyes and try to practice new behaviors throughout the day. You have to repeat new lies to yourself so that, like the previous lies, they become part of your character²².

THE THERAPIST PERSONALITY

In this approach, an important and basic mechanism of treatment is considered, i.e., a strong, confident, and motivating personality. The therapist must have institutionalized the MPT in their blood. They completely believe in what they say and shape their body language accordingly. The therapist also speaks powerfully and encourages clients to change. They may shout sometimes or speak softly. The therapist's personality is an important and fundamental motivation for treatment. Clients must thus believe that their roles are false and changeable²².

BODY LANGUAGE

One of the practical techniques in this theory is body language. Clients are accordingly helped to change their body language to go well with their new roles. Speech tone, non-verbal movements, volume, face and body postures, gait, etc. can thus change and harmonize clients with their new roles²².

PERFORMING A PARADOXICAL ROLE

This technique helps clients play paradoxical roles. For example, in group exercises, a person who suffers from depression plays the role of a happy person and tries to make the group members laugh²².

JUST TALK ABOUT YOURSELF

This technique helps clients think for themselves and strive for their own personal growth, instead of talking about others and their concerns. As well, clients are not allowed to talk about others and attribute their mistakes to them. They often assume

Table 1. The Summary of Treatment Protocol in motivational psychotherapy.

Steps	Content
Rapport	Rapport, providing introductory acquaintance, having discussion about the purpose of the therapy, building trust.
Describing	Helping clients to describe themselves by emphasizing incompatible aspects of their personality, this description includes all the characteristics of clients, including cognitive, emotional, moral, and so on.
Lies	Explain the concept of lies and how lies are formed. Describing and Explaining the Nature of Lies. Finding the root of lies. Separation of ugly and beautiful lies. Pathology of lies.
Roles in the script of life	Describe the script of life and analyzing his/her role in the script of life. Identify mental illness as a role. Pathology of roles.
Four walls	Four wall identification. Explaining the concept of four walls and try to break the first wall, using techniques such as Encouragement, Body language, Change from outside to inside, Confrontation with fear. Breaking sick habits, practicing: "I can", breaking ugly lies, changing appearance.
Rich mind	Explaining the concept of rich mind and helping clients having rich mind, Get rid of trivial matters. Trying to control anger and calm. Searching for bigger goals.
Self-mastery	Practice self-mastery, Gain the power to change, Overcoming Ugly Lies: "I cant". practicing new roles. Practice mastering habits and behaviors.
Personal circle	Practice personal circle and get rid of the hell of others. Practice loving themself. Reduce traumatic mental conflicts about others. Get rid of jealousy, revenge and anger. Following personal goals.
Commitment	Celebrating success, having commitment to change.

some responsibilities and put themselves at the center of their thoughts and criticisms²².

The content of the motivational psychotherapy was designed and represented as a 8-session course (table 1).

Conclusions

MPT is a new approach, focused on environmental mind, lies, selfishness, and rich mind. Thus, a set of concepts has been used in this type of psychotherapy that are often rooted in previous theories but portrayed in an effectively different manner. Instead of emphasizing the pathology and diagnosis of mental illness, MPT Manipulates the lifestyle of the clients, and it is believed that all the problems of the clients are rooted in their lifestyle. Motivational psychotherapy, on the other hand, uses the concept of the rich mind to open a new path for clients that can help them effortlessly remove many problems as a way to reach perfection and nurture their soul. As a result, it can be said that MPT is more than a simple psychotherapy. In the final stages of treatment, clients gain the ability to self-mastery. They would be able to easily change their habits, behaviors and thoughts. This is not just a psychotherapy but a way to live a healthier life. Everyone can use it even if they are not sick according to DSMs criteria.

As mentioned earlier, this study was simply to introduce MPT. It is quite obvious that providing

details related to treatment programs as well as evaluating their effectiveness in practice requires extensive research. To further explain this approach to psychotherapy, it seems that conducting clinical studies will reveal its effectiveness, as well as strengths and weaknesses.

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