



Research Paper

Review of the book "Theories of Counseling and Psychotherapy" by Shafiabadi and Naseri



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Abstract

After reviewing the syllabuses of humanities disciplines, including counseling, the course on counseling and psychotherapy theories was changed from one two-unit course to two two-unit courses. One of the sources for this course is the book Counseling and Psychotherapy Theories by Shafiabadi and Naseri, which is known as the first authored book in Iran. Considering the compilation of the approved and new syllabuses by the Ministry of Science, monitoring the current situation, criticizing and reviewing them, and identifying shortcomings and weaknesses are among the necessary measures in the path of humanities transformation. In this article, after introducing the book, the author, and its various chapters, it has been evaluated from several angles (appearance, title, relevance of the book to the approved syllabus of this course, the ratio of the book's content to other related courses, the ratio of the book's different sections, the book's content, and the ratio of the book to existing and similar books). The results show that the present book, while being novel in its time, currently has some shortcomings and that in future editions, in addition to content, writing, and editing corrections, chapters need to be added to the book to match the approved syllabus of the Ministry of Science. Finally, suggestions are made to improve the quality of the book.

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Introduction

As society expands and its institutions become more complex, problems arise and social relationships become weaker. In the family institution, due to the parents' job commitments, family members' relationships and their emotional dependence on each other also lose their intensity. As a result, the family's ability and power to deal with children's problems decreases (*Shafi'abadi & Naseri, 2019, p. 2*). Technological progress has made humans do things faster. While this technological progress has brought benefits to humans, it has also created problems for humans (*Shafiabadi, 2004, p. 13*). When humans encounter problems, they are forced to solve problems and dilemmas. Some people turn to a counselor or psychologist to solve problems. Psychologists or counselors also diagnose and provide solutions to solve people's problems based on their own learning and according to the counseling and psychotherapy theories that they believe in and are proficient in using. Counseling and psychotherapy theories are shaped by their own cultural, social, political, and philosophical contexts and are not fully adaptable to other cultures. As *Corey (2009)* has argued, it cannot be denied that the therapeutic approaches we read about in various counseling books today originate from European-American culture and are based on a specific set of values. Most counseling techniques have been derived from therapeutic work with white, middle-class Western men. These approaches may not be applicable to clients with different racial, ethnic, cultural, and even religious

backgrounds. Researchers believe that it is a myth to say that these approaches are value-neutral and applicable to all humans on Earth (*Qorbanpoor et al., 2022; A. Qorbanpoor lafmejani, 2020a, 2020b; A. Qorbanpoor lafmejani & Qorbanpoor lafmejani, 2020; A. Qorbanpoor Lafmejani et al., 2023; A. Q. Qorbanpoor Lafmejani, 2019; H. Qorbanpoor Lafmejani & Qorbanpoor Lafmejani, 2021*).

This shows the necessity of reviewing the humanities. It was in accordance with this necessity that the Supreme Council of the Cultural Revolution, with the lofty and sublime goal of transformation in the humanities, formed working groups to review the syllabuses of the humanities textbooks, including psychology and counseling, on November 23, 2016. It can be said that these two academic fields are more at the center of attention of this review and transformation because their subject are humans. Any evolutionary and growing movement requires defining goals, reviewing and monitoring the current situation, eliminating shortcomings, and strengthening strengths in order to move towards pre-designed goals. Reviewing and developing new syllabuses has been a major and fundamental step, and the next step is to evaluate the current situation in terms of its suitability with the goals. Among the changes seen in this new syllabus is the change of the course of counseling and psychotherapy theories from a 2-credit course to two 2-credit courses named Counseling and Psychotherapy Theories One and Two. This course should be offered after the courses on personality theories and psychopathology I

and II, and it is expected that students will be able to work in counseling both in schools and outside of schools after graduation with their mastery of this course and its prerequisites. How to use counseling and psychotherapy theories in diagnosing and providing solutions to clients is one of the applications of this course, which itself indicates the importance of this course. A search in the National Library system found several books titled counseling and psychotherapy theories or counseling perspectives, the names of which are presented below:

Shafiabadi (2004). Theories of Counseling and Psychotherapy, 31st edition. Tehran: University Publishing Center, 324 pages, the first edition of the book was published in 1986. 2- *Schilling (2003)*. Perspectives on Counseling, translated by Khadija Arian, 11th edition, Tehran: Ettelaat Publishing, 384 pages, the first edition of the book was published in 1993. 3- *Scharf (2018)*. Theories of Counseling, translated by Mehrdad Firouzbakht, 14th edition, Tehran: Rasa Publishing, 520 pages, the first edition of the book was published in 2002. 4- *Saatchi (2004)*. Theories of Counseling and Psychotherapy, 4th edition, Tehran: virayesh Publishing, 302 pages, the first edition of the book was published in 2000. 5- *Corey (2006)*. Theory and Practice of Counseling and Psychotherapy, translated by Yahya Seyed Mohammadi, 17th edition, Tehran: Arasbaran Publishing, 706 pages, first edition of the book was in 2006. 6- *Prochaska and Norcross (2018)*. Theories of Counseling and Psychotherapy, translated by Yahya Seyed Mohammadi, 17th edition, Tehran: Arasbaran

Publishing, 648 pages, first edition of the book was in 2002. 7- *Prochaska and Norcross (2017)*. Theories of Psychotherapy (Psychotherapy Systems): An Intertheoretical Analysis, translated by Yahya Seyed Mohammadi, 13th edition, Tehran: Rawan Publishing House, 852 pages, first edition of the book was in 2010. 8- *Tarkhan et al. (2019)*. Theories of Counseling and Psychotherapy, Tehran: Payam Noor University Press, 264 pages, the first edition of the book is in 2012. 9- *Jan Bozorgi and Nouri (2015)*. Fundamental Theories of Psychotherapy and Counseling (Principles, Techniques and Cultural Compatibility). Tehran: Organization for the Study and Compilation of University Humanities Books (SAMT), first edition, 244 pages. 10- *Jan Bozorgi and Nouri (2016)*. New Theories of Psychotherapy and Counseling (Principles, Techniques and Cultural Compatibility). Tehran: Organization for the Study and Compilation of University Humanities Books (SAMT), first edition, 464 pages.

Among them, the book Theories of Counseling and Psychotherapy, written by Abdullah Shafi'abadi and Gholamreza Naseri, is the first book to be written in Iran in 1986. Considering the scientific status of Dr. Shafi'abadi (full professor of the Faculty of Psychology and Educational Sciences at Allameh Tabataba'i University), his many years of activities in the field of counseling and psychotherapy theories, and the 31 reprints of the book, as well as the book's status as one of the main sources for this course in undergraduate and graduate levels, as well as graduate exams in the field of

counseling and psychology in various universities in Iran (especially the master's degree exam in counseling and clinical psychology), the author has selected the present book for review and critique. Although the book is not introduced as a textbook in the introduction of the book and it is stated that this book can be used by school counselors and other professionals involved in helping professions such as social workers and school psychologists and can be taught at undergraduate and graduate levels, the 31 reprints of the book indicate the book's status as a textbook in various universities in the country, and for this reason it was selected for evaluation. Because although this book has been taught in Iranian universities at various levels for thirty-four years, it has not yet been reviewed, and the contents of the first edition are no different from the thirty-first edition, and apparently the reprint was due to the exhaustion of the book's copies, not a revision and editing of its content. Now that the syllabus of this course has been revised and updated in accordance with the current needs and cultural conditions of the country, it is expected that the course resources will also be revised and reviewed in this regard. As a result, the findings of this article can be a basis for evaluating and comparing this book with other books in this field. Subsequently, the authors of the book can contribute to the transformational movement of the humanities by eliminating the shortcomings and improving the book within the framework of the syllabus approved by the Ministry of Science. In this article, after a brief introduction to the book, we will examine it from several angles: 1. The appearance of the

book, 2. The title of the book, 3. The book's relevance to the approved syllabus of this course, 4. The ratio of the content of this book to the syllabus of related courses, 5. The relevance of the different sections of the book, 6. The content of the book, 7. Comparing the book with similar books.

Introduction to the book

The book *Theories of Counseling and Psychotherapy*, written by Dr. Abdullah Shafiabadi and Gholamreza Naseri, was first published in 1986 by *University Publishing Center*, a 324-page format. The last reprint of this book (the 31st edition) was done in 2022 with a circulation of 4,000. The introduction to the book states that this book can be used by school counselors, school workers, school psychologists, and all education specialists. The book includes a preface and nine chapters. The first chapter is titled *The Necessity of Counseling and the Scientific Necessity of Theory*, and the other 8 chapters introduce different aspects of 8 theories of counseling and psychotherapy, including Freud's psychoanalytic theory, Adler's individual psychology theory, Ellis's rational emotive theory, Rogers's client-centered theory, Perls's Gestalt therapy, Berne's transactional analysis theory, Glasser's reality therapy, and behavior therapy. At the end, there is a Persian and English glossary and bibliography. The authors claim to have presented more common and practical theories that counselors and therapists need to know in the book. They then explain the difference between counseling and psychotherapy, and it was concluded that this difference is more quantitative than

qualitative, and that the goal of both is to provide growth and increase the efficiency of clients. It is then stated that this book can be used for undergraduate and graduate students, and the entire book was written by both authors, and the responsibility for the entire book lies with both of them. In the first chapter of the book, titled The Necessity of Counseling and the Scientific Necessity of Theory, topics such as the necessity of counseling, the practical necessity of theory, and the benefits of theories are discussed. In the second to ninth chapters of the book, a common structure is implemented in all the next eight chapters, and to avoid confusion, we will only express this general structure and avoid repeating it in the structure of each chapter of the book. Therefore, the structure of chapters two to nine of the book, which are repeated exactly the same for all theories (psychoanalysis, individual psychology, rational emotive theory, client-centered theory, transactional analysis, Gestalt therapy, reality therapy, and behavior therapy), are: 1- Biography of the theorist 2- History of the theorist's intellectual development 3- Fundamental concepts of the theory, including personality theory, human nature, the concept of anxiety and mental illness 4- Psychotherapy: definition, expectations from treatment and the goal of treatment, the treatment process 5- Clinical example and 6- Summary.

The book's advantages and positive points

From the appearance point of view, it should be said that the paper of the book is straw and lightweight, which is suitable for

reading. The font type of the text, the book's division and the titles of each section and footnotes are suitable, and the book's page layout is suitable. The price of the book (225 thousand Tomans) is suitable for such a book. The editing and proofreading of the book is well done in such a way that typographical and editing errors are not seen in the book. Overall, considering that this book was the first book of its kind in Iran, which was published in 1986, it is commendable, but this is definitely the beginning of the road and needs to be reviewed, corrected, and strengthened in the future.

Visual evaluation of the book

The latest printed version of this book, entitled Theories of Counseling and Psychotherapy, was published in 2023 in a 322-page format in Waziri style, which is the basis for the review and analysis in this article. The paper is straw and lightweight, which is suitable for reading. The number of chapters is 9, which seems to be insufficient for a 16-session academic semester. Considering that according to the new syllabus of the Ministry of Science, this course, namely Theories of Counseling and Psychotherapy, has been changed to two 2-credit courses, Theories of Counseling and Psychotherapy 1 and 2, this book is definitely not suitable for two academic semesters. It is appropriate that the number of chapters in the book be increased in subsequent editions and be closer to the syllabus approved by the Ministry of Science. The color of the book cover is pink and its design is very simple, which has little appeal, as can be seen below:



Figure 1. Theories of Counseling and Psychotherapy, written by Abdullah Shafiabadi and Gholamreza Naseri, 2023, University Publishing Center

The font of the text, the book's division, the titles of each section, and the footnotes are appropriate, and the layout of the book is appropriate, although the content of each page is large and the pages are so-called busy and full of lines, and according to student feedback, this makes reading the book boring. The price of the book (225,000 Tomans) is appropriate for such a book. Considering the large number of counseling and psychology students in public, private, and non-profit universities, of which only 250,000 students study psychology in the entire country (quoted by Mehr News Agency¹, 2023), the specialization of this course, and the introduction of this book as the main textbook for the course on counseling and psychotherapy theories, it seems that a circulation of 3 to 4 thousand copies of the book per reprint is appropriate. The titles of the chapters are correct and appropriate, except for one chapter (Chapter Four). The title of the fourth chapter is *Rational affective Behavior Therapy*, which is more correct

considering the term *Rational Emotive Behavior Theory*, and the authors are expected to correct it.

In a book that is used as a textbook, behavioral objectives should be presented at the beginning of each chapter, which is not the case in this book. It is also expected that at the end of each chapter, a few questions will be raised as self-tests or questions for research and reflection to help students learn better and deeper. It is appropriate to observe this in future editions. Given that this course has become a 4-unit course (two 2-unit courses for two semesters) in the new chart (the new heading of counseling courses is available on the website of the Ministry of Science, Research and Technology), it is expected that the chapters approved by the Ministry of Science will be included in the book in order to cover 16 semester sessions, because 9 chapters are not enough for a textbook and for one academic semester. Of course, the prose of the book is somewhat difficult and reading the book is not fluent and easy, and it may seem that it is not possible to

¹ <https://www.mehrnews.com/news/2349222/>

teach this same book in one semester, but as mentioned, this course has now been converted into 4 units, and if the same book is to be taught for two semesters, 9 chapters are definitely not enough for two academic semesters. The pages of the book are very densely lined and the space between paragraphs and lines is very small, so that the reader will get tired of viewing and reading a book like this (student feedback). The chapters of the book are not properly divided. For example, according to the plan approved by the Ministry of Science, theories are divided into several categories: psychoanalysis, humanism, existentialism, and cognitive-behavioral. Such a division does not exist in the present book and theories have been proposed without belonging to general approaches of psychology. For example, in the new section of the Ministry of Science, Ellis' rational emotive theory should be presented along with cognitive behavioral theories, while in this book this theory is presented in the fourth chapter and the behaviorist theory in the ninth chapter, which is expected to be observed in subsequent editions of this book. The editing and proofreading of the book have been done well so that typographical and editorial errors are not seen in the book. The English equivalent of all foreign names is not included in the footnote, which is appropriate to do. For example: On page 11, the name Azippo is not included in the footnote. On page 281, the English equivalent of the name Walsh is not included in the footnote. On page 291, the English equivalent of the name Hersher is not included in the footnote. On page 298, the English equivalent of the names Dustin and

George is not included in the footnote. Also, on some pages of the book, English equivalents have been used for words, while it would have been better if the Persian equivalents had been included in the text and the English equivalent had been included in the footnote. For example, on page 28, the term dynamic psychology is included in the text, which is not a suitable term, and it would have been better if the Persian equivalent, dynamic, had been included in the text and this term had been included in the footnote. On page 31, the term metapsychology is included in the text and in the footnote, which is itself an English word, and it would have been better if metapsychology had been included in the Persian text and the English equivalent had been included in the footnote. On page 89, the Persian text of the principle of finalism states that it would have been better if this word, which is itself an English word, had been included in the footnote, and its Persian equivalent had been included in the text. On page 91, the phrase compensation mechanism is included, considering that mechanism itself is a Latin word, it is better to use its Persian equivalent. This is also repeated on page 55. On page 93, social emotion is introduced as a purposeful biological plan, which... biological. Itself is an English term, and it is better if the Persian equivalent had been included in the text. On page 36, in the footnote, the equivalent of the Persian phrase "Ideal" itself is not correct. Also, in some parts of the book, Persian terms and their English equivalents are not equivalent. It is expected that there will be a proportion between Persian terms and their English equivalents and that common terms

will be used in psychology and counseling texts. For example, on page 38, the equivalent of the English word identification anaclitic in the Persian text is not clear and correct, and dependent identification is more correct. On page 85, the equivalent of the English word masculine protest is not correct, and the translation of masculine protest is more correct. On page 87 of the book, the equivalent of the English word phenomenological is not correct. Of course, this mistake is also repeated on pages 96, 148, 151, 182, 183, 191, 218, 219 of the book, and the incorrect word has been repeated many times instead of phenomenology. On page 93, the correct term for lifestyle is not proposed as the basis of Adler's theory. On page 115, in the title of the fourth chapter, the equivalent of the word Affective has been used incorrectly instead of emotive throughout the text of this chapter, which should be corrected. On page 153, the Persian equivalent "Self-actualization" is not used correctly. On the same page, the Persian equivalent "Self-arrangement" is not correct. This mistake is also seen on page 96. On page 185, the English phrase "Self-supporting" is not translated correctly. On page 188, the equivalent "Self-torture" is also not correct. On page 202, in the footnote, the English equivalent "Dialogue Planning" is not correct, and "Dialogue Games" seems more correct. Also, on page 219 of the book, the correct term is not given in the footnote for the word "functional". Also, on page 230, the correct term is not given in the footnote for the word "inner conversation". On page 216, the Persian equivalent of "pragmatic" in the footnote is not correct. Also, on page 217, the

correct equivalent is not given in the footnote for the word "Life script", which seems to be a more correct term. Also, on page 250, the equivalent of "society is developing an identity" in the footnote is incorrect. On page 248, the Persian equivalent of the term "Medical moralization" is not correct. On page 247, there is a type mistake in the footnote for "schools without failure". Also, on page 269, the equivalent of "neural system output flow" in the footnote is not correct. On page 270, the Persian equivalent of the word "Operant Conditioning" is not correct.

Among the apparent flaws of the book is the lack of in-text citations, such that in different chapters of the book, repeated and lengthy material is written without any reference to the source. The context of the sentences and materials is such that it is clear that the materials are not supplementary explanations by the authors, but are in fact adapted materials that require reference to the source. Many materials in the book are presented without references, which is not appropriate for an academic and scientific book to present many adapted materials without sources. For example, in the second chapter and pages 40 to 42, there are materials without sources. On page 51, in the definition of the concept of anxiety and mental illness, the materials that are presented are without sources. On pages 55 to 60, where the topic of defense mechanisms is presented, there are also no sources. Because it is clear that the authors of the book were not the originators of this topic, and it is expected that the source of this material will be provided. The topic of the treatment process from page 64 to the

middle of page 69 is without references. For example, from page 71 to the end of the same page, the authors talk about dreams in Freud's theory and write that dreams are the highway to reach the unconscious realm of the psyche. The study of dreams leads to understanding the content of the unconscious mental processes of the mind as well as understanding repressed contents, etc. The rest of the article to the end of the same page is without source or reference. In the fourth chapter, pages 128 and 129, cognitive, emotional, and behavioral therapies are discussed without source. In the fifth chapter, page 150, the factors effective in the development of Rogers' theory, which are titled in the last paragraph of this page, are materials without source. On page 151, the first paragraph of the page, which comes under personality theory, is without source. On page 161, the second paragraph, which is a summary of Rogers' view on human nature, is also not provided with a source. On page 162, under the definition of psychotherapy, there is material that continues to the next page, but again no source is provided. Also, on page 163, the second paragraph under expectations from psychotherapy, there is material that continues to the next page, but again no source is provided. On pages 166 and 167, the characteristics of therapists for creating a therapeutic atmosphere are also presented without a source. On page 172, Rogers's view on the issue of diagnosis in therapy is also presented without a source, and until the end of the next page, there is also material without a source. In chapter 6, on pages 181 to 182, there is a biography of Frederick Perls without a source. On page 183

and the history of the development of Perls's thought until the end of this topic on page 184, there is material without a source. Regarding Perls's personality theory, on page 187, from the second paragraph to the first paragraph of the next page, there is material without a source. In Chapter 7, page 237, from the third paragraph, which begins with the topic of pastimes, to the end of the chapter, page 240, no source is provided. It is reiterated that the context of the material is adaptation, not supplementary explanations by the authors that do not require a source. In Chapter 8, page 261, the third paragraph, to the end of the chapter, the material is without a source. In Chapter 9 and pages 274 to 277, which deal with the principles of behaviorism, no source is provided. The lack of an index of names and persons at the end of the book is among the other apparent flaws of the book.

Evaluation of the book title

Given that this book does not only deal with theoretical issues, and after explaining the history and factors affecting the theory, basic concepts, personality theory, the nature of anxiety and mental illness, and the nature of man, at the end of each chapter it discusses the treatment process and introduces some of the techniques of that theory. At the end of each chapter a clinical example is presented to better familiarize the student with how to apply the theory in practice, it is suggested that in future editions of the book the title of the book be changed and revised from *Theories of Counseling and Psychotherapy* to *Theories of Counseling and Psychotherapy: Concepts and Applications*.

Assessing the suitability of book chapters with approved topics

On page 72 of the undergraduate curriculum for counseling, approved by the Ministry of Science, Research and Technology, the general objective of the course on counseling and psychotherapy theories (1) is to familiarize students with the foundations and methods of analytical, humanistic and existential theories. The approved topics are: Definition of theory, necessity and importance of theory in counseling, classification of counseling theories, introduction of psychoanalytic theories (Freud, Adler, Berne, Jung), introduction of humanistic theories (Rogers, Perls, Frankel and Rollo may. Of course, Rollo may was more existentialist, although he also had humanistic interventions). It is further stated that in each theory, the history of the development of the theory, the nature and personality of man, the concept of anxiety and mental illnesses, counseling and treatment techniques, the application of that theory, evaluation of the theory and its cultural adaptation are examined. Also, on page 74 of the undergraduate curriculum in counseling, the approved syllabus for the course on counseling and psychotherapy theories (2) is: Introduction to behavioral theories (Skinner, wolpe, Bandura. Of course, Bandura's approach is not purely behavioral, but it is included in this category in the Ministry of Science's syllabus) and Introduction to cognitive theories (Ellis, Glasser, and Beck). It should be noted that Glasser's theory is also not cognitive, but it is included in this category in the Ministry of

Science's syllabus, for which the reason for this is not clear. With this description, it seems that the present book does not fully correspond to the approved syllabus. For example, in the chapters of the book, which have almost the same sections throughout the book, there is no separate section titled Techniques. Although some techniques are mentioned in the treatment process, this book does not have this feature compared to other books translated in Iran that have a separate section in each chapter titled Techniques. The second problem is the lack of some headings in this book.

For example, among the issues raised in the approved section of the Ministry of Science in psychoanalytic theories is Jung's theory, which is not addressed at all in this book. Also, the approved section of the Ministry of Science foresees the introduction of existentialist theories such as Rogers, Perls, Rollo may, and Frankel. However, the existentialist theories of Rollo may and Frankel are not raised in this book. Also, in behavioral theories, the theories of Wolpe and Bandura are not raised as separate theories, and only a brief reference to Joseph Wolpe is made in the review of the history of behavioral theories. Also, Beck's theory is not mentioned in cognitive theories. Therefore, this book lacks several important and key theories, including the theories of Jung, Rollo may, Frankel, wolpe, Bandura, and Beck. Also, in recent years, innovations have been made in some theories that are seen in translated books but are not seen in this book. For example, innovations have been made in Glasser's theory and even the name of this

theory has been changed to choice theory. In a modified version of this theory, human needs have been changed to 5 needs, while in the book *Counseling Theories* by Shafiabadi and Naseri, the need for identity and success is still mentioned as the most prominent human need. Although when this course was taught as a two-unit course, perhaps including all of this material in a two-unit course seemed to be more than the capacity of a two-unit book, now, after the Ministry of Science revised the syllabus of this field and transformed this course into two two-unit courses (a total of 4 units), the necessity of proposing the aforementioned theories is undeniable. More importantly, we can point out the lack of a section entitled Criticism, Review, and Analysis of Theories in Terms of Cultural Relevance, which is among the goals of the Council for the Development of Humanities in order to localize the humanities and adapt it to Islamic and Iranian culture, and is explicitly mentioned on page 72 of this program. In this regard, in the tenth section of this article, under the title Suggestions for optimizing the book in line with the development of humanities and the approved syllabus of the Ministry of Science, suggestions are presented. It would also be appropriate for the authors to add a chapter entitled "Theorizing Methods and Comparative Studies" to the book so that readers, most of whom are students of counseling and psychology, would become familiar with the mechanisms of theory-building, its stages and processes, and how to validate and evaluate theories. By learning comparative research methods, they would also learn the ability to examine these theories

and compare and contrast them with the views of Muslim scholars or other theorists.

Evaluation of the relationship between the book's content and the syllabus of related courses

In the approved syllabus of the Counseling and Psychotherapy Theories course, the course of psychopathology is introduced as a prerequisite for this course. Also, the course of personality theories is closely linked to this course, such that in the counseling and psychotherapy theories and in the basic concepts section, personality theories are presented from the perspective of the theorists. Therefore, it is suggested that this course be offered after the course of personality theories and psychopathology for the benefit of students.

Content evaluation of the book

At the beginning of all chapters, the authors, when talking about the background of the theory, have mentioned some philosophical and intellectual influences of famous people on the theory, but in some cases the explanations are very brief and incomprehensible, so that in principle, the theories of the same experts cannot be traced. For example, in the third chapter and on page 86, the authors found Kant's theory, especially the concepts of absolutes, private logic, and overcoming, to be influential on Adler. It is not really clear where the concept of absolutes was raised in Adler's theory. In addition, by studying the book [Sharf \(2012\)](#), the influence of Kant's theory on Adler's theory has been explained very well and clearly, which is not seen in the book by

Shafiabadi and Nasser. Also, regarding the influence of Nietzsche on Adler, it has been said that Nietzsche's view on the will to achieve power is in line with Adler's belief on the fruitless aspect of life. Here too, no matter what we search in this chapter, we cannot find any trace of the concept of the fruitless aspect of life. In the fourth chapter, in the background of Ellis's theory, Zeno and Cicero are mentioned without explaining their views and the role they played in shaping Ellis's approach. In the fifth chapter and in Rogers' theory on page 147, the last line states that Zen emphasizes that the individual finds his answers within himself, and this idea is also in great harmony with Rogers' thoughts. This is also incomprehensible, and in the rest of the chapter, the impact of this on Rogers's view cannot be found. On page 148 of the book, phenomenology is discussed as an influential thought on Rogers without mentioning Husserl, Heidegger, and Kant, while it would have been appropriate to mention these people who were the founders and promoters of phenomenology. In the sixth chapter and the theory of Gestalt therapy (page 182), some factors are also mentioned as influential factors on Perls's theory in order to provide a brief explanation about those cases. For example, Reich and Otto Rank is mentioned as an influential persons on Gestalt without saying what impact Reich and Rank had on this theory. While this is well stated in [Sharf \(2012\)](#) and it is said that Perls learned to work on the body from Reich. In this chapter and this section, European phenomenology is mentioned as an influential factor on Perls without a clear and complete explanation of phenomenology and its role in the formation

of the theory. In the ninth chapter, some things are said about the influential factors on behaviorism, but there is no mention of the philosophy of positivism or positivism on which the structure of behaviorism is based, which is worthy of attention by the authors of the book in future editions.

Among the content problems of the book is the oldness of the book's sources. The book has been reprinted many times, but viewing the numerous editions of the book shows that it is very old in terms of sources and it can be expected that newer sources would be used. For example, in the second chapter, which deals with Freud's theories, the Persian sources date back to 1352 (1973), 1350 (1971), 1347 (1968), 1348 (1969) and 1356 (1977), and the English sources date back to 1940, 1963, 1966, 1969 and 1971. This problem is seen in all chapters, in such a way that the sources in all chapters do not go beyond 1974, which requires the respected authors to come up with a new plan in this regard and update the book's sources. Also, there are some things in the book that are very difficult for the reader to understand, and the authors need to pay attention to them in future editions and provide more explanations about these things so that it becomes easier for students and readers to learn them and they are not satisfied with just memorizing these things. For example, on page 27, it is stated that... a person named Mesmer claimed that he could cure mental illnesses with a mysterious, transmissible fluid. The phrase material fluid is used in the sequel, which is not tangible and would have been more understandable if its English equivalent had

been given in a footnote. On page 32, in the last lines, it is stated that... in the unconscious mind, because there is no inspection, there are no actions such as negation, doubt, and differences in the degree of certainty. This sentence is also not very clear and understandable, and it is not clear what this sentence conveys. On page 34, it is stated that... the body is a reflex apparatus that repels all sensory emotions in a motor way, which is also not clear and not easily understood. On page 34, the authors write in their description of the Ego that... it originates from the id and grows, meaning that it appropriates some of the id's psychic energy for its functioning. It is not really clear how this works, and these explanations are not clear and sufficient, and the authors need to provide clearer explanations. On page 36, the authors give an example to explain Freud's view on the innateness of morality, which is inadequate and inadequate. In this regard, they write that a newborn has no concern or interest in the welfare of others and is only interested in the immediate satisfaction of his needs, therefore morality is not innate, which is inadequate and incorrect. The innateness or non-innateness of morality cannot be proven by referring to the behavior of a newborn, because moral behavior has a cognitive basis or tendency, while a newborn does not have such cognitive or motivational development. Therefore, it seems that the author should provide another and more appropriate example to prove his claim. Because in the framework of Freud's theory, a newborn is all id and the superego has not yet formed in him to be able to experience moral attitudes or behavior. So, either the author should say that

morality is not innate in newborns, which is correct, but if he wants to draw conclusions from the example about newborns in relation to adult and conscious humans, then this example is incorrect. On page 40, in the definition of instinct, it is stated that instinct is an innate quality that... and instinct is an innate talent or necessity that.... Given that nature is the common and transcendent aspect of humanity, it is not correct to use this word in the definition of instinct. On page 32, the authors have divided the levels of consciousness into three parts: conscious, semi-conscious, and unconscious. But later in the same chapter and on page 71, they have considered the study of dreams as a way to reach the unconscious of the mind. It is expected that the same term, unconscious, will be used throughout the chapter so that the reader is not confused about which is the correct equivalent. On page 71, something appears that does not seem clear and understandable. The authors have stated that the study of dreams leads to understanding the content of the unconscious mental processes of the mind. We know very well that in psychology, mind and psyche are considered the same in many texts. With this description, it is not clear and understandable what the unconscious mental processes of the mind mean? On page 41 it is stated that the amount of psychic energy is constant and whenever the ego gains energy, the id or the superego or both must lose some energy and whenever energy is concentrated in a part of the personality systems the other systems will be devoid of energy. These statements are also not easy to understand and their truth or falsehood is a matter of reflection, but here

they are written in such a way that they are obvious and do not need to be proven. Also, the treatment steps are not written in a clear and concrete way, step by step, so that students can implement it step by step, and therefore it is written in a vague way that makes it very difficult or perhaps impossible to implement. In the third chapter, page 96, a concept called the *creative ego* is introduced, which is not easily understood. It is stated there as follows: *“The creative ego tries to give meaning and significance to personal experiences or to create experiences that do not even exist in the outside world and to establish the individual's specific way of life based on them. The creative ego plays the role of a leaven that acts on the facts of the world and changes them and turns them into a dynamic, unified and unique personality”*. In fact, the mechanism of this creative ego is not clear and clear, and the authors' explanations are also not clear and clear. In the fourth chapter of Ellis's theory, the word emotion is wrongly translated as affection.

This incorrect translation has been used throughout this chapter, and it is expected to be corrected. In Chapter 5 and in Rogers' theory on page 147, the following sentence is stated: ... *“According to the teachings of Tao, a person who imposes himself on others has little apparent power, and a person who does not impose himself on others has a lot of hidden power”*, which is not a clear and understandable sentence. On page 155, the authors write about the concept of self as follows: *“From the entire perceptual field, a part called the self gradually becomes distinct and manifest, which is called the self-concept*.

The self is a perceptual object in the experiential field of the individual”. Understanding this and how the self is formed from the perceptual field is not simple and understandable, and the authors' explanations are not clear and sufficient. The treatment process, which is mentioned on pages 168 to 169, is also not clear and tangible, and is very general in such a way that if one reads this material without paying attention to the chapter title, it is difficult to find its connection with Rogers' theory, while the operationalization of these steps is not easy.

On page 199, there is something in the footnote that is not clear. There, regarding the word aboutism, this definition is given: *“Scientific explanation and description of phenomena and actions in a rational way that causes a person to evade accepting responsibility for his actions”*. This sentence is not clear and is not easy for the reader to understand. On page 249, there is something that is not clear to understand. *It is said that Kaiser had newer ideas about psychotherapy that did not fit the atmosphere of the time*. On the same page, it is stated that *Glaser, like Adler, again realized the importance of common sense and emphasized it*. Considering the semantic difference between reason and common sense in psychology (Common Sense), it is appropriate to use another equivalent, such as traditional (Conventional) sense, instead of common sense. Overall, it seems that the respected authors need to review the contents of the book as a reader and make its complex and difficult parts simple and understandable with more explanations. A significant number of

theories approved by the Ministry of Science are not presented in this book, which are discussed in the rest of the article. It would have been appropriate to add a section titled Techniques to the chapters, where the techniques of each theory were presented separately and in the form of concrete and tangible examples. In the current form of the book, techniques are presented within the treatment process. It is also better to present the treatment process step by step and clearly, citing concrete examples. What is presented in the book under the title of treatment process, especially in the chapters on psychoanalysis, client-centered, and Gestalt therapy, is general and does not help the student and reader understand much and mostly confuses the reader. Multicultural considerations are another issue that needed to be addressed in this book. This has happened in new books whose translations are available, as well as in two new books written by (Jan Bozorgi & Nouri, 2015; Jan Bozorgi & Nouri, 2016), and in all of them a discussion titled Cultural Considerations and Points to Consider for Applying These Theories in Other Cultures is presented. In fact, multicultural considerations mean paying attention to the Islamic and Iranian cultural context when applying counseling and psychotherapy theories, which teaches individuals how and to what extent to use theories in a way that is more compatible with the clients' cultural values and religion.

Evaluating the book with similar books

As mentioned, apart from the book in question, 9 other books have been translated and written in Iran and are introduced as

textbooks and resources for master's and doctoral exams. Some of them, including the books Counseling Theories by Sharf (2012) and Schilling (2003), are presented in the recommended resources of the approved curriculum of the Ministry of Science, and others, including the book of Counseling Theories by Saatchi, Theory and Practice of Counseling and Psychotherapy by Corey (2006), and Psychotherapeutic Systems by Prochaska and Norcross (2017), Psychotherapeutic Theories (Psychotherapy Systems): An Inter-theoretical Analysis by Prochaska and Norcross (2018), Fundamental Theories of Psychotherapy and Counseling (Principles, Techniques, and Cultural Correspondences) by Jan Bozorgi and Nouri (2015), and New Theories of Psychotherapy and Counseling (Principles, Techniques, and Cultural Correspondences) by Jan Bozorgi and Nouri (2016), are not among the books recommended by the Ministry of Science in the curriculum of this field. The reason for this could possibly be that these books had not been published at the time the titles were reviewed by the Transformation Council working groups, so it is suggested that these two books be included in the books recommended by the Ministry of Science.

The books by Schilling (2003) and Saatchi (2004) are also not similar to the books by Shafiabadi and Naseri in terms of structure and headings, meaning that they have almost minor differences in terms of different sections within the chapters, but in terms of content, they deal with the same theories as the book in question. Although at the end of

Louis Schelling's book there are two chapters on human resource development and a concluding remark that differ from the book in question, there is no significant difference in terms of the theories presented and it presents the same theories. For example, *Schilling (2003)* is structured as follows within the chapters: Introduction, historical development, theoretical background, definition of key words and terms, human nature, personality structure, personality development, development of maladaptive behavior, reason for change, counseling process: assessment, goal setting, implementation of technique and final evaluation, counseling goals, counselor training, counselor function, counseling practice, techniques, treatment parameters and case studies, application, critique and evaluation. This structure has been followed in all chapters.

Also, in the book *Theories of Counseling and Psychotherapy* by Mahmoud Saatchi, a similar structure is included throughout the book, which consists of fundamental theories and beliefs: history, a review of the theory, personality theory, personality development, the nature of maladjustment, main concepts, the counseling process, growth and development conditions, the treatment process, and strategies for helping clients. However, in terms of content, chapters entitled trait-factor counseling, group therapy, family and marital therapy, and social and environmental psychotherapy are included in this book, which, although not in the two books mentioned *Shafi'abadi and Naseri (2019)* and *Schilling (2003)*, are not

necessary in the author's opinion because students in the fields of counseling and psychology study these chapters in the form of separate lessons. Perhaps this is why such chapters are not included in the syllabus approved by the Ministry of Science. Of course, including a chapter entitled eclectic counseling and psychotherapy is one of the merits of this book. Overall, it can be seen that these two books, like Shafi'abadi and Naseri's books, suffer from the lack of chapters specified in the Ministry of Science's syllabus, which was mentioned above.

However, the book *Psychotherapy Theories* by *Prochaska and Norcross (2017)* has a different structure than the aforementioned books. The structure of all chapters is uniform and the same, and is as follows: a brief description of the theory, personality theory, pathology theory, therapeutic process theory, awareness-raising, content of therapy, intrapersonal conflicts, interpersonal conflicts, conflicts between the individual and society, beyond conflict to contentment, the therapeutic relationship, the realities of therapy, short-term therapy, criticisms of the approach, case analysis, and directions for the future. But in terms of chapters, this book covers psychoanalytic, Adlerian, existential (Rollo may's theory), Rogerian therapy, Gestalt therapy, Berne's approach, exposure and flooding therapies, behavioral therapies (Wolpe's theory), cognitive therapy (Ellis), systemic therapies, gender and culture-sensitive therapies, inferential therapies: solution-oriented and story therapy, integrative and eclectic therapies,

comparative conclusions, and progress towards transtheoretical therapy. As can be seen, this book, despite having more chapters compared to the aforementioned books, does not include theories such as Jung's, Frankel's, Bandura's, Beck's, and Glasser's theories, which are in the approved syllabus of the Ministry of Science.

The book *Theory and Practice of Counseling and Psychotherapy* by [Corey \(2006\)](#) is another book whose translation is available in Iran and accessible to students. This book is almost similar to other books in terms of the internal structure of each chapter, but it has a section on techniques and cultural criticism that is not found in similar books, and each chapter includes these sections: introduction, important concepts including the understanding of human nature and personality structure, the treatment process, techniques and methods of treatment, treatment from a multicultural perspective, summary and evaluation. But in terms of chapters, this book has chapters such as introduction and general overview, ordinary or expert individual counselor, ethical and cultural issues in the practice of counseling, and theories such as psychoanalysis (Freud, Adler, Jung, and Erikson, and new psychoanalyses, including object relations theory), existential therapy, including the Frankel and May perspectives, Rogers therapy, and Gestalt therapy, behavior therapy (Skinner, Linehan, wolpe, Lazarus approaches, dialectical behavior therapy), cognitive therapies (Ellis and Beck), cognitive behavioral therapy (Meichenbaum), reality therapy (choice theory), feminist

theory, postmodern approaches (social structuralism, short-term solution-oriented therapy, narrative therapy), family systems, and an integrative perspective. In comparison with the book by [Shafi'abadi and Naseri \(2019\)](#) and with other books mentioned, it seems that among the translated books, this book is the only one that has the structures and theories mentioned in the approved syllabus of the Ministry of Science and covers almost all the theories mentioned in the syllabus of the Ministry of Science (except for one theory by Bandura). If the book under current criticism, namely the book on the theories of counseling and psychotherapy by [Shafi'abadi and Naseri \(2019\)](#), wants to meet all the requirements of the approved syllabus of the Ministry of Science, it should be improved in terms of content and include the theories in question (such as the theories of Jung, Frankel, May, Beck, and wolpe) in the book. It should also add a section titled Criticism and Commentary at the end of the chapters so that the Ministry of Science's expectation, namely the cultural adaptation of the theories with Islamic and Iranian culture, can be fulfilled, which is discussed in the next section of the article.

But among the newly published Persian books, two books by [Jan Bozorgi and Nouri \(2015\)](#) and [Jan Bozorgi and Nouri \(2016\)](#), titled *Fundamental Theories of Psychotherapy and Counseling (Principles, Techniques, and Cultural Correspondences)* and *New Theories of Psychotherapy and Counseling (Principles, Techniques, and Cultural Correspondences)*, were published in 2015 and 2016, respectively. It can be said

that they are in complete harmony with the approved headings of the Ministry of Science and that they have taken all the goals of revision and development into consideration in their writing. The structure of these two books is as follows: Chapter objectives (expectations of reading the chapter), overview, brief history (mostly the history of development and theorists), basic concepts (concepts that help understand the theory of therapy), personality theory (anthropology, personality and its development; in a way that helps understand the operation of therapy), psychopathology (how illness is achieved), theory and principles of psychotherapy (how is therapy explained and what are the principles of the overall goal of therapy), treatment process and stages (what process does therapy have? and what stages does it go through), mechanisms and techniques of therapy (how do we prepare for this therapy? How is therapy organized and what techniques does the therapist use), critique and review that includes empirical evaluation, expression of strengths and weaknesses as well as cultural Congruence and incongruences, chapter summary, introduction of famous sites to follow up on new information and resources. Among the features of these two books are the inclusion of all the chapters in question and the compilation of a chapter entitled Cultural Congruences that reviews and reviews theories from a cultural perspective. Also, a significant chapter titled Religious Therapy has been added to the book, which adds to the richness of the book with respect to the Islamic culture of our country. Therefore, it is expected that Shafiabadi and Naseri will

address these deficiencies in the next editions of their book so that their book meets the requirements of the new section of the Ministry of Science and can compete with books such as the book *Corey (2006)*, *Jan Bozorgi and Nouri (2015)* and *Jan Bozorgi and Nouri (2016)*.

Suggestions for optimizing the book in line with the Ministry of Science's syllabus for the course on counseling and psychotherapy theories

Undoubtedly, if there is to be a change in the humanities, students of each of the humanities disciplines must be carefully familiarized with the history of the emergence and development of the theories of their field, as well as with its philosophical foundations. It is in accordance with this need that the new syllabus compiled by the Ministry of Science for this course has paid attention to its evaluation and cultural adaptation. Considering the position of the author of the present book, which has been reprinted 29 times and is recognized as one of the key textbooks in this field and at various levels of education, it is suggested that the chapters that are included in the Ministry of Science's resolution be included in this book in subsequent editions. Also, a section entitled Criticism and Comments should be added to the end of the chapters and the issues challenged in the different chapters should be criticized there. Because undergraduate students do not have the power of analysis and criticism and mostly memorize these topics and consider them certain, certain and obvious, while there are numerous problems in the foundations of these theories that

students need to become familiar with from the undergraduate level. As a suggestion and as an example, some of these challenges that are seen in the foundations of various theories are raised and it is expected that the respected author of the book will pay attention to these suggestions. In the second chapter of the book, which deals with Freud's theory, the discussion of determinism, which denies human will, needs to be examined and criticized, or at least determinism has not been proven. Freud believes that humans are inherently neither good nor bad, but are morally neutral and have no moral inclinations at birth. In his opinion, humans are like physiological machines. Humans act according to their nature, based on instinctual urges. Human nature is neither good nor bad, but indifferent and neutral. Freud (1933/1965) suggested that conscience and morality are formed in the superego dimension of human personality and as a result of identification and imitation of parents ([Qorbanpoor et al., 2022](#)). The superego is formed as a result of the individual's need for control and aggression, and aggression is formed due to the failure to satisfy immediate needs ([Saatchi, 2004](#)). Therefore, human moral judgments can justify personal interests or hostility against others ([Wallwork, 1991](#)). In fact, the superego or moral aspect of the personality is irrational, anti-rational, totalitarian and idealistic, and it blocks the id and ego, and it controls the biological drives of the id and realistic efforts for perfection. The result of these tensions for the personality is moral anxiety, which must be resolved by resorting to defense mechanisms ([Scharf, 2018](#)). The superego is a discovery of Freud,

who believed that the superego within the human personality is like a garrison in a conquered city that controls and monitors that city so that it does not violate the rules. The brutal and punitive aspects of the superego are terrifying. The concept that the superego shows moral functioning within itself has the implicit consequence that there is no inherent moral capacity in the human psyche at all ([Sagan, 1988](#)). In the psychoanalytic approach, the superego focuses more on moral feelings such as feelings of anxiety, guilt, shame, and ignores behavioral and cognitive aspects. The development of Freud's superego occurs in early childhood, at the age of seven, and this change essentially involves the child's internalization of moral rules. So that what was previously a conflict between the individual and society (the conflict between the selfish satisfaction of one's desires and the needs associated with the social order) becomes a conflict within the individual. The mechanism of internalization, which is rooted in the fundamental conflict between the individual's desires and the requirements of social life, is considered universal. Gender differences were clearly brought out only by Freud's psychoanalytic theory. In relation to gender and morality, he believed that the castration anxiety experienced by boys leads to a greater sense of guilt in boys and therefore to the formation of a stricter conscience. However, empirical evidence does not support Freud's claim, and observations of young children have the opposite result. Young girls show more signs of internalization of conscience than young boys, which is contrary to Freud's claim ([Sunar, 2018](#)).

The formation of the moral dimension of man, which is presented in this theory in the form of internalizing external and social values, needs further discussion, examination, and explanation, because morality in the form presented in Freud's theory contradicts Islamic teachings and the Quran, including moral innateness. Also, in this theory, the moral dimension of man is associated with a kind of moral anxiety that has no logic, which also needs to be examined. The nature of man and the various dimensions of personality and the purpose of life, which are stated in this theory as hedonism and the reduction of man to instincts, need to be reflected on and examined. In the third chapter and Adler's theory, there are also issues that need to be criticized and examined. Among them is the discussion of the inferiority complex, which is stated as the origin of most human efforts and his main motivation, and there is no mention of spiritual motivations. The excessive emphasis on the social dimension of man and the neglect of man's relationship with himself, God, and nature needs to be examined. The discussion of the unreality of the moral propositions that Adler adopted from Wehinger is in clear contradiction with the Islamic philosophy of morality, and needs to be criticized and examined. The discussion of free will and the denial of destiny and fate also needs to be considered and examined. Given that in many counseling theories the discussion of free will is raised and this discussion is in conflict with the conditional will of man in Islamic teachings. It is suggested that in this chapter the discussion of free will be criticized and examined from different angles. Also, Adler's view of

establishing a lifestyle at the age of 6, which is in contradiction with free will in his own view, can be examined here. The purpose of life in this theory, which is superiority (with the same definition as Adler), also needs to be considered and examined. In the fourth chapter and Ellis's theory, there are also issues that need to be considered and examined. Among these issues is the nature of man, which is presented with a narrow view and other dimensions of human existence are ignored. Shakespeare's influence on Ellis's theory is also expressed in the following way: there is no such thing as good or bad, but it is our mind that makes everything good or bad and validates good and bad. This is not an accurate statement and needs to be examined because it is open to various interpretations, including the unreality of the moral propositions of this statement.

In the fifth chapter and Rogers' theory, there are some things that need to be considered and examined. His anthropology, which mainly deals with the positive aspects of man and states that we do not need to worry about antisocial tendencies of man because man regulates himself, is the subject of discussion. Among the most serious issues raised in this chapter is the phenomenological theory on which Rogers' theory is based and is presented in the form of the assumptions of this theory on pages 151 to 159. We know well that epistemic idealism, which Kant also promoted and which also influenced Rogers, leads to epistemic pluralism at the epistemological level and to relativism at the practical level. The noteworthy point is that the respected authors have discussed the

of this relativism in knowledge in this theory by citing an inadequate example. For example, on page 152, it is stated that *two people listening to a lecture will each have a different understanding of the speaker's words. Just as a boy and a girl will have a different understanding of the behavior of their parents.* Then they concluded that reality for each individual is the same as the perceptions of their private world, and in this way they confirmed and promoted the relativism resulting from phenomenology. Because according to the principles of epistemology, the truth or correctness of a proposition is its correspondence with reality, and two different perceptions that arise from a speech in two people cannot be considered true because both perceptions do not correspond to the intention and purpose of the speaker (their benchmark). Therefore, if two listeners present both of their perceptions to the speaker, they can be informed of the speaker's intention and find out whether their perception is correct or incorrect, not that both perceptions are correct and identical to reality. In order to avoid confusion, other similar materials are not presented here, but the authors are expected to eliminate this defect in their future works and to criticize and examine Kant's phenomenology and relativism at the end of the relevant chapter. Also, one of the reasons for the success of this theory is its basis on American pragmatism. We know very well that the epistemological effects of the philosophy of phenomenology and pragmatism are very serious, and these theories cannot be presented in books as if they are correct in all respects, without informing the student of the foundations of

this perspective and their effects and consequences on behavior. Therefore, it is necessary to examine the philosophy of phenomenology and pragmatism and its objective and practical manifestations at the end of this chapter. Also, the goal of therapy, which is the self-actualization of the biological dimensions of human nature, also needs serious examination because it only focuses on the perfection and flourishing of one dimension of human being and neglects other dimensions. In the sixth chapter, Perez's theory, namely Gestalt therapy, is presented. This theory is also monopolized in anthropology and highlights the emotional and sentimental dimension of human beings and diminishes the role of reason. The goal of therapy here is self-actualization (with a focus on the biological and sensory dimensions of human beings), which requires reflection and examination. Perls's phenomenological emphasis on consciousness and perception also requires attention and discussion, and students need to be familiar with the philosophy of phenomenology (and their role in epistemology and their relativist consequences).

In the eighth chapter, reality therapy is discussed, which also requires consideration of issues such as human nature. Whether the only human need or the most important need is the need to form a successful identity (as defined by Glasser) is also debatable and needs to be considered because humans have various needs that must be addressed. The ninth chapter is behavioral therapy, which is based on the philosophy of positivism, and it is necessary for the respected author to

present criticisms of positivism at the end of this chapter so that students can become familiar with this philosophy and its effects on this theory. Also, human nature, which is neutral in terms of this theory, needs to be discussed and examined. Also, by studying newly translated books, we witness new theories and chapters, including solution-oriented theories, feminist and integrative theories, cultural issues in counseling, and ethics in counseling. Although not all of them are in the approved syllabus of the Ministry of Science, it is necessary for students to read them for a deep understanding of current theories. Such considerations also apply to neuroanalytic theories, which are discussed in some translated Latin books, such as Scharf's book, but such topics are not discussed in the present book. However, topics such as the role of culture in counseling and ethical considerations in the practice of helping professions are among the necessities of counselors' work, and every student needs to be familiar with these basics during their undergraduate studies. This course, namely counseling theories and psychotherapy, is available in all three levels of education in helping professions, especially counseling, but the bachelor's degree is more important among them, and the students' perspective on this field and its theories is formed at this level. If students only memorize these theories without reflecting on its basics, they will have less success in their future counseling work. If these basics are paid attention to and textbooks are compiled taking these basics into account, the goals of the Supreme Council of the Cultural Revolution and the Ministry of Science in the field of

humanities localization will be more achieved.

Conclusion

Transformation in the humanities requires formulating goals, monitoring the current situation, eliminating shortcomings and shortcomings, and moving towards desired goals. To achieve this goal, students in each field of study must become familiar with the history of the emergence and development of their field and become familiar with the influential foundations (ontology, epistemology, anthropology, and value theory) on the formation of the field, as well as key and applied theories in their field. This is because all humanities fields, after describing the current state (of man) and formulating the final and desired goal and state (of man), propose dos and don'ts for moving towards desired goals, which in this dimension are influenced by values and worldviews. Therefore, it is appropriate to review and refine the books of the country's leading authors that are taught in universities as course materials after reviewing the syllabus of humanities fields, including counseling and psychology. In this regard, the book *Theories of Counseling and Psychotherapy* by Abdullah Shafiabadi and Gholamreza Naseri has a special place as the first book written in this field in Iran, and its 29 reprints speak for themselves, which speaks for its place among its equivalent books. Despite the fact that the book is almost as close in terms of its chapter structure to that approved by the Ministry of Science, it needs to be revised in several ways so that it can be considered a complete textbook for a 4-credit

course (Theories of Counseling and Psychotherapy 1 and 2). However, and considering the materials mentioned in the article, it seems that in subsequent editions, the book needs to be revised in terms of content and appearance:

The title should be Counseling and Psychotherapy Theories: Concepts and Applications. In accordance with the approved headings of the Ministry of Science, Research and Technology, 5 chapters (including the theories of Jung, Frankel, Rollo may, Bandura, Beck and wolpe) should be added to the book to cover all headings. The book's sources should be reviewed and updated. Materials from the book that have been adapted from other sources should be cited with the source and their source should be mentioned. Some content errors and ambiguities should be eliminated and corrected to make reading and understanding easier. The exact Persian equivalents and their English equivalents should be carefully reviewed and problematic items should be corrected. In order to achieve a transformation in the humanities, it is necessary for theories to be criticized and examined and their foundations (anthropology, epistemology, value theory and ontology) should be compared with Islamic foundations and their cultural compatibility should be examined (p. 72 of the Counseling course heading explicitly refers to this goal). Therefore, there is a need to add a section titled "Criticism and Review" to the end of each chapter to examine the foundations of the theories in terms of Islamic foundations and cultural compatibility. It is

hoped that the authors of this book will address the shortcomings of the book with the present study and compile the book in accordance with the needs of the day and new sources.

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