

# The Challenges of Applying Humanity Therapy in Saudi Arabia from Perspective of Psychological Counsellor Qualitative Study of the Emerge Of SCVET

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**Abstract:** The aim of this research was to examine the challenges of existentialism and person-centered therapy for counselors in Saudi Arabia. The researcher was the main sample, and she worked with 10 clients, 5 male and 5 female, in both group and individual therapy sessions.

The challenges identified by the researcher who was the counsellor: The researcher found that understanding the "why" of existentialism was more important than understanding the "how". The researcher believes that this is because existentialism is a philosophy that focuses on the individual's search for meaning and purpose in life. The "how" of existentialism is less important because it is different for everyone.

However, the researcher also found that tools and techniques were important for future work which has to be built according to humanity theory not any other kind of theories. The researcher believes that these tools and techniques could be used to help clients to understand the "why" of existentialism with the person-center therapy which gives the therapeutic relationship the perfect environment.

In collectivistic cultures, the individual is less important than the group. This means that the terms of existentialism which bulled the clients value of life and hem self is important to be with the person-center therapy.

The categories of this study showed that the clients were able to understand and accept the existentialist and person-center terms, which were thought to be Western terms but logic to help the clients to start evaluating every thing. Previous research done by researcher who applied person-center only and came up with categories that helped counsellors to run person-centered therapy (Yacoub 2000), however, in present research the researcher used existentialism theory to create an integrated therapy useful to help clients and counsellors to start empowering Self Core Values as a journey throw seven stages. The researcher introduces the stages of Self Core Values Empowerment therapy.

Heuristic and grounded theory have been used to analyze qualitative data.

**Keywords:** Self Core Values Empowerment Therapy, ambiguity, values, limitations, rejection, loneliness, responsibility, being Evel, let go.

## Introduction

Heuristic and grounded theories was used in previous Yacoub 2000 for the fact that she was the sample in using person-centered therapy in Saudi Arabia. And she will be using the same theories for methodology to understand the effect of existentialism theory on her practice in Saudi Arabia. It is the most appropriate method to use so the researcher can be the sample who is learning as a human, the researcher and the counsellor on the same time. They are personal, and reflective and therefore the data is about herself which made the researcher wait for it to appear in the real situation. Moustakas (1990) assumes that the difficult thing about such a study and also the most interesting thing is that it does not fit the recognized proposal. It is an unfolding process that cannot be known about or planned in advance, as is the nature of heuristic process.

Heuristic theory is about disclosing ourselves to others because we need to be aware of ourselves; to know what we are thinking, feeling, intuiting, what concerns us and what we believe in. This awareness heightens our perceptions. In this way self-awareness affects our data gathering. What we gather and how we gather it. Awareness of ourselves during research conversations and interviews helps us to recognize a degree of ambiguity, and a sense that there are many possibilities. (Lees, 2001)

The author chose to study existentialism with person-center, a humanistic therapy, in order to understand their own journey of growth as a counselor. They cite Nelson and Jones (1998), who argue that counselors bring their own feelings, pain, and

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unfinished business into the counseling relationship. The author also notes that one of the challenges of this type of research is writing up the analysis.

The author conducted this research by playing three roles: researcher, licensed practitioner counselor, and learner. As a researcher, they collected data using memory, diaries, and note-taking. As a counselor, they helped clients to develop their thinking and behavior. And as a learner, they grew from the experiences of their clients and the circumstances they faced in sessions.

The author concluded that counselors never stop learning from therapy, just as their clients do. They also found that it was difficult to play multiple roles in this research, but that it was ultimately rewarding. on the author's journey:

- It is important for counselors to be aware of their own feelings, pain, and unfinished business and more of that the values that they hold as a person. This can help them to better understand their clients and to avoid projecting their own issues onto them.
- Counseling is a lifelong learning process. Counselors should always be open to new ideas and approaches, and they should never assume that they know everything there is to know about helping people. Existentialism was the most suitable theory to help counsellors before they interfere with their clients' struggles.
- The counseling relationship is a unique and special one. It is a safe space where clients can explore their thoughts, feelings, and experiences. Counselors can play a vital role in helping clients to heal and grow.
- Existentialism therapy is a philosophy that emphasizes the importance of finding meaning and purpose in life. Counselors who practice existentialism therapy help clients to explore their own values and beliefs, and to make choices that are consistent with their own personal meaning.
- The author of the paper found that person-centered theory, which focuses on providing a safe and supportive environment for clients, was helpful in her work. However, she also found that it was important to help clients to rebuild and create new meaning in their lives (Yacoub 2000)
- The author developed a new type of therapy called SCVE therapy, which is based on existentialism therapy and follows categories for clients to use in therapy. SCVE therapy helps clients to explore their sense of self, their connection to others, their values, and their existential choices.
- Existential therapy can help clients who are struggling with issues of meaning, purpose, and existential anxiety by encouraging them to explore their own thoughts and feelings about these topics. Person-centered therapy can provide a supportive environment for this exploration by creating a safe and non-judgmental space where clients can feel free to be themselves.
- SCVET is a new and emerging approach to therapy that combines the best elements of existentialism therapy and person-centered therapy.

Why do I believe that the exchange of ideas and experiences involved in sessions is increasing my self-awareness not only in my clients. Duck (1977) argues that exchanging is not simply the addition of the two processes of giving and receiving. It is constituting a third process that emerges when giving and receiving are simultaneously the cause and effect of each other. Furthermore, Nelson, and Jones (1983) believe that receiving another person's communications accurately is much more difficult than it seems. This is because not only is it a matter of technical skill but also it goes to the root of our own level of self-acceptance and self-awareness.

**An important issue that made the author choose existentialism and herself as a sample is that clients come for direct advice in choosing their values and meaning in life.**

In Arabic societies, clients often expect counselors to provide them with direct advice and solutions. This is because people in these cultures tend to value wisdom and experience, and they believe that counselors have the answers to their problems. As a result, clients may be hesitant to explore their own thoughts and feelings, and they may be reluctant to take risks.

**From the client's point of view, it would be difficult to treat the counsellor as anything other than the wise person and therefore they would feel inhibited.**

Clients may feel inhibited in therapy because they do not want to appear foolish or incompetent in front of the counselor. They may also be afraid of being judged or criticized. As a result, they may be reluctant to share their true thoughts and feelings, and they may not be as open to exploring new ideas and possibilities.

**However, people in our culture try to find old expertise and experienced just because they believe that they will find the solution and the answer which made my job harder to take the clients to the exploration journey were**

**existentialism therapy and all the therapy does not answer their question but help them to live peacefully.**

People in Arabic cultures often seek out counselors who are older and more experienced. They believe that these counselors will have the wisdom and knowledge to help them solve their problems. However, this can make it difficult for counselors to use existentialism therapy, which is a type of therapy that focuses on helping clients to explore their own thoughts, feelings, and experiences. Existentialism therapy does not provide clients with answers, but it does help them to live more peacefully. Mostafa Hejazi (2005) argues that people in undeveloped societies are often overwhelmed by the expectations of others. Hejazi believes that this can make it difficult for people in these societies to choose their own values, because they may be afraid of being ostracized or rejected if they do not conform to the values of the group.

The counselor in the text is also questioning her own values. She is aware that her values may be different from the values of her clients, and she is concerned about how this might affect her ability to help them. The counselor is also aware that she needs to be careful not to impose her own values on her clients.

The counselor's experience highlights the importance of cultural sensitivity in counseling. Counselors need to be aware of the values of their clients and the ways in which these values may be different from their own. Counselors also need to be careful not to impose their own values on their clients.

Here are some additional thoughts on the anthropologist's argument and the counselor's experience:

- People in undeveloped societies may be more likely to conform to the values of the group because they may have less access to information and resources.
- People in undeveloped societies may be more likely to fear ostracism or rejection because they may have less social support.
- Counselors need to be aware of the cultural context of their clients when providing counseling.
- Counselors need to be careful not to impose their own values on their clients.

The author found that it was necessary to examine her own existentialism first before applying the existentialism therapy on larger samples. Existentialism is a philosophy that focuses on the individual's search for meaning and purpose in life. It is a complex and challenging philosophy, and the author felt that it was important to understand it deeply before attempting to help others with it.

The author began by reading extensively about existentialism. She also talked to other counselors who were familiar with the philosophy. Once she had a good understanding of existentialism, she began to explore her own existential beliefs and values. She did this through journaling, meditation, and conversations with friends and family.

The author found that exploring her own existentialism was a challenging but rewarding process. It helped her to better understand herself and her clients. It also helped her to develop a deeper appreciation for the existential therapy approach.

The author concluded that it is important for counselors to be familiar with existentialism before attempting to use it with clients. Existentialism is a complex philosophy, and it is important to understand it deeply before applying it to others.

The goal of my research is to help other researchers and counselors who will be working in an Arab country by providing them with a foundation in humanities theories and by explaining the contents of personal experience. I have found that personal development is beneficial for both individuals and counselors. I have also concluded, based on data collected from clients, that certain counseling techniques are more helpful than others.

- The core question, what are the challenges that a female counselor may face when providing an existentialist and person-center therapy in an Arabic country? What changes did the counselor make in her values and way of thinking in order to help clients in an Arabic culture with Western terms such as loneliness, responsibility, freedom, and choice?

Existentialist therapy is a Western approach to counseling that emphasizes the importance of freedom, and responsibility. These approaches may be challenging to implement in an Arabic country, where traditional values such as collectivism, obedience, and religious faith may be more important for the counsellor before clients.

I explain the counsellor experiences and the difficulties in using grounded and heuristic theories as the main methodologies in order to explore the research questions. This study explores the nature of the counsellor's experience when apply the existentialism theory in Arab cultures.

**Objectives of the study**

The main purpose of this research is to investigate the challenges that a counselor might face when practicing in an Arab country like Saudi Arabia. The researcher will also explore the counselor's personal growth and achievements during this

journey. And the idea behind SCVET which will need later more tools and techniques to improve it. Heuristic theory was used in order to identify reflexivity because it is an inner searching study. Grounded theory appears the most appropriate research method which enables the researcher to analyse the data. McLeod (2001) argues grounded theory questions emphasize action and process; people are seen as purposeful agents, engaged in action which results in, or responds to, a process of change.

The main question in this research is: What is the counsellors experience of running individual or group existentialism and person-center sessions in a Saudi Arabian culture? What are the ethical considerations of working? Why existentialism is important to be added with person-center for counsellors who work with Arabic society? Why using person-centered in the previous paper Yacoub 2000 was not enough?

### **The value of the study**

The research is qualitative reflexive research, which aims to discover the researcher's problems in counselling sessions in Saudi Arabia and evaluate the experiences. The research will highlight the counsellors' and challenges enabling her to establish and demonstrate the special problems in applying in same country or any Arab country since they have the same culture. Problems such as: reflexivity, ability to create personal values that might be different or even confronting others.

### **Literature Review**

This study involves interpretation of what other researchers have written regarding relevant information about the research topic. However, supporting the arguments about the research findings was not easy for the reason that the researcher did not find any similar experience which had taken place in Saudi Arabia or any Arabic country. Both, practicing and using self-experience as a main issue in this research are new to the job and inexperienced in Saudi Arabia.

Also in third world countries, especially Saudi Arabia, quantitative research are more likely to be developed than qualitative for many reasons, some of them being the importance of statistics and the account of information that these countries still need to improve the quality of their foundations. (Mostafa hejazy 2005)

He argues that in developing countries, researchers have challenges and struggles in their research problems and questions, such as whether they need to study general problems where they can give statistics and numbers or unique problems where they can search for deep and reflexive information. He argues that qualitative research go to deeper issues and darker places, which make the qualitative research method more difficult in societies which prefer to keep their personal issues undisclosed.

The researcher will define now and discuss the key terms in this research such as the meaning of existential orientation that assume different approaches. Choosing grounded theory as method of analyzing data, the researcher did not make any attempt to review the literature in advance of collecting data. Strauss and Corbin (1990) explain the aim from this which is to approach the phenomenon with an open mind, so that themes and categories emerge from it rather than being imposed on it.

To start with, I shall discuss the perspective of theories of personality which have a humanistic background namely existential and person center theory, which give some ideas on the effects of personal development.

### **Methodology**

#### ***Introduction***

The methods which have been used in order to conduct the research. Qualitative research techniques have been used such as grounded theory. Analyzing the interviews was useful in establishing categories to enable data analysis. Heuristic theory was used in order to identify reflexivity, which is an important aspect of research involving the 'self'. This research is a qualitative reflexive study, which aims to identify the researcher's problems and growth in running therapy sessions. In a previous paper the researcher discussed in details grounded theory, ethics, generatability, validity, reliability and heuristic theory. Also, researcher discussed the data collection methods in her qualitative data collection Yacoub 2000

#### ***Data collection***

The data were collected over a period of time of 12 sessions for each client. Each session lasted 45 min. 10 clients were involved in the research. They were selected randomly 5 females from group of age 20 to 40 and 5 males. All clients were Saudi Arabian nationality.

The researcher in 2000 started her work using person center categories to help her clients to overcome their problems. The categories were 7 starting with First Impression, Core Conditions, Therapeutic Relationship, Feedback, Individual Differences, Value Differences, Conflict of Roles Yacoub (2000) In this research the researcher is examining each category have ben found by person-center theory and using it from existentialism point of view and why mixing to theories was

important in each category. They were named after this research the seven condolence or SCVET therapy.

### **Category 7: Letting Go**

In Carl Rogers' person-centered therapy, treatment techniques begin with the demeanor and conduct of the counsellor. This can be referred to as the 'first impression'. The counsellor prepares for sessions and begins them by creating an empathic environment which leads towards the core conditions and following steps in the process. This requires the counsellor to confront their own biases and learn how to be present in the moment. As such, the impression of the counsellor to the client is what dictates the initial success of the therapy sessions. In contrast, the application of existential therapy asks for this extent of personal development from the counsellor and the client towards in the final category, Letting Go.

- Søren Kierkegaard: Kierkegaard was one of the first philosophers to write about letting go. He argued that we must learn to let go of our attachments to the past and to the future in order to live in the present moment.
- Jean-Paul Sartre: Sartre also wrote about letting go. He argued that we must learn to let go of our expectations of others and of ourselves in order to be truly free.
- Albert Camus: Camus was particularly interested in the concept of the absurd, which he defined as the conflict between our desire for meaning and the meaninglessness of the world. He argued that we can still find meaning in life even in the face of absurdity, but that we must do so by accepting our freedom and by letting go of our attachments to the world.

Letting go is not always easy. It can be difficult to let go of things that we are attached to, even if we know that they are not good for us. However, it is an essential part of living an authentic life. When we let go, we free ourselves to be who we really are and to live our lives to the fullest.

Letting go of anything might be the reason behind our suffering and we cannot change it. create the new meaning and it will be the wish is the solution of the mental illness. Came from the first impression category in paper 1 were I needed to move from being the counsellor who believed that counselling tools is everything and using them is everything to the point where I needed to learn that The flexibility of existentialist therapy is not in the number of techniques that counselors can use, but in the counselor's ability to start with the client's creating of their own meaning in life and moving forward or to any lateral but not being stuck with wishes to change reality more details about the flexibility of existentialist therapy:

- Existentialist therapy is not a one-size-fits-all approach. The counselor tailors their approach to the individual client's needs and goals.
- Existentialist therapy is not limited to specific techniques. The counselor uses a variety of techniques, including Socratic questioning, active listening, and empathic reflection.
- Existentialist therapy is focused on the client's present moment experience. The counselor helps the client to become aware of their thoughts, feelings, and sensations in the present moment.
- Existentialist therapy is focused on the client's choices and actions. The counselor helps the client to make choices and take action in their life.

As an existentialist counselor, I used to think that having a variety of counseling techniques was the most important thing. However, I have come to realize that the most important thing is to create a safe space where clients can explore their thoughts and feelings without judgment. This requires me to be present, open-minded, and willing to listen to the questions that clients need to ask, even if there are no easy answers. I create a unique and meaningful experience for each client by tailoring my approach to their individual needs.

Existentialist counseling is a type of therapy that focuses on the individual's search for meaning and purpose in life. It explores the big questions about existence, such as death, freedom, and responsibility. Existentialist counselors believe that the most important thing is to help clients find their own answers to these questions.

I have also come to realize that the root of many people's sufferings is existential. We ask ourselves questions like "Why are we here?" and "What is the meaning of life?" These questions can be very difficult to answer, and they can lead to a lot of pain.

As a counselor, I am not trying to provide answers to these questions. Instead, I am trying to help people to explore their own questions and to find their own answers. I believe that this is the only way to truly heal. Not answering how but why.

### **Category #6: Am I Evil?**

Friedrich Nietzsche was a 19th-century German philosopher who wrote extensively about the concepts of the survival of

the fittest and the importance of evil. He argued that the survival of the fittest is a natural law that applies to both individuals and societies. He also argued that evil is a necessary part of life, and that it can be a source of creativity and progress.

Nietzsche's writings on the survival of the fittest were influenced by the work of Charles Darwin. Darwin argued that evolution occurs through a process of natural selection, in which the organisms that are best adapted to their environment are more likely to survive and reproduce. Nietzsche took this idea and applied it to human societies. He argued that societies that are strong and healthy will survive, while societies that are weak and unhealthy will perish.

Nietzsche's writings on the importance of evil were also influenced by his views on the nature of good and evil. He argued that good and evil are not absolute concepts, but rather are relative to the individual or society that is making the judgment. He also argued that evil can be a source of creativity and progress. He pointed out that many of the greatest achievements in human history have been motivated by evil, such as the desire for power or revenge.

Nietzsche's views on the survival of the fittest and the importance of evil have been controversial. Some people have argued that his views are too harsh and that they justify violence and oppression. Others have argued that his views are too simplistic and that they do not take into account the complexity of human nature.

However, Nietzsche's writings on these topics have also been influential. They have been used to justify a wide range of political and social movements, from fascism to anarchism. They have also been used to challenge traditional conceptions of good and evil.

Nietzsche's writings on the survival of the fittest and the importance of evil are complex and challenging. They offer insights into the nature of human nature and the dynamics of social change. However, they should be read with caution, as they can be easily misinterpreted.

Being evil came after the category of core conditions of Carl Rogers who offer the safe environment to try to experiment being sad mad bad and human. This called in client's word (evil and mean) expressing negative emotions in a situation that the client is abused is something hard for them. They believed that being positive all the time no matter what does mean that the person is healthy and strong. They found it a little pessimistic to be negative when they needed to. The counsellor her self-needed to learn how to protect herself from gathering a snowball all the time and explode or being depressed or having physical symptoms. Counsellors can help their clients to process negative emotions by providing a safe and supportive environment, and by teaching them healthy coping mechanisms.

This step is very helpful to prepare the clients and the counsellor herself for the next step the (unknown) or the ambiguity fact which makes human anxious.

#### **Category #5: who to blame? (responsibility)**

- Søren Kierkegaard: Kierkegaard was one of the first philosophers to write about these concepts. He argued that we are all free to make choices, and that these choices have consequences. He also argued that we are responsible for our choices, and that we cannot blame others for our actions.
- Jean-Paul Sartre: Sartre also wrote about these concepts. He argued that we are condemned to be free, and that this freedom means that we are responsible for our own lives. He also argued that we are free to create our own meaning in life, and that we should not let others define us.
- Albert Camus: Camus was particularly interested in the concept of the absurd, which he defined as the conflict between our desire for meaning and the meaninglessness of the world. He argued that we can still find meaning in life even in the face of absurdity, but that we must do so by accepting our freedom and by taking responsibility for our choices.
- Simone de Beauvoir: De Beauvoir was a student of Sartre, and she shared many of his views on freedom and responsibility. She argued that women are just as free as men, and that they should not let others define them. She also argued that women should take responsibility for their own lives and create their own meaning in life.

These are just a few of the many philosophers who have talked about choices, responsibility, and freedom in existentialism. These concepts are central to existentialist philosophy, and they offer insights into the human condition and the meaning of life.

#### **Responsibility, and freedom in existentialism:**

- We are all free to make choices: We are not determined by our genes, our environment, or our past. We have the freedom to choose our own path in life.

- We are responsible for our choices: We cannot blame others for our actions. We are responsible for the consequences of our choices, whether good or bad.
- We are free to create our own meaning in life: There is no inherent meaning in life. We must create our own meaning by making choices and taking action.
- We should embrace our freedom: We should not be afraid of our freedom. We should embrace it and use it to create a meaningful life.

Existentialism can be a challenging philosophy, but it can also be a liberating one. It offers us the freedom to choose our own path in life and to create our own meaning. It also forces us to take responsibility for our choices and to live our lives authentically.

There are many authors who have talked about the idea of imagination in existential theory. Some of the most notable include:

- Jean-Paul Sartre: Sartre believed that imagination is a fundamental part of human existence. He argued that we are always projecting ourselves into the future, imagining different possibilities for ourselves. This is what allows us to make choices and to create our own lives.
- Simone de Beauvoir: De Beauvoir also emphasized the importance of imagination in existential theory. She argued that imagination is essential for our freedom. It allows us to see beyond the constraints of our current situation and to envision new possibilities for ourselves.
- Albert Camus: Camus saw imagination as a way to deal with the absurd. He argued that we can use our imagination to create meaning in a world that is ultimately meaningless.
- Gabriel Marcel: Marcel believed that imagination is essential for our relationship with others. He argued that we can only truly understand another person by imagining their situation and their perspective.

These are just a few of the many authors who have talked about the idea of imagination in existential theory. Imagination is a complex and multifaceted concept, and there is no single way to understand it. However, the authors mentioned above all offer valuable insights into the role of imagination in our lives.

In addition to these authors, there are many other existential thinkers who have written about the importance of imagination. For example, Martin Heidegger, Maurice Merleau-Ponty, and Paul Tillich all saw imagination as a key part of human existence.

Imagination is a powerful tool that can be used to explore our own existence, to deal with existential anxiety, to create meaning in our lives, and to connect with others. The authors mentioned above all offer valuable insights into the role of imagination in our lives.

Responsibility came after establishing therapeutic relationship where counselors and clients are partners in the counseling process. The client is the expert on their own life, and the counselor is there to help them explore their experiences and find solutions to their problems. The client is also the hero of their own story, and the counselor is there to support them on their journey.

It is not easy to convince the clients and sometimes counsellors themselves in an Arabic culture that the role of the counselor and the client in counseling is:

- The counselor is a facilitator. The counselor's role is to create a safe and supportive environment for the client to explore their experiences. The counselor does not give advice or tell the client what to do. Instead, the counselor helps the client to identify their own strengths and resources, and to develop their own solutions.
- The client is an expert. The client is the expert on their own life. They know their own thoughts, feelings, and experiences better than anyone else. The counselor's job is to help the client to access this knowledge and to use it to make positive changes in their life.
- The client is the hero. The client is the hero of their own story. They are the ones who are taking the steps to improve their life. The counselor is there to support them on their journey, but the client is the one who is doing the work.

Counseling can be a powerful tool for helping people to overcome challenges and to live happier, healthier lives. When the counselor and the client work together as partners, they can create a powerful force for change.

- Pain acceptance came after feedback were we need to be independent from others who might accept or reject us.

Existentialism emphasizes the importance of freedom. In existentialism, we are free to choose our own values, beliefs, and actions. This freedom means that we are not bound by the expectations of others, and we do not need their approval to be happy.

- Existentialism emphasizes the importance of authenticity. In existentialism, we are encouraged to be true to ourselves, even if it means going against the expectations of others. This authenticity can help us to build self-confidence and resilience in the face of rejection.
- Existentialism emphasizes the importance of meaning. In existentialism, we are responsible for creating our own meaning in life. This meaning can come from our relationships, our work, our hobbies, or anything else that gives our lives purpose. When we have a sense of meaning in life, it can help us to cope with rejection more easily.

This step will help us to go to the responsibility of our decisions and actions and not trying to change others but keep changing our self.

#### **Category #4: pain acceptance(rejection and loneliness )**

- Søren Kierkegaard: Kierkegaard was one of the first philosophers to write about loneliness. He argued that loneliness is a fundamental part of human existence, and that it arises from our awareness of our own individuality and our own finitude.
- Jean-Paul Sartre: Sartre also wrote about loneliness. He argued that loneliness is a part of our freedom, and that it is the price we pay for being able to choose our own path in life.
- Albert Camus: Camus was particularly interested in the concept of the absurd, which he defined as the conflict between our desire for meaning and the meaninglessness of the world. He argued that loneliness is a natural consequence of the absurd, as it is the feeling of being isolated from the world and from other people.
- **Søren Kierkegaard** was one of the first philosophers to talk about the benefits of loneliness in existentialism. He argued that loneliness can be a catalyst for self-reflection and personal growth. When we are alone, we are forced to confront our own thoughts and feelings, and this can lead to a deeper understanding of ourselves.
- **Jean-Paul Sartre** also talked about the benefits of loneliness. He argued that loneliness can help us to appreciate our freedom and our individuality. When we are alone, we are not influenced by the expectations of others, and this can allow us to be more authentic and truer to ourselves.
- **Albert Camus** also saw some benefits in loneliness. He argued that loneliness can help us to connect with the absurd, which he defined as the conflict between our desire for meaning and the meaninglessness of the world. When we are alone, we are forced to confront the absurdity of existence, and this can lead to a deeper understanding of the world and our place in it.
- **Gabriel Marcel** was less concerned with the benefits of loneliness than with the importance of solitude. He argued that solitude is necessary for creativity and for spiritual growth. When we are alone, we are free to explore our inner thoughts and feelings, and this can lead to new insights and discoveries.
- We all want to feel like we are in control of our lives, but the reality is that there are many things that are beyond our control.
- It is important to accept the things that we cannot control. This does not mean that we have to like them, but it does mean that we should not waste our energy trying to change them.
- It is important to focus our energy on the things that we can control. This is because we are more likely to be successful if we focus on the things that we can change.

Learning the difference between what is under our control and what is not can help us to live more peaceful and fulfilling lives. When we focus on the things that we can control, we are more likely to feel in control of our lives. And when we let go of the things that we cannot control, we are more likely to find peace and acceptance.

Rejection and loneliness came from feedback category and here is the only place were number 4 in previous paper is bring the order of number 4 in this paper.

Loneliness and regulation can be seen as healthy in existentialist theory because they can help individuals to confront the reality of their own existence. Loneliness can force individuals to face their own thoughts and feelings, and to come to terms with their own mortality. Regulation can help individuals to manage their emotions and to cope with the challenges of life.



Loneliness and regulation can be negative experiences in Arabic culture and the feedback of others is always the solution to avoid rejection and know what you should do or shouldn't in order to be with the group. If loneliness has been avoided always it will lead to mental and physical health problems and it can stifle creativity and growth.

The key is to find a balance between loneliness and regulation. By embracing these experiences, individuals can learn more about themselves and about the world around them.

loneliness and regulation in existentialist theory:

- Loneliness can be a catalyst for self-reflection and personal growth. When we are alone, we have the opportunity to think about our lives and to make changes that we want to make.
- Regulation can help us to cope with difficult emotions and to stay focused on our goals. When we are able to regulate our emotions, we are better able to make rational decisions and to take action.
- Loneliness and regulation are both part of the human experience. They can be both positive and negative, depending on how we choose to deal with them.

**Category #3: the fact of limitations and incompleteness (forgiveness):**

- Søren Kierkegaard: Kierkegaard was one of the first philosophers to write about human limitations. He argued that we are all limited by our finitude, our freedom, and our fallibility. However, he also argued that we can be okay about our limitations by accepting them and by living our lives to the fullest.
- Jean-Paul Sartre: Sartre also wrote about human limitations. He argued that we are all condemned to be free, and that this freedom means that we are responsible for our own actions. However, he also argued that we can be okay about our limitations by embracing our freedom and by creating our own values.
- Albert Camus: Camus was particularly interested in the concept of the absurd, which he defined as the conflict between our desire for meaning and the meaninglessness of the world. He argued that we can be okay about the absurd by accepting it and by finding meaning in our own lives, even if the world is meaningless.
- Gabriel Marcel: Marcel was less concerned with the absurd than with the concept of mystery. He argued that the world is full of mystery, and that this mystery is a source of wonder and awe. Marcel believed that we can only truly understand the world by embracing the mystery of it, including our own limitations.

Søren Kierkegaard: Kierkegaard was one of the first philosophers to write about existential guilt. He argued that guilt is a fundamental part of human existence, and that it arises from our awareness of our own freedom.

- Martin Heidegger: Heidegger also wrote about guilt in his philosophy. He argued that guilt is a way of being in the world, and that it arises from our responsibility to ourselves and others.
- Rollo May: May was a psychologist who was influenced by existential philosophy. He argued that guilt is a way of avoiding our potential, and that it can be a source of growth and transformation.
- Paul Tillich: Tillich was a theologian who was influenced by existential philosophy. He argued that guilt is a way of being alienated from us and others, and that it can be a source of despair and anxiety.

These are just a few of the many philosophers who have talked about guilt in existentialism. Guilt is a complex and multifaceted concept, and there is no single way to understand it. However, the philosophers mentioned above all offer valuable insights into the role of guilt in our lives.

Existential guilt is a feeling of responsibility or remorse that arises from our awareness of our own freedom and our potential. It is not the same as moral guilt, which is a feeling of responsibility for our actions. Existential guilt is more a matter of how we live our lives, or how we fail to live our lives to the fullest.

Existential guilt can be a powerful motivator for change. It can lead us to take responsibility for our lives and to make choices that are more aligned with our values. However, it can also be a source of anxiety and despair. If we are not careful, existential guilt can lead us to become paralyzed by fear and to avoid taking any risks.

The key to dealing with existential guilt is to accept it and to learn from it. We need to recognize that guilt is a natural part of being human, and that it can be a source of growth and transformation. We also need to find ways to forgive ourselves for our past mistakes and to move on with our lives.

Incompleteness and limitations and forgiving self of all of that term was coming clearly from individual differences category in the person-center paper. In existentialism, incompleteness refers to the idea that there is no one right way to

live. Each individual is responsible for creating their own meaning and purpose in life. This can be a daunting task, as it means that we are all essentially alone in the world. However, it also means that we have the freedom to choose our own path and to create our own destiny.

There are a number of different ways to think about incompleteness in existentialism. One way is to see it as a source of anxiety. When we realize that there is no one right way to live, it can be easy to feel lost and confused. We may start to question our choices and wonder if we are making the right decisions. However, this anxiety can also be a source of motivation. It can push us to explore different possibilities and to find our own unique path in life.

Another way to think about incompleteness in existentialism is to see it as a source of freedom. When we realize that we are not bound by any predetermined rules or goals, we are free to create our own lives. We can choose our own values and beliefs, and we can pursue our own goals and dreams. This freedom can be empowering, but it can also be daunting. It means that we are responsible for our own lives, and that there is no one to blame if we fail.

Ultimately, incompleteness is a central concept in existentialism. It is a reminder that we are all individuals, and that we must each find our own way in the world. It is a source of both anxiety and freedom, and it is a challenge that we must all face.

In Arabic culture we are stuck with the inferiority complex (Mostafa Hejazy 2005 p 10). The sense of inferiority complex in the Arab world has a number of negative consequences. It can lead to a lack of confidence, a reluctance to take risks, and a feeling of hopelessness. It can also lead to a desire to imitate the West, which can lead to a loss of cultural identity. Humans know that they are not perfect, but they often behave as if they are. This can lead to a sense of anxiety and insecurity, as we are constantly comparing ourselves to others and finding ourselves lacking. We need to accept that we are all incomplete, and that this is perfectly okay.

The importance of accepting our incompleteness and going to the other category which is number 4:

- It can help us to be more compassionate towards others. When we accept our own flaws, we are more likely to understand the flaws of others. This can lead to stronger relationships and a more positive outlook on life.
- It can help us to be more motivated to improve ourselves. When we accept that we are not perfect, we are more likely to be motivated to work on our weaknesses and become the best versions of ourselves.
- It can help us to live in the present moment. When we are constantly worrying about our flaws, we are not able to enjoy the present moment. By accepting our incompleteness, we can learn to let go of our worries and focus on the here and now.

### **Category #2: Ceiling**

The philosopher who talked about the ceiling in going up in definitions and changing values forever in existentialism is **Jean-Paul Sartre**. He wrote about this in his book **Being and Nothingness**.

Sartre argued that we are all free to choose our own values and to define our own existence. However, he also argued that there is a ceiling on how far we can go in defining ourselves. This is because we are always limited by our past experiences, our current circumstances, and our future possibilities.

Sartre called this ceiling the **facticity of existence**. The facticity of existence is the fact that we are always limited by our circumstances. We cannot choose our parents, our race, our gender, or our nationality. We also cannot choose our past experiences or our future possibilities.

This ceiling can be a source of anxiety and despair. It can make us feel like we are trapped in our own circumstances and that we cannot change our lives. However, Sartre argued that we can still find meaning and purpose in life, even if we are limited by our facticity.

We can do this by embracing our freedom and by creating our own values. We can also do this by connecting with others and by finding ways to contribute to the world.

Sartre's concept of the ceiling in going up in definitions and changing values forever is a complex and challenging one. However, it is also a powerful and insightful one. It can help us to understand the limits of our freedom and to find meaning and purpose in life, even if we are limited by our circumstances.

Ali Alwardy 1948 argued that the repairman's try to build high values to us, and we never stop trying to reach them. He believed that we need to know the criteria of the use of any value not the value itself. In Arabic culture people can discuss religion more than values and norms. *Abū l-Walīd Muḥammad Ibn 'Aḥmad Ibn Rušd* was one of the most important Islamic philosophers who explained it. Abū l-Walīd Muḥammad Ibn 'Aḥmad Ibn Rušd, also known as Averroes, was a 12th-

century Muslim philosopher who wrote extensively on the relationship between religion and philosophy. He argued that religion and philosophy are two different ways of understanding the world, and that they can complement each other.

Ibn Rušd's work was influential in the people have difficulties in questioning social norms and values. Mostafa hejazy did a good explanation of Societies that are considered to be backward may have some deep-seated issues that need to be addressed before they can make progress. Some people believe that democracy is not the answer to these problems, as it requires a level of maturity and civility that may not be present in these societies. Instead, they believe that these societies need to focus on healing these complexes and developing a more civil society before they can successfully implement democracy.

The ceiling category came from the values differences category in the previous paper. The word "ceiling" refers to the highest point that something can reach. In this case, it is referring to the highest point of what is considered acceptable behavior.

- The word "right" refers to what is morally good or just.
- The word "wrong" refers to what is morally bad or unjust.

So, the phrase "the ceiling of what is right and wrong" can be understood to mean the highest point of what is considered morally good or just. It is the point at which behavior becomes unacceptable or even harmful.

Being similar to others or categorizing what is good and bad from a person's point of view can be difficult for counselors. It is not easy to practice moving to another set of realistic and valid principles, which might be different from others. Breaking the limits of values and being the master of choosing what is more appropriate from someone's point of view can feel like being alone and neglected. However, this category is extremely important to support the awareness step, which makes it clearer to the individual what makes them stuck.

Here are some more details about the importance of breaking the limits of values:

- It can help clients to develop their own unique sense of morality. When clients are not limited by the values of others, they are free to explore their own values and beliefs. This can lead to a deeper understanding of themselves and their place in the world.
- It can help clients to make more ethical choices. When clients are not bound by the values of others, they are free to make choices that they believe are right, even if those choices are different from what others would do.
- It can help clients to feel more confident in their own decisions. When clients are not afraid to break the limits of values, they are more likely to trust their own judgment. This can lead to a stronger sense of self-confidence and self-esteem.

The ceiling for a Western individual is different from that of an Arabic individual. A Western individual may be thinking about what to achieve next, where to go after all their previous achievements. An Arabic individual may be thinking about going to a place where they can start achieving for the first time.

Here are some more details about the different ceilings for Western and Arabic individuals:

- Western individuals: Western individuals are often raised in a culture that emphasizes achievement and success. They may have been told from a young age that they can achieve anything they set their mind to. This can lead to a mindset of constant striving and a fear of failure. As a result, Western individuals may feel like they are always reaching for the next goal, never quite satisfied with what they have achieved.
- Arabic individuals: Arabic individuals are often raised in a culture that emphasizes community and family. They may have been taught that their worth is not determined by their individual achievements, but by their contributions to the group. This can lead to a mindset of contentment and a focus on living in the present moment. As a result, Arabic individuals may be more likely to appreciate the small things in life and less likely to feel the need to constantly achieve.

It is important to note that these are just generalizations and there are many exceptions. There are Western individuals who are content with their lives and Arabic individuals who are constantly striving for more. However, these generalizations can help us to understand the different ways that Western and Arabic cultures can shape our individual sense of achievement.

It is also important to note that the ceiling for an individual can change over time. A Western individual who has achieved a lot may eventually reach a point where they feel content and no longer feel the need to constantly strive for more. An Arabic individual who has been content with their life may eventually decide that they want to achieve more and start striving for new goals.

The important thing is to find a balance between striving for achievement and enjoying the present moment. It is also important to remember that there is no one right way to live. What matters most is finding what works for you and living your life in a way that is true to yourself.

**Category #1: awareness and linking symptoms with what?**

- Søren Kierkegaard: Kierkegaard was one of the first philosophers to write about ambiguity in existentialism. He argued that the world is inherently ambiguous, and that this ambiguity is a source of anxiety and despair.
- Jean-Paul Sartre: Sartre also wrote about ambiguity in his philosophy. He argued that we are all responsible for our own actions, even when we do not know what the consequences of those actions will be. This ambiguity can be a source of anxiety and fear, but it can also be a source of freedom and creativity.
- Albert Camus: Camus was particularly interested in the concept of chaos in existentialism. He argued that the world is ultimately absurd, and that this absurdity is a source of anxiety and despair. However, he also argued that we can find meaning in the face of absurdity by embracing our freedom and by creating our own values.
- Gabriel Marcel: Marcel was less concerned with ambiguity and chaos than with the concept of mystery. He argued that the world is full of mystery, and that this mystery is a source of wonder and awe. Marcel believed that we can only truly understand the world by embracing the mystery of it.

These are just a few of the many philosophers who have talked about ambiguity and chaos in existentialism. Ambiguity and chaos are complex and multifaceted concepts, and there is no single way to understand them. However, the philosophers mentioned above all offer valuable insights into the role of ambiguity and chaos in our lives.

Existential ambiguity is the uncertainty and unpredictability of life. It is the fact that we cannot know for sure what will happen in the future, or even what the meaning of life is. This ambiguity can be a source of anxiety and despair, but it can also be a source of freedom and creativity.

Existential chaos is the disorder and chaos of the world. It is the fact that the world is not a neatly ordered place, and that there is no one answer to the meaning of life. This chaos can be a source of anxiety and despair, but it can also be a source of wonder and awe.

The key to dealing with ambiguity and chaos in existentialism is to accept them and to embrace them. We need to recognize that ambiguity and chaos are a part of life, and that we cannot control them. We also need to find ways to find meaning and purpose in the face of ambiguity and chaos.

I admit that not all clients would be able to go through this step and might take more time for so many reasons such as Personality disorders where counsellors need to understand their resistant attitude. Arthur Schopenhauer did believe that the stupid will be stupid, and the dumb will be dumb forever. He wrote in his 1844 book *The World as Will and Representation*:

"The stupid will be stupid, and the dumb will be dumb, forever and ever; and the greatest stupidity is to be found in those who have never learned from experience."

Schopenhauer believed that intelligence is a fixed trait, and that there is little that can be done to change it. He also believed that stupidity is a major obstacle to human progress, and that it is responsible for much of the suffering in the world.

Schopenhauer's views on stupidity have been criticized by some, who argue that intelligence is not fixed and that people can learn and grow throughout their lives. However, his views remain influential, and they continue to be debated today. The researcher was extremely influenced by his philosophy however One of the most important things that we can learn from Rogers is his belief in the inherent goodness of people. He believed that everyone has the potential to grow and change, and that they are capable of making positive choices for themselves. This belief in the client's capacity for growth is essential for effective counseling.

Another important lesson that we can learn from Rogers is the importance of unconditional positive regard. This means that we must accept our clients for who they are, without judgment or criticism. This can be challenging, especially when our clients are doing things that we disagree with or that we find harmful. However, it is essential that we create a safe and supportive environment where our clients feel comfortable being themselves.

Finally, Rogers taught us the importance of empathy. This means that we must be able to understand our clients' experiences from their point of view. We must be able to see the world through their eyes and to feel their feelings. Empathy allows us to connect with our clients on a deep level, and it is essential for building trust and rapport.

If we can learn from Carl Rogers and adopt his beliefs about humanity, unconditional positive regard, and empathy, we will

be well on our way to becoming effective counselors. We will be able to create a safe and supportive environment where our clients can grow and change, and we will be able to help them reach their full potential.

Furthermore Nietzsche believed that inner chaos was necessary for creativity and growth. He wrote in his 1883 book *Thus Spoke Zarathustra*:

"What is great in man is that he is a bridge and not a goal: what can be loved in man is that he is an overture and a going under."

Nietzsche believed that we are all born with a potential for greatness, but that we must first go through a period of inner chaos in order to realize that potential. This chaos is necessary because it forces us to question our assumptions and to break free from the old ways of thinking. It is also necessary because it allows us to experience the full range of human emotions, both positive and negative.

Once we have gone through this period of chaos, we can emerge as a new person, a "higher" person, who is capable of greater creativity and achievement. Nietzsche called this process "self-overcoming," and he believed that it was the essential task of humanity.

Nietzsche's ideas about inner chaos has been influential in many fields, including psychology, philosophy, and the arts. They have been used to explain the creative process, the nature of genius, and the path to self-actualization.

Nietzsche on inner chaos:

- "Chaos is the womb of all life."
- "The greatest danger for most of us is not that we aim too high and miss, but that we aim too low and reach our mark."
- "What does not destroy me makes me stronger."

Nietzsche's ideas about inner chaos can be challenging, but they are also thought-provoking and inspiring. They challenge us to embrace our own chaos and to use it as an opportunity for growth.

Also, Viktor Frankl believed that the dignity of pain is that it allows us to find meaning in our suffering. He wrote in his book *Man's Search for Meaning*:

"The way in which a man accepts his fate and the way in which he bears his sufferings are the most important things in his life. The first step in overcoming suffering is to recognize its meaning."

Frankl believed that pain can be a source of strength and growth. When we are faced with pain, we have a choice: we can either give in to it and let it destroy us, or we can use it as an opportunity to grow and to find meaning in our lives.

Frankl saw this firsthand during his time in the concentration camps. He saw how some people were able to find meaning in their suffering, while others were crushed by it. He concluded that the difference between these two groups was their attitude. Those who were able to find meaning in their suffering were able to maintain their dignity and their humanity.

Frankl's belief in the dignity of pain is a powerful message. It reminds us that we are not defined by our suffering. We can choose to find meaning in our suffering, and we can use it as an opportunity to grow and to become stronger.

- "Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom."
- "Man's search for meaning is the primary motivation in his life and not a secondary one, as commonly supposed."
- "We must never forget that we are not alone. There is always someone who cares about us, who thinks about us, and whose prayers help us."

Frankl's message of the dignity of pain is a powerful one. It reminds us that we are not defined by our suffering, and that we can choose to find meaning in our pain. This message can...

The awareness ambiguity category was developed from the role conflict category in the previous paper. This category introduces the existentialist concept of ambiguity, which the researcher uses to argue that uncertainty is an inevitable part of human existence. Ambiguity and instability are the triple role category where I learnt that clarity is impossible and accepting that we know part of what we see, and we know it in our way only. unknown with my clients. The unknown position is the safest position for clients and counsellor so they can start and plan with all possibilities. They believe that truth is sacred. In Arabic culture, truth is seen as sacred. It is believed that truth should be respected and upheld, even if it is difficult to hear.

They believe that knowledge is power. In Arabic culture, knowledge is seen as power. It is believed that the more knowledge you have, the better equipped you are to make decisions and live your life.

- It can lead to uncertainty. When we are faced with ambiguity, we don't know what to expect. This can lead to feelings of uncertainty, which can be anxiety-provoking.
- It can make us feel out of control. When we are faced with ambiguity, we don't feel like we have control over our situation. This can lead to feelings of helplessness and anxiety.
- It can increase our stress levels. When we are faced with ambiguity, we may experience increased levels of stress. This is because we are trying to make sense of a situation that is unclear, and this can be a taxing mental effort.

**Table 1**

Comparing Categories			
Carl Rogers' Person Centered therapy 2000 by Yacoub		SCVET Existentialism Theory	
7	Conflict of Roles	1	Awareness and Ambiguity
6	Value Differences	2	The Ceiling
5	Individual Differences	3	Incompleteness and Acceptance
4	Feedback	4	Rejection and Loneliness
3	Therapeutic Relationship	5	Responsibility
2	Core Conditions	6	Am I Evil?
1	First Impression	7	Letting Go

## Discussion

The seven categories emerged in this paper were respecting the other seven categories that the researcher did create in the previous paper (challenge of person-centred ref) A researcher who was experimenting with person-centered therapy found 7 categories that were helpful in the process. However, new categories were also found that were interesting and useful for understanding how counselors in an Arabic culture can use existentialism to build and create meaning and value in life.

## Limitations

The researcher found that existentialism therapy needs to be improved so that it can be used to treat clients in an Arabic culture. More research needs to be done on adding tools to achieve the terms in existentialism therapy. The researcher also needs to build categories that are more focused on how to achieve the terms, rather than just why.

- The importance of exercise.
- The importance of homework.
- The importance of achieving existentialism aims specifically.

The researcher found that the categories are very helpful in understanding (whys) but counselors in an Arabic culture to be able to use existentialism to build and create meaning and value in life need more of how. The researcher believes that more research needs to be done on these categories in order to improve existentialism therapy for clients in an Arabic culture.

## Summary

In this research, the researcher has represented the experience of being the counsellor of 10 clients in Saudi Arabia. It also evolved an analytical and critical discussion of the collected data. Since this research is heuristic research, the writer's approach in representing and analyzing the data was focused on the main issues, difficulties and impacts emerging from running sessions.

## Recommendations:

The research results were summarized through categorizing the data into 7 different categories which were introduced and discussed in this paper. These categories were given a name by the researcher which is Self-Core Values Empowerment Therapy, were the counsellor needs to add more details about how to go through all stages with clients from a humanistic point of view not any other theories which might be different from humanity theories. Tools and exercises help the counsellor to achieve what human theories sees in clients.

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