



# SCVET Method Manual

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## SCVET Method Manual

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ملخص البحث:

SCVET لتقف علي علاج التمكين بالقيم الأساسية الذاتية. إنه نوع من العلاج الذي يساعد العملاء على تحديد وتطوير قيمهم الأساسية، حتى لو كانت تلك القيم مختلفة عن قيم الأشخاص من حولهم. يعتمد العلاج على فكرة أن كل شخص لديه مجموعة فريدة من القيم، وأن هذه القيم ضرورية لإحساسه بالهوية والرفاهية والرغبات. يمكن أن يكون SCVET مفيداً للأشخاص الذين يعانون من مجموعة متنوعة من المشكلات، بما في ذلك "مرض تقديس القيم" وهو مصطلح صاغه ألبير كامو (١٩٥٦) لوصف حالة التعلق الشديد بقيم الفرد لدرجة أنه يصبح مستحيلاً لرؤية العالم بوضوح. وهذا يعني أن الأشخاص الذين يرتبطون بشكل مفرط بقيمهم قد لا يرغبون في تغيير رأيهم، حتى عندما يتم تقديم أدلة جديدة لهم. وهذا قد يجعل من الصعب حل المشكلات أو التكيف مع المواقف الجديدة. كما أنهم قد لا يستطيعون تحمل الغموض أو عدم اليقين، مما قد يؤدي إلى القلق والتوتر، ويمكن أن يجعل من الصعب الاستمتاع بالحياة. وأخيراً قد لا يكونون على استعداد للاستماع إلى وجهات نظر الآخرين. هذا يمكن أن يؤدي إلى الصراع والعزلة. يمكن أن يكون سبب "مرض تقديس القيم" عدد من العوامل مثل التنشئة: إذا نشأ الشخص في ثقافة تعطي قيمة عالية لأشياء معينة، فقد يكون أكثر عرضة لتطوير الارتباط بهذه القيم. الخبرة أيضاً، إذا مر الشخص بتجارب سلبية دفعته إلى الاعتقاد بأن قيمه هي الشيء الوحيد الذي يمكن أن يحميه، فقد يكون أكثر عرضة للتعلق بهذه القيم. يمكن أن تكون الشخصية أيضاً هي السبب وراء التعلق بالقيم أكثر من الآخرين. و"مرض احترام القيم" يمكن أن يشكل عائقاً أمام التعلم.

الكلمات المفتاحية: المراحل - الغموض - القيم الجديدة - المحدودية - الرفض والوحدة - المسؤولية - الشر - الرحيل.



The therapy typically involves a series of individual sessions, during which the client will work with a therapist to:

- Explore their current values.
- Identify the sources of their values.
- Abolish what makes them feel miserable.
- Develop new values that are aligned with their goals and needs.
- Learn how-to live-in accordance with their newborn human with new beneficial values.

The researcher who introduced SCVET also conducted a study on the nature of Arabic culture Yacoub, specifically in Saudi Arabia. The study found that Saudi Arabian culture is collectivistic, which means that people place a high value on group harmony and cooperation. This can make it difficult for people to assert their own values, especially if those values are different from the values of the others.

#### Two main reasons for SCVET

SCVET therapy uses existentialism as a background to help people question and live with unanswered questions. It uses the emergence of symptoms that separate a person from life as the main engine for discussing values. This is because it is only when a person realizes what they are losing and what they need to do to live peacefully that they are ready to do anything to save themselves.

The two main reasons for SCVET therapy:

1. Existentialism is the only therapy that can help people question and live with unanswered questions. paper 1-2-3
2. SCVET therapy uses the emergence of symptoms to help people discuss their values and what is important to them.

The therapist believes that these two reasons are strong enough to shock the client into making changes in their life. The author is saying that people who are raised in a very strict or religious environment may have difficulty understanding moral philosophy because they are taught that their values are



Clients come to therapy looking for the therapist to tell them what is right and wrong, based on the same culture and values that the client already holds. They are looking for ethical justifications for their weaknesses and ethical explanations for their actions. This means that they are essentially waiting for the therapist to give them permission to do or not do things, based on their own unquestioned values. While working on this ground can help to alleviate symptoms for a while, the root cause of the problem will still be there. The researcher believes that the only way to truly address the problem is to start from scratch, as if the client were a newborn human. This means challenging the client's unquestioned values and helping them to develop new values that are more ethical and more aligned with their own needs and desires. The researcher believes that this approach is necessary because it allows the client to truly own their own values and to make their own choices. It also allows the client to break free from the constraints of their culture and to create a life that is more meaningful and fulfilling for them. Even with these changes in regulations and roles in the country, people could not over come their own prison. Existentialism was a perfect therapy that find a way to create therapy helping them to do so. Hejazi (2005) argues that the person in a backward society is deeply entrenched in their own values. They are so attached to these values that they are willing to go to any lengths to apply them, even if it means death or destruction.

### **The human development by SCVET:**

SCVET argues about human development and the series phases of growth.

- The main fear in these early phases is ambiguity and uncertainty.
- Later, people develop values from others and the way they should live. This becomes the "ceiling" that they need to feel stable and content. This phase should make people feel normal and loyal to society, which agrees to this ceiling.

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- The problem arises when people cannot reach and pass the "limitation phase," where they learn their limitations. This makes it difficult to move on to the next phases of loneliness, rejection, responsibility, the fact of Evel part in human and finally let go category. So the human fails in the first three categories and then miss all other categories.

Therapy can help people go back to the first phase and discuss their fear of ambiguity. It can also help them accept that the "ceiling" is something that will never be fixed.

1. Ambiguity and uncertainty: In the early phases of development, people are faced with a lot of uncertainty. They don't know who they are, what they want to do with their lives, or what the future holds. This can be a very scary time, and it can lead to a lot of anxiety and fear.
2. Values and ceiling: As people get older, they start to develop their own values and beliefs. This helps them to make sense of the world and to feel more stable and secure. The "ceiling" is the set of values and beliefs that people adopt as their own. It is the way they think the world should be, and it helps them to feel like they belong.
3. Limitation phase: The "limitation phase" is the stage where people learn about their own limitations. They realize that they can't do everything, and that they have to make choices about what is important to them. This can be a difficult phase, but it is essential for people to develop a sense of self-awareness and maturity.
4. Loneliness, rejection, and responsibility: The final phases of development are characterized by loneliness, rejection, and responsibility. People start to feel isolated from others, and they may experience rejection from friends, family, or romantic partners. They also start to take on more responsibility for their own lives, which can be a daunting task.

Therapy can be helpful for people who are struggling with any of these phases of development. It can provide a safe space to explore their fears and insecurities, and it can help them to develop coping mechanisms for dealing with difficult

emotions. Therapy can also help people to develop a more positive outlook on life and to find meaning in their experiences.

### **What happens in human development by SCVET explanation:**

The Seven Stages or categories or condolences of SCVET Therapy:

SCVET therapy is a type of therapy that helps people to question and live with unanswered questions. It is based on the existentialist philosophy, which emphasizes the importance of freedom, responsibility, and choice. It helps the client to break the circle of uncertainty and fixed values and limitation to meet the values and then fear of rejection and loneliness. SCVET therapy has seven stages where it starts with clients with the circle of the first four stages and take the clients to stage five and six and seven throw therapy.

1. Ambiguity: This is the stage where the client is struggling to make sense of their life and their values. They may be feeling lost, confused, and uncertain.
2. Setting new values according to that uncertainty: In this stage, the client begins to develop new values that are based on their own unique experiences and perspectives. They may also begin to question the values that they were taught as a child. It is called new self manual based on the persons experience no matter how bad they are to others.
3. Admitting the limitations: In this stage, the client realizes that they have limitations and that they cannot control everything in their life. This can be a difficult realization, but it is an important step in moving forward. It is essential to realise that human being is limited to impress any one including themselves.
4. Accepting the rejection and loneliness out of being different: In this stage, the client accepts that they may be different from others and that they may be rejected or criticized for their beliefs and values. This can be a





therapy, they will be stuck in a cycle of conflict and dissatisfaction. The other three stages of SCVET therapy are essential for living and flourishing. SCVET therapy can help people to pass through these seven stages and to develop a more fulfilling and meaningful life.

The author is saying that the first four stages of SCVET therapy are the foundation for a fulfilling life. If a person cannot pass these stages, they will be unable to reach the last three stages, which are essential for living well. SCVET therapy can help people to overcome the challenges of the first four stages and to reach the last three stages, where they can experience true peace and fulfilment.

The next table highlights

- The fact that SCVE therapy is a holistic approach to treatment. It addresses all aspects of the person's experience, including their thoughts, feelings, and behaviours.
- The table also emphasizes the importance of the client's empowerment. SCVE therapy helps people to develop their own values and to make their own choices.
- The table shows how SCVE therapy can help people to move from a state of pain and suffering to a state of well-being and fulfilment.
  - It includes both the painful terms and the healthy feelings for each category. This helps to illustrate the contrast between the unhealthy and healthy states of mind that SCVE therapy aims to help people move through.
  - Finally, therapist can start with any stage according to the clients awareness and needs. Later it will be explained how Theis phases are used in one session and used in different sessions even the exercises are flexible if the therapist believed in the validity and usefulness of the SCVET.

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SCVE category treatment for existentialism painful terms	Unhealthy feelings	Old rigid values	Created self-core values empowered by the client	Healthy feelings	SCVE category aims
7-Let go	Threatened	The positivity of keeping everything	The negativity of keeping everything	client tribe by him-her self	Grieve
6-Being different	Comparison to others as a criteria Guilt	Being different is a sin	Being similar is the sin	peace, Unique	Coping
5-Responsibility is unlimited	anxiety, panic attacks, and other mental health	Will never be able as a human	Will never be able as an angel	Fear	Purpose is the responsibility
4-Rejection	Loneliness, emptiness Worthlessness	External sources for living	Internal test according to clients limited realistic point of view	lacking in stimulation from boring things choosing when how where and with how will be	state of being with isolation

3- Limitation	Frustration, Powerlessness, Hopelessness	Must and should and absolute values	The only absolute value is nothing absolute	Powerful of the little I know and have in reality	Forgiveness
2-Ceiling of values.	Guilty	Write and wrong is known	No body know including me	Disappointed	Personal possible hope to be born and start to grow by living the present moment
1-ambiguity	Uncertainty for future, Lack of control	No choice, dignity, fate	I have no choice of everything except questioning more with no answers	Uncertainty as a source of possibilities to be free and creative	Searching and creating is dignity

**Yacoub** 1-2 explains the story of SCVET and the stages it took the researcher to create it and completing the limitations of existentialism by building the phases and its own exercises to achieve the SCVET goals.

### **SCVET completing method for existentialism theory**

Many existentialist philosophers and therapists have argued that writing a deathbed letter, the meaninglessness experiment, and facing anxiety are all important tools in existentialism therapy.



These tools can be helpful for clients who are struggling with existential issues and who are looking for ways to find meaning and purpose in their lives.

The researcher did not find a specific tool based on existentialism can be used. The researcher believed that existentialism therapy needs tools to meet its goals. However, many existentialist therapists believe that this is the case. They argue that existentialism therapy is a complex and challenging approach, and that it requires a variety of tools to be effective.

From the researcher point of view, Existentialism therapy is a good therapy in knowing why we need to do anything without giving the direction of how to. It needs specific type of own set of tools coming from its principles. Using tools from other theories is not effective because they do not address the same challenges, did not meet the specific goals of this type of therapy, SCVET is specifically designed for existentialism therapy in order to be effective.

### **Why Arabic clients are not ready for existentialism?**

The researcher did argue Yacoub that it is extremely hard to apply existentialism in Arabic culture and the stages she has been throw in order to create SCVET **Yacoub 1-2**

In short hear, Hejazy's work is focused on understanding the challenges and problems of developing countries. He argues that there are three ways to analyse these challenges:

- The superficial approach: This approach focuses on data collection and statistics, but Hejazy argues that this method is not very useful.
- The materialistic approach: This approach focuses on the economy and poverty, but Hejazy argues that this method is not deep enough.
- The social and psychological approach: Hejazy argues that this approach is the deepest and most useful method for analysing the challenges of developing countries. He argues that earning and mercenaries are represented in the society according to favoritism not according to professionalism. The pain that the human

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has will affect the psychological security because of the threatening of his benefits in health and food so the human became a thing not a human and never has time to discover himself and this is what he names “alienation”. Hejazy argues that this leads to a society divided into two categories: the master and the slave.

Hejazy also argues that the normal backward human will be the one-dimensional human who feels inferior with the controlling minority which feeds the superiority of this minority. So the inequivalent relationship started. Where the minority are narcissist and the other part are is submissd. He argues that the controlling culture will be spread in all type of society gradually.

He also argues that the human there has to problems: 1) conquer nature and 2) the controller in so many shapes and appearance. And the backward human will start to go through the phase of caving and underestimation campaign. So many personality disorder will appear such as masochism, self-hurt and harsh, and inferiority. After that the human starts some bad behaviour’s such as lying, flatter, sarcasm.

Hejazy also argues that the human will start to feel incomplete because of his fears of failure and existentialism paralysis will appear and the first two complex will appear inferiority and shame. These two complexes take the human to the third complex which is permanence complex where he starts to believe in countermeasures of the future and no salvation. After that the human goes to explosion or to myth because lying is not working any more. He would go to superiority complex or will adapt the controlling bully’s mentality.

Finally, Hejazy argues that the backward society is not built to be treated the way western human is. He argues that these societies need to be treated with respect and that external interventions are often counterproductive.

### **Why SCVET in specific is beneficial to help Arabic clients?**

Nietzsche argued that written history can hinder the present and that inherited values can stifle individual desires. He

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believed that history is a matter of opinion, not a fact, and that it can be a burden on humanity. He also believed that philosophers like Plato, Aristotle, and Descartes hated history, while Hegel, Voltaire, and Kant had specific philosophies about it. However, Natchez's philosophy of history was more negative and pessimistic for hem. He believed that humanity was suffering because it was living in the past. He saw history as a disease and believed that people were trapped in it. He compared them to blind people who use a stick to get around. Natchez believed that the "obesity of history" kills the present and that this is where life ends. He cited Jesus' quote, "Leave the dead to bury their dead, and follow me." He said that the dead are unfortunately burying the living. Natchez also argued that history is written about heroes and values, and that this results in the death of the present. Hejazy (2005) believed that undeveloped humans live and feel happy, and that they feed themselves from past history. Natchez believed that it is dangerous to be free of history, but that it is important to use history in a way that is suitable for the present.

Nietzsche believed that consciousness is a relatively recent development in human evolution, and that it has come at a cost. He argued that consciousness is superficial and falsifying, and that it leads us to lose touch with our instincts and our true selves.

In Nietzsche's view, primitive humans were better off without consciousness. They were more in tune with their bodies and their environment, and they were more spontaneous and creative. But with the development of consciousness, humans became more self-conscious and reflective. They began to doubt and question everything, and they became more alienated from their natural selves.

Nietzsche believed that religion is one of the main forces that has contributed to the decline of human values. He argued that religion teaches us to deny our instincts and to strive for otherworldly ideals. This leads us to become weak, repressed, and inauthentic.

Nietzsche called for a return to a more primitive state of



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being. He wanted humans to embrace their instincts and to create their own values, free from the constraints of religion and morality.

- Beyond Good and Evil, Section 125: "Consciousness is the latest evolutionary product of the animal organism: it is the surface of which the unconscious alone has depths. All higher intellectual life is rooted in the unconscious: drives, passions, volitions, thoughts, feelings, values, beliefs, all come out of the unconscious."
- The Will to Power, Section 58: "Consciousness is a surface phenomenon: the unconscious is the real depth and breadth of our being."
- Twilight of the Idols, Section 36: "Consciousness is only a small part of our psychic life. Behind it, below it, above it, an immense, unknown realm stretches away."

Nietzsche saw this change in human consciousness as a positive thing because it allows them to break free from illusions and build a more free and creative life. But this change is not easy, because it requires humans to face the bitter truth, which is that the world is not a safe and stable place, but a place full of danger and contradictions.

Nietzsche's philosophy of consciousness can be summarized in the following points: Consciousness is the product of human evolution. Consciousness allows humans to break free from illusions and build a more free and creative life. Consciousness is a heavy responsibility because it requires humans to face the bitter truth. It is worth noting that Nietzsche did not completely reject consciousness but saw it as a powerful tool that can be used for good or evil. Consciousness can help humans build a happier and more meaningful life, and it can also be used by humans to achieve their selfish goals and harm others. In the end, it is up to each individual to decide how they will use their consciousness.

The Overman Nietzsche's Genealogy of Morals Will to Power

vs. Will to weakness Instinct vs. Emotion Nietzsche does not believe in freedom, responsibility, or slogans. The morality of the masters and lords, which is not bound by rules. He sees conscience as a constraint on man and something artificial that subjugates man. The weak emotional instinct tends to the group, but the strong instinctive act loves to be unique and does not care about the group. He does not seek to create a new religion, but only self-love and appreciation for himself in all its sweetness and bitterness, thus spoke Zarathustra. In the book "The Dawn", he says, "Do not offer yourself as a sacrifice to the followers of the herd and be a scapegoat". In the book "Man Excessively Human", a call for individuality. Nietzsche says that man was strong until religions appeared and created conscience and another self within himself, and it is a self-burdened with guilt. And from the interpretations of Ghozai, that the oppressed man, if he repents of a sin that everyone forbids under the name of religion, he will go to violence and extremism, either to atone for the sin or to follow what he sees as absolute right. In summary, Nietzsche's philosophy of the overman can be seen as a call for individuals to break free from the constraints of traditional morality and religion, and to embrace their own power and creativity. The overman is a figure who is not afraid to challenge the status quo, and who is willing to create their own values and live their own life.

The researcher believed that she did not need to delete the importance of religion for people specifically in Arabic culture and had to adopt another flexible opinion about God. Spinoza was inspiring in his theory, and if we looked at him finding a definition of God, we will find some answers. If we define God as a personal being, the creator and controller of the universe, then Spinoza has given us the solution. Spinoza's God does not interfere in the world because we are responsible about our own life and reaction not responsible about life itself. Spinoza represents a new model of God, not like the God that traditional religions believe in.

Spinoza believed that need is a universal human experience,

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but desire is what sets us apart as individuals, potentially leading to either success or failure. He argued that desires are often irrational and unfocused and can ultimately lead to destruction. Echoing this sentiment, Epictetus asserted that our thoughts are the only thing we truly control, and if we relinquish our attachment to external things, nothing can harm us. He further stated that true happiness lies in having a wealth of inner peace, enabling us to move through life with ease and lightness, unburdened by fear of loneliness, rejection, or loss. He likened this to a person who is already wet, unfazed by the rain, symbolizing that we should not fear change.

According to Spinoza, virtue lies in not harming oneself, and sin is adhering to external dictates, regardless of their harmful nature. He advocates for a tactical retreat from external influences to focus on our inherent nature and purpose in life. By embracing this inward focus, we can align ourselves with our true selves and play our roles effectively. Spinoza himself exemplified this philosophy by leaving his comfortable life in Holland to pursue his intellectual aspirations. He demonstrated the ability to reconcile the wisdom of the past with the demands of the present, paving the way for a more authentic existence.

The goal is to find a balance between respecting our history and traditions while also adapting to the changing world around us. We can achieve this by critically examining our values, identifying those that are no longer useful, and embracing new values that can help us thrive in the present and future.

So following Nietzsche's way of being the superman in this world and being the strong person with respect of having spertually the God we res[ect and want to believe in as Pascal and Spinoza.

### The story of SCVET

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## Comparing Categories

Carl Rogers' Person Centred Theory	Victor Frankl's 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

The seven categories emerged in Carl Rogers' experiment were respecting the other seven categories that the researcher did create in existentialism experiment **Yacoub 1-2**. Each classification of person-centred produced a corresponding classification for the existentialism therapy.

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

The researcher found that the categories are very helpful in understanding (whys) but counsellors in an Arabic culture to be able to use existentialism to build and create

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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.

### **The experience of other counsellors with SCVET:**

Seven licensed therapy professionals holding at least a master's degree from the UK or US attended three workshops to learn about the researcher's application of SCVET. These experts, each with their own strengths and challenges in using SCVET, graduated from King Abdul Aziz University with a bachelor's degree and specialize in various forms of therapy, including person-centered and CBT.

The challenges in practicing SCVET:

1. **Personal transformation:** Before implementing SCVET, the counselor must undergo their own SCVET process. This is because SCVET emphasizes human values, and the therapist must first re-establish their own core values and learn to let go of what is holding them back.
2. **Uncertainty management:** Navigating the uncertainties of SCVET can be challenging. The therapist must be comfortable with ambiguity and allow the client to guide the process, even if it leads to outcomes that conflict with societal or religious norms.
3. **Client empowerment:** Allowing clients to choose the values that best serve them, even if it goes against established norms, can be a difficult decision for the therapist. However, it is essential to empower clients to make their own choices, even if those choices are considered "wrong" or "evil" by society or religion.
4. **Therapeutic growth:** The second category of SCVET, which involves changing values and establishing new ceilings, is not easy for the therapist. However, if the therapist can successfully undergo this process, it paves the way for clients to do the same.

5. **Confronting absolutes:** Working with rigid absolute values, where certain actions are deemed inherently bad or evil, can be challenging. The therapist must be prepared to address these deeply ingrained beliefs and help clients move beyond them.
6. **Minimizing harm:** Clients often seek therapy to make decisions that benefit them. SCVET's emphasis on choosing the path of least harm aligns with this goal.
7. **The locus of evil:** The question of whether evil resides within individuals or society as a whole is a complex one that SCVET practitioners must grapple with.
8. **Addressing evil after establishing ceilings:** It is often more productive to address issues of evil after clients have established new personal ceilings, as this provides a more stable framework for confronting these challenges.

The advantages of practicing SCVET:

- **Addressing personality traits rather than external realities:** While challenging, SCVET focuses on altering negative personality traits rather than attempting to change external realities, leading to more sustainable personal growth.
- **Navigating the Hegelian triangle:** The Hegelian triangle, a philosophical concept, can be complex to grasp, but its understanding provides a valuable framework for understanding the interplay of thesis, antithesis, and synthesis in personal development.
- **Embracing questioning:** Encouraging clients to question their assumptions and beliefs, though challenging, can lead to deeper self-awareness, critical thinking skills, and personal transformation.
- **Acknowledging limitations:** Recognizing one's limitations as a therapist and the limits of therapy allows for greater humility, openness to learning, and collaboration with clients in the therapeutic process.
- **Distinguishing false hopes from healthy despair:** Discerning between false hopes that set unrealistic

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expectations and healthy despair that motivates positive change can lead to more realistic and achievable goals.

- **Maintaining flexibility in the schedule:** Adapting the therapeutic schedule to the client's needs and allowing for spontaneous exploration fosters a more personalized and effective approach to SCVET.
- **Utilizing exercises to apply philosophical concepts:** Incorporating exercises into therapy sessions helps clients translate philosophical ideas into concrete actions, making SCVET more tangible and practical.
- **Harnessing imagination and dream exercises:** Imagination and dream exercises can be powerful tools in helping clients envision positive outcomes, foster realistic optimism, and tap into their inner resources for personal growth.
- **Distinguishing between disappointment and guilt:** Understanding the nuances between disappointment and guilt is valuable in recognizing and addressing different types of emotional distress.
- **Differentiating between controllable and uncontrollable factors:** Recognizing the distinction between what is within our control and what is beyond our influence helps us focus our efforts effectively and navigate challenging situations with greater resilience.
- **Examining theories of moral decision-making:** Exploring various theories of moral decision-making provides a deeper understanding of ethical frameworks and the considerations involved in making choices that align with our values.
- **Differentiating between self-inflicted pain and externally caused pain:** Recognizing that we contribute to both the pain we receive and the pain we cause others fosters a sense of responsibility and encourages us to make conscious choices that minimize harm.

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- **The principle of cleansing is an illusion:** Nietzsche's assertion that the cleansing we seek is unattainable resonates with the idea that attempting to purify ourselves through immersing ourselves in negativity is futile.
- **Therapists must avoid paternalistic or pastoral approaches:** Therapists should maintain a neutral stance, avoiding imposing their own values or beliefs onto clients. Their role lies in guiding clients towards self-discovery and empowering them to make their own informed decisions.
- **Clients must confront their own moral compass:** Instead of shielding clients from the harsh reality of their actions, therapists should help them recognize and acknowledge their own shortcomings. This fosters personal growth and encourages individuals to take responsibility for their choices.
- **No one possesses the ultimate authority to judge another:** Echoing Viktor Frankl's words, no individual has the right to pass judgment on another. Each person's life experiences, values, and motivations are unique, and we must approach each other with empathy and understanding.
- **Context shapes judgment:** Our perception and evaluation of others are heavily influenced by the context in which we encounter them. Recognizing the impact of context allows us to broaden our perspectives and avoid making hasty judgments.
- **Nietzsche's analogy of dancing to unheard music:** Nietzsche's observation that we may misjudge those who dance to a rhythm we cannot perceive highlights the limitations of our understanding and the importance of open-mindedness.
- **Stripping oneself of values to connect with the situation:** Therapists must tread a fine line between maintaining their own values and engaging with clients in a non-judgmental manner. While suspending



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personal judgments is crucial, therapists should not abandon their ethical framework entirely.

In essence, these statements underscore the complexities of human judgment, the importance of self-awareness, and the delicate balance between empathy and upholding one's values. Therapists must navigate these challenges while respecting the autonomy of their clients and facilitating their personal growth.

## **The manual**

According to (Yacoub 2024) analysis show an obvious change in client's symptoms between the pre- and post- therapy which proves that Self-Core Value Empowerment (SCVET) therapy has positive effects on the level of symptoms [paper 1-2-3](#)

## **Category one: awareness and ambiguity:**

Soren Kierkegaard (1980) argued that the world is inherently ambiguous, and that this ambiguity is a source of anxiety and despair. Jean-Paul Sartre (1971) 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 (1956) 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 (1949) 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.

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.

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.

The fears list in this category is a helpful tool in exercise one for starting this process. It can help clients to identify the fears that they are most aware of, as well as the fears that they may not be aware of. Kierkegaard (1980) fear of death, Friedrich Nietzsche (1883) fear of that life has no meaning, Jean-Paul Sartre (1971) fear of freedom, Albert Camus (1995) the fear of absurdity. The therapist starts with the question of fear for many reasons. First, everyone has fears, so it is a topic that clients can easily relate to. Second, fear is a common emotion, so clients are more likely to be comfortable talking about it. The therapist also starts with fears that clients are likely to recognize, especially in the first session. This helps to build rapport and trust between the therapist and client.

Later in therapy, the therapist may discuss other fears, such as the fear of freedom. However, the therapist may not start with this fear, as it can be a difficult concept for clients to understand. Some clients may see the fear of freedom as a negative thing, or they may not believe that they are capable of being free or they would think that they are free already the

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way they are. Also, Clients come to discuss the events and the people who make them suffer. Therapist drive them to talk about ideas and thoughts. That is not usual for the clients because they come to start talking about past incidents or child hood events or abusers in their life. Starting this way might make the client wonder why we are talking about something is not related to my problem? I came here to know how to heal from symptoms or to face my main barriers in life which my work or parents or partner etc.

The counsellor would explain this begin by telling the client that the symptoms or even the barriers or the conflicts for the therapist plan are only results of something deeper and more important such as himself who we need to know more. The counsellor would start to tell the client that in her therapy she would like to know the client in person and start with knowing specifically his or her fears.

once clients have identified their core fears, the therapist can start to help them to understand how these fears are human and normal however, they affect our lives and awareness is important of knowing them and understand how much they are affecting our life and how realistic we are in dealing with them.

In exercise two clients are asked to bring the main values about each fear. For example, the fear of loneliness clients brought value of being good with people or others satisfaction, the fear of failure some clients did put the value of being successful. The fear of tomorrow some clients said the value is to achieve and succeed now. In exercise three clients will be invited to know from where did they got these values and is it suitable for them and what is the evidence that it is suitable or not. In this exercise the therapist will be preparing the client for Hegel (1991) triangle in category two which helps the clients to understand the conflicts between tow values and the evidence that help the client that she needs mature value made by her. Exercise four is presenting the conflicts and the main fear of explaining now this journey and justifying now what is in their minds.

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Ambiguity can start to appear in therapy sessions when clients are asked to link their fears in life with their values. Many of our fears are based on holding values that we believe we should always reach to be good people. The discussion on the values which are under the title of good once and other values can be bad is very important in SCVE so the therapist will introduce later in category two that the clients is the criteria who he or she can put what is virtue and vice. The client who has fears of being bad daughter, failure in family relations, future neglect from others holds the value of righteousness and honesty and giving in order to escape from Theis fears by holding the absolute value of being good person in each situation.

It is important to note that religious clients will ask how they can review the correct values that God has given them. Less religious clients will ask the same question, but with less intensity. The common denominator among all clients is that they are questioning the validity of the values that they are currently living by, and this is uncomfortable for them.

Non-religious clients will believe that others are the reason why these values are valid, and that it is not possible to live differently. Ultimately, the therapist found that there was not much difference between these clients. They are all sick with outdated values and believe that it is because of others, but they are unaware that they are the ones who carry these values. As Schopenhauer (2018) said, we carry our values unconsciously, just as we carry our bodies.

Atheist clients are more likely to be aware of their own agency and are less likely to blame others for their problems. They are also more likely to question traditional values and to seek out new and different ways of living. However, the atheist clients may be more likely to experience existential anxiety. This is because they do not have the comfort of a religious faith to provide them with meaning and purpose in life depending on their way of dealing with it. but atheist clients are in a good starting point, but they need to do more



would not hide this from the client or their parents if the client is under age. She would explain that the guardians may need to be treated first, or that the parents may need to be treated first. The therapist would not accept underage clients unless she is sure that the parents are ready for therapy. Clients usually continue therapy not because they believe in the therapist, but first because they have reached a point where they can no longer live with the symptoms and second the counsellor attitude of being sure that this is the way she treats people and she can refer the case to any other professional if they are not comfortable with her therapy. Preparing a team for that is something very essential so the counsellor makes sure that each client find a help according to their preferable way. The clinic that research has been running is a big clinic running under the supervision of the counsellor and researcher who has 20 professionals who deals with clients in different way according to their specialty.

Coming back to the main term in this category, It is important to remember that ambiguity is a normal part of therapy. Not knowing if they are write or wrong absolutely. It is a sign that clients are starting to challenge them selves to ask themselves where to put any value that makes them miserable and where to put any value that makes them in peace even with some pain.

A note taken from one of my client who was struggling with the ambiguity of life which they need to know the write good values. He is asking questions like "how can you say good values can be bad and the opposite?" thinking about values that they are blind and we do use values but values don't use us. It should be made to help us. I feel anxious of deciding how to use them. Values always help and make our life better, but in your way values can be the source of misery. The counsellor asks the main question in this category: values are aim or human inside you is the aim?

He is also concerned about how this ambiguity relates to his panic and anxiety. He is worried that it will make his symptoms worse. This is a valid concern, and it is important



him out of illness and the value of sacrifices and giving and holding of the people we love will win. The ambiguity of being right about stopping the treatment is a must and the ambiguity of continuing as well. All we can know what is the damage out of each one and choosing what circumstances need.

Another client wrote that they were extremely tired after the session and felt down. They were unable to go anywhere and were upset that they had to go home and deal with their thoughts and feelings about the session. One client said that they were not able to realize how much they were influenced by their values and criteria for living. They thought that they were holding onto what they should hold onto, and that it was their fault that they were not able to achieve these values.

Another client said that it was painful to understand that the source of their pain was their ethics that they should do the right thing. They realized that no one knows what is right or wrong for them except themselves. Dealing with the word "circumstances" in the session and analyzing that everyone has their own circumstances that only they can judge was a hard topic to discuss. The researcher will discuss the theories of ethics that explains what might be called write or wrong in category two.

It was amazing to spend time in sessions with clients discussing how difficult it is to know where to list right and where to list wrong. Clients often come to therapy seeking stability and certainty, but the therapist helped them realize that the stability they are seeking may be the main reason they are suffering from and it is a shocking information to them.

One client wrote in their notes, "Clarity is the delusion I have been trying to reach. I am tired of looking for clarity. It is hard to realize that we are here to cope, not to understand everything."

Another client said, "I am better accepting the fact that I am confused and never sure. I am up and down and rarely stable, knowing what to do exactly."



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Another client asked, "Until when, doctor?"

Another client asked, "Why do we need to learn how to do that?"

Another client said, "It is painful that we need to do it in therapy and find our own valid reason to do it on and on again by ourselves. Only we can find the reason so we can learn quicker how."

Another client wrote, "The reason that I need to accept ambiguity is that the fact of being limited. It was the only fact that makes sense and is understandable, to be able to make use of whatever I have in reality."

The therapist talked about how values are the main problem for these clients, not life itself. Traumas will always happen, but how we react to them is what matters. For example, if a partner cheats, is it right to forgive them or to leave them? If a teacher sees bad behavior from a student, what should they do? If a mother is struggling with whether to stay home with her kids or to go back to work, what is the right thing to do?

There are many books that give advice on what is right and wrong, but the therapist believes that these books can be confusing. They can make people feel like they are doing the wrong thing no matter what they choose. The therapist believes that it is more important to focus on our own circumstance and to create and choose values that are in line with those circumstances.

Nietzsche (1883) believed that inner chaos was necessary for creativity and growth. He wrote in his 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

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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 (1996) called this process "self-overcoming," and he believed that it was the essential task of humanity. Nietzsche's ideas about inner chaos have 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.

Viktor Frankl (1963) 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" (p. 64). 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,

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and we can use it as an opportunity to grow and to become stronger. Frankl's belief that we don't choose the circumstances that we are in, but we do choose how we react to them, was the beginning of building his logotherapy. This is a powerful idea, because it means that we have the power to control our own destiny, even when things are tough. He believed that everything can be taken from us except our attitudes towards it. The uncertainty here will be normalized if we started to look at the circumstances each day by day and react to it according to what we think is suitable.

Changes in values will make us feeling bad about our selves and feeling that we lost our integrity and we will be condemning our selves. Parents in Arabic culture sacrifice their life for their kids and kids need to loose their identity as a good price for that this is why we need to build our judgements about good and evil in this example. We need to understand the normality of uncertainty and the conflict behind it as a life time pain. We disbelieve so we can believe in any thing we discuss truth but never knew it, believing that the calm waves never create good sailor. Socrates believed that the reason behind our suffering is the answers not the questions. Half of knowing the answer is understanding the question in first place. For example: A young depressed lady who is suffering from her families roles and boundaries did not need to learn how to break them as much as she needed to learn to break them in her head first? The values of what is good and bad are blind. The person himself is the only tool that can decide which value is more important or more harmful. So loosing identity as a price of being good son or daughter is a very harsh saying but what client see is that the value of being good son or daughter is absolutely good in any circumstances. So changing the reaction or the way of thinking in these situation will stay superficial. So the question here is who is the source of others happiness? Why should I be the source of happiness? Do I come here in this world to do a mission? Is this mission to keep this value no matter what? Is this value good for me? Why it has been good

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for others? How it can be good for me? Will I be able to be sure about any changes I make?

The client who might leave her parents before leaving the harmful perfect values will be suffering more alone getting an outside freedom with big prison in side her head. Is she ready to be free? What is she going to do with this freedom? Coding, ambiguity, and questions are all things that can be difficult for some clients to handle. However, in SCVET, these can be used as opportunities for clients to learn and grow. The questions that have ben discussed in sessions helped the client to realize that she needs to be ready for her freedom before she gets it so she can know what to do with it. Asking the questions of what I can loose and why I am willing to loose it? Am I write thinking about being different from my family in first place? Do I feel guilty of that? Do I have the write to be different? If I am different in which way I'm different? Which differences I have between me and family? Who is write me or them? Do I have the right to be different? What kind of damages I am causing to my self and them? What damages I can tolerate? Do I have the choice which has no damage at all to any one? Can I accept the fact that we all have pain and we all have to deal with it?

The client was struggling with the fact that she could not make her parents happy. She asked herself questions like "Why can't my parents be happy?", "can I make them happy?", "Why do I even have this family?", "How long will they be upset about my new job and friends?", "How do other kids make their parents happy?", "Why didn't my attempts to make them happy work?", "Is it okay that I have to obey my parents and also flourish and grow and achieve?", "How important are both of these things?", "Who will tell me what is more important and when and how?"

The therapist wanted to help her client feel free inside, even if she was not free to move physically. She believed that her client needed to be ready to make choices for herself, even if those choices were not in line with her family's or society's expectations.

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The therapist knew that it would be difficult for her client to change her values, as people in Arabic society often do not make a distinction between virtue or vice unless they go back to the absolute image (Hejazi, 2005). However, she believed that this category could help her client break through the ceiling of her values and become more free to negotiate her self. This step helps people to explore their values and beliefs and have the chance to question them and accept that there is no definite answer. It does this by asking people to imagine different scenarios and to consider how they would feel and act in those scenarios. This can help people to see their values in a new light and to examine them and have the write to disbelieve in something so they can find another suitable thing. the only criteria of examining this is there experience.

The therapist believed that this step could help her client to see that her values were not set in stone. She could help her client to imagine different scenarios in which she would make different choices, and to see how those choices would make her feel. This could help her client to become more free and to make choices that were in line with her own values.

The therapist wanted her client to be able to think for herself and make her own choices. She did not want to pressure her client to change her values, but she wanted to help her client see that she had the freedom to do so. The client was going to make a very huge aggressive change and escape from family before finding inner freedom. In the next categories researcher will explain more about not changing an aggressively but changing inside is the solution when we reach let it go category where the client do not have to go any were when they let it go they can stay at the same place if this is better and change values that control their way of seeing it.

The therapist believed that accepting ambiguity and being aware of its benefits could help her client to focus more and see what was left for her. This could include clear points, facts, or information, no matter how little they were or how

useless they might seem to others. The client was the only one who could judge what was useful for her. The therapist knew that this could be scary for her client, but she also believed that the pain and the bottom that her client had reached would be the main motivator. Healing would be her hope, so she would try this to see what would happen.

The therapist's ethics as a counsellor meant that she wanted to respect her client's autonomy and help her to make her own choices. She believed that accepting ambiguity and being aware of its benefits could help her client to do this. The client noted in this step that she feels lost of not knowing when and how she will be free. She adds that she is worried as well about knowing nothing about who is write and who is wrong. She was trying to collect some values that might be good values such as the right for others to be the way they are as much as the right for her to be the way she is. She started to be aware that she lives in this place and has to respect her differences so she can respect their differences.

The awareness and ambiguity techniques:

Exercise one category one: Core fears list not fears such as specific phobia but core worries.

Do those concerns exist? Yes, or know and you can list different kind of fears	The list
	Loneliness
	Future
	Failure
	Rejection
	Criticism
	Success
	Losing anything or any one

Exercise two category one:

Fear	Value support it

Exercise three category one:

Values	Good or bad	From where	From who

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Exercise four category one:

Nietzsche (1883) was trying to stay not understood while Baruch Spinoza (1685) did try his best to explain to others so he can be clear and understood. Who was write? Who was confident more? Who was realistic more? This helps client to choose if they want to change someone or realise that it is not their right to do so.

Nietzsche	Baruch Spinoza

## **Category two: Ceiling:**

The philosopher who talked about the ceiling in going up in definitions and changing values forever in existentialism is Jean-Paul Sartre (1928). 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

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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.

- In Arab societies, movement tends to be circular, rather than linear. Edward Said (1978) wrote about the cyclical nature of Arab history in his book *Orientalism*.
- Hanna Batatu (1984), argued that Arab societies are characterized by "cyclical movements" in his book *The Arab Political System*.
- Mohammed Arkoun (1994), an wrote about the "circularity of thought" in Arab culture in his book *Rethinking Islam*.

These scholars argue that Arab societies are not characterized by the same kind of linear progress as Western societies. Instead, they see Arab history as being cyclical, with periods of progress followed by periods of decline. This cyclicity is often attributed to the influence of Islam, which emphasizes the importance of tradition and continuity.

Existentialism is a philosophical movement that emphasizes the individual's freedom and responsibility to create their own meaning in life. It rejects the idea that there are any pre-determined rules or values, and instead argues that each individual must create their own values and live their life according to their own unique choices.

The idea of circularity, on the other hand, suggests that there is a predetermined pattern to life, and that individuals are simply moving through the same cycles over and over again. This is in direct contrast to the existentialist emphasis on individual freedom and the pursuit of new experiences.

In Arab societies, the tension between these two worldviews can be seen in the conflict between traditional and modern values. Traditional values often emphasize the importance of community and tradition, while modern values emphasize the importance of individual freedom and self-expression. This conflict can lead to a sense of alienation and confusion for many people in Arab societies, as they try to





by the next and a new stage emerges.

Hegelian dialectics has been influential in a number of fields, including philosophy, sociology, and political science. It has also been used in literary criticism and art history.

concepts of Hegelian dialectics:

- Thesis: The starting point, or a position that is taken.
- Antithesis: A negation of the thesis, or a position that contradicts the thesis.
- Synthesis: A resolution of the thesis and antithesis, or a new position that emerges from the tension between the two.
- Progress: The dialectical process is seen as a progressive force, leading to ever higher levels of development.
- Negation: The negation of a position is not simply its opposite, but rather a new position that emerges from the tension between the two.
- Sublation: The synthesis is not simply a compromise between the thesis and antithesis, but rather a new position that contains elements of both.

Hegelian dialectics is a complex and sophisticated philosophical system, and there is no single way to interpret it. However, it is a powerful tool for understanding the clients conflicts and the third solution made by him or her (Hegel, 1991).

One of the clients said in second session: I was not ok after first session you made me confused more doctor I could not sleep I was always thinking if my values are not good enough then what is the alternative? I cannot imagen building new values for my self I cannot imagen using my own values without guilt and feeling selfish. I don't like what we said but I think maybe we can try.

Another client said: I did not want to come back to sessions I think you don't know what to do with me but any way I came back because I thought it is beneficial to try maybe you are write. Another client said: I was relieved after the first session of being not guilty to try to be my self and

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welling to choose for my self. I felt lighter and free but I don't know why. Another client said: its amazing that what is called write and wrong for others might be different for me in my circumstances I do love the approach and looking forward to see what will happen. Another client said: destroying everything we know and building another role in life can be a scary but also liberating experience. It can be scary because it means letting go of the familiar and stepping into the unknown. It can be liberating because it means creating a new life for ourselves that is more aligned with our values and goals.

In exercise one clients realized that they are redefining what is virtue what is vice according to the circumstances of the human inside them. In exercise two Hegel as we mentioned the exercise helps the client to understand that he or she started from the basic knowledge they have however they would reach the mature third point to live peacefully.

It is possible that we will have to learn to destroy and rebuild our lives over and over again. This is because life is constantly changing, and we need to be able to adapt to those changes. However, each time we go through this process, we will become stronger and more resilient. We will learn to trust ourselves and our ability to create a new life for ourselves.

As a counsellor I liked what Baruch Spinoza (1985) said about values. He believed that we change the prevalent values the once that separate us from living and flourishing. So the exercise of vice and virtue values did help in this. Furthermore, he believed that the fighter of any values is admitting the value not denying it. Carl Jung (1961) said that we are born original and we became copies so in exercise that focuses on the differences between the aim, end or goal and between the way or means was helpful to explain who is more important the value or the human and who serves the other part and why? Nietzsche (1954) believed that conscience is a problem not a solution so we need to be aware of that. He believed as well that it is more dangerous to hold onto false beliefs than it is to lie. He said get the truth first and then you

can start distorts it.

In the exercise that discusses the differences between theories of ethics, you bring examples to your clients to explain what must and should theory, circumstances theory, and benefits and harm theory are. You do this so that you don't involve them in a deep and unnecessary discussion. You simply want to explain to them how these theories apply to real-life situations.

For example, you might say that if you were to be honest with someone who was looking to kill another person, you would be letting that person find their target and potentially kill them. However, if you were to lie to that person, you would be protecting the target from harm. According to the circumstances theory, you might choose to lie in this situation in order to prevent harm from coming to the target.

However, if you found that both lying and telling the truth would result in harm, you might choose to call the police in order to prevent any harm from happening. This would be an example of the benefits and harm theory.

By using examples like this, you can help your clients to understand the different theories of ethics and how they apply to real-life situations. This can help them to make better moral decisions in the future.

I prefer to judge one thing by different theories instead of using different examples with different theories. This means that me and my client would rather look at one situation from the perspective of different theories, rather than using different examples to illustrate each theory.

For example, the client who is a physician might look at the situation of a doctor who is treating a patient who is dying of cancer from the perspective of the must and should theory, the circumstances theory, and the benefits and harm theory. We would consider what each theory would say about what the doctor should do in this situation.

We need to reach believe that this approach is more helpful for understanding the different theories of ethics and how they apply to real-life situations. It also allows you to see

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how the different theories can sometimes lead to different conclusions.

some of the aims of this approach:

- It allows you to see the different perspectives on a situation.
- It helps you to understand the strengths and weaknesses of each theory.
- It allows you to make a more informed decision about what to do in a given situation.

The three theories: for exercise three

The must and should theory in ethics is a deontological theory that was first proposed by the German philosopher Immanuel Kant (1781). Kant argued that there are certain moral obligations that we must follow, regardless of the consequences. These obligations are known as "categorical imperatives."

Kant's (2005) categorical imperatives are two:

- Act only according to that maxim whereby you can at the same time will that it should become a universal law.
- Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never simply as a means.

The first categorical imperative states that we should only act in ways that we would be willing to have everyone else act. This means that we should not do anything that we would not want others to do to us.

The second categorical imperative states that we should treat all people as ends in themselves, and not simply as means to our own ends. This means that we should respect the dignity of all people, and not use them as tools to achieve our own goals.

The must and should theory has been criticized by some philosophers, who argue that it is too rigid and inflexible. However, it remains an influential theory in ethics, and it has been used to justify a number of different moral actions.

Some other philosophers who have talked about the must

and should theory in ethics include:

- W.D. Ross: Ross (1930) argued that there are a number of different moral obligations, and that we should follow these obligations even if they conflict with each other.
- John Stuart Mill: Mill (1998) argued that we should follow the moral obligation that produces the greatest good for the greatest number of people.
- Alan Gewirth: Gewirth (1978) argued that we have a basic right to freedom and well-being, and that this right imposes a moral obligation on others to respect our freedom and well-being.

Circumstances theory, or situation ethics, is a teleological theory of ethics that was developed by Joseph F. Fletcher (1966) in his book *Situations Ethics: The New Morality*. Fletcher argued that there are no universal moral rules, and that the rightness or wrongness of an action depends on the circumstances.

Fletcher's theory is based on the idea of love, which he defines as "the active agape concern for the neighbour as neighbour." He argued that the only absolute moral principle is to love one's neighbour as oneself.

Fletcher's theory has been criticized by some philosophers, who argue that it is too relativistic and that it can be used to justify any action, no matter how harmful. However, it remains an influential theory in ethics, and it has been used to justify a number of different moral actions.

Some other philosophers who have talked about the circumstances theory in ethics include:

- Paul Tillich (1952): Tillich argued that the rightness or wrongness of an action depends on its ultimate concern, which is the thing that gives our lives meaning.
- Richard Rorty: Rorty (1989) argued that there are no objective moral truths, and that morality is simply a matter of what we agree on.

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- Charles Taylor: Taylor (1989) argued that morality is based on our strong evaluations, which are our deep-seated beliefs about what is good and bad.

it is a powerful tool for understanding our moral obligations and for making moral decisions.

Circumstances theory challenges us to think about the role of context in moral decision-making, and it reminds us that there is no easy answer when it comes to right and wrong.

The benefit and harm theory in ethics is a consequentialist theory that was proposed by Jeremy Bentham (1843). Bentham argued that the rightness or wrongness of an action is determined by its consequences. He believed that actions that produce the greatest good for the greatest number of people are morally right, and actions that produce the greatest harm for the greatest number of people are morally wrong.

Bentham's (1843) theory is based on the idea of utility, which he defines as "the happiness of the greatest number." He argued that the goal of morality is to maximize utility, and that we should act in ways that produce the greatest happiness for the greatest number of people.

Bentham's theory has been criticized by some philosophers, who argue that it is too simplistic and that it can be used to justify actions that are harmful to some people in order to benefit others. However, it remains an influential theory in ethics, and it has been used to justify a number of different moral actions.

Some other philosophers who have talked about the benefit and harm theory in ethics include:

- John Stuart Mill: Mill (1998) agreed with Bentham that the rightness or wrongness of an action is determined by its consequences, but he argued that we should not simply maximize utility. He believed that we should also consider the quality of the happiness that is produced.
- Peter Singer: Singer (1974) argued that we have a moral obligation to help those who are worse off than

us, even if it means sacrificing our own happiness. He believed that we should follow the principle of utilitarianism, which is to act in ways that produce the greatest good for the greatest number of people.

- Richard Posner: Posner (1981) argued that the rightness or wrongness of an action is determined by its efficiency, which is the extent to which it produces benefits and avoids costs. He believed that we should act in ways that maximize efficiency, and that we should not worry about the distribution of benefits and costs.

Ali Al-Wardi (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 using 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 (2001/ca. 1178–1179) work was influential in the people have difficulties in questioning social norms and values. Mostafa Hejazi (2005) 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 counsellor and the researcher believed that clients come to therapy to find an ethical exit of their attitudes from



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the counselling however she give them the chance to find it themselves. The mental illness is because of the values conflicts when person dose not believe that the circumstances is the most important not the blind value no matter how good it is. She believed that the human needs in counselling is to examine the usefulness of the value and not necessary the decay. She explains to clients how much we need every thing the positive and negative to be able to live normally.

The client who was suffering from panic was insisting that the effort of tolerating the panic is easier than changing values. He said later that the number of loosing stuff did push him to move what is stable instead of accepting the fact that I will be living the misery for ever. It was hard for him to accept the fact that keeping respect as a main valid value between him and his parents is better than loosing them and himself just because he is running after making them happy and proud the way they want. With Hegel exercise I was able to face the clients with the inherited values the saying yes and no in the basic triangle compared to the maturity and growing value that the client needs to create based on what he lives so he or she can get a result after this dialectic conversations in their heads. The conflict is in our mind. It in our head. It was never between clients and their loved once. The conflicts of meeting good values which make them proud. This step was very helpful in helping them to know that the work is on them not on any body ells. Exercise four will help the clients to differentiate between the end and mean. It is important to decide whether they want to be the end or they prefer to be the means. Life will be impossible if we make the values our end. Most clients choose first to make values their end.

A client came to therapy insisting that she knew how to deal with her values and that she was very flexible in choosing them. However, she was suffering from depression, and she realized that her pain was caused by the fact that she could not help her loved ones the way she wanted to.

The therapist helped the client to see that the value of giving is very high, and that the fear of seeing her loved ones

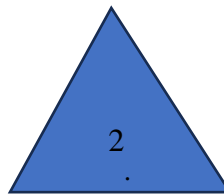
in pain is important. However, the therapist also helped the client to see that the value of giving cannot be more important than the value of being a patient mother who gives her children the chance to grow.

Exercise one category tow:

Vice	Virtue
Giving, patient, honest, righteousness	Evasive, obstructive

**Exercise two category two:**

Hegle triangle



**Exercise three category two:**

Must and should theory
Circumstances theory
Benefits and harm theory

One of my clients and I were discussing ethics and values. They insisted that there is always a completely correct choice to make in life. I asked them for some examples of these completely correct choices. One of them said that there are constants in our values that cannot change, such as cleanliness, education, and honesty. They also said that it is always right to be merciful and decent to those who are weaker than us.

I responded to this by saying that there is no such thing as a completely correct choice in every situation. There will always be factors that make a choice more or less difficult, and there will always be people who are affected by our choices in different ways. For example, an honest mother might have to choose between comforting her crying child and comforting a grieving orphan. In this situation, there is no completely correct choice, as both options will cause someone pain.

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I believe that the best way to make ethical choices is to consider the context of the situation and the impact our choices will have on others. We should also be aware of our own biases and values, and how they might influence our decision-making. Ultimately, the goal is to make the best possible choice in each situation, even if there is no completely correct answer.

A mother whose son is crying in front of her is a beautiful and compassionate situation. However, if this mother is surrounded by an orphan child who has just lost their mother, and on the other hand, a crying woman who has just lost her son, what should she do?

One of my students said that she should tell her son to wait so that she does not cause pain to the orphan and the woman who has lost her son. However, this would mean that the mother would be causing pain to her own son.

This is a dilemma because there is no right or wrong answer. The mother would have to choose who she believes deserves the pain the least.

The same dilemma can be applied to other situations. For example, what if you love cleanliness and always keep your home clean, but you have to disturb the cleaner to feed a hungry cat in the street? Or, what if you are always truthful, but someone asks you about the location of a person who has a knife in their hand? Would you tell the truth and risk someone getting hurt, or would you lie to protect them?

There is no easy answer to these questions. Ultimately, we have to make the best decision we can based on the specific situation. However, it is important to be aware of the potential consequences of our actions and to try to minimize the pain that we cause others.

Educational theories say that there are trade-offs between creativity and social skills. If a child studies at school, they will be exposed to a wider range of ideas and experiences, which can help them to be more innovative socially. socially, they will spend more time interacting with their teachers and classmates and their peers.

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On the other hand, if a child learns at home, they will have more opportunities to develop their creativity and being open to learn one to one not in directed way for the whole class.

The theory of duty says that we should always act in accordance with our values, even if those values lead to harmful consequences. For example, if we believe that it is always wrong to lie, we should even lie to save a life.

The theory of context, on the other hand, says that we should consider the specific circumstances of a situation before acting. In some cases, it may be necessary to break our values in order to do the least harm. For example, if we are being held hostage and the kidnappers ask us to lie about their location, we may need to lie in order to save our own lives.

The theory of duty puts us at the service of the value, no matter how harmful it may be. The theory of context, on the other hand, makes us the masters of the situation, choosing the least harmful option.

Ultimately, the decision of which theory to follow is a personal one. Some people believe that it is always better to stick to our values, even if it means causing harm. Others believe that it is sometimes necessary to break our values in order to do the least harm.

There is no right or wrong answer to this question. It is a matter of personal conscience. I had to do a lot of research to find evidence from Islam that it is concerned with the benefits of humans more than anything else. People would be shocked to hear this, especially since these benefits are known but never used in this way.

**Exercise 4 category two:**

What is the differences between ends or means? The value or the human? Kafka's Novel is an example.

The value is the end
The client is the means

The term "ends" refers to the goals or objectives that we are trying to achieve. The term "means" refers to the methods or actions that we use to achieve our ends.



category, I intend to discuss the painful fact that humans are not perfect. This may seem like a simple fact to the reader, but it can be difficult for people who suffer from mental illness to accept. The counsellor here believes that it is important for clients to accept this fact, as it is the only fact that we know about humanity. So after destroying all values and making the circumstances criteria as a main reference known by the client, now we address a fact that we cannot deny, which is the limitations of human.

The goal of this category is assessing the role in this therapy. SCVE therapy makes all values questionable and examined, but the human value that we will be carrying all the time from now on to any category is stable. So the client learns that another value of respecting imperfect combination in everything in them. So driving the client to a step where every thing can change and surprisingly except the fact that we are limited and choosing minimum fault or mistakes or choices. I did write allot about that as homework for my clients (Yacoub, 2021).

- Soren Kierkegaard: Kierkegaard (1980) 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 (1971): 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 (1995) 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

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finding meaning in our own lives, even if the world is meaningless.

- Gabriel Marcel: Marcel (1962) 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.

One of the clients said: I could not tolerate the fact that I am limited. it was very pessimistic way to look at my self. what about the positive motivated stuff that we have been learning in life that told us once we can do any thing and we have to do every thing. Other client said: it's horrible to know that we cause pain to our loved once no matter what we do try to give them. We are source of pain to those who we love just because we cannot be the way they want us to be. I feel bad and mad and sad about it but as if you say doctor we can be mad and sad but not guilty. Another client said; I thought that I'm a source of love and happiness to my loved once but unfortunately I think I will never be and I was never able to be. It is big disappointment but as you say doctor its human to be disappointed but not guilty.

Exercise two in this category is very important to differentiate between the process of feeling incomplete and the process of admitting that. However, the researcher found that exercise one, which puts the client face to face with the reason behind doing this step or learning this with a very good valid reason to do so, is even more important. This is because if the client is not convinced yet or the client wants to do more efforts on being complete and unlimited, they need to stop and think carefully. The researcher found that clients have chronic value illness and they would be back to their absolute values once they forget what has been said in sessions. So the researcher insisted to ask this question in this step and category just to drive the client's attention that the illness or being tired is not enough to change. This is because people who have rigid high values can be tired and exist forever

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without knowing that there is something wrong. But knowing why will make how easier, as existentialism says. So the researcher will be asking the client at the same time about both exercises. You cannot do the incomplete exercise without taking the confirmation from clients that they have a very good valid reason to apply that. The counselor, who is also the researcher, derived the client to a very good valued answer such as "being limited to meet the value in my head is the only fact that I can hold." This reason will remind the client all the time of the importance of re-evaluating values on and on again according to circumstances. So the how will be exercise two.

clients said that absolute values killed the most beautiful moments between them and the people they love. They gave and loved conditionally according to their values. For example one client thought that a good kid had to be a certain way in their head, and they reinforced their kid all the time for good behavior according to his absolute values. But that destroyed his relationship with his son. he admitted that he needed to choose between the value of guiding his kid and the value of giving him space to grow. Then they had to admit that he was limited in his ability to have a kid who could do what he saw as right and make his son happy. he chose the minimum damage and chose to be a quite salient parent when they saw their kid doing something wrong and help with some empathy, not sympathy, so he could make the value of learning more important than the value of having a good-behaved son who knew all the roles.

Another client said It did affect my relationships with my kids and friends and family and i learned how much i am limited and incomplete and i need to keep remembering that instead or thinking that i am superhero. It is going to determine my responsibility and it will help me to focus on what is under my control.

The way we do deal with our mistakes is a very good source of mental illness. "Error is not something which needs to be punished. Punishment presupposes a wrongdoer, and



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punishment presupposes a standard of right and wrong. But error is not a moral category at all. It is simply a mistake, a deviation from the truth. And the truth is not something that can be enforced. It is something that must be discovered."

Nietzsche (1974) argues here that punishment is a form of revenge, and that it is based on the idea that there is a right and wrong way to live. However, he believes that there is no such thing as a right and wrong way to live. Each individual must find their own path in life, and they must make their own mistakes along the way.

Nietzsche also argues that punishment is counterproductive. He believes that it does not teach people to be better, but it only teaches them to fear punishment. He argues that we should focus on helping people to learn from their mistakes, rather than punishing them for them. In conclusion, Nietzsche believes that there is a difference between error and punishment. Error is simply a mistake, while punishment is a form of revenge. He argues that punishment is counterproductive and that we should focus on helping people to learn from their mistakes.

One of my client said that "I'm afraid doctor that you want me to stop creating and achieving you are so negative you are not helping me to study more or work more I don't like being irresponsible and lazy" clients treat SCVE therapy in a way that pulling them down and not helping them to achieve their goals. However the realized that it doesn't. it is a healthy way to focus on what they really can and have some peace with it.

Forgiveness exercise was extremely important so clients can forgive them selves for any thing absolutely any thing but not one thing which is loosing respect to their humanity. Which will be one of the exercises later in category six when client are ready to dislike any thing he is doing or not doing but not disrespect it. One of my clients said: forgiveness for any thing? That's not ok. What if i did bad mistakes what if i lost so many things? What if i am bad really? My answer was yes you are "bad" unfortunately. With silence and listening to clients fears this step can be successful. I remind them to not

forget what we learned and do not try to hide it. It was a shocking step but very important one so we can go on with that pain which is we are human and nothing can change this. Feeling incomplete kills our humanity but admitting this fact might help us to keep going and not cancel or withdraw from situations just because we are waiting to be ready for it.

The client said that they had been blaming themselves for their mistakes for their entire life. They felt like they were never good enough and that they always had to do better. This self-blame was very deep and had a negative impact on their mental health. He said that they had abandoned themselves from feeling sad, mad, and bad when they needed to. They felt like they had to be happy and positive all the time, even when they were not feeling that way. This led to them bottling up their emotions, which eventually caused them to explode in the wrong way at the wrong time. He said that they had a hard time allowing themselves to be happy or satisfied. They felt like they had to achieve a certain level of success before they could allow themselves to feel good. They also felt like they could not be "bad" to anyone, even if the situation was abusive. This led to them suppressing their emotions and feeling like they were not allowed to be themselves.

In forgiveness exercise there is a question where the counsellor ask client what kind of feelings that you did not allow your self to have, surprisingly 99% of them would say I did not allow my self to feel happy and joy. The counsellor would give more time to client thinks more about the answer but they would insist to have the same answer. The discussion drive the client to realize that they never allow themselves to feel bad or angry when they need to. They thought that normal human should feel always good and happy so they always look for that, but they realize that we need also to feel negative and allow pain as a reaction to so many situation this is also human and normal. Schopenhauer gave me this insight when he insisted that we need negative feeling as much as we need the positive once. Feeling guilty of being not ok or sad or mad was the main drive for so many clients.

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- Soren Kierkegaard: Kierkegaard (1980) 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 (1982) 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 (1983): 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 (1952): Tillich was a theologian who was influenced by existential philosophy. He argued that guilt is a way of being alienated from ourselves and others, and that it can be a source of despair and anxiety.

Dostoevsky (2009) believed that people are innocent when they are at their lowest points, but they often refuse to accept this innocence and instead wallow in self-pity. The researcher believed that clients need to get treatment to their humanity not to their mental illness. They need to accept the fact that they are human and not perfect. Elevation and sublimation to the needs and desires not burying it. The fact that we need to be satisfied by what we do and don't so we can wish any thing else according to that and being ready to have some satisfaction. We cannot fix what happened and we will never be able to control what will happen. Frankl believed that the noble reaction towards pain is the most beautiful meaning we can ever reach. When people ask me until when I don't intend to answer so they can tolerate the fact that its forever. People saw me a pessimistic counsellor until they realize how realistic I am. Schopenhauer (2018) made it easier on me when he titled the happiness as a negative thing while the pain is positive. After that I was able to help clients to understand how much we are in between pain and boring feeling.

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It was not easy on that client to understand that accepting limitations is the first step for any other investment that he can succeed. He did not realize that he is a person who can be running for ever and will never be tired of that but will reach no were. Admitting limitations will help to forgive ourselves of what we were not able to offer and celebrate what we were able to.

Jean-Paul Sartre (1971), Albert Camus (1995), and Simone de Beauvoir (2018) argued we need to learn why before how. If the client picked it up that the why is (limitation, incompleteness ) then he or she will be able to lean how to differentiate between feeling incomplete or admitting that the client will get benefits of the exercise that teaches him how to feel bad and mad and negative towards any thing and not depriving him self. Client will learn how to differentiate between being realistic and not realistic when the with the circumstances they are facing.

The exercise teaches them how to feel negative emotions, such as anger and sadness, without depriving themselves of that. Schopenhauer (2010) believes that we need Theis feeling to grow. It also helps them to learn how to differentiate between realistic and unrealistic practice of values. Or in a different meaning the unrealistic Absolut values that are judging but not how the client feel and see. If some one insulted the client what he or she would do? One of my clients said I was in this situation and I thought I did not react to the situation because I did not want any harm to the other person. However when we discussed SCVE she realized that she was dealing with the value of being patient on what is happening. She did not realize that patient in this situation is not a vice even if it means to her as a virtue. She needed to express her negative feelings.

Limitation and Incompleteness, limited or incomplete can lead to negative emotions, such as anger, sadness, and frustration. These emotions are healthy and normal and human. Shame and self defeated feelings are not healthy and there are differences between them.



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Realistic	From client feeling and point of view Evidence	From absolute value conditions Evidence	Not realistic

**Exercise five category three:**

Better	Different

**Exercise six category three:**

The value	The criteria to achieve it
1-	<ul style="list-style-type: none"> <li>●</li> <li>●</li> </ul>
2-	<ul style="list-style-type: none"> <li>●</li> <li>●</li> </ul>

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- **Jean-Paul Sartre (1971)** 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 true to ourselves.
- **Albert Camus (1995)** 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 (1995)** 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.

Talking with clients about guaranteeing that all people we love or want will be around us no matter what. Or guaranteeing that we will be surrounded by people when we need is impossible and this is itself a very painful information. So going to what is under our control which is being the way we are and what is not under our control getting the satisfaction of others after all what we do.

- *Emil M. Cioran (1992) insisted that we need to learn the differences between what is under our control and what is not.* We need to learn to distinguish between the things that we can control and the things that we cannot control. This is important because it can help us to focus our energy on the things that we can change, and to let go of the things that we cannot.

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





the counsellor drive them to a fact that the human him or her self is the main point the ideas the facts the values but not the events or trauma or bad people who hurt him or her. In SCVE therapy the persons value is the illness and the treatment. It doesn't focus on past or current events.

One of the clients said in his note: I always thought that I need to hide my mistakes or limitation even to myself I thought it is the write thing to be defensive and try to convince others of my point of view but I think I was so selfish with them trying to push them to accept what I think is good and I was harsh on my self. I realized that my battel is not others as I thought. The battle is with me who hold as write and wrong. Another clients said it is absolutely new to me that I can be small some times if the circumstances are beggar than my abilities, my guilt almost killed me. This saying from this client was because of our discussion about Dostoevsky's (1957) word "conscience is the greatest punishment". Another clients said: I get used to hear that what is the positive and advantages in this choice and the other positive in the other one but you say doctor that we do not have this in reality we choose the minimum damage with relations with work with every thing and after that we might look bad and rejected because of that and I think this is what was happening and still happening but we refuse to accept it and we want always to change it. We do have bad and harm stuff in one choice and another bad and harm stuff in the other choose then we need to choose the minimum damage. My values in being good and safe at the end with no loosing was source of mental illness. My image Infront of my self for being human and choosing minimum damage is the main value for me. I wanted the perfect choice in my head and my head was the main influence of my evaluating every thing I do. Another client said: you are making me sad but as a counsellor unfortunately your very realistic. It is better to found out that we are the reason behind the suffering, our values our hopes not any thing ells.

Another client said: I came to this therapy to learn any

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thing but not being limited and wrong because I am a human. I was stuck in moments where you wanted me to try to be able to dislike what I do but accept it any way. It makes me feel sad but better than guilt. I thought that I need change environment to be able to continue. But now I realized that I can't change it even if it's painful. In exercise four the counsellor discuss the example of the very hot or called whether if they were suffering from a skin disease due to the weather. Although the weather was an obvious cause of their suffering, that did not make changing it the solution. Just because circumstances cause pain doesn't mean we can change them. The possible changes are always the deal in SCVE therapy. And the only deal we can work on is us. And us as a human are dealing with life by our values. If our values are absolute then we will never be able to survive. Clients do not accept this example first because they would treat the cold weather as something really not changeable but some living with them is able to change. They are chocked with the fact that it is a false hope. In exercise five the counsellor drive the clients to differentiate between being patient on changing self or being patient on bad harmful things happening to us. Schopenhauer (2018) was the main influence in this idea but without explaining how. If some is experiencing a separation in a relationship that he or she cannot tolerate the fact that it is happening any way. The tools is being patient on attachment disorder instead of being patient on giving more and doing more to save this relationship.

Dostoevsky (1957) says the secret behind my strength is that I have never waited for someone to love me. Dostoevsky's quote suggests that a person's strength comes from within, not from external sources. If we rely on others to love us, we are giving them power over our own happiness. But if we find our own strength and purpose, we are less vulnerable to the whims of others. The researcher named this category loneliness and rejection because in this category we cannot focus on respecting to our limited self without knowing

the price out of it. Clients should know that the rejection will be hard, however again, fears of rejection in SCVE is not the rejection of others as much as the rejection of our old values to what we are learning now. The value of family and marriage will be absolute in someone head then he or she will be patient on abuse no matter what. The SCVE help the client to be patient on the new value with is here in this circumstances that the pain of separation is less damaging so the value of limitation that the client could not save this relation any more.

Another example of a client who wanted to be a nurse but not a physician. He has to understand that the fears of rejection do not come from others as much as the rejection from him self. The value of the best carer in side his head had to be clear first before he can make it clear to any one. So the exercise six were the counsellor and the clients learn the differences between the influence of others opinion and persons opinion on the same thing. for example if the client like his dress she will find all impressions on that from others according to what she sees. But if doesn't like it she will see the same comments the same people are supporting the thing in her head. This is not to say that we should not seek approval or love from others. Love is a beautiful and important part of life. But it should not be our only source of strength. If we can find our own strength, we will be more resilient in the face of life's challenges.

As we know, Schopenhauer (2010) believed that humans are naturally inclined to seek love and acceptance. However, he also argued that in order to survive in the world, we must learn to overcome this natural inclination and become more assertive and self-reliant. This idea is supported by Nietzsche's (1954) philosophy of the Übermensch (also known as the "overman"), which celebrates the strong and independent individual who is not afraid to challenge the status quo. Nietzsche's philosophy was in part inspired by the work of Charles Darwin (1859), who argued that the survival of the fittest is the driving force of evolution.

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The ideas of mature people are like smuggled goods." Schopenhauer means that we need to be selective about the people that we hang out with. Just as we would not eat anything that is harmful to our physical health, we should not accept any harmful people to our psychological health. "We need a psychological diet as much as a physical one to filter what hurts us.". filtering the people around us for him is very important. "Loneliness is not innate in human but he or she can earn it." So we need allot of training. Schopenhauer (2018) believes that loneliness is not a natural state of being. We are social creatures who need connection with others. However, we can "earn" loneliness by isolating ourselves from others or by engaging in destructive relationships that might exist us. "Why would we complain from our enemies they were never our friends any way. Schopenhauer is saying that we should not waste our time complaining about our enemies. They were never our friends to begin with, so why should we expect them to treat us well? Instead, we should focus on building healthy relationships with people who care about us.

In Arabic society, there is a strong emphasis on conformity and traditional values. This can make it difficult to accept people who are different, especially if they are seen as challenging the status quo. As a result, people in Arabic society may often feel pressure to conform to the expectations of others, even if it means suppressing their own personal beliefs or values. This can lead to a sense of alienation and isolation, as well as a reliance on others for validation. Validation can make the issue more difficult. This is because people who are constantly seeking validation from others are more likely to be influenced by the opinions of others, even if those opinions are negative or harmful. This can lead to a loss of self-confidence and a sense of worthlessness.

However in this category counsellor focuses on the fact that we accuse our selves before any one dose, so we need to clean that before asking people to exculpate us. Others don't hurt as much as the accusation of ourselves. I drive my clients

to understand that the way we value things such as being good or perfect will make us fear from our absolute values more than from others who can see this. In his book *Being and Nothingness*, Sartre (1971) writes: **"We are ashamed of what others might think of us only if we ourselves think it is shameful. We care about opinions that hit our inside."** Sartre's point is that we only care about the opinions of others if we ourselves believe that those opinions are important. If we do not believe that the opinions of others are important, then we will not care what they think of us.

The exercise that focuses on being patient with oneself is more important than being patient with others or any sources of pain around us. This is because we can only control our selves, and others are not the battel any way. Therefore, it is more effective to focus on being patient with ourselves and our unhealthy treats was very helpful. Schopenhauer's focus on being patient with oneself and in SCVE therapy the counsellor focuses on clients values and how far they are rigid or useless even if they are good. This is useful for a very good reason, because in fact when we have rigid values refuses our selves so we will be rejecting others under the same values. But we think we don't do that. The rejection of others starts from the rejection of oneself. So we don't only reject our selves according to our absolute values we also refuse others who do not fit the values that we hold. We can try but with no genuinely and we will be deceiving our selves not only others. This category is extremely important in SCVE therapy to help the client to understand that loneliness and rejection is a complicated issue and we only think that we need to accept people and respect them no matter what but inside our minds we do not have any explanations to the pain that we have when we hate our loved once for something they do and we think we finished our work in respecting them and we don't know as well that its ok to do the same mistakes that others do and the solution for that is examining the value.

The client came to therapy with symptoms but didn't know why they were happening. She denied that she needed to

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change anything in her life, which was confusing. When we discussed her values, we found that she valued family commitment and being the best at giving. She thought that satisfying her in-laws would make her relationship with them stronger. We also found that her absolute value was being the best and that she feared being alone. This led her to reject any limitations on her ability to be the best. For example, when her in-laws made negative comments about one of her parties, she rejected their criticism. She didn't want to accept that they might not think she was the best.

Eventually, the client realized how much time she had wasted seeking validation from others and trying to be the best. She came to understand that differences are a natural part of life and that people have the right to be different and to criticize. She learned that she didn't need to reject their rejection. The client also realized that she was harming herself by holding on to the value that she needed to be the best. She came to accept that she was good enough just the way she was.

So loneliness in this category is an important term in SCVET which has been taken from existentialism. Fears of that can lead us to value the giving over our selves and assess this giving according to our values and will be assessing people's giving as well according to that value so we will be harsh and rejecting what ever we give before rejecting the giving of others.

The sinner pays the bill that the pure is pure and doesn't do bad or different things others might not do. Dostoevsky (1957) and Nietzsche (1974) were very insistent on the fact that the angels in our world make the human pay the price that they do sins and they are not angels like them. Nietzsche (1974) does say that the pure are washed with dirty water. In his book *The Gay Science*. "O pure, deep sky! ... keep clean among men, must know how to wash himself even with dirty water" (Nietzsche, 1974). In this passage, Nietzsche is suggesting that even the purest of people must sometimes come into contact with the world's ugliness and corruption. He

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is not saying that the pure should become dirty, but rather that they should learn how to deal with the dirty water of the world without becoming contaminated by it.

Nietzsche's belief that the pure must sometimes come into contact with the world's ugliness is rooted in his philosophy of amor fate, or love of fate. He believed that we should embrace all aspects of life, even the bad, because they are all part of the human experience. He also believed that we should not shy away from challenges, but rather face them head-on.

The idea that the pure are washed with dirty water is a reminder that we live in a world that is not always perfect. It is also a reminder that we should not let the world's ugliness define us. Instead, we should learn how to deal with it without becoming contaminated by it.

This the reason behind the pain that was inside the teenager who could not be like his mom who is perfect and good person while he is a naughty boy who wants to be with friends and parties all the time. This boy came with symptoms of throwing up for no reason and all doctors said that the reason is psychological. The parent and the boy did not think about any thing except that they are a happy perfect family and they came to therapy to nook the last door. The boy was insisting on being in the best family ever and he needs to thank god daily for that. And also he needs to do a very hard job to try to be exactly the same as his parents.

Another client, a 20-something woman, was suffering from depression and anxiety. She had been taking medication, but it wasn't helping. She had also seen many counselors, but she didn't find their help to be effective. She came to my therapy session assuming that she wouldn't improve, but she was willing to give it a try.

She presented as rebellious and wanting to be different from her family. However, we discussed how difficult it can be to be different, and we explored the possibility that she might actually dislike being rebellious. We also discussed the possibility that both of these clients believed that they had to copy their parents.









responsible for our choices, and that we cannot blame others for our actions.

- Jean-Paul Sartre (1971) 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 (1995) 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 (2018) 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.
- "Escape from solitude, escape from freedom." This quote by Schopenhauer suggests that humans are naturally social creatures who crave connection and belonging. We are afraid of being alone, and we are afraid of the responsibility that comes with freedom. However, these are also the things that make life worth living. Solitude can be a time for introspection and growth, and freedom allows us to pursue our own goals and dreams.
- "The whim of existence." This quote by Schopenhauer (2010) also suggests that life is arbitrary and meaningless. We are born into this world without our consent, and we will die without our consent. We are at the mercy of forces beyond our control. However, this does not mean that life is without meaning. We can



important people in her life. The value of responsibility was ill long time a go before she looses her husband and father but the trauma made it clearer to her. It was not easy for a human who consider him self as strong and brave all her life to think that the fear of failure and the value of responsibility is the reason. She thought that the trauma is the reason and now she surrender after all that pain and became someone who is traumatized even thaw she was the strong and helpful wise person for every one around her.

Exercise one writing her story book she **has been trained to believe that she is always does have a choice in her path, and that she will inevitably experience misfortune. But she chooses the way she value her self during all that Infront of all what is happening. In exercise two guilt and disappointment,** She is also taught to feel disappointed in herself when she does not like something she has done, but not to feel guilty. This is because disappointment normal human feeling and she can keep going, with sadness and pain, while guilt will paralyze her because she would feel self defeated and shame.

I remember the client who said once: I don't want the child in me to grow. Why should I face all of this? Why do I have to be the write person who know what to do? Responsibility is hard. I found exercise three very useful to train her about maturity and who is the assertive person who can be responsible with all limitations he or she dose. The differences between the passive aggressive person in one hand and the assertive person in the other hand. The assertive person is not always write but always willing to accept being wrong. Its is fact that we do have only two hands and two legs so it is also fact that we did something bad or trying our best in something and the result were not good enough. The passive aggressive person who cannot accept this fact and is defensive all the time to run away with mistakes and deny them. The person who want to be write will be locked in the passive aggressive corner will be always believing in value of absolute thing. will be creating more kids around him will be pushing him self to

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justify or escape. Also the assertive person doesn't use his information only to solve problems he or she uses his since and feeling in solving problems. Emotional intelligent people use in problem solving so many strategies and trust their values that they have to use according to their circumstances and are satisfied with the results even if it doesn't look good enough at the end.

Freud 1920 said "In small matters rule your mind, in big matters rule your heart" is a reminder that we should use different parts of our brains for different tasks. In small matters, it is important to use our rational minds to make decisions. We should weigh the pros and cons of each option and choose the one that makes the most sense. However, in big matters, it is important to use our hearts to make decisions. We should follow our intuition and go with our gut feeling. This is because our hearts are often more in tune with what is truly important to us.

I explained to her by our exercise that we need to focus on what is really required from us to do not what we think that we need to do. If you are dealing with any problem you need to remember that you will solve it by choosing the minimum damage not choosing no damage at all. Wanting to be a child means you have that delusion that adult do not do mistakes and they use their good brains. And in order to be an adult you have to be write all the time. And that's not responsibility but a noose around your neck.

"To think means to make things simpler than they are." This quote by Nietzsche suggests that our minds are constantly simplifying the world around us. We create categories and labels to make sense of the chaos. However, this can also lead to us overlooking important details. We need to be careful not to oversimplify the world, or we will miss out on the richness and complexity of life.

"I suffered woes, but most of them did not actually happen." This quote by Mark Twain suggests that our minds can be our own worst enemies. We can dwell on past mistakes and future worries, and we can create imaginary problems that

do not actually exist. This can lead to a lot of unnecessary suffering. We need to learn to let go of the past and the future, and to focus on the present moment.

a client said: I like the basket doctor that you used to help me to put for every one in my life, basket for my mam which only has limited stuff to share but not every thing I wanted. I did make a basket for my kids were we do share so many realistic things but not what was in my head. It is painful but realistic and I need constant reminder of that. The basket exercise four where I trained the clients to put in their daily life the small details that they can have with the loved once and throw all the hopeful things that have been waiting in their mind. The definition of the relation ships were different. The value of each one became different and satisfaction with the small details became easier because client has nothing ells but only this details.

Another client who was cheated on by her husband was living in the past, thinking that he had to pay for what he did by being constantly at her beck and call and letting her know his every move. I told her at the beginning of our sessions that she needed to allow herself to feel her pain and have the time and space to heal so that she could make a decision about what she wanted to do. However, it was difficult for her to differentiate between being patient with her thoughts and feelings about what happened and being patient with herself as she made her decision to stay in the relationship. The exercise five we did helped her to go back in time and imagine that the cheating never happened, and then to go through the process of accepting that it did happen. Now, she needs to decide which pain she is willing to live with: the pain of staying with her husband after what he did and forgiving and live peacefully, or the pain of divorce. There is no third option where they can live happily ever after with no pain or sacrifices as if there is nothing happened.

Another client who was feeling threatened of separation in her relationship was blaming her self of any changes happening in the relation however we concluded something





what allows us to make choices and to create our own lives.

- Simone de Beauvoir (2018) 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 (1995) 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 (1949) 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 (1982), Maurice Merleau-Ponty (1974), and Paul Tillich (1952) 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.

**Exercise two category five:**

Make the differences here

Disappointed	Guilty
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I did not wish ....	I should have
I did not want ....	I must

### Exercise three category five:

Aggression or passive or the assertive which one makes us achieve more?

Aggressive behaviour
Assertive behaviour
Passive behaviour

The second part in this exercise the differentiation between feeling guilty and responsible of everything around you. The emotional intelligent and maturity:

What is the common thing between the child and the philosopher and the creative person?

What is the differences between thinking and the mind?

How many percent we need from what we learned?

How many percent we need our personality and feelings compared to what we need from our information?

Do we use our mind or feelings in making judgements?

Which one knows about us more?

who is more confident?

What is confident?

When we choose to parent others and be responsible of what is not under our control, where do we stand more?

When we sympathetic?

When we empathetic?

When we want to create adults around us?

Which one of them is kind to others inside out?

When we can be apologetic?

Which one of them we can be caring but not taking care of others?

Which one offers emotional support?

Which one makes others ware of their problems?

How can we allow growing to our selves and others more?

What kind of experiences you have around you practicing any of them?

Dose assertive behaviour make individuals making mistakes more? Being worst?

Dose assertive behaviour make human achieve less?

Alain de Botton (2019) talked about emotional intelligence and maturity in existentialism. In his book *The School of Life: Emotional Intelligence*, de Botton argues that emotional intelligence is an essential part of existential maturity. He writes:

"Existential maturity is the ability to live fully and equally in multiple contexts. It is the ability to acknowledge our emotions, to understand their causes, and to use them to guide our choices. It is the ability to accept our limitations, to forgive ourselves for our mistakes, and to move on with our lives."

De Botton (2019) argues that emotional intelligence is important for existential maturity because it allows us to live more authentic and meaningful lives. When we are emotionally intelligent, we are better able to understand ourselves and our relationships with others. We are also better able to cope with difficult emotions, such as anxiety and sadness.

De Botton argues that we can all develop our emotional intelligence by practicing these four skills. He suggests that we can do this by paying attention to our emotions, by learning how to manage our emotions in a healthy way, and by practicing empathy and compassion.

#### **Exercise four category five:**

1. Get an empty basket for every single VIP person to you.
2. Put in the basket all the things that under your control between you and him or her.
3. And the throw any thing that is not under your control between you and him.



Responsible of ..... filtering .....

### **Category Six Am I Evil?**

Friedrich Nietzsche (1996) 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 (1996) writings on the survival of the fittest were influenced by the work of Charles Darwin (1859). 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.

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**Fyodor Dostoevsky (1957).** He said this in his book **The Brothers Karamazov**, in the chapter titled "The Grand Inquisitor". In this chapter, the Grand Inquisitor is a character who represents the Catholic Church. He argues that Satan is more powerful than God because he is more human. Satan is aware of himself and his entitlement, and he is willing to fight for what he believes in. God, on the other hand, is more abstract and less human. He does not understand the human need for freedom and self-determination.

The Grand Inquisitor believes that Satan is the true savior of humanity. He says that Satan will give people what they really want, which is freedom and self-determination. God, on the other hand, will only give people what they need, which is obedience and submission.

Dostoevsky's (1957) portrayal of Satan is complex and nuanced. He does not see Satan as simply evil. He sees Satan as a powerful force who represents the human desire for freedom and self-determination. This is a very different view of Satan than the one that is typically portrayed in Christian tradition.

In this category the researcher is presenting the assertive behavior strength which is coming from the human imperfect content which use the value of humanity over any thing ells and evaluate what is good and bad according to someone circumstances.

- Tolerating values that are different from one's own in order to survive in a difficult situation, without harming, changing, or controlling the lives of others with the intent to sabotage them.

The phrase "evil in treatment" is used in the context of Hitler's treatment of prisoners in concentration camps. Hitler claimed that he was inspired by the philosophy of Friedrich Nietzsche, who believed that the strong should rule over the weak. In the concentration camps, Hitler and his followers implemented a system of violence and oppression in which prisoners were forced to endure horrific conditions. They were denied basic necessities, subjected to physical and

psychological abuse, and often killed.

The phrase "evil in treatment" can also be applied to other situations in which people are forced to tolerate values that are different from their own in order to survive. For example, people who are being held captive or who are living in a repressive society may have to pretend to agree with the beliefs of their captors or rulers in order to avoid punishment. In these cases, the goal of "evil in treatment" is not to harm others, but simply to survive.

It is important to note that the phrase "evil in treatment" does not mean that the person who is doing the tolerating is evil. In many cases, people who are forced to tolerate different values are simply trying to protect themselves from harm

Nietzsche is innocent of any claim that he is against values and morals, because he simply wrote a lot about morals, and this is conclusive evidence of his great interest in it. However, whoever wants to understand what we are presenting here as Hitler understood it, this is related to his context and not what is meant by it in the treatment plan. **Viktor Frankl (1963) claimed that Nietzsche was a source of inspiration for his existential therapy, which is the basis for the current theory of evil as a means to achieve good.** This is in stark contrast to Hitler's claim that Nietzsche was an inspiration for his actions, which were clearly evil.

**Both men chose the values that were most appropriate for them.** Frankl chose to focus on the positive aspects of human nature and the search for meaning in life, while Hitler chose to focus on the negative aspects of human nature and the pursuit of power.

**The difference between Frankl and Hitler is that Frankl's values were authentic, while Hitler's values were based on a personality disorder.** Frankl's values were based on his own experiences and observations of the human condition, while Hitler's values were based on his own twisted perception of the world.

**As a result, Frankl's work has had a positive impact on the lives of millions of people, while Hitler's work has had**



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**a devastating impact on the world.** Frankl's work shows that it is possible to find meaning in life even in the most difficult of circumstances, while Hitler's work shows that evil can be used to justify any act, no matter how horrific. My client was asking why we need to wait and get from people bad behaviour or abuse as so I can excuse myself to be bad to protect myself. Why do we wait for clear signals we wait for real damage to be aware? i explained that sometimes people learn from bad experiences to become stronger and more ethical. For example, my client may have learned that she needs to be strong and say no in order to protect herself from being abused. We agreed that there is no such thing as absolute good or evil. Even people who love us can sometimes hurt us, either intentionally or unintentionally.

The client could not tolerate taking action towards the abuser, she even cannot stop loving him. The ethics of being good all the time by being harmless and giver no matter what, was one of the main work in counselling. Mostafa Hejazi (2005) was explaining the three complex in backward cultures were human has inferiority and prefer the ethics of going to sleep oppressed but not unjust.

- Søren Kierkegaard: Kierkegaard (1980) was one of the first philosophers to write about identification. He argued that we are not born with a pre-determined identity, but rather that we create our own identity through our choices and actions.
- Jean-Paul Sartre (1971): Sartre also wrote about identification. He argued that we are condemned to be free, and that this freedom means that we are responsible for creating our own identity.
- Simone de Beauvoir (2018): De Beauvoir was a student of Sartre, and she shared many of his views on identification. She argued that women are just as free as men to create their own identity, and that they should not let others define them.
- Albert Camus: Camus (1995) 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 creating our own identity.

The researcher uses identification in SCVET under the same meaning of entitlement. Self entitlement is one of the major thing that the treatment aims to achieve. So the client who has not being able to face the abuser and also attached to him was going throw exercise one were she was doing the immune treatment steps and learn the immunity as a basic protection for human body and self. Being evil or bad or saying no is just as important as being good. Just like a body that has no bacteria or viruses will eventually become weak and die, humanity needs evil and the ability to say no in order to survive psychologically. Angels, on the other hand, are not capable of evil or saying no. They are too pure and perfect to understand the need for these things. As a result, they have no place in the world of humans, where evil and conflict are a constant reality.

One of my client was scared to go to court after her brother did stole her money. I explained to her that the situation itself is not influencing her as much as the fear of what she might do after that. I said that she is scared of taking a step forward and doing the process of getting her money back. She explained that he did not steal because stealing needs effort, I did allow him to do so under the definition of loyalty and family. I said that people often feel bad not because of the trauma they experienced, but because of their behaviour after the trauma. The trauma is from dealing with values of family from her point of view. What people will say about her if she took him to court. She will be the bad person who split the family to a parts. Again the values and us who make the most of our mental illness by trying to be angels all the time until we are exhausted. Exercise two the client did put a list of harmful result out of two choices, going to court and not going. The minimum damage to her all her life is

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loosing money, however the minimum damage now is seeing her self bad sister and appearing Infront of her self as a harsh person who look doesn't care about family. The assertive behaviour we talked about in category 5 exercise three did put the basic understanding of the behaviour of being mature to choose and being satisfied about the results because depression is not the solution any more.

In this category we insist on the fact that the events and abusers are not the reason being out mental illness but it is because of our values that drive us not to react to the abuse. First client and second one in this category are not sick of the abusers or society or bad events, they became sick of their ill values that push them to be the angel the good the perfect people. The fears of rejection made the most of the value of being the good person always and forever.

Values refers to the things that are important to us. For people with mental illness, these values may include things like kindness, compassion, and helpfulness. Trying to be angels all the time" means trying to be perfect and selfless. This can be exhausting for people with mental illness, as they are often already struggling to cope with their symptoms. Until we are exhausted means that people with mental illness may push themselves too hard to be angels, until they reach a point of burnout.

In summary, the phrase "the values and us who make the most of our mental illness by trying to be angels all the time until we are exhausted" refers to the tendency of people with mental illness to overextend themselves in an attempt to be perfect and selfless. This can be a harmful coping mechanism, as it can lead to burnout and other negative consequences.

As a question I ask my clients: **Do we suffer more from the fact that we are not seen as angels by others, or from the fact that we are not really angels?** Nietzsche's writings about admitting you are wrong or mistaken even if you are write was inspiring for me because I had some peace of seeing this in my self before any body else. "I tell my clients always, do not be scared of appearing bad Infront of others you are

bad any way own it" means he or she will be still giving every thing they used to but with some peace inside that nothing more than what they can offer. Clients would like this peace of information because they will be in a phase were they don't want to look Evil.

In this category so many work will be done with clients decisions and finding the meaning behind it so they can tolerate the bad results. One of my clients said "We hate advice" I said why? Is because it makes you feel as an accused? He said yes. As if we do not know anything, or as if we are children or irresponsible. This is why I have be changing counsellors for so long. They all advice and believe they know better. No one understood that I love my parents and I am a good Muslim but you are the only one who differentiate between being a good sun to parents and being a good person to my self and feel the pain of changing these values until I get use to it. And not waiting for them to get used to it.

**Exercise 3 focuses on the difference between pain that we receive from the world and pain that we cause to others.** The question is who should treat the client for any illness or pain caused by life, the world, or others? And on the other hand, who should treat others for any pain that they have caused the client?

For example, if someone advises the client to choose something, the client has to face this advice and understand what to do with it. They have to choose the main suitable value for themselves. On the other hand, the treatment for others who are in pain because of the client's decision is in their hands, in their control, and in their choice. It is not in the client's hands or control.

This exercise has always been extremely useful with clients for a very simple reason. The value that they carry with them all the time tells them that they should feel very guilty if someone is hurt because of their decisions, even the decisions they make for their own future.

The exercise helps clients to understand that they are not

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responsible for the pain that others feel. They are only responsible for their own actions and their own choices. If someone else is hurt because of the client's decision, it is up to that person to heal themselves. The client cannot do it for them.

This exercise can be very liberating for clients. It allows them to let go of the guilt that they may be carrying around and to focus on their own healing. It also allows them to understand that they are not alone in their pain. Others have been hurt by the decisions of others, and they have found a way to heal. This category is a very good introduction to category seven “lit go category”.

Reading *The Metamorphosis* Kafka's (2016) most famous novels: This novella tells the story of Gregor Samsa, a traveling salesman who wakes up one morning to find himself transformed into a giant insect. The story is a classic example of Kafka's use of the absurd, and it explores themes of alienation, family, and the individual's struggle to find meaning in a meaningless world. It was one of the most important homework I give my clients to read and its translated to Arabic and it has been done in an audio book as well.

### **Exercise one category six:**

Psychological immunity exercise:

The story of the bad man and the good man was written by Arthur Schopenhauer (2010). It is a parable that illustrates Schopenhauer's view of the world as a place of suffering and pain. The story is a very good exercise in this category.

There was once a bad man and a good man. The bad man lived a life of luxury and pleasure, while the good man lived a life of poverty and hardship. On the day of their deaths, the bad man was taken to heaven, while the good man was taken to hell.

The bad man was puzzled by this, and he asked God why he had been sent to heaven. God replied that the bad man had lived a life of pleasure, and that he had never caused any harm to anyone. The good man, on the other hand, had lived a

life of poverty and hardship, and he had often caused pain to others.

The bad man was still puzzled, but he accepted God's decision. He realized that he had been wrong to live a life of pleasure, and he vowed to live a better life in the next world. The good man, on the other hand, was shocked and angry. He could not understand why he had been sent to hell, when he had lived a life of goodness and kindness. He demanded to know why God had punished him so harshly.

God replied that the good man had been wrong to judge others. He had often thought that he was better than other people, and he had often looked down on them. This had caused pain to others, even though the good man had not intended to do so. The good man was ashamed of his behavior, and he begged God for forgiveness. God forgave him, and he promised to help the good man to live a better life in the next world.

Another exercise achieving good goals of being harsh and saying no to others as Schopenhauer (2018) believes that we loose more when we give not when we don't. so being bad to others by protecting one self is a very healthy for him.

Jean-Paul Sartre (1971) talked about the importance of saying no in existentialism so we have psychological immunity. In his book Being and Nothingness, Sartre writes:

"Freedom is the ability to say no. It is the ability to choose our own path in life, even when it is difficult. It is the ability to create our own meaning in life."

Sartre argues that we can achieve psychological immunity by saying no to the expectations of others. This means refusing to conform to the expectations of society or other people. It means choosing to live our lives in a way that is true to ourselves, even if it means going against the grain.

Sartre's idea of saying no is not about being rude or disrespectful. It is about asserting our own individuality and refusing to be defined by the expectations of others. It is about refusing to let others control our lives.

Sartre's ideas about saying no can be helpful for people

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who are struggling with existential anxiety. If you are feeling anxious about the expectations of others, it may be helpful to focus on saying no. This means refusing to conform to the expectations of others, and choosing to live your life in a way that is true to yourself

So many clients know that they cannot be an angel but unfortunately they did not function what they know. Accepting the fact that selfishness and saying no sometimes is absolutely normal. They were not happy that they need to have ethics such as being selfish so they can survive. One of the clients said: i was overwhelmed by the table of ethics u did put for me. Being selfish can come under the list of good ethics in my circumstances. I realized that I do have to be evil and selfish but I was never ok with this I know that I cannot be perfect and I cannot be the way I wish but to have peace with this its quite new for me.

## Exercise two category six:

We choose minimum damage we were never write table

Pain loosing if this	Or Pain loosing of this

## Exercise three category six:

Pain in client from others Who treat it?

Errors between these tables

Pain in others because of client whether on purpose or not  
Who treat it?

## Category seven: the creation of meaning after letting it go.

- Soren Kierkegaard (1980) 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.

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- Jean-Paul Sartre (1971) argued that we must learn to let go of our expectations of others and of ourselves in order to be truly free.
- Albert Camus (1995) 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 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.

In letting go category, clients believed first that they really need to move physically and gave up on people or life situation. In this category i discuss with them that letting go should start mentally so we don't have to leave people or places but we leave values which make our relationships with them and with our selves miserable. Letting go of absolute values will make us free and in peace. The basket exercise was very useful were the client puts him self and others in the place that they are able to not a place he or she wishes. Empty basket exercise in category six exercise four were the client put what is available and possible and throw all the staff which are not possible. The basket can have for example the occasions, the meal moments, the sad and hard moments for family the happy moments for the family but not similarity in values and ideas and opinions. One of the clients said: i could not tolerate my father on dinner time before i learned this i am able now to say hi and kiss his head without waiting for him to believe in me or feel proud of me the way i needed. In this category in exercise one we work on distinguishing between the list of ill hopes and the list of healthy desperate. The story of profit David when he lost his son was very inspiring in this exercise. In exercise two we focus on here and now exercise.



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Imagine you have life time period and setting with your loved once, compared to imagining that you have fifteen minutes only to set with them.

Another client said: i was able to give up on what might happen with my kids and enjoy the 15 min quality time without losing one mint after I learned that this is the only thing i do have. The fears of tomorrow and what happened in the past was a concern for my clients were they lost their moments that they do have on reality. One of the clients said: i think i choose my battles now which was never happened before. Another client said: i do respect what so ever in my life just because i closed all the doors which they never open to me any way. The here and now exercise was extremely helpful for clients to realize the small things that they have and try to focus on them instead of being busy about future and past. Exercise three the client put with the counsellor all battles open to him and how painful of important or urgent. The client starts to classify them according to effort have ben made in the past and it did not close. If the effort has been given from the client view totally then the client and the counsellor will close this door and go to the other door or battle.

Exercise four I drive my clients to make a story of their life including all the negative things happen to them and might happen and put a name to that story such as fearful and continue with the client the story and add what was realistically good in all of what happen to put another title with him or her such as hopeful. After this exercise the counsellor starts to ask the clients what values they did have to examine after making any list or closing any battle or door. The clients could go back to any of the exercises and talk about this point. This is exercise five in this category where it open to the client to choose any of the previous four exercises to remember what values have ben made to finish all four exercises? What values have been deleted to do the previous exercise?

When someone achieves material freedom, they may be

surprised to find that they still lack inner freedom. This is because material freedom is only one aspect of freedom, and it does not necessarily lead to happiness or fulfillment.

Making decisions about external matters is important, but it is not the only important thing. When we change our external environment, we may also need to change our inner environment. This is because our inner environment is what determines how we experience the world around us.

If we want to achieve true freedom, we need to work on both our inner and outer freedom. We need to make decisions that are aligned with our values, and we need to create an environment that supports our growth and development. I remember a client who was fighting his family to marry the woman he loved. His mother was extremely against the marriage, but she eventually agreed to it after realizing that she was going to lose her son either way. Her son had become very depressed, and she thought that he would be better if she agreed to what he wanted. So, the mother chose the lesser of two evils and decided to live with the less pain as a mother. On the other hand, the son was not happy at all after his mother agreed to his girlfriend. He realized that the inner prison of being the "bad boy" who makes loved once sad still needed to be treated.

Another The client wanted to get married to leave her parents' home and have freedom in life. She thought that the husband was kind and open-minded, so he would give her the freedom she desired. However, after marriage, she became miserable because she realized that it was not enough to marry someone who is kind.

She realized that the freedom she gained was meaningless because she could now go to work, to her friends, and anywhere she wanted. However, the price of that freedom was expensive compared to what she gained. She realized that she was a successful working woman and an independent person, but she was also lonely. She needed to think about the new prison she had put herself in.

The second prison was her choice, and she felt guilty that

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she had chosen to damage herself in this way. She realized that she should have treated her fears and guilt sooner than treating the closed doors at her face.

Both clients did not realize that running away from their problems was not the solution. They needed to let go of their unhelpful values of seeking validation from their loved ones before they could physically move on. The values which tell them if they are good or bad according to what they have been learning all their life.

The client thought that his mother's approval was necessary for him to be happy. He believed that if she did not approve of his marriage, he would not be able to fully enjoy his relationship with the woman he loved. However, even after his mother finally gave her approval, he was still not happy. He realized that his happiness did not depend on his mother's approval. He needed to find happiness within himself, and not from the validation of others.

The second client thought that if she could just get married and leave her parents' home, then she would be free. However, after she got married, she realized that she was still not free. She was still trapped in her own fears and guilt. She realized that she needed to face her fears and heal her guilt, and not just run away from them.

Another client who had trauma from multiple abusive relationships. She has been rejected by two husbands, and she has also experienced abuse in both of those relationships. This type of trauma can have a profound impact on a person's mental and physical health. She used to be abused by her parents and tolerated the pain in her relationships because she did not want to go back to her parents. She said she had learned to tolerate pain in relationships as a way to avoid going back to the abusive environment she had grown up in. Tolerance for pain in relationships was a coping mechanism that she developed as a result of her childhood abuse. She came to therapy after being in a separate house with her kids and full time baby sitter with a good career because she was suffering from unexplained physical pain and insomnia for 6

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months immediately after the separation and moving to a different house with her kids. First the counsellor thought that it's a PTSD disorder, however the complaining was from her mom who don't love her and complaining from missing her ex.

In an Arabic culture, the concept of letting go is often interpreted as physically leaving a situation or relationship. This can make it difficult for people to understand the concept of letting go mentally and emotionally. Putting in mind that in Arabic culture, it is common for people to live with their extended families especially if the individual is not married no matter how old he or she is. This can make it difficult to create boundaries and to have a sense of independence.

The insistence on heavy emotions in relationships and the demand for attachment can make it difficult to let go. This is because people often have expectations of how others should feel about them and expectations on themselves how much they have to offer to others. When these expectations are not met, it can lead to feelings of anger, resentment, and sadness.

A counselor can help clients to examine their expectations from themselves and to let go of those that are unrealistic or unhelpful. The counselor can also help clients to focus on their own needs and to develop a sense of self-acceptance when they are not good enough in their old values.

The main theme in changing and treatment is to focus on self values. This means that clients need to learn to accept themselves for who they are and to stop blaming themselves for something they know they failed to achieve and they know it's a fails hope and they know now its causing them damage that they cannot tolerate any more. When clients can do this, they will be better able to let go of their expectations and live more fulfilling lives.

Viktor Frankl, believes that a person may possess everything in the world, but if they lack meaning, their existence will be incomplete. This is because meaning is what gives life its purpose and direction. When we have meaning in our lives, we feel a sense of purpose and satisfaction. We also

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feel connected to something larger than ourselves. On the other hand, when we lack meaning in our lives, we can feel lost, empty, and hopeless. We may also feel disconnected from others and from the world around us. The meaning that the SCVE trying to help clients to create is a greater value of themselves.

**Exercise one category seven:**

Profit David story when he lost his sun. do we have ill and falls hopes? Can despair be healthier than hop?

Ill hope	Healthy Despair

**Exercise two category seven:**

Here and now? Dinner, party, quality time, work time, bed time. Cutting the past and future.

**Exercise three category seven:**

List of doors and battles are open to you new	From 0-10 how much have ben don to do what is under your control	Which of them can be closed and which can be still open	Why the once which are opened are still opened

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**Exercise four category seven:**

fearful narrative	hopeful narrative

**Exercise five category seven:**

Put the list of values you have been creating after previous exercises.

**Conclusion**

The SCVET method is a way of helping people change the way they use values. The goal is to help people use values to their own benefit, rather than letting values control their decisions and lives. The author has found that many of the problems that clients bring to therapy can be traced back to the way they use values. By changing the way they use values, clients can reduce their anxiety and improve their quality of life.

- The SCVET method is based on the idea that the way we use values can have a significant impact on our lives. When we let values control our decisions, we can become anxious and stressed. We may also become more likely to make self-destructive choices.
- The SCVET method helps people to change the way they use values by teaching them to be more flexible and accepting. Clients learn to see values as tools that can be used to improve their lives, rather than as rigid rules that must be followed at all costs.
- The author has found that the SCVET method can be effective in treating a wide range of problems, including anxiety, depression. The author believes that



tried to be positive about the fact that his role in care is limited, it was painful because he could never be positive and tried to change his idea of the situation and talk to himself in a rational way that he is a father and not a god and that the son has the right to live. In his own way, and that his role as a limited cape did not rest, and it did not work. But when he fought the value of fatherhood, which he believed in, and put the eternal care for the mistakes of the son under the list of vice values, and put the value of silence, silence, and withdrawal under the list of virtue values, depending on his experience only, and not anything else, he was able to live with this pain in peace, and he was able To preserve what remains between him and his son of respect

- As for the case of the daughter, who was trying to change her view of her parents, that they are old and that she will not be able to change them, and that her view of things is not realistic, it did not work. But when I shook the values of kindness, giving, and loyalty, and reviewed them in order to see if they were good for their specific context, I found that the definition of righteousness must change, and the definition of loyalty must be addressed, and that the pain of loyalty and righteousness in their new concept is painful, limited, and never satisfied. However, it is more suitable for her context, so she was able to look at them with respect after she respected herself and accepted the limitations in the relationship, the limitations in practice, and the limitations in everything.

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