

**Treating GAD7, PHQ15, PHQ9, and PHQ-PD by
SCVET
existentialism therapy intervention**

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Abstract

This research paper provides a quantitative analysis of data collected from clients who had symptoms of GAD, panic disorder, psychosomatic disorder, depression, or a combination of one or more of these disorders. Analysis show an obvious change in client's symptoms between the pre- and post- therapy which proves that Self-Core Value Empowerment (SCVE) therapy has positive effects on the level of symptoms of all four disorders. SCVET is an approach which applies some existentialism therapeutic techniques to help the participants to overcome their symptoms. On the other hand, this paper aims to compare the stability of symptoms in a control group in contrast to clients who are using SCVET therapy for GAD, panic, psychosomatic and depression disorder. The purpose of this research is to analyze the effectiveness of SCVET therapy on clients who were diagnosed with any or all the disorders. The experimental group consisted of 102 clients, with 49 females and 53 males, and each participant was assessed twice. The pre-assessment and post-assessment were taken in 6 months. None of the clients with low pre-assessment scores of any symptoms changed to higher symptoms in their post-assessment scores. The results showed a clear trend of decreasing symptoms after treatment and found to be significant ($p = .001$) with large effect sizes for all four categories of symptoms.

Keywords:

SCVE therapy, panic disorder, general anxiety disorder (GAD), depression, psychosomatic disorder, The Patient Health Questionnaire (PHQ).

Introduction

Drawing upon the core findings of multiple psychotherapeutic approaches and theories, the researcher has developed a new approach. The primary sources of foundational categorization and mindset requirements are taken from person-centered therapy and existentialism. The Self-Core Value Empowerment SCVET was developed in response to previous theories and approaches being modelled around Western clients instead of Eastern clients – specifically, of Arab ethnicity. As explained in previous qualitative studies, the current psychotherapeutic approaches do not accommodate nor adapt effectively enough to treat clients in an Arab context. This is largely due to the framework of theories like existentialism and person-centered therapy is largely dependent on Western culture which creates problems for the practitioner in an Arab culture. As a result of this feature, in a collectivistic culture such as Saudi Arabia, where patients often find meaningful purpose and connection through their community rather than their individual goals, these previous approaches have not been as effective. As such, this paper aims to empirically analyze the effectiveness of SCVET in the Arab context.

This research provides the first empirical data on the effect of the Self-Core Value Empowerment therapy (SCVET) among clients who had symptoms of generalized anxiety disorder (GAD), or panic disorder, or psychosomatic disorder, or depression, as well as clients who have more than one of these disorders. The primary aim of this research concerns the effect of SCVET therapy on the clients who were diagnosed with any or all the previous disorders. The therapy was influenced by existentialism therapy and its included categories, and grounded theory classifications to develop a therapy technique which helps the participants to overcome their symptoms. Ref paper 2

SCVET phases have been used with clients:

Existentialism theory was the background theory for this therapy. The researcher invented SCVET according to 1- the need for tools used for existentialism to achieve its goals, 2- the importance of using a kind of therapy helps the Arabic clients to rebuild a new beneficial values before treating any kind of symptoms. The researcher did so many research before the present research first step was experimenting the person-center therapy (Yacoub 2024) then the steps created the SCVET (Yacoub 2024) and the philosophical background behind the steps and behind the backwardness society that the researcher is practicing in.

What happens in human development by SCVET explanation:

The Seven Stages 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 lonely experience, but it is important for the client to learn to stand up for what they believe in.
5. **Responsibility:** In this stage, the client takes responsibility for their own life and choices. They realize that they are the only ones who can create meaning and purpose in their life. The responsibility stage is helping the client to certify what is under his control and what is not. Human nature in Arabic society makes the earie of responsibility unlimited so the human caries the guilt feeling in every thing that he or she believes is the mission of their life.
6. **Accepting of being wrong:** In this stage, the client learns to accept that they may be wrong sometimes. It's the Evel phase, (I always tell my clients don't try not to look bad, you are bad, and good at the same time). This means that they always have to be wrong somehow and they choose their minimum damage. Being write is a delusion.
7. **Let go:** In this stage, the client learns to let go of things that they cannot control. This can be a difficult process, but it is essential for living a peaceful and fulfilling life.

SCVET therapy can help people to pass through these seven stages and to develop a more fulfilling and meaningful life. The author strongly believes in the effect of this stages not because it did work with most clients but also because it is what Nietzsche believes in superman theory where the author will represent later how it explains human growing.

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 differed 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 2024 manual for seven phases of SCVET and exercises

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.

Writing a deathbed letter is an exercise that asks the client to write a letter to themselves as if they were dying. This can help the client to think about what is important to them in life and what they want to achieve. It can also help them to come to terms with their own mortality and to make the most of their time.

The meaninglessness experiment is an exercise that asks the client to imagine a world without meaning. This can help the client to understand the importance of meaning in their own life and to find their own sources of meaning. It can also help them to cope with the challenges of life and to find strength in the face of adversity.

Facing anxiety is an important part of existentialism therapy because it is seen as an opportunity for growth. Anxiety can be a sign that we are confronting difficult existential issues, such as the meaning of life, death, and freedom. By facing our anxiety, we can learn to live with it and to use it as a source of motivation.

Some of the existentialist philosophers who have argued for the importance of these tools include:

- Jean-Paul Sartre (1971) believed that anxiety is a natural part of human existence and that it can be a source of freedom and creativity. He argued that by facing our anxiety, we can learn to live with it and to use it as a source of motivation.
- Albert Camus (1995) believed that the meaninglessness of life is a central existential issue. He argued that we can find meaning in life by creating our own values and by living our lives in a way that is true to ourselves.
- Viktor Frankl (1963) believed that the will to meaning is the most powerful force in human life. He argued that we can find meaning in life even in the face of suffering and death.

The existentialist philosophers who have argued for the importance of writing a deathbed letter, the meaninglessness experiment, and facing anxiety 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.

Arabic culture

The therapist notes that it is important to be sensitive to the cultural context in which existential therapy is being practiced. This means being aware of the values of Arabic culture and being respectful of these values. It also means being aware of the ways in which Arabic culture may shape the way that clients experience their problems. As Mostafa Hejazi (2005) argues that in Arabic culture, especially in undeveloped or delayed societies, people are often more concerned with what others think than with their own personal judgments. This is because these societies place a high value on conformity and obedience to authority. As a result, people may be hesitant to make their own decisions, when it comes to matters of religion or important cultural values.

There are several reasons why this might be the case. First, Arabic culture is a collectivist culture, which means that people place a high value on the group and on social harmony. In this type of culture, it is important to conform to the norms and expectations of the group, and to avoid doing anything that might upset the social order.

Second, Arabic culture is a high-context culture, which means that communication is often indirect and that a lot of meaning is conveyed through nonverbal cues. This can make it difficult to know what others are really thinking, and it can be difficult to express one's own thoughts and feelings without offending someone.

Finally, Arabic culture is a patriarchal culture, which means that men are traditionally seen as the authority figures. As a result, women may be less likely to speak up and express their own opinions, for fear of being seen as disrespectful or disobedient.

All these factors can contribute to a lack of personal values in Arabic culture. However, it is important to note that this is not a universal phenomenon. There are many people in Arabic culture who are perfectly capable of making their own decisions and who are not afraid to stand up for what they believe in.

The positive changes happening in Arabic culture, such as the reforms in Saudi Arabia, are giving individuals the chance to think about their values again and to consider different perspectives. However, these changes are often met with resistance from society.

The reforms in Saudi Arabia are a good example of this. In recent years, the Saudi government has made a number of changes, including allowing women to drive, opening movie theatres, and lifting the ban on women attending sporting events. These changes have been met with resistance from some segments of society, but they have also been welcomed by many.

The reforms in Saudi Arabia are a sign that the country is moving in the right direction. As the country continues to modernize, it is important that it also respects the rights of its citizens and allows them to express their own opinions. This is essential for building a more just and equitable society.

But change can be disruptive and can lead to uncertainty. People may be reluctant to change their values, even if they are no longer serving them well.

Also change can be seen as a threat to the status quo. In Arabic culture, there is a strong emphasis on tradition and on maintaining the status quo. As a result, people may be resistant to change, even if it is positive change.

Finally, change can be seen as a sign of weakness. In Arabic culture, there is a strong emphasis on strength and on being able to overcome challenges. As a result, people may be reluctant to admit that they need to change, even if they need to.

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 overcome their own prison. Existentialism was a perfect therapy that found 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.

In *The Art of the Psychotherapist* (1987), Bugental describes a life-changing approach to therapy. He views therapy as a journey taken by the therapist and the client that delves deeply into the client's subjective world. He emphasizes that this quest demands the willingness of the therapist to be in contact with his or her own phenomenological world. According to Bugental, the central concern of therapy is to help clients examine how they have answered life's existential questions and to challenge them to revise their answers to begin living authentically experiences (May & Yalom, 1995).

The researcher (Yacoub 2024) explained the growing of her own right and wrong values which took deep long time to work on them it was possible to know how

clients can go through the same process. Vontress et al. (1999) writes about the existential foundation of cross-cultural counselling. Because the existential approach is grounded in the universal characteristics of human beings, they maintain that it is perhaps the most applicable of all approaches when working with culturally diverse clients. They write: "Existential counselling is probably the most useful approach to helping clients of all cultures find meaning and harmony in their lives, because it focuses on the sober issues each of us must inevitably face: love, anxiety, suffering, and death" (p. 32). These are the human experiences that transcend the boundaries that separate cultures. Vontress (1996) points out that all people are multicultural in the sense that they are all products of many cultures. He encourages counsellors in training to focus on the universal commonalities of clients first and secondarily on areas of differences. Thus, in working with cultural diversity it is essential to recognize simultaneously the commonalities and differences of human beings. He notes: "Cross-cultural counselling, in short, does not intend to teach specific interventions for each culture, but to infuse the counsellor with a cultural sensitivity and tolerant philosophical outlook that will benefit all cultures" (p. 164).

Why Arabic clients are not ready for existentialism?

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 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 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 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, 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.

Instead of holding on to past values that may no longer be relevant or beneficial, we should strive to identify and embrace values that are consistent with our current situation and can help us achieve our goals and aspirations. We should also be open to new ideas and approaches that can improve our lives and the world around us.

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 spiritually the God we respect and want to believe in as Pascal and Spinoza.

METHODOLOGY in creating SCVET

Grounded theory:

Grounded theory as the main methodologies has been used in order to explore the research questions. This study explores the nature of the counsellors suitable model when apply existentialism theory in Arab cultures. In a different paper the researcher found out that the applying of the humanities theories without considering the nature of the human who is living in a culture such as an Arabic culture will be confusing for both the counsellor and the client. The researcher started her work in 1999 Yacoub (2024) with a person-centered approach to therapy. It was the best choice for her to learn Carl Rogers attitudes and learn how to offer her clients the core conditions in therapy. The therapist her self has been taking therapy sessions by a person-centered therapist were she was healing from depression. She explained her experience in her first published book *30 Steps Toward You* (Yacoub, 2018). However, she found that this approach was not enough to help her clients who reach so many achievements and actualizations but still have anxiety always and forever. Also, Rogers demands of not using any diagnosis or tools or assessments made it harder for her to take it as the main theory in present Yacoub 2024). But she cannot deny the influence of this theory and therapy on her personality and whole journey.

Methods of analysing the data

The analysis and interpretation of qualitative data presents considerable challenges to researchers. Typically, the qualitative researcher will gather many thousands of words of transcripts, notes and other written material. This raw material exists in a non-standardized form. The first step in any qualitative data analysis is for the researcher to become immersed in the information that he or she has gathered. The main instrument that the researcher possesses is his or her capacity to enter, in an empathic way, the actual experience of the person being studied. To gain a sense of the whole of that experience, the researcher must temporarily internalize and own as much as of the data as possible. Many qualitative researchers will work on coding discussion as soon as they can following an interview, so they do not lose the feel of what the informant has said. Other qualitative researchers will carry around a notebook and jot down analytic themes or ideas whenever they occur to them. It is normal practice to read through field notes or interview transcripts, several times before beginning to do analytic work on them (McLeod, 1998, p40).

The basic rules for dealing with qualitative data are that analysis of some form should start as soon as data is collected, this helps to keep tabs on what has been collected. Themes, categories, and codes can then be generated with the aim to include as much as possible rather than to exclude. This should not be a mechanical task. Careful thought and reflection and the use of analytical notes all help to get from data to a conceptual level. The use of some form of filing system to sort the data will also assist in analysis, but one must be prepared to review the system and resort the data as the research progresses. There is no one right way of analysing data which places even more emphasis on your being systematic, organized and persevering. The

main tool is comparison because researchers seeking to take the data a part in various ways and then to put it together again to form some consolidated picture (Robson, 1997, p377).

Bob Dick (2005) gives a procedure to researchers who want to use grounded theory in order to help them in building their knowledge. He suggests that interviews are the main data for the grounded theory researcher, however Dick adds that any data collection can be used. As we see in the figure, Dick gives the steps that he believes makes the processes in searching easier and more careful.

Data-collection

Note-taking

Coding

Memoing

Sorting

Writing

Good researchers are also skilled writers. There are a large number of interesting and worthwhile counselling research studies that have never been published or disseminated because the people who carried them out were unable to cope with the task of writing. (McLeod, 1998, p40) Regarding this problem, McLeod (1998, p97) argues that researchers can use computers so that a section of text does not need to be retyped every time it is assigned to a new category. The disadvantage, however, is that the researcher can lose touch with the material. For example, when sorting categories into groups or themes it can often be helpful to spread index cards over the floor. This is not possible with computerized records.

Bob Dick (2005) believes that in using grounded theory methodology the researcher assumes that the theory is concealed in his/her data waiting to be discovered. Coding makes some of its components visible. Memoing adds the relationships which link the categories to each other. grounded theory researcher might ask other people to look at what has been done. It is not enough that you understand what you mean; the aim is to communicate to others.

My own personal and the clients Journal/ Diaries

It is important to have a description of process from the clients and researcher's points of view, so the researcher suggested that the participants make the diaries available for research with their own agreement in order to understand the processes. So the researcher had some of the members diaries before the sessions and all the diaries after. The most common data sources of qualitative researches are personal documents and official documents. Personal documents include letters, diaries, personal journals, poems and novels written by researchers and research participants. (McLeod, 1998, p87)

Bell (1998) suggested some guidelines for using diaries such as; deciding what the researcher needs to know, why he/she needs this information, and how to obtain it. Burgess (1981) notes, diaries can be used as a preliminary to interviewing.

The most important thing in running a personal development group is helping members to present themselves and to describe their experiences in their own way safely, therefore correct grammar or writing as is not important as that what is written is from the participant's view point.

Regarding the clients' diaries, the researcher is going to investigate: thoughts, feelings, ideas, whether they have changed, how they changed, what changed them, what they have learnt, and what they need to develop in themselves?

Presenting and Analysing the Data:

Data categories:

Organizing and categorizing the emerged data from a grounded research is a complex task. McLeod (1998) suggests that in doing a grounded theory analysis properly involve a constant checking and re-checking of every aspect of the data, so that every possible way of making sense of the data can be given sufficient consideration. Strauss and Corbin (1990) recommend that, whenever possible, categories are framed in terms of activities and processes rather than static entities. Grounded theory categories tend to be active rather than passive terms (words or phrases such as becoming storytelling and resisting rather than static entities such as the process of narrative or resistance). So the researcher is imagining that she is telling readers what she has found by analyzing the diaries and the interviews. Grounded theory is a flexible approach that can be stretched to fit the researcher's experience in the field of the study (West, 1998).

In choosing the categories, the researcher used herself, the clients' phrases and other theories' terms as resources for the classifications (Strauss & Corbin, 1990). The main focus of this categorizing was to provide answers for the research questions. The dimension of the categories that were chosen in this research was the pyramid dimension. In other words, each main category facilitates or gives reason to the following or the sequent one. When you begin to develop a category you do so first in terms of its properties. So the process of open coding stimulates the discovery not only of categories but also of their properties and dimensions (Strauss & Corbin, 1990, P69).

In explaining the categories the researcher also referred to some quotes from the sessions and diaries such as; 'mistakes', 'right and wrong', and 'blame'. "Usually, a grounded theory analysis is presented first in terms of a representation which centres on definitions of the main category and the structure of subsidiary categories, with some examples of observations of interview quotes being given to exemplify each of the categories" (McLeod, 1998, p74). It was not easy to decide whether a certain piece of information or phrase comes under this category or another. I found it difficult to divide 'love or respect' category from 'forgiveness and accepting limitations' category. Also I see that the 'Feedback' category could come under 'establishing relationship' category. However, eventually I became comfortable with this complexity as each one in a while helps the later category to appear.

Analyses

Using Dick's (2005) note taking style helped the researcher a lot in gathering every thing she had in the sessions. It meant that the researcher could write notes and also later write the comments and feelings without using a different sheet of paper which might separate information. This style of taking notes gave the researcher another advantage which is categorizing the information under the comments she wrote about each piece of information, so she did writ the date and researcher used the clients comments as a title to group the documents under each category.

The research results were summarized through categorizing the data as it is listed into 7 different categories which were introduced and discussed in this paper. The conclusions that emerged from analysing this data using a grounded theory will be introduced.

The researcher introduced the categories list and their full explanation and exercises in present book and did so many researches about the effectiveness of SCVET Yacoub (2024) In this book clients diaries and notes passing how and why SCVET categories and phases will be explained.

SCVET theory in practice:

In order to establish whether SCVE therapy had any impact on the symptoms, post-assessment was compared. None of the clients with low scores of symptoms or problems in all experiment changed to high scores Yacoub 2024.

To assess the effectiveness of SCVE therapy on symptoms, it was important to establish that the observed changes were accompanied by changes in the quality of life of the individual. The clients had been asked to give comments after sessions. in present paper the researcher explaining that existing tools and techniques were not suitable for Arabic society, and they did not meet the goals and aims of existentialism therapy

Building the model throw research:

The researcher did so many researches on different samples experimenting SCVET.

Six researches started to take place since 1999 to explore humanities theory in Arabic culture are done with the writer. 2000 an experiment has be made by the researcher on 10 samples running the person-centred therapy for the first time for the researcher. Yacoub (2024) after that experiment the researcher started another experiment using existentialism theory and using CBT tools to get most of the theory Yacoub 2024. The third research was the categories applied on samples from Arabic culture and the researcher has used existentialism theory with designing SCVET in order to examine the tools and the theory on the samples. 12 sessions has been given to clients and pre post assessments have ben done in order to examine the therapy influence on clients. Research four the researcher examined SCVET on clients seeking help by visiting one time only and the researcher explain why some clients would do so. Results show

that it was beneficial. The fifth researcher was focussing on family counselling for families who have conflicts in so many ways such as grieving, having psychotic member, or having divorce issues. The research six was working on personality disorder and examining the effect of SCVET on the samples.

Methodology

Using convenience sampling, a total of 206 participants from the clinic located in Saudi Arabia were initiated into the study and were assessed before and after the study. 104 participants were taken to be in this study to assess the stability of their symptoms with no intervention or therapy. The other 102 participants were part of the experimental condition and were given treatment using SCVET. The assessment task involved each participant having to complete four assessment questionnaires that were chosen and adapted from Alhady (2017) and others assessment. The four scales used in the study reported and they were taken from the Patient Health Questionnaire (PHQ) modules. The PQH modules included were GAD7, PHQ9, PHQ15, and PHQ-PD which measure GAD, depression, somatization disorder, and panic disorder symptoms respectively. The study utilized Arabic translations of each of the four scales due to the majority clients being primarily or solely Arabic speaking. These four scales of symptoms were chosen because they dealt with universal experiences of the clients at the clinic in 2020. The project was administered using the next represented procedure: 102 clients participants started all who's diagnosed of one or all the four assessments. Although no formal assessments were made of socio-economic status or family background, none of the clients who participated in the study noticeably differed from the group of Saudi participants (*table 1*).

The project was administered using the following procedures for the experimental group. Each of the 102 clients in the experimental group consented to have 12 sessions, with 2 sessions a month which are hosted by the researcher which used SCVET. Sessions followed the same treatment plan and procedures for each client. The treatment plan was given to clients with the same or similar symptoms and diagnoses. On the other hand, the other 104 clients acted as control group. They were kept as participants in this research with no treatment. Moreover, there were initially an additional 100 clients, but each were dropped from the study for a variety of reasons. For example, several clients needed medication to be able to get the benefits of the sessions, and another number of participants needed family counseling alongside their individual sessions. Additionally, some of the participants were removed from the research study because they needed home visits, which resulted in different techniques being used and some extra work with their social worker at the clinic. As a result, these clients could not be effectively compared to the selected 102 experimental participants due to the variation in treatments.

Results

In order to establish whether SCVET had any impact on the symptoms, post-assessment was compared. Of the 102 from the independent participants with same symptoms, all had become more controlling after the intervention: None of the clients with low scores of symptoms changed to high scores. Results from the pre-assessment indicate that of the experimental participants 47.1% had severe symptoms of panic disorder (26 male, 22 female), 64.7% had severe depressive symptoms (35 male, 31 female), 52.9% had high or very high scores in somatization disorder (27 male, 27 female), and 100% of participants had severe general anxiety disorder scores. The post-assessment scores were then compared to pre-assessment to assess the effectiveness of SCVET in stabilizing maladaptive symptoms and behaviors. As can be seen in table 2, 100% of participants changed from severe to only mild symptoms for PHQ-PD in the post-assessment. Similarly, for the post-assessment of PHQ9, all the participants who had severe symptoms improved to moderate or moderate severe. The post-assessment scores for PHQ15 show that 41.2% changed to low scores of somatization disorder whilst 58.8% became medium in severity. Finally, 70.6% of participants decreasing from severe GAD to mild or moderate. None of the clients with low scores of any symptoms changed to higher symptoms. The control group did not show changes on their pre and post assessments. These results show the obvious change in client's symptoms between the pre- and post-SCVE therapy. It is clear that the therapy technique affects the level of symptoms of all assessments by introducing positive changes.

To assess the effectiveness of SCVET on symptoms, it was important to establish that the observed changes were accompanied by changes in the quality of life of the individual. The clients had been asked to give comments after sessions. According to a paired samples t-test (table 3) for GAD, depression, panic, and psychosomatic symptoms, the results indicated that there was a significant change between pre-assessment and post-assessment for all four disorders ($n = 102$). The results revealed that SCVE therapy has the largest effect on GAD in comparison to depression, or psychosomatic, or panic disorders. GAD symptom comparisons had an effect size of $d = 2.45$ at a 95% confidence interval (2.06, 2.84) which was found to be statistically significant ($t(101) = 24.72; p = .001$). Depression symptoms were also greatly reduced $t(101) = 14.68, p = .001$ with a large effect size of over one standard deviation ($d = 1.45; 95\% \text{ CI} = 1.17, 1.73$). Similarly, the results for psychosomatic symptoms indicated a large effect size of $d = 1.164$ at a 95% CI (0.91, 1.41) with significantly reduced symptoms recorded in the post-assessment ($t(101) = 11.75; p = .001$). Lastly, the results for pre- and post-assessment of panic symptoms is also significant with a test statistic of $t(101) = 8.84, p = .001$ with a large effect size $d = 0.88$ at a confidence interval of 95% (0.65, 1.10).

Table 1 : Descriptive Statistics

	Control	Experimental
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Age	41 to 50 Years	23	23
	31 to 40 Years	55	53
	20 to 30 Years	26	26
Economic Status	High Income	62	60
	Medium Income	40	40
	Low Income	2	2
Education Level	Post-Graduate	43	42
	University	40	39
	High School	21	21
Relationship Status	Single	33	32
	Relationship	19	19
	Married	42	41
	Widowed	1	1
	Divorced	9	9
Gender	Male	55	53
	Female	49	49

Table 2 : Descriptive Statistics – Frequency of Assessment Scores

	Levels	Pre-Assessment Frequency		Post-Assessment Frequency	
		Male	Female	Male	Female
PHQ-PD panic disorder	0	27	27	27	27
	4	0	0	11	7
	5	0	0	3	3
	6	0	0	12	12
	9	6	6	0	0
	10	14	10	0	0
	11	6	6	0	0
PHQ9 Depression	10	6	6	18	18
	12	0	0	6	6
	15	6	6	29	25
	19	6	6	0	0
	20	17	13	0	0
	25	12	12	0	0
	27	6	6	0	0
PHQ15 Somatization Disorder	6	3	3	9	9
	7	0	0	12	12
	8	3	3	11	7
	10	20	16	18	18
	11	0	0	3	3
	12	3	3	0	0
	15	15	15	0	0
	25	9	9	0	0
GAD7 Generalized Anxiety Disorder	5	0	0	3	3
	9	0	0	9	9
	10	0	0	12	12
	11	0	0	3	3
	12	0	0	11	7
	15	6	6	12	12
	17	3	3	3	3
	18	9	9	0	0
	19	17	13	0	0
20	9	9	0	0	

21 9 9 0 0

Fig. 1

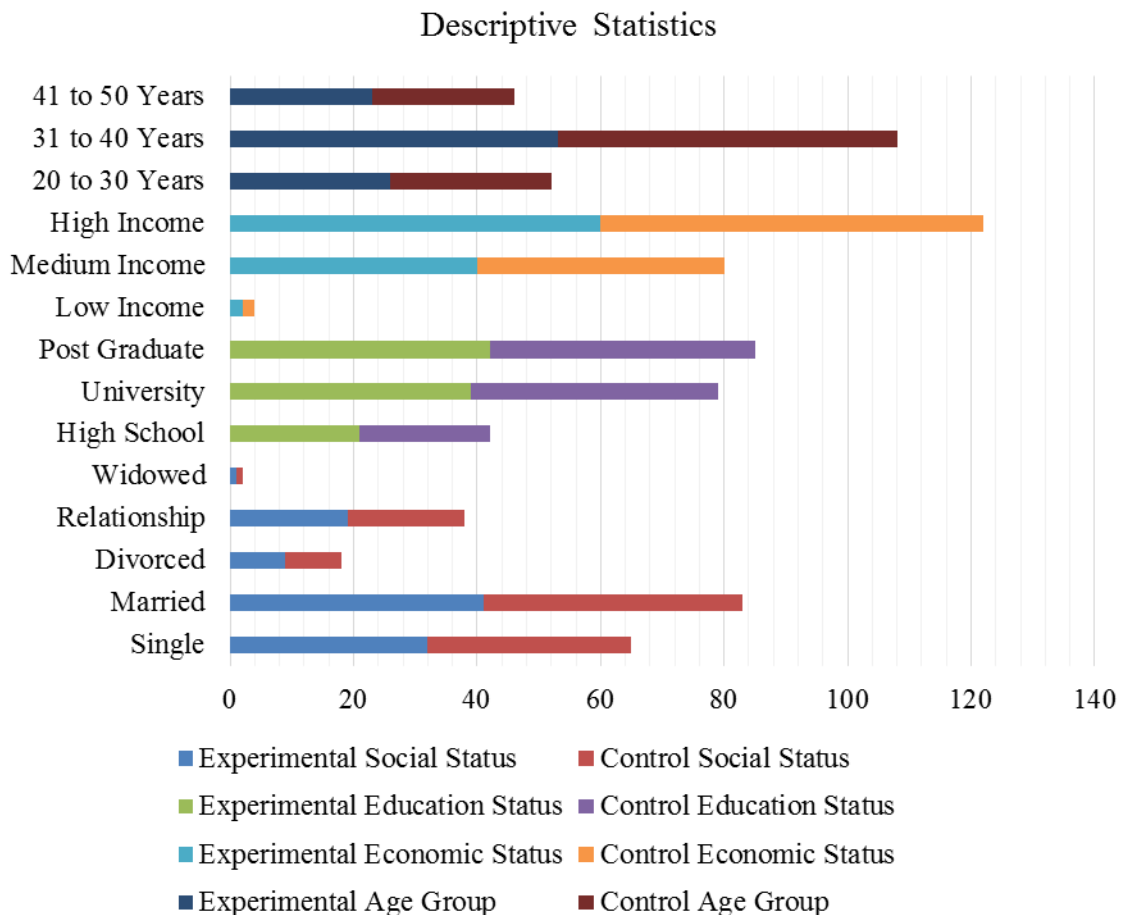


Fig. 2

Pie Chart of Experimental Group Gender

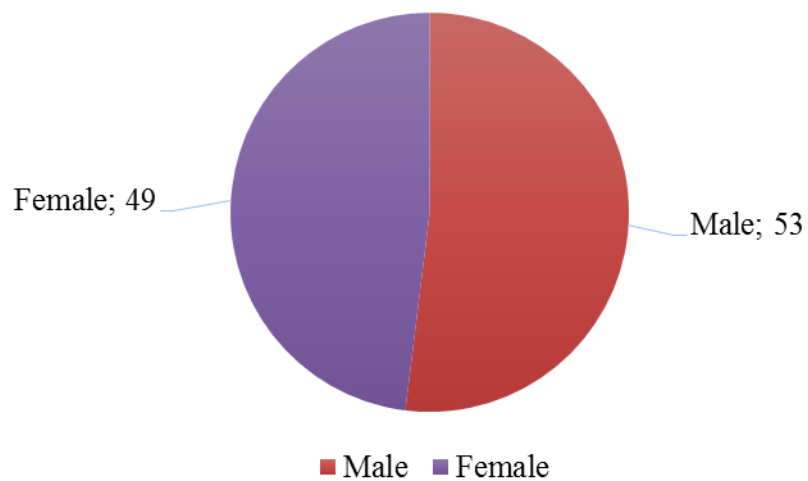


Fig 3

Pie Chart of Control Group Gender

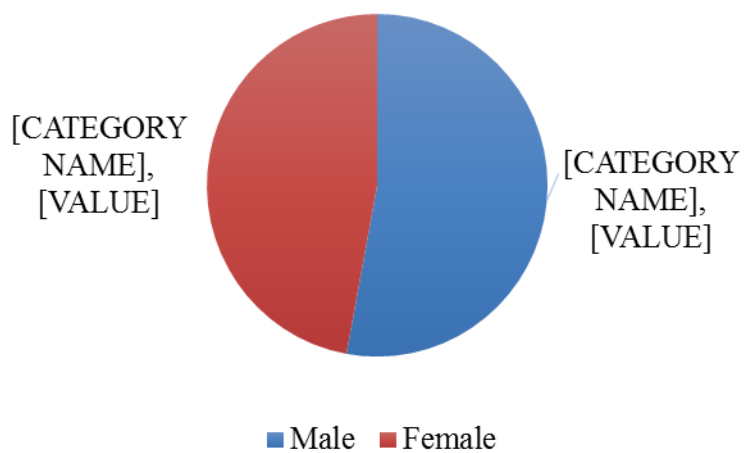


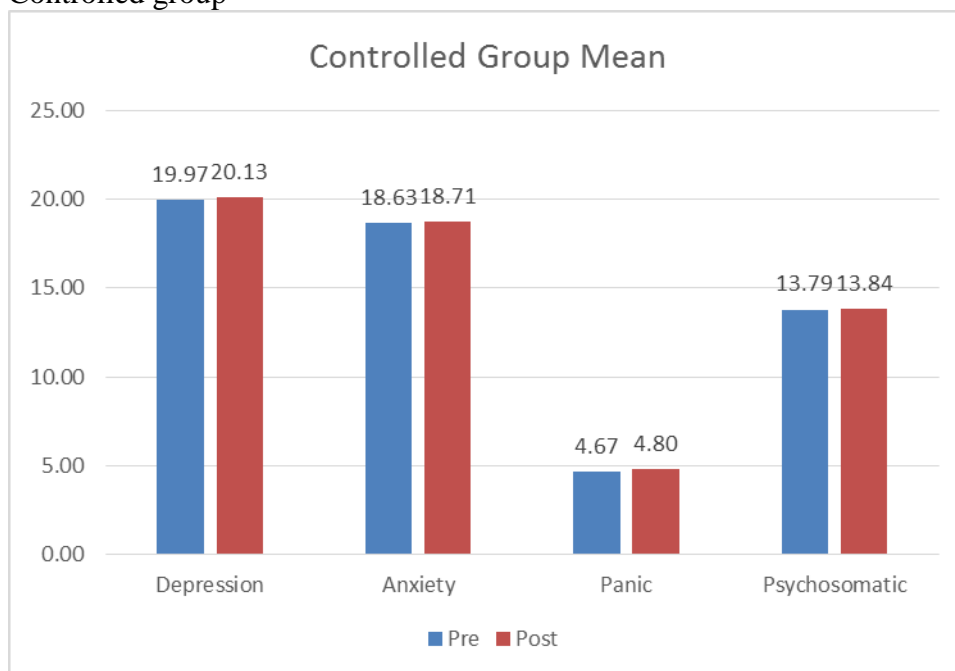
Table 3

Paired Samples T-test

							95% Confidence Interval	
		T-test	Df	p	Effect Size	Lower	Upper	
GAD Pre	GAD Post	Student's t	10	<.001	Cohen's d	2.448	2.057 2.84	
Depression Pre	Depression Post	Student's t	10	<.001	Cohen's d	1.454	1.173 1.73	
Somatization Pre	Somatization Post	Student's t	10	<.001	Cohen's d	1.164	0.910 1.41	
Panic pre	Panic Post	Student's t	10	<.001	Cohen's d	0.876	0.646 1.10	

Note. H_a Measure 1 > Measure 2

Controlled group



	Depression	Anxiety	Panic	Psychosomatic
Pre	19.97	18.63	4.67	13.79
Post	20.13	18.71	4.80	13.84

Discussion

The clients who had been examined as a control group were stable in their scores in all assessments, with over a period of 6 months. Given the levels of stability in assessments over a period of 6 months, it appears highly unlikely that the degree of change observed in the experimental group of the study can be explained in terms of poor test-retest reliability. The fact that only the clients with SCVE therapy changed in any way also indicates that the observed changes resulted from the intervention, rather than inconsistencies or inaccuracies in assessing the severity of client's. The results of the SCVET therapy study reported suggest that it had a marked positive impact on every participant. The clients who had been examined pre-SCVE therapy without being involved in SCVET were stable in their scores in all assessments and proved to be an effective control group. Given the levels of stability in assessments over a period of 6 months, it appears highly unlikely that the degree of change observed in the study reported here can be explained in terms of poor test-retest reliability. The fact that only the clients with SCVE therapy changed in any way also indicates that the observed changes resulted from the intervention rather than inconsistencies or inaccuracies in assessing the severity of client's symptoms. Furthermore, the t-test results indicate that SCVET was significant ($p = .001$) with a large effect size for all four disorders. In order of most effective to least effective, SCVET improved client's GAD, depressive, somatization, and panic disorder symptoms.

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