

Applications of existentialism in psychotherapy and counseling

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Abstract:

This study tackles one of the contributions and applications of existentialism in the domain of existential therapy and counseling which is a human orientation that looks for the meaning of the human existence in a philosophical way. It is one of the main important modern orientations in psycho-therapy and counseling and counseling psychology in the human phenomenal orientation that was shaped by Rollo May, Paul Tillich, Irvin D. Yalom, and Victor Emil Frankl. The meaning of life for these existential therapists exceeds self-esteem, achievement, and understanding into moving up above and getting the self higher.

In this paper, we shall give a scientific reading of the nature of existentialism and the domains of its application in the psycho-therapy and counseling, mainly in the existential psycho-therapy. This is to be done through giving a historical background on the phases of its development, its pioneers, definition, bases, applications, and therapeutic and counseling techniques

Keywords: Existentialism; theory in counseling psychology; existential psychotherapy.

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INTRODUCTION:

Counseling in its broad sense is as ancient as the human relationships. It may take the form of advice or a consultation of friends and relatives. Its beginning dates back to the separation of psychology from philosophy in 1879 when Wilhelm Wundt established the first factory of psychology in Hamburg (Germany). Psychological counseling and orientation has gained a paramount position since then, giving emergence to private clinics. This ancient history of psychological counseling and orientation is a cornerstone for this science and gave birth to many other theories in this domain. Undoubtedly, psychotherapy and counseling have an important role in alleviating the psychological troubles, and can be an auxiliary treatment to the medical and social treatments for all the mental and psychological diseases.

Psychotherapy has developed considerably in the last decades. It started with the psychoanalysis, the behaviorist therapy with all its forms then the behaviorism cognitive therapy. Moreover, there emerged other modern psychotherapies that rely on new theoretical bases such as the person-centered therapy, solution focused brief therapy, Gestalt therapy rational emotive therapy, and psychotherapy and counseling ...etc.

Each of these counseling and therapy models has his own theoretical bases and counseling and therapeutic techniques that may be similar or different from the other therapeutic models. However, all of them aim at alleviating the pain, in different ways, of the patients and those asking for consultations.

We cannot discuss all these therapeutic models. Therefore, we decided to tackle only the existential therapy and counseling through shedding light on the concept of psychotherapy and counseling theory and its importance, the emergence of the existential psycho-counseling, pioneers, definition, principles,

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bases, hypotheses on which its characteristics are based, dimensions, aims, applications, and counseling and therapeutic techniques.

1- Concept of existential philosophy:

Existentialism is a word attributed to existence, It means that everything that exists shows its existence, although it lacks the justification for existence, this, it shows (fabrication) factice, which is somehow artificial, that is, it shows the accidental existence of our presence on Earth without purpose and without any cause, it does not imply the absolute existence of life, but it means that the human being should be guided by his existence and be present to himself, that he should be probing for his existence and that his imperfections should be collected in a comprehensive unit that will lead to a harmonious and undisputed direction, and that this act should be an infrequent and non-multipliable thing.

Sartre says: That what can be said from the beginning is that we mean by existentialism a doctrine that makes life possible as human beings, on top of that, we declare that every fact and every action includes a humane attitude and a humane subjectivity.

This means that existentialism means that it is impossible for a human being to transcend the human ego. Existentialism is a strictly defined doctrine based on a simple basic principle: the existence of man is what he does.

Human actions determine his existence and composition. Human beings are therefore measured by his actions. The existence of every human being is according to what he does, this means that existentialism means that it is impossible for a human being to transcend the human ego.

This is because existentialism makes the human individual feel a separate individual, aware of his own existence, working

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to establish that existence and to make it a reality, not just a mere fact, and seeing that individuality is the basis of existence.

This meaning is not far from the meaning mentioned by Mr. Abbas Mahmoud Al Aqqad that modern existentialism is a protest revolution from the individual against the tyranny of groups. It is proof of the right of the individual in the face of the many lawsuits that almost nullified him in the midst of blackness. (Bin Ahmed Al-Affendi, 2021)

Existentialism agrees that existence is above all human versus objective existence which is only the presence of tools, and agrees that such existence is infinite, and the secret of ending in it is time entering its composition."

Existentialism, says "Sartre": is not a philosophy of contemplation and stillness because it determines man according to what he does, and it is not a pessimistic philosophy because it places the fate of man in his hands. Hence, it is the most optimistic philosophy, and it motivates man to work, and does not discourage him from doing it. Rather, it shows him hope only in work, work is the reason for the continuation of human life, and therefore existentialism is a "philosophy of work ethics and commitment", it is an optimistic philosophy and the doctrine of work.

The bottom line is that existentialism-as "Dr. Zakaria Ibrahim" says-is an effort to reconcile objective and subjective, absolute and relative, and between the temporal and historical disconnect between intellectual depth and material weight. It is an arduous humanitarian attempt to realize what is at the heart of existence and to reveal the meaning of life through situations and events. (Bin Ahmed Al-Affendi, 2021)

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2- Historical background of the existential psychotherapy and counseling:

The existential therapy in philosophy dates back to the 19 century. It is attributed to a group of philosophers whose work covered the human existence. Among the most known philosophers of the existential therapy, we find Soren Kierkegaard and Frederick Nietzsche who were indulged in the ideological clashes of their era and were committed to discovering the reality and how it had been experienced. Kierkegaard supposed that the human discontent can be thrown down only by the internal wisdom. On the other hand, Nietzsche proposed the notion of the free will and personal responsibility. In 1900, philosophers such as Sartre and Heidegger started discovering the role of interpretation and investigation in the process of existential therapy. In the past few decades, the contemporary philosophers started recognizing the importance of experimentation in achieving clear goals in the existential therapy.

In the mid 20th century, the psychologists Paul Tillich and Rolo May introduced the existential therapy in the mainstream of the psychotherapies through their writings and teachings. Moreover, Irvin D. Yalom did the same and supported this method through influencing other theories mainly the logical therapy theories that had been developed by Victor Frankl who was a humanist psychologist at the same time. The British philosophers extended their existential therapy through establishing Philadelphia Association which is an organization that helps people manage their psychological troubles using existential therapies. The other institutions that use existentialism are Association of Existential Analysis established in 1988 and the International Society of Existential Counselors established in 2006 (Labidi, 2020)

3- Definition of counseling and existential psychotherapy:

Counseling and existential therapy with meaning is one of the therapeutic schools. It is the human orientation that appeared in the 20th century and followed the applications of the existential therapy. It is considered a new style in psychotherapy and a broader domain than the existential therapy because it succeeded in developing its techniques in the therapy (Frankl, 1967, p. 75).

Moreover, the existential therapy is a humanist orientation that focuses on man in his moral dimension in order to understand the human existence and deepen the awareness. The feeling of freedom and responsibility gives life, job, love, suffering, and even death an authentic meaning that helps the individual overcome himself and move towards life in a positive way and towards the future optimistically taking advantage of the potentials achieved in the past to shape the present and plan for the future. This is thanks to awareness about his positive sides and capacities instead of focusing on the negative sides according to the principles and styles introduced by Frankl (Ghazala, 2007, p. 161)

4- Existential psychology:

One of the most effects left by existentialism in epistemology is its effect in psychology through the emergence of the existential psychology that focuses on studying the human behavior. It looks in the person and describes him as a biological, social, and psychological existence whose main role is finding meaning in life (Hussain, 1986, p. 140)

It dates back to the circumstances that humanity as whole witnessed and particularly Europe which witnessed in the beginning of the 20th century two dramatic world wars that opened the door for neglecting the human projects and to a moral corruption in the social institutions. This resulted in a big

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disequilibrium in the religious, familial, and traditional values and beliefs (May R. , 1993, pp. 71-72)

This, existentialists saw that the big challenge for the human being in the 20th century is the deepest esteem of the meaning of the human existence. The human in the 20th century seeks satisfying his material needs through what technology provides and its orientation to life and the meaning it gave (Hussain, 2008, p. 142)

5- Personality in existential theory:

The existential school focuses on the personality too as it sees that the personality is the total of what it contains from existence, anxiety, remorse, love...etc. The existentialists accept the importance of the subconscious processes and the primary defense mechanisms used by the individual to understand his personality. They attribute subdues of the humans (anxiety and the clash of good VS evil) to escaping freedom, not knowing the self, and loss of the existential presence; not to the clash of the personality constituents. The existential psychologists depict the human personality relying on two main existential concepts that are looking for the meaning and the existential anxiety. The 1st according to them is the main motive behind any behavior, while the latter is its inherent state. Here, the human personality is just an expression of this motive and that anxiety (Hussain, 1986, p. 155)

6- Main concepts of existential psychotherapy and counseling:

6.1 The ability of self-awareness:

This concept, from the existential perspective, refers to the ability of the human being to develop his knowledge about all the events that surround him. The more knowledge increases, the probabilities of freedom in choosing the alternatives increase. Thus, the more the human awareness increases, he can live in

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this world with the ability of adapting to the events he faces (Corey, 1996, p. 52)

6.2 Freedom and responsibility:

Despite that the individuals do not possess the freedom of existence in life; they have the freedom of living and achieving what they want according to the available alternatives. Thus, the human being is responsible for his life, deeds, failure, and the painful experiences resulting from not making crucial decisions about the situations he faces (May R. , 1975, p. 52)

The human is a talented being that is equipped with self-knowledge. Knowledge about the self allows the human being to overcome his motives to what makes him able to achieve his existence. Through this choice, he will be able to achieve his destiny. However, the responsibility comes with the freedom in how the human creates his self because our existence is the outcome of our free choices. This means that what makes us real adults is our freedom and responsibility towards it in the quality of our choices that help us in creating our selves (Hussain, 1984, p. 14)

6.3 The struggle in self-formation and relationship with the others:

This concept indicates that the individuals focus on maintaining their distinction from the others at the same time of making social relationships with the others. The main point here is that the human seeks forming the personal identity (Yalom, Ervin D, 1980, p. 97)

6.4 Awareness about the concept of death:

The existential theorists believe that death is not a negative concept in our lives; rather, it is a positive one that gives life a meaning and an importance. Hence, the value of life lies within our ability of understanding that death is fatal and that the future is a truth that we must deal with (Yalom, 1980, p. 97)

6.5 Existential vacuum:

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It has been a widespread notion since the 20th century. Frankl sees that despite the human ambition to find a meaning for his life, he may be faced most of the time with obstacles that hinder his mission and prevent him from imposing his personal values on the external world. Thus, he gets disappointed and frustrated. Frankl calls this state “the existential frustration” which is responsible for the emergence of neuroticism of the human.

The human life may take sometimes a more pessimistic image and look empty of any struggle and demerits life. As a result, the life may seem as a dead zone which generates a feeling of meaninglessness and makes the human see his past life as non-sense, his future one in a dark and pessimistic way, and his present as vacuum and boring.

Frankl calls this state suffered by such people the “existential vacuum” which is the feeling of full meaninglessness of the personal existence of the individual. This vacuum takes the form of boredom. In this context, we can understand what Schopenhauer means when he said that the humanity is deemed to swing between boredom and restlessness. The boredom is due to problems that need solutions more than the problems of restlessness do (Frankl, 1982, p. 143)

7- The main pioneers of the existential psychology:

Many people helped shaping existentialism. However, Rollo May, James Bugental, and Victor Frankl were the pioneers of this theory in America because of their important roles in developing and spreading the existential theory and the existential psychotherapy. Undoubtedly, there would not have been the existential psychotherapy without their contributions (Hoffman, Louis, 2004, p. 1)

7.1 Victor Frankl:

He was born in Vienna in 1905. He studied medical sciences and got the highest degrees. He worked as a neurologist

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and psychologist and was appointed as the president of the inclusive clinic of mental disorders in Vienna. Then, he worked as a teacher at many universities inside the USA. During his work as a psychologist, he was one of the disciples of Freud. He was influenced by the writings of philosophers such as Hiedger and Schiller, and started developing his own existential philosophy and therapy (Khawaja, 2009, p. 209)

Frankl could not escape the Nazis as Freud did. Thus, he was jailed from 1942 to 1945 by the Nazis. He was at the same jail where his father, brother, and wife were detained and died. Their brutal death inside the jail led him to set the principles of his theory. He noticed in the jail that the detained individuals who could resist despair were those whose sufferance contained a spiritual meaning to overcome the atrocity. This remark led him to make deductions about the existential vacuum (Hussain, 2008, p. 143)

Frankl sees that the existential vacuum is a widespread phenomenon currently. It is among the biggest existential risks that face the modern human. He attributes it to a general loss of meaning in life caused by the loss of the essential sides. The 1st side is the loss of what the man was supposed to pass since his 1st breath because in the beginning of the human history man lost some main animalistic instincts that makes him feel safe and secure. Frankl compares this security to the paradise which man closed its doors forever and must substitute with other alternatives. The 2nd side is what passes now so fast such as the decrease of reliance on traditions that reinforced his behavior. There is neither a instinct that guides him towards what he should do nor a tradition that guides him to the way he should behave and act. Therefore, he does not know what he desires or wants to do. Then, he will be under control of what the others want him to do and, later, be more and more under their control

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and, thus, becomes subject to imitation and submission (Frankl, 1982, p. 142)

7.2 Rolo May theory:

He was born in Ohio in 1909 and got a bachelor degree in literature from the Faculty of Obrien in 1930. In 1938, he got theology degree from Union of Theology Research in 1938. However, his interest in psychology overwhelmed his religious interests. Later, he studied psychoanalysis and was influenced by Fromm and Solieвна and got a PhD in clinical psychology in 1949. As for his particular experience in dealing with his disease and healing, it was one of the important motives for his researches on the existential principles of the personality.

He is known to be the father of the existential psychology in USA. His first contributions were through his PhD thesis that was printed in 1950 entitled “The Meaning of Anxiety”. Despite that this thesis is not the most important of his writings, it is still a great work in which he asked for the anxiety to be considered as a complementary part of the human existence. Through this work, he made many determinations about anxiety such as distinguishing the neuroticism from the existential anxiety. He discussed this in the chapter of “emotions and experience”. Moreover, his book “The Existence” (1958) can be considered the official or real start of the movement of the existential psychologists in USA. After the publication of this book, he wrote a series of successive books in the following 30 years that are “The Art of Counseling”, “The Courage of Create”, “Discovering of the Being”, “Love and Will”, “Freedom and Destiny”, and “Cry of Myth”. The way he developed and kept existential was influenced by the psychoanalysis and the human psychology through tracing back the main events of his history (Hoffman, Louis, 2004, p. 12)

Rolo May deserves to be read not just because he discussed the psychology of the important existential experiences such as

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anxiety (he sees that the feeling of anxiety comes from the existential vacuum and loneliness), love, and power; rather, he tackles important issues such as confusion being the main outcome of the non-complementarity in the values which makes us feel the vacuum inside and an alienation from males and females. The expansion and increase of the problems that we face contribute to the formation of the feelings of the existential vacuum. Moreover, May sees that we should not take ourselves as really void or unable to feel (May, Rolo, 1953, p. 24)

7.3 Yalom theory:

His perspective focuses on the existential struggle that comes from facing the four core data of the existence, or what he calls the final anxiety, that are:

- 1- Freedom with its absolute meaning.
- 2- Death which means that man has a temporary and transient life.
- 3- Alienation which is the feeling of vacuum and loneliness.
- 4- Meaninglessness, absurdity, and the loss of the self value that leads to the existential vacuum (Leath, 1999, p. 6).

Each of these states has 4 types of reactions that are:

- 1- The basic reaction type.
- 2- Paradoxical reaction such as the hyperactivity or the compulsive behavior.
- 3- First harmonic reaction such as aggression.
- 4- Second harmonic reaction such as hemiplegia or loss of feelings which reduces the activity of the person and kills his emotions.

According to Yalom, the existential vacuum is a response to an absolutely meaningless world because the human is the one who chooses and creates his own circumstances in order to get rid of the existential vacuum. This ability is not existent outside the individual. Rather, it is the individual who creates it for himself completely (Leath, 1999, p. 6).

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Besides, Yalom sees that the human can get rid of the existential vacuum through many ways such as altruism or devoting the self to a specific issue. These various ways require commitment which is a necessary condition because the individuals need to compel themselves to their chosen meanings if they want the anxiety resulting from their feeling of nothingness and existential vacuum. Anxiety is generally maximized by the awareness about the fatality of death. If all what man seeks in his life ends with death, what is the meaning of life then? Therefore, Yalom sees that the feeling of the value of life is a paramount step towards the mental and psychological health because life without a meaning is life in an existential vacuum that leads the individual to big problems. Moreover, the more acute forms of the existential vacuum lead to suicidal thought (Debats & Maria, 1996, p. 6).

7.4 Tillich theory:

Tillich sees that the existential vacuum is mainly linked to the vacuum and existence. He describes the existential anxiety as a state where the individual is aware about an existence from its probable nothingness, i.e. the existential awareness about the nothingness and its menaces. The word “existential” here means that the abstract knowledge is not what leads to anxiety and, thus, existential vacuum; rather, it is the awareness that the nothingness is a part of our existence. In this context, death and annihilation menace us and are a part of the existence which leads the individual to lose feeling about himself and to indulge in a state of existential vacuum. Tillich divides the existential anxiety and the resulting existential vacuum, because of the menaces of nothingness, into 3 types that are:

1- Anxiety about death and destiny which are the way through which nothingness menaces our existence. This type of anxiety increases with the increase of the individuality and decreases in the associative civilizations.

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2- Anxiety about fear and existential vacuum: the spiritual self-confirmation of the human which appears in every moment he lives in a creative way in the various fields of the meaning menaces in a relative way in the vacuum, and with an absolute way and from the existential vacuum.

3- Anxiety about guilt and condemnation: The moral self-confirmation of the human being menaces in a relative way from the guilt, and in absolute way from condemnation (Telish, 1981, pp. 47-51)

8- Aims of the existential psychotherapy and counseling theory:

- It helps the person find a meaning for his life. Frankl notes that the existential therapy aims at helping the person find a meaning for his life and achieve the potential meanings of his existence and trigger the will for life. Thus, the person becomes aware about what he desires within himself (Frankl, Emil V, 1978, pp. 20-30).

- Das sees that the authentic motive for the person to look for the meaning of his life is considered the first aim of the psychotherapy. The existential therapist aims at helping the person discover the authentic meaning inside him which he may not be aware about, and understand that his destiny is shaped by his free decisions (Das, 1998, p. 2).

- It helps the person form positive orientations towards himself because the existential therapy follows the humanistic orientation in psychology which is an optimistic orientation. The existential therapy according to this orientation is based on the notion that the human is good in nature and has an authentic motive towards developing himself and upgrading it if the conditions, that help him discover his capacities alone and try to achieve them and achieve meaning, are available. The existential therapy belongs to the phenomenological orientation that is characterized with optimism because the therapists rely on the

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innate ability of the person to achieve and improve himself. Therefore, the existential therapy looks at the positive sides inside the person. (Mkhimer, 1979 , pp. 14-16)

Frankl confirms that the existential therapy with meaning is an optimistic, not a pessimistic, orientation towards life. It says that there are no negative tragedy sides that cannot be modified through the human perception such as positive achievements (Emil V Frankl, 2004, p. 22)

- It helps the person be more aware about responsibility and himself and his capacities. Frankl clarifies that life means in the end the responsibility so that man can find the correct answer to his problems and achieve his tasks because the human finds himself sometimes in situations that require fighting to shape his destiny. Moreover, we are responsible for a person, i.e., not only towards a task, but towards a person who charged us with it. Frankl distinguishes the responsibility and responsibility as the first comes from the individual's possession of the free will while the second indicates the practice of the freedom in making the right decisions to meet the requirements of each situation. This person has the freedom to choose but must accept the outcomes and responsibility of his choices because the responsibility comes with the freedom (Moawad, 2012, p. 48).

Moreover, existential therapy and counseling aim at helping the individual to understand himself as responsible in front of his god, himself, and the others, and to take responsible decisions in dealing with life in general because the responsibility and commitment are the core of the human existence (Dabaa, 2006, pp. 53-54)

-It helps the person resist the sufferance in his search for meaning in life because the human is ready to resist sufferance in his search for meaning and to sacrifice even his life to maintain this meaning. However, when life loses its meaning, the existential vacuum emerges and may lead the person to suicide

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to feed his needs. The sufferance may be a human achievement especially when it emerges from the existential frustration.

9- The perception of the human nature according to the existential therapy and counseling:

Existentialism sees the human in the current time and what he will become in the future. Moreover, it says that we cannot understand the person only if we know his perception of himself and understanding of the others and shed light on his being and what he will be. The straight person is the one who accepts the reality and integrates in the society in which he lives. The pioneers of the existential psychotherapy see that there is a difference between the being and his self because the self is the reflection of the external world, and its power and weakness depend on the approval or non-approval of the others. The feeling of the individual as a being depends on his personal experience of the existence and his awareness and acceptance of the reality. It is him who gives meaning to his existence. Therefore, the loss of the identity and the meaning of the existence means that the individual is in a case of non-existence. The biggest form of non-existence is death.

The existential therapy and counseling are not designed for treating people like the medical model; rather, the patients are seen as individuals who are disgusted of life and are not adapted to it. The patients need help and social and psychological support. The existential therapy with meaning is the process of encouraging the counselees to discover their choices to create a meaningful existence to their lives, and not keeping them negative victims of circumstances. Thus, they can engineer their lives in an informed way. (Massawra, 2018, pp. 7-8).

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10- Interpretation of the psychological trouble according to the existential psychotherapy and counseling:

For the existentialists, the psychological troubles are the result of the failure in facing the internal abilities or the absolute fears of life. Generally, the neurotic or non-adaptive behaviors are linked with the avoidance or retrieval. Thus, the individuals develop psychological, emotive, and behaviorist symptoms. Generally, the therapy includes facing the self and life and accepting the idea of death, freedom, alienation, and meaninglessness of life because these are inevitable truths. This does not mean that life will become easier; rather, it means that the persons who face their absolute fears with a complementary feeling face life with natural, instead of unnatural, anxiety and feeling of guilt.

Unlike the other therapeutic methods, the existential therapy sees that the source of the struggle in the individual's life is neither because of the instinctive requirements that are not fed, or that are in clash with opposing requirements, nor to the struggles with the others or inappropriate or incomplete experiences. Rather, it is due to the degree of individual's responsiveness to the existential data such as temporality, freedom and responsibility, facing and meaning, and loss of meaning either through decreasing them or denying the anxiety from which the responsiveness emerges through building and adopting a universal general perception (Massawra, 2018, p. 11)

11- The counseling and therapeutic process in the existential psychotherapy and counseling:

Counseling with meaning is considered far from being a process of thinking and a mere preach and advice because the psychological counselor is neither a teacher nor a preacher. It tries to take advantage of the Socratic dialogue that is based on questioning in discussing the problems of the individual because

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the counseling with meaning focuses on existential, spiritual, or philosophical problems.

Counseling with meaning stresses the importance of the relationship between the counselor and counselee in the success of the counseling process because what is important for the existential therapy is not the techniques per se; rather, the human relationship between the two. In this line, the choice of the therapeutic method for a specific case does not depend on the individuality of the patient (counselee) only, but also on the personality of the therapist (counselor). This can be represented through this equation:

The therapeutic method= the individuality of the patient (counselee) + the personality of the therapist (counselor).

This explains why a specific therapeutic method may succeed with some patients and may not succeed when used with other patients by another therapist (Bellan, 2015, pp. 492-493)

12- Steps of the existential psychotherapy and counseling:

12.1- Determining the problem (self-evaluation): showing the patient a set of meanings that he lacks, and the cause of the problem.

12.2- Finding the meaning through facing: getting the patient used to supporting the meaning and to openness on new orientations towards himself and life.

12.3- Alleviating the problem: employing the will and assuming the responsibility.

12.4 Orientation towards awareness about the meaning: taking decisions and taking part of the meaning and of the various activities and gaining experiences (Hassan, 2020, pp. 626-627)

13- Techniques of the existential psychotherapy and counseling:

The existential psychotherapy and counseling based on meaning do not focus on applying the real styles and strategies of solving the problems or treating people in a medical way;

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rather, this method is an orientation towards the human psychological sufferance because it asks deep questions about the human nature, despair, deep sadness, solitude, and alienation, and deals with the questions of meaning, creativity, and love. The existential psychotherapy and counseling focus on helping people face their life problems and fighting the difficulties. We shall discuss in the upcoming lines the most important techniques in the existential psychotherapy and counseling:

13.1 The technique of analysis with meaning which analyses the individual's experiences in looking for sources of a new meaning. The evaluation of these experiences may lead to reaching new sides of new feelings of goal and meaning in life (Hantoul, 2018, p. 222)

13.2 The psychological plays based on meaning are one of the collective therapeutic styles followed in the existential therapy. This technique refers to exhibiting the sufferance of the counselee through sharing it spontaneously with others in order to see the positive meaning of life.

13.3 The Socratic dialogue which is used by the counselors to trigger the meaning for the counselee through asking provocative questions in the light of an interrogative dialogue that aims at teaching the individuals how their life goes. These questions make the counselees see their symptoms in a different way and modify their current orientations and develop new orientations towards meaning in life (Hantoul, 2018, p. 223).

13.4 "Disruption of thought" which had been designed by Frankl to face those cases that suffer inability due to obsessive compulsive disorder. The human turns against himself and focuses excessively on it when he fails in finding meaning. Therefore, the disruption of thought is a process of shifting the individual's attention from his neurotic symptoms towards other domains remaining in his personality that still can do the functions adequately and enable him to find a meaning and a

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goal that make his life worth living. Moreover, it aims at shifting the individual's attention from the weaknesses of his personality towards the strengths and encouraging him to overcome his self and turn towards the external world more than the internal self. Thus, the patient must not think about his predictive anxiety; rather, must think about another thing. In this process, the patient can forget his neuroticism through focusing his attention, far from his self, on a life that is full of meanings and values that are attractive to his personal potentials (Bellan, 2015, pp. 498-501)

13.5- The Reverse intent which means substituting the wrong emotions with correct ones. This is what Frankl calls retreat to the correct emotion. This style does not rely on facing and escaping the anxiety; rather, it relies on changing the patient's orientation, not the style. Furthermore, it encourages the individual to see his deeds and, thus, breaks the wrong cycle in his depths and gets rid of the symptoms.

The patient who suffers obsessive compulsive disorder stops resisting the obsession and breaks the cycle of anxiety; this is the opposing orientation of the patient's towards the situation (Nabil, 2018, pp. 422-423)

CONCLUSION:

The theory of the existential psychotherapy and counseling is as ancient as the existential philosophy especially that the psychological counseling with all its branches is conforming to what the theories aim at in the practical domain through the theoretical and philosophical basis which is one of the most important bases of the counseling process. The study shows the importance of the existential psychotherapy and counseling and how the latter took advantage of existentialism. Moreover, it is has positives and negatives and need special types of patients and troubles. Despite all this, studies have proven its efficiency in dealing with the psychological and behaviorist problems and troubles of the normal people, people with specific needs, and

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those who suffer chronic diseases. Moreover, it aims at overcoming, adapting, and finding meaning amid sufferance.

Recommendations and suggestions:

- 1- Existential therapy and counseling services must be provided in counseling centers to help the individuals solve their problems and set goals of their lives and achieve them.
- 2- The existential therapy and counseling theory must be used in helping the individuals build positive experiences towards life and personality development.
- 3- Counseling programs must be designed according to the style of existential therapy and counseling to enable the individuals overcome the different psychological and spiritual problems, and increase their life quality.
- 4- This orientation must be given more attention as one of the most important orientations that develop the sense of meaning in life and responsibility and self-achievement.
- 5- The existential therapy and counseling must be used with the various psychological and mental troubles and in shifting the negative orientations towards positive ones through the different techniques and specific strategies of the theory.

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