

The Effectiveness of a Training Program Based on Emotional Freedom Technique in Upgrading Feelings of Happiness for Diabetics in Gaza.

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Abstract

The current study tries to verify the effectiveness of a training program based on emotional freedom technique in upgrading the feelings of happiness for diabetics. The sample is (36) diabetics enrolled in Khan Younis camp clinic purposively selected and equally distributed into two groups. The researchers designed the study tools (emotional freedom training program, happiness scale). The study findings revealed the existence of statistically significant differences between the treatment and control groups in favor of the former. Furthermore, there were statistically significant differences between the pre and the post measures of the treatment group in favor of the post measures.

Introduction:

Psychological and physiological health is the eventual goal of humans in their pursuit to lead a happy life free from illnesses. As the body and psyche constitute an integrated unit that affects and gets affected by each other, the stressful and traumatic events encountered by a human being, which incorporate traumatic and painful events, cause many sources of pressure and risk factors that endanger all life aspects. This contributes to the emergence of various bodily diseases.

The present study lies in the realm of clinical psychology, which integrates science, theories, and clinical knowledge with the aim of understanding the nature of anxiety, pressures, disorders, psychological illnesses and dysfunction resulting thereof besides alleviating the intensity of these and coping with them via investigation, diagnosis and medication. Moreover, it aims to promote the happiness of individuals and this secures progress on the personal level.

Diabetes is a dangerous and chronic disease that affects the personal, psychological and social behavior of a diabetic. It is the most rampant psychosomatic illness now as it represents the biggest challenge in the twenty-first century since it is an epidemic which jeopardizes both developing and developed nations alike because of the complications resulting from it such as heart diseases, hypertension, blood vessels, amputations, kidney failure, and blindness. Consequently, it causes disabilities and reduces life expectancy. (Taher, 2012, 308).

For protection against diabetic complications, the diseased person needs stability in his temperament to avoid changes in glucose in blood, and the physiological changes resulting from its rise and avoiding disorders in metabolism in the body whether the causes are internal like bodily and psychological effects, or external like heat, cold humidity, exciccation, work, and food.

Balance in feelings is necessary for a diseased person to shun disorders and to maintain the seven feelings of "joy, anger, sadness, preoccupation, fear, horror, and depression". These emotions impact the feeling of happiness when they are overemphasized (Shabeeb, 2008, 242).

Happiness is an internal positive feeling expressed by a person either verbally or non-verbally accompanied by internal and external physiological changes and has physiological, temperamental, and cognitive determinants such as health, hope in the future, feeling of friendship and love besides contemplating some situations and assuming some noble characteristics and traits, and adopting some concepts. This feeling results from the ability of an individual to form a positive self-image, and some successful relationships like the relationship between man and his Lord – i.e. the relation with

Allah, himself, others, and the environment, which makes him enjoy his work and time more, in addition to the attainments of the person in different walks of life, and the familiar climate which provides an individual with tenderness, love and understanding. (Salem, 20012, 6-7).

Veenhoven (2000:32) believes that the concept of happiness has two different meanings: the first is objective whereas the second is subjective. The first meaning makes the happiness equivalent to freedom since happiness means that one lives safely and freely via the availability of new appropriate conditions.

On the other hand, the second meaning is subjective as it reflects the person's feeling and estimate of his stable life. Therefore, happiness is the total positive way that a person contents to himself.

Frankin (2010:53) conceives of happiness as it is not a series of temporary joyful situations or hoarding money, or related to one's religious creed, rather, it as a continuous state even when one feels bad. It is a life style that

enables one to meet his needs and secures one a better human life.

Likewise, Al-Yahföfy (2006:947) maintains that happiness depends on the existence of three levels; a wide level which presumes the availability of some factors in the society such as freedom, justice, and wealth; the intermediate level relies on the services provided by some institutions as spontaneity in work and caring institutions; the smallest level of happiness, which depends on personal attitudes like autonomy and social skills. Happiness is a state of feeling that can be detected from the individual's temperament who can achieve a higher degree of happiness. It is a heavenly blessing. Feelings of happiness vary and differ from one person to another, in the same person from time to time in accordance with the degree of his belief in God and results from doing the right and righteous deeds and avoiding evil, falsehood, and wretchedness.

Faith, when mature and strong, becomes an effective factor, and assumes a permanent power via one's relation with Allah. Spiritual belief creates in man a feeling of content and happiness. This feeling results from one's commitment to moral values and ideals. Allah says "It is those who believe. And mix not their beliefs with Wrong, that are truly in security, for they are on right guidance (Al- Anam chapter, verse 82).

Because of the importance of religion, it was added by the general assembly of World Health Organization as a fourth dimension of a general health which comprises bodily, psychological and social factors besides the spiritual one. (Abu Al Azaim , 1994. 97).

In the same vein, Ellison and Glass (1989) (Cited in James and Margaret, 1999, 323) argue that religion has positive impact on the feeling of contentedness with life as it provides man with a form of support like internal tranquility.

Diener et al.'s study (2002, 129) concluded that religion is related to the feelings of happiness, health, and vividness. By the same token, Claudia and Wallis's study (2004, 16) revealed that praying and contemplation improve the happiness level by (51%) among females and (38%) among males.

There are some Islamic principles which enable people to attain happiness. The following are some: altruism, revering others' rights, hate of niggardliness, desire of being characterized with good morals, fighting back the spurs of soul, stimulating will, preoccupation with integrity, striving to excel in doing good deeds, strengthening the spirit, sublimation, purity, reliance on Allah, fear of Allah, doing people good, and contentedness (Al faramawi, 1999: 222-223).

The preventive approach of modern mental hygiene and psychological medicine focuses on dispelling anxious thoughts and feelings, fear, feelings of insecurity, and promoting feeling happy. This can be achieved via preparing training programs designed for this end.

Diabetes causes a big trauma to the diseased person and his / her family as well, which is conducive to big pressures, which in turn, lead to a significant change in the life of the sick person and his / her family. Feelings of anxiety, fear, depression, and anger truly affect all walks of life.

The role played by psychological researchers is of great importance as it enables diabetics to restore feelings of happiness and equilibrium. This is a positive sensation needed by the sick person to resist the intensity of melancholy, anxiety, and tension that afflict him/her in some life situations. Hence, seeking for remedies is more useful for the diseased financially, physically and psychologically. One of these remedies is the emotional freedom technique which is given an alternative name of treating with energy. This technique aims to help the afflicted person to get out from the cycle of his illness and anxiety in which he/she lives and helps them to begin to feel happy. The emotional freedom technique mainly focuses on the fact that the disorder in the energy system causes great impact on the human psyche and correction of this disorder is achieved by tapping certain spots in the body "This technique would result in rapid recovery i.e. the biggest part of the problem vanishes in minutes" (Hmoud Al Arabi, 2004, 3).

Emotional freedom as a technique means getting rid of negative emotions. The theoretical underpinnings of the technique see that the cause underlying the formation of negative emotions is disorder in the energy system of the body, the various manifestations of the energy of which the technique is part, helps in the treatment process. An example is the capacity of transforming the negative energy into a positive one via prayers and worshipping Allah. "These are capable of causing recovery and substituting temperature resulting from negative ideas and sensations with a cold energy which has a tranquillizing effect on the nervous system. So **energy** as a term is wide enough to encompass biological, bodily, intellectual and spiritual energies" (Shabeeb, 2008, 237).

Therefore, the emotional freedom contributes into reconstructing self-confidence of the individual and increases his degree of happiness particularly when he gets rid of the symptoms of the disease, and recovers from them. It also motivates him to successfully accomplish his tasks. Robthbort and Posner (2010, 103) believe that emotional freedom is closely related to the physiological activation system which controls the brain work system and exchanges information between the individual and his / her external environment which would spur the individual to achieve certain tasks when there are high levels of it and not accomplishing the tasks when there are low levels, however. Owing to the spread of diabetes in all age groups, most of the clinics, medical centers expended efforts in order to contribute in the treatment of this malady as it is a common responsibility of doctors,

afflicted people and the society because any carelessness in pursuing medication will result in adverse effects on the sick person's health, and cause cumulative complications in the diseased people the most risky of which is foot amputation. It also may cause poor eyesight and retina damage, and lack of bodily activity. Because of these temperamental disorders resulting from diabetes, the researchers wanted to design a training program based on the emotional freedom technique to contribute to assisting those inflicted to get rid of the negative temperamental state which visits them regularly and to increase the level of feelings of happiness in the diseased people.

Diabetics need special care as diabetes causes a lot of psychological pains and sufferings. Hence, working to raise the degree of feeling happy is one of the indicators of the quality of the health services provided to diabetics besides the contentedness, sensation of welfare, and desire in life

Statement of the problem:

The study problem can be stated in the following major question

To what extent is the training program based on the emotional freedom technique effective in increasing the feeling of happiness in diabetics in Gaza Governorates?

The following minor questions emanate from the above major one:

- 1- Are these statistically significant differences in the mean scores of the treatment group on the pre administration of happiness scale and those of the post administration?
- 2- Are these statistically significant differences in the mean scores of the treatment group and those of the control group in the post administration of the happiness scale?
- 3- Are these statistically significant differences between the mean scores of the treatment group on the post administration of the happiness scale and those of the follow-up administration of the Scale?

Significance of the study:

The study derives its significance from the fact that it investigates an important issue as it attempts to verify the effectiveness of a training program based on the emotional freedom technique in increasing the level of feeling happy among diabetics in Gaza governorates. This is important theoretically and practically.

- 1- The study, to the best knowledge of the researchers, is both new and original in the Palestinian environment.
- 2- After reviewing the Arabic psychological literature, the researchers found that the studies that dealt with increasing the happiness concept are few and even rare. This proves that the concept is under-researched compared to the other psychological concepts.
- 3- Part of the study significance lies in the fact that constructing and using a training program based on the emotional freedom technique is derived from the Islamic thought.
- 4- The study contributes to related literature via designing a happiness scale.
- 5- The study may be useful in increasing the degree of feeling happy among other groups than diabetics.
- 6- The study may prove useful in developing social and emotional skills and competencies and upgrading the happiness level.

Objectives:

The current study aimed to identify the effectiveness of a training program based on emotional freedom technique in raising the level of feeling happy in diabetics in Gaza governorates and verifying its continuous effect via the follow-up measure.

Terminology:

Emotional freedom technique:

The researchers define it as a planned systematic procedure that involves a set of drills of tapping certain points using fingers in combination with repeating a statement describing the problem besides using assumption that all negative feelings are a result of disorder in the course of energy in the body.

Happiness:

Argyle (1997; 10) defines it as a feeling of contentedness and satisfaction, tranquility, and self-actualization. The researchers define it conceptually as "the emotional state, in which the individual feels spiritual tranquility, moderateness and stability, love and humanity, which all make him /her emotionally stable".

Diabetes:

A chronic disorder in which insulin doesn't effectively transport glucose from the bloodstream or in which the bodies don't produce enough insulin and insulin must therefore be injected.

Related studies:

The researchers classified previous related studies in two sections:

Firstly: Previous studies that manipulated emotional freedom technique;

1. Well's et al.'s study (2003) evaluated the effectiveness of an intervention based on emotional freedom techniques and internal release to limit the phobia of small animals. The study subjects were (18) sick people who were individually treated for 30 minutes using the emotional freedom technique. Another group of (17) people were treated using the internal giving vent. The study findings revealed that the emotional freedom technique proved highly effective compared to the internal release technique.
2. Baker and Siegel's study (2005). The study aimed to identify the effectiveness of emotional freedom technique in increasing the ability to express happiness and getting rid of anxiety, pain, and depression. The study used an experimental group from the faculty of medicine in Toronto University. The study concluded the impact of emotional freedom technique on students' performance and alleviating the intensity of pain, depression, and anxiety.
3. Church and Geronilla's study (2008) aimed to verify the effectiveness of emotional freedom technique in alleviating the intensity of psychological symptoms of anxiety, depression and compulsive obsession, hostility, phobia and self-aggrandizement in a sample of (7) veterans returning from Iraq and Afghanistan. The study revealed that the intensity of the target symptoms decreased greatly. The follow up measure highlighted the continuity of decrease in the targeted psychological symptoms.
4. Karatias et al.'s study (2011) aimed to verify the efficiency of emotional freedom technique in treating post traumatic disorders. The study sample consisted of (46) equally distributed into two groups; experimental and control groups. The intervention lasted for (8) weeks and a delayed period for follow-up purposes of (3) months. The findings showed that the emotional freedom techniques were highly effective.
5. Jain and Rubino's study (2012) aimed to identify the effectiveness of emotional freedom technique in mitigating exam anxiety. The study sample consisted of (150) university students who were randomly selected and distributed into (3) groups. The first group was administrated the emotional freedom technique, the second used the internal giving vent technique, whereas the third was used as a control group. The study findings showed the impact of the emotional freedom technique in mollifying anxiety.

Secondly: Studies that dealt with variables connected to the concept of happiness;

1. Al Fikar's study (2008) aimed to identify the effectiveness of a training program of walking and jogging in blood circulation in the limbs, body weight, blood pressure, and glucose level in the blood. The study sample consisted of (19) lady purposively selected of non-working diabetics. The study results revealed the existence of statistically significant differences in favor of the posttests of the treatment group in weight reduction, cholesterol, reduction in blood pressure, and level of glucose in blood.
2. Shwikh's study (2010) aimed to identify the extent of variations of perceiving physical symptoms related to old age with the variation of three dimensions of wisdom, happiness, and evaluation of general health. The sample consisted of (150) senile people of which (78) were males and (82) were females. The study tools were wisdom scale designed by Menica, Oxford happiness list, and general health evaluation scale, perception of bodily symptoms related to senility scale. The study disclosed the existence of a statistically significant relation between the three dimensions of wisdom, happiness, and general health evaluation on one hand and the perception of bodily symptoms related to senility on the other hand.
3. Al Sabah and Al Namar's study (2010) aimed to uncover the differences between diabetic children and healthy ones of both sexes in anger, depression, happiness and life quality. Four tests were administered anger list, happiness list, depression scale, and life quality scale. The study sample consisted of (160) child of whom (80) were diabetics and (80) were normal. The study results indicated that the mean responses of the healthy on life quality and happiness scales were significantly higher than those of diabetics whereas the responses of diabetics on anger and depression scales were significantly higher than those of the normal children.
4. Jones, Thorston, and Andrews' study (2011) aimed to identify the efficacy of emotional freedom technique in treating social phobia. The study sample consisted of (36) volunteers suffering from speech delivery anxiety. The sample was equally divided into control and experimental groups. Post comparisons revealed the impact of emotional freedom technique on reducing the intensity of social phobia in the treatment group.
5. Al-Atar's study (2011) aimed to reveal the effectiveness of a program based on musical activities in improving happiness concept. The subjects were (60) children, who were equally divided into an experimental and control groups. The study concluded that the program based on musical activities such as listening to, singing, and playing music was effective in promoting the happiness concept and its dimensions related with love, social supporter, optimistic personality trait, and physical health.
6. Makawi's study (2012) was aimed to identify the relation of psychological energy with life meaning in a sample comprising (130) students who participated in 25th January revolution. Eighty of the sample was males and 50 were females. In order to test the hypotheses, the researcher prepared and used psychological energy scale, life meaning scale. The study findings uncovered that there was a relation between active psychological energy and life meaning. Besides, there were no differences between males and females on the scale of active psychological energy and life meaning scale.

Commentary:

Reviewing the previous studies, the researchers concluded the following; studies of the first domain aimed to test the contribution of emotional freedom technique into the ability to express happiness ,getting rid of anxiety, pain , depression , social phobia , compulsive obsession , self – aggrandizement , post traumatic disorders , and test anxiety . These studies concluded that the treatment groups superseded the control ones

The previous studies used different samples like children, students and soldiers.

The studies of the second domain aimed to verify the effectiveness of various training programs in upgrading the degree of feeling happy. The results of these studies displayed the existence of a relation between active psychical energy and life meaning. Moreover, the findings showed the effectiveness of jogging and music in increasing the degree of feeling happy.

Hypotheses:

1. There are statistically significant differences in the mean scores of the treatment group in the pre and post measure of happiness scale in favor of the latter.
2. There are statistically significant differences in the mean scores of the treatment group and that of the control group on happiness scale in favor of the former.
3. There are no statistically significant differences in the mean scores on the happiness scale in the post and follow up measures.

Procedure

Method:

The researchers used the quasi Experimental approach to display the effectiveness of a training program based on emotional freedom technique in upgrading / raising the degree of feeling happy in diabetics in Khan younis governorate. We depended on the post and follow up measures.

Population:

The study population comprises all diabetics enrolled in UNRWA Clinics in Khan Younis governorate in 2013 whose total number is (5300).

Sample:

The researchers selected a purposive sample of (36) with high diabetes that ranges between(250_400) and registered in Khan Younis camp UNRWA Clink .They were equally divided into treatment and control groups . To control extraneous variables the researchers selected subjects whose age ranges between (45 -50) and live in the same camp, therefore, have the same socioeconomic status. To ensure the effectiveness of the independent variable (the training program) in raising the degree of feeling happy among the subjects, the researchers ensured the equivalence of the two groups by using Mann Whitney test in the pre measure. Figure no (1) shows the differences between the mean scores of the treatment and control group on the pre – administration of the happiness scale.

Figure (1) Rank means, total ranks, z value, significance value, and significance level of happiness scale to identify the differences in the mean scores of the experimental and control groups before intervention

Dimensions	Experimental group		Control group		value Z	Sig level
	Ranks sum	Ranks mean	Ranks sum	Ranks mean		
Tranquility	345.00	19.17	321.00	17.83	.387	.719 non sig
Moderation	342.00	19.00	324.00	18.00	.773	.719 non sig
Love	367.50	20.42	298.50	16.58	.267	.279 non sig
Total score	171.00	3.50	1005.00	33.50	.341	.355 non sig

The results in figure (1) show the absence of statistically significant differences between the mean scores of the control and treatment groups. This shows the equivalence of the two groups.

Study tools:

Firstly; Happiness scale

The researchers reviewed the related psychological literature like Ox ford Happiness Inventory designed by Argyle, Martian, Lu (1995), which was Arabized by Abdul khalig et al (2003), and Happiness Inventory prepared by Madmaryiah(2012) .

The final version of the scale comprised (30) items in front of which the following phrases appear (occurs always, sometimes occurs, Never occurs). Which are assigned the following scores respectively (3-2-1). The respondent is required to tick the option that describes his state.

The scale was distributed to a group of experts of psychology, and measurement and evaluation in the Palestinian universities to assess the clarity, suitability, and Validity of wording of the items. The items were unanimously approved by the arbitrators.

- The researchers administered the scale to a pilot study sample of (50) diabetics to verify the validity of the scale in the Palestinian environment via computing the internal consistency validity, showing the correlation of every item with the total score of the domain, and the domain with the total score of the scale. The researches ensured the validity by computing the coefficient correlations by using Pearson correlation coefficient. The following table shows this.

Figure (2) correlation coefficients and significance level of the items and the total score of the domains to which the item belongs .

Tranquility			Moderation			Love		
no	Correlation coefficient	Sig level	no	Correlation coefficient	Sig level	no	Correlation coefficient	Sig level
1	.6070	0.01	11	.7630	0.01	21	0.738	0.01
2	.6450	0.01	12	0.565	0.01	22	0.586	0.01
3	.5980	0.01	13	0.654	0.01	23	.5530	0.01
4	.5400	0.01	14	.5070	0.01	24	.7400	0.01
5	.5300	0.01	15	.5230	0.01	25	.7250	0.01
6	.5850	0.01	16	.5320	0.01	26	.5100	0.01
7	.6000	0.01	17	.6400	0.01	27	0.614	0.01
8	.5990	0.01	18	.5420	0.01	28	0.736	0.01
9	.6030	0.01	19	.6330	0.01	29	0.567	0.01
10	.6840	0.01	20	.8060	0.01	30	.6660	0.01

The table above shows that all the items of happiness scale are significant at the level 0.01 .This asserts that the scale has a good degree of internal consistency.

Figure (3) correlation coefficients of the happiness scale domain and the total score.

domain	Tranquility	moderation	love	Total score
Tranquility	1	.521(**)0	.686(**)0	.865(**)0
moderation	.521(**)0	1	.564(**)0	.818(**)0
love	.686(**)0	.564(**)0	1	.875(**)0
Total score	.865(**)0	.818(**)0	.875(**)0	

The table above shows that all the items with every domain in isolation is statistically significant at (0.01) and the domain with the total score of the scale is statistically significant at (0.01). This proves that the scale is highly consistent.

The researchers ascertained the reliability of the scale by using the split – half technique and R= (0.695) which, after modifying it by using Spearman – Brown equation, became (0.820). This value is statistically significant (0.01) which indicates a good degree of reliability.

The researchers established the reliability of the happiness scale by using Alpha – Cronach equation. R value was (0.803) which is statistically significant at (0.01). This shows that the scale is highly reliable.

Secondly: The emotional freedom program

The program is aimed to promote the cognitive structure of the subjects, help them how to implement the emotional freedom technique, upgrade the degree of feeling happy via administering a training program based on using emotional freedom technique. (See appendix I)

- The researchers in preparing and designing the emotional freedom technique depended on the emotional freedom memoir prepared by Craig (2004) and translated into Arabic by Al Abri. This technique is based on self relief from the negative feelings and getting rid of any barriers that may prevent the individual from proper functioning commensurate with his/her ability and capability. It also relies on uncovering the disorder in the energy system which causes deep effects on one's psyche besides correcting this disorder which can be attained by tapping certain points in the body, as this would lead to a rapid recovery.

The E F T can be defined as the patient's tapping certain parts of his body by using his / her fingers accompanied by reciting Quranic verses , prophet's sayings , payers / invocations and glorification of God on energy sources in the body as shown in the training program . (Appendix (1)). Moreover, EFT is based on the assumption the both negative emotions and feelings result from disorder in the energy path in the body and this imbalance in the body energy impacts on the psychological , healthy state of the body and implementing EFT on certain pathways of the energy brings about balance and stability of the patient .

The researchers ascertained the efficacy of the training program via refereeing it by diabetic and psychological experts. This process reassured the researchers of the validity of the results they may reach

The researchers used various techniques in presenting the program such as acting, imagination, instructions, lecturing, discussions and dialogue , role playing , modeling , preaching and feedback .

Illustrative pictures of tapping places were displayed via slides in order to enhance the patient's ability to listen and to draw their attention.

The researchers defined the period needed for implementing the program, place and time of the sessions and code of behavior.

Statistical Techniques:

To verify the study hypotheses, the researchers used a number of statistical techniques:

- Pearson correlation to ensure the reliability of the measures used and modifying the correlates by using Spearman -Brown equation

Mann – Whitney U – Test for independent samples .

Wilcoxon _ signed Ranks _ Z test for related samples.

Eta square to identify the effect size –

Findings:

Testing the first hypothesis which enquires whether there are statistically significant differences in the mean scores of the treatment group in the pre and post measure of happiness scale in favor of the latter.

To verify the validity of the hypotheses, the researchers used Wilcoxon signed ranks Test. The following table shows this.

Figure (4) statistical differences in mean scores of the experimental group in pre and post administration of the happiness scale.

dimension	rank	no	Rank mean	Sum of ranks	Z value	Sig.level	EZvalue	Effect size
Tranquility	negative	0	.00	00.	3.731	0.000 sig	0.879405	large
	positive	18	9.50	171.00				
	equivalent	0		0				
moderation	negative	0	.00	00.0	3.731	0.000 sig	0.879405	large
	positive	18	9.50	171.00				
	equivalent			0				
love	negative	0	.00	.00	3.729	0.000 sig	0.878934	large
	positive	18	9.50	171.00				
	equivalent	0						
Total score	negative	.0	.00	.00	3.725	0.000 sig	0.877991	Large
	positive	18	9.50	171.00				
	equivalent	.0						

The table above shows that computed "Z" Value is statistically significant on the happiness scale which shows the existence of statically significant differences between the mean scores of the treatment group on the pre and post measures in favor of the post measures. Regarding the effect size, the researchers computed it using the following equation

$$r = \frac{Z}{\sqrt{n}}$$

The second hypothesis which enquires whether there are statistically significant differences in the mean scores of the treatment group and that of the control group on happiness scale in favor of the former.

To test the validity of the hypothesis, the researchers used Mann Whitney Test for two independent samples. The following table shows this:

Dependent variable	Experimental group) 18(n=		Control group n=(18		value u	Sig level
	Ranks mean	Ranks sum	Total mean	Ranks sum		
tranquility	27.50	495.00	9.50	171.00	5.149	0.000 Sig
moderation	27.50	495.00	9.50	171.00	5.146	0.000 Sig
love	27.50	495.00	9.50	171.00	5.147	0.000 Sig
Total score	27.50	495.00	9.50	171.00	5.133	0.000 Sig

From the above table, it is clear that "U" value on the happiness scale is statistically significant which means that there are statistically significant differences between the mean scores of the treatment and those of the control group in the scale in favor, of the former . This indicates the program is highly effective.

The third hypothesis which enquires whether there are no statistically significant differences in the mean scores on the happiness scale in the post and follow up measures .

To validate the hypothesis, the researchers used Wilcoxon signed ranks test.

Figure (5) points out the significance of the differences between the mean scores of the treatment group on post and follows up measures on happiness scale:

Dimension	Rank	no	Total mean	Ranks sum	z Value	Sig level
Tranquility	negative	0	.00	.00	2.070	0.38 sig
	positive	5	3.00	15.00		
	equivalent	13				
Moderation	negative	0	.00	.00	1.342	180 non sig.
	positive	2	1.50	3.00		
	equivalent	16				
Love	negative	0	.00	.00	2.232	.026 sig
	positive	6	3.50	21.00		
	equivalent	12				
Total score	negative	0	.00	.00	2.971	30.00 sig
	positive	11	6.00	66.00		
	equivalent	7				

It is clear that the computed "Z" value on the happiness scale is statistically significant which asserts the existence of statistically significant differences in the mean scores of the treatment group on the post test and those of the follow up test in favor of the follow up measure. This shows the continuous effect of the program on the experimental group subjects.

Discussion

The study findings highlighted the existence of statistically significant differences between the treatment and control groups on the happiness scale in favor of the former besides the existence of statistically significant differences in the mean scores of the experimental group on the post measure and those of the follow up measure in favor of the latter. Considering this result, we find that the techniques used in the training program have effectively contributed into raising the degree of feeling happy among the treatment group subjects. This result is confirmed by what 50 reports have shown which ascertained the positive effects of tapping in helping the afflicted to get rid of negative feelings , treating pains related to physical illnesses , headaches , phobias ,anxiety ,frustration , lack of confidence , internal injuries dangerous chronic diseases such as swellings , accident , smoking , corpulence , women's diseases and problems ,failure in learning , and learning difficulty .Therefore , this treatment technique has been adopted as a psychological remedy by the American psychological association division12 ;society of clinical psychology .The EFT is based on the belief that the cause of all negative feeling is the disorder in the pathways of energy in the body. This imbalance in the energy system in the body impacts both the health and psychological state of the body. When applying EFT on certain pathways of the energy, this disorder gets corrected because our bodies contain an electric energy system. Exstein (1920) asserts that everything on earth, including our bodies, is composed of energy and this energy system has the same biology found in different parts of the body. This energy is imparted by the eye or the human body. It's an invisible vibration that penetrates all bodies whether living or passive. It's an energy that

links bodies with each other and flows smoothly from one body to another. The technique of treating by energy assumes that our ideas continuously create electric energy that leads to the emergence of neurons, hormones, and other chemical materials in the body which we feel in the form of negative sentiments. In case this delay continues, it may cause emotional torture which may end up with physiological and psychological problems. But when this delay is moved, a person restores his/her emotional and physical health again. This energy is called 'Chi' and flows in invisible certain channels and lines and connected with each other. These lines are called meridian lines and lie in the sides of the body. These lines are connected with all the body parts and limbs. These lines converge on the surface of the body in different but specific points known as energy points. This theory supposes that change in food, crises, bodily harm, inflammation, and all the passive factors of nature such as winds, cool, fire, humidity, dryness, temperature, all have a negative impact and cause imbalance in the flow of chi and this consequently causes physical and psychological disorders. When meridian points are activated, chi returns to normal flow and hence recovery occurs anew. As a result, balance may start by itself. The technique used in the program works when the patient puts his/her hand and taps the point of pain while reciting recovery holy Quranic verses (1) (Cures the chests of believers), (2) ('it' a cure for what is in the chest) (3) (in it there is cure for people) (we reveal verses of the Quran wherein there is cure for believers) (4) (when I get sick He cures me) (5) (say it is guidance and cure for believers). Then the patient says Allah's most beautiful names as many times as he/she can and repeats this till Allah cures his pain and illness. As the patient rehearses these verses, he lives with his Lord, waits with confidence, directs his face to his Lord with love, he describes him as if he sees Him, feels His blessing and favors upon him. It is the absolute surrender with tranquility, comfort, confidence, and certitude to his Lord. The researchers attribute the effectiveness of the program in increasing happiness among diabetics to the integration of Islamic rituals in discharging the electromagnetic power from the body, and treating psychological disorders, negative feelings, painful memories, irrational ideas through prayers. The best mean for curing these disorders and discharging the energy is prostration on the ground. Allah enjoined prayers five times a day on his slaves. This indicates that the continuous treatment is round the clock because of the things that afflict the body and the psyche as prayers are a comfort and relief from life chores. The prophet Mohammed, Peace be upon him, used to ask (2) Billal to call for prayer in order to relieve ourselves by prayers. Ablution and prayers create tranquility, quiet in the human psyche, and organs submit. (3) Abu Hurrira narrated that the prophet Mohammed, peace be upon him, said; when you want to pray, do perfect ablution, then turn your face to kiblah (Direction to Mecca), say Allah Akbar, (Allah is Great), read some of the Koran verses then bend, stand straight, prostrate, rise, then prostrate, and do all these movements all your prayers. (IbinMaja, v.1 P336: saying no 1060). Besides, the bodily movement changes the posture of the one who experiences strong emotion. In this change, there may be some help in altering simultaneously the biological aspect. The more a person is distant from a standing position, the more he/she is remote from the power position induced by the emotion of anger. The one who feels angry should sit down if he is standing and lie if he is sitting. The prophet, peace be upon him, said (anger is an ember burning in a person's heart, don't you see the redness of his eyes and the swelling in his cheeks. If any of you encounters such a thing, he must sit down or lie on the ground (Al Tirmizi, Vo 4, p 483: saying No 2191). Moreover, ablution affects the energy regions in the body. Through this, the essential regions that exist in the energy network, in the face, arms, head and feet get massaged, which leads to permanent activation in the those parts of the body.

It is better for massaging to be given all the day (Via ablution which is done by Muslims five times a day). Using water changes the situation of an individual besides its impact on all parts of the body which, in turn, effects change in the physiological state resulting from anger.

The prophet, peace be upon him, said (Anger is from Satan, and Satan was created from fire, and fire is extinguished by water. Therefore when one gets angry, he must do ablution'. Al Darami narrated saying that (The prophet used to make ablution for every prayer. In contrast, in the day in which Mecca was invaded he prayed with one ablution and wiped his shoes. Omar said oh prophet I see that you do something you haven't done before. The prophet said: I deliberately did this. One of the benefits of ablution' is that it drives away Satan. ALBukhari narrated a saying from Ali Bin Al Hussein about the prophet who said " Satan runs in the human body in the blood Veins)

When the program sessions have been administered to the experimental group subjects, they expressed their happiness and satisfaction with the program. The participants thanked the researchers for the good demonstration of the training procedures represented in using realistic tales showing the efficacy of EFT in treating various psychological disorders and physical diseases. The implementation steps of the program were displayed on video

1. The numbers from 1 to 6 refer to a rough translation of some Quranic verses.

2. Billal is a well-known Muslim figure who used to call for prayers.

3. Abu Hurrira is a very eminent Muslim who narrated many of the prophet's sayings known in Arabic as Ahaadith

and other various technologies that contributed into the program success. Cooperation, understanding and effective participation on the part of the participants were obvious.

Recommendations:

In light of the study findings, the researchers provide the following recommendations:

1. Including EFT in the remedial plans adopted by health institutions as it contributes in to treating the defects ensuing from chronic illnesses such as diabetes, blood pressure, and removes phobias and avoids psychological disorders, and increases the degraded feeling happy.
2. Recruiting a clinical expert in all health institutes interested in treating chronic diseases.
3. Training health care – givers of chronic illnesses to use the activities and procedures of the EFT program.
4. Holding training courses for the families with a chronic patient on how to implement EFT to upgrade the happiness concept among them.
5. Raising the diabetics ' awareness, through mass media, of the importance of being trained to use the activities included in the EFT used in this study.

Further studies

- 1) Administering the program in studies investigating patients of other chronic illnesses.
- 2) Constructing and investigating the effectiveness of a religious – psychological program to upgrade optimism and hope among patients of chronic diseases.
- 3) Conducting further studies dealing with guidance programs to increase energy levels of those suffering from psychological disorders, problems, and difficulties.
- 4) Conducting a study entitled" Psychological energy and its relation with life quality" .

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Appendices:

Summary of the theoretical part of the program content .

session	content
1.	Knowing each other. Agreeing on a code of behavior that binds both parties (researchers and participants, and familiarizing participants with the program.
2.	Demonstrating the nature of the program and getting to know the energy regions in the body.
3.	Training patients on how to use EFT technique and how to get rid of negative feelings.
4.	It getting to know the benefits of EFT and clarifying how to drive away (get rid) electromagnetic energy the body Via some practices such as prayers .from

Summary of the practical part of the program content .

session	content
1.	Explaining the goal of emotional freedom, what is meant by energy pathways, disclosing the psychological symptoms the experimental group subjects suffer from.
2.	Preparation stage in which a self –esteem scale is administered. Number 10 reflects the intensity of the negative feeling of the subject .The preparation posture is represented by the person putting his/her finger on the spot of pain and training them to say the confirmation statement, which is a koranic verse.
3.	The sequence stage which refers to pressing a point on top of the head. This comes before the preparation stage which was mentioned earlier in the previous stage. When pressing the fontanel a koranic verse is rehearsed. Improvement is accessed Via a 10- point scale.
4.	Involves pressing the eyebrow, the eye side, and a place under the eye. Before in the beginning, a scale for measuring the pain size is administered. After that pressing the above mentioned points occurs with a combination of rehearsing the confirmation statement, which is one of the sayings of the prophet, peace be up on him. Then the improvement is measured.
5.	Pressing a point under the nose to where the pain size is measured on a self – report scale. The subjects are asked to press a point under the nose by using their right hand and rehearsing the confirmation statement, which is a koranic Verse. Then a self report scale for assessing. The pain is administered to identify the resulting improvement.
6.	Pressing a point under the lip. This involves identifying the problem faced by a subject and assessing the pain size on a self- report scale and pressing a point under the mouth. Then the self- report scale is administered to assess the improvement.
7.	Pressing clavicle Where the researchers specify a region in the body. The subjects are asked to specify the point and size of pain on a self report scale .Then pressing the collarbone using the finger of both hands while rehearsing the confirmation statement which is a koranic verse. Then the self-report set scale is implemented to assess the resulting improvement.
8.	Pressing the karate blow point. The point and size of pain is identified and a self-report scale. The tapping the karate blow point by using the tips of the index and the middle finger while rehearsing the confirmation statement and then measuring the resulting improvement.
9.	Pressing the fingers and identifying the problem and pain size hand. Then pressing the fingers, points while glorifying Allah.
10.	The gamut and the nine procedure stage. It is a region on the surface of the right and left hand. It can be specified by putting a finger between the joints of the pinkie and the ring finger, pressing, and moving towards a point one centimeter towards the wrist. In every stage the participants are required to implement the preparation stage which involves specifying the point and size of the pain on a self-report scale. The first step starts with pressing the gamut with eyes open, then pressing the same point with eyes closed, pressing and fixing the head moving the eyes to the left side, fixing the head and moving the eyes to the right side, then moving the eyes in the clockwise direction, moving the eyes in the anticlockwise, counting from 1 to 5 in very step mentioned above besides reciting publicly some quranice verses . After that the self-report scale is implemented to assess the improvement Concluding stage: it is the stage of post application of the happiness scale where any inquiries by the participants are answered. The researchers listened to the participants, comments and agreed to re-administer the happiness scale after 2 months as a follow up measure .

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