CHAPTER-II

REVIEW OF LITERATURE

The objective of this chapter is to review the literature relating to spirituality and, on the basis of that review, to arrive at the definition of spirituality and to isolate a set of dimensions that describes it. The chapter begins with meaning and purpose in life along with a review of formal religion and then examines how religion is a source of spiritual thinking. The chapter also explores the various components of spirituality, difference between religion and spirituality, relation of spirituality to sports, role of spiritual well-being, measurement of spirituality, spirituality, human values & ethics and spirituality and counseling.

Meaning and purpose in life

Many research studies have focused on the implications of the positive aspects of religion and spirituality, less is known of the impact of a personal religious or spiritual struggle on an individual, especially as it relates to the sense of purpose and meaning in life. Over the course of the last decade, a number of psychologists (e.g., Pargament & Mahoney, 2002; Seligman, 2002; Sagiv et al., 2004; Seldon & Lyubomirsky, 2004) have developed an interest in positive, psychology which emphasizes a focus on a person’s positive attributes or strengths.

Past research has found that diminished positive feelings regarding meaning in life is associated with a greater need for therapy (Battista & Almond, 1973). However, the relationship between the meaning a person attributes to their life and religious and spiritual beliefs requires greater attention. Since religion and spirituality deal with answering and
resolving fundamental questions about one’s existence and purpose, it is necessary to understand at a more concise level the impact of religiosity and spirituality on a person’s meaning in life. As religion often plays an important part in a person’s life, exploration of its contribution to one’s meaning in life can be a source of great help when addressing client needs in therapy (Exline et al., 2000).

The lack of empirical spirituality research to date is also limited primarily due to the problem of how to quantify the various definitions of spirituality, making it hard to measure (Ho & Ho, 2007). Miller & Thorensen (2003) asserted there are two basic assumptions that have contributed to the paucity of research in the area of spirituality, which is (a) spirituality cannot be studied scientifically due to the fact that spirituality is immaterial and is something beyond our senses and (b) spirituality should not be studied scientifically due to the fact science cannot offer an appropriate method to study spirituality. Regardless of the philosophical viewpoint taken about the ways of 'truly' knowing spiritual origins, psychological investigation can focus on the development and maintenance of religious and spiritual beliefs and practices (Miller & Thorensen, 2003). For example, Schulz (2005) referred to spirituality as the meaningful connection we experience within our core, with others, and/or a greater power, which can be expressed through our actions, narratives and reflections. Cloninger (2007) defined spirituality as “the search for, and a means of reaching something beyond human existence, creating a sense of connectedness with the world and with the unifying source of all life”.

With the recent resurgence of research in the field of spirituality, it is important to have validated ways to measure this construct. Someone
who is spiritual can be thought of as someone who is not only concerned with death, and what happens after death, but is also interested in the pursuit of what their lives mean and how they should live their life. This does not necessarily mean that a person who considers him/herself spiritual is happy all of the time, but is someone who can feel both sides of happiness and anguish (Ho & Ho, 2007). It also does not mean spiritual people are tied to a rigorous belief system or experience their religion completely void of any organized rituals. Spirituality is concerned with existential or transcendent questions and takes on a self-reflective nature since the concept revolves around perception of what is sacred in a person’s life.

Chamberlain and Zika (1988) reported that meaning in life was mediated by the relationship between intrinsic religiousness and life satisfaction. Steger and Frazier (2005) found that meaning in life mediated the relationship between religiousness and life satisfaction. This suggests that meaning in life is an important mediator of the relationship between everyday activities that involve religion and well-being, implying that individuals gather meaning in life from their religious activities. A person’s values may change over time, but their sense of meaning remains stable (Edwards & Holden, 2001).

From the literature on meaning in life, there is a link between meaning in life and well-being (Auhagen, 2000; King et al., 2006). In general, meaning in life is tied to positive well-being and crisis management strategies and is negatively related to depression. When one is in crisis or when critical life events are experienced, a religious or spiritual struggle may initially invoke ambivalence as to how this fits into meaning in life. Research has found that there is the potential for
reassessing the situation and discovering new meaning in what already exists (Frankl, 1985, 1990). Through the experience, the belief system is strengthened. Religion and spirituality has shown to play a part in meaning in life, and although complex, it is important to understand the relationship between meaning in life and religiousness and spirituality. Despite one the most indispensable variables of spirituality i.e. meaning and purpose in life, unfortunately no researcher considered this particular term for research in relation to sports so far.

**Mission in life**

The question “Who am I?” challenges, perhaps even haunts, each of us as we continue upon our life journey. Within this question is embedded another, equally seminal question: “Why am I?” Every person seeks the answer to this question in his or her own way. We draw conclusions about “Why am I?” throughout the years and incorporate them into our meaning perspectives (Mezirow, 1991), often reifying them. The question “Why am I?” The question “Why am I?” has been described as an individual’s purpose (Leider, 1985), mission (Covey, 1989; Stephan, 1989), right livelihood (Sinetar, 1987), or vocation or calling (Rehm, 1987, 1990). Each has different connotations. As the “Why am I?” question is at the core of human seeking, it also has spiritual roots.

The term *mission* was used provisionally to represent the question “Why am I?” Although the term *mission* has various overtones, here it is defined simply as the set of assumptions that each person holds about his or her life purpose, reason for being, or what he or she is to do with life. Three possible sources of mission are proposed here: biological, spiritual, and social.
Teleological questions deal with whether things have purposes and what those purposes are. Definitions of teleology include “the study of evidences of design in nature,” “a doctrine explaining phenomena by final causes,” and “the fact or character attributed to nature or natural processes of being directed toward an end or shaped by a purpose” (Woolf, 1979).

Prior to the 17th century, telic explanations were common; in fact, teleology has been a part of Western philosophy since Aristotle, who thought both inanimate and animate change could be explained teleologically. A falling apple’s purpose might be considered to seek the ground, for example. Aristotle believed that teleology is immanent in nature; that is, the source of purpose is to be found from within and not attributed to some external source, such as a God or a supernatural cause (Howard, 1988; Woodfield, 1976).

The point here is not to ascribe to or dispute teleological philosophy, but to demonstrate that the concept of final causes, or, purposes, has been considered for centuries. For humans, life purposes may begin with the instinctual drive for survival. In fact, “It is the very nature of life to strive to continue in being” (Dewey, 1916,).

Mission also can be viewed as something rooted in the spirit. The word *mission* comes from the Latin word *missio*, which means to send. To many Protestant churches, mission means being sent into the world by God to “proclaim the Gospel” (Wilson, 1994,).

The word *vocation* comes from the Latin word *vocatio*, which means summons, and *vocare*, which means to call. Webster’s definitions of vocation include “a summons or strong inclination to a particular state or course of action; esp. a divine call to the religious life” and “the work
in which a person is regularly employed” (Woolf, 1979,). The term *vocation* was first narrowly defined but has since been more broadly interpreted (Rehm, 1987, 1990). Early Christians believed that only a few people were specially and directly called by God. Today the word *vocation* still has “a special quality . . . if we consider it to be a personal calling that illuminates a meaningful direction for developing one’s gifts in all their consequences” (Rehm, 1990).

A source of mission may also be social. What society expects of a young woman or man from a specific economic, geographical, or educational background is embedded within the individual self. His or her mission tends to be objectified through a social role: mother, father, son of a doctor, daughter of an inventor, Baptist, or Socialist, for example, and society expects a person from a particular background to be and therefore do something.

The question “Why?” is the essence of Mezirow’s (1978) disorienting dilemma and Jarvis’s (1983, 1993) disjuncture because it requires individuals to unfreeze their meaning perspectives, tacit assumptions, and belief systems, and to look at the meaning of their own existence. Most people struggle to understand these larger questions of existence, purpose, and reasons for being throughout their lifetime (Jarvis, 1983, 1993).

One study that Taylor (1997) reviewed suggests that transformative learning means “discovering the irrational and developing life’s direction through visions and dreams,” (Taylor, 1997). Developmental theorists have also incorporated mission concepts into their thinking. Gould’s (1978) “life dreams”; Levinson’s (1978) “dream”; Sherrill’s (1955) stages of soul development; Fowler’s (1981) “vocational dream”; (Belenky et
al., 1986) “voice”; and Cochran’s (1990) phases of vocation all suggest that mission is a part of adult development.

According to Lindeman (1926), to find meaning, there is only one guide: “Meaning must reside in the things for which people strive, the goals which they set for themselves, their wants, needs, desires and wishes”. Ninety five years ago, John Dewey (1916) wrote that “to find out what one is fitted to do and to secure an opportunity to do it is the key to happiness. Nothing is more tragic than failure to discover one’s true business in life, or to find that one has drifted or been forced by circumstance into an uncongenial calling.

A calling is also of necessity an organizing principle for information and ideas; for knowledge and intellectual growth. It provides an axis which runs through an immense diversity of detail; it causes different experiences, facts, items of information to fall into order with one another.”

Without the continuing interplay between directed purpose and inquiry into that purpose, life mission may become rigid, or life itself may become directionless. Mission in life is also one of the most crucial variables of spirituality yet researchers do not give the attention of this variable in sports.

**Idealism**

Idealism is said to have originated from Idea-ism (Kamlesh, 2002). Plato—the father of idealism (As cited in Kamlesh, 2002) believed that ideas are enduring and physical objects are nothing more than ideas expressed in less than a perfect fashion. Idealism considered man as more important than nature and he creates physical objects (Kamlesh, 2002). Idealism sets norms and standards of behaviour, achievement, conduct,
morality etc. The highest aim of idealism, is to seek “Truth, Beauty and Goodness” in life and in Nature (Kamlesh, 2002).

In 2003 The Higher Education Research Institute at University of California, Los Angeles started a major multi-year research project (Alexander W. Astin and Helen S. Astin, 2004). The current report is based on survey data of more than 100,000 students attending 236 colleges and universities. Students reported high levels of spirituality and idealism; they expressed many spiritual values and virtues. 83% of the students believe in the sacredness of life; 80% have an interest in spirituality; 76% search for meaning/purpose in life.


The four domains of spiritual well-being, personal, communal, environmental and transcendental are examined in relation to idealism and relativism. Results reveal that spiritual well-being, in particular the communal domain of spiritual well-being, is correlated with and predictive of idealism. There is no doubt that idealism is very important to sportsperson but researches are yet to emerge for proper understanding of idealism in relation to spirituality.

**Aggression**

Various studies investigating spirituality’s relationship with aggression have largely focused on youth and have documented a negative relationship between church attendance and aggressive acts (Stark, 1996) and between spirituality and driving while intoxicated (Wallace & Forman, 1998). Spirituality is also negatively associated with forms of violence (Nonnemaker et al., 2003; Wallace & Forman, 1998)
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and is a protective factor against violence (Powell, 1997) and against hostility and verbal aggression (Storch & Storch, 2002).

Few studies examine the relationship between spirituality and aggression among adults. Available literature shows an inverse relationship between spirituality and hostility (Koenig, 2001; Lonczak et al., 2006) and domestic violence (Ellison & Anderson, 2001; Ellison et al., 1999). Interventions utilizing one dimension of spirituality, forgiveness, correlate with reduced levels of anger (Coyle & Enright, 1997). Forgiveness also contributed to the prediction of aggressive driving among college students, reducing the likelihood of aggressive and risky driving (Moore & Dahlen, 2008) and has shown positive benefits in a study of survivors of prior abuse with substance use disorders (Benda & Belcher, 2006).

Most studies examining the relationship between spirituality and aggression have focused on youth. Among children and adolescents, frequent church attendance was negatively correlated with aggressive behaviours, with religious youth less likely to engage in fights (Abbotts et al., 2003; Higgins & Albrecht, 1977; Wallace & Forman, 1998). Family church attendance and prayer reduced the risk of aggressive behaviour (Gardner et al, 2007) and public and private spiritual practices were associated with a lower likelihood of involvement in weapons-related violence and served as a deterrent of driving while intoxicated for teenagers (Nonnemaker et al., 2003; Wallace & Forman, 1998). Adult social support, including relationships with clergy, and spirituality also served as protective factors against interpersonal violence amongst inner-city youth (Powell, 1997). Intrinsic religiosity was found to be inversely related to aggressive attitudes and verbal aggression among college
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athletes (Storch & Storch, 2002) and among college students, forgiveness inversely correlated with aggressive driving (Moore & Dahlen, 2008). In adults, regular church attendance was inversely associated with the perpetration of intimate partner violence in men who attended church once a week or more (Ellison et al., 1999). Those men who attended church frequently were an estimated 61% less likely to commit domestic violence than men who did not attend church, which held true across denominations (Ellison & Anderson, 2001). Accordingly, men who did not attend church were at an increased risk of committing domestic violence, per their spouse’s report (Fergusson et al., 1986).

Yet, there is a paucity of research on mechanisms that contribute to the inverse relationship between spirituality and aggression. It is possible that involvement in spiritual practices may provide feelings of longevity and hope for the future, which may deter aggressive behaviour (Drescher et al., 2006; Idler et al., 2003). Some authors posit that spirituality may promote a system of beliefs that help individuals focus on others or a higher power, thus reducing aggression (Koenig, 1997; Meyer & Lausell, 1996). Others believe that the social support provided through group membership among religious organizations may aid individuals by promoting coping skills, or a belief in the importance of forgiveness (Idler et al., 2003).

**Emotionality**

The support of family and friends can ease the degree of disruption in the transition out of sports as emotional support helps the athletes to adjust to the transition (Werthner & Orlick, 1986). Similarly, Counsellors and counselling interventions can assist athletes as they cope with the emotional impact of transitioning (Danish et al., 1992).
Athletes that enter into career transition need to explore the emotions associated with making a major life change. Athletes are often taught to move past their emotions in order to be successful in sports. However, when making a transition out of sports, it is important for athletes to learn to be aware of and acknowledge their emotions. The level of anxiety that is likely to accompany the transition can affect the success of the transition. This fear can lead to a lack of confidence which creates difficulty when transferring skills (Danish et al., 1992). Athletes may have an identity that is so closely tied to sports that they lack interest in exploring non-sporting options, or they lack the confidence to use the skills to be successful in other settings (Danish et al., 1992). Therefore, exposure-based therapy that focuses on increasing awareness and tolerance of emotions associated with career transition would be beneficial.

Exposure-based therapy can be useful to help athletes address feared stimuli. Exposure-based therapy may be helpful if an athlete perceives career transition as traumatic and has subsequently been avoiding situations he/she perceives as fearful. In vivo (real life) exposure techniques should be implemented when possible as they are more likely to produce more rapid results and foster greater generalization than imaginal exposure (Cormer & Nurius, 2003). Through exposure-based therapy, the athlete is able to learn how to cope with the heightened emotional response associated with uncomfortable situations (Cormer & Nurius, 2003). Once athletes are better able to understand and effectively address their emotions associated with career transition, the counsellor can begin to utilize psycho-educational interventions and cognitive
behavioural interventions for athletes in particular and general public, in common.

**Transcendent dimension**

Transcendent, as defined in this study, means “beyond and independent of the material universe (The American Heritage Dictionary, 1991).” Implicit in this definition, however, is the idea of immanence as well as transcendence in the sense of Transcendent activity and presence in the world. This definition anchors the concept of spirituality to some form of deity, supernatural power, preternatural force, transcendent principle or principles, or some other conceptualization that is not of the spatio-temporal physical world and that is recognized as an ultimate standard that serves as a guide in making choices and in understanding world. The “Transcendent” distinguishes spirituality from any power of the world whether material (such as wealth, power or fame), scientific (in the sense of man-made achievements or discoveries) or principles that rest on humankind as the ultimate authority (such as a moral code based purely on philosophy). As Robert Thouless (1971) points out, the main aspect of religion is “that the world of space and time in which our bodies live is not the only part of our environment to which we must be adjusted. They believe that there is also some kind of spatial world which makes demand on our behaviour, our thinking, and our feeling. This other world is very variously conceived by the different religions and may be very differently inhabited, but some form of such a word is always a dominant element in what determines the religious attitude.”

Use of the word “Transcendent” without further modification is designed to make the definition of Transcendent and of spirituality more inclusive than would be the case if the terms “God”, “transcendent
power”, or “Supreme Being” were used instead. A narrow definition that substituted the phrase “supernatural being or beings” for example, might exclude religions “where personal characteristics are denied to the deity, as in the *advaita* from Hindu religion. Also it has the disadvantage of excluding Buddhism…, not because superhuman beings are non-existent in the teaching of the Buddha but because he taught that they too were transitory and not to be worshipped or made objects of religious trust (Robert Thouless, 1971)”. Use of the term “transcendent power” would suggest an active force that interfaces with human beings and, beyond that, a rather personal concept of the transcendent power. As such, the term would represent a theistic tradition rather than a non-theistic tradition and might, therefore, definitionally exclude Buddhism and other non-theistic religious traditions.

Transcendence does not always have to mean beyond and independent of the material world. Abraham Maslow (1971/1993) has described thirty five different meanings of transcendence, such as transcendence of self, time, culture, basic needs, and the present situation. He has also written about an individual’s own will to transcendence as a mystical experience. However, when Maslow writes of the “spiritual” or the “transcendent” or even of a “mystical experience,” he is describing what he understands to be the highest level of biological events in a human being, not something that transcends the material world. For Maslow, the continuum from the material to the spiritual is exactly that: an unbroken continuum. He does not believe in a dimensional dichotomy between the material and the spiritual. While Maslow’s understanding of the “human spirit” as fundamentally biologically represents one school of thought, it is not the interpretation used in developing this study’s
definition of spirituality. Despite extensive researches in sports psychology, studies on transcendent dimension of spirituality in sports context are yet to emerge.

**Material values**

Traditionally, spirituality, as a concept and a condition, has been contrasted to materialism and vice versa. In American culture, the concept to which materialism is generally contrasted is religion (Robert Wuthnow, 1994). The Oxford English Dictionary defines materialism as “devotion to material needs or desires, to the neglect of spiritual matters; a way of life, opinion, or tendency based entirely upon material interests (Simpson & Weiner, 1989)”. Spirituality and materialism are, therefore, by definition, in opposition to each other. The pivotal issue is whether or not the materiality is of ultimate concern and whether or not the individual aligns himself or herself with material things as the ultimate image of power for survival in an uncertain world. “Equipped as he is by his very nature for worship,” observes Martin Lings (1965), “man cannot worship; and if his outlook is cut off from the spiritual plane, he will find a ‘god’ to worship on some lower level, thus endowing something relative with what belongs only to the Absolute.” Saint Augustine (1961) writes in his Confessions, “if the things of the world delight you, praise God for them but turn your love away from them and give it to their maker......” And again, in referring to his youth, the Saint (1961) wrote, “I lived in misery, like every man whose soul is tethered by the love things that cannot last and then is agonised to lose them.” An appreciation of material things that does not interfere with spirituality is not generally considered materialistic.
The ‘distinction between the spiritual and the material’ is a fundamental characteristic of Western civilization. It is present in ancient Hebrew writings, in the story of Adam and Eve, in classical Greek thought, and in Christ’s admonition that one cannot serve both God and mammon (Robert Wuthnow, 1994).” The distinction in human existence between materialism and spirituality is in evidence in medieval societies which separated the church from the temporal power of princes and merchants; in those mercantilist societies which separated monetary transactions from the spiritual; and in industrialised society which separated the production function of work from time spent devoted to God and His work (Robert Wuthnow, 1994; Micheal H. Lessnoff, 1994).

Materialism suggests that material things are ends in themselves rather than merely a means to attain a better life or better society, that the material world is final rather than merely important. On the other hand “...a theology of creation suggests that the material world is created and is in that sense good, but it is not to be worshipped in place of that which created it. Markets may serve morals, but they cannot replace them. Nor should the material means (when they are available) be used to justify the ends to which they are put (Robert Wuthnow, 1995).” No one can deny the importance of material values even sportsperson in life. Unfortunately, researches are not done in this broad variable of spirituality especially in sports.

**Nurturance**

Various studies have shown that parental nurturance is a key factor in the emotional health and well-being of children. A nurturing parent accurately assesses the emotional needs of the child and is proactive in responding to those needs (Mackey, 1996). A study by Willison and
Masson (1990) looks at how many individuals are unable to form meaningful relationships due to the absence of positive and effective parental support and nurturance in their formative years.

Many parents are confused as to how to give affection and convey unconditional love to their children. Baumrind (cited in Mackey, 1996) states that effective parenting combines nurturance with reasonable limit setting. This limit setting, also referred to as boundaries, “promotes a healthy balance of independence and connectedness in adolescents”. Some parents fear with the withdrawal of affection if they limit misbehaviour in children or give consequences for inappropriate behaviour in adolescents. However, various researches show that children, “innately and unconsciously want parents to say no, to set boundaries and to provide a sense of control” (Hsieh, 1995).

Sometimes children revert to manipulative, intimidating and attention-seeking behaviour as covert cries for boundaries. When boundaries are non-existent or in consistent, a child’s sense of self, freedom and responsibility is thwarted. Cloud (1990) describes boundaries in a psychological sense, whereby “boundaries are the realisation of our own person apart from others.....it defines who we are and who we are not”. Before boundaries can be formed however, nurturance and bonding, “the deep, abiding attachments with people who will love you no matter what” (Cloud & Townsend 1992), need to take place. Cloud & Townsend emphasize this point further by stating that one of humankind’s innate, deepest needs “is to belong, to be in a relationship, to have spiritual and emotional home”. Sportspersons are very hard working. So the nurturance of them is very necessary but how
to nurture the sportspersons is a big question because there are no researches to provide the direction.

**Sacredness of life**

Pargament (1997) defined religion as “a search for significance in ways related to the sacred”. There are three key terms in this definition: “significance,” “search,” and “sacred.” It is assumed here that people seek whatever they hold to be of value or significance in life (Pargament, 1997). This definition of religion also rests on the assumption that people are proactive and goal-directed beings (Ford, 1987), searching for significance. Searching is a dynamic process that involves discovering significance, conserving or holding on to significance once it has been found, and transforming significance when it becomes necessary (Pargament, 1997; Pargament & Mahoney, 2002). There are many kinds of searches and not all of them are religious. What makes religion distinctive is the involvement of the sacred in the search for significance.

According to the *Oxford English Dictionary* (1989), the sacred refers to things that are holy, “set apart” from the ordinary, and worthy of veneration and respect. The sacred includes concepts of higher powers, such as the divine, God, and the transcendent, but, as Durkheim (1915) noted, “by sacred things one must not understand simply those personal beings which are called gods or spirits”. The sacred also includes objects that are sanctified or take on a sacred status through their association with, or representation of the divine (Mahoney et al., 1999; Pargament, 1999). Theorists have noted that several classes of objects can be viewed or experienced as sacred (LaMothe, 1998; Paden, 1992; Pargament & Mahoney, 2002). These include: material objects (crucifix, drugs), time and space (the Sabbath, churches, mosques), events and transitions (birth,
coming of age, death), cultural products (literature, music), people (saints, monks, cult leaders), psychological attributes (meaning, self-actualization), social attributes (caste, patriotism), and roles (marriage, parenting, work). Even seemingly secular objects (e.g., golf, war, sexual intercourse) can take on sacred value when they are linked to the divine.

Pargament (1997, 1999) has described the religious search for significance in terms of both the pathways that people take to reach their goals and the destinations or goals themselves. More specifically, he notes, the sacred can be a part of the pathways people follow in life and/or the destinations they seek. Despite the remarkable importance of sacredness of life, the area of researches in sports is empty.

Dominance

A presentation of the definition and concepts involved in a systematic theory of dominance which has developed out of a series of experimental studies on humans and infra-human primates. Dominance feeling and dominance status are distinct, but causally related to a certain degree, since the feeling reflects the status. Dominance feeling can be studied by observing dominance behavior. Yet, due to the principle of compensation, there may be a wide discrepancy between dominance feeling and dominance behavior. In some cultures women are expected to conceal dominance feeling in relation to men by compensatory "lady-like" behavior, and conversely persons with feelings of weakness compensate by dominant behavior. Feelings of inferiority or superiority are distinct from factual inferiority and superiority, since real superiority may be accompanied by inferiority feelings. Also craving for dominance is distinct from feelings of inferiority or superiority. Other studies, such as factor analysis, show dominance to be one of the few fundamental
traits of personality. This trait varies considerably with different cultures and levels, but there are certain behavior patterns which universally indicate dominance as expressions of superior strength (Maslow, 1937).

It has been found in various studies that college athletes in general are more aggressive and more dominant than non-athletes (males, Fletcher & Dowell, 1971; males and females, Valliant, Simpson-Housley, & McKelvie, 1981), and that both male college baseball and tennis players scored higher than the college norms for aggressiveness. A group of male and female college athletes also reported more criminal behaviour (including hitting a significant other) than non-athletes (Young, 1990).

On the other hand, it has been suggested that football players, who are contact sports athletes, are more aggressive than no contact athletes such as golfers or tennis players (Cox, 2002; Singer, 1975). Indeed, one study found that hostile aggression scores increased over the season for university football players, but not for physical education students (Patterson, 1974). Elsewhere, football players were more dominant than non-athletes, but not different from baseball players or track athletes (Aamodt et al., 1982).

Altruism

Altruism is a form of prosocial behaviour, as these acts are voluntary and are beneficial to others. Bar-Tal (1976) expresses that there has been disagreement between psychologists over a comprehensive definition of altruism; however he provides a definition that most would agree with and that encompasses the general ideas of altruism. Altruism, as suggested by Bar-Tal (1976), is “voluntary behaviour that is carried out to benefit another without the anticipation of external rewards... and
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the behaviour is done for its own end”. Using this definition, several research studies have been carried out to further their understanding of individuals’ motives in demonstrating altruistic behaviour. “In altruistic studies, subjects were placed in situations in which another person was in need of help, and investigators observed the subjects’ reactions as to whether or not they would help” (Bar-Tal, 1976). In conducting these studies, researchers found a relationship between an individual’s religious background and their willingness to help another person in need. Due to these findings, social scientists have become interested in religion as an underlying factor contributing to altruistic behaviour. Davidio et al. (1995) express that, “The tenets of these religions provide abstract ethical principles that the followers of the faith are expected to interpret and follow. In some cases, concrete rules of behaviour are specified that leave little room for misinterpretation or confusion”.

The universal concern that is observed in almost all religions is one of care and love for others. This concern can be demonstrated in the principle of regarding others the way that one would like to be regarded. In other words, most religions propose that their followers should treat others with respect and interact with others in a positive and beneficial manner. Davidio et al. (1995) has found references of this proposal in several religions for example, …in the teachings of Confucius, ‘What you do not want done to yourself, do not do unto others’, Taoism’s Lao-Tze, ‘To those who are good to me, I am good. To those who are not good to me, I am also good. And thus all get to be good.’

Thus, religions provide individuals with tenets to follow throughout their daily lives, emphasizing the importance of engaging in
prosocial behaviour, giving of oneself to those in need for other’s well being, and not expecting rewards for these actions.

Batson (1989) conducted a study that looked at the relationship between religion and altruism. The premise of the study was to find out what motivates religious individuals to be altruistic. The question being answered in the study was whether motivation was for the true benefit of the other person (altruistic) or whether it was for their own benefit (egoistic). Batson (1989) began with a distinction between altruistic and egoistic motivations, expressing that, “egoistic motivations consisted of helping others for the acquisition of awards and recognition or to avoid shame from others”.

Batson (1991) wrote about the altruism question. He explained the multiple factors that contribute to the complexity of the unanswered question. Despite the continued debate, many researchers use the term altruism as if it existed without question (Canale & Beckley, 1999; Dulin, 2000; Eisenberg & Miller, 1987; Grusec & Redler, 1980; Wagner & Rush, 2000; Wagstaff, 1998). Previous literature also supports several motivational outcomes of altruistic behaviors. For example, the motive for cohesion, effort, and reciprocal sacrifice have been investigated (Choi & Mai-Dalton, 1999; Prapavessis & Carron, 1997; Sparks & Schenk, 2001).

Literature on altruism in the sport context has focused mostly on the motives of volunteers (Chelladurai, 1999). However, Chelladurai (1999) also applied Organ’s model (1988) on organizational citizenship behavior that included altruism to the sport context. Altruism was defined as extra-role behaviors to help another person in an organizationally relevant task or problem (Miller, 2003). Miller (2003) believes this
motivation to help could apply to the organizational citizenship of coaches and athletes. Therefore, altruistic sport motivation provides fruitful opportunities for future research.

**Autonomy**

Autonomy is a feeling of independence and a sense of being in control of your relationships and destiny. It’s about being an individual within the context of a supportive group. Like everything significant in your life, autonomy depends on the quality of your relationships. Without it, emotional security is difficult, happiness impossible. Kjørmo (1994) writes that autonomy refers to the quality or condition of being relatively independent. Autonomy has been variously defined as “the ability...to obtain information and to use it as the basis for making decisions about one’s private concerns and those of one’s intimates” (Dyson and Moore 1983).

Autonomy is predicated on agency, not necessarily on an unlimited variety of options. The options that an individual considers are limited by circumstances and possibilities as well as by the values and norms that the individual adopts. Autonomy springs from an individual’s liberty and agency and autonomous action consists of those actions that are intentional, performed with a sense of understanding, and executed without the undue influence of outside controlling influences (Beauchamp and Childress, 2001).

Self-determination theory (Deci and Ryan, 1987) assumes that autonomy support is the essential element for satisfying psychological needs. Deci and Ryan (1991) conceive the context of autonomy support as that which allows one to choose, is opposed to control, minimizes pressure during participation, and encourages initiation. The studies
carried out both in the educational context (Moreno et al., 2008; Standage et al., 2006; Standage and Gillison, 2007) as well as the athletic context (Amorose and Anderson-Butcher, 2007; Ballaguer et al., 2008; Reinboth et al., 2004) have offered support to these theories, and these studies have demonstrated positive relationships between climate of autonomy support offered by the teacher or coach and the satisfaction of basic psychological needs. Hagger and Chatzisarantis (2007) provided evidence that autonomy support from coaches, teachers, and parents all affect teenagers’ autonomous motivation for physical activity and sports and satisfaction of their fundamental psychological needs.

Similarly, Conroy and Coatsworth (2007) examined the psychometric properties of the Autonomy-Supportive Coaching Questionnaire (ASCQ), and they found two factors: interest in athletes' input and praise for autonomous behaviour. Both factors positively predicted the satisfaction of the three basic psychological needs of the athletes (autonomy, competence, and relatedness).

**Tragic events**

Death is a natural and inevitable event; however, when death occurs suddenly and unexpectedly in a trained athlete who personifies health, strength, and invulnerability, it cannot be accepted at all. The mass media’s interest in these tragic events, especially when young or famous athletes are involved, serves to increase their impact on public perception.

Sudden death is defined as a witnessed or unwitnessed natural death occurring unexpectedly within 6 hours of a previously normal state of health (Maron et al., 1986). Although nontraumatic athletic-field deaths may be attributed to noncardiac causes (cerebral aneurysm, heat stroke, sickle cell trait, bronchial asthma, drug abuse), more than 90% of
these events occur in subjects who have pre-existing and usually clinically silent cardiac abnormalities (Maron et al., 1996).

Sudden deaths of young competitive athletes are tragic events that continue to have a considerable impact on the lay and medical communities (Maron, 2003; Pelliccia et al., 2005). These deaths are usually due to a variety of unsuspected cardiovascular diseases and have been reported with increasing frequency in both the United States and Europe (Maron, 2003, 2005). Such deaths often assume a high public profile because of the youth of the victims and the generally held perception that trained athletes constitute the healthiest segment of society, with the deaths of well-known elite athletes often exaggerating this visibility.

Over the past decade, the number of master athletes has been rising (Maron et al., 2001). Acute vigorous physical exertion may trigger adverse cardiovascular events in the presence of underlying heart disease, particularly in low fitness subjects, and sudden cardiac deaths during or just after physical activity have been reported in master athletes (Maron et al., 1986; Thompson, 1993). Almost 80% of these tragic events are ascribed to latent Coronary Artery Disease (CAD), and, in at least half the cases, sudden death occurs during physical exercise in asymptomatic and apparently healthy subjects (Maron et al., 1986; Thompson, 1993).

**Continuity of life after death**

Spirituality is an important aspect of life for many people. Indeed, in one poll of spiritual beliefs and religious practices, 96 percent of Americans report a belief in God, 90 percent report praying, 69 percent characterize themselves as church members, and 43 percent report having attended religious services within the past week (Princeton Religion
Research Center, 1996). Noting that death is commonly characterized as a transformational event involving both physical change and spiritual fulfilment in many of the world’s religions (Houston, 1958), and that spiritual beliefs and practices may both qualitatively and quantitatively impact the dying (Koenig, 2002).

From a historical perspective, as Sulmasy (2002) notes, “healing was a religious act … a restoration of right relationships between people and their gods.” Thus, noting the prevalence of spiritual beliefs and practices, and the obligation to provide a dignity-conserving style of care (Chochinov, 2002), both researchers and clinicians have emphasized the need to incorporate spirituality in end-of-life care programs (e.g., Sulmasy, 2002). As suggested by Koenig (2002), it is important to provide for the spiritual needs of the individual as well as family members so as to permit everyone the opportunity to “complete the psychological, social and spiritual tasks of dying so that they and their families can ultimately experience a good death.” For individuals who are nonreligious, spiritual resources may include (a) finding purpose and meaning; (b) forgiving and receiving forgiveness; (c) maintaining hope; (d) saying goodbye; and, (e) coming to terms with whatever they perceive to occur after they die (Koenig, 2002).

Furthermore, spiritual beliefs and practices provide an interpretation of the dying process, aid in the developmental task of transcendence, and afford comfort to dying individuals and their family members. It follows then that caregivers need to make available to dying persons and their family members opportunities to address and explore spiritual concerns. Indeed, for many individuals, spirituality may play the most important role in end-of-life care via the meaning it provides and in
the hope it offers beyond the medical cure: the “hope for an afterlife, hope for salvation, hope for nirvana (Sullivan, 2003).”

Dickstein and Blatt (1966) investigated the significance of time perspective in relation to death anxiety. They found that heightened death concern related to for shortened time perspective. People who are highly concerned or preoccupied with death seen to live more in present than future. A significant negative co-relation was found between repression and death anxiety scale among university students by (Handal & Rychlak 1975).

Likewise, Tonk (1996) investigated the relationship between life attitude, death acceptance and autonomy in adulthood. The study employed a life attitude profile, containing a death acceptance sub scale and the Worthington Autonomy scale. Kirkadly and Pope (1993) explored the concepts of life and death the influence that sex and personality variables may have in the perception of life and death. Subjects rated the concepts of life and death. Men construed life as faster as and more powerful than did women who perceived death as more dynamic and powerful.

Similarly, McIntosh et al (1993) said greater religion participation related to increased perception of social support and greater meaning found in loss. Importance of religion was positively related to cognitive processing and finding meaning in the death. Further religious participation and importance were directly related to greater well-being and less distress. According to Wong (2002) death acceptance involves a willingness to let go detach ourselves from events and thinks we used to value. A positively oriented acceptance also entails the recognition of the spiritual connection with a transcendental reality and the vision of sharing
spiritual life with loved one’s for all eternity. In addition, Jody (2004) conducted a retrospective study of 319 near death acceptances, responses to question about the near death, death experience and the life review, changed belief, life changes and universal order and purpose. The subjects indicated in the study that their relationship with God was more important to them.

Physical activity is considered a faithful reflection of the state of health and quality of life of a society, which is why public opinion finds it hard to understand how an apparently healthy young person can die while showing great vitality in his or her usual athletic activities (Boraita, 2002). The sports most closely related with sudden death vary in different countries. Among American athletes, (Maron et al., 1996; Van Camp et al., 1995) the sports most often associated with sudden death are basketball and football, which represent 68% and 76% of cases, respectively. In forensic series from Ireland (Quigley, 2000) and Rhode Island (Ragosta et al., 1984) the sport that produces more cases of sudden death is golf, with 31.3% and 23.4% of the cases, respectively, followed by cricket in Ireland (21.5%) and jogging in Rhode Island 20%). In the Italian study by Corrado et al. (1998) with 49 cases of sudden death in persons under 35 years, the sport most frequently involved was soccer, with 22 cases (44.8%), followed at a distance by basketball (5 cases) (10.2%), swimming (4 cases) (8%), and cycling (3 cases) (6%).

**Spirituality and religiosity**

In reviewing the debate on spirituality and religion, several points of discussion can be identified. First, an evolving body of empirical literature on spirituality reveals a general drive to disassociate spirituality from religion where spirituality is increasingly defined as subjective
experiences and religiosity is increasingly meant to describe institutionalized religious activity and participation. In North America, this drive can be traced to secular and individualistic movements during the second part of the twentieth century (Hill et al., 2000).

However, as George et al. (2000), Hill et al. (2000), and Pargament (1999) point out, the conceptual distinction between spirituality and religion was virtually non-existent in research prior to this period. Therefore, the distinction between spirituality and religion should be seen as a fairly recent conceptual transformation which is occurring during a historical transformation from a religiously dominated spiritual world toward a humanistic and relativistic understanding of spirituality.

The debate surrounding the polarization of spirituality and religion reflects a change in how these two concepts are defined (Emblen, 1992; Hill et al., 2000; Pargament, 1999; Slanter et al., 2001; Zinnbauer et al., 1999). Zinnbauer et al. (1997) argue that the study of religion originally encompassed everything that is now deemed spiritual, thereby suggesting that the differentiation between spirituality and religion occurred in response to secular ideology and “a popular disillusionment with religious institutions”. This shift is exemplified in definitions in statements from transpersonal psychologists such as Vaughan et al. (1996) who suggest that "... spirituality, unlike religion, does not require obedience to a particular set of beliefs or prescribed dogma". Similarly, Sussman et al. (1997) suggest that “spirituality involves transcendental processes that supersede ordinary existence, whereas religion involves subscription to a set of beliefs which are organized and institutionalized". These distinctions are consistent with Emblen’s (1992) analysis of spirituality and religion as discussed in the nursing literature which
reveals that religion is primarily defined as a “system of organized beliefs and worship [which the] person practices,” whereas spirituality more commonly refers to “a personal life principle [which] animates transcendent quality [of] relationship [with] God or god being”. Consequently, the distinction between spirituality and religion appears to primarily refer to the degree of association with institutionalized or organized religion. Yet, as Zinnbauer et al. (1997) point out, institutionalized religion is only one of the many domains of the overarching theoretical construct of religion. The theoretical construct of religion traditionally applied to a large body of empirical research on religion encompassed subjective and experiential domains that were not necessarily associated with institutionalized religion. Thus, there appears to be a shift in terminology where, according to these authors, the original construct of religion encompasses what is now called spirituality.

There appears to be a general consensus that spirituality and religion must, to a large extent, be overlapping or closely related concepts that are not easily examined in isolation of one another (George et al., 2000; Larson et al., 1998; Zinnbauer et al., 1997). For example, even though theorists with a background in transpersonal psychology argue that spiritual experiences can occur in isolation of institutionalized religion, they also recognize that spiritual experiences can be mediated through religion (Elkins et al., 1988; Vaughan et al., 1996). Certainly it must be recognized that spiritual experiences can occur within the context of organized religion since spirituality lies at the heart of religious purposes. If this is the case, then an overarching conceptualization of spirituality must also encompass religious phenomena.
Several attempts have been made to reach a consensus on the spirituality versus religion debate at the conceptual level. Based on their review of historical and empirical literature George et al. (2000) conclude that there seems to be a general consensus that religion and spirituality are distinguished by the “collective or institutional context” that is seen as a defining characteristic of religion but not necessarily of spirituality. From this perspective, spirituality is subjectively defined by personal experiences, beliefs and practices that may be regulated by an overarching organized social context (Elkins et al., 1988; Larson et al., 1998; Vaughan et al., 1996). This notion is consistent with the distinction between spirituality and religion espoused by the NIHR research panel which suggests that spirituality can be defined as “the feelings, thoughts, experiences, and behaviors that arise from a search for the sacred” (Larson et al., 1998,). Religion can be seen as encompassing the definition of spirituality with the added criterion of being part of an organized social context (Hill & Hood, 1999; Larson et al., 1998) or “system of organized beliefs” (Emblen, 1992).

A central purpose of religion is to aid in the human quest to find meaning in life (Lippy, 1994). In the religious view, “spirituality transcends all area of one’s being and brings meaning and purpose to life (Craig K. Miller, 1992).” It is the spiritual that connects the strictly human experience to an integrative experience of the divine that joins the temporal body to the immortal soul in something other than dichotomous pain (Stephens Spinks, 1963). It is through the spiritual that the individual connects with the transcendent power. It is spirituality that “expresses our desire to find meaning in, and to treat as an offering, what we do (Peter Block, 1993)”.
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Perhaps no psychologist has more single-minded pursued the role of meaning in life than Frankl (1969) who developed a school of psychotherapy centered around his concept of the will to meaning ("the basic striving of man to find and fulfill meaning and purpose") which he described as "the primary motivational force in man (Frankl, 1959)." Because "life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual,.....these tasks, and therefore the meaning of life, differ from man to man, and from moment to moment (Frankl, 1959)."

In Frankl’s view, there are “three principal ways in which man can find meaning in life. The first is what he gives to the world in terms of his creations; the second is what he takes from the world in terms of encounters and experiences [such as experiencing goodness, truth, beauty, nature, or culture, or by loving another human being]; and third is the stand he takes to his predicament in case he must face a fate which he cannot change (Frankl, 1969).” Frankl (1969) believes that “man is responsible and must actualize the potential meaning of his life.”

Similarly, Abraham Maslow (1970) was highly concerned with genuine spiritual values. He writes in his book “Religious values and peak experiences”: “I want to demonstrate that spiritual values have naturalistic meaning, that they are not the exclusive possession of organized churches that they do not need supernatural concepts to validate them that they are well within the jurisdiction of a suitably enlarged science, and that; therefore, they are the general responsibility of all mankind.”

Dewey (1934) was also strongly committed to the view that spirituality is a human phenomenon and that it is more basic than, prior,
and different from traditional expression of religiosity. An enlarged definition of spirituality would recognize its human and universal nature and would extricate it from the narrow definition sometimes assigned to it by traditional religion.

In a study of psychologists and spirituality, Shafranske and Malony (1985) found that 71% considered spirituality to be personally relevant; yet only 9% reported a high level of involvement with traditional religion, and 74% indicate that organized religion was the primary source of their spirituality. In an earlier study, Shafranske and Gorruch (1984) had also noted the personal spirituality of psychologists, along with their non-involvement in traditional religion. This led them to say: “the study illustrates that if the criteria for spirituality are bounded beyond the measures of institutional affiliation, sectarian beliefs and practices; the data then suggest a higher level of religiosity than had been previously reported.”

Furthermore, Elkins et al., (1988) believed that there was a need for humanistic understanding of spirituality. They elaborated their viewpoint as follows: “in our views a humanistic approach to spirituality is not an attempt to invalidate religion. Religion has been the mother of the world’s greatest spiritual giants, the “best of the species” in the area of spirituality. At its best, religion is the incubator and reservoir of the world’s most vital spiritual values. A humanistic approach to spirituality is at variance only with narrow religion that would claim a monopoly on spirituality and would refuse to recognize its human and universal nature.”
Four major assumptions formed the foundation of their work that were as follows:

1. There is a dimension of human experience which includes certain values, attitudes, perspective, beliefs, emotions, and so on which can best be described as a “spiritual dimension” or “spirituality”.

2. Spirituality is a human phenomenon and exists, at least potentially, in all persons.

3. Spirituality is not the same as religiosity, if religiosity is defined to mean participation in the particular belief, rituals, and activities of traditional religion. Therefore, it is possible for persons to be “spiritual” even though not affiliated with traditional religion.

4. By means of theoretical and phenomenological approaches, it is possible to define and describe spirituality and to develop an approach to its assessment.

Based on the vast literature survey as well as interview with known spirituals of different religions, Elkins et al., (1988) worked out a humanistic phenomenological definition of spirituality as well as nine components of spirituality. They defined spirituality as, “Spirituality which comes from the Latin, spirits meaning “breath of life”, is a way of being and experiencing that comes about through awareness of a transcendental dimension and that is characterized by certain identifiable values in regard to self, others, nature, life and whatever one considers to be the ultimate.”

The nine components of spirituality introduced by Elkins et al., (1988) are as follows:
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1. **Transcendent dimension:** The spiritual person has an experientially based belief that there is a transcendent dimension to life. The actual content of this belief may range from the traditional view of personal God to a psychological view that the “transcendent dimension” is simply a natural extension of the conscious self into the regions of the unconscious or Greater Self. But whatever the content, typology, metaphors, or models used to describe the transcendent dimension, the spiritual person believes in the “more” – that what is “seen” is not all there is. He or she believes in an “unseen world and that harmonious contact with, and adjustment to this unseen dimension is beneficial. The spiritual person is one who has experienced the transcendent dimension, often through what Maslow (1970) referred to as peak experiences”, and he or she draws personal power through contact with this dimension.

2. **Meaning and purpose in life:** The spiritual person has known the quest for meaning and purpose and has emerged from this quest with confidence that life is deeply meaningful, and that one’s own existence has purpose. The actual ground and context of this meaning vary from person to person, but the common factor is that each person has filled the “existential vacuum” with an authentic sense that life has meaning and purpose.

3. **Mission in life:** The spiritual person has a sense of “vocation”. He or she feels a sense of responsibility to life, a calling to answer, a mission to accomplish, or in some cases, even a destiny to fulfill. The spiritual person is “metamotivated” and understands that it is in “losing one’s life” that one “finds it”.

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4. **Sacredness of life:** The spiritual person believes life is infused with sacredness and often experiences a sense of awe, reverence, and wonder even in “nonreligious” settings. He or she does not dichotomize life into sacred and secular, holy and the ordinary. The spiritual person is able to “sacralise” or “religionise” air of life.

5. **Material values:** The spiritual person can appreciate material goods such as money and possessions but does not seek ultimately satisfaction from them nor attempt to use them as a substitute for frustrated spiritual needs. The spiritual person knows that “ontological thirst” can only be quenched by the spiritual and that ultimate satisfaction is found not in materials but spiritual things.

6. **Altruism:** The spiritual person believes, we are “brother’s keeper” and is touched by the pain and suffering of others. He or she has a strong sense of social justice and is committed to altruistic love and action. The spiritual person knows that “man is an island” and that we are all “part of the continent” of common humanity.

7. **Idealism:** The spiritual person is a visionary committed to the betterment of the world. He or she loves things for what they are yet also for what they can become. The spiritual person is committed to high ideals and to the actualization of positive potential in all aspects of life.

8. **Awareness of tragic events:** The spiritual person is solemnly conscious of the tragic realities of human existence. He or she is deeply aware of human pain, suffering, and death. This awareness gives depth to the spiritual person and provides him or her with an existential seriousness toward life. Somewhat paradoxically,
however, awareness of the tragic enhances the spiritual person’s joy, appreciation, and valuing of life.

9. **Fruits of spirituality:** The spiritual person is one whose spirituality has borne fruit in his or her life. True spirituality has a discernible effect upon one’s relationship to self, others, nature, life and whatever one considers to be ultimate.

According to Bhushan (1970) “Religiosity has three important aspects: theoretical, practical and emotional. Theoretically it refers to individual’s faith in God. Experience of or belief in nearness to God constitutes the core of the theoretical aspect of religiosity which has two important dimensions: Communion with God and identification with God. The practical aspect of religiosity refers to an individual’s faith in observance of ethical and moral duties and rituals as divine commands. They also include the religious customs, rituals and ceremonies quite related to the theoretical and the practical dimension is the emotional aspect, which is reflected in the feeling of devotion and dedication to God and experience of pleasure, delight and satisfaction in the observance of religious practices”.

**Sports and Spirituality**

Whilst dissatisfaction and alienation from traditional religious practices is increasing, there is a continuing, if not growing interest in the concept of “spirituality” (Lipsyte, 1973; Novak, 1993). The term “spirituality” is evidently an emotive and contentious one. “Some people, especially baby-boomers, reject the idea of religion, but believe they are ‘spiritual’” (Roberts, 2004). This perception may require networks to allow the individual to develop their own concept of spirituality. In sports spirituality is cultivated through allegiance or commitment to a team,
either as a fan or as a spectator. Themes within sports may also typically include freedom and escape from normal life, discovery of meaning in life, commitment to a set of ethics and possibly a rediscovery of play in its purest sense.

People statistically may not want worship places (if evidence of declining attendance is accepted), but they do appear to question a purely materialistic view of life. They want to believe in something more, even if they do not know-or want to know - what that something is (Hamilton, 1995). The growth in the popularity of sports may be in part explained by society’s emphasis on “individualism” in the 21st Century (Blake and John, 2003). Arguably, the more individualistic the society, the more intensely people may need some means of regaining a sense of group identity.

The research of psychologist Abraham Maslow (1968) may help to partially explain the way in which spectator sports act as a means of fulfilling individuals’ spiritual needs to belong. Maslow placed the “sense of belonging” halfway up his hierarchy of needs, with self-actualisation at the top. The need to belong is commonly regarded as a crucial part of an individual’s support of a sports team. However, only the athletes themselves reach the top and experience self-actualisation, spectators experience it vicariously. Theoretically, when people fail at discovering meaning in their lives they may use sports to fill this vacuum. Through sports individuals potentially find meaning in life.

Sports is clearly one of the most successful ways of taking up time in an activity which, from a Marxist perspective, may have no “utilitarian value” (Jakubowski, 1990). For many it may be a total irrelevance. Take the joke concerning golf ruining a beautiful walk in the countryside.
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Carroll (1998) argues that this view neglects the notion of “anima mundi” or soul. Sports for the ancient Greeks and Romans represented an avenue to find the connection to soul. The battle, whether it is on the golf course or in the boxing ring offers this opportunity to re-connect to the soul.

The enthusiasm to participate in sports, either vicariously as a spectator or directly as a participant may be intrinsic. Testimony to this manifests itself in a child’s playful actions (Trotsky, 1994). The desire and enthusiasm to engage in distraction and play may be intrinsic to the human psyche, but Trotsky argues that in order that “spiritual requirements may flourish it is necessary that physical requirements be fully satisfied”. (Trotsky, 1994). As the Jesuit scholar Hugo Rahner has put it; “To play is to yield oneself to a kind of magic … to enter a world where different laws apply, to be relieved of all the weights that bear it down, to be free, kingly, unfettered and divine” (cited in Prebish, 1993).

The above is potentially reinforced through sports with its inherent ideals of “fair play” and “codes of conduct” enshrined in the rules and regulations. This is disputed, however by George Orwell in his essay; “The Sporting Spirit” written in 1945 where he comments upon the nature of modern sports, concluding that it has nothing to do with fair play. “It is bound up with hatred, jealousy, boastfulness, disregard of all rules and sadistic pleasure in witnessing violence; in other words war minus the shooting” (Orwell, 1945).

A review of literature has identified the relative neglect of spiritual and religious issues in the sports psychology literature and highlighted the need to further document its importance in athletes’ and consultants’ lives (Watson & Nesti, 2005). This is surprising, as within our parent discipline, psychology, religious and spiritual issues have received
significant attention (e.g., Miller & Delaney, 2005; Richards & Bergin, 1997, 1999). It has also been argued that the relatively new discipline of “positive psychology”, which views the spiritual and religious as important dimensions of psychological health (e.g., Aspinwall & Staudinger, 2003; Seligman & Csikszentmihalyi, 2000), should be reconciled into sports psychology research and consultancy (Watson &, Nesti, 2005). This would allow for religious observances such as prayer to be more fully accepted and understood within our field.

Although there is a dearth of literature in sports psychology, previous empirical research exploring the religiosity of athletes (Storch et al., 2003; Storch et al., 2001) and the cognitive orientations of ultra marathoners (Acevedo et al., 1992), has highlighted the importance of spirituality and religion in the lives of athletes. Eitzen and Sage (1997) state that religion can be used to help coaches and athletes deal with stressful situations. For example, utilizing religious practices has been commonly implemented by coaches as a means of supplementing practical athletic techniques. Along the same lines, Coakley (1998) stated that religion is used in sports as a means to do the following: to cope with uncertainty, to stay out of trouble, to give meaning to sports participation, to put sports into proper perspective, to establish solidarity and cohesion among teams, and to reaffirm the rules and authority of coaches. A number of applied sports psychologists have also emphasized the importance of the spiritual and religious dimension in consultancy work (Balague, 1999; Berger et al., 2002; Nesti, 2004; Ravizza, 2002; Salter, 1997).

It is argued that understanding the role of religion and spirituality in an athlete’s life, is a vital consideration for the sports psychology
consultant. As acknowledged by others in the field (Balague, 1999; Nesti, 2004; Ravizza, 2002; Storch et al., 2001; Watson & Nesti, 2005), this will significantly impact upon the strength of the athlete-consultant relationship, and in turn the potential for performance enhancement. Therefore, if an athlete holds religious convictions the sports psychology consultant should seek to understand and incorporate their athlete’s beliefs into applied work.

Although this review has focused on the implications of athletes’ use of spiritual and religious observances for sports psychology consultancy, it may also provide useful information for coaches, managers and even parents who want to assist the religious athletes in their sporting lives. Many of the theorists and researchers in sports psychology have argued that traditional scientific approaches have ignored or failed to capture the spiritual dimension of sports (Watson & Nesti, 2005). Despite extensive researches in sports psychology, studies on spirituality in competitive sports domain are yet to emerge.

Role of Spiritual Well Being

Spirituality is a multifaceted, complex, and abstract construct that is difficult to define and measure (Bruce and Cockreham, 2004). The difficulty in defining spirituality is based on two primary concerns by researchers: the construct of religiosity and the various definitions of spirituality (Paloutzian & Park, 2005). The construct of religiosity as a component of spirituality is debated among researchers. Some argue that religiosity is valuable to understanding spirituality (Paloutzian & Park, 2005). Others argue that spirituality transcends specific religious traditions, and should be studied based on an individual's personal experiences without the boundary of organized religion (Zinnbauer &
Pargament, 2005). Previously, religiosity included both organizational and personal aspects; however, in the past decade, religion has been increasingly assigned to denote only organizational aspects (Paloutzian & Park, 2005). The issue of the construct of religiosity continues to be studied and debated (Paloutzian & Park, 2005). Spirituality and religiosity share many characteristics, and the terms are typically conceptualized by researchers as overlapping, but separate constructs (Davis et al., 2003).

The other concern is the difficulty in defining spirituality. Over the past twenty years, a plethora of definitions have been developed by researchers (Jankowski, 2002; Love, 2001; Makinson, 2001; Martinson, 2002). The criticism of the various views of spirituality is the difficulty of measuring the construct, which has led some researchers to argue for a universal definition (Zinnbauer & Pargament, 2005). For example, King and Boyatzis (2004) define spirituality as "beliefs and attitudes, personal experiences, varying levels of awareness, and behaviours and rituals." Spirituality denotes a personal and private pattern of feelings and actions. Another example is by Ellison (1983), who offers an existential conceptualization of spirituality. He defines it as "capacity to find purpose and meaning beyond one's self." Doyle also states that spirituality is a "search for existential meaning (Zinnbauer & Pargament, 2005)."

Miller and Martin offer a more traditional view of spirituality, which they describe as the "inner experience of acknowledging a transcendent being, power, or reality greater than ourselves (Davis et al., 2003)." Similarly, Armstrong states that spirituality is the presence of a relationship with a Higher Power that affects the way in which one
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operates in the world (Davis et al., 2003)." These definitions recognize a higher power as relevant to spirituality.

Based on previous research defining spirituality, Zinnerbauer and Pargament (2005), outlined general conclusions about the meaning of spirituality:
1. Spirituality and religiosity overlap in the American population, and the constructs are regarded as related but not identical
2. Spirituality is a multidimensional and complex construct
3. Spirituality is a multilevel construct that encompasses the biological, cognitive, moral, and social elements
4. Spirituality can be associated with mental health.

Although some basic conclusions can be drawn from research, some researchers argue that a professional consensus needs to exist about defining spirituality (Zinnbauer & Pargament, 2005). Within the realm of psychology, a lack of consistency in defining spirituality can impair communication within the field (Zinnbauer & Pargament, 2005). Consequently, a challenge exists for professionals in finding a universally accepted definition. However, spirituality is subjective, and, as people mature (Fowler, 1981), their definition of spirituality may also be modified (Zinnbauer & Pargament, 2005). Hence, a universal definition could "obscure important variations in the belief and practice of some people (Zinnbauer & Pargament, 2005)." Despite this challenge, spirituality is foundational to humanity and needs to be further investigated in psychological and religious research (Benson, 2004).

Measurement of Spirituality

Challenges in measuring spirituality follow the same concerns and trends as difficulties in conceptualizing this concept. In the beginning
stages, research was almost exclusively focused on the measurement of religion (George et al., 2000; Larson et al., 1998; Sussman et al., 1997). However, during the past few decades numerous measures of spirituality and religion have been added to the repertoire of available instruments. Reviews of spirituality instruments reveal an overwhelming diversity of operational definitions (Hill & Hood, 1999; Larson et al., 1998; MacDonald et al., 1999; MacDonald et al., 1999; MacDonald et al., 1995). Larson et al. (1998) describe a limited collection of instruments in relation to each of their spiritual domains described earlier. However, the empirical utility of this type of operational taxonomy is constrained by the difficulties in providing empirical validation of the different categories. In addition, different instruments often are derived from different theoretical backgrounds and typically measure diverse aspects of spirituality. MacDonald (2000) sought to address the diversity of empirical and theoretical developments pertaining to spirituality by conducting a factor analysis of 11 instruments measuring spirituality with the purpose of “[developing and measuring] a descriptive organizational model of spirituality that could be used as a framework for structuring existing scientific knowledge and as a basis for guiding future research”. By using this approach MacDonald was able to identify seven distinct operational dimensions of spirituality. These dimensions were used in the construction and validation of a new scale, the “Expressions of Spirituality Inventory” (MacDonald, 2000). Five of the original dimensions were retained in a subsequent the factor analysis of this new scale. These dimensions were labelled as follows: (a) “cognitive orientation towards spirituality,” (b) “experiential/phenomenological dimension of spirituality,” (c) “existential well-being,” (d) “paranormal
beliefs,” and (e) “religiousness”. Unfortunately, though the operational framework developed by MacDonald (2000) does provide an operational structure for a predefined selection of instruments used to measure various aspects of spirituality, a large number of spirituality instruments were systematically excluded from his analysis thereby constraining the intent to develop an operational framework that is representative of the entire spiritual domain. The problem pertaining to the diversity of instruments that are considered to be representative of the spiritual domain is therefore not truly addressed, and the difficulty of distinguishing instruments that measure spirituality from those that measure related but distinct concepts remains.

Spirituality, Human Values & Ethics

Carroll (2002) observes, spirituality, deeply held spiritual belief, however we might define these things, are all necessary to achieve real sustainability, and also serves as teacher and guide. Spirituality means beginning to become aware of a Consciousness higher than that of the body-mind centered ego, and the ability to live more and more in it under its guidance. (Chakraborty, 2008).

India has an unbroken tradition of human values and spirituality across several millennia right up to this day (Chattopadhyay, 2010). Human Values and Ethics lie at the base of reliability and trustworthiness in human relations for which the crux rest in cultivating the critical self-discipline of introspection; reduction of unethically requires the light of purified introspection (Chakraborty, 2002). This gets an added dimension when it is governed by Spirituality in the workplace (Abdullah et al., 2009). Spirituality at workplace makes the employees motivated, adaptable, and committed to their work (Pandey et al., 2009). Spirituality,
Human Values and Ethics apply to all aspects of human existence. In terms of spirituality, ethics form a homogeneous mix of ‘good thoughts’ of mind, body and soul. It is said that ethics wins trust, and trust wins business (Mandal, 2010). An attitude led by hidden superior ethical values uncommon in everyday behavior and sensitivity towards signs, symbols and meaning representing a transcendental system of values (unity, faith, love, compassion, mercy, sacral beauty and the like) is depicted by spirituality which challenges economics by looking for humanity not in the material wealth, but in the inner wealth, in creative and responsible being (Lazar, 2004).

Spirituality has an important role to play as an aide to leadership development, as well as leadership effectiveness (Abdullah et al., 2009). Spiritual leadership comprises the values, attitudes, and behaviours required to intrinsically motivate self and others in order to have a sense of spiritual well-being. The purpose of spiritual leadership is to create vision and value congruence across the strategically empowered team, and individual levels and ultimately, to foster higher levels of organizational commitment and productivity and strongly aids organizational transformation to create an intrinsically motivated and learning organization (Haldar, 2010). Spiritual leaders possess inner beauty as a virtue which makes the person lovely and shapes her/his personality (Brahma Kumaris 1996); some of the important virtues as components of such a personality are benevolence, cheerfulness, contentment, cooperation, courage, determination, humility, tolerance, truthfulness and wisdom. Spiritual leadership is the source of ethical and spiritual well-being and corporate social responsibility. It provides a consensus on the values, attitudes, and behaviors necessary for spiritual
well-being, and, ultimately, positive human health, psychological well-being, life satisfaction.

**Spirituality and Counseling**

Spirituality is widely covered in the counseling (e.g., Benda & McGovern, 2006; Cashwell & Young, 2005; Morgan, 2007; Sori-Ford, 2008; Young et al., 2007). Counseling in recovery involves several clinical perspectives and skills that many believe are also deeply spiritual. First, of course, is a stance of *empathic listening* (Miller & Rollnick, 2002). This is primarily an attitude and a behavior, not a feeling. Rogers, of course, understood that establishing a growth-producing relationship required three conditions (genuineness, unconditional positive regard, and empathic understanding) in order to facilitate healing and health. Establishing this kind of relationship has been described as already a spiritual intervention (Stanard, 2007). It also becomes the ambience within which there can be both acceptance and exploration of one’s self and one’s story.

As the counselor listens to the recovering sportsperson’s story unfold, there are ample opportunities to affirm growth, to look for strengths, to support hard-won efficacy. Strengths-based responses on the part of the counselor as he/she listens empathically support self-efficacy, communicate respect for the effort that early recovery entails, and convey optimism for the future. Consistent with the most basic of helping skills (Ivey & Ivey, 2003), this communication is framed within the language and imagery used by the sportsperson. Speaking in the sportsperson’s visual and emotional imagery demonstrates both acceptance and validation of the sportsperson’s struggle. In short, these counseling behaviors *embody hope*. 

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Chapter-II: Review of Literature
Most sportspersons come to the challenge of recovery devoid of hope, having failed many times to change or end their carriers. The restoration of hope – a key spiritual element – is a necessary condition for beginning and maintaining the process of recovery (Prescott, 2007). Many times, support of hope is more critical even than finding new meaning in life.

Training sportspersons counselors to actively engage with spirituality is a challenging task. Many times the sportspersons counselor comes with a specific pre-existent spiritual philosophy (perhaps from personal recovery experience). In this instance the pedagogical challenge is to instill a wider and more flexible perspective on spirituality. For many others, the concept of spirituality is intimidating and confusing, typically resulting in a census-like dichotomous question of are you spiritual? This is quickly followed with the overly broad (and unanswerable) question how are you spiritual? This is akin to asking someone to explain their personality. You get an answer, of course, but how much does that answer move you closer to forming a bond with the client (Morgen & Cashwell, 2009)?

Zinnbauer and Pargament (2000) discuss that a counselor may operate from one of four perspectives towards spirituality. The rejectionist discounts any incorporation of spirituality and may even demonstrate hostility towards any spiritual/religious counseling content. The second perspective, exclusivist, is one where the counselor believes in only one true spiritual path and that all clients must endorse and follow the same spiritual philosophy. This stance on spirituality may reflect counselor countertransference and could even lead to burnout or empathy fatigue (O’Mara, 2006). The final two perspectives on spirituality,
constructivist and pluralist, reflect the counselor’s grounded belief system while also recognizing the extent that there is an empathic and compassionate appreciation for diverse belief systems. This brief section will emphasize how Existential Theory may provide a strong educational and practical forum for instilling counselor self-awareness and comfort with spiritual content in session.

Existentialism has a long history of application to spirituality-based counseling (Bauman, 1998; Eliason et al., 2001; Eliason et al., 2007). Consequently, Existential Theory works within a language that translates across the spirituality and other disciplines. Unfortunately, Fitch et al., (2001) found that counselor education programs do not emphasize Existential Theory within the teaching and training of humanistic theories. Person-Centered Theory, rather than Existentialism, is the humanistic theory of choice in counselor training.

Trepidation about engaging in a spiritual discussion, or insistence on a rigid spirituality definition, may diminish if a counselor understands spirituality as a multidimensional construct relevant to both counselor and sportsperson. Anxiety around self-awareness of beliefs, and attitudes towards spiritual matters may be housed within a limited understanding of the exact definition and application of spirituality (e.g., spirituality as a religious construct) or a reluctance to change one’s personal beliefs (e.g., this form of spirituality helped me achieve recovery, so you must accept this form of spirituality as well). Spirituality has been defined in countless ways (Cook, 2004), but the conception of spirituality as a mechanism for deriving meaning out of life (Morgen, 2009; Shockley, 1994) seems an approachable perspective for those anxious about engaging in a spiritual dialogue (perceived as consisting of religious or philosophical themes).
with a sportsperson. Furthermore, finding purpose and meaning is an integral component of Existentialism (van Deurzen Smith, 2002; Yalom, 1980). Consequently, Existentialism seems an appropriate theory to frame a counseling discussion centered on spirituality as defined as a search for meaning.