The relation of religious orientation and happiness in Karate male athletes

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Abstract: The goal of current research was to assess the relation of religious orientation and happiness in Karate male athletes. Method of current studious research was a description of integration type. 80people of the male Karate athletes, having average age of 27 years were the current research's statistical sample, selected randomly among those athletes who participated in qualifying competitions in Ardebil province in 2013. Studied athletes had 5-6 years of experience at national championships. Data collection tools included Alport's (1950) religious orientation and Oxford's (1993) happiness questionnaires. To analyze the data, descriptive statistics was used and for hypothesis tests the correlation coefficients of pirson and regression was used step by step. The spss software, Version 22, is used for analyzing the data. The results of this research represented that there is no significant relation between the religious orientation and happiness (P >0.05). But the correlation between extrinsic religious orientation resulted in 0.001 which is not significant, and initial results of regression variance analysis also showed, that both intrinsic and extrinsic variables of religious orientation are not capable of predicting the happiness, and likewise, in the second step the research showed that the religious orientation together with its dimensions predict 44 percent of happiness variance for athletes in total.

Introduction

Examination and study of mental features and characteristics of personality in the territory of sport psychology is important in both practical and theoretical viewpoints, since on one hand it affects sport performance directly or indirectly, and on the other hand, supplies the mutual relationship between the athlete and sport environment, using gained data. According to this matter, study of psychological features including religious orientation and considering the relationship of this subject with happiness of athletes, can be an effective factor on sensible and logical decision-makings toward the more success of athletes. One of the arguments which is important within the scope of personality and psychology, is the issue of happiness. Some researchers believe that happiness has three basic parts: "positive emotion", "life satisfaction" and "lack of negative emotions" like depression and anxiety. Having relationships, being target oriented in life,

personality growth, loving other life and other people, are the components of happiness [1]. Additionally, most of examinations (for example, Argyle and Lu, 1990; Furnham and browing, 1990; Hotard et al, 1989; Myers and Diener 1989; and McClure 1980) represent that happiness is a feature of personality. Martin Selligman took big steps toward the definition of happiness in 2000, by expressing the theory of happiness which is so similar to Aristotle's Eudaimonia concept. Aristotle considers the happiness as being good, being charitable and living under the protection of them, and according to this comment, Selligman has expressed the real happiness as achieving the span recognition of potential growth (curiosity, life power and gratefulness) in game, work and love. But, the more comprehensive and at the same time more practical definition of happiness is presented by Veenhoven (1993). In his opinion, happiness is a judgment of good quality degree or value a person has of his own

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whole life. In the other words, happiness means that how much a person loves his life [2].

Research Method

According to the limitation of number of individual sports athletes, the statistical society of current research is 80 people of Karate male athletes with average age of 22/7, selected randomly among those athletes who participated in qualifying competitions in Ardebil province in 2013. Studied athletes had 5-6 years of experience at national championships. For collecting the current data two questionnaires of Alport's (1950) religious orientation and Oxford's (1993) happiness were used. The statistical method of the current descriptive research is correlation type which to summarize and analyze the data, descriptive statistics was used and for hypothesis tests the correlation coefficients of pirson and regression was used step by step. The spss software, Version 22, is used for analyzing the data.

Research results
Descriptive results

Table 1. Average and Standard Deviation of Age and Sport Experience

Standard deviation	Variable	Average
Age (year)	**21.70**	**5.86**
Sport experience (year)	**6.82**	**5.33**

Contained results in Table 1, shows that the average age and sport experience of studied athletes respectively are 21.70 and 6.82.

First Main Hypothesis

<< There is a relationship between dimensions of the religious orientations and happiness of Karate athletes>>.

Table 2. The results of correlation between dimensions of religious orientation and amount of happiness (n=80)

6	5	4	3	2	1		Variables	
					1	Correlation	Intrinsic religious orientation	1
					-	Meaningfulness		
				1	0.04-	Correlation	Extrinsic religious orientation	2
				–	0.71	Meaningfulness		
			1	0.12–	0.17	Correlation	Positive emotion	3
			–	0.28	0.14	Meaningfulness		
		1	0.66	0.02	0.16	Correlation	Lack of negative emotion	4
		–	0.001	0.84	0.15	Meaningfulness		
	1	0.72	0.83	0.14–	0.15	Correlation	Life satisfaction	5
	–	0.001	0.001	0.20	0.18	Meaningfulness		
1	0.95	0.77	0.96	0.12–	0.17	Correlation	Happiness	6
–	0.001	0.001	0.001	0.27	0.13	Meaningfulness		

Contained results of the above table represents that there is no significant relation between the religious orientation and happiness and its dimensions (r= 0.17, P=0.13). And also, the extrinsic religious orientation has no significant or meaningful relation with happiness and its dimensions(r= 0.12, P=0.27). Therefore, it can be mentioned that there is no significant relation between the religious orientation and happiness (P >0.05).

Second Main Hypothesis

<< The religious orientation can predict the amount of happiness of Karate athletes>>.

For the test of this hypothesis, regression was used step by step. At first the extrinsic and intrinsic religious orientation variables entered the regression's equation. In religious orientation next step, its dimensions entered the equation. The Table 3 contains the results for variance analysis.

Table 3. Variance analysis for happiness regression through religious orientation

Meaning fulness	R^2	r	F	Average squares	df	Total squares	Model	
0.18	0.02	0.21	1.735	438.298	2	876.596	Total remained regression	**1**
				252.570	76	19195.353		
					78	20071.949		
0.001	0.44	0.69	11.282	1621.070	6	9726.421	Total remained regression	**2**
				143.688	72	10345.528		
					78	20071.949		
⋆Model 1: Predictor: intrinsic religious orientation, extrinsic religious orientation. ⋆Model 2: Predictor: intrinsic religious orientation, extrinsic religious orientation, personal standards, too much worry about mistakes, perceived parental stress, perceived coach stress.								

By taking a look at the above table, it is clear that observed "F" resulted from initial regression variance analysis compared with critical values, is not meaningful and both extrinsic and intrinsic religious orientation variables are not capable of predicting of happiness (F = 1.735, p = 0.18). In second step, the observed "F" resulted from second step regression variance analysis compared with critical values, is meaningful (F = 11.282, p = 0.001), thus, it is possible to talk about the linear relationship between variables. And also, according to determined coefficients, it becomes clear that in the second step, religious orientation and its dimensions predict 44 percent of happiness variance of athletes in total ($R_2 = 0.44$).

Table 4 shows the results for regression analysis multiple variables in total subjects using step by step method.

Contained results in the Table 4 shows that in the first step of regression, the extrinsic religious orientation variables Beta (t= -1.059, p=0.293), and

the intrinsic (t= 1.491, p=0.140) is not meaningful (P>0.05). In the second step the Betas of two personal

standard and too much worry about mistakes variables are meaningful predictors and more than happiness values (P<0.05). In the other words, variation of one standard deviation unit in personal standard and too much worry about mistakes variables, changes the happiness value respectively to 0.68 and 0.28 of standard deviation.

Discussion
First Hypothesis

According to the first hypothesis there is no meaningful relationship between happiness and religious orientation. Therefore the above research hypothesis fails. This research is in conflict with Peyman Azmodeh, Shahryar Shahidi and Esmat Danesh's research (2007) named "The relationships between the religious orientation, hardiness and happiness of college students" in which they reached to this conclusion that there is relationship between the intrinsic and extrinsic religious orientations, hardiness and its components (commitment, inhibition and militancy) and happiness. The current research's results is also in conflict with the results of David et al researches [3] which was the more trust in God, as religious element, there will be, the more

happiness a person could enjoy, and the researches of Ahmad Abdolkhalegh (2006-2007) who reported that the relationship between happiness and religion is positive and meaningful and also there is stronger religious beliefs among women and more happiness among men, based on his studies. In addition to the cultural and valued different conditions at different communities, one of the reasons of the dissimilar result can be probably the different statistical community for happiness and also religion evaluation. The dissimilarity of can also be for this reason that all statistical samples of this research are among the athletes, while in Peyman Azmodeh, Shahryar Shahidi and Esmat Danesh, David, and Ahmad abdolkhalegh's researches samples are chosen from non-athletic students, men and women.

Table 4. Statistical features of regression through religious orientation and perfectionism

Meaningfulness	The (T) test	Standardized Regression Coefficient *Beta*	Regression Standard Deviation Error *SEB*	Not Standardized Regression Coefficient *B*	Variable	Model
0.140	1.491	0.167	0.200	0.299	Intrinsic religious orientation	1
0.293	-1.059	-0.119	0.397	-0.420	Extrinsic religious orientation	
0.643	-0.465	-0.043	0.163	-0.076	Intrinsic religious orientation	2
0.540	-0.615	-0.053	0.307	-0.189	Extrinsic religious orientation	
0.001	5.708	0.679	0.337	1.926	Personal standards	
0.045	2.041	0.282	0.384	0.783	Too much worry about mistakes	
0.882	-0.149	-0.019	0.315	-0.047	Perceived parental stress	
0.143	-1.481	-0.227	0.559	-0.827	Perceived coach stress	

But the current research is consistent with the Christopher's research (2000-2006) which resulted that there is no positive relationship between the religion and happiness, or this relation has not been gained from some studies.

According to this research it can be told that people can improve their happiness due to religious orientation and the idea that there is a grand destination in the universe (Weiner 1995), and this means that religious orientation can be a way through reaching happiness not a predictor of that, more study is needed for this subject .

Second Hypothesis

For the second hypothesis test the regression was used step by step. In the first step extrinsic and intrinsic religious orientation variables entered the regression's equation and the results showed that both intrinsic and extrinsic variables of religious orientation are not capable of predicting the happiness. This means that the variable of religious orientation alone is not capable of predicting happiness but if this variable could go along with perfectionism, will be capable of doing prediction of happiness. With regard to the happy person is the one who is healthy, educated, extroverted and optimist, and the happy people have a constant friendly relations and stable religious attitudes and some theorists count the possibility of happiness as paying attention to spiritual values and goals, basic needs, meaningfulness of life and love to God as well, and that the religious person is the one who has the goal of achieving perfection in life and based on Malharb theory which with presenting this question that if there is a way to know how the best and most stable happiness can be obtained, counts the spiritual happiness as the unique happiness which is stable and imperishable in all conditions, it can be mentioned that a person who has both religious orientation and perfectionism components all together, is happy. But, as it was noted in the last

paragraph, proving of this subject requires further investigations.

References

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