

The Relationship between Religiosity and Athletic Aggression in Professional Athletes

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ABSTRACT

Objective: The aim of this research was to investigate the relationship between religiosity and athletic aggression in professional athletes. **Methodology:** The population included all professional athletes in Lorestan Province that 50 companies including football teams, archery, ping-pong and wushu in the research participated in an available sampling way. A questionnaire was used to collect data. The data were analyzed using Pearson correlation. **Results:** The findings showed that there was a negative and significant relationship between religiosity and five dimensions of aggression. This means that the more the spirituality in person, the less athletic aggression. **Conclusion:** Generally, it can be said that discussing on spiritualities and boosting moral dimensions of the athletes can improve behavioral and athletic performance advance of the athletes.

1. Introduction

Religiosity is a trait and state of human on religion. According to the three basic elements of beliefs, morals, laws and cognitive, emotional and behavioral characteristics of the religion, religiosity can be defined that having the knowledge and fertility to miraculously, the prophets, the hereafter and commandments of God and the affections of God, saints and servants of God and commitment to closer to Allah and the practice of religious duties. The religion is a fact that is serious in various aspects of human life. Increasing the studies on religiosity represents the importance of this issue in human life. There have been done extensive research in the field of the religion, including the effect of religious beliefs on physical and mental health (Aclin, 2001), the effect of religious beliefs on psychological adjustment and mental health (Bergin, 1998; Williams, 1998), the relationship between religious activities and no tendency to delinquency (Javanmard, 2011), the negative relationship between depression and anxiety and worship (Asgari & Hoda, 2006). Aggression is any kind of behavior which aims to harass or harm any creature and no inclination on the behavior and avoids it (Baron & Richardson, 1994). The studies related to investigating antecedents of aggression in this field have led to the formation of several theories. The most famous study models of aggression in sport include theories of frustration-aggression (Maxwell, 2004), experienced frustration-aggression (Berkowitz, 1989) and theory of social learning (Bandura, 1973). Frustration-aggression theory is among the first theoretical models to explain the aggressive behavior and it is the result of theory of basic drives like many behavioral theories (Maxwell, 2004). According to Maxwell (2004), failure is the result of creating barriers in reaching goals and desires and this inevitably leads to aggressive behavior. Emphasizing on the inevitability of the consequence of failure (aggression) in the early theory of frustration – aggression raised the need to revise it by others including Berkowitz (quoted by Maxwell, 2004). Berkowitz showed that all people did not respond with overt aggression during failure, but situational cues and responses learned affected the likelihood of aggressive behavior. For example, it is not expected that a clergyman does not beat anyone in public although he is angry and offended. Based on this evidence, Berkowitz (1989), cognitive factors were added into the model of frustration - aggression so that emotional responses and personal motivation, as well as the tendency to aggressive behavior were considered. According to the inverted U, a decent amount of aggression is needed to sports exercises so that if aggression is much more favorable, sports performance will fail. Given that religiosity leads to changes in behavior and emotions of people, therefore, the aim of this research was to investigate the relationship between religiosity and athletic aggression in professional athletes

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2. Methodology

The population included all professional athletes in Lorestan Province that 50 companies including football teams, archery, ping-pong and wushu in the research participated in an available sampling way. In the stage of performing the study, after providing a preliminary explanation about measurement instrument and the purpose of the test, how to answer test for participants were described in detail. On the ethical considerations after obtaining the consent of the people and giving necessary awareness, they were assured that information received will be used only to this study and they will be protected from any abuse. To measure the variables, the questionnaires were used as follows.

Competitive Aggression Questionnaire: this questionnaire is a 25-item scale which Besharat (2009), made and normalized it to measure different aspects of aggression and aggressive behavior in samples of Iranian society. Test questions assess five aspects of aggression including physical aggression, verbal aggression, anger, hostility and indirect aggression in 5 Likert scale from grade one (very low) to five (very high). Scoring is such that high score reflects high aggression. An overall score of aggression is achieved from calculating total scores of the questions in five subscales. The lowest and highest scores on this scale are 25 and 125, respectively. Competitive aggression psychometric traits of the questionnaire were confirmed in several samples.

Religiosity Questionnaire: in this study, a modified form of religiosity Azerbaijani (2002), questionnaire was used including 70 questions which most questions measured the belief in God, the Koran and the Prophet. Also, in a number of questions are questioned about worship and religious behaviors. Some of the questions of the questionnaire are as follows: "I'm pursuing happiness and bliss in religion",

3. Results

Kolmogorov-Smirnov test results showed normal distribution of data ($p > 0.05$). Pearson correlation was used to examine the relationship among the variables. The findings are presented in Table 1. It is seen that there is a negative and significant relationship between religiosity and five dimensions of aggression. This means that the more the spirituality in person, the less athletic aggression.

Table 1: the correlation among the variables

Religiosity		Physical aggression	Verbal aggression	Anger	Hostility	Indirect aggression
	r	-0.33	-0.28	-0.25	-0.26	-0.24
	p	0.000	0.001	0.001	0.001	0.001

4. Discussion and conclusion

The aim of this research was to investigate the relationship between religiosity and athletic aggression in professional athletes. The findings showed that there was a negative and significant relationship between religiosity and five dimensions of aggression. This means that the more the spirituality in person, the less athletic aggression. These findings are consistent with the results of the research of Arian (1999), Khosropour & Sadouee (2001), Sohrabi & Saman (2001), and Baversad et al (2014). In recent years, religion has been emphasized for most of behavioral science experts as one of the variables affecting the behavior and mental. States as far as some people have introduced religion as a key factor in individual and social their followers that given the level of commitment and practice of these teachings, they can play a role in reducing and increasing strain job and psychological effects of life events. It is said that different religions in different ways will have an impact. In this regard, mainly the principle of social protection and the induction means and hope are focused. The importance of religion and belief and religious institutions are obvious on the man and his personal and social life. There are various forms in every culture in religion and often play a major role and often central to people's lives. Different definitions are presented about religion. Freud believed that religion was the most complex phenomenon in human civilization and cannot be explained using an agent. William James considers religion as feelings and actions and experience of the individual in relation to what God sees it. According to Prosser, religion is a set of beliefs, attitudes, feelings and serious attitudes (Arian, 1999). Javadi Amoli (1993) considers religion as a set of beliefs, morals, laws and regulations which are to govern human society and human education. Allameh Tabatabaei (1984) considers religion as practical system-based on the belief. Psychology of religion is an area which discusses on studying the religious beliefs from the viewpoint of psychological approach. Islam is the greatest and most admirable religion with Allah which provides comprehensive instructions for all aspects of life, including humans. When the great prophet of Islam (pbuh) says: I've been sent to complete good morals, in fact, all the religious education of Him are nothing but religious education and nothing but mental health education. Imam Ali (as) in this regard states that religion is the strongest guardian and strongest support (Semnani, 2001). Religion can be one of the factors affecting all aspects of human existence, including the mental health. In this case, there are many examples which many people are turning to faith and religious institutions so that they apply them in coping with crises, statistically the life, hope and health. Generally, it can be said that religiosity and

aggression have a negative and significant relationship with each other and it seems that better areas can be provided to reduce aggressive behavior in sport environments by strengthening religious aspects of the athletes.

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