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Proposing a rational resilience credo for use with athletes

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26

Abstract

27 While the reported use of Rational Emotive Behavior Therapy (REBT) is growing in
28 sport, little is written about specific tools used by practitioners when applying REBT
29 with athletes. The Athlete Rational Resilience Credo (ARRC) adapts Dryden's (2007)
30 original Rational Resilience Credo for application with athletes. The ARRC promotes
31 rational beliefs in athletes, which are important for resilient responding to adverse
32 events. The ARRC is presented in full, followed by some explanation as to its
33 purposes, critical practitioner reflections, and guidance for its use in sport.

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Keywords: CBT; counseling; emotions; irrational beliefs; REBT

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51 Proposing a rational resilience credo for use with athletes
52 Rational Emotive Behavior Therapy (REBT; Ellis, 1957) is a prominent theory and
53 psychological approach to understanding how individuals react to adversity,
54 therapeutically helping people to respond adaptively to occurrences such as failure,
55 rejection, and ill treatment. In REBT, the maxim “people are disturbed not by things,
56 but by the view which they take of them” (Ellis, 1989, p6) is fundamental, but more
57 specifically, if the view individuals take of ‘things’ is irrational, they are likely to
58 experience disturbed (dysfunctional) emotional and behavioral reactions. At the core
59 of REBT is the notion that rigid, illogical, and extreme beliefs lead to dysfunctional
60 emotions and maladaptive behaviors, which impede personal goal attainment, well-
61 being, and mental health (Ellis & Dryden, 1997).

62 In REBT there are four core irrational beliefs, one primary belief
63 (demandingness) and three secondary beliefs (awfulizing, frustration intolerance, and
64 depreciation) that are derived from the primary belief. Mirroring the irrational beliefs,
65 there are four core rational beliefs, one primary belief (preferences) and again three
66 secondary beliefs (anti-awfulizing, frustration tolerance, and acceptance) that are
67 derived from the primary belief (Dryden, 2009). Irrational beliefs are rigid, illogical,
68 and extreme, while rational beliefs are flexible, logical, and non-extreme (Dryden,
69 2013). For clarity, the irrational and rational beliefs of REBT are provided in Table 1.

70 The extant research reveals that irrational beliefs are associated with
71 emotional dysfunction such as anxiety (trait, social, speech, test, evaluation), burnout,
72 anger and shame, and psychopathological conditions including depression, and
73 suicide thoughts (see Browne, Dowd, & Freeman, 2010, for a review). Irrational
74 beliefs are also related to maladaptive behaviours such as social avoidance, self-
75 harming, procrastination, anger suppression, aggression, violence, and medication use

76 (see Szentagotai & Jones, 2010, for a review). Rational beliefs are proposed to
77 promote functional emotions and adaptive behaviours that enhance long-term goal
78 attainment, well-being, and psychological health. Rational beliefs are associated with
79 functional (emotional and behavioural) responses to adversity (see Caserta, Dowd,
80 David, & Ellis, 2010 for review) and some consider rational beliefs to be “protective
81 factors” (David, Freeman, & DiGiuseppe, 2010, p. 197) in stressful situations, that
82 have also been discussed in relation to resilience (e.g., Sarkar & Fletcher, 2014).
83 Understandably, much research attention has been given to exploring the many
84 harmful effects of irrational beliefs rather than the benefits of high rational beliefs. It
85 should be noted that low irrational beliefs do not necessarily mean high rational
86 beliefs, as the two beliefs are relatively orthogonal (i.e., they do not correlate highly;
87 Ellis, David, & Lynn, 2010).

88 So, rational beliefs are to be strived for, and through REBT irrational beliefs
89 are disputed and replaced with rational beliefs. The therapeutic process of REBT
90 (Dryden, 2009; Dryden & Branch, 2008) encourages individuals to understand that
91 irrational beliefs (B) cause their dysfunctional emotional and behavioural responses
92 (C), not the event (A) alone. Once this ABC framework is understood, the client is
93 helped to dispute (D) their irrational beliefs and replace them with rational
94 alternatives (E). REBT is efficacious in both clinical and nonclinical populations with
95 youths and adults (Daniel & Avellino, 2002; David, Szentagotai, Eva, & Macavei,
96 2005; Engles, Garnefski, & Diekstra, 1993; Gonzalez, Nelson, Gutkin, Saunders,
97 Galloway, & Shwery, 2004; Lyons & Woods, 1991) and its reported use with athletes
98 is growing. Recent research has shown that REBT applied at one to one (Turner &
99 Barker, 2013) and group (Turner, Slater, & Barker, 2014; 2015) levels can reduce
100 irrational beliefs and anxiety in athletes. Sport literature has also offered guidelines

101 for the application and evaluation of REBT in sport (Turner & Barker, 2014), and
102 new developments in the measurement of irrational beliefs have led to a performance-
103 specific measure for use in sport (Turner et al., in press).

104 Support for the efficacy of REBT is perhaps unsurprising given that it is a
105 cognitive behavioural therapy (CBT), considered to be the most effective form of
106 psychological therapy recommended by NICE for many conditions including
107 depression, social and generalised anxiety, and eating disorders (Layard & Clark,
108 2014). REBT is considered a form of CBT, but is distinguished by several features.
109 Most prominently, in CBT it is common to dispute the A (inference about the
110 adversity), and collaboratively focus on the validity of ensuing automatic thoughts.
111 Whereas in REBT A is assumed to be true, whilst the B (the belief about the A) is
112 under scrutiny and disputed vigorously. Therefore REBT focuses expressly on
113 irrational beliefs rather than inferences and automatic thoughts (e.g., DiGuiseppe,
114 2007). For example, a netball athlete may be anxious on approach to an upcoming
115 National trial due to the perceived prospect of being harshly and negatively judged
116 and evaluated. In CBT it would be typical to dispute the inference that the athlete
117 would be harshly and negatively judged and evaluated (the A). But in REBT, the
118 athlete's belief that they *must not* be harshly and negatively judged and evaluated is
119 disputed, thus providing potentially deeper and more elegant cognitive reconstruction.
120 In REBT, the core belief is challenged, not the inference of the event or situation.

121 Because of the relative scarcity of REBT research in sport (see Turner, 2014,
122 for a review), the precise tools applied during REBT has not yet been given attention
123 in sport and exercise psychology literature. Turner and Barker (2014) offered the first
124 detailed account of how REBT can be used with athletes, recounting the broad
125 structure of REBT and some of the activities and homework assignments utilized as a

126 core aspect of the approach. However, practitioners may benefit from understanding
127 specific techniques used during REBT to help athletes replace irrational beliefs with
128 rational beliefs. One such technique is the Athlete Rational Resilience Credo (ARRC),
129 based on the original work of Windy Dryden (2007), who developed the Rational
130 Resilience Credo. In this paper I hope to bring to attention Dryden's credo by offering
131 an athlete version for use in sport. I also detail how the athlete version can be used,
132 reflect on how I have used it in the past in my consultancy, and discuss the limitations
133 of the ARRC, leading to suggestions for much needed further research.

134 **Dryden's rational resilience credo**

135 According to Dryden (2007) and Neenan (2009) there is some symmetry between
136 REBT and the concept of resilience that may help to better understand and develop
137 resilience. Notably, those who are able to react to adversity with rational beliefs are
138 more likely to evidence resilience compared to those who react with irrational beliefs.
139 Resilience here is considered a process of adapting well in the face of adversity,
140 recognizing that emotional distress is very much a part of becoming resilient (see
141 Sarkar, Fletcher, & Brown, 2015), and that coming back from adversity is not
142 necessarily an immediate occurrence (American Psychological Association, 2004;
143 Dryden, 2007). Indeed, Neenan (2009) makes the distinction between 'bouncing
144 back' and 'coming back' suggesting that the popular view is that resilient individuals
145 spring back to their former selves effortlessly, raising the question as to whether a true
146 adversity was indeed experienced. Neenan also points out that following adversity an
147 individual rarely returns to exactly the same state as they were prior to the adversity.
148 They are changed for better or for worse, depending on their ability to adapt. In sport,
149 recent research (see Sarkar & Fletcher, 2014, for a review; Fletcher & Sarkar, 2012;
150 Sarkar & Fletcher, 2013; Turner & Barker, 2013) has helped to galvanize the area of

151 resilience somewhat. Based on their findings, Fletcher and Sarkar defined
152 psychological resilience as "the role of mental processes and behavior in promoting
153 personal assets and protecting an individual from the potential negative effect of
154 stressors" (2012, p. 675, 2013, p. 16). Fletcher and Sarkar (2012) suggest that there is
155 a need for techniques that encourage resilience. Specifically, due to the central role of
156 challenge appraisal and meta-cognitions in their grounded theory of resilience,
157 Fletcher and Sarkar (2012) asserted that "educational programs in challenge appraisal
158 and meta-reflective strategies, such as evaluating personal assumptions, minimizing
159 catastrophic thinking, challenging counterproductive beliefs, and cognitive
160 restructuring, should form a central part of resilience training" (p. 676).
161 REBT is a technique that can minimize catastrophic thinking and challenges
162 counterproductive beliefs, and the ARRC is a specific tool that can bolster this
163 approach.

164 To encourage successful adaptation to adversity, Dryden's (2007) Rational
165 Resilience Credo presents "a set of beliefs, which expresses a particular opinion and
166 influences the way you live" (p. 219). Specifically, the Rational Resilience Credo is a
167 set of rational beliefs born from REBT theory, promoting an ideal resilient response
168 to adversity. While Dryden's Rational Resilience Credo has proved to be valuable
169 within my consultancy work with athletes, I have adapted the credo to suit the
170 audience with whom I apply the credo. That is, I have developed the ARRC based on
171 Dryden's credo, and in doing so, have found a number of uses for the credo in sport.
172 In this paper, I present the ARRC and break it down into the theoretical components
173 to make it clear as to how the credo is structured, and how it can be applied.

174 **Structure and purpose of the ARRC**

175 The ARRC comprises one paragraph for each of the primary and secondary
176 rational beliefs, referring to content areas of achievement, performance consistency,
177 security, development, fair and respectful treatment, acceptance and approval of
178 others, and opportunities. These content areas are important for athletes and
179 commonly become the focus of irrational beliefs (Turner et al., in press). Paragraph
180 one covers preferences (primary rational belief), whereas paragraphs two, three, and
181 four cover anti-awfulizing, frustration tolerance, and acceptance (secondary irrational
182 beliefs), respectively. Paragraph five promotes rational adherence to the ARRC.

183 **The Athlete Rational Resilience Credo (ARRC)**

184 As an athlete and a human being I have many desires or “wants”. Some of
185 these desires are very strong as I am driven to be the best athlete I can possibly
186 be. However, I recognize that no matter how strong my desires are this does
187 not mean that I “have to” or “must” have my desires met. I may want to be
188 successful, perform consistently, be secure in my team, and keep developing
189 my skills, but I know that these desires do not “have to” be met. I would also
190 much prefer to be treated fairly and with respect, be accepted and valued by
191 coaches and teammates, and be given opportunities, but I realize that wanting
192 this from others does not mean that they have to meet my desires. I accept that
193 from time to time my desires will not be met. It’s OK that I feel upset and
194 disappointed when my desires are not met, as this shows that I care about my
195 sport and my achievement within it. My upset feelings are healthy and they
196 motivate me to work hard towards my desires, knowing full well that
197 demanding that these desires are met is rigid, nonsensical, and fruitless. Not
198 having my wants met provides me with opportunities to grow as an athlete and

199 as a person, fully accepting that unfavorable events are valuable even though
200 they lead to negative feelings.

201 I recognize that when my desires are not met, I fail, face setbacks, or
202 am treated poorly, this is bad and unfortunate but not terrible or the end of the
203 world. No matter how bad it is to not have my desires met, I know that worse
204 things could and have happened to me, none of which are truly awful. It is bad
205 not to be successful, not to perform consistently, not be secure in my team, and
206 not to keep developing my skills, but I know that this is not awful. I also realize
207 that it is not terrible to be treated unfairly and with disrespect, or not to be
208 accepted and valued by coaches and teammates. Further, if I am not given
209 opportunities, this certainly is not the end of the world. Even though I might
210 feel upset and my goal attainment may be hindered, I can distinguish
211 inconvenience from catastrophe, and I know that my sense of perspective is
212 accurate. I accept that bad things will happen, and that's OK as this provides
213 me with valuable opportunities to grow as an athlete and as a person.

214 Not having my desires met is very tough and difficult to tolerate. But I
215 know I can tolerate this, because not getting what I want will not kill me or
216 cause so much pain that I disintegrate. Even if my strongest desires are not met
217 it is not unbearable. It is very hard not to be successful, not to perform
218 consistently, not be secure in my team, and not to keep developing my skills,
219 but I know that I can stand this. I also realize that I can tolerate being treated
220 unfairly and with disrespect, not being accepted and valued by coaches and
221 teammates, and not being given opportunities. Although I may feel frustrated
222 and upset and my goal attainment may be hindered, I know that I have the
223 capacity to tolerate failure, setbacks, and poor treatment. Importantly, I accept

224 that facing tough situations that do not meet my desires is OK as this provides
225 me with valuable opportunities to grow as an athlete and as a person.
226 Ultimately, tolerating bad situations is worthwhile because of the strength it
227 gives me to face future adversity.

228 If I fail to reach a goal, face an obstacle, or am treated poorly, I
229 recognize that this is bad, but says nothing about me as a person. I know that
230 failing does not make me a failure, that stumbling on the way to a goal does not
231 make me useless, and that not being respected or treated fairly does not mean I
232 am worthless. Similarly, succeeding does not mean I am a success, a smooth
233 path to my goal does not mean I am perfect, and being respected or treated
234 fairly does not make me a worthy person. I am able to distinguish between my
235 own behavior, and me as an athlete and human being. When I fall short, it just
236 shows that I am a fallible human being just like all other humans. Sometimes I
237 succeed, sometimes I fail, and that's fine. It's OK to feel upset when I fail, face
238 setbacks, or am treated poorly. These feelings motivate me to work on aspects
239 of myself that are hindering me, and approach others who do not meet my
240 desires as fellow fallible human beings capable of both good and bad actions.
241 When my coach or teammates treat me poorly, this is bad, but this does not
242 mean they are bad people. Not matter how bad things are, I realize that sport
243 and life is a mixture of good and bad events, and that the bad events test me
244 and provide valuable opportunities to grow as an athlete and as a person.

245 I want to endorse and live by this credo, but I cannot demand that I
246 must, and if I lapse or fail to live up to the credo, its not the end of the world, I
247 can tolerate it, and I know that this has nothing to do with my value or worth as
248 an athlete or human being. I recognize that the credo encourages me to be more

249 resilient to the adversities of my sport, but it is unrealistic to expect that I will
250 always think in the ways that the credo promotes. I realize that striving to live
251 by this credo will be hard work, and will involve practice and commitment, but
252 this is nothing compared to the hard work it takes to be an athlete. If I work
253 hard at this credo, I will be able to control how I react to the myriad of
254 challenges that sport throws at me, without having to avoid adversity,
255 becoming more resilient as I develop.

256 **Advantages of the ARRC**

257 The ARRC reflects an ideal philosophy for reacting to and approaching
258 adversity, in that it assertively promotes the four core rational beliefs of REBT
259 recognizing any irrational beliefs. The ARRC presented in this way boasts three main
260 advantages. First, mirroring Dryden's (2007) assertions, the credo gives a clear
261 indication of what athletes can aim for in order to achieve greater rationality and
262 resilience. Second, not only are rational beliefs applied to athletes' sporting
263 endeavors, rational beliefs are applied to the adherence to the credo itself in the final
264 paragraph. This is so that the athlete is not encouraged to be irrationally
265 perfectionistic about endorsing and living by the ARRC. Third, the credo ensures that
266 the focus is on strengthening rational beliefs as a way to promote healthy emotions
267 and behaviors instead of changing the adversity or avoiding tough situations. In
268 REBT terms, this approach promotes B-C connections and dissuades A-C
269 connections. That is, instead of falsely accepting that adversity (A) causes emotions
270 and behaviors (C), the credo more accurately focuses on making beliefs (B) more
271 rational to promote healthy emotions and behaviors.

272 **Suggested uses for the ARRC**

273 While the main purpose of the credo is to provide a set of beliefs by which an
274 athlete can live, the ARRC can be used for many other purposes, all of which promote
275 the internalization and use of rational beliefs. One of the most frequent ways I have
276 used the credo with athletes is to ask the athlete to read and reflect on the ARRC as a
277 daily task. For example, with one athlete I suggested he engage with the credo twice
278 per day for a period of five-weeks. This not only involved him reading the credo, but
279 also listening to it on an MP3 on his mobile phone that I had recorded for him, and
280 spending time thinking about the meaning of each sentence. Indeed, with some
281 athletes it may be unrealistic to expect them to read the credo daily. This task could be
282 made more powerful if audio-recorded by the athletes themselves, given that the
283 credo is written in first person. I would usually apply the ARRC in the third meeting
284 after the athlete understands the REBT framework and therefore the themes in the
285 credo. However, this is dependent on the speed at which the individual athlete is able
286 to understand the REBT framework, as with some this may take only one session,
287 whilst others may require five sessions. When the ARRC is applied, it begins to help
288 the athlete to internalize the credo through repeatedly engaging in it. Further, as the
289 athlete starts to engage in the credo regularly, they begin to think critically about what
290 is written within it, instigating conversations about how the credo applies to them and
291 their specific issues.

292 When I started to use the ARRC in my practice with athletes I noticed that
293 athletes would come to sessions more versed in rational beliefs, therefore the work
294 progressed more rapidly and more effectively. This is because we can quickly move
295 from understanding REBT and rational beliefs, towards ingraining rational beliefs in
296 their philosophy of success, failure, and ill treatment. Prior to using the ARRC in my
297 practice, I would often have the same conversations with athletes in each session,

298 slowing the work down somewhat. Of course, there is no guarantee that an athlete
299 will adhere to the credo away from one to one sessions. Therefore towards the end of
300 my work with the athlete I will ask them to produce their own credo based on the
301 ARRC. This helps me to determine how well they have learned the ARRC as this will
302 be reflected in the detail and quality of their self-penned ARRC. In practice, this
303 involves the athlete amending the ARRC to fit their specific sport and issues,
304 enhancing the athlete's adherence to the credo by involving them in the production of
305 their own personal ARRC. I will review their ARRC to ensure it meets REBT
306 requirements, as it is important that the credo is not simply given to the athlete and
307 then forgotten about. The credo should be revisited often during the work to ascertain
308 which elements are being lived and the extent to which the athlete is truly able to
309 adhere to the beliefs promoted within it. While the athlete may intellectually agree
310 with the credo, actually living by it and striving to adhere to it takes consistent effort
311 and practice that should be monitored and reviewed by the practitioner, just like all
312 homework assignments. Each one to one session should begin with a review of the
313 credo, how often it has been used and the impact the athlete perceives it to be having.

314 The ARRC is lengthy, and this is difficult to avoid because of its thorough and
315 comprehensive coverage of rational beliefs. Indeed, some younger athletes,
316 particularly those for whom readings is not viewed as pleasurable, have raised their
317 eyebrows and exhaled forcefully when I have presented the credo to them. Therefore
318 to combat this, another way I use the ARRC is to split it up into its constituent
319 paragraphs in order to break the credo down into more manageable sections, and to
320 help the athlete focus on particular rational beliefs instead of all of them. To explain,
321 with one athlete (international Futsal player) his specific emotional dysfunction
322 stemmed from his frustration intolerance derived from an irrational demand for fair

323 treatment by the coach. In this instance, after counseling him through the REBT
324 process, I asked the athlete to read the first and third paragraphs of the ARRC, which
325 expressly focus on preferences and frustration tolerance. This helped to reduce the
326 workload for the athlete between sessions. For example, with a youth soccer academy
327 athlete, I asked him to read the first paragraph of the ARRC once per day for one
328 week, and then the next week I asked him to move onto the second paragraph for a
329 week, and so on. The athlete eventually read all paragraphs, but breaking it up was
330 more manageable for that particular athlete. While the athlete's specific irrational
331 beliefs are the focus of the counseling sessions, the credo serves to more generally
332 encourage rational beliefs helping to underpin the specific rational beliefs with a
333 broader rational philosophy.

334 One final way that I have found the ARRC to be useful is helping the athlete
335 to select small phrases for use as self-talk. This helps the athlete to approach or react
336 to adverse events with a well-rehearsed rational self-statement that can promote
337 emotional and behavioral control in the moment. For example, one athlete who found
338 it difficult to control her anger when she fell victim to poor officiating decisions
339 adopted the self-statement "I can tolerate being treated unfairly" and "although I may
340 feel frustrated I know that I have the capacity to tolerate poor treatment," both of
341 which are abridged derivatives of statements within the frustration tolerance
342 paragraph of the ARRC. As a consequence, her anger was assuaged and so to was her
343 tendency to lash out at the officials. To practice the self-talk statement/s I often use
344 role-playing during sessions where the athlete and I recreate or imagine an adverse
345 event (e.g., coach deselecting them), providing the athlete an opportunity to practice
346 their rational self-talk. In addition, I provide the athlete with the collaboratively
347 selected self-statements on several cue cards for placement in convenient locations

348 where the athlete will frequently see the cards (e.g., bedside table, kit bag, wallet).
349 This is a useful way to help the athlete internalize the statements for ready use when
350 an adverse situation arises, and is particularly useful when contact with the athlete is
351 limited due to time and cost restrictions, which is typical with elite athletes with
352 whom I work with privately (i.e., not via their club). The self-talk statements provide
353 a focus for the athletes when approaching pressure situations for example. One athlete
354 adopted the “If I fail to reach a goal...I recognize that this is bad, but says nothing
355 about me as a person” portion of the ARRC, in an effort to reduce the anxiety she felt
356 prior to making the step up from club to international volleyball.

357

Limitations of the ARRC

358 The most serious limitation I have found with using the ARRC is that it is not
359 possible to know whether and to what extent the athlete is engaging in the credo away
360 from sessions. Adherence is a key consideration for all psychological techniques that
361 require independent application (Bull, 1991). Therefore it is not advised that the credo
362 is used by itself in the absence of REBT support, because the credo has been
363 developed to support the REBT process, not replace it. Another potential limitation
364 may be the length of the ARRC, which may deter some athletes from adhering to it.
365 Indeed, some athletes may find the process of reading the entire ARRC unappealing.
366 Indeed, with one athlete I worked with the ARRC did not have the desired effect (of
367 lowering irrational beliefs) because the athlete did not have the time to engage in the
368 credo, and did not see the value in writing things down when he could be spending
369 this time physically training instead. However, as stated earlier in this paper, the
370 ARRC can be broken down into smaller sections to reduce the time and effort
371 requirements on the athlete. Also, the credo forms a small but important part of a
372 broader REBT approach that encompasses many other cognitive, emotional, and

373 behavioral homework tasks. Therefore, the athlete is encouraged to engage in various
374 engaging tasks alongside the credo. From my experience, having the athlete engage in
375 writing their own credo can assuage adherence issues, and so to can reviewing how
376 the athlete has used the ARRC between sessions as part of the opening conversation
377 of each one to one session. More broadly, the applied parameters of the ARRC have
378 yet to be established, and clearly empirical study is required to assess its effectiveness
379 across athletes of various sports, levels, and ages. The current paper offers anecdotal
380 support for the ARRC, and to date, the ARRC has been applied in my practice with
381 athletes aged between 16 and 50. Thus the effects of the ARRC on younger athletes
382 are not currently known. Also, I have encouraged athletes to read the ARRC (their
383 own or the one provided in this paper) twice per day over a five-week period, which is
384 based on how I work rather than any solid scientific rationale, and I have found this to
385 be sufficient to accelerate reductions in irrational beliefs. Therefore, the frequency
386 and length of engagement in the ARRC for maximal effectiveness is yet to be
387 established. The limitations detailed here provide ample justification for further
388 exploration of the use of the ARRC with athletes in the field, and experimentally in
389 controlled laboratory settings.

390 **Concluding comments**

391 This paper presents the ARRC as a valuable tool to help athletes develop
392 rational beliefs that can help them to respond resiliently to adversity. The ARRC is
393 not a panacea for irrational beliefs, but if adhered to by athletes can speed up the rate
394 at which an athlete is able to replace irrational beliefs with rational beliefs. The extant
395 research and REBT theory clearly advocates the promotion of rational beliefs for
396 functional emotional and behavioral responding, and the REBT therapeutic ABCDE
397 process is well validated in non-sporting and sporting settings (e.g., Turner, 2014).

398 Techniques that can support this process are valuable in sport research as the literature
399 concerning REBT is still sparse. Drawing on Dryden's (2007) original Rational
400 Resilience Credo, the ARRC reflects a sport relevant credo that can be utilized in
401 various flexible ways to advance an athlete's conviction in their rational beliefs.
402 Future research should elucidate the precise effects of the ARRC above and beyond
403 the application of REBT alone, and determine the parameters within which the ARRC
404 can be applied. It is hoped that this paper encourages REBT practitioners working in
405 sport to adopt the credo as part of their practice with athletes. More broadly, it is
406 hoped that practitioners are encouraged to investigate REBT further for similarly
407 transferable techniques.

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