

A Study of Athlete Engagement, Athlete Identity and Individualism-  
Collectivism Cultural Behaviours among Filipino Athletes  
compared with US American Athletes

Submitted by

Michele Joan Dalman Valbuena

Bachelor of Science Major in Psychology

Master of Arts in Psychology Major in Industrial/Organizational Psychology

Master of Humanities Major in Women Studies

A thesis submitted in total fulfillment of the requirements of the  
degree of Doctor of Philosophy in Research in Sport Psychology

School of Exercise Science

Faculty of Health Sciences

Australian Catholic University

October 2015



## STATEMENT OF SOURCES

The thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

No other person's work has been used without due acknowledgment in the main text of the thesis.

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

All research procedures reported in the thesis received the approval of the relevant Human Ethics Committee at the Australian Catholic University.

---

Michele Joan D. Valbuena

---

Date



## ACKNOWLEDGMENTS

The completion of this thesis would not have been possible without the patience and dedication of the following important people:

John Saunders, Vanessa Rice and Elizabeth Aumond, my supervisors, who showed a great amount of patience in understanding the concept of my research especially that they took over at a very challenging stage of my candidature. I can never be thankful enough for their commitment in supporting and guiding me toward the completion of my thesis amidst the many struggling discussions;

The staff of the School of Exercise Science in Melbourne and Brisbane who assisted me on my academic needs;

Digna Adonis, my first Filipino friend in Melbourne, who understood very well how it was to be away from home and how very lonely it was to be doing graduate research work- she never missed a week to ask me how I was and took me out for rest and fun so I could recover from weeks' stresses;

Simon Rice and Chris Holt, my first friends at the School of Psychology where I was first housed as an HDR student, who readily helped me with questions I had about the campus and research; John Montalto and Chiara Condotta at the Research Services Office, who diligently addressed my many inquiries the entire time of my schooling in Melbourne;

Chris Lonsdale, Ken Hodge and Boaz Shulruf who willingly answered my questions while I was still conceptualizing my thesis;

Peter Fagan who offered me his home in Brisbane and Janine Quine who facilitated in my search of a place to stay while completing my research seminar in Brisbane; Cindy Tan and Uncle for sharing their home with me for most of my time in Melbourne; April, Christian, Atticus and Merlin Saladores, who gave me a home at my last semester in Melbourne; and Hannah Perfecto and Sheila Fuerte, two Filipino friends I reconnected with at my last months in Melbourne whose friendships helped me through tough times. They have become my family in Australia. The kindness, love and care they have shown me will forever be appreciated;

Bai 8, CEVV family, Chalee and Teesoi for their well wishes and loving support of my postgraduate studies. They are my best of friends who will continue to hold me together especially at trying times; Team Char-Nadia, Yvette, Rochelle, and Regina, for being listeners when I needed one, and the Vendays-Jing, Wing, Ching, Jann and Rachyle who always gave me a good laugh;

Andrew Eguia and Harold Dalman, my favourite cousins who regularly communicated with me while in Australia and always knew how to ease my feelings of anxiety over research work;

Margie, Myra, Louanne, Oyen, Ate Edna, Ma'am Debbie, Ate Bekay and Rina, my colleagues in Silliman University, who willingly took over my academic tasks in the university while I was away for postgraduate studies;

Felicity Fallon whose kind spirit and encouraging words helped me through the most difficult phase of my candidature;

My parents who have unfailingly supported me in all the things I do; my brothers, Bong and Boyet, who also share my passion in sports, and who have loved me tremendously through all these years; Mona and Janis, my sisters-in-law, who have been very supportive and encouraging of my postgraduate studies; Miggy, Mikee, MJ, Dico and Mariella, my nephews and nieces, who regularly connected with me through social media while I was abroad. Their messages helped me survived homesickness; and

Barry Fallon, my first supervisor at the School of Psychology. He was a very good friend who, even when he was no longer my supervisor, was constantly available for consultations. He had a very kind and caring heart that even when he was already ill with cancer, he never failed to send me positive words. He regularly reminded me that in the midst of my most difficult struggles during my candidature, everything will surely work for the best in the end. I value my time I had with him as his supervisee and mentee.

I dedicate this thesis to Barry Fallon. He was a very good and dedicated teacher. He had a life well lived.

## ABSTRACT

The focus of this study is the Filipino athlete, how they engage with their sport and the influence in this process of their cultural background and the way in which they construct their personal identity as athletes. These aspects are further studied in comparison with a sample of their US American counterparts. Athlete Engagement (AE) is a fairly new concept in sport psychology. It has been developed from the concept of employee engagement in industrial/organizational psychology where it was operationalised with the dimensions of vigour, dedication and absorption (Hakanen, Schaufeli & Ahoja, 2008). Similar dimensions were explored in the first two research studies on AE by Lonsdale, Hodge and Raedeke (2007) and Lonsdale, Hodge and Jackson (2007). AE has been found to be “a persistent, positive, cognitive-affective experience in sport characterized by confidence, dedication and vigour” (2007, p.451).

The first study in the present enquiry surveyed 70 Filipino and 62 US American athletes. AE was explored in relation to the athletic identity and the individualism-collectivism cultural behaviours of these athletes. AE was measured through the use of the Athlete Engagement Questionnaire (AEQ); athletic identity was measured through the Athletic Identity Measurement Scale-Plus (AIMS-Plus); and individualism-collectivism cultural behaviours were measured through the Auckland Individualism Collectivism Scale (AICS). No differences were found between the levels of global AE reported for the two national groups ( $p=.489$ ). However at the level of the subscales the US sample engaged with greater confidence ( $p=.014$ ) and dedication ( $p=.001$ ) whereas the Filipino group engaged with more vigor ( $p=.023$ ) and enthusiasm ( $p=.044$ ). There was no difference found between the two groups for their individualist behaviours ( $p=.236$ ) or the strength of their athletic identities ( $p=.739$ ). It was therefore concluded on the basis of these findings that, regardless of their national cultural background, athletes were primarily individualistic and had high levels of athletic identity.

The second study sought to explore these differences further through the use of qualitative techniques. Following the model applied by Lonsdale, Hodge and Raedeke (2007) with a sample of New Zealand athletes, the Scanlan Collaborative Interview Method was used to gather information from 10 Filipino and 10 US American athletes. It was found that although both samples experienced the same engagement dimensions,

their experiences were also strongly influenced by their cultural orientation identified as 'spirituality' among the Filipinos and 'character' among the US American athletes. Both spirituality and character were initially considered as AE dimensions before being interpreted as moderating variables.

The third study examined differences in the way that athletes engage at two different points in the same season, namely before and after a major competition. Filipino (n=26) and US American athletes (n=18) from two university elite soccer teams were the subjects.

Surveys were conducted two weeks before their major tournament and two weeks following. Two-way ANOVA with level of AE as the dependent variable, showed no main effect for time ( $p=.990$ ) but a significant main effect for nationality ( $p=.013$ ). The US athletes reported significantly higher levels of engagement both before and after the competition. There were no interactions observed ( $p=.243$ ). Stepwise regression analysis showed that for the US American athletes a model with AI as a significant variable ( $p<.001$ ;  $p=.013$ ) was able to significantly predict AE both at the pre-competition stage (R square = .554) and at the post-competition stage (R square=.559). For the Filipino samples a model containing both individualism ( $p=.001$ ) and collectivism ( $p=.017$ ) strongly predicted engagement at the pre-competition stage (R square=.637), whereas at the post competition stage a model (R square=.585) containing only the variable AI ( $p<.000$ ) provided the best prediction of engagement. It was concluded that the explanation for these differences lay in the interaction of national cultural characteristics with the specific socio-environmental circumstances experienced by the athletes themselves.

It is concluded from this program of studies that the concept of AI has relevance in enhancing AE even where cultural and socio-economic circumstances might provide obstacles to optimal achievement in sport. As such awareness of this is important for athletes, coaches, trainers and sport psychologists in collectivist cultures as they work together to create and implement training programs for athletes to help them perform at the optimal level.



## TABLE OF CONTENTS

	Page
Title Page .....	i
Statement of Sources .....	iii
Acknowledgments .....	v
Abstract .....	vii
Table of Contents .....	ix
List of Tables .....	xiii
List of Figures .....	xv
Chapter I    Introduction.....	1
Sports in the Philippines.....	2
Culture, Sports and the Individual.....	3
The Benefits of Sport Participation.....	7
Importance of the Study.....	10
Chapter II    Related Literature.....	13
Athlete Engagement.....	16
Athlete Identity.....	20
Athlete Engagement and Athlete Identity.....	26
Cross-cultural Sport Psychology.....	28
Chapter III    Study 1-Exploring Nationality and Culture with regard	
to Athlete Identity and Athlete Engagement.....	43
Method.....	44
Sample Recruitment.....	44

	Instrumentation.....	45
	Statistical Analysis.....	50
	Results.....	51
	Participant Characteristics.....	51
	Sport Involvement.....	52
	Extent of Sport Involvement.....	53
	Athlete Engagement.....	54
	Individualism-Collectivism Cultural Behaviours.....	55
	Athlete Identity.....	56
	Hypothesis Testing.....	57
	Discussion.....	63
Chapter IV	Study 2-A Qualitative Investigation of	
	Athlete Engagement.....	69
	Method.....	69
	Procedure.....	70
	Participants.....	70
	Procedure in the Interview.....	71
	Results.....	74
	Profile of Participants.....	74
	Athlete Engagement.....	76
	Confidence.....	76
	Dedication.....	82
	Vigor.....	87
	Enthusiasm.....	93
	Other Themes.....	97

	Discussion.....	101
Chapter V	Study 3-A Pre and Post Competition Study of Filipino And US American Soccer Teams Participating In a Universities' Championship.....	115
	Method.....	116
	Procedure.....	117
	Participants.....	117
	Instrumentation.....	117
	Statistical Analysis.....	118
	Results.....	118
	Demographic Profile of Filipino and US American Soccer Athletes.....	118
	Pre-competition Measures.....	120
	Athlete Engagement at the pre-competition stage.....	120
	Post-competition Measures.....	121
	Athlete Engagement at the post-competition stage....	122
	Hypothesis Testing.....	122
	Understanding the group differences in engagement.....	123
	The Filipino sample before their competition.....	124
	The Filipino sample after their competition.....	124
	The US American sample before their competition..	124
	The US American sample after their competition.....	125
	Discussion.....	125
Chapter VI	Concluding Comments.....	129

References .....124

Appendices .....137

    Appendix A Letter to Athlete for Online Survey.....138

    Appendix B Letter to UCR Athletes for Online Survey..... 139

    Appendix C Information Letter for Study 1..... 140

    Appendix D Questionnaire Pack for Study 1.....143

    Appendix E Information Letter for Study 3.....154

    Appendix F Consent Form..... 157

## LIST OF TABLES

Table	Page
Table 1 Participant characteristics according to national groups.....	52
Table 2 Sport of athletes' major involvement according to national groups.....	53
Table 3 Extent of major sport involvement according to national groups.....	54
Table 4 Athlete engagement scores for the two samples.....	55
Table 5 Summary of individualism and collectivism scores for the two samples.....	56
Table 6 Summary of athletic identity scores for the two samples.....	57
Table 7 ANOVA Summary table for comparison of the means of athlete engagement of Filipino and US athletes.....	58
Table 8 ANOVA table for the comparison of means of the individual dimensions of the athlete engagement of the Filipino and US athletes.....	58
Table 9 ANOVA Summary table for comparison of means of collectivistic and individualistic cultural behaviours between Filipino and US American athletes.....	59
Table 10 ANOVA Summary table of the comparison of the means of the Filipino and US samples for the dimensions of athletic Identity.....	61

Table 11 Regression analysis for Individualism-Collectivism, Athletic Identity against athlete engagement.....	62
Table 12 Summary of participant profiles.....	75
Table 13 Participants' descriptors of confidence.....	78
Table 14 Participants' descriptors of dedication.....	84
Table 15 Participants' descriptors of vigor.....	89
Table 16 Participants' descriptors of enthusiasm.....	94
Table 17 Summary of themes from the cross-case analysis.....	112
Table 18 Demographic profile of the Filipino and US American soccer players.....	119
Table 19 Group measures of Individualism/Collectivism and Athletic Identity at the pre-competition stage.....	120
Table 20 Group measures of athlete engagement at pre-competition stage..	121
Table 21 Group measures of Individualism/Collectivism and Athlete Identity at post-competition.....	121
Table 22 Descriptive statistics for measures of athlete engagement at the post-competition stage.....	122
Table 23 Analysis of variance for within and between subjects on athlete engagement with nationality and periods in a competition....	123

## LIST OF FIGURES

Figure	Page
Figure 1 The Scanlan Collaborative Interview Method.....	71
Figure 2 Summary of emergent themes associated with Filipino athlete engagement.....	104
Figure 3 Summary of emergent themes associated with US athlete engagement.....	108





## CHAPTER I

### INTRODUCTION

Rugby changed South Africa. It was a powerful symbol recognised by Nelson Mandela and used by him in his goal to achieve the new unity between *black* and *white* Africa. His use of the Springboks in facilitating the unification of South Africa provided a memorable example of the way in which sport acquires its power from the achievements of its players and, importantly too, from the dreams of its spectators (Carlin, 2008). Sport has always been a powerful political tool.

In Clarkston, Georgia, a woman named Luma Mufleh formed a football team in order to unite refugee children from war torn Arab countries (Warren, 2009). Through interactions with them arising from this starting point, Mufleh learned about the traumas the children experienced in war. With the help of football, she helped them cope with their experiences. Football not only helped to develop these children into well-functioning individuals but also provided their parents and families with an avenue through which to feel more secure, safe and comfortable as a minority group in a country like America. As to the community as a whole, football changed Clarkston because it gave the refugees a voice and provided a common experience which bridged racial differences. Sport is also a social change agent.

In order to fully understand contemporary societies, it is important to acknowledge the place of sport in these contexts (Jarvie, 2006). Sport is an international activity. In many countries, world leaders have drawn on the reputations associated with elite sporting individuals to boost national economies. Sport is "part of the social and cultural fabric of different localities, regions and nations" (p. 2) and has demonstrated its transformative potential in some of the poorest areas of the world. It is an important source of content for the television and film industry, a stimulus for the tourism industry as well as finding a role in addressing social issues like crime, health, violence, social division, labour migration, economic and social regeneration and poverty. It is important the world over to individuals and communities. Joseph Blatter,

the president of FIFA has said, 'Sport plays a special role in society. It supports well-being and movement. It teaches us how to follow rules'. Eric Uslaner a respected professor of government and politics has similarly emphasized that "sports build social capital because they build self-confidence and teach respect for rules" (Seippel, 2006, p. 173). Seippel in his argument for the contribution of sport to social capital, goes on to quote Gough's (1997) claim that sports can do many things like teaching, shaping, unifying and uplifting individuals and communities. It can teach people independence, self-control, resoluteness, responsibility and a communal outlook.

### **Sports in the Philippines**

The success of the Philippine team at the Big League Softball World Series in August 2012 when it 'nailed' the US team from Westchester, California with a 14-2 victory did not come easily (Pimentel, 2012). While the entire Philippine nation and the world were glued to their television sets tuned to the London Olympics, these young women softball players endured a 35-hour plane ride, with a nine-hour stopover in Japan and another of eleven hours in Hawaii. An athlete's physical condition is a primary building block for good sport performance. That is why enough rest is fundamental especially in preparing for a competition. Because there were insufficient funds for the most convenient plane fares, the team was subjected to a very exhausting travel schedule which may very well have cost them their first two games. Yet, while they were overseas representing their country in an international tournament, they were faced with additional worry when severe flooding hit their hometown in the Philippines. Instead of allowing these challenges to lead to their demise, they rather used them to lift up their spirits. Their experiences at that time only served to inspire and motivate them to work harder and strive to perform better. They expressed the view that they must make their country proud, as a way to compensate for the hardship Filipinos were experiencing. They recovered from their early losses in the tournament and became champions.

Very recently, the Philippine girls' team achieved second place in the Street Child World Cup 2014 in Rio de Janeiro. The Street Child World Cup is a global movement for enabling street children to receive the protection and opportunities to which all children are entitled ("Street Child World Cup", n.d., paragraph 1). It uses

soccer as the tool to challenge the negative perceptions and treatment of street children. Crystal, a Filipino girl who was part of the Philippine team, was born in a cemetery and grew up there. She stated that her family was so extremely poor that they could not even buy food (Moore, 2013). Despite that, she was still able to perform outstandingly in her sport. In a tournament prior to the 2014 World Cup, she was awarded Most Valuable Player while also leading her team as team captain.

Reflecting upon such Filipino experiences, one might wonder how any individual athlete, faced with a lack of resources even for basic needs like food and shelter, no institutional support to provide adequate funding for international game participation, and in addition constantly surviving calamities that claim properties and lives, is still able to perform well. From the same perspective, it would be of interest to know how the sport participation of such an athlete differs from that of others who may not have faced similar challenges. Does the Filipino athlete possess personality characteristics different from those of others that might have enabled them to still perform well despite the difficulties they face in life?

### **Culture, sports and the individual**

In asking the question as to why such athletes are able to still perform optimally despite their life struggles, a starting point might be to examine the culture behind the sporting experiences. An initial observation about Filipinos might suggest an ability to be resilient. With many years of surviving typhoons and earthquakes, not to mention political revolutions such as those that happened during the Marcos regime, the unending political wars in Mindanao and the poor economic state of the country, resilience seems to have become second nature to them.

Filipinos are a resilient people. Watching the news I heard that there was no clean water, no food and no electricity. What most people don't realise, though, is that this is the norm for the majority of the country (Obordo, 2013).

A tragedy is not enough to keep us down. Filipinos are used to hardship, and for those who have survived this terrible disaster they will stand up and come back fighting- although it may be difficult – with the resilience that has always shaped us (Obordo, 2013).

For Filipino athletes then, resilience for optimal performance may not necessarily have to be developed in the sporting arena. Resilience may have already become a learned behaviour among Filipinos and with it the coping skills that they access when in a stressful or challenging situation, as demonstrated in the preceding sports related examples.

In a study of Filipino table tennis athletes, personality characteristics such as communicativeness, competitiveness, conscientiousness, perfectionism, apprehension, achievement, and extroversion were found to be prominent (Lopez & Santelices, 2011). This study recommended that the personality characteristics of Filipino athletes should be assessed to assist in the development of potential elite athletes.

Culture is believed to be a shaper of individuals and their identity (Schinke, McGannon, Battochio & Wells, 2013) and in turn, national (and individual) identity is claimed to influence sport performance (Dauncey, Ervine & Kilcline, 2014). Such understandings point to a relationship between cultural characteristics and individual identity. The cultural environment will shape people in many ways, including the way they interact with their sport. Research among adolescents implies that sport participation can be particularly beneficial to those from more economically disadvantaged backgrounds. One research study involving underprivileged youth's participation in soccer reported that it developed life skills such as taking responsibility, goal setting, and time management (Bean, Whitley & Gould, 2014). The participants also felt that they could transfer the leadership and teamwork knowledge acquired in this context to other areas of their life. In addition, youth who participated in sports were observed to have the highest initiative scores which was explained by more experiences in goal-setting and sustaining effort in their sport participation (Larson, Hausen & Moneta, 2006). In disadvantaged situations such as those experienced by many Filipino athletes - children alienated from mainstream school opportunities, living in shelter at-risk conditions or not having family role models - sport may offer them education, safe spaces with coaches and teammates and positive socializing experiences (Donnelly, Atkinson, Boyle & Szto, 2011). Sport further teaches children respect for non-violence, acceptance of cultural diversity and interpersonal tolerance as well as giving them opportunities for healthy experiences and providing an alternative to drugs, crime and firearms.

The Philippines as a developing country, does not have the same resources for

the training and support of their athletes as developed or industrialized countries like Australia, United States or Great Britain. Also a degree of graft and corruption in sport organizations in the Philippines has been reported that has made the sporting lives of Filipino athletes more difficult than it already is. There have been reports about finances available to sport organizations being misused, either by privileging athletes whose families have political ties with the sports officials or diverting money away from its intended purpose of funding athletes' training and competition. In these circumstances, it is the middle class and the lower class athletes who suffer the most, yet these have been the majority who has displayed optimal performances. Under far from ideal situations, Filipino athletes have remained optimal performers and retained the ability to sustain their full potential (Valbuena, 2012).

It may be related that with inadequate opportunities for talented and skilful athletes to do well in their chosen sport and excel in local and international competitions, sports have become prioritized behind family and education. Many Filipino athletes have great talents and could be among the world's best, yet because taking an athletic career in the Philippines does not even sustain an athlete's basic needs, many of them either reduce their athletic participation making it just a hobby, or totally leave their athletics and pursue careers in other fields. Many of them place sport as secondary to education. Education means a job and a job means survival. That is perhaps why at an earlier age, potentially talented young people shift focus to their education losing the focus they need on their sport if they are to be successful as an athlete. For others who do devote time to their sport for a while, it is only upon graduation from college and after the early pursuit of athletics as a career, that they come to realize that an athletic career in the Philippines will never sustain them.

Turning to the Olympic level, Michael Lafferty, a U.S. Olympian recently appointed by the Philippine Sports Commission as track and field coach is quoted as saying, "If most of the Filipino athletes like long jumper Mareabella Torres, were given the same attention as Phelps and Ennis, the Philippines would have already clinched that elusive Olympic gold medal" (Manuel, 2013). American swimmer Michael Phelps has a budget of seven million dollars a year and British heptathlete Jessica Ennis has a doctor, therapist, sprint coach, strength coach, dietician and sports psychologist in her team. Filipino long jumper Mareabella Torres does not have anything like this level of support. Lafferty, who is helping Torres prepare for the Rio Olympics in 2016,

reiterated,

In my own opinion, Torres is the best long jumper in the world. But she is fighting on her own with 20,000 pesos a month, 10 percent of one coach, no dietician and no strength coach. That's the reason why she couldn't win a gold. She has the potential to win gold in the Olympics. (Manuel, 2013)

Lafferty, took the initiative to help Torres with diet and strength conditioning advice, along with giving her a new pair of shoes. He further added with regards to the insufficiency of resources accorded to her, she cannot be asked to compete without proper coaching, diet and conditioning against a full time athlete with a Nike sponsorship who does not have to worry about other things but just has to perform to win. Despite the conditions Torres has experienced, she still competes with the best athletes in the world. Interestingly,

the fact that she made an Olympic standard jump and never has been taken into weight room by a strength coach and taught how to do weightlifting, she has never been talked to by a dietician on how to eat for an Olympic diet, she has never been viewed by a biomechanics person over video tape, she has never been to a yoga class, she has never had a dedicated masseuse and physician, and she jumped an Olympic standard?..That's the greatest athletic performance of all time (Terrado, 2014).

Given the same opportunities as athletes in the industrialized countries like Phelps and Ennis, Torres would have had the potential to garner an Olympic gold medal in the first year she qualified for the Olympics. In the long jump competition, the difference between winning the first place and second place is always a few centimeters only. Yet, Torres is one single case only. Filipino runners are extremely talented and skilful and if young Filipino runners were given the proper funding, equipment, training and diet program, they too could be on a par with the world's best athletes (Manuel, 2013).

Given Torres' athletic prowess despite the circumstances that she has experienced, the question presents itself as to what are the individual characteristics that have played an influential role in the kind of sport performance she has been capable of, even despite the challenges faced as an athlete in the Philippines?

## **The benefits of sport participation**

Because sport has been found to be significant in a variety of ways in almost all countries around the world, it is therefore valuable to gain more understanding about how sport is experienced by people in different contexts. There is a consensus among both the professional literature and the lay public that participation in sport is good for psychological and physical health (Reinboth & Duda, 2006). Sport participation has been determined as a factor in the risk reduction of health problems such as cardiovascular disease, high blood pressure and obesity (Donaldson & Ronan, 2006) and a contribution to the positive health of children, adolescents and families (Visek, 2012). For children, sport has been believed to be a spiritual source of joy and wonder. Heightened sensory awareness, enriched relationships and a robust sense of personal identity were the reported outcomes associated with their participation in sport in a recent review by Moriarty (2013).

In the case of young adolescents, greater participation in sports was associated with enhanced emotional and behavioural well-being and decreased social problems by Donaldson & Ronan (2006). High participators in sport demonstrated higher levels of athletic competence, social competence and global self-worth when compared with low participators. Similarly, athletes reported higher levels of self-concept than non-athletes. In a systematic review of the literature involving adults, Eime, Young, Harvey, Charity & Payne (2013) concluded that it was important to have regular participation in sport in order to improve the likelihood of a healthy life. The data relating to the adult participants showed that there were many psychological and social health benefits related to sport participation.

Returning to athlete populations, Pidgeon (2013) reported that athletic skills have been linked to positive individual characteristics of self-awareness, strengths, and positive emotions. Self-awareness is essential in maximizing performance because self-awareness is a characteristic that enables athletes to know and connect with their values and reflect on what motivates them, to achieve optimal performance. Also more optimistic athletes have been found to have greater success because optimism is associated with more positive and authentic relationships, better physical health, and a longer lifespan. Moreover, in a comparative study between national and international taekwondo and judo athletes and non-athletes, data indicated that the athletes had

higher levels with regard to the factors of assertiveness, coping with stress and flexibility than the non-athletes (Costarelli & Stamou, 2009).

The preceding points remind us that while physical health provides an important outcome of sport participation, sport has long been seen as a vehicle for the promotion of mental, emotional, and psychological health. Coaches and trainers in sport seeking to help athletes perform better in individual or team sports have employed self-determination pursuits, and sought to design sporting environments that promote autonomy, competence and positive social support (Zizzi, 2011). For the athletes themselves this leads to higher levels of well-being when their sport environment nurtures these characteristics (Reinboth & Duda, 2006). It has long been recognised that the motivational climate created by coaches is more than just a key determinant of the athlete's performance but also an integral part of the entire sporting environment. "Coaches design practice sessions, group athletes, give recognition, evaluate performance, share their authority and shape the sport setting" (p. 270).

Among high performing athletes such as the elite and sub-elite and those who compete at a national level sport participation becomes more complex and risky. In comparison with those athletes performing at a lower-level, high level performing athletes face more challenges, anxiety, injury and burnout associated with the higher expectations placed upon them. The environment forces them to risk their health by training and competing hard in order to reach maximum performance even when in pain or still recovering from an injury or illness (Schnell, Mayer, Diehl, Zipfel & Thiel, 2014). As a result, elite athletes who are still adolescents neither physically nor psychologically mature, can be vulnerable to risky behaviours. It therefore becomes important to understand the dynamics of the physical and psychological factors that come into play.

Olympians' athletic performances have long been viewed to be influenced by an internalised drive and a self-belief that combats negative self-talk and self-doubt (Colbert, Scott, Dale & Brennan, 2012). More recently, peak athletic performance skills among elite athletes have been associated with the development of resilience and emotional intelligence (Pidgeon, 2013). Resilience is defined as "the positive capacity to be able to deal with stress and adversity, and is developed through a combination of lower order constructs of optimism and self-awareness, and positive emotions" (Pidgeon, 2013). It takes in the ability to adapt to changes, to learn and rise from adversity, and perform even better. Emotional intelligence is a skill which recognises



the individual's own emotional state and involves the ability to be sensitive to the emotions of others. This skill enables the athlete to recognise how to motivate him/herself in order to create peak performances. In a competition, emotional intelligence "can enhance an athlete's ability to control emotional impulses that may lead to poor performances, create emotions that lead to good performances, and afford athletes with the discipline to know when to do each" (Pidgeon, 2013). A study among female super league basketball players has supported the notion that emotional intelligence leads to better athletic performances (Boroujeni, Mirheydari, Kaviri & Shahhoseini, 2012). Olympians have been found to have emotional control and discipline characterised in the notion that "even with more adversity faced, the more positive one must be" (Colbert, Scott, Dale & Brennan, 2012, p. 293). Consequently, consultants in organizational psychology have proposed that looking at the traits of Olympians will help them understand what aspects of an employee's personality should be developed in order for them to perform at a similar high level to that of Olympians.

With regard to claims for the benefits that flow from sport participation, it must be acknowledged that they may be countered by reference to a number of studies that have pointed in an opposite direction. For example the many claims for the health benefits of participation in sports need to be considered in the context of literature showing the risks associated with injury at all levels of sport from children (Backx et al, 1991) to the growing awareness of the long term effects of concussion associated with participation in professional football (Pellman , 2003). Claims for the long term benefits of sports participation on character development and learning of moral behaviour, have been challenged by a number of studies in sport psychology. For example Long et al (2006) spurred on by their observations that "Financial corruption, doping, acts of violence, incivility, and cheating are common issues in sport competitions" examined young elite athletes' perceptions of respect for and transgression of the rules. They concluded that dependent on variables such as the individual's characteristics, the social context, the rewards obtainable related to winning, these young athletes were able to adopt a form of 'moral disengagement' in their approach to rules compliance and transgression in competitive settings. Findings like this have led to a widely held view that sport, although a powerful force for moral education and good, is essentially neutral in its intrinsic value and rather reflects the values of the broader society in which it is practised.

In summary, research has indicated many beneficial factors associated with sport

participation for individuals including those who are high performing athletes. It must be acknowledged however that a considerable number of studies have also chosen to focus on some of the negative factors that have likewise been associated with sport participation. While it is true that in some contexts and cultural settings it is possible to find alternative views concerning the benefits of sport, there is much to be learnt still with understanding the origins of the characteristics and behaviours associated to sport. Thus it is interesting to know how sport participation experiences might positively change an athlete in order to lead to optimal performance, and also how the athlete's personal environment and experiences can contribute to an explanation of optimal performance and success in sport.

### **Importance of the study**

There has been widespread interest in examining the link between life skills and sports participation in the last decade. The assumption that sports create personality attributes in people that are associated to personal success has been questioned (Bean, Whitley & Gould, 2014) and ongoing investigation into these relationships is needed. One current interest has been in identifying the contribution of positive individual characteristics to an athlete's sport participation. Such an approach offers the promise of developing a framework to exploit those positive experiences of athletes that contribute to their optimal performance and prevent negative experiences like burnout. Such studies will be of greatest value if conducted among athletes who are competing at the highest levels of international competition because they invest huge amounts of time and effort to be successful in their sport. Another population of special interest would be collegiate varsity players who not only confront the demands of high competition but also work hard at balancing their athletic and student roles and who may expect to be particularly prone to burnout and other forms of stress. Exploiting the positive experiences of athletes as a strategy to prevent burnout offers a more effective approach than finding interventions to treat athletic burnout (Raedeke & Smith, 2004).

Understanding how the enhancement of athlete's positive characteristics can promote more positive sport experiences which will in turn facilitate optimal performance, will be of benefit to sports organizations, government and private, to assist them in systematizing and institutionalizing support programs for their athletes. It is an approach that can also assist coaches and trainers to find ways in which they can support their athletes to achieve optimal performance in their chosen sport. This in

turn has the potential to influence performance in other areas in life.

As outlined at the start, a national level sport becomes a tool for strengthening national identity and can contribute to the solution of many social problems. For example, Kenyan runners run their way out of poverty (Manuel, 2013). Inner city kids in the United States play basketball to survive their life's hardship (2013). Many Filipino athletes participate in sports as their way of survival. The Philippine Amateur Track and Field Association has expressed that they have learned not to rely on their government. They have had to be creative and work with people who believe that Philippine athletes can have a chance for excellence - people with expertise like Michael Lafferty who is only asking a dollar a year for coaching the track and field team. In the example provided by Kenya, as practically all Kenyans run, their entire nation motivates and pushes their athletes to perform optimally. From another nation's perspective, Kuo (2013) in Taiwan has argued that if the development of sports is made a national priority, it could be very beneficial to many. If the entire Philippines experiences sport together, supporting it at all levels, their athletes may become inspired and perform better.

A closer investigation of how athletes of a high level participate in their sport, in relation to their general social and sport environment and their own individual characteristics, is therefore timely for better understanding the relationship between sporting culture and national cultures. It will provide insights into the efficacy of the sometimes contested belief that there are benefits to the broader community that can be gained from supporting the participation of individuals at all levels including that of the elite performer.

In this particular study, the sport participation of Filipinos is investigated by highlighting the characteristics that accompany high performance despite their being grounded within a third world setting. The comparisons with US American athletes provides a means of identifying both differences and similarities, with regard to the nature of their engagement and some of the related cultural factors that are associated with their sport participation. US American athletes were chosen as the basis for comparison on account of their contrasting first world nation status, and their placement within a culture that is widely perceived as being distinct from that experienced by Filipinos.



## CHAPTER II

### RELATED LITERATURE

The Philippines has been a source of many good athletes. It is difficult to explain why as there is no research that has served to confirm empirically that Filipinos are an excellent sporting race. Research that has been conducted on sport participation among Filipinos has been in the context of their socio-economic backgrounds. It has been identified that young Filipinos from deprived socio-economic backgrounds invest in sports like boxing and basketball (Ishioka, 2013). Between those two sports, it is boxing that has been the more frequently participated in by the youth as a means to escape poverty (Wacquant, 2004). Even when income was found to have a positive effect on the probability of sport participation (Farrell & Shields, 2002), the high Filipino participation in boxing is reflected in easy access to makeshift boxing rings which are a popular facility in many rural areas in the Philippines, alongside the empty spaces utilized as soccer pitches and basketball courts making the Philippines the home for makeshift basketball courts (Javellana, 2014). Therefore, even in circumstances of poverty, Filipinos have opportunities to participate in sport albeit perhaps experiencing it as a means to survive life's hardships rather than as a desire for recreation, leisure or the joy of athleticism.

As with many Filipino athletes, such as Marestella Torres cited in the previous chapter, Manny Pacquiao started participating in sport as a strategy to survive. He came from a poor family and did not have any means for an education. Boxing was perhaps an inexpensive and readily available sport that he was able to participate in when he was growing up and he was able to make money from it at the same time. Through his participation in it, he rose to stardom and is now considered to be a legend in world boxing. Today enjoying a wealthy lifestyle as a result of having gained huge amounts of money from his boxing career, he is a powerful symbol of what can be achieved through sport. Pacquiao's team is now complete with a physiologist, nutritionist, coach, and trainer, and he has enough training resources to maintain his level of excellence. Of course he could not have reached this level without the hard work he initially put in to gain his name in boxing. He is a symbol of a classical journey

"from rags to riches".

Manny Pacquiao is far from the place in which Marestella Torres finds herself, as she still continues to struggle to make ends meet as a high performing athlete. Yet he epitomizes what sport can do for a country.

"There was no reported crime for NCRPO for the period covered, 8 a.m.-3 p.m. during the duration of Pacquiao-Diaz fight," said Police Director Geary Barias, Chief of the National Capital Region (NCRPO) in the Philippines (Reyes, 2008).

He added that traffic was very smooth because there were hardly any vehicles in the streets of Metro Manila. Further, in the Pacquiao-Morales fight, there was close to zero crime rate in the entire Philippines hours before and immediately after the fight. There were stories that even the insurgent group, New People's Army (NPA) had television monitors set up in the mountains, complete with cable system, to watch the fight. The same had been true of the Pacquiao-Barrera fight five years previously. Police director Barias further added that

Every time that Manny Pacquiao has a title match, Metro Manila whose crime rate is higher than most cities in the country, suddenly becomes a very peaceful place with its streets almost deserted

(Ibid).

Pacquiao's victory over American boxer Brando Rios happened two weeks after super typhoon Haiyan caused devastation in the Philippines, destroying homes and thousands of lives. Its impact on the spirits of the survivors was remarkable (Subramanian, 2013). A street sweeper, Ardel Nebasa, commented, "It would have felt like another storm has hit if he lost." The impact of this sporting achievement on Filipino individuals and communities was clear to see.

An examination of the literature on the challenges that US American athletes experience reveals that none of their challenges come close to those experienced by the Filipino athletes. Although in a very similar light, the US American athletes become symbols of hope among communities of crises and are looked up to as heroes by their country in many ways, at a personal athletic level, the US American athletes' problems in

their sport participation are different from those of Filipinos. The available literature demonstrates that their problems have been mostly in doping or performance-enhancing drugs, drug addiction, aggression, sexual violence, gambling and coping with injuries.(Anshel, 1991; Haase, Prapavessis, & Owens, 2002; Koss & Gaines, 1993). Lance Armstrong, a multi-awarded cyclist battled over doping. Tiger Woods had relationship problems and was allegedly experiencing sexual addiction. Michael Phelps experienced severe depression and went through therapy. Hope Solo faced domestic violence accusations. No available empirical data have shown that US American athletes have economic problems or confront inadequate access to training resources as do the Filipino athletes but clearly they confront challenges of a different order as identified in the examples given.

A narrative analysis by Guinto-Adviento (2011) involving five Filipino elite athletes who had several times been champions in their sport, revealed that they attributed their being champions to their passion for their sport, discipline, determination and their striving for excellence. They also reported that their continued passion for their sport and dedication to it, was influenced by their positive experience of it at the initial encounter. This initial positive emotional experience was reinforced by their early victories and their confirmation by a succession of wins that outnumbered their defeats. This positivity was paralleled in the ways they faced adversities, seeing them as opportunities for growth rather than examples of failures. These findings provide a further illustration of how psychological factors act as predictors of performance (Baker & Horton, 2004). Many of the studies in sport psychology that have looked at the individual attributes of an athlete have focused on how mental toughness leads to high levels of performance (Colbert, Scott, Dale & Brennan, 2012). There have also been several studies on the general contribution of sport participation to people's psychological health, such as in how sport can serve as a facilitator of cooperation, leading to reconciliation between conflicting groups and the bridging of racial differences (Anderson, Bielert & Jones, 2004) as well as its role in the reduction of physical problems like cardiovascular disease, high blood pressure and obesity (Donaldson & Ronan, 2006). There have been fewer examinations of the contribution of sport environments to performance outcomes. However, consistent with the finding that sport participation is related to enhanced emotional and behavioral well-being (Reinboth & Duda, 2006), higher levels of total participation in sport have been determined to correlate with higher levels of perceived competence by athletes.

Further, one study has shown that an increase in the satisfaction of the need for autonomy, competence and relatedness among athletes facilitated their positive experiences in their sport (ibid). Moreover, it was reported that when athletes' effort, personal progress and feeling of importance from being in the team were reinforced in their sports environments, the opportunities for their needs to be met were maximized. In addition, autonomy was specifically found to affect an athlete's perception of the energy available to him/her. An athlete who feels compelled to practice sport, perceives that s/he has less available energy compared to an athlete who feels s/he practices her/his sport autonomously and can wholeheartedly disregard both effort and energy expenditures (ibid). This study concluded that the clearest evidence for the existence of a sense of autonomy and its contribution to an athlete's psychological well-being was an internal locus of causality and an ability to take responsibility for the events that happen.

However, the influence of the interplay of socio-cultural factors in the development of sport expertise has been largely overlooked in the research (Guinto-Adviento, 2011). In addition, even despite the volume of studies available on participation in sport in relation to positive individual experiences, there has still been a scarcity of attention to the use of positive athletic experiences in shaping athletes for optimum performances. Rather there has been more focus on the management of competitive anxiety, which often leads to choking, prevention of injury and burnout among athletes, in order to reach optimum performance but less on the enhancement of positive athletic experiences to achieve the same goal. In the field of psychology, it should be understood that psychological health is more than just the absence of ill-health (Seligman & Csikszentmihalyi, 2000) and includes the presence of wellness. Psychology should also be a study of strengths (Frederickson, 2001). In the desire to contribute to filling this gap in sport psychology, the current study is focused on the examination of the positive athletic experiences of high level performing athletes.

### **Athlete Engagement**

A topic that has attracted some research in sport psychology is that of burnout among athletes (Lonsdale, Hodge & Raedeke, 2007). In the field of organizational psychology, engagement has been believed to be the opposite of burnout and therefore a useful concept to be invoked in preventing burnout among employees (ibid). In the



sporting context athlete engagement has recently been similarly viewed as having an 'antagonistic' relationship to athlete burnout and therefore, potentially useful to prevent burnout among athletes. It may then be valuable to understand more about athlete engagement as a measure of sport participation that actually reflects the positive aspects of the athlete experience. This can be particularly useful when seeking to avoid the situations that lead to burnout especially among high performing athletes who operate within a highly demanding and competitive environment.

Athlete engagement as a developing tool in sport psychology serves as a central concept in this study. In an exploration of the interplay of socio-cultural factors with the development of sport expertise, athlete engagement provides a means to analyze the athletic experience in relation to the individual's sense of personal identity and their social context or national culture. To put this into the context of present understanding about these three variables and their relation to sport participation or performance, this review will first focus on athlete engagement, before examining knowledge relating to athletic identity across different groups of athletes, and finally drawing some conclusions from studies of sport participation among athletes in different countries.

Athlete engagement (AE), has its origins in the industrial/organizational psychology concept of employee engagement. It comprises a continuum from complete engagement at one pole to complete disengagement at the other. Disengagement can be seen as equaling a state of 'burnout'. When organizations work at having their employees experience higher levels of engagement, burnout can be prevented. Effective engagement strategies used with workers may also allow them to 'bounce back' from a burnout state.

Seeing the potential of the concept for application to athletic careers, Lonsdale, Hodge and Raedeke (2007) interviewed 15 elite athletes from New Zealand in their initial exploratory study. The common themes that emerged from the descriptors provided by these athletes included confidence, dedication and vigor. The development and validation of the Athlete Engagement Questionnaire was reported in association with three studies on elite athletes from New Zealand and Canada. The questionnaire was extended to include items relating to enjoyment and excitement. These were found to be related within a fourth factor which the authors labeled as enthusiasm. (Lonsdale, Hodge & Jackson, 2007). Following the development of the four factors in Study 1, Studies 2 and 3 further supported the factorial validity of the Athlete Engagement

Questionnaire (AEQ) scores, with study 3 supporting the nomological validity of the construct by means of the identification of negative relationships between the AE scales and corresponding measures of athlete burnout. Further, evidence of the construct validity of the instrument was provided in a later study which examined AE in relation to basic psychological needs (antecedents) and dispositional flow (consequence) (Hodge, Lonsdale & Jackson, 2009). Basic needs were described as competence, autonomy and relatedness. *Competence* in sport was about possessing a feeling of ability and having the opportunity to be effective. It had an alpha coefficient of .84. *Autonomy* was defined as "perceptions of volition, choice and self-directedness" (p. 188) that had an alpha coefficient of .85. With an alpha coefficient of .91, *relatedness* was defined as "a sense of mutual caring and connectedness with others" (p.188). *Flow* was defined as "an intrinsically rewarding, state-like experience characterized by total involvement or immersion in an activity" (p. 187). Among this sample of Canadian elite athletes, satisfaction of basic needs predicted AE and dispositional flow. The authors concluded that AE partially mediated the relationship between the satisfaction of basic needs and the experience of flow and that there was a strong relationship between AE and the frequent occurrence of flow experiences.

Flow was explained by Hodge, Lonsdale and Jackson (2009) as arising from a challenge/skill balance, associated with competence, having clear goals and sense of control. When an athlete is in a flow state, the experience of challenge in the achievement of a goal in either training or competition is on par with the level of competence the athlete has, which is necessary for that challenge to be overcome. The athlete possesses a sense of control over the current situation and that allows for the achievement of a goal. These definitions are very similar to how Loehr and Schwartz (2005) defined athlete engagement as 'the skilful management of energy'. In addition, Loehr and Schwartz described athletes as able to perform at their peak when they feel confident, relaxed and calm, energized with positive emotion, challenged, focused and alert, automatic and instinctive, and ready for fun and enjoyment. These feelings are similar to Lonsdale et al.'s (2007) AE dimensions of confidence, dedication, vigor and enthusiasm. Loehr further emphasized that the development of toughness is needed for an athlete to develop to acquire optimum performance. He added that "true toughness in sport requires balance" (p. 35) and to become tough, the athlete has to be engaged. Full engagement is the energy state that best facilitates performance (Loehr & Schwartz, 2005). This is true in the workplace, sports and in other areas of one's life.

More recent studies conducted on athlete engagement (AE) have been with Norwegian, Greek, and Portuguese athletes. Similar to the research by Hodge, Lonsdale and Jackson (2009) with Canadian athletes, the satisfaction of basic psychological needs was also found to be antecedent to athlete engagement among Norwegian ice hockey athletes (Kristensen, 2013). The study on AE among Greek female athletes showed that their confidence (an AE dimension) and commitment and ego goal orientation predicted their physical self-worth (Evdoxia, Miltiadis & Evgenia, 2013). This study further recommended that because sport was a context that impacted physical self-worth among Greek female athletes, interventions must be addressed to encourage the occurrence of positive physical self-worth.

The study of Portuguese athletes at elite, national and regional levels examined the validity of the Athlete Engagement Questionnaire (AEQ) with this national group. (Martins, Rosado, Ferreira & Biscaia, 2014). The study reported a confirmatory factor analysis which demonstrated a good fit of the data to the theoretical model of athlete engagement and a multi-group analysis which provided evidence for cross validity.

#### *Engagement in sport psychology literature*

Although the literature on sport psychology has comparatively little reference to athlete engagement, practitioners in sport performance enhancement have long adapted a more general concept of engagement. Loehr and Schwartz (2005) coined the term *full engagement* to refer to a balance between work and rest, or energy expenditure and recovery. Athletes who were experiencing an imbalance in any one or more of the physical, emotional, mental or spiritual dimensions of engagement because they were overtraining or undertraining "had performance consequences that included persistent injuries and sickness, anxiety, negativity and anger, difficulty concentrating, and loss of passion" (p. 29), which are symptoms of burnout. They wrote training manuals for Greek athletes on "work-rest" ratios to maximize performance and cited Russian sports scientists who re-used this concept in order to enhance their Olympic successes. Loehr and Schwartz reported that *with full engagement*, they had been successful in helping athletes to manage their energy more skilfully by systematically increasing their capacities to compensate within an insufficient dimension and to build in regular recovery.

### *Performance enhancement*

There has been a number of intervention techniques such as goal setting, arousal control, and cognitive restructuring that have been reported to have been effective in performance enhancement (Anshel, 2013; DeRenne & Morgan, 2013; Diaz-Ocejo, Kuitunen & Mora-Merida 2013; and Wright & O'Halloran, 2013). Such interventions are believed to improve physical preparedness, technical skills and psychological readiness for optimum performance. However there are many other dimensions, such as the contribution of spiritual, deeper and more complex emotional experiences, associated with preparedness and psychological readiness that have been largely overlooked and therefore not fully addressed.

In Loehr and Schwartz (2005)'s programs for *full engagement* factors of the spiritual and emotional are addressed. In their concept of The Human Performance Pyramid, physical capacity is at the bottom, emotional and mental capacities are at the next two levels respectively, and spiritual capacity is at the peak of the pyramid. Loehr and Schwartz emphasize that sustained engagement includes development of all of these capacities. When these four capacities are present in the athlete, an improved performance in all facets of life occurs even outside of the sporting arena. They claim that when athletes are trained to engage and thereby able to manage their sporting lives, they are also able to manage their lives outside of sports (Loehr and Schwartz, 2005). The result is sustainable optimum performance, leading to efficient management of their total lives. The athlete's capacity to achieve and sustain optimum performance through athlete engagement is believed to be significantly influenced by their psychological state. Particularly, the way an athlete thinks and feels about him/herself as an athlete is believed to shape their quality of participation on and off the field.

### **Athletic Identity (AI)**

Self-identity may be defined in a number of ways. However it is defined, there is general consensus as to its significance in shaping each of our lives. The notion of self-identity in sporting contexts has been operationalized within the construct of athletic identity (AI).

A study among a group of women athletes in Western Australia explored self-protection and self-enhancement identity variables (Grove, Fish & Eklund, 2004). A

sample of amateur female athletes was divided into two groups. One group comprised those who were chosen for the team and the other group was made up of those who did not make the team. AI scores were similar prior to the selection process. After the selection process, those players making the team displayed no change in their scores while the unsuccessful players recorded decreased scores. It was concluded that self-categorization processes could be associated with changes in a domain-specific self-concept such as athletic identity. However it was self-protection processes that operated in the context of athletic identity rather than self-enhancement processes. Clark (2012) reported that young women's athletic identities were dependent on their peer and schooling interactions. Team selection, with an emphasis on performance outputs and current expectations of continuing athletic development were salient to the young women's sporting identities and participation. Clark argued that young women's athletic identities were fragile and broken easily even though they were a strong requirement for sport participation. Such change in their identities was due to the masculine structures of team selection, an emphasis on performance (where young women's feeling of 'being good at sport' was compared to that of their male counterparts), and rigid expectations of their body size and physical appearance. The Athletic Identities of male athletes have also been found to be influenced by the masculine norms of sport. A comparative study between male athletes in the United States and Hong Kong was undertaken by Visek et al (2010). Examining the relationships among athletic identity, anger and aggressiveness in competitive athletes they reported that athletic identity was positively related to anger and aggressiveness when comparing the two samples. The two groups differed significantly in their self-identified levels of anger and aggressiveness.

#### *Athletic identity and student identity*

The role of athletic identity can be embedded in a broader student identity where sport is part of the educational experience such as in the university systems of North America. Steinfeldt & Steinfeldt, (2012) reported that college football players' higher levels of athletic identity were related to their higher levels of conformity to masculine norms (The competitive component in sport enhanced the competitive component in masculinity that reinforced the identity of football players not only as highly competitive athletes but also as highly competitive men.) They identified a tendency for athletes to bring 'the winning factor' of competition from the sport arena into their personal

relationships, thinking that in order to win with significant others, they had to be competitive. Such competitiveness often leads to maladaptive outcomes.

AI, along with student role identities, was explored by Lally & Kerr (2005) in relation to career planning. Interviews with male and female university student athletes in Canada indicated that they initially had vague or non-existent career objectives upon entrance to the university and thereby were investing greatly in their athletic roles. However, in their later years at the university, they explored non-sport career alternative investments. They reported that their athletic goals had been to play in professional competition. The realization that professional sport was unattainable, allowed them to focus more time and energy on their studies. However they were concerned that the late start on their studies would impact negatively on their future career opportunities and success. Alternatively, there were a few of these student athletes who said that they would want to combine their academic and athletic goals such as in becoming a sport orthopaedic medical doctor. However, generally, the athletes' athletic identities persisted, defining themselves through their involvement in varsity sport.

Competing identities among student-athletes can result in specific kinds of behaviours depending on the context in which an athlete is placed. Yopyk and Prentice (2010) reported that students primed with their athletic identity performed poorly on a math test, "simply writing about their last athletic competition prior to taking a math test led student-athletes to perform much more poorly on the test" (p. 334). However although athletic identity was their primary self-identity, they were still able to perform at a higher level when confronted with an academic task like the math test if they were permitted to shift to their student identity. Relative salience of social identities can change from context to context depending on the thoughts and interests triggered by a given task and the student-athletes demonstrated being able to seamlessly shift from one identity to the next. Yet when primed with their athletic identity they were observed to display underperformance in academic situations. Such a phenomenon may be associated with the negative academic stereotypes of student-athletes. Yopyk and Prentice proposed, that these stereotypes were linked to being in a minority status, which had seemed to become a way of life for these students. This stereotyping of the student-athlete was explored further with African American college athletes by Stone, Harrison & Mottley (2012). Students were categorized as student-athlete and scholar-athlete. Those athletes primed as student-athlete performed poorly on difficult test items while those primed for their identity as scholar-athletes performed poorly on both

difficult and easy test items. These performance outcomes were believed to be due to the stereotype threat processes experienced by African American college athletes. For African American college athletes to excel in academics while coping with the social and personal expectations, depleted their cognitive and emotional resources, leaving fewer to enable them to perform well academically. The situation was worse for their "scholar-athlete" identity because it "directly brought to mind the imbalanced relationship between their athletic identity, the dumb-jock stereotype, and their desire to succeed in academics," (p. 104). These imbalances were believed to induce tension in the self, overwhelming the working memory processes that underpin performance in the academic tests, therefore contributing to poor scholarly outcomes.

#### *Other sporting or career decision-making*

Fraser, Fogarty & Albion (2008) further explored the notion of athlete identity with athletes on scholarship in Australia. Self-identity was measured along with athlete identity. The results with this sample indicated that knowing their level of athlete identity indicated something about their likelihood to rate themselves on a number of other aspects of identity. For example, athletes with higher levels of AI usually rated themselves as having lower levels of academic, maths, and problem-solving abilities. This phenomenon was found to be stronger among male athletes. Female athletes having higher levels of AI rated themselves as having stronger verbal skills and better interactions with the same sex. Both male and female groups believed that their physical ability was important to their self-identity. Care should be taken when generalizing about equivalence and gender differences across populations from different cultures. AI may not be different across gender groups rather the groups may only differ in their descriptors of their overall identity. These descriptors may then in turn be valuable variables to take account of in career counselling among athletes as they influence career decision-making, achievement and feelings of self-worth.

In another study on AI in relation to career decision-making among Australian elite athletes, Fogarty and McGregor (2008) found that these elite athletes showed no indication of difficulties in their career-decision-making. Although their AI scores were found to be high and the number of hours devoted to sport participation, training and competition, was positively related to AI there was little evidence of identity foreclosure. Fogarty suggested that programs designed to develop career decision-making self-

efficacy that had been put in place for these athletes, might be having a beneficial effect on vocational identity independently of the strength of athletic identity. Moshkelgosha, Tojari, Ganjooee and Mousavi (2012) demonstrated that athletes in Iran, when they retired, acquired more personal and professional problems due to the associated changes in their athlete identities. They reiterated the importance of strengthening other roles in addition to that of athlete during sporting careers. Athlete identity formation is an extended evolutionary process. The kind of identity that has been shaped in the early years will impact an individual into the later years of life. In their qualitative research on identity development in elite sport, Carless & Douglas (2013) have illustrated that athletic identity is culturally informed and grounded in early sport experiences. Potential problematic athlete identities may be traced back to the influence of sport culture in the early years of the elite athletes.

*The Athletic Identity Measurement Scale (AIMS) as a measure of Athlete Identity*

Many of the previous studies cited have measured athlete identity (AI) using the Athletic Identity Measurement Scale (AIMS). AIMS has been a widely used instrument with a number of versions. Its initial appearance was in the form of a unidimensional 10-item questionnaire designed by Brewer, Van Raalte & Linder (1993). Lamont-Mills and Christensen (2006) also used the 10-item AIMS, to measure AI. AI was measured across different sport participation levels in an Australian sporting context. Three groups of athletes were compared: elite, recreational and non-participation. Based on their results, they argued for the value of AIMS as a multidimensional tool incorporating three subscales: social identity, exclusivity and negative affectivity. A significant gender difference was reported based on the total AIMS and across the three subscales. Their findings showed that the level of sport played had a significant effect among males for total AIMS and on the three subscales. The elite level participants demonstrated significantly higher levels of AI than their peers at the recreational and non-participation levels and males at the recreational level displayed significantly higher AI scores than those at the non-participation level. Both elite and recreational groups derive more of their self-worth from their athletic role (exclusivity) and experienced more negative emotions from unwanted sporting outcomes (negative exclusivity) than the non-participation group, although these latter differences were not significant.



AIMS, regardless of gender, showed that the elite group identified the strongest with the role of athlete and the non-participation group identified the least with the role (Lamont- Mills and Christensen, 2006) concluded that consistent with the findings of previous research "AI increases according to sport participation level when a total AIMS scored is considered" (p. 476). They cited Brewer et.al (2006) as saying, "measures of AI can be used to identify and assist those athletes who are at risk from potential emotional disturbances associated with threats to sport participation" (p. 477).

Masten, Tusak and Faganel (2006) opted for a nine item variation in their study of Slovenian athletes which measured the impact of identity on state and trait anxieties using the AIMS. They identified four subscales. The Self-Identity subscale consisted of items that defined self-referenced cognitions referring to how one views oneself as an athlete. The Social Identity subscale referred to how one processes perceptions from others regarding one's being an athlete. The Exclusivity subscale determined one's strength of reliance on one's athletic identity and one's weakness when referring to other important roles in life. The Negative Affectivity subscale is the degree to which one negatively responds as a result of one's inability to participate in sport. The item discarded, was believed to not measure any of the four subscales. They concluded that self-identity and negative affectivity had an important impact on state and trait anxieties among Slovenian athletes. Exclusivity and social identity did not have any important impact on anxiety. It was concluded that identification with the athletic role would be greater among successful athletes which explained their efficient coping with stress and lower levels of experienced anxiety. In contrast, increased levels of anxiety were a consequence of less efficient coping behaviour and lesser identification with the role. A seven item, three factor version has found a great deal of favor with researchers. Brewer and Cornelius (2001), after having tested AIMS on more than two thousand athletes concluded that this was the soundest psychometric derivative of the 10-item measure.

Subsequently Visek et.al.(2008) employed this model and measured three factors (social identity, exclusivity and negative affectivity) together with an over-all AI or as referred to in this research, 'global AI', in a cross-cultural psychometric evaluation of the AIMS involving a comparison of American and Hong Kong male varsity and club athletes.

In addition, a study by Proios (2012) which tested the factor validity of AIMS

among a Greek sample indicated that confirmatory factor analyses showed that the 7-item 3-factor AIMS better illustrated the factor structure of the instrument, and concluded that the 7-item 3-factor AIMS was the superior measure of the athletic identity of Greek athletes.

An earlier piece of research was undertaken by Cieslak (2004) at Ohio State University to produce an expanded version he called AIMS-Plus. This particular version of the AIMS is of particular interest to this research because of its use of the structural identity and cognitive identity theories that were lacking in the previously developed measuring tools for AI. AIMS-Plus includes an additional subscale termed positive affectivity, in addition to the original subscales of social identity, exclusivity, self-identity and negative affectivity. Cieslak emphasized that while negative affectivity arising from events such as injury or losing a game or failing to make a score, is salient to an athlete's identity, the opportunities and events in which an athlete is successful, plays well in a game or scores in a game are equally crucial to an athlete's identity. Hence there is a need to also include positive affectivity. The items that correspond to the original four subscales were also supplemented by adding more items in order to embrace what both the structural identity and cognitive identity theories emphasize about how identities are formed. This is because Cieslak observed that the previous tools to measure AI, lacked details regarding external components as described in structural identity theory, and internal components emphasized in cognitive identity theory. His analysis indicated that positive affectivity contributed most to athletic identity when compared with the four other subscales. He reported Cronbach alphas that represented acceptable internal consistencies for all five factors. However despite satisfactory validity and reliability, confirmatory factor analysis showed a poor fit of the data. Cieslak made several suggestions for improvement of this. AIMS-Plus has however been used subsequently in a number of studies such as that of Cabrita et al (2014) with a Portuguese sample and that of Sohrabi & Shajie (2012) with Iranian physical education students.

### **Athlete Engagement and Athlete Identity**

Athlete engagement and the experience of its related dimensions only happen when an athlete experiences a state of mind that is sustained for a longer period of time than for the duration of a momentary feeling. Athlete identity is believed to play a

major role in the experience of that state.

Athlete identity is about identifying with the athlete role and is both a social role and a cognitive schema (Lamont-Mills & Christensen, 2006). As a social role, AI is a response to social interactions and group affiliations. When comparing the athlete's engagement characteristics of vigor and enthusiasm, the result of their social role experiences is congruent with that of their personal identity. As a cognitive schema, their identity becomes the avenue through which the athlete interprets information and behaves in accordance with the norms of the athlete role. Confidence and dedication may be experienced by an athlete as an outcome of their cognitive understanding of their abilities, capacities and goals as an athlete. As Brewer, Van Raalte & Linder (1993) had noted earlier "individuals who value the athletic element of the self-concept are more likely to engage in physical activity than those who do not" (p.472-473). In other words, those with strong athlete identities participate more in sport compared to those with weak athlete identities. Masten, Tusak, & Faganel (2006) go further to identify AI as an important factor in performance in sport given that identity is the central function of the ego and has been seen as the most important factor of psychical well-being (p.127). This may hold true then in the way athletes experience their engagement, as the core means by which athletes develop and maintain optimum performance.

Masten, Tusak & Faganel's research on AI and anxiety among athletes is strongly related to the study of AE. When an athlete is unable to cope with anxiety, burnout may be experienced. A strong identity decreases the level of anxiety experienced. Strong identity also puts an athlete at the engaged end of the AE-Burnout continuum. With engagement, there also needs to be a level of detachment (Sonnentag, Binneweis & Scholl, 2008). Athletes who are engaged with their sport need at times to detach in order to fulfil other roles in family, school and the larger community, and at the same time continue to experience positive affect and optimum athletic performance. In instances when an athlete is faced with sport-related threats, the athlete will tend to psychologically disengage from the sport (Caudroit, Stephan, Brewer & Le Scanff, 2010). However, athlete identity supports persistence in sport participation even when there is a temporary disengagement from the situation. Given this, a strong athlete identity could help maintain an athlete's engagement in sport despite experiencing disengaging situations.

AE is both a conceptual opposite of burnout and an intervention for optimal

athletic performance. It is believed that the athlete's adoption of and participation in AE programs can be determined by their athlete identity which is thought to influence their AE experience. An athlete who does not exhibit a positive competitive attitude nor have a strong identification with their athlete role, may not totally experience AE and may not agree to adopting and actively participating in an AE intervention, perhaps feeling that their playing strategies are already sufficient for winning. An athlete who has a poor win orientation may similarly exhibit resistance towards AE. Hence, their athlete identity may push or pull athletes into or away from AE. Similarly, AE may influence the further development of athlete identity. When AE dimensions are enhanced and emphasized in sport training environments, an athlete identity is further shaped that leads to optimal athletic performance.

Additionally, a study by Manalo (2012) examined the role of athlete identity as a mediator between motor skill proficiency and physical activity. Results showed that motor skill proficiency predicted the total effect on physical activity, but that the effect was more emphasized by the presence of athlete identity. The data demonstrated that when athlete identity was higher, the athletes' level of engagement in physical activity strengthened. The latter indicates that when athletes' low levels of motor skill proficiency discourage the close association with being athletes, engagement with the sport is resisted.

### **Cross-cultural sport psychology**

This time of globalization and international mobility in modern sports has led to a growing awareness of cultural diversity and its influence on athletes and the way they participate in sport (Stambulova & Alfermann, 2009). It is difficult to generalize about athletes in sport without considering the cultural context behind the athlete's journey into their sport. What works well in one culture may not work well in another. It is from this standpoint that researchers and practitioners are strongly encouraged to think of culture as salient in mediating the individual's psychological processes because human beings naturally internalize meanings from their cultural environments. Hence it is impossible to separate an athlete's development from their experience of their environments.

*Athlete engagement.* Research into AE using samples from different national

identities or cultural environments therefore may not provide adequate explanations for the nature and occurrence of AE among other samples from other national and cultural settings. Not only is there a comparatively low volume of literature on AE, but these studies have not closely looked at culture as a significant variable in how AE has occurred among athletes. Yi and Park (2003) argue that people behave in ways that are shaped by the beliefs, attitudes and values they acquired while growing up in a specific culture. For example in the 'West', individual autonomy is emphasized. A child is raised to become an independent, self-controlled and self-reliant individual who eventually becomes a self-contained adult possessing a high degree of independence. The values that are first and foremost emphasized in Asian cultures are interdependence, cooperation and harmony in relationships with other members in the family and community. Consequently, Yi and Park showed how from a cross-cultural perspective, American children are more focused on losing in competition to a friend than Chinese children, who believed that friendship should be primary and competition secondary, which represents their valuing of interpersonal harmony.

*Athletic identity.* A number of the 'cross-cultural' studies on AI have focused on the development and validation of its measurement. Although there have been cross-cultural studies investigating how AI develops among different groups of athletes, the most frequent focus in the AI literature has been on the issue of the efficacy of AI's measuring tools across cultural groups. Hence, it is the desire of the present research to investigate the pattern of occurrences of AE dimensions and the development of AI across two different cultural groups. It is the aim of the research to look at AE and AI in two national groups, from the Philippines and the United States of America.

There are at least two ways in which a researcher may choose to study AE and AI in the context of culture. One is to look at the national characteristics of populations and determine what differences may be salient to differences that generally occur in AE and AI between the cultural/national groups. The second is to look at the characteristics of individuals and determine their influence in the way that AE and AI occur amongst these athletes.

*Individualism-Collectivism.* Hofstede, in his research on culture in countries and between countries, has proposed five dimensions that define culture: power distance, uncertainty avoidance, individualism/collectivism, masculinity/femininity, and long-term versus short-term orientation (Flaming, Agacer & Uddin, 2010). For the purposes

of this current research the dimension of individualism versus collectivism seemed the most relevant. Hofstede defined individualism-collectivism as "the degree to which people in a country prefer to act as individuals rather than as members of groups" (Taras, Kirkman & Steel, 2010, p. 3). He further defined individualism as "a loosely knit social framework in which people are supposed to take care of themselves and of their immediate families only" (p.3). Collectivism, on the other hand, is defined as "a tight social framework in which people distinguish between ingroups and outgroups, they expect their ingroup to look after them, and in exchange for that they feel they owe absolute loyalty to it" (p.3). Green, Deschamps and Paez (2005) said that individualism and collectivism are undeniably the most common concepts in cross-cultural psychology both at the theoretical and empirical levels. The individualism-collectivism dimension has been popularly used to describe, explain and predict attitudes, values, behaviours, cognition, communication, attribution, socialization and self-concept. For example, the Chinese are found to be one of the most collectivistic of the Asian peoples (Yi & Park, 2003) in contrast to their American counterparts who are found to be one of the most individualistic nations. In a study of children, Chinese children were found to be more cooperative and American children more competitive (2003). Cultural differences of individualism-collectivism significantly influence the development of an individual's cooperative and competitive behaviours. While Green, Deschamps and Paez (2005) emphasized that individualism and collectivism may reside in both individuals and nations, competitiveness is associated with both. In sports, competitiveness is a salient factor among athletes.

The Philippines and the United States of America are two countries that also represent the individualism-collectivism cultural dimensions well. The Philippines is a collectivistic country and the USA is an individualistic country, a view confirmed by the scores demonstrated by Hofstede's research on cultural dimensions (Hofstede, 2014). The USA, being an individualistic nation, values personal independence and pleasure (Swaidan & Hayes, 2005). It further values individual expression and personal time. Individualists put personal goals and interests ahead of group interests, therefore having a high regard for personal achievements and individual rights. The Philippines, being defined as a collectivistic nation, has a tight social framework where people know in themselves that they are members of an extended family, tribe, nation or culture, and that they place importance on the reciprocation of favors, a sense of belonging and respect for tradition (2005).

Hofstede's theory on cultural differences explains these dimensions well at the national level; however it has been criticized for its failure to see the whole picture of how individuals behave in general and in specific situations. Hofstede's theory must therefore be used with caution in explaining and predicting individual behaviour, as it does not explain structures in governance to which a people are expected to conform. There is a difference in culture at the individual level and at a national level. An individualistic or collectivistic behaviour may manifest itself within an individual depending on the situation, regardless of their country's individualistic or collectivistic culture. For example, a Filipino, consistent with belonging to a collectivistic nation, may conform to their family's desire. However, in another situation where to give in to a family's desire is irrational, the individual may decide to be responsible for themselves first before family members. This latter behaviour might seem to be more consistent with the definition of an individualistic culture. Yi in acknowledging this issue reiterated that even when some cross-cultural researchers disagree on the accuracy and usefulness of the cultural dimension of the individualism-collectivism continuum, it still helps to appreciate the existence of cultural differences.

### *Measurement Scale*

To understand culture at the individual level, several measurement scales have been designed and validated to explore cultural behaviour regardless of whether the individual belongs to a collectivistic or individualistic nation. Triandis et al (1985) developed a 132-item instrument, the Chinese Value Scale, to measure the psychological dimension of idiocentrism-allocentrism (Singelis, 1994). Idiocentrism refers to independence or individualism and allocentrism refers to interdependence or collectivism. Reliability among the subscales was significant but the instrument was lengthy and the students could not understand certain hypothetical questions. A 21-item scale was then used (Triandis et al., 1986) to measure individualism-collectivism in nine countries. A pan cultural exploratory factor analysis was implemented which determined four etic aspects of the construct. However, the scores of these aspects were not individually explored. All aspects were put together to give an overall score which had a .73 correlation with Hofstede's individualism scores for the nine countries. The Chinese Value Scale captures the differences in individualism-collectivism at a national level, but is less successful when trying to explain individual differences.

Another attempt at developing a scale to measure culture at the individual level was that of Hui (1988). Hui introduced the INDCOL Scale which consisted of 63 items divided into six subscales. A general score was referred to as the General Collectivism Index (GCI). INDCOL was found to have both convergent and divergent validity but had low internal reliability having a Cronbach's alpha of .62 and .58 in two studies (Hui, 1988). In this research, American students from a university in Illinois were measured as significantly less individualistic than their Hong Kong counterparts.

Singelis (1994) provided some empirical evidence of how these self-construals might operate in an individual. He cited a study by Trafimow, Triandis and Goto (1991) where participants were given either an independent prime or a collective prime before they were asked to respond to a question. Culture and the nature of the prime significantly influenced either private or collective self-cognitions. A respondent who was given an individual prime gave more private responses than those who were given a collectivist prime. The Chinese respondents were found to produce more collective cognitions than the North American respondents. Singelis emphasized that this finding supported that of an earlier study by Triandis in 1989 that the complexity or development of the self-concept was represented by the effect of culture on the type of cognition produced. The primes used in the research represented situational influences. Bhawuk and Brislin (1992) had stated earlier that one measure of cultural sensitivity was the ability of an individual to switch between collectivist and individualist modes according to the cultural context of either collectivism or individualism. Cross and Markus (1991) reported that East Asian students had better developed interdependent self-construals than their American counterparts but were not different in the development of their independent self-construals. Cross and Markus used a 10-item measurement tool adapted from Breckler, Greenwald and Wiggins' (1986) the Ego-Task Analysis Scale, together with another scale from Yamaguchi in 1990 (1991). Yamaguchi's was an 8-item measure conceptualizing individualism and collectivism as separate individual difference variables. But this was found to have a low Cronbach alpha reliability value of .63 for collectivist items in the United States. Cross and Markus (1991) reported reliability scores for the independence and interdependence scales that were similar to Yamaguchi's, hence it has been widely criticized as lacking the rigor/efficiency needed to address the range of feelings and behaviours that constitute self-construals.

To address such lack of efficacy, Singelis (1994) developed the Self-Construal



Scale (SCS) constituting 24 items, the first 12 items measured interdependence and the last 12 items measured independence. Singelis used the term interdependence to refer to collectivism and independence to refer to individualism. Interdependence and independence were referred to as self-construals or individual difference variables, while the terms collectivism- individualism were identified as cultural variables. It was initially a 45-item scale and was reduced to a 24-item tool after an exploratory factor analysis was completed. Cronbach alpha reliability (.69 and .73 for the independent and interdependent subscales) was improved from previous measurement tools.

Confirmatory factor analysis (CFA) supported the instrument's validity in measuring independent and interdependent self-construals. The two-factor model was initially found to be a better fit than the one-factor model. A second sample from the same university population with similar ethnic and gender composition as the first one was used to confirm the initial results, also using CFA. Results from the second sample were similar to the first one. Singelis confirmed the face validity of the SCS was high by comparing Asian Americans composed of Japanese, Chinese, Korean and Filipino ethnic groups, and Caucasian Americans. Results indicated a sufficient measure of construct validity which was replicated in several other studies. In addition, the test for predictive validity showed that Asian Americans and those with higher interdependence scores were influenced by situational variables more than Caucasian Americans and those with lower interdependence scores, thereby confirming the interdependent subscale as significant in predicting attributions to the situation when ethnic group was not considered. In contrast, when the effect of interdependence was covaried out of the model, Asian Americans and Caucasian Americans did not differ significantly. This supported the notion that between-group differences on interdependence scores were only relevant at the individual level. Independence scores were also different between ethnic groups but were not related to attributions to the situation. These variations between the interdependence and independence scores were an indicator of divergent validity between the two subscales. Singelis reported that independence is associated with attributions to the person; nevertheless, this was not measured.

Individualism-collectivism at the individual level, was the focus of the work undertaken by Matsumoto et al. (1997). They argued that even when attitudes and values transcend specific situations, there are meaningful individual and group differences across situations which are not believed to be captured in broad assessments of individualism-collectivism across multiple psychological domains. They agreed with

Triandis' emphasis that individualism-collectivism tendencies should be different in different social contexts, hence concluding that this concept needed to be incorporated at the individual level. People act differently depending on who they are interacting with and the situation in which that interaction is occurring. An individual may exhibit collectivistic tendencies at home and with close friends and yet display individualistic tendencies with strangers or with colleagues at work. Matsumoto and his colleagues stated that "if a culture fosters collectivistic tendencies within self and in-group relationships, it is unlikely that it would foster those same tendencies to the same degree in self and outgroup relationships" (p. 746). They believed that were it to do so, the meaning of collectivism according to the in-group-outgroup distinction, became contradictory to the basic definition of collectivism, because collectivism had been defined by context-specific, group-specific and relationship-specific attitudes, beliefs, and behaviours. Hence it was necessary to have variability across groups as an ingredient in both the conceptualization and the empirical understanding of individualism-collectivism. To understand their argument more clearly, when persons of collectivistic cultures experience self-in-group relationships, it made a lot of sense that they endorse harmony or cooperation as a value, but did not exhibit the same when experiencing self-outgroup relationships. For example, when a Filipino interacts with a family member, they will most likely become cooperative in relation to the family's affairs or may even be accommodating to the family's desires more than their own, but will most likely not behave the same way with a stranger. Matsumoto and his colleagues therefore believed that this discrepancy was instrumental to the very definition of collectivism. To address this concern about this discrepancy, they developed the Individualism-Collectivism Interpersonal Assessment Inventory (ICIAI) tool.

ICIAI consisted of 25 items based on values and behaviours in the context of four social groups: family, friends, colleagues and strangers. Higher scores indicated a greater degree of collectivism. Six studies were reported in the development and validation of ICIAI. In study 1, ICIAI was found to have high internal reliability and was consistent across groups belonging to different ethnic backgrounds. A second study was conducted to examine the test-retest reliability of the ICIAI in which 30 participants from the 205 participants in study 1 competed ICIAI two months after the first administration. Product moment correlations were computed separately for each of the four social groups and two rating domains (values and behaviours) and although slightly lower on the whole were still considered highly comparable. In study 3 using

another sample, ICIAI scores were related to scores in the Rokeach Value Survey (RVS). RVS was used as a criterion test. It has been used in cross-cultural research and found to be psychometrically valid and reliable in many US samples and was used as a criterion measure. Product moment correlations showed significant positive relationships between ICIAI Values and Behaviours and RVS items on family security, cleanliness and politeness. A significant negative relationship was found for the RVS value freedom. ICIAI Values were further found to be significantly related negatively with the RVS items of broadmindedness and imagination. Correlations for ICIAI Values and Behaviours with the RSV other values items were positive and significant. Both ICIAI values and behaviours were positively and significantly related to the RVS other-versus inner-directed scale, and ICIAI Values were positively related to the self-constriction versus self-expansion scale. These findings were believed to support the convergent validity of the ICIAI with collectivism being reflected in the RVS values family security (normally referred to as harmony and safety within a primary collective), politeness (because collectivistic cultures have stricter norms on social appropriateness), and cleanliness (because collectivism refers to rule-governed behaviour and adherence to norms). The negative correlations were consistent with the fundamental understanding that individualism requires freedom, and encourages broadmindedness, creativity and imagination. This relationship was consistent with the positive correlations found between ICIAI and self-constriction versus expansion. A negative correlation between ICIAI and the RVS item independent was expected. The almost zero correlation that was instead reported was seen as due to a limited range of responses for this value. The positive correlations between ICIAI and the other-versus inner-directed scale was seen as providing support for the idea that collectivism puts importance on other people and groups in determining and influencing values and behaviours.

In the fourth study, ICIAI was tested with the Adjective Check List (ACL) (Gough & Helbrun, 1965). ACL was used as the criterion test and was considered psychometrically valid and reliable for US samples. The ACL contained 300 positive, negative and neutral adjectives to describe a person. Data were scored on 24 scales including autonomy, self-control, affiliation, etc. When ICIAI was correlated with the 24 ACL scales, results showed positive correlations between ICIAI Values and Behaviours and the deference and order scales. ICIAI Behaviour scores were positively correlated with the scales for female defensiveness, favourable adjustment, self-control, personal adjustment, nurturance, endurance, and affiliation, while negatively correlated with that

for aggression. ICIAI Values were positively correlated with abasement and negatively correlated with autonomy and change. These results were seen as providing further support for ICIAI's convergent validity and to be consistent with the results reported in the previous study of ICIAI which used RVS as the criterion measure. The positive correlations between collectivism and deference and abasement were claimed to reflect collectivistic influences on politeness and social appropriateness. The positive correlations between collectivism and adjustment, self-control, and order were similarly seen as reflecting how the social influences and rules impact on individual behaviour in collectivist settings. The negative correlations between collectivism and autonomy, change, and aggression in turn reflected the strong relationship between individualism and autonomy and the weaker influence of rules on social appropriateness.

A fifth study compared two further measures of individualism-collectivism - T-IC (a short version of Triandis' multimethod technique) and INDCOL (Hui, 1984) with ICIAI. ICIAI alpha reliability coefficients were comparable to those reported in the previous studies but those for the T-IC and INDCOL measures were considerably lower. This may have been due to the larger and consistent set of items used in the ICIAI measures and the lesser number of items in the T-IC and INDCOL. As ICIAI showed lower reliability for the total ICIAI Values and Behaviours scores than for individual social relationships, Matsumoto and his colleagues cautiously reiterated the conclusion of Triandis (1995) that higher reliability alone did not indicate that one measure was more meaningful than others. Rather, meaningfulness should be determined by the actual items used in each of the scales and their fit to what is being measured in the study. They recommended that T-IC may be best used when examining individualism-collectivism related attitudes, and INDCOL would be best when measuring individualism-collectivism related behavioural tendencies. In the same study, product moment correlations were computed among ICIAI, T-IC and INDCOL to index their degree of association with each other. The T-IC was not correlated with the ICIAI but was positively correlated with INDCOL scores on spouse and kin and negatively on neighbour. The correlations also showed a higher degree of convergence for ICIAI with INDCOL than with T-IC. These differences may be seen to reflect the nature of each tool in measuring individualism-collectivism. T-IC has a focus on attitudes and values related to a broad range of concepts like freedom or security rather than being focused on social interaction. INDCOL measures individualism-collectivism as these constructs specifically relate to social relationships and this explains the overlap with ICIAI.

INDCOL differs from ICIAI in that it focuses on a smaller number of key concepts which are found to be congruent with those in T-IC-hence the correlation found between T-IC and INDCOL. Matsumoto et al therefore concluded that care and caution must be exercised when deciding what tool to use and that any decision should take into account the needs of the research question.

Their sixth study assessed ICIAI's validity by exploring differences between samples of university students from four countries: United States, Japan, South Korea and Russia. This was with a further view to testing its utility to assess ethnic group differences on individualism-collectivism in the United States. The results of a four-factor ANOVA on groups Country and Gender, and on factors Domain and Social Group found that Russians and South Koreans were more collectivistic than Americans on the value of family, and Americans more collectivistic than the Japanese. Russians were found to be more collectivist than those in the other three countries in both values and behaviours towards friends and colleagues. Similar to the Japanese, Russians were also found to be more collectivist in regard to strangers than South Koreans who were in turn more collectivist than Americans. In the context of family the Japanese were with regard to both values and behaviours less collectivist than those in the other three countries. However on a par with the Russians they reported significantly higher values and behaviours towards strangers when compared to the other two countries. Russians were significantly more collectivist in their values and behaviours towards friends and colleagues, with the exception of behaviors towards friends where there were no differences between any of the groups. In an analysis of ethnic group differences within the United States sample, the European Americans recorded significantly lower individualism-collectivism scores for values and behaviours towards family and friends compared to all the other three ethnic groups. There were no significant differences between any of the groups with regard to collectivist values and behaviours towards colleagues and strangers.

The evidence suggests that the ICIAI is stronger than the other previous measurement tools in its ability to assess individualism-collectivism tendencies in different social relationships by measuring individualism-collectivism across contexts thereby recognizing that individualism-collectivism between countries and ethnicities is basically exhibited by means of specific social relationships. There remains however limitations in the capacity of the ICIAI to efficiently measure individualism-collectivism. Matsumoto and his colleagues acknowledged that being within an

individualistic culture may have influenced the way they theorized and conceptualized ICIAI. The ICIAI should be used with caution as is the case with any tool of its kind. The surprising result that the Japanese are less collectivistic than the Americans should prompt other researchers to look more closely into the viability of how such a conclusion may be drawn in this study.

A meta-analysis was undertaken by Oyserman, Coon & Kemmelmeier (2002) focused on the question "are Americans more individualistic and less collectivistic than members of other groups". The data were analyzed cross-nationally and within the United States in order to review the empirical evidence for effects of individualism and/or collectivism on self-concept, well-being, cognition and relationality. Their conclusions were that European Americans were more individualistic and collectivistic than other Europeans and Americans, but not more individualistic than African Americans or Latinos, and not less collectivistic than Japanese or Koreans. The Chinese, among the Asians, were the group who were less individualistic and more collectivistic. Individualism-collectivism has moderate effects on self-concept and relationality but large effects on attribution and cognitive style.

In evaluating the theoretical assumptions underlying the research, Oyserman et al (2002) suggested that it was difficult to assess to what extent the most popular research strategies, namely: a) assessing individualism-collectivism at the individual level; b) using Hofstede's framework by comparing groups and assuming that the individuals in that group are either individualistic or collectivistic; and c) priming individualism-collectivism or the experimental manipulation of the salience of individualism-collectivism, produced the same effects or replicated the same processes. However they concluded that the strength of the framework lay in its theoretical parsimony and recommended that rather than attempting to expand the lens it would be preferable to refocus on the core elements. These were in the case of individualism - independence and uniqueness and in the case of collectivism - duty to in-group and maintaining harmony.

Shulruf, Hattie and Dixon (2007) reviewed and critiqued Singelis' (1994) Self Construal Scale (SCS) and 32-item measure of individualism and collectivism, and Hui's (1984) INDCOL in an attempt to develop an individualism/collectivism tool that addressed critical methodological issues. The existing tools were considered problematic in asking respondents to report about their attitudes, values and beliefs as

part of their daily experiences. Shulruf and colleagues echoed the belief that respondents were incapable of providing valid reports in general because their reports may be sensitive to the present context and dependent on the differences in those contexts (Schwarz and Oyserman, 2001). They thus endorsed the idea that individualism and collectivism may be manifested differently across contexts such that individualism might for example be exhibited in one context but not in another. To address this problem in the previous measurement tools cited, respondents would be asked about the frequency of the occurrence of their beliefs rather than the intensity of them because one can be intense about a belief in one context and may be not in another.

Their Auckland Individualism and Collectivism Scale (AICS) defines three dimensions of individualism and two dimensions of collectivism. The three dimensions of individualism are responsibility (acknowledging one's responsibility for one's actions), uniqueness (distinction of the self from others) and competitiveness (striving for personal goals is one's prime interest) (Shulruf, Hattie & Dixon, 2007). The two dimensions of collectivism are advice (seeking advice from people close to one, before taking decisions) and harmony (seeking to avoid conflict). The conceptualization of AICS stemmed from Oyserman, Coon and Kimmelmeier's (2002) meta-analysis in which they had identified individualism as being defined by the seven domains of independence, goals, competition, uniqueness, private, self-knowing and direct communication, and collectivism by the eight domains of relatedness, belonging, duty, harmony, advice seeking, context dependent, hierarchical and group-oriented. They found that previous individualism-collectivism studies had highlighted the valuing of personal independence as the most important feature of individualism, and that the other domains which had emerged in less than one third of the studies could be considered as subcomponents of personal independence, namely: personal achievement, self-knowledge, uniqueness, privacy, clear communication and competition. The features of collectivism that emerged in most studies had been: a sense of duty to group; relatedness to others; seeking other's advice; harmony, and; working with the group. A sense of belonging to a group, contextual self and valuing hierarchy were other components that had been less frequently identified.

Other characteristics identified were that individualists were likely to belong to more in-groups and have a personal direct communication style with a higher likelihood of using "I" than "we". Highly valued in individualism were: personal

independence as a major feature of personal responsibility; freedom of choice; personal autonomy and self-fulfilment; distinctive personal attitudes and opinions; autonomous behaviour; independence of groups; need for detachment from others, and; individual autonomy and functioning based on personal choices. Individualists were also found to prioritize the self-enhancing of their own self-esteem over others. On the other hand, the communication style of collectivists was defined by a likelihood of using indirect language, often involving emotional restraint, having the desire to be in harmony and save face within the group (Shulruf et. al, 2007). Collectivists identify themselves as constituents of a group to which they belong internalizing and giving higher priority to the group's goals and values.

Interestingly, hierarchy is important among both collectivists and individualists, but for different reasons (Shulruf et al., 2007). For collectivists it acts as a reference to show their position or rank in their in-group, whereas for individualists it relates more to the process of competition and moving higher on the social scale or level. Some researchers have suggested that commitment to family may not be a major attribute of collectivism but a separate domain of its own, as for example, North Americans, noted as examples of individualists, have been found to favour immediate family interests over their own.

The AICS was validated with a sample of 199 undergraduate students in Auckland, New Zealand comprising ethnic groups of New Zealand Europeans, New Zealand Maoris, Pacific Islanders, Asian and other. The results confirmed that individualism and collectivism were two distinct dimensions, each defined by different sets of domains (Shulruf et al., 2007). Uniqueness was found to be the strongest domain of individualism, followed by responsibility and competitiveness. Harmony was the strongest domain of collectivism followed by advice seeking. Ethnicity was related more strongly to the first order dimensions of: responsibility and direct communication; advice seeking mostly from family members; hierarchy, duty and harmony; competition, independence, privacy and direct communication; duty to the group; and uniqueness and detachment from others, than to the two higher-order dimensions of individualism and collectivism. The two New Zealand ethnic groups European and Maori both had high scores for responsibility and uniqueness and low scores for competitiveness and advice. They differed in their scores on harmony with Europeans scoring high and Maori scoring low. Further, both Pacific and Asian participants had high scores on competitiveness and advice and had lower scores on responsibility and uniqueness.



Pacific islanders scored as neutral on harmony while Asians scored high. These differences in specific individualism- collectivism dimensions were greater than any differences indicated on a general index of individualism-collectivism. This was consistent with the findings of Oyserman et al's (2002) meta-analysis which reported there were no significant differences found in individualism between European Americans and Indonesians or between Australians and Germans although their countries actually differed in their individualism scores as demonstrated by Hofstede (1980). In similar vein, European Americans actually scored lower in individualism than half of Latin Americans. They scored higher on collectivism than New Zealanders, French, Singaporeans, Tanzanians, Egyptians, Costa Ricans, Japanese and Venezuelans. Furthermore, it was surprising and interesting to note that there was no significant difference between Filipino and American students for collectivism (Triandis, 2001).

Given the empirical evidence regarding differences in individualism-collectivism at the individual level compared to the expectations for a particular cultural group or nation as described by Hofstede's theory, it becomes necessary to look at culture from both the national level as well as the individual level. National culture may affect the values that are formed in the individual that in turn influence behaviours. However the specific contexts in which these values come to be applied may sometimes lead to the exhibition of values and behaviours that are contradictory to the national cultural characteristics. Flaming, Agacer & Uddin (2010) reported a study of the ethical decision-making behaviours of business students from the Philippines (a collectivist national culture) and the United States (an individualist national culture). Although differences between the national groups were seen in their responses to the different scenarios, not all were as predicted by national cultural characteristics. The question then needed to be raised as to whether if individualism-collectivism had been measured among the participants at the individual level, the predicted differences in the answers to the different scenarios presented to them would have been found. As it was, the simplistic assumption that Filipino students were collectivistic and U.S. students were individualistic might explain, at least in part, the findings reported. This is an important methodological question, as ethics and the consequent behaviours are shaped by the values generated in a particular culture. Oyserman, Coon andf Kemmelmeier (2002) speculated that individualistic-focused societies differ from collectivistic-focused societies in the way that they structure their societies and maintain these structures. For example, individualistic-centered practices and symbols act in such a way that they place

importance on personal uniqueness and support those who know how to separate themselves from others. Individuals actually reflect the differences of the larger society in which they belong and the culture that the society holds. When individualism-collectivism is measured at the individual level, more variability may be seen in the way that individuals exhibit such characteristics of individualism or collectivism across different contexts. These have been clearly shown in the literature. Furthermore, the literature on priming individualism and/or collectivism also confirms that the manifestation of individualism-collectivism by an individual in a specific context is influenced by the kind of prime received regardless of whether they are the product of an individualistic- or collectivistic-defined society.

## CHAPTER III

### STUDY ONE - EXPLORING NATIONALITY AND CULTURE WITH REGARD TO ATHLETIC IDENTITY AND ATHLETE ENGAGEMENT

The first study sought to explore the following general questions:

1. Are there differences in the way in which Filipino athletes see themselves and engage with their sport?
2. Do Filipino athletes reflect the cultural behaviours associated with their national culture?
3. To what extent do cultural behaviours and strength of athletic identity predict athlete engagement irrespective of nationality?

In seeking to provide insights into these questions, the following specific hypotheses were tested:

Ho 1 : There will be no difference between Filipino and US American athletes in their levels of athlete engagement.

H02 : There will be no difference between the Filipino and US American athletes in their cultural behaviours of:

- i) Individualism
- ii) Collectivism

Ho3 : There will be no difference between the Filipino and US American athletes in the strength of their athletic identity.

Ho4 : Levels of athlete engagement will not be predicted by their i) individualism and ii) collectivism cultural behaviours and the strength of their athletic identity.

## Method

A sample of Filipino athletes and a comparison sample of United States athletes were sought in order to conduct this initial exploration. The United States was chosen as the source for an appropriate comparison group on the basis of the similarities of the sports and sporting traditions enjoyed by the two nations on the one hand and the differences in their cultural orientation on the other. As noted previously, the Philippines is seen as a collectivist nation, whereas the United States is frequently recognised as an example of an individualist nation.

### Sample Recruitment

The Filipino athletes recruited were competing at the national level and the US athletes recruited were competing at the state level. Competition at the national level in the Philippines was observed to be at a similar level and requiring a similar degree of commitment to participation in the US's state level competitions.

A *Facebook* account *athleteengagement* was created as a means to initially recruit and then subsequently facilitate communication with the athletes involved in the study. A form of convenience and snowball sampling was adopted as a means to recruit qualified participants. Athletes whom were personally known to the researcher were initially contacted directly either through their mobile numbers or *face book* accounts. If contacted initially through mobile numbers, they were asked for either their email addresses or a *Facebook* account name to which the link to the online survey could be sent. For those who were contacted at the outset through *Facebook*, the link was immediately sent to them with a brief description of the request for participation in the study.

The athletes initially contacted were also asked to identify others they knew who would meet the criteria for inclusion into the study. The same procedures were then used to contact these referrals in order to invite them to become participants. For the American athletes, information posted about their team and their teammates which indicated their qualifications for the study, was examined as a source of potential recruits and those that did qualify were asked for friend requests in *Facebook*. When they accepted the request, they were sent the letter of information and a link to the online survey.

Because this strategy produced a limited number of responses, an additional method of recruitment became necessary. Hence it was decided to contact selected universities for permission to recruit their varsity players. In the Philippines, letters were sent to the athletic directors of four universities. Two universities responded, and granted approval to access the information of their athletes and to make direct contact with them. In the US, three universities were contacted of which one responded. Permission from this university's Human Ethics Committee was sought and granted, and participants were then contacted by email. The online survey was open for a total of eight months and a total of 159 responses were received.

At this point the decision to close the recruitment process was taken. Given the absence of previous studies on Filipino-US American athletes, sample size calculations were estimated conservatively. A minimum sample of 62 athletes per group was predicted to permit the detection of a significant difference if the mean of the outcome variable (athletic engagement) for one group of athletes was at least 0.5 of a standard deviation higher than the mean value for the comparison group (power = 80%, significance = 0.05). Given that the total of 159 responses met this minimum requirement for the statistical power of a given sample size, the online survey was closed at this point.

### **Instrumentation**

The survey began with a Letter of Information (Appendix C) to the participants explaining what the study was about and what benefits the study would provide. At the end of the letter, participants were asked to confirm if they understood the information provided in the letter and to proceed to the next section if they agreed to participate in the study. The survey comprised four components.

*Participant characteristics.* The survey began with a set of questions about the participant's background: 1) what sport was played, 2) number of years of involvement, 3) highest level of competition played, 4) number of days in a week spent on practice/training, 5) number of hours in a day spent on practice/training, 6) possession of athletic scholarship, 7) age, 8) gender, and 9) nationality.

*Cultural behaviours.* The Auckland Individualism and Collectivism Scale (AICS) (Appendix D) measures the frequency of behaviour. Hence it is less influenced by

context issues (Shulruf, Hattie & Dixon, 2007). It involves 26 items. These comprise two dimensions of collectivism-seeking advice from people close to me before making decisions (Advice) and seeking to avoid conflict (Harmony) and three dimensions of individualism-acknowledging one's responsibility for one's action (Responsibility), distinction of the self from others (Uniqueness) and striving for personal goals as one's prime interest (Competitiveness). AICS has high reliability levels of Cronbach alpha .70 to .82. Its validity for use in this cross cultural study is supported not just by its original validation by Shulruf et al. (2007) with ethnic groups of New Zealand Europeans, New Zealand Maoris, Pacific Islanders, Asian and others, but also by more recent work involving Filipino-English bilinguals which found strong support for the scale's construct validity by means of confirmatory factor analysis (Birnado, Lising and Shulruf, 2012)

Six items measure Advice:

"Before I make a major decision, I seek advice from people close to me,"

"Before taking a major trip, I consult with my friends,"

"I consider my friends' opinions before taking important actions,"

"It is important to consult close friends and get their ideas before making a decision," I ask the advice of my friends before making a career related decision,"

I discuss job or study-related problems with my parents/partner,"

and "I consult my family before making an important decision."

Four items measure Harmony:

"Even when I strongly disagree with my group members, I avoid an argument," "I sacrifice my self-interest for the benefit of my group,"

"I prefer using indirect language rather than upsetting my friends by telling them directly what they may not like to hear," and

I do not reveal my thoughts when it might initiate a dispute."

Seven items measure competitiveness:

"I define myself as a competitive person,"

"I believe that competition is a law of nature,"

"I prefer competitive rather than non-competitive recreational activities,"

"Without competition, I believe, it is not possible to have a good society,"

"I try to achieve better grades than my peers,"

"I enjoy working in situations involving competition with others," and

"Winning is very important to me."

Uniqueness is measured by four items:

"I enjoy being unique and different from others,"

"I consider myself as a unique person separate from others,"

"My personal identity independent of others is very important to me," and

"I see myself as 'my own person'".

Responsibility is measured by four items:

"I consult with superiors on work-related matters,"

"I like to be accurate when I communicate,"

"It is important for me to act as an independent person," and

"I take responsibility for my own actions."

The scale used ranges from 1 as "Never to almost Never" to 6 as "Always". Using a model of a higher-order factor structure, individualism and collectivism as the two higher-order factors, have a reliability coefficient of .41. Uniqueness has the highest reliability coefficient of .87, followed by responsibility of .74 and competitiveness of .38 as measures of individualism.

Harmony has a higher reliability coefficient of .63 than advice of .46 as measures of collectivism.

*Athlete engagement.* The Athlete Engagement Questionnaire (AEQ) (Appendix D) has 16 items with a scale ranging from 1 "almost never", 2 "rarely", 3 "sometimes", 4 "frequently", and 5 "almost always".

Confidence is measured by four items:

"I believe I am capable of accomplishing my goals in sport,"

"I feel capable of success in my sport,"

"I believe I have the skills/technique to be successful in my sport," and  
 "I am confident in my abilities".

Dedication is measured by four items:

"I am dedicated to achieving my goals in sport,"

"I am determined to achieve my goals in sport,"

"I am devoted to my sport," and

"I want to work hard to achieve my goals in sport."

Vigor is measured by four items:

"I feel energized when I participate in my sport," "I feel energetic when I participate in my sport,"

"I feel really alive when I participate in my sport," and

"I feel mentally alert when I participate in my sport."

Finally, Enthusiasm is measured by four items: "I feel excited about my sport,"

"I am enthusiastic about my sport," "I enjoy my sport," and

"I have fun in my sport."

AEQ has adequate model fit according to most indices: scaled  $X^2$  (100,  $N=343$ )=262.57,  $p<.01$ , RMSEA (90% CI)=.07 (.06-.08), CFI=.98, TLI=.98 (Lonsdale, Hodge & Jackson, 2007). Correlations among the four latent factors (confidence, dedication, vigor and enthusiasm) were strong (.54 to .85) and alpha coefficients ranged from .84 to .89. A global AE score may be calculated by averaging scores across the four subscales. The AEQ has been validated among New Zealand and Canadian elite athletes (Lonsdale, Hodge & Jackson, 2007), and for use with national and regional Portuguese athletes (Martins, Rosado, Ferreira & Biscaia, 2014). It has been used with college footballers from the US (DeFreese & Smith, 2013) and youth recreational soccer players from the UK (Curran, et al. 2015) with strong support reported for the adequacy of the model and satisfactory internal reliabilities for the scales.

*Athletic identity.* The Athletic Identity Measurement Scale-Plus (AIMS-



Plus) (Appendix D) has 22 items with a scale from 0 "strongly disagree" to 10 "strongly agree".

Five items measure social identity:

"Most of my friends participate in sport,"

"Other people see me as an athlete,"

"My family expects me to participate in sport,"

"It is important that other people know about my sport involvement," and

"I participate in sport for the recognition/fame."

Five items measure exclusivity:

"Sport is the most important part of my life,"

"I spend more time thinking about sport than anything else,"

"Sport is the only important thing in my life,"

"I typically organize my day so I can participate in sports," and

"My sports involvement has influenced my day-to-day decision-making".

Four items measure self-identity:

"I consider myself an athlete,"

"I have many goals related to sport,"

"Being an athlete is who I am and I want to make a career of sport," and

"Being an athlete is an important part of who I am".

Four items measure negative affectivity are:

"I feel bad about myself when I play poorly in practice or competition,"

"I would be very depressed if I were injured and could not compete in sport," "I feel badly when I fail to meet my athletic goals," and

"I would be very depressed if I were cut from the team and could not compete in sport".

Four items measure positive affectivity:

"When I am participating in sport, I am happy,"

"I get a sense of satisfaction when participating in sport,"

"My participation in sport is a very positive part of my life," and

"I feel good about myself when I play well in practice or competition".

AIMS-Plus has reported a reliability of .96 (Cieslak, 2004). For the five subscales of AIMS- Plus. Positive affectivity has the highest reliability coefficient of .89, followed by exclusivity of .86, negative affectivity of .81, self-identity of .79 and social identity of .70. For ease of statistical analysis, SPSS automatically converted the scale into 1 to 11 from 0 to 10. A score of 1 is "strongly disagree" and a score of 11 is "strongly agree".

The surveys were administered in English to all participants throughout the study. The Filipino sample was all bilingual, reflecting the fact that the medium of instruction in the Philippine educational system from preschool upward is English. All of the Filipino participants therefore were capable of understanding the instruction and language in the questionnaires.

### **Statistical Analysis**

The Statistical Package for the Social Sciences (SPSS) version 20 was used to run all the statistical analyses. There were 159 responses received. Data were downloaded directly into an SPSS worksheet by means of the facility provided by the Psychdata.com website. Data were then checked for missing entries and whether they were within range. The characteristics of the distribution of the scores for the relevant variables were also examined.

Out of the 159 athletes who had responded to the online survey, 145 completed the Auckland Inventory of Individualism-Collectivism (AICS), 139 completed the AICS and the Athletic Identity Measurement Scale-Plus (AIMS-Plus). Only 132 completed the entire survey of the AICS, AIMS-Plus and Athlete Engagement Questionnaire (AEQ) with complete data sets. These sixty-two US American and seventy Filipino athletes were included in the analysis and the twenty-seven incomplete data sets were

discarded.

### *Athlete Engagement*

Analysis of Variance (ANOVA) was used to test the null hypothesis:  $H_{01}$  : there will be no difference between Filipino and US American athletes in their levels of athlete engagement.

The hypotheses that relate to the component subscales of athlete engagement were also tested:  $H_{01a}$ : there will be no difference between Filipino and US American athletes in their confidence,  $H_{01b}$ : there will be no difference between Filipino and US American athletes in their vigor,  $H_{01c}$ : there will be no difference Filipino and US American athletes in their dedication, and  $H_{01d}$ : there will be no difference between Filipino and US American athletes in their enthusiasm.

### *Cultural behaviours*

Analysis of Variance (ANOVA) was used to test the null hypotheses:  $H_{02}$ : there will be no difference between US American and Filipino athletes in their cultural behaviour of individualism and  $H_{03}$ : there will be no difference between Filipino and US American athletes in their cultural behaviour of collectivism.

### *Explanation of athlete engagement as influenced by culture and athletic identity*

To test the null hypothesis  $H_{04}$ : levels of athlete engagement will not be predicted by their cultural behaviours and strength of athletic identity, forward regression analysis was used.

## **Results**

### *Participant characteristics*

Table 1 summarizes the characteristics of the sample in this study. Of the 132, there were 62 US Americans and 70 Filipinos. In the sample, half of the Filipino athletes were also on scholarship (45%) while the rest were not (54%). They were aged 21 to 30 years (53%), 20 years and younger (37%), 31 to 40 years (7%), 41 to 50

years (1%) and 51 to 60 years (1%). In the sample, over half of them were female (54%) while the rest were male (46%). The majority of the US American athletes were on scholarship (58%) while the rest were not (42%). They were 20 years old and below (63%), 21 to 30 years old (32%), 31 to 40 years old (3%) and 41 to 50 years old (2%). The majority were female (73%) while the rest were male (27%).

### *Sport involvement*

Table 2 shows the athlete's sport of major involvement broken down into two national groups.

Table 1

### *Participant characteristics according to national groups*

<b>Demographic Variable</b>	<b>Filipino athletes, n=70</b>		<b>US athletes, n=62</b>	
	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>
<b>Age</b>				
20 years and below	26	37	39	63
21 to 30 years old	37	53	20	32
31 to 40 years old	5	7	2	3
41 to 50 years old	1	1	1	2
51 to 60 years old	1	1	0	0
Total	70	100	62	100
<b>Sex</b>				
Female	38	54	45	73
Male	32	46	17	27
Total	70	100	62	100
<b>Education</b>				
With Scholarship	32	46	36	58
Without Scholarship	38	54	26	42
Total	70	100	62	100

The Filipino athletes were involved in volleyball (20%), ultimate disk/frisbee (17%), basketball (13%), triathlon (10%), archery (9%), football/soccer (6%), swimming (6%) and track and field (3%). In the sample, the category others (17%) included adventure race, badminton, chess, cross-country, dragon boat rowing, fencing, judo, marathon and taekwondo. The US American athletes participated in track and field (27%), football/soccer (26%), softball/baseball (15%), fencing (6%), lawn tennis (5%), basketball (3%), golf (3%), and ultimate disk/frisbee (3%). The category others (11%) included boxing, cross-country, lacrosse, mixed martial arts, marathon and volleyball.

#### *Extent of sport involvement*

The majority of the Filipino athletes had been involved in their sport for 10 years and less (84%) and 11 to 20 years (16%) (Table 3). They trained 3 days (30%), 6 days (21%), 2 days (17%), 5 days (13%), 4 days (10%), 7 days (6%) and 1 day (3%) in a week. In a day, they trained 3 hours (40%), 4 hours (27%), 2 hours (26%) and 5 hours (7%). The

Table 2

#### *Sport of athletes' major involvement according to national groups*

<b>Sport</b>	<b>Filipino athletes, n=70</b>		<b>US athletes, n=62</b>	
	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>
Football/Soccer	4	6	16	26
Track and Field	2	3	17	27
Volleyball	14	20	0	0
Ultimate Disk/Frisbee	12	17	2	3
Basketball	9	13	2	3
Softball/Baseball	0	0	9	15
Triathlon	7	10	0	0
Archery	6	9	0	0
Fencing	0	0	4	6
Swimming	4	6	0	0
Lawn Tennis	0	0	3	5
Golf	0	0	2	3
Others	12	17	7	11
Total	70	100	62	100

majority of the US American athletes had been involved in their sport for 11 to 20 years (50%), while the others were involved 10 years or less (47%), 21 to 30 years (2%) and 41 to 50 years (2%) (Table 3). The majority trained for 6 days (53%), and the rest trained for 7 days (24%), 5 days (16%), four days (3%) and 2 days (3%) in a week. In a day, they trained 3 hours (32%), 2 hours (31%), 4 hours (29%) and 5 hours (8%).

Table 3

*Extent of major sport involvement according to national groups*

<b>Years Playing</b>	<b>Filipino athletes, n=70</b>		<b>US athletes, n=62</b>	
	<b>n</b>	<b>n</b>	<b>%</b>	
10 years and below	59	29	47	
11-20	11	31	50	
21-30	0	1	2	
31-40	0	0	0	
41-50	0	1	2	
Total	70	62	100.00	
<b>Days in a week on practice/training</b>				
One	2	3	0	0
Two	12	17	2	3
Three	21	30	0	0
Four	7	10	2	3
Five	9	13	10	16
Six	15	21	33	53
Seven	4	6	15	24
Total	70	100	62	100
<b>Hours in a day on practice/training</b>				
Two	18	26	19	31
Three	28	40	20	32
Four	19	27	18	29
Five	5	7	5	8
Total	70	100	62	100.00

*Athlete engagement*

Table 4 presents the descriptive statistics for the two groups with respect to their athlete engagement. Mean scores showed that both Filipino and US American athletes scored highly on all dimensions-confidence, vigor, dedication, enthusiasm as well as

global AE. The standard deviation scores of both groups show a tendency to greater variability around the dimension of confidence. For the Filipino athletes, this was exceeded by variability in dedication. The most consistent measure of all was the high degree of enthusiasm found in the engagement of the Filipino sample.

Table 4

*Athlete Engagement scores for the two samples*

AEQ Variable	Filipino, n=70		US American, n=62	
	Mean	SD	Mean	SD
Confidence	4.18	0.59	4.42	0.55
Vigour	4.62	0.44	4.43	0.53
Dedication	4.28	0.61	4.59	0.47
Enthusiasm	4.70	0.38	4.54	0.54
<b>Global AE</b>	<b>4.45</b>	<b>0.41</b>	<b>4.50</b>	<b>0.44</b>

*Individualism-Collectivism Cultural Behaviours*

Table 5 presents the scores of the two groups with respect to their individualism- collectivism cultural behaviours. The mean scores showed that the US American athletes appeared to rate generally lower in the collectivist behaviours. The Filipino athletes while reporting higher collectivist behaviour scores than US Americans showed a similar tendency to report higher levels of individualist behaviours.

Both Filipino and US American athletes exhibit high levels of competitiveness, uniqueness and responsibility while they vary in their advice and harmony scores. The latter scores for Filipino athletes were neither low nor high while the US Americans' evenly ranged from low to neither low or high scores.

Table 5

*Summary of Individualism and Collectivism scores for the two samples*

AICS Variable	Filipino, n=70		US, n=62	
	Mean	SD	Mean	SD
<b>Individualism</b>	<b>4.75</b>	<b>0.60</b>	<b>4.86</b>	<b>0.50</b>
Competitiveness	4.51	0.79	4.75	0.73
Uniqueness	4.82	0.92	4.94	0.78
Responsibility	4.91	0.74	4.90	0.57
<b>Collectivism</b>	<b>4.01</b>	<b>0.85</b>	<b>3.53</b>	<b>0.64</b>
Advice	4.12	1.09	3.87	0.68
Harmony	3.90	0.90	3.19	0.91

#### *Athlete identity*

AIMS-Plus mean scores among Filipino athletes were found to generally score high on social identity, exclusivity, negative affectivity and global AI, and very high on self-identity and positive affectivity (Table 6). US American athletes indicated that they were generally high on social identity, exclusivity and global AI, and very high on self-identity, negative affectivity and positive affectivity. Standard deviation scores among Filipino athletes showed that global AI scores were the most consistent and negative affectivity scores were the least consistent. US American athletes showed that positive affectivity scores were most consistent and exclusivity scores were least consistent.



Table 6

*Summary of athletic identity scores for the two samples*

AIMS-Plus Variable	Filipino, n=70		US American, n=62	
	Mean	SD	Mean	SD
Social Identity	7.73	1.43	7.38	1.45
Exclusivity	7.29	1.70	7.39	1.61
Self-identity	9.18	1.37	9.32	1.26
Negative Affectivity	8.76	1.82	9.19	1.45
Positive Affectivity	10.17	1.15	10.15	0.97
<b>Global AI</b>	<b>8.62</b>	<b>1.06</b>	<b>8.69</b>	<b>1.00</b>

Over-all, standard deviation scores illustrated that AIMS-Plus scores among Filipino athletes were found to be the least consistent among the three. US American athletes' AEQ scores were most consistent compared to AICS and AIMS-Plus scores. Standard deviation scores indicate that AEQ scores were the most consistent compared to AICS and AIMS-Plus scores.

### **Hypothesis Testing**

*H<sub>01</sub>: There will be no difference between American and Filipino athletes in their levels of athlete engagement.*

Analysis of Variance,  $F(1, 130=480, p=.489)$ , shows that Filipino and US American athletes did not differ in their scores on global athlete engagement (Table 7). Therefore the null hypothesis that there would be no difference between the Filipino and US athletes in their levels of athlete engagement was accepted.

Table 7

*ANOVA Summary table for comparison of the means of athlete engagement of Filipino and US athletes, N=132 (n<sub>Filipino</sub>=70 and n<sub>us</sub>=62)*

		Sum of Squares	Df	Mean Square	F	Sig.
Global AE	Between Groups	.088	1	.088	.480	.489
	Within Groups	23.751	130	.183		
	Total	23.839	131			

When the component dimensions of athlete engagement were compared separately between the Filipino and US American athletes (Table 8), differences were found for all four sub-scales confidence, F (1, 130)=6.268, p=.014), dedication, F (1, 130)=10.860,

Table 8

*Analysis of Variance (ANOVA) table for the comparison of the means of the individual dimensions of the athlete engagement of the Filipino and US athletes, N=132 (n<sub>Filipino</sub>=70 and n<sub>us</sub>=62)*

		Sum of Squares	Df	Mean Square	F	Sig.
Confidence	Between Groups	2.044	1	2.044	6.268	.014
	Within Groups	42.386	130	.326		
	Total	44.430	131			
Dedication	Between Groups	3.245	1	3.245	10.860	.001
	Within Groups	38.847	130	.299		
	Total	42.092	131			
Vigor	Between Groups	1.238	1	1.238	5.316	.023
	Within Groups	30.266	130	.233		
	Total	31.504	131			
Enthusiasm	Between Groups	.871	1	.871	4.147	.044
	Within Groups	27.312	130	.210		
	Total	28.183	131			

$p=.001$ ), vigour,  $F(1, 130)=5.316, p=.023$ ) and enthusiasm,  $F(1, 130)=4.147, p=.044$ ). Thus although the AEQ results failed to reject the null hypothesis for levels of engagement in general, Table 8 shows that the nature of the engagement was constructed somewhat differently. Filipino athletes scored higher on vigor and enthusiasm, and US American athletes scored higher on confidence and dedication. These differences in their engagement dimensions could have influenced as to why there were no differences found in their global athlete engagement scores even when both groups had differences in their dimensions.

*H<sub>02</sub>: There will be no difference between the Filipino and US American athletes in their i) individualism and ii) collectivism cultural behaviours*

Table 9 shows the ANOVA summary table for the difference between the means for collectivistic and individualistic behaviours. It shows that  $H_{02i}$  should be accepted as there was no significant difference between the two groups on over-all individualism score,  $F(1, 130)=1.416, p=.236$ ). However with regards to their over-all

Table 9

*ANOVA Summary table for the comparison of means of collectivistic and individualistic cultural behaviours between Filipino and US American athletes.  $N=132$  (nn11r1110=70 and nus 1,,=62)*

		Sum of Squares	Df	Mean Square	F	Sig.
Individualism	Between Groups	.435	1	.435	1.415	.236
	Within Groups	39.936	130	.307		
	Total	40.370	131			
Collectivism	Between Groups	8.250	1	8.250	14.439	.000
	Within Groups	74.278	130	.571		
	Total	82.528	131			

collectivism score,  $F(1, 130) = 14.439$ ,  $p = 0.000$ ),  $H_{02ii}$  should be rejected as there was a highly significant difference between the Filipino and US athletes. The mean scores reported in table 4 previously, showed that the Filipino athletes scored a lot higher on collectivism than their US counterparts though this was not the case with regard to the scores on individualism for the two groups. The distribution of collectivist scores among Filipino athletes ranged from *low* to *very high* with most scores clustered in the *average* to *high* range. Collectivist scores among US American athletes were distributed from *very low* to *high* with most scores clustered in the *average* range. The distribution of their individualism scores were much more similar to each other ranging from *average* to *very high* with most of the scores clustered around the *high* range.

*H<sub>03</sub>: There will be no difference between the Filipino and US American athletes in the strength of their athletic identity.*

Table 10 shows the ANOVA Summary table for the comparison of the Filipino and US athletes on their athletic identity.  $H_{03}$  is accepted. As they were not found to be different in their global athletic identity score,  $F(1, 130) = 1.12$ ,  $p = .739$ ) they were not also found to be different in any of the athletic identity categories of social identity,  $F(1, 130) = 2.017$ ,  $p = .158$ ), exclusivity,  $F(1, 130) = .103$ ,  $p = .749$ ), self-identity,  $F(1, 130) = .412$ ,  $p = .522$ ), negative affectivity,  $F(1, 130) = 2.272$ ,  $p = .134$ ), and positive affectivity,  $F(1, 130) = .010$ ,  $p = .920$ ).

Table 10

*ANOVA summary table of the comparison of the means of the Filipino and US samples for the dimensions of athletic identity, N=132 (n<sub>Filipino</sub>=70 and n<sub>us</sub>=62)*

		Sum of Squares	df	Mean Square	F	Sig.
Social Identity	Between Groups	4.187	1	4.187	2.017	.158
	Within Groups	269.906	130	2.076		
	Total	274.093	131			
Exclusivity	Between Groups	.283	1	.283	.103	.749
	Within Groups	358.207	130	2.755		
	Total	358.491	131			
Self-Identity	Between Groups	.716	1	.716	.412	.522
	Within Groups	225.967	130	1.738		
	Total	226.683	131			
Negative Affectivity	Between Groups	6.249	1	6.249	2.272	.134
	Within Groups	357.522	130	2.750		
	Total	363.771	131			
Positive Affectivity	Between Groups	.011	1	.011	.010	.920
	Within Groups	148.648	130	1.143		
	Total	148.659	131			
<b>Global AI</b>	<b>Between Groups</b>	<b>.119</b>	<b>1</b>	<b>.119</b>	<b>.112</b>	<b>.739</b>
	<b>Within Groups</b>	<b>138.637</b>	<b>130</b>	<b>1.066</b>		
	<b>Total</b>	<b>138.756</b>	<b>131</b>			

*H<sub>04</sub>: Levels of athlete engagement will not be predicted by their i) individualism and ii) collectivism cultural behaviours and the strength of their athlete identity.*

Forward regression analysis revealed that an additional 18.9% of the variance in athlete engagement is explained by athletic identity, a second variable put into the regression model (Model 21 in Table 11) given that individualism alone explains

Table 11

*Regression analysis for individualism-collectivism, athletic-identity against athlete engagement, N=132 (n<sub>Filipino</sub>=70 and n<sub>US</sub>=62)*

<b>Regression analysis among individualism, athletic identity and athlete engagement</b>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1I	.487 <sup>a</sup>	.237	.231	.37399
2I	.653 <sup>b</sup>	.426	.417	.32572
<b>Regression analysis among collectivism, athletic identity and athlete engagement</b>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1C	.080 <sup>a</sup>	.006	-.001	.42685
2C	.559 <sup>b</sup>	.313	.302	.35642

23.7% of the variance in athlete engagement (Model 1I in Table 11). Collectivism explains a mere 0.6% of the variance in athlete engagement (Model 1C in Table 11) while, with athletic identity added it explains 31.3% (Model 2C in Table 11). Hence,  $H_{04i}$  is accepted and  $H_{04ii}$  is rejected.

## Discussion

Athletes are expected to be naturally competitive and this has been identified as being a component of individualism. Consequently the culture of sport itself might be seen as inherently individualistic and those who are of a more purely collectivist orientation might not be able to adapt so well to the sporting environment. There are many people who like to live an active lifestyle and engage in a number of sports, but it might seem that when a person is not inherently competitive, participation in sport will only be for primary recreational purposes. For those like the athletes who participated in this survey, it is to be expected that they will love to compete and win, and this will be associated with the exhibition of more individualistic behaviours than collectivistic. Over-all, individualist behavior and its categories of competitiveness, uniqueness and responsibility were dominant amongst the study's participants compared to their over-all collectivist behavior and its categories of advice and harmony. This entire group of athletes manifested individualism rather than collectivism cultural behaviours regardless of whether they lived in an individualistic or collectivistic country.

The concept of being an athlete is entirely consistent with exhibiting high levels of individualism. An athlete has to have greater capacities for being able to acknowledge their personal power over their own actions. This attribute requires high levels of *responsibility* in order to acknowledge personal influence over personal actions, *uniqueness* as a part of distinguishing oneself from other people, and *competitiveness* in striving for the achievement of personal goals. In terms of another psychological construct, athletes have to have greater levels of internal locus of control in order to bring themselves to higher levels of performance. The possession of a greater internal locus of control is synonymous with increased personal liability for the consequences of any action, which for the athlete enhances the prospect of improving personal skills and their levels. For the athlete who desires optimal performance and more winning experiences, higher levels of uniqueness, responsibility and competitiveness need to be embraced as part of their personal culture.

The Filipino and US athletes had mean scores on harmony that similarly fell within the average range. The possession of a greater internal locus of control is synonymous with increased personal liability for the consequences of any action, which for the athlete enhances the prospect of improving personal skills and their levels. For the athlete who desires optimal performance and more winning experiences,

higher levels of uniqueness, responsibility and competitiveness need to be embraced as part of their personal culture clustered around the average level whereas the Americans distributed evenly between the low and average levels. The US athletes tended to have low levels of harmony. Yet it might be thought to be more surprising that the Filipino athletes failed to display more than average levels of harmony from the perspective that as Filipinos are from a culture that is relationship-oriented, they might be expected to be more particular about establishing harmony with others. However, although being an athlete means being competitive, being competitive would not necessarily mean being out of harmony with others, as harmony is defined in this research as avoidance of conflict. There seems to be various kinds of conflict that an athlete experiences. Rarely does conflict for an athlete mean simply being at opposing positions with a contender. It can also mean being in disagreement with teammates or coach on how playing strategies should be utilized, which happens often on the playing field. Filipino athletes will experience many conflicts in their sporting lives, most of them outside of their control, hence they may be more prepared to accept them given their cultural background.

Because Filipino athletes were asked about their individualism-collectivism behaviours in the context of their being athletes, it might be expected that they will have worn their athletic hat in their responses rather than reflected some of the other roles they have in the family and community. Hence a greater part of how they think and feel needs to be interpreted from the perspective of their being athletes in the Philippines. Their average score on harmony is consistent with their higher scores on individualism. Consequently even when the athletes were dominantly individualistic, an average score on harmony may indicate that as Filipinos these athletes maintained a certain level of concern about lesser conflict with others thus manifesting their being relationship-oriented, while managing not to care about how their sport institutions were less supportive. Filipino athletes may continue to express their importance for maintaining harmony with their family and friends while disregarding their relationships with their sport institutions that are supposed to be primary to their athletic lives. Their average levels of harmony may indicate a balance they hold between their being products of a collectivistic nation while being individualistic as athletes.

As expected the Filipino athletes' collectivism was significantly higher than that of the US athletes. However, even though scores on over-all collectivism and harmony



were significantly different between the Filipinos and the US sample, those for advice were not. Even though the Filipino participants reported a mean higher score for advice than the US participants, the scores of the Filipino athletes were observed to have much greater variability which was reflected in a higher standard deviation value. Perhaps this reflected that the Filipino athletes felt constrained to maintain a balance between behaving individualistically as athletes and 'collectivistically' as Filipinos. In contrast, for the US athletes, their individualism would be supported rather than challenged in other situations because their cultural orientation is automatically accessed when they assume the role of athletes.

The Filipino and US athletes were not significantly different in their global AI, nor in any of the component athletic identity factors. Again, being athletes, regardless of whether you come from an individualistic or collectivistic national culture, appears to demand more dominant individualistic behaviours than collectivistic. Similarly it might be expected that there would be no difference in the levels of athletic identity an athlete has because being an athlete requires similar characteristics all over the world. Physically, an athlete is expected to be strong and fit. Mentally, an athlete is required to be tough. Psychologically, an athlete needs to manage anxiety well and to be highly driven to perform at his/her peak. As social identity is an important component in athletic identity, identifying oneself as an athlete and developing friendships with others of a similar orientation provides an important personal and social foundation. Further, all athletes in the study reported very high levels of both negative affectivity and positive affectivity. Success as an athlete is intrinsically associated with positive experiences in competitions; therefore, the predominance of positive over negative experiences is important as it will be critical to their feelings about themselves and not something that can be dismissed lightly.

The non-significant difference in global AE was not unexpected given the foregoing findings about the importance of athletic identity. However the significant differences observed for all of the individual AE dimensions was not expected and extremely interesting. While both groups indicated very high levels of athlete engagement and also for all of the dimensions, differences could be observed in the distribution of scores. While 50% of the Filipino athletes had very high confidence levels, almost 71% of the US American athletes was also very high on their confidence. Filipino athletes do not enjoy the quality of resources in training that US

athletes do. Resources in this sense include appropriate sporting gear and equipment, a fully equipped gym, food with proper nutrition and vitamin supplements, and sufficient living allowance. These resources are salient to how an athlete feels about him/herself especially in the goal of feeling physically fit and enhancing athletic skills. If there is then a lack of these resources, it is understandable that an athlete will not feel as confident as he/she would when all of these are provided. Arguably the same may be true with dedication. While only 54% of the Filipino athletes had very high dedication, 77% of the US American athletes scored very highly on this dimension. When an athlete is only minimally provided with training resources, perhaps the environment is in a sense not felt as being consistent with being entirely dedicated to being an athlete. Although Filipino athletes can be highly dedicated to their sport, this perception of being dedicated may not be seen by them as matching the higher levels of dedication reported by US American athletes. A US American athlete in comparison may see him/herself more driven to train when all of the training resources are provided. The athlete's job is then just to use those resources appropriately. In addition, a Filipino athlete does not put a priority on their athletics when compared to their education. In the national culture the expectation is to invest more time and effort in education than sport. In the Philippines, many athletes who wanted to be professionals, end up quitting sport to finish school. Given that the Philippines is a third world country and that having a career in sports does not pay as much as having a stable job, a sporting career is not as appealing as it is in a more prosperous country like the United States of America.

On the other hand the Filipino athletes were higher on vigor and enthusiasm when compared to the US athletes. Eighty percent of the Filipino athletes reported very high vigor whereas only 66% of the US athletes had very high vigor scores. Vigor constitutes the experience of liveliness. Filipinos as well as being known for being a relationship-oriented people, have a reputation for an ability to manage life events, especially the displeasing ones, with humour, maintaining a lively mode even amidst times of great crisis. This capacity may be further related to the findings reported here that an overwhelming 90% of the Filipino athletes experienced very high enthusiasm compared to a lesser 76% of the US athletes.

*Athletic identity as a third variable between culture and athlete engagement*

As discussed above, the nature of athletic identity appears quite congruent with the construct of individualism. As both the Filipino and US athletes allied themselves to the notion of individualism regardless of their different national cultural orientation, it was not surprising to find that athletic identity did not have a direct impact on their level of athlete engagement.



## CHAPTER IV

### STUDY 2 - A QUALITATIVE INVESTIGATION OF ATHLETE ENGAGEMENT

Study 1 found that levels of Athlete engagement for the two samples of Filipino and US athletes were similar. However when the groups were compared in terms of the individual dimensions (sub-scales) of the construct - confidence, dedication, vigor and enthusiasm – significant differences were noted. In order to understand better the meaning of these differences and their importance, if any, for interpreting the nature of Filipino's involvement in competitive sport at a high level, a subsequent study was undertaken replicating the original methodology behind the development of the Athlete Engagement Questionnaire.

#### Method

The starting point for this study was the qualitative investigation of fifteen New Zealand elite athletes undertaken by Lonsdale, Hodge & Raedeke (2007). The purpose of this study was to draw on the work of organisational psychologists who had been exploring the dimensions of employee engagement as a means to prevent burnout in the work place (Maslach, Schaufeli, & Leiter, 2001). Lonsdale et al (2007) sought to identify whether the notion of engagement was relevant to the athlete experience and, if so, what were its common dimensions. They assembled a sample of fifteen athletes (8F 7M) aged between 18 and 45 years out of the New Zealand Academy of Sport. For their interviews they used the protocols established by Scanlan, Russell, Wilson, & Scanlan (2003) -the Scanlan Collaborative Interview Method or SCIM. SCIM is an interview method that combines both inductive and deductive approaches. It can be used to both develop and test concepts central to an enquiry and therefore is very suitable for testing the applicability of the notion of engagement to the athlete experience and developing a theory regarding its underlying dimensions.

## Procedure

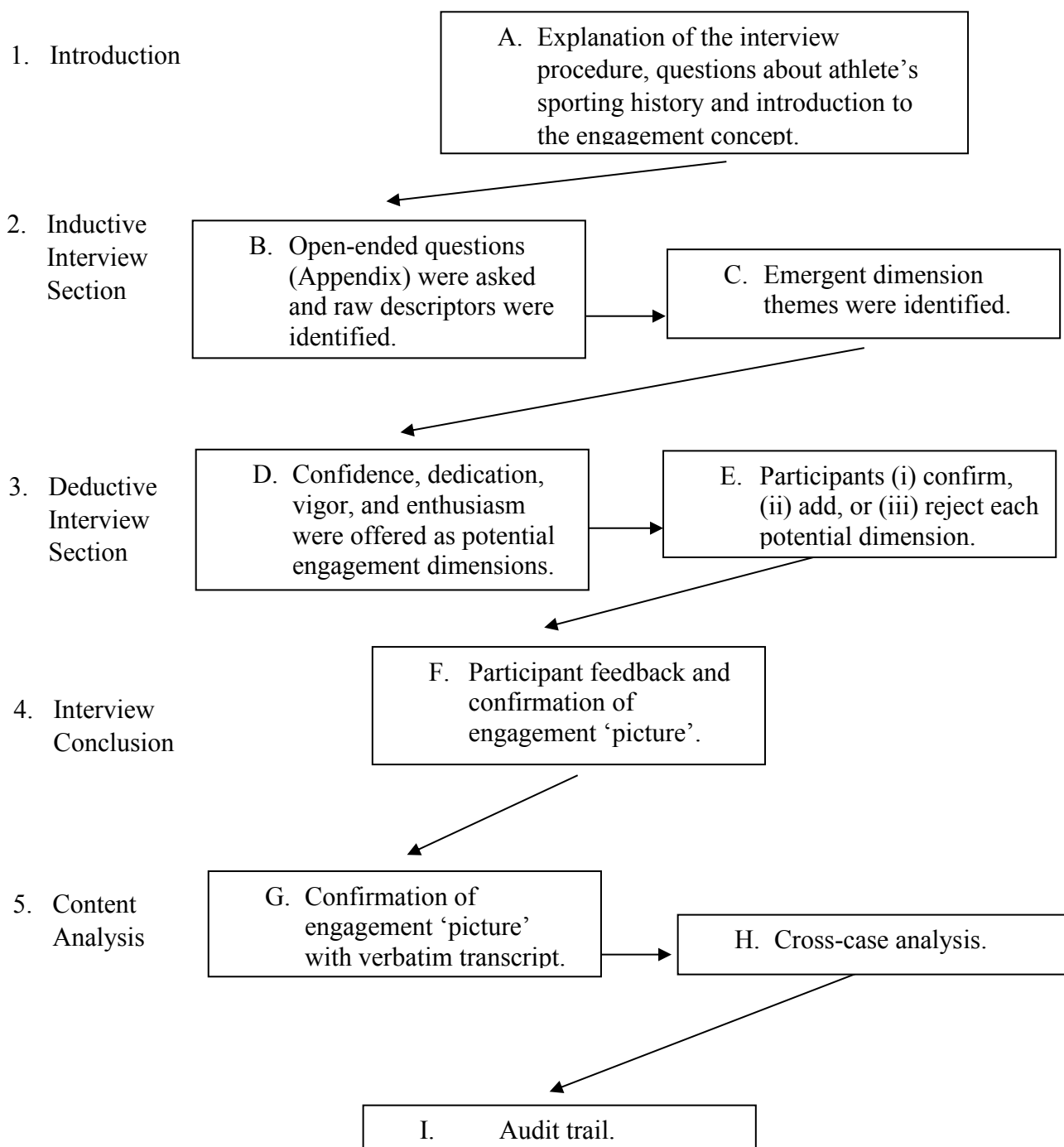
### *Participants*

As in the preceding study, the *Facebook* account *athleteengagement* was used as a medium to both search for and contact participants. Two samples of elite athletes were sought, one comprising Philippine based national athletes, the other athletes who had achieved US representation at the national level. For the Filipino interviewees, a list from the Philippine Sports Commission of elite athletes in the Philippines provided the starting point. Ten names were initially selected based on their accessibility to the researcher, such as where they were located at the time of the study. They were contacted through *Facebook*. Names of US American elite athletes were searched in *Facebook*, and following a friend request they were messaged in order to invite them to an interview. Once elite athletes had responded, they were interviewed in a mutually agreed setting such as face-to-face in coffee shops or at football fields. In the case of four, where it proved difficult to arrange a face-to-face meeting, they were interviewed via *skype.com*.

The interview time among the Filipino athletes ranged from 45 to 60 minutes and from 30 to 45 minutes for the US athletes. In the interviews with the Filipino athletes the interviewees chose to interact with the researcher in their native Tagalog. Since this facilitated a more natural and instinctive communication, the interview content was recorded in this form before being translated into English for the purpose of the analysis

*Procedure in the interview.* The interview procedure followed Lonsdale et. al's (2007) use of the Scanlan Collaborative Interview Method (SCIM) with the exception of the final "Member check within 10 days from the interview". This was due to the constant movement of the athletes making it difficult to track their schedule. Figure 1 illustrates the sequence of the interview procedure. The same 12 open-ended questions used in the New Zealand study were introduced at stage 2(B).

Four stages comprised the interview process. Each stage has one or two sections. The fifth stage is the final step of the SCIM, that of the content analysis.



*Figure 1.* The Scanlan Collaborative Interview Method was adopted as used in the Lonsdale et al. (2007) study.

The first stage was an introduction to the interview process which consisted of an explanation of the procedure, questions about the demographic profile of the athletes (age, gender, educational attainment, the sport they were playing, the different levels and kinds of competition in which they had played their sport, and the number of days in a week and hours in a day they trained), followed by an introduction to the engagement concept (IA).

The definition of AE was presented to the interviewee on an index card as "a positive, fulfilling, sport related state of mind. Rather than a specific momentary feeling, engagement refers to a more persistent period of time" (Lonsdale, et al., 2007). This provided the direction of the topic of discussion. The interviewees were allowed to ask questions in regard to the definition to make sure that they understood the general concept of engagement (2B). The researcher was careful not to specially present any of the engagement dimensions at this stage. The interviewee was asked to think back over their career and remember a time they felt particularly engaged in their sport. Subsequent questions served as a prompt and a guide for the flow of the inductive interview. For example the following open-ended questions were asked within the inductive interview section (2B in Figure 1):

1. Tell me about that experience, what was that like?
2. Can you recall any of the feelings associated with that experience?
3. Can you recall any emotions surrounding that experience?
4. Can you recall any consistent thoughts you had during that experience?
5. How did you feel about training?
6. How did you feel about competition?
7. How did you feel about your involvement in your sport overall?
8. How did you feel mentally?
9. How did you feel physically?
10. Were there any thoughts, feelings or emotions that you had during this experience?
11. How long did this experience last?



After all the questions were answered, emergent dimension themes were organized with the interviewee (2C). For example, with one interviewee, she told engagement stories about being devoted to the sport, feeling good about herself, feeling happy, being focused, her relationship with family and friends and her relationship with God. These were written down on paper and showed to her as her engagement dimensions. The interviewee confirmed or rejected their inclusion after some thought looking at the list.

Interviews then moved on to a deductive level (3D) where confidence, dedication, vigor and enthusiasm and their definitions, were presented to the interviewee in index cards as possible engagement dimensions. It was explained that they were dimensions that had emerged among New Zealand and Canadian athletes. The interviewee was then asked if these dimensions were the same as or different from the themes that had emerged from their own list in the previous inductive process. They were asked to confirm if they were already contained in the picture they had drawn of their own engagement experience, add any of these dimensions to their own engagement picture, or reject the dimension if they did not believe that it was a part of their picture of their own engagement (3E). Finally, before the interview concluded (4F), the interviewee's engagement picture from the inductive to the deductive interview stages was reviewed, allowing the interviewee to give any feedback and make necessary adjustments or revisions to the way they had described their own engagement picture.

Following the conclusion of the interview process, the final stage of the SCIM comprised the content analysis which compared the interviewee's final agreed engagement picture with the verbatim statements made earlier in their interview to make sure that it was indeed consistent and validated by the data provided (5G). At this stage the Lonsdale et. al's procedure involved an additional "member check within 10 days of interview" (Lonsdale et al., 2007, p. 456). This however did not prove possible with this sample because of difficulties in being able to follow-up with all the athletes on account of their competition schedules. Finally, all interviewees' engagement pictures were examined and common engagement themes were identified across the whole sample (5I). To conclude, an external audit process was undertaken by an independent expert in the field who was asked to review the raw descriptors and the engagement themes that were used to describe them (5I). The expert had been actively involved in pioneering the development of the concept of Athlete Engagement and has published research in the area. He was the holder of a PhD and held a senior research

appointment in an Australian university. He confirmed the evidence for the dimensions of confidence, dedication, vigor and enthusiasm as experienced by the athletes and spirituality as an added dimension, and suggested re-classifying relationship with coach, social support, assurance of fair play, personal responsibility and natural talent as antecedents, being in the zone as a consequence and character as a moderator of AE (Hodge, Lonsdale, & Jackson, 2009).

## **Results**

### **Profile of respondents**

#### *Filipino*

The participants consisted of archers, golfers, marathoners, and downhill and uphill mountain cyclists (Table 12). While all of them had been competing primarily at the Asian regional level such as in the SEA (Southeast Asia) Games and quite often in international matches like the Grand Prix games in their respective sport, three of them were Olympians. A fourth who had competed at a world level was the first Filipino Sky runner who had received several gold medals in international marathons. The others were constantly competing and winning medals in international competitions. Their mean age was 27.8. They ranged from 18 to 46 years old. Five were males and 5 were females. Seven finished college through athletic scholarships. One only finished second year high school and another one finished first year college.

#### United States

Ten US American athletes competing at the international level participated in the qualitative interviews (Table 12). Of the ten, three were Olympians, two of whom had competed in the Olympics twice and the other only once. The rest of the seven athletes were competing at the international level in their sport. These were badminton, basketball, soccer and triathlon. The sample consisted of five males and five females. The mean age of the sample was 33 and ranged from 24 to 56 years old. Of the eight who had finished university, five had been on athletic scholarships and three had not been. Two finished high school but had not attended university

Table 12

*Summary of participant profiles*

<b>Participant ID</b>	<b>Age</b>	<b>Gender</b>	<b>Educational Attainment</b>	<b>Sport</b>
<i>Filipino, n=10</i>				
A	29	Male	College	Archery
B	24	Male	College	Archery
C	22	Male	Second Year High School	Downhill and Uphill Cycling/Mount'n biking
D	25	Male	First Year College	Downhill and Uphill Cycling/Mount'n biking
E	45	Female	College	Archery
F	30	Female	College	Athletics-Long Jump
G	22	Female	College	Archery
H	25	Male	College	Archery
I	18	Female	First Year College	Golf
J	37	Female	College	Sky running/Altitude Running
<i>US, n=10</i>				
A	26	Female	High School	Badminton
B	29	Female	University	Soccer
C	56	Male	University	Triathlon
D	29	Female	University	Soccer
E	24	Female	University	Basketball
F	34	Male	University	Triathlon
G	25	Female	High School	Badminton
H	35	Male	University	Triathlon
I	32	Male	University	Badminton
J	40	Male	University	Triathlon

No attempt was made to directly match participants in the two samples as no statistical comparisons or contrasts were being sought. Rather it was sufficient to be able to argue that the two samples were characteristic of athletes within their own national settings. In comparing the two samples it was noted that there were equal numbers of males and females in each, and the levels of involvement in university education were very similar. The age ranges were comparable although the US sample had a higher mean age. Differences in the sports in which the athletes were involved could also be observed. Although, undoubtedly individual sport cultures would provide a source of natural variance within and between the groups no systematic effect was anticipated as a result of the participant mix reported in table 12.

### **Athlete Engagement**

The athletes described every experience they believed to be an engagement experience with a number of examples and descriptors. Most of what they related as engagement experiences were fairly recent, with the majority being within one or two years prior to the time of the interview, and were identified as their most unforgettable moments in both training and competitions.

### *Confidence*

Interviewees' descriptors like "I feel good about myself when I have the proper training equipment and nutrition", "I have the skills and abilities of a good athlete" or "If I have confidence, I can train my mind to perform well" were categorized as confidence (Table 13).

### Filipino

The Filipino interviewees looked at confidence as a characteristic that varies with the level of competition, ratio of wins and losses, and frequency and quality of training. Most of them said that if they regularly compete at one level, their confidence develops more strongly because they become comfortable at that level of competition. When they move to a higher level of competition, confidence starts to dwindle and

efforts are made to meet a certain level of confidence in order for one to have a sufficient amount of comfort playing at that level. This is so because their competitors are better and more skilful than those at the previous lower level. The competition is tighter. Winning becomes a more distant goal. One interviewee related that as he became accustomed to winning at a particular level of competition, confidence increased until it plateaued out. He explained:

After competing at one level and winning each time, you feel very confident of yourself. And then when that experience continues for a period of time, you lose the feeling of challenge and so confidence loses its value. Because it wouldn't matter anyway. You keep winning anyway. (Archer, 29 years old)

When he moved to a higher level of competition, for example from a lesser international event to the Olympics, his confidence started to fluctuate. Because he is competing with equally or better skilled athletes at the Olympics, his confidence will not be as high as in previous lower level competitions when greater confidence was felt when comparing himself with the other competing athletes. This participant reiterated that confidence was definitely a primary dimension of his engagement experiences even when its level was dependent on the level of competition he was in and how long he had been competing and winning at that particular level.

In the context of winning, one participant reported a sudden decrease of confidence as a result of losing in the first round at a Grand Prix competition, one of the most prestigious international events in archery. For a very short interval of time in between rounds, he questioned himself, felt inadequate, but worked hard at reconditioning his mind back to a winning mode. He said, "I was at a point of no return I had to quickly fix it otherwise I'd lose my chance to win. I had to fight my feeling of inadequacy" (Archer, 24 years old). When he scored the highest in the next round, his confidence level soared back up.

Table 13

*Participants' descriptors of confidence*

<b>Confidence</b>	
<b>Filipino, n=10</b>	<b>US, n=10</b>
Varies with level of competition and abilities of opponents (athlete A, D and G)	I feel very confident about myself. (athlete A, B, C, D and I)
Affected by degree of performance (athlete B and D)	Affected by my relationship with my playing partner. (athlete A)
Feel good about myself when I have the proper training equipment and nutrition. (athlete C, D and E)	Being confident is important but not as much as dedication and enthusiasm. (athlete B)
I have the skills and abilities of a good athlete. (athlete D, E, F and J)	Affected by the achievement of my goals for my performance. (athlete C, D, F, G and H)
My confidence has increased through the years. (athlete H)	Varies. There are days that my confidence is high, other times it's at a medium level, other days it's low. (athlete D and J)
The amount of confidence in oneself should be at the right amount. (athlete D, G and I)	It comes with preparation; my confidence is built through training. (athlete D and F)
	Physical ability affects my confidence. (athlete C and D)
	If I have confidence, I can train my mind to perform well. (athlete E)
	I feel insecure around a younger athlete. (athlete E, C and I)
	My performance is affected by how my day starts. (athlete E)
	I feel more engaged when I have high level of confidence. (athlete F)
	Constant and continued participation in games built my confidence. (athlete F)

Although most of them believed that confidence was important at every competition, they emphasized that it should be the right amount of confidence in order to achieve optimal performance. While a few of them said they felt confident in their skills and abilities to bring them wins, two of the athletes understood confidence in a different light. When one of them experienced a very high level of confidence in one of the most important international competitions he had joined, he found he was not able to perform well and did not do his best. He explained that he had learned from this that he should not be too confident in himself when in fact he was unaware of the capacities of his opponents. Therefore, he was aware of the need not to be overly confident. He should focus instead on how to do his best to win and outperform his opponents. The second athlete reported losing a game that she knew she could have won if she had not felt so confident at the pre-competition stage. She initially believed that her opponents were not as good as she was. As a result she did not put all of her efforts in the competition when it started. She was feeling too relaxed. So when she started losing, she found out she could no longer change the situation.

While all of them illustrated that understanding the development of their confidence was based in the kinds of experiences they had had through their athletic career, one said that if she had had proper nutrition in the many years of her early marathon career, she would have been more confident of her athletic skills and abilities. Despite running barefoot across villages when she was a teen, and running barefoot still on one of the excellent race tracks in the Philippines because she could not afford to buy a pair of running shoes, she still won gold medals. She related her experience in the following way:

*Wala akong pera, mahirap na mahirap kami. Pero hindi naging hadlang yun sa pagkamit ko ng ambisyon ko. Na kahit mahirap kami, nagawa ko pa ring manalo ng golds. Kasi, alam ko na kaya ko. "* [I did not have money, we were very poor. But that did not become a hindrance of my being able to fulfil my ambition. Despite our hardship, I was still able to win gold medals. Because I knew I could make it.] (Marathoner, 37 years old)

She believed that if she had only had the necessary resources for good training, including a good pair of running shoes and nutrition, she would have been number one

in the Philippines at an earlier time in her life. She explained that she would have felt more confident as an athlete if she had the resources she needed available to her. Similarly, two other athletes mentioned that the lack of proper equipment and a complete training program especially in preparation for and during competition, affected their level of confidence. These two athletes competed in downhill and uphill biking, hence an appropriate set of tires was critically important. They experienced either not getting a new set of tires until their competition dates, despite requesting them at the earliest time they could :from the Philippine Sports Commission, or, they received them after the competition had started. There were times too, they claimed, that they got hand-me-down equipment from previous athletes, or that they got cycling gear not their sizes. One athlete received a large size for the full biking gear even though he was a small size. He laughingly said that his helmet would revolve around his head, his sleeves were longer than his arms and his cycling shorts were as good as boxer shorts. He felt taken for granted, became angry and disappointed at the kind of treatment he had received from his government. Nevertheless, he learned not to let these factors affect his will to win. He said

*Wala na akong magagawa kung ganun sila. Wala na yun sa control ko. Sinabi ko sa sarili ko na I only have myself to depend on.* [I can't do anything about them. They are no longer under my control. I told myself that I only have myself to depend on.] (Downhill and Uphill Mountain Cyclist, 22 years old)

He developed a mindset that he would no longer depend on what his government could or could not do for him. Rather he would depend on himself to train well, compete well for himself, his family and those Filipinos who looked up to him as their sporting hero. He believed that if Filipino athletes could still win gold medals even despite the lack of training resources provided by their country, then the full provision of what they needed would enable them to win more medals. Consequently with appropriate government support, more athletes would have more opportunities to become excellent performers, achieving success at international competitions and bringing glory to their country.

In general, confidence levels were influenced primarily by how athletes were able to fulfil their goals and secondarily by the resources available to them in terms of training programs, sporting gear and equipment.

### United States

All of the US interviewees identified confidence as a dimension of their



engagement. Some of them related that their confidence level was influenced by how they had performed at a previous competition. Others mentioned that the kinds of goals they had, defined the kind of confidence they had. For example, one participant explained that with smaller goals, his confidence level would not necessarily be as high as when his goals were greater. In triathlon, if his goal was just to finish the race, the confidence he needed for such a goal was not as much as when his goal was to finish first in the race. Hence, he had to train at a degree that was commensurate with the level of confidence he needed to possess.

Two athletes identified that emotional distress affected their confidence. One related how she was highly confident when she started playing badminton in the early years of her career. However, her confidence decreased after repeated bickering with her playing partner and her partner's mother. The bickering both on and off the court affected her feelings about herself to the point where she contemplated suicide. She related, "She was always complaining and scolding me. I thought of suicide twice that year" (Badminton player, 26 years old). With the strong support of her parents, she sought therapy and worked very hard to pull herself back on to her feet. When she returned to competition, she continued to play with the same playing partner because, despite her partner's negative behaviour, they continued winning their games. However, this time, she had a better perspective of her partner's behaviour and knew how to manage her on and off the court. With improved coping mechanisms she was able to sustain the level of confidence she needed to continue performing optimally.

One athlete experienced a trough when playing for the under 21 soccer national team. She started feeling low about herself because she was gradually losing confidence of her skills. Her decreasing confidence resulted in poor self-esteem that in turn led to lower levels of performance in her sport. She was at a point that she knew she needed to do something, but she did not know what or how. It was only when she met a sports trainer who helped her define what she needed to work on, that she finally returned to a level of performance more in line with her ability. She went on to be a very successful athlete. At the time of the interview, it had been 10 years since she had started working with this trainer. Her trainer had helped her to realise that confidence was a big factor in her engagement. She felt that on those days when she had 100% confidence, she was more engaged and thus performed better. It was the opposite on days when it was not 100%. She added that in order to be a hundred percent confident, she had to prepare well; "Preparation facilitates confidence" (Soccer player, 29 years

old).

Two other participants emphasized that it was their preparation that facilitated confidence. One felt his confidence improved as he trained. From this perspective, confidence could be seen to have a very close-knit relationship with dedication: as dedication to training increased, so confidence increased. Similarly, the second reiterated that the more races he joined, the more confident he became.

A few of the athletes related how their physical health impacted on the level of confidence they felt. One participant said that when she had an injury, her confidence sporadically decreased and it took time for it to regain a level of status quo. Another noted that whenever he was sick, his confidence fluctuated. A third mentioned that when he felt physically strong, his confidence was high. Interestingly, one athlete emphasized that it was her confidence that dictated her physical condition. She said that she might not be very fast, but if she felt very confident during a game, her confidence appeared to shape her mind to do well, eventually making her body actually perform better.

One participant reflected that he was now more confident at an older age than he had been when he was younger. He added that he felt less confident when he was just starting to learn a skill. However another commented that when someone younger joined the team, she would lose confidence. She recalled how she had been put on the bench when a younger player joined their team. Finally one athlete emphasized that in their experience although confidence was a dimension of their engagement, it did not possess as much valence to them as dedication and enthusiasm.

### *Dedication*

Descriptors such as "Puts a high level of time and effort into sport", "I practice all the time" and "I always brought a ball with me so I could play whenever possible" were classified as examples of dedication (Table 14).

### Filipino

Among these athletes, dedication was consistently described as experienced at high levels. They emphasized that they needed to commit the greatest amount of time and effort possible into their sport in order to achieve optimum performance. This was

illustrated through their description of doing training most, if not all, days of the week and most hours in the day. Most of them allowed their schooling to be disrupted so that they could spend more time developing their sporting abilities. There were those who had decided to stop attending school because they had a hard time balancing their sporting and academic careers. They compromised their schooling in order to achieve their dreams of becoming professional athletes. Some took a longer time to finish their schooling because it was being constantly disrupted by the demands of their training.

They experienced failure in their classes either for their absences or for their inability to submit required academic tasks. The youngest athlete interviewed was able to maintain a balance between fulfilling her academic responsibilities and putting time and effort into her sport in both training and competition. The tremendous support of her family and school helped her maintain this balance. What she said she compromised were the activities that any normal teenager would be a part of, like parties and 'hanging out' with friends. She often used those times to drive balls in the golf range. She said that "in that way, I did not grow up normally like any teenager my age. Although at some point I felt inadequate in that, in the end, I appreciated what I compromised because I became better as an athlete" (Golfer, 18 years old). Shortly after the interview, she left for Tennessee, USA as an athletic scholar and started training for the US team.

One athlete's love for her sport proclaimed a highly dedicated runner. She said that despite her poverty-she was unable to even afford running shoes, and later only managed to buy *Robertsons'* shoes which she used until they rotted – and extreme difficulty in staying physically healthy because she could only afford three meals a day and nothing in between, she nonetheless continued to put time and effort into her sport. She wanted to be a champion in her field and so she said she was determined to live that dream, regardless of what came her way. She developed a mindset that nothing could stop her from being what she wanted to be.

Table 14

*Participants' descriptors of dedication*

<b>Dedication</b>	
<b>Filipino</b>	<b>US</b>
Put high level of time and effort into my sport. (athlete A, H and J)	I practice/work out all the time. (athlete A, D, E, G, H and I)
I have always devoted myself to my sport from start to finish. (athlete B, F, H and J)	Self-discipline is important. It is important in my dedication. (athlete B)
I stopped school so I can concentrate on my sport. (athlete C and D)	Training and competition have become my lifestyle. They are my habits (like brushing my teeth). (athlete C, E, D, H, and J)
I put all of my time and energy into archery before I had a son. With my son, my attention is divided. (athlete E)	Being dedicated to your sport gets me to the top. (athlete D)
I know I have always been committed to my sport otherwise I will not be where I am now. (athlete F and J)	I always brought a ball with me so I could play whenever possible. (athlete D)
Time I spent on my training was influenced by my relationship with my coach. (athlete G)	I think about my sport from waking up to sleeping. (athlete D and G)
I train faithfully to prepare for an Asian Games. (athlete H)	Soccer is number 1. My boyfriend, my family and friends come later. (athlete D)
Sacrificed a lot of my school days and parties/social events with my friends to train. (athlete I)	I work out so hard so I can compete well. I feel guilty when I skip a day of training. (athlete E)
Not having enough running gear including shoes has not stopped me from training. (athlete J)	The higher my goals, the greater my dedication. (athlete F)
	My week is lacking when I don't get in motion. Others call it addiction. (athlete J)
	Motivation is an important factor in my engagement. (athlete F)

While most athletes revealed how their high levels of dedication to their sport was consistently present throughout their career, two athletes described experiences when it decreased. One said that more than 20 years of having been extremely dedicated to her sport that had produced several medals internationally, slowly changed when her son came along. She incidentally adopted him. She found him abandoned by his biological mother when he was only a few days old. Being a single mother required a lot of time away from the practice range. She said that her sport might have been her purpose for most of her life, however, that direction has dramatically changed with the presence of her son. Parenting started becoming her priority over being an athlete. She explained, "When you have a child, everything else in your life changes. I feel that he was meant to be mine so I was going to work hard at being a really good mother" (Archer, 46 years old). Another athlete related how she was intensely dedicated to her sport until her relationship with her coach became soured. She did not want to go to practice or training anymore. She lost her drive towards becoming an excellent athlete. The decrease in the time and effort she spent became worse when she looked for other activities she could get involved in. She gained an interest in these other activities which pulled her further away from her sport.

Dedication was consistently and concretely demonstrated by the athletes. They clearly agreed that dedication had to be present in order for them to be optimal performers in their sport.

### United States

All of the US athletes were highly dedicated to their sport. One of the athletes for example claimed that he never experienced problems dedicating himself to his sport. His dedication actually increased over time because he recognized the benefits of training. For him, training and competition, or being active for that matter, developed his well-being apart from gaining more chances at winning in his sport and achieving optimal performance. Sport had already become a huge part of his lifestyle so it was not difficult for him to be highly dedicated. In a similar light, another athlete recognised that she trained really hard so that she could compete well. She felt guilty if she skipped a day of practice. She invested time and effort into her sport because she believed that one

can only be an athlete if one is dedicated. She believed that her dedication was at its highest in her training. She knew she had to work tremendously hard at her training if she wanted to be a better athlete. She emphasized, "Training and competition are my life. I want to compete and win so I have to be dedicated" (Basketball player, 24 years old).

Like confidence, dedication was commensurate with the athletes' goals. They said that the higher the goals, the more dedicated an athlete needs to become in order to achieve them. For athletes who dreamt about becoming great, they did more training, became very strict with their diet and nutrition, and made sure they trained with the proper equipment. One of the athletes for example, actively researched ways to improve his skills and made sure he 'hung out' and conversed with fellow athletes so that he could learn from them.

Another athlete stated that talent alone was not enough to get anyone to the top. Dedication called the shots. It did the job. She said that many people have talent but they lack the discipline to sufficiently dedicate themselves to their sport. As a result they delivered mediocre results or underperformed in their games. She said that her dedication was such that she always took a ball with her wherever she went so she could practice dribbling anytime. She added "I practice whenever I can so I am always ready to perform," (Soccer player, 29 years old). Because she loved the game, she always played soccer with the boys out on the field. She believed that by playing with the boys, her skills were enhanced greatly. She had a passion for the game which was why she was so dedicated. Hence, she said, she was always highly engaged. She developed habits and awareness she wished she had been able to develop when she was younger and realised that she could have been a really good athlete at high school or college. She recounted that she had learned to be a professional by round-the-clock dedication, from sleeping at night to waking up in the morning. She believed that over-all, what one took into one's body was what came out of it in terms of results. Her sport was her top priority, ahead of her boyfriend, family and everything else.

Some common themes that emerged from members of this athlete group included: the notion that although training was hard, it had to be hard for an athlete to become better; that dedication was one of the most important dimensions in the engagement experience; that dedication was equally valuable as confidence in the engagement experience, and; that self-discipline was subsumed in dedication as an

absence of discipline would make dedication meaningless.

### *Vigor*

Participants' statements such as "My emotions affected my performance in the game because it affected my mental state", "When I train hard, I feel that my mind is working at its best and it follows that my body also performs at its best" and "My positive emotions and mind dictate my physical performance. I have to balance them so I can learn to survive" were categorized as examples of vigor (Table 15).

### Filipino

The participants described their physical, mental and emotional energies in different contexts and demonstrated how they influenced their sporting lives in different ways. For example the athletes in archery emphasized that mental energy is an extreme requirement to perform well. They saw archery as primarily a mental sport. If an archer lacked the necessary amount of energy for the mind to work at its best, an archer would never be able to do well shooting arrows. For example one of the archers indicated that she associated mental energy with mental focus. She added that when the archer is not focused, shooting arrows automatically becomes distorted. She also said that at another time, her own vigor was distorted when she had her menstrual period. She could not feel at ease thinking she might get stains on her pants while she was playing and so her mental focus was disrupted by the discomfort she felt. She also said that her body felt more tired and her emotional energy seemed to fluctuate from high to low, perhaps due to her hormones, she thought. However another of the archers recognised that although mental energy was first and foremost in archery, he had realized, later in his career, that his physical energy was equally important. In another sport, a participant who was a mountain biker felt he sustained high levels of vigor from training to competition. He assessed his mental energy as highest and strongest than his physical and emotional energies. Another mountain biker recalled how his emotional energy abruptly decreased when he had to compete with an inappropriate tire. This was influenced by his feelings of disappointment with his sporting organization which had failed to provide him with the proper tire for his bike. This decreased emotional energy consequently decreased

his mental energy in his sport which resulted in poor outcomes. Two athletes reported experiencing changes in vigor as a result of the outcomes related to their performance. One indicated that when he achieved a performance he had set for himself during a game, his vigor increased. Otherwise, it decreased. Another specifically mentioned emotional energy as changing depending on the outcomes of a competition. The same athlete noted that mental energy also changed in association with her physical energy expenditure. When she became physically tired from training, her mental energy considerably decreased.

One athlete reported on her experience of vigor from a different perspective. She felt a high level of mental energy at the outset of training, but when the training routine became the same every day, she started feeling bored and tired. She reiterated she needed a coach to keep her highly engaged in her sport, otherwise she looked for other things to do to sustain her over-all drive so that she could maintain her experience of vigor. Vigor, in her engagement, was not intrinsic to the sport involvement alone. It had to revolve around other facets of her life, including those outside of her sport, in order for her to be able to sustain it in her sport engagement. She reflected:

It might be different for other athletes or other people who really give their all just there in their sport. I'm different. I need a coach who understands me and who knows how to get me interested all the time. Otherwise, my training and competition performances are poor. (Archer, 22 years old)



Table 15

*Participants' descriptors of vigor*

<b>Vigor</b>	
<b>Filipino, n=10</b>	<b>US, n=10</b>
My mental energy is very important as well as my physical energy. (athlete A)	My energy level decreases when my partner bickers at me. (athlete A)
My energy changes depending on the achievement of my goals. (athlete B)	I build energy from consistent workouts. (athlete C)
My emotions affect my performance in the game because they affect my mental state. (athletes C and F)	Energy influences my well-being. (athlete C)
My mental capacity is the highest and strongest of all of my characteristics. (athlete D)	When I am engaged, I am very focused and I feel very good. (athlete C)
Archery is primarily a mental game. If I am not focused, my game is destroyed. (athlete E)	I realized that I needed to work on both my mental and physical aspects to become a professional athlete. (athlete D)
My energy level decreases when I have my monthly period. (athlete E)	I have learned how to get my mind to work differently from sleeping to eating to visualizing things. (athlete D and E)
My emotions change depending on my experience of wins and losses. (athlete F)	My mental capacity can direct myself to do well. (athletes C and D)
My mental state changes depending on my physical energy expenditure. (athlete F)	I am passionate about my sport. (athlete D and E)
My feeling of being energized decreases when training becomes a routine. It's boring. (athlete G)	I am mentally tough and physically energized. (athlete D)
My physicality might have decreased as I have got older, but my emotional maturity and mental ability to focus I believe has increased. (athlete H)	More than half of sport is mental. Even when I am tired physically, my mental state can dictate my physical body to still perform well. (athlete E)
I have learned to keep my emotions balanced because they dictate how I perform physically. (athletes H and I)	If I am mentally energized, I can endure any type of pain. (athletes D and F)
I should learn not to 'over think' because it drains my physical body. (athlete I)	When I train hard, I feel that my mind is working at its best which follows that my body also performs at its best. (athlete H)
My positive emotions and mind dictate my physical performance. I have to balance them so I can learn to survive. (athlete J)	My emotions are dependent on the outcome of a game. (athlete G)
	I feel happy when I am playing and so I feel very energetic. (athletes H and I)
	Competition is so much about my mental and emotional capacities. I don't have to worry much about my physical because that has been addressed in training. (athlete I)
	I feel more capable emotionally as I age even though I feel like my physical is not as good anymore. (athlete J)
	My vigor is subsumed in all of the factors. (athlete B)

Another perspective was provided by a participant who looked at vigor in the context of how it developed in association with his entire athletic career. He did not see his vigor as simply depreciating with age because according to him, as one type of energy weakened over time, other types of energies strengthened. He provided the example of how his physical energy was no longer as aggressive as it had been when he was younger, because of the physiological principle of "wear and tear," however his emotional energy had strengthened due to the maturity he had gained from his experiences. He had learned how to balance his energies-how to manage different kinds of emotional energies-having come to know what was good for him or not. Also, his mental energy had actually sharpened through the years.

Another athlete experienced vigor in a similar way. She had learned to keep her emotional and mental energies in balance, because they dictated her physical energy and hence, performance in a game. Thus an emotion like fear, she learned to overcome, because she did not want to allow it to disadvantage her in her sporting performances. She also appreciated that she had to have the 'right amount' of mental energy. She knew not to think too much nor too little in order to perform well. She believed that thinking too much would drain most of her physical energy, but the right amount of mental energy resulted in the right amount of physical energy necessary for optimum performance. She illustrated this belief:

I can't really say how much mental energy is necessary. You just know, because you can feel it. I have experienced very high levels of mental energy and it didn't serve me well. I seemed to have overly focused, overestimating my strategies at my game and it consumed a lot of me. (Track and Field, 30 years old)

Most interesting among all the participants' experiences of vigor was one athlete's attribution of poverty as a significant element in how she sustained a certain level of vigor. The challenges of juggling the demands of being a single parent and finishing school paved the way for her to sustain vigor in her athletic career. She had to develop and maintain within herself, a positive emotional and mental energy so that she could persevere. Her vigor seemed to be not just about her sport and her engagement with it, but more about how she lived her life as a whole. In fact her sport served as a definition of her entire life. Vigor was her survival tool. She expressed it in this way:

*Kelangan kong magiging positive at masaya para maka-survive aka sa buhay. Dahil kapos aka, iginuhit ko sa puso at isipan ko na dapat akong maging lively at puno ng buhay para magiging worthwhile pa rin yung mundo, especially na nagkaroon aka ng anak at ibinubuhay ko syang mag-isa. Naniniwala aka na kung magtanim ka ng positibo sa sarili mo, maraming mabuting bagay ang mangyayari"* [I need to be positive and happy in order to survive in life. Because I'm poor, I cultivated in my heart and mind that I need to be lively and full of life so that I can see worth in this world, especially that I now have a child to raise on my own. I believe that if you plant positivism in yourself, there are many good things that will happen] (Marathon runner, 37 years old)

Common to this group was that the levels of physical, mental and emotional energies experienced by the athletes influenced each other. Although vigor impacted the athletes in different ways, vigor seemed to hold a primary role in the way they succeeded in their athletic careers.

### United States

The experience of vigor among the US athletes varied. Most of them recognized the significant role of mental energy over and above physical and emotional energy. They looked upon mental energy as mental toughness or the ability to concentrate/focus especially when one was competing. One athlete believed that he had high mental energy because he was able to concentrate very well when playing and was capable of blocking out other thoughts. Another of the participants who had previously hit a plateau when she was in the under 21 national team, realized, with the help of her spoli trainer, that she needed to work on her mental energy so that she could develop mental toughness. She then consistently performed well since the time she started working on having an energized mental state. Her mastery of recovering and sustaining a certain kind of mental energy was validated at her World Cup tournament. After a semi-finals game that left her physically drained, she began to feel less confident for the championship final. She explained, "The World Cup 2011 game with France was the worst game I've ever played. My legs were tired. I was anxious I wouldn't be able to deliver in our championship game with Japan," (Soccer player, 29 years old). Her

weak physical energy gave way to weak mental energy. Having learned the mechanisms to assess herself on what she would need to work on when feelings like that happened, she immediately found ways of raising her mental energy so she could appropriately prepare herself for the next game. "I had to make sure I shifted mind gears to prepare me for the Japan game. I did. And the game with Japan was my best performance in the entire tournament, if not, in my entire career," she added. She had succeeded in her personal goals and felt a sense of accomplishment despite the team having lost in the championship to Japan.

Another participant reinforced the message behind this anecdote with the belief that her mental energy predicted how well her body would perform. Yet another expressed the belief that mental energy comprised more than half the entire athletic ability of an individual. He explained, "When physical energy is depleted, becomes tired, muscles are burning, not necessarily injured, you have to be mentally strong to get through," (Triathlete, 34 years old). High levels of mental energy enable the athlete to continue to drive forwards and to endure pain.

Several of the participants recognized emotional energy as a defining factor in their vigor. One commented that when he was at training and in competition, he felt really good about himself and when he was able to train, he felt positive about his day. Conversely, he was in a negative frame of mind when the opposite happened. Another in reflecting on her soccer experience, said that while her friends were hanging out, she was on training, and she said she did not care. She played because it made her feel good. A third described her sporting experience as "it is like a drug-you're on a high," (Basketball player 24 years old). While playing, you feel the high. When you stop, the high ceases. In addition, she said that her sport was like a job - it was the only thing she was doing.

One participant expressed the view that her experience of vigor was subsumed in all other engagement dimensions. In a similar vein another athlete specifically described vigor as influential to one's well-being as a whole. He said that vigor resulted from consistent workouts and so he viewed vigor as a consequence of engagement or long-term conditioning of the athletic physique. As a result, although he said he experienced vigor during engagement his vigor was actually greater after engagement. He further explained that in his view of vigor as a consequence, it is influenced by the amount of consistency and quality of engagement.

One athlete's description of emotional energy was unique from the rest. He said that he looked at emotional energy as an incentive. Emotional energy becomes important if you want to prove something to yourself. For example, emotional energy can be a motivating factor in the endurance of pain. If you are running for a cause such as breast cancer, then likewise you are running for emotional satisfaction. He believed that emotional satisfaction can feed into mental toughness but not at all times and not necessarily.

Finally one participant discussed how vigor can be suppressed as well as enhanced, describing how her vigor was unfavourably influenced by the constant bickering she received from her playing partner. She felt depressed about her situation and even thought about suicide. When she bounced back from that depressive period, she began to master shutting off her partner's displeasing and hurtful remarks. She learned to become unaffected, and able to maintain the vigor which was vital to her being a successful athlete. She learned to recognize that despite the displeasure she experienced from her partner and her partner's mother's behaviour, they still always won. She focused on the positive aspect of that relationship.

### *Enthusiasm*

Descriptions such as "I feel excited when preparing for a game", "When I miss a training, I feel more excited to go to the next training" and "I am so passionate about my sport I don't feel good not going to training" were classified as examples of the concept of enthusiasm (Table 16).

### Filipino

The participants frequently replied experiencing a level of enthusiasm dependent on the outcome of a competition. One athlete stated that when she achieved her performance goal, her enthusiasm drastically increased right after the game. Otherwise, it automatically decreased. Another athlete reported experiencing enthusiasm both before and after a competition but never during the competition. He said that he felt "very enthusiastic just right before the start of a competition." But it shut off right away when a game started, and all he did was mentally focus on the game. He was conscious of experiencing enthusiasm again at the finish line. He

mused

*Yungpagcross mosa finish line and andun yung mga tao nagchi-cheer sayo, walang bagay ang makapagpalit ng experience na yan.* [That, when you cross the finish line and you see all of these people cheering you on, nothing can equal that kind of experience] (Uphill and Downhill Mountain Cyclist, 25 years old).

Table 16

*Participants' descriptors of enthusiasm*

<b>Enthusiasm</b>	
<b>Filipino, n=10</b>	<b>US, n=10</b>
I feel excited when preparing for a game. (athletes H, I and G)	I feel joyful when my partner also feels it. (athlete A)
I feel down when I lose. I feel joy when I win. (athlete B)	I feel that my sport is fun. (athlete A)
I felt more excited when I qualified for a higher-level competition. (athletes C, F and J)	I feel more enthusiastic when there are people around me. (athlete C)
I feel very enthusiastic approaching a game, this dissipates during a game and then is felt again right after the game. (athlete D)	When I miss a training, I feel more excited about going to the next training. (athletes D and H)
I enjoy my sport very much. (athletes E, J and H)	I feel excited when I win. (athletes E, F, G and H)
	I don't feel happy when I'm on the bench. (athletes E and I)
	I feel excited when people are cheering for me. (athlete E)
I love my sport a lot. (athletes E and J)	I feel an adrenaline rush. (athletes F and G)
I feel that my life would be incomplete without my sport because I am happy doing it. (athletes C and J)	I am so passionate about my sport I don't feel good not going to training. (athletes D, E and H)
I feel joy and happiness in my sport. (athlete J)	I feel excited when preparing for a game. (athletes G and H)
I feel like I'm on adrenaline. I feel extremely happy. (athlete I)	One of the most important things is I have to enjoy what I'm doing. (athlete B)
My enthusiasm is influenced by my confidence. (athlete E)	It comes from the drive to do better. (athlete C)
My enthusiasm decreases when training becomes boring. (athlete G)	I feel like my life is incomplete if I stop playing. (athlete I)
	My feeling towards my sport is more than joy, more than happiness, more than excitement. (athlete J)

Another view was provided by another athlete who felt that her enthusiasm was at its highest during a tournament, which she believed, might be caused by the adrenaline rush she felt. She felt relaxed two to three days after a competition but she did not equate this with losing enthusiasm. She said it might have decreased because she was in the relaxed state but it did not mean enthusiasm disappeared. It started soaring again when she went back to training. A further perspective was added by an archer who recounted that archery was all he could think of everyday. Oftentimes in the classroom, his mind just spaced out to archery and could not wait to be back at the range shooting arrows. He would dream about his performance. He went to sleep and woke up again to thinking about archery. He lived and breathed his sport.

Another athlete from the same sport, had a slightly different experience of enthusiasm. She became enthusiastic at training when she was preparing for a competition. As the competition neared, her enthusiasm increased with the experience of very high levels right before her competition started. She said, "I get so excited approaching a game that I can just smile all day" (Archer, 22 years old). Her enthusiasm dropped when the competition ended. She would start thinking about going back to training again and she would start feeling bored and tired. This was also in contrast to the athlete who sustained high levels of enthusiasm during the whole process of training, actual competition and return towards more training, because of her passion for running. Despite the adversities she face in her life, her love for running and competition was what kept her moving forwards. She became even more enthusiastic when she competed with other athletes from different countries. The thought that she was among the best athletes in the world made her feel excited and joyful.

One participant - an archer - mentioned that her enthusiasm was closely related to her level of confidence. She explained that her confidence determined how she experienced enthusiasm. When she was feeling very confident of her skills as an athlete, she became the more excited to compete with those she knew were of the same calibre as she was. She was excited at the prospect of proving that she could be better than them. She enjoyed the actual competitions, especially when she was able to perform according to how she envisioned she would. When her level of confidence was high, the level of her enthusiasm was also high.

These athletes experienced enthusiasm at varying levels and in various contexts.

While some experienced it before a competition, others only experienced it after a competition. While most felt enthusiastic at training, one felt bored and tired. In general excitement and enjoyment seemed to happen on sporadic occasions in training and competition. They did not necessarily exist in a sustained way for longer periods of time.

### United States

One of the US athletes related how the level of her enthusiasm was initially affected by her non-enthusiastic partner. In addition to her bickering behaviour, her partner always had a long, straight face. She seldom smiled and laughed. There were times that when they scored a point, she would gesture a "high five" but her partner almost always ignored her. In the beginning of their partnership, when this happened, she would feel bad and so it negatively affected her performance. Later on, she would just laugh about it. As the years passed, she understood the causes of her partner's behaviours, had learned to adjust and found where her partner's soft side was. She believed that, "in many ways, I was able to teach her how to be enthusiastic and to believe that she had to enjoy what she was doing," (Badminton player, 26 years old). One of the athletes emphasized that if an athlete finds no enthusiasm in their sport, then there was no point in continuing to play. She noted that playing her sport had helped her in many ways (e.g. disciplining herself and taking responsibility) which was why she was so enthusiastic. Because of her high enthusiasm towards her sport, she did not like it when she had to take a break after having competed at a tournament. However, she knew she needed to recover, hence the two-week break, so she embraced it and found herself feeling hungrier about playing again. A number of the participants found that enthusiasm depended on the outcome of a competition. When they won, they felt more enthusiastic, otherwise their enthusiasm decreased or disappeared. They felt a sense of excitement when they were able to achieve their goals, either by winning or by achieving a personal best. One said, "I feel enthusiastic when I know I am playing well and when I beat my opponent," (Basketball player, 24 years old). When she was placed on the bench, her enthusiasm dropped; she did not feel she was contributing anything to the team except cheering her team on. When she was placed back on the court, her enthusiasm immediately increased. Another athlete specified that his enthusiasm came from the drive to do better, as with all goal-oriented individuals.

Most of them reiterated that a cheering crowd, being around people and playing



with others predicted their high levels of enthusiasm. This experience also contributed to their being able to feel energized especially at a game, consequently making them perform at their best. One participant expressed it this way: "I am very competitive, and being in sport gives me the opportunity to be with others which in turn allows me to be in a competition," (Triathlete, 56 years old). For him, being in sport satisfied his need for competition and being around people was something that made him feel good about his experience over-all.

Finally one participant described her experience of enthusiasm based on the hormones her body produced: "It makes me feel good. I get excited when a game is approaching. It's reinforced by the endorphins I produce at each training, so I keep on training to keep feeling enthusiastic," (Badminton player, 25 years old).

### *Other Themes*

#### Filipino

There were other experiences described by the Filipino athletes which were considered as possible dimensions of athlete engagement. They were *love of the game, relationship with the coach, social support, discipline, assurance affair play* and *spirituality*. Four of the participants proposed *love of the game* as an engagement dimension. One athlete related that despite the disincentives he faced especially in the way his coach treated him at a particular time at training and the lack of support for him from the Philippine government, he stayed in the sport and continued playing because he really loved it. He conditioned himself to believe that he could not depend on anyone. He had to work on his own on becoming an elite athlete. He maintained his dream and vowed that against all odds he would achieve his goal. Another described a similar experience. He said that despite all the hardships in his personal and sporting lives, he had adopted an attitude of "I don't care what is happening. I am here to achieve my goal" (Archer 24 years old). The remaining two athletes related similar experiences that lead them to attribute their *love of the game* as a key dimension in their engagement in their sport.

Four participants identified their *relationship with the coach* as an engagement dimension. One related that it became important for him to have his coach around because he realized he performed better when he had a coach who taught him excellent technical skills, but then his coach started meddling into his personal affairs. At that

point, he detached from his coach a bit and that resulted in an unfavourable change in his performance. The other three others gave similar accounts. They believed that they needed to have a coach who could continually teach them skills, tell them what went wrong or right, and motivate them to do better. Yet they also said that their relationship with their coaches had initiated different kinds of emotions. Those emotions could make or break the nature of their engagement in their sport.

Although all of them consistently complained of the inability of the Philippine government to provide for their needs as athletes and the importance of their family and friends in their sporting careers, only two advanced *social support* as an engagement dimension. One athlete recounted that the inadequate support of the Philippine government made him feel "heartbroken" and pushed him into changing career paths from being a full-time archer to getting work outside of sports. He thus gave up his dream of becoming a full-time professional athlete. Nevertheless, the support he got from his family and loved ones motivated him to still continue his involvement in archery and compete when he had a chance. The second participant explained that the support from her loved ones was very important in sustaining her athletic career. She might have felt happiness many times on her achievements of gold medals in international games, but if at the end of the day she did not have anyone to share those victories with, the awards would have lost their meaning. She emphasized that the happiness she gets outside of being an athlete is what sustained her sporting engagement.

Only one athlete identified *discipline* as a dimension for athlete engagement. She said that in half of her life as an athlete, dedication was not enough. She explained that an athlete might just be dedicated to one's sport, investing time and effort into training and putting up a good fight at competition, but might not be disciplined enough to do what was necessary to become an excellent performer.

One athlete identified *assurance of fair play* as an engagement dimension. She referred to an expectation of the Philippine Sports Commission (PSC) that whoever they selected to compete internationally should be those who would in the end go. She explained that having been told she would represent her country, she had practised intensely only to be recalled at the last minute. She said that the PSC had a practice of suddenly changing their list of national athletes often favouring those who were politically linked to the current administration. As a result when she was again listed as one of the archers who would join an international team, she would no longer put a

great amount of effort into training because she did not want to feel disappointed again in the event of a change in the roster of national athletes.

Finally *Spirituality* was identified by one of the participants as a fifth dimension alongside confidence, dedication, vigor and enthusiasm in her experience of athlete engagement. She said she would not have survived her personal difficulties, and would probably have given up her sporting career had it not been for her strong faith in her Creator. She also believed that values were very important in being able to hold up one's credibility and maintain one's integrity in sports. She had noted that there had been a number of athletes who would seek unfair financial rewards in their sport. Sometimes for example cohorts were formed in marathon races. These comprised groups of runners who aimed at obstructing other runners in the race in order giving a runner in the cohort a better chance to gain first place. When they were successful in this strategy, they then divided the prize money among themselves. This behaviour, to her, was very rude and disrespectful. In the world of sports, she said there could be some temptation to get led astray by filthy politics and greedy people. The strength of a sportsperson's values is the foundation of their integrity. She believed that for her strong values would not have been possible without a strong faith. She referred to this as the spirituality that underpinned her engagement.

### United States

Some of the US athletes also made suggestions as to additional dimensions that underpinned their own engagement. These included *motivation, relationship with trainer/coach, personal responsibility, social support, natural talent* and *a feeling of being in the zone*.

One athlete described motivation as the factor that actually makes athletes "go out there" and perform. He felt that goals would never become achieved unless athletes actually possessed the motivation to be in the action. He thus saw motivation as a crucial part of being able to experience engagement.

Two athletes proposed the *relationship with trainer/coach* as an engagement dimension. One of them talked about one's experience of working with a sports trainer who had supported her through ten years of successful performances in her sport. She had learned to her belief that her engagement in her sport would not have been that substantial without that trainer. The second athlete's story about being put on the bench

was reflective of how her coach influenced the way she felt engaged in her sport. She did not feel good about her experience when she was "benched". She felt that her coach did not believe in her abilities to be able to contribute successfully to the team. Therefore, her thoughts and feelings towards her coach's actions, she said, had made an important impact on the way she felt engaged in her sport.

*Personal responsibility* was introduced by one respondent as an engagement dimension. She found that when she blamed others for the outcome of her actions, her experiences in her sport were less positive. It was when she learned to take responsibility for her actions that she felt that she improved as an athlete and therefore as an individual her engagement with her sport became more positive. She not only improved, but felt more joy, satisfaction and contentment.

Four of the US athletes mentioned *social support* as a dimension of engagement. They related how their family and other loved ones were a valued presence in their engagement experiences. One recognised how the support she got from her coach and teammates significantly impacted her sporting performance. Another acknowledged that her parents fully supported her in her sport because they believed it was a good way to keep her out of vices and bad habits. One other athlete described the value of social support as "enhancing the ego." He said that when people looked up to him, or regarded him highly when he performed well at a game, cheered him on or congratulated him when he won, it nourished his ego and gave him a really good feeling about himself as an athlete.

One athlete held the notion that having *natural talent* helped one become more engaged in sport when compared to another who did not possess it. He explained that skills are developed and talents are inborn. He proposed that when two athletes possess skills that are equal but one has a natural talent, then the talented one is likely to feel more engaged than the other. He also believed that the talented one will do better and become more successful in the sport. As such the person with talent in sport tends to experience more engagement.

Most of the athletes added *a feeling of being in the zone* as an engagement dimension. One said that when he felt engaged, he forgot everything else and was just there in the moment of playing. He felt like he was in a trance-his body was lifted off the ground and the experience made him feel like he was on some high. He specifically discussed this in relation to his sport of swimming. When he was engaged, all he could

feel were his muscles at work and the chemicals produced by his body that kept him performing. He felt like he was experiencing some sort of compartmentalization of his entire self. When engaged, he was just in his performance and all other compartments of his life outside of his swimming were shut off. Another athlete described being in the zone as when all she thought about was her next move. She blocked off everything else and did not think about anything except her performance. Still another athlete said that when he was either swimming or riding a bike, it was a completely different kind of world he was in than when he was going about his ordinary daily activities.

## Discussion

### Filipino

Similar to New Zealand and Canadian athletes, the Filipino athletes in this study indicated that they experienced *confidence*, *dedication*, *vigor* and *enthusiasm* as engagement dimensions. Figure 1 summarises the interviewees' raw descriptors of their emergent engagement dimensions. It includes a few speculative dimensions namely *love of the game*, *relationship with coach*, *social support*, *discipline*, *assurance*, *affair play*, and *spirituality* which were later reclassified as antecedents or outcomes in accordance with the model proposed by Hodge et al.(2009).

Emerging from the interviewees' stories were the ways in which these engagement dimensions influenced each other. Confidence was reinforced by the degree of dedication they gave to their sport. The more they trained, the more confident they felt and the more vigorous they became. Consequently, when they trained hard, they were able to achieve their goals, and when they were vigorous, they became more enthusiastic. These dimensions are salient in shaping athletes' experience of engagement. They are characteristics that will need to be developed for an athlete to engage in their sport in a way that will enhance their performance.

Filipino athletes primarily experienced the same engagement dimensions as New Zealand and Canadian athletes but the nature of their experiences were different in terms of their being grounded in their cultural traits/values as Filipinos. These traits/values include relationship-orientation, religiosity, and resilience which Filipinos in general are known for.

All of the interviewees emphasized the importance of their families and friends

in their sporting lives. Family members, especially parents, helped the athletes through the difficulties they faced in becoming the athletes they are today. They showed that at times when they felt hurt by insufficient support they had received from their national government, their families helped them look for funds to finance their trips, boosted them when they were emotionally down, and supported them even when their schooling was disrupted because they were more focused on their training and competition. This kind of support from parents is not common among Filipino families, as most parents emphasize to their children the importance of prioritizing education. A sporting career in the Philippines does not often lead to financial stability.

Religiosity is known to be strong among Filipinos. Cherry (2013) emphasized that Filipinos are religiously active and primarily Catholic. "Catholicism has been one of, if not, the most culturally pervasive influences in the Philippines over the last four hundred years" (France 2006; Gonzalez, III and Maison 2004; Pido 1997; Park 2009 in Cherry, 2013, p. 41). Social Weather Survey in 2002 indicated that 86% of Filipinos in the Philippines were Catholic with more than half of that reported they attended church at least once a week (2013). However, it should be noted that religiosity as used here, is not religion or denomination specific. It might have been Catholicism that the Spaniards introduced into the Philippines but it is the Christianity component in Catholicism that has gained root in Philippine culture. Many Filipinos have even moved away from Catholicism and into Protestantism. From observation, for the majority of Filipino Christians, Christianity is expressed through going to Church, praying regularly, and participating in Church-related activities (Valbuena, 2008). Religious engagement for Filipinos, like praying daily and asking for God's guidance and blessings, will bring them solutions to their problems and help them overcome their struggles. Especially in situations where events are no longer under human control, many Filipinos seek a God, to help them stay hopeful. Their religiosity has become a powerful coping mechanism, and this has been illustrated among the athletes who seek to overcome difficulties in their sporting careers. Therefore, this strong sense of religiosity has contributed to a characteristic that is referred to as *spirituality*, and emerged as a proposed engagement dimension.

Support for this notion can be found in the work of Loehr and Schwartz (2001) who explored how spiritual capacity might influence athletic performance. By

"spiritual capacity, we simply mean the energy that is unleashed by tapping into one's deepest values and defining a strong sense of purpose" (p. 127). Loehr and Schwartz concluded that spiritual capacity sustains a person in the face of adversity and powerfully makes one motivated, focused, determined and resilient.

While only one athlete specifically presented spirituality as an engagement dimension, it might be argued that all of the other athletes actually experienced it, even when not naming it explicitly. All of them referred to the struggles of being a Filipino athlete. It might be expected that many athletes who go through difficulties might eventually give up or fail to deliver on performance challenges. Yet these athletes pulled through their difficulties, and still attained performances that qualified them for international opportunities and rewarded them with medals. Despite their life struggles, they were motivated, stayed focused on their game, were highly determined to reach their goals, and developed a resilience that made them bounce back from their bad moments. Above all, all of the interviewees mentioned that their faith in God was the source of their strong values and purpose in life, and greatly helped them along the rough road into becoming good athletes. Spirituality is about having a connection to a greater significance that adds to the meaning and purpose of life, by helping people make sense of their life struggles (Hardt, Schultz, Xander, Becker & Dragan, 2011). Spiritual individuals have been found to illustrate greater purpose in life, achieve greater life satisfaction and enjoy higher levels of wellbeing (Abe-Kim, Gong & Takeuchi, 2011). The Filipino interviewees demonstrated these characteristics. To return to the sports psychology perspective of Loehr and Schwartz (2001) - spiritual capacity "serves as sustenance in the face of adversity and as a powerful source of motivation, focus, determination and resilience" (p. 127). The resilience that these Filipino athletes demonstrated seemed to be associated with their high levels of religiosity and spirituality.

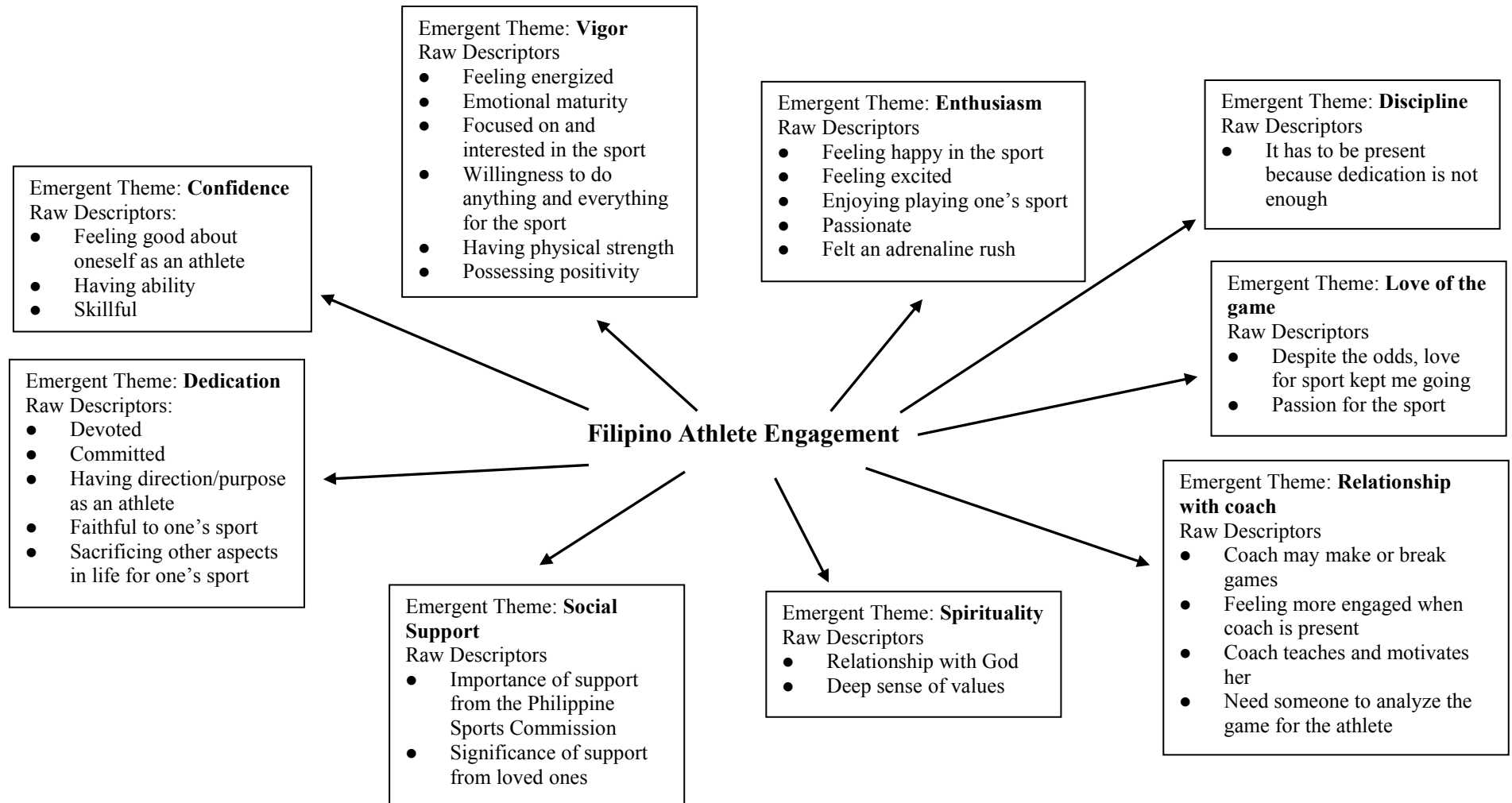


Figure 2. Summary of emergent themes associated with Filipino athlete engagement, n=10.



Other athletes from other countries may also exhibit *spirituality*, but the kinds of hardships that Filipinos face daily suggest a depth, and intensity to their spiritual lives which may not be seen among many other cultures. Though Filipino athletes experienced *confidence, dedication, vigour* and *enthusiasm* as athlete engagement dimensions in similar ways to the New Zealand and Canadian elite athletes, they also experienced *spirituality*.

#### *Antecedents of athlete engagement*

Factors the participants added such as *relationship with coach, social support,* and *assurance of fair play* did not seem to fall into the category of athlete engagement dimension. These factors might rather be categorised as antecedents of athlete engagement (Table 17). A study by Hodge, et al (2009) found basic psychological needs of autonomy, competence and relatedness to function as antecedents to athlete engagement. All three factors, relationship with coach, social support and assurance of fair play, fall into the category of relatedness. An athlete's relationship with his/her coach is unquestionably a concrete example of connectedness. A coach is a significant other in an athlete's career. S/he becomes the mentor of the athlete in both training and competition, therefore a coach plays a nurturing role in the way an athlete develops and is a part of the pathway towards elite performance and its related levels of engagement.

Social support included emotional support from family and friends, and technical support from the Philippine Sports Commission (PSC). Athletes mainly talked about their sense of connectedness with their family and friends who contributed to their motivation to work hard in their sport. Also, these feelings of connectedness with family and friends were important in providing value to their accomplishments because it was important for them to be able to share their achievements with their loved ones.

Technical support from the PSC is claimed to include an appropriate provision of sport gear and equipment, training programs, a complete set of training and coaching staff, and sufficient living allowances. All of the athletes interviewed referred to disproportionate and insufficient provision of this support. They complained about such things as: being given inappropriate sizes of uniforms; a lack, sometimes total, in the provision of sport equipment such as tires for their bikes, arrows for their bows, and

running shoes. They were disappointed by the non-provision of vitamins and insufficient living allowances to allow for proper nutrition. One athlete recounted that when she was depressed because of a very poor outcome in an international event, she had to buy her own medicines. When she lost in that game, she felt like the PSC deserted her because she could not give what PSC wanted her to deliver—a gold medal. She said she worked so hard for her country, proud to contribute to her country's reputation, but when she was down, PSC was not there for her to lean on. She was at her lowest moment in her entire athletic career, she did not know where to turn to. It was only her family and friends who supported her completely. Her experience was not isolated. Others also felt that PSC was not giving them the same value they had given to their country. There was no feeling of mutual care, which is an essential element of relatedness. One athlete who felt "heartbroken" said that he had to process his own papers for permanent residency in the Philippines so that he could play in an international match. He said he did it all by himself because the PSC was taking such a long time. He paid for all of the fees. He then later learned when he was already at SEA Games, that the Philippines had imported players in rugby and it took PSC only three weeks to process their residency. Most of the players in that rugby team did not even grow up in the Philippines while he had spent half of his life growing up in the country. He did not feel cared for and valued.

All the athletes interviewed told similar stories about spending their own money on processing travel documents for international competition, and having to book their own flights and hotel rooms and pay for them up front because PSC only promised payment through reimbursement. The reimbursement either came sometimes more than a year after the competition or not at all. There were a few who were told to request their sport gear and equipment at given specified amounts but they knew that the gear and equipment that got to them, did not even cost half of the amount indicated. They suspected that some officials in PSC pocketed the money. As a result they had to live with cheap or even second-hand gear and equipment.

### *Consequences of athlete engagement*

Although "a feeling of adrenaline rush" was presented as a descriptor of enthusiasm, this was believed to function more like the experience of *flow*. Lonsdale et

al. (2007) also observed in their interviews of New Zealand elite athletes that they illustrated a *flow* experience from their descriptions of having the ability to focus. Although *flow* was not the variable under study in the interviews among Filipino athletes, it too had a highly obvious presence in the athletes' engagement experiences. *Flow* seemed to have occurred among the Filipino athletes as a consequence of having experienced engagement.

### **United States**

As with the Filipino sample, most of the US interviewees indicated that they experienced *confidence*, *dedication*, *vigor* and *enthusiasm* as engagement dimensions, and added a few others like *motivation*, *relationship with trainer/coach*, *personal responsibility*, *social support*, *natural talent* and *a feeling of rush/being in the zone* (see Figure 3). Similar to the Filipino athletes, US athletes considered a deep sense of values as an important variable in their engagement experience. This deep sense of values was expressed by US athletes as *character* while Filipino athletes conceived this as *spirituality*. These two concepts which were unique to each sample, are interesting especially in that they may be representative of individualistic or collectivistic culture respectively. For the US athletes, most of the barriers they experienced were conceived as personal such as being insecure in their capacities. Because these issues are based on personal behaviour and attitudes, the task becomes to develop in themselves the behaviours and attitudes that are necessary to overcome the odds. Such problem framing and behaviours are illustrative of people coming from an individualistic culture. As has been observed both Filipino and US American athletes expressed the importance of a deep sense of values. The US participants called this character or personal values. The Filipino interviewees referred to this as spirituality and identified their God as an important part in their sporting careers and their struggle to overcome the odds. None of the US American interviewees mentioned a God/Creator. Spiritual capacity as innate was rather reflected in the capacities of the US participants to look at their personal values and behaviours as the cause of what happened to them. Spiritual capacity was primarily demonstrated by the Filipino athletes in their belief that events in their lives, whether bad or good, were products of "God's Will."

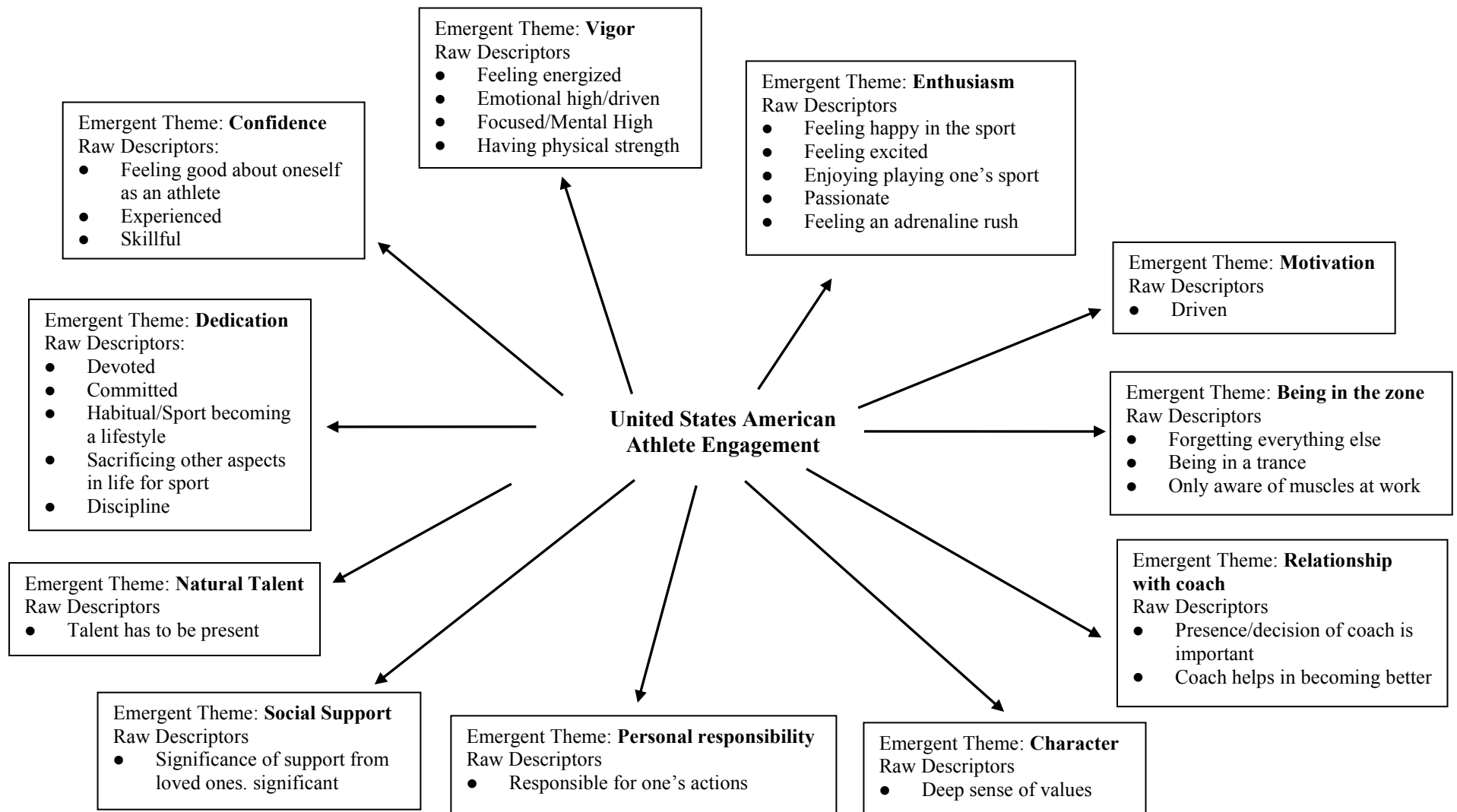


Figure 3. Summary of emergent themes associated with US athlete engagement, n=10.

One athlete's story illustrated the important role *character* played in her engagement experiences. Her trainer followed the concept of the 5 pillars for optimum performance. These are physical, tactical, technical, psychological and character. Using this framework, she developed habits and awareness of her sport that allowed her to experience unity and wholeness related to being an athlete.

Upton (2009) identified character as comprising three central features - it is mentally grounded, dynamic and global. Mental grounding means that the person possessing the character believes that "certain things are valuable and worth protecting even at the cost of her quality or even quantity of life" (p. 177). Dynamism means that the individual has an ability to live life with value and happiness as they work toward their goals of interest, enabling them to flourish in life. Globalism means that the individual possesses traits that produce behaviors that are consistent and constant across a broad range of situations. These situations reinforce the individual as morally sensitive in behavior and attitude. Character refers to the qualities in people that make them aspire and pursue the good (Peterson & Park, 2006). It "matters because it leads people to do the right thing, and the right thing can be productive and profitable" (p. 1). The athlete who extensively discussed character as important to her sporting career clearly demonstrated these features. She sacrificed things in her life to make way for her training schedule so as to become an optimal performer. She expressed happiness and joy at being a soccer player and found tremendous value in her sport. She credited her sport training with giving her the ability to live fully and to function well as an individual, even beyond being an athlete. She often talked about doing what is right for her athletic development, and that included tremendous sacrifice. Her athleticism built her character. She herself said that with the concept of the five pillars, she was able to develop habits and awareness that were necessary to her becoming a successful professional athlete.

While most of the athletes did not explicitly mention character, they rather talked about personal values and principles as necessary in being able to feel fully engaged. For athletes who had developed character (or spiritual capacity in Filipino terms), their engagement experience seemed to be greater and longer. In other words, for athletes who had achieved spiritual capacity and/or developed character, their 'moral fibre' was tightest and their 'sense of integrity' was strongest enabling them to overcome their

difficulties. These values provided both foundation elements of well-being and

contributed to sustained confidence, dedication, vigor and enthusiasm. In feeding into the dimensions of confidence, dedication, vigor and enthusiasm, character and spirituality appeared to make the whole engagement experience more substantial and worthwhile. Therefore, character might be best characterised as playing a moderating role in the engagement experiences of athletes. In the words of Peterson and Park (2006): "People with good character are highly engaged in what they do and find significance beyond themselves in their activities" (p. 1153).

Like the Filipino athletes, the US athletes also demonstrated a sense of resilience in the stories about the struggles experienced in their athletic lives and the ways in which they overcame them. One participant in emphasizing personal responsibility stated that her sport was above everything and everyone, and even her boyfriend and family came second. One would not expect to hear a statement like that from a Filipino. In the results of the Filipino sample, the interviewees placed the greatest regard on their relationships that had helped them overcome their difficulties. In a collectivist culture, individuals have a tight social framework valuing family, friends and the extended network like the tribe/community where a mutual offer of favours and a sense of belonging are most important in their lives (Taras, et al., 2010). Hence the Filipino interviewees identified the role of the love, care and support of their relationships in overcoming the difficulties they faced.

#### *Antecedents of athlete engagement*

As with the Filipino sample a number of emergent themes identified additional variables which the participants described as being a part of their engagement experiences. However Hodge, Lonsdale and Jackson (2009) suggested some of this variables might be better conceptualised as antecedents and consequences of AE. In particular they suggested that the satisfaction of basic needs met this criterion of antecedent experience. One basic need they identifies was relatedness. Similar to the Filipino data, *relationship with trainer/coach* and *social support* can be seen as examples of relatedness in the case of this US sample. Another basic need was autonomy. A feeling of autonomy is about having choices or preferences and having an ability of self-directedness. The theme of *personal responsibility* therefore falls within

the category of autonomy. The athletes defined personal responsibility as taking accountability for their actions emphasizing individual choices and their abilities to make decisions while possessing the capacity to direct their life towards the goals they have set. Still another basic need is competence. This can be defined as having a feeling of ability and experiencing the opportunity to become effective. The theme of *Natural talent* can be subsumed into this need. With the possession of natural talent, can come the belief that one has more ability than opponents and therefore has more opportunity of becoming an effective athlete. This athletic experience is another that may be seen as paving the way for the occurrence of engagement.

*Motivation* is an attribute that pushes an individual to do something (Broussard & Garrison, 2004). It is the basis for behaviour to occur (Guay, Chanal, Ratelle, Marsh, Larose & Boivin, 2010). In the experiences of the athlete, motivation is also better conceived as not a dimension of engagement but rather an antecedent particularly to the experience of dedication. Without the motivation to become an optimal performer, no athlete would dedicate oneself to invest great amounts of time and effort into their training.

#### *'Being in the zone' as a consequence of AE*

Although there were only few athletes who explicitly talked about "being in the zone," or "a feeling of rush" all of the athletes talked about experiencing a sense of being in a different place, one outside the usual. They articulated this as like being in a trance, feeling a certain kind of altered state of consciousness that gave them a heightened sense of how their mind and body were reacting and responding, but nothing else. They described only feeling the movement of their body, concentrating on their steps, runs and strokes, and the muscles that were responsible for those movements.

These descriptions of "a feeling of rush" or "being in the zone" provided by the participants is akin to what Hodge et al (2009) operationalised as *dispositional flow*. This has been defined as "a psychological state in which the challenges of a situation and one's personal skills are at an equally high level" (Fournier, Gaudreau, Demondtrand-Behr, Visioli, Forest & Jackson, 2007, p. 898). This experience is one of having a feeling of unity with their sport and having a sense of total control. The athletes

Table 17

*Summary of Themes from the Cross-Case Analysis*

Confidence	Dedication		Vigor		Enthusiasm		Spirituality	Antecedents of AE		Moderator	
	Filipino	American	Filipino	American	Filipino	American	Filipino	American	Filipino	Filipino	American
Felt good about oneself as an athlete (n=10)	Felt good about oneself as an athlete (n=10)	Devoted (n=7)	Devoted (n=10)	Felt energized (n=10)	Felt energized (n=10)	Felt happy in the sport (n=10)	Felt happy in the sport (n=10)	Deep sense of values (n=7)	Relationship with coach (n=4)	Relationship with coach (n=4)	Character (n=1)
One had ability (n=10)	Experienced (n=5)	Committed (n=10)	Committed (n=10)	Emotional maturity (n=5)	Emotional high/Driven (n=5)	Felt excited (n=10)	Felt excited (n=10)	Faith in God (n=10)	Social support (support from family, friends, Filipino people, Philippine Sports Commission) (n=10)	Social support (n=10)	
Skillful (n=10)	Skillful (n=10)	Had direction/purpose as an athlete (n=10)	Had habits/Sport became a lifestyle (n=3)	Focused and interested in the sport (n=10)	Focused/Mental High (n=10)	Enjoyed playing one's sport (n=10)	Enjoyed playing one's sport (n=10)		Assurance of fair play (n=1)	Personal responsibility (n=1)	
		Faithful to one's sport (n=5)	Sacrificed other aspects in life for one's sport (n=3)	Had willingness to do anything and everything for the sport (n=9)	Had physical strength (n=10)	Passionate (n=9)	Passionate (n=1)			Natural talent (n=1)	
		Sacrificed other aspects in life for one's sport (n=5)	Discipline (n=2)	Had physical strength (n=10)		Felt an adrenaline rush (n=10)	Felt an adrenaline rush (n=2)				
		Discipline (n=1) <i>*originally reported as dimension</i>	Motivated (n=1) <i>*originally reported by the athlete as a dimension</i>	Possessed positivity (n=10)		Love of the game (n=4) <i>*originally reported as dimension</i>					



recalled an enhanced feeling of their bodies-muscles and nerves when they were competing or training, everything else being blocked off as nothing else seemed to matter except the current sport experience.

*Love of the game* was believed to be subsumed in *enthusiasm* and *discipline* subsumed in *dedication*. *Love of the game* was a description of excitement when training and competing. Because competition gave them enthusiasm, they expressed they loved it and so, continued being in their game regardless of the difficulties they faced. *Discipline*, on the other hand, meant investing time and effort into one's sport. If one is highly dedicated, then one invests a great amount of time and effort into training and competition. Time and effort includes the constancy and consistency of an athlete's training schedule, making use of rest and proper nutrition for one's health, and choosing a healthy lifestyle like avoiding alcohol and smoking.





## CHAPTER V

### STUDY 3-A PRE AND POST COMPETITION STUDY OF FILIPINO AND US AMERICAN SOCCER TEAMS PARTICIPATING IN A UNIVERSITIES' CHAMPIONSHIP

Study 1 revealed that the Filipino and US American athlete samples were not different in their individualism cultural behaviours despite the fact that their national cultures might have led us to expect otherwise. They also experienced similar levels of athlete engagement overall although differences in the relative contributions of the dimensions underpinning that engagement suggested that they may be arriving at their common level of AE in slightly different ways. Study 2 therefore further explored the qualitative dimensions underlying the Athlete Engagement of a Filipino sample and a US sample of elite athletes. Although the actual dimensions of the engagement were seen as similar between the participants from the two groups, the contribution of spirituality and character as moderators to the ways in which the Filipinos and US athletes respectively approached and experienced AE suggested some salient differences between the two.

Because these initial enquiries were cross sectional in nature a third study was undertaken to explore the experience of engagement over the period of a characteristic sporting season. It was therefore decided to examine *changes in AE*, in this case in association with ongoing participation in a competition where characteristic successes and failures would be experienced. As it is necessary to recognize the sport itself is an important source of cultural differences, it was decided to look on this occasion at Filipino athletes' engagement in comparison with US athletes' engagement in the same team sport. Study 3 sought therefore to ask the following general questions:

1. Are there differences in the way these team athletes engage with their sport at different points in the competitive season?
2. Are there differences between the Filipino group and the US American group in the way in which they engage with their sport at these different points in the competitive season?

The following null hypotheses were tested:

H<sub>01</sub> : There are no differences in the level of engagement of the team athletes with their sport at different points in the competitive season.

H<sub>02</sub> : There are no differences between the Filipino group and the US American group in the level of engagement with their sport at similar points in the competitive season.

### **Method**

The participants for this study were drawn from members of two university male soccer teams—one in the Philippines, the other in the US. The Filipino university was contacted through the President's office. The request was referred to the Vice-President. A letter was then hand-delivered to the Vice-President with a brief meeting was held to explain further the nature of the study. Upon approval by the Vice-President, the head coach of the soccer team was contacted, and a meeting arranged to explain the study. The head coach set a time for the team to meet the researcher who explained the nature of the study, and have the team complete the questionnaires.

The Filipino soccer team was tested before and after participation in their national university games. A pencil and paper test was administered two weeks prior to their first game and two weeks after their last game. While permission was given by the University President for the soccer team to participate in the study, each of the athletes was also asked to give their consent to participate in the study. The national university games were held during the semester break.

The American university was contacted via a phone call to the athletics department to request their participation. Forms for application for approval from their Human Ethics Committee were received and on completion sent back to the Human Ethics Committee from which approval for recruitment of members of their varsity soccer team was given. After contacting the head coach, contact with individual athletes was made initially by email.

The US American soccer team were participating in a spring soccer competition between the universities in California. With the assistance of the head coach, the participants were asked to fill out the e-questionnaires via [www.esurveycrator.com](http://www.esurveycrator.com) two weeks prior to their first game and two weeks after their last game. Emails were sent to

each of the athletes with a link to the survey attached. Informed consent was requested prior to the beginning of the survey.

## **Procedure**

### **Participants**

Twenty Filipino soccer team players participated in the pre-competition testing and 18 participated in the post-competition testing. Only 12 participated in both pre- and post- competition testing. (Note: When players were tested at the post-competition stage which was at the beginning of the second semester, eight of those who had participated at the pre- competition testing had not enrolled in the second semester due to either an inability to maintain the required QPA for a scholarship, or deciding to leave university in order to work to help the family. The six who did not participate in the pre-competition testing were new members of the soccer team who arrived in the second semester.)

Ten US athletes completed the survey at the pre-competition stage and fifteen completed the survey at the post-competition stage. Only seven US athletes completed both pre- and post-competition testing.

### **Instrumentation**

A Letter of information was first given to participants explaining what the study was about and the benefits of the study. At the end of the letter, the participants were asked to confirm if they understood the information provided in the letter. The Filipino participants were asked to sign and return the informed consent (Appendix F) and the US American participants were asked to proceed to the next section if they agreed to participate in the study.

*Demographic data.* The survey began with a set of questions about the participant's background: 1) age, 2) years involved in soccer, 3) years involved as a varsity athlete in the current university, and 4) whether they had an athletic scholarship or not.

The questionnaire instruments (Appendix D) used in study one were also used in this study, viz:

*Cultural behaviours.* The Auckland Individualism and Collectivism Scale (AICS)

*Athletic engagement.* The Athlete Engagement Questionnaire (AEQ)

*Athletic identity.* The Athletic Identity Measurement Scale-Plus (AIMS-Plus)

### **Statistical Analysis**

The Statistical Package for the Social Sciences (SPSS) version 20 was used to run all the statistical analyses. A complete SPSS worksheet of all the responses of the US American participants was downloaded from esurvey.com. The responses of the Filipino participants from their pencil-and-paper questionnaire were encoded directly into an SPSS worksheet. Corresponding identity codes were assigned to each participant to ensure that the responses for the participants at the pre-competition data collection could be matched with their post-competition responses for the paired-samples (repeated measures) statistical procedures. Data were checked for missing data and normality in the distribution of scores. Frequency counts and descriptive statistics were run. The t-test for independent and dependent measures was used to compare the mean scores of national groups and pre- and post-competition assessments. A two-way Analysis of Variance (ANOVA) was used to determine the effects of nationality and time in season on athlete engagement. A multiple regression analysis was used to determine the ability of individualist and collectivist cultural behaviours and athlete identity to predict level of athlete engagement.

## **Results**

### **Demographic Profile of Filipino and US American soccer athletes**

Members of both teams were male soccer players (Table 18). While the majority of the Filipino soccer players were 18 years old and below, the majority of the US soccer players were between 19 and 20 years old. None of the US players were over

Table 18

*Demographic profile of the Filipino and US American soccer players*

	<b>Filipino n=26</b>	<b>US American n=18</b>
	<i>Frequency</i>	<i>Frequency</i>
<b>Age</b>		
18 and below	10	4
19-20	5	10
21-22	5	4
Did not indicate	6	0
<b>Years playing soccer</b>		
5 and below	9	0
6-10	9	2
11-15	1	14
16-20	1	2
Did not indicate	6	0
<b>Years as varsity athlete</b>		
1	2	9
2	3	5
3	2	4
4	0	0
5	10	0
Did not indicate	9	0
<b>Athletic Scholarship</b>		
Yes	26	18
No	0	0

22 years of age whereas the range of the Filipino team was wider; however, six players failed to respond to this question. Nine of the Filipino soccer players had been playing soccer for five years or less while a further nine having between six and ten years' experience. In contrast the majority of the US soccer players (78%) who had been playing soccer for 11 to 15 years. All of the US sample had been varsity players for three years or less with 50% of the sample being in their first year, whereas the majority of the Filipino soccer players appeared to have had a longer varsity career. All of the players were the recipients of athletic scholarships.

Six of the Filipino soccer players failed to indicate their age or years of playing soccer and nine failed to indicate their years as varsity athletes in their university.



### Pre-competition measures of Cultural Behaviours and Athlete Identity

The scores for the Auckland Individualism-Collectivism Scale (AICS) and its sub-scales were different between the two samples except for the scores on harmony. The Filipino group was found to have lower scores on all of the other dimensions of individualist-collectivist cultural behaviours (Table 19). The two samples were also different on their athlete identity scores. The Filipino group recorded lower scores for each dimension except for their scores on positive affectivity.

Table 19

*Group measures of Individualism/Collectivism and Athletic Identity at the pre-competition stage*

Variable	Filipino, n=20		US, n=10		<i>t</i> -test for independent measures * <i>p</i> < .05
	Mean	Standard Deviation	Mean	Standard Deviation	
<b>Individualism-collectivism</b>					
<b>Individualism</b>	<b>4.56</b>	<b>0.55</b>	<b>5.47</b>	<b>0.27</b>	<i>t</i> =-4.938*
Competitiveness	4.65	0.65	5.42	0.35	<i>t</i> =-3.519*
Uniqueness	4.52	0.76	5.55	0.37	<i>t</i> =-4.007*
Responsibility	4.51	0.72	5.45	0.35	<i>t</i> =-3.878*
<b>Collectivism</b>	<b>4.27</b>	<b>0.50</b>	<b>4.82</b>	<b>0.49</b>	<i>t</i> =-2.882*
Advice	4.37	0.68	4.97	0.51	<i>t</i> =-2.458*
Harmony	4.16	0.58	4.67	0.82	<i>t</i> =-1.997
<b>Athletic Identity</b>					
<b>Global AI</b>	<b>7.56</b>	<b>0.76</b>	<b>8.85</b>	<b>0.61</b>	<i>t</i> =10.924*
Social Identity	7.31	1.38	7.38	1.31	<i>t</i> =-2.531*
Exclusivity	6.5	1.44	8.56	1.01	<i>t</i> =-6.202*
Self-Identity	8.11	1.07	9.52	0.74	<i>t</i> =-3.640*
Negative Affectivity	7.61	1.43	9.52	0.83	<i>t</i> =-4.319*
Positive Affectivity	8.59	1.02	9.67	0.65	<i>t</i> =-.735

### Athlete Engagement at the pre-competition stage

Table 20 reports the descriptive details for the dependent variable and its four sub-scales. The US group reported higher scores on each dimension with the exception of enthusiasm.

**Table 20***Group measures of Athlete Engagement at the pre-competition stage*

Variable	Filipino, n=20		US, n=10		<i>t</i> -test for independent measures * <i>p</i> < .05
	Mean	Standard Deviation	Mean	Standard Deviation	
<b>Athlete Engagement</b>					
<b>Global AE</b>	<b>4.22</b>	<b>0.47</b>	<b>4.76</b>	<b>0.37</b>	<i>t</i> =-3.172*
Confidence	3.99	0.56	4.70	0.44	<i>t</i> =-3.282*
Dedication	4.15	0.64	4.85	0.27	<i>t</i> =-3.153*
Vigor	4.29	0.61	4.67	0.50	<i>t</i> =-2.772*
Enthusiasm	4.46	0.43	4.82	0.31	<i>t</i> =-1.882

**Post-competition measures of Cultural Behaviours and Athlete Identity**

Scores for the cultural behaviour dimension of individualism were different between the two groups (Table 21). The Filipino group recorded lower scores for

Table 21

*Group measures of Individualism/Collectivism and Athletic Identity at the post-competition stage*

Variable	Filipino, n=18		US American, n=15		<i>t</i> -test for independent measures * <i>p</i> < .05
	Mean	Standard Deviation	Mean	Standard Deviation	
<b>Individualism-collectivism</b>					
<b>Individualism</b>	<b>4.83</b>	<b>0.62</b>	<b>5.24</b>	<b>0.41</b>	<i>t</i> =-2.355*
Competitiveness	4.74	0.89	5.30	0.55	<i>t</i> =-2.286*
Uniqueness	4.90	0.88	5.33	0.52	<i>t</i> =-1.729
Responsibility	4.85	0.51	5.08	0.65	<i>t</i> =-1.309
<b>Collectivism</b>	<b>4.47</b>	<b>0.45</b>	<b>4.42</b>	<b>0.71</b>	<i>t</i> =-.268
Advice	4.60	0.48	4.48	1.01	<i>t</i> =-.011
Harmony	4.35	0.61	4.37	0.78	<i>t</i> =-.426
<b>Athletic Identity</b>					
<b>Global AI</b>	<b>7.74</b>	<b>0.80</b>	<b>8.36</b>	<b>1.28</b>	<i>t</i> =10.228*
Social Identity	7.03	1.10	6.41	2.13	<i>t</i> =-2.735*
Exclusivity	7.01	1.28	8.23	1.74	<i>t</i> =-2.231*
Self-Identity	8.26	0.90	9.23	0.24	<i>t</i> =-.076
Negative Affectivity	7.96	1.26	9.05	1.42	<i>t</i> =-1.310
Positive Affectivity	8.78	0.93	9.43	0.86	<i>t</i> =2.392*

this dimension and also the sub-scale of competitiveness. Further, global Athletic Identity was different between the two groups. The Filipino group scored lower on this scale and the sub-scales of exclusivity and positive affectivity; however, they scored higher than the US group on social identity.

### **Athlete Engagement at the post-competition stage**

Table 22 reports the descriptive statistics for the athlete engagement measures at the post competition stage. Although it appears that the general level of engagement remains higher for the US athletes, no differences seem to be evident in the individual sub-scales.

Table 22

*Descriptive statistics for measures of Athlete Engagement at the post-competition stage*

Variable	Filipino, n=18		US American, n=15		<i>t</i> -test for independent measures * <i>p</i> < .05
	Mean	Standard Deviation	Mean	Standard Deviation	
<b>Athlete Engagement</b>					
<b>Global AE</b>	<b>4.36</b>	<b>0.40</b>	<b>4.70</b>	<b>0.49</b>	<i>t</i> =-.541
Confidence	4.26	0.44	4.58	0.60	<i>t</i> =-.654
Dedication	4.18	0.57	4.82	0.38	<i>t</i> =-.070
Vigor	4.43	0.45	4.67	0.64	<i>t</i> =-.905
Enthusiasm	4.57	0.47	4.75	0.71	<i>t</i> =.294

### **Hypothesis Testing**

A two way Analysis of Variance was used to test for differences between Filipino and US American team athletes in the level of engagement with their sport at two different points in the competitive season (Table 23). For this analysis only those athletes who participated in both data collections were able to be included (n=19). Test of within subjects effects showed that time of season had no significant effect on the way these team athletes engaged with their sport. Cohen's *d* was also applied to the data and this confirmed only small effects for both groups *d*= 0.182 (USA athletes) and

$d=0.178$  (Filipino athletes). Therefore, the null hypothesis was accepted that: *There are no differences in the levels of engagement of the team athletes with their sport at different points in the competitive season.* This was true for both groups and there was no significant interaction with groups observed.

However, the tests of between subjects effects showed that nationality did have an influence on the way team athletes engaged with their sport ( $p=.013$ ), hence the null hypothesis that: *There are no differences between the Filipino and the US American groups in the level of engagement with their sport* was rejected. Cohen's  $d$  confirmed a large effect for nationality at both the pre-competition stage ( $d=1.517$ ) and the post competition stage ( $d=1.019$ ).

Table 23

*Analysis of Variance for within and between subjects effects on athlete engagement with nationality and periods in a competition*

<b>Test of Within Subjects Effects</b>					
<b>Source</b>	<b>Type III Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
Time	4.895E-006	1	4.895E-006	.000	.990
Time*Nationality	.046	1	.046	1.460	.243
Error	.536	17	.032		
<b>Test of Between Subjects Effects</b>					
<b>Source</b>	<b>Type III Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
Intercept	721.549	1	721.549	2458.344	.000
Nationality	2.230	1	2.230	7.599	.013
Error	4.990	17	.294		

### **Understanding the group differences in engagement**

In order to better understand these observed differences it was decided to explore how individualism and collectivism behaviours and athlete identity might contribute to an explanation of the Filipino and the US American athletes engagement in their sport at two different times in a football season. Thus a step-wise multiple regression with athlete engagement as the dependent variable and individualism, collectivism and athlete identity as the independent variables was performed for each of the groups, Filipino and US, at each of the time in season points – pre-competition and post competition.

### **The Filipino sample before their competition**

With mean scores of 4.2219 for athlete engagement, 4.5625 for individualism, 4.2688 for collectivism and 7.5591 for athlete identity; and standard deviation scores of .47098 for athlete engagement, .54871 for individualism, .50045 for collectivism and .76304 for athlete identity among Filipino athletes as reported in tables 19 and 20 a stepwise multiple regression was run. Results showed that a model including individualist and collectivist ( $F(2, 17)=14.88, p<.05, R^2=.637, R^2_{Adjusted}=.59$ ) cultural behaviours explained a significant amount of the variance in athlete engagement among Filipino athletes at the pre-competition stage. Individualism ( $\beta=.51, t(16)=3.952, p<.05$ ) and Collectivism ( $\beta=.38, t(16)=2.659, p<.05$ ) were both significant predictors of athlete engagement in their own right but athlete identity was not ( $\beta=.26, t(16)=1.411, ns$ ).

### **The Filipino sample after their competition**

With mean scores of 4.6701 for athlete engagement, 4.8287 for individualism, 4.4722 for collectivism and 8.2197 for athlete identity; and standard deviation scores of .46416 for athlete engagement, .61535 for individualism, .44876 for collectivism and 1.26259 for athlete engagement as reported in tables 21 and 22, a stepwise multiple regression analysis found that identity model including Athlete Identity explained a significant amount of the variance in athlete engagement among Filipino athletes at the post-competition stage ( $F(1,16)=22.59, p<.05, R^2=.585, R^2_{Adjusted}=.56$ ). Further, athlete identity as a variable had high predictive value for athlete engagement ( $\beta=.28, t(14)=4.753, p<.05$ ). Individualist ( $\beta=.13, t(16)=.787, ns$ ) and collectivist ( $\beta=.10, t(16)=.562, ns$ ) cultural behaviours did not predict athlete engagement at this particular stage.

### **The US sample before their competition.**

With mean scores of 4.76250 for athlete engagement, 5.47500 for individualism, 4.82500 for collectivism and 8.84545 for athlete identity; and standard deviation scores of .366572 for athlete engagement, .269459 for individualism, .493710 for collectivism and .605757 for athlete identity (as reported in tables 19 and 20), a stepwise multiple regression analysis showed that for the US

American athletes, at the pre-competition stage, a significant proportion of the variance in their level of athlete engagement was explained by model including athlete identity ( $F(1,8)=9.95, p<.05, R^2=.554, R^2_{Adjusted}=.50$ ). Further, athlete identity as a variable revealed a significant predictive value for athlete engagement ( $\beta=.45, t(6)=3.155, p<.05$ ). However neither individualism ( $\beta=.10, t(6)=.352, ns$ ) nor collectivism ( $\beta=.28, t(6)=.953, ns$ ) contributed to the prediction.

### **The US sample after their competition**

With mean scores of 4.70417 for athlete engagement, 5.23889 for individualism, 4.42500 for collectivism and 8.36364 for athlete identity; and standard deviation scores of .486990 for athlete engagement, .410510 for individualism, .709942 for collectivism and 1.278743 for athlete identity as reported in tables 21 and 22, a stepwise multiple regression analysis showed that for the US American athletes at the post-competition stage in the season, a model including athlete identity explained a significant amount of the variance of athlete engagement ( $F(1, 13)=16.510, p<.05, R^2=.559, R^2_{Adjusted}=.53$ ). In addition, athlete identity as an individual variable had a high predictive value for athlete engagement ( $\beta=.28, t(11)=4.063, p<.05$ ), however neither Individualism ( $\beta=.19, t(11)=.978, ns$ ) nor collectivism ( $\beta=-.11, t(11)=-.604, ns$ ) were able to predict athlete engagement.

### **Discussion**

The Filipino athletes in this study entered into their competition with lower levels of engagement in comparison to their US American counterparts. The US American athletes also engaged with significantly higher levels of confidence, dedication and vigour. The Filipino athlete matched their counterparts only in terms of their enthusiasm. Drawing on the observations and findings from the previous studies some possible explanations for these findings could lie in the differences in the resources available to these two groups of athletes. Unlike the US American athletes whose dedication towards their sport was higher, Filipino athletes experience a lower level of resources to support them, as can be seen in items such as equipment and nutritional advice and supplementation. This in turn might be linked to the lower levels of confidence reported by the Filipino group when compared with those of the US Americans. Likewise to the

levels of vigor, which indicated that their US American counterparts were showing more energy physically, mentally and emotionally. Energies are very much shaped and developed in training and so if the level of the training opportunities for Filipino athletes is reduced by the lower level of resources, it is reasonable to expect them to have a less developed level of engagement experiences.

An examination of the characteristics of the two groups showed something of the complexity involved in looking for simple explanations for the impact of cultural behaviours on athlete engagement. In this case the US American athletes, as was expected, reported higher levels of individualist behaviours consistent with their membership of an individualistic national culture. However they were also found to be more collectivistic than the Filipino athletes who come from a collectivistic national culture. An important difference in this study to the first study, which found differences which could be predicted by national cultures, lies in the context of the sport itself. As an example of a team sport, soccer might be expected to strongly support collectivist behaviours in contrast to more individual competitive activities/sporting environments. Therefore the interesting thought arises that it was the US American athletes who had adopted the arguably more effective cultural behaviours for this team based context, even though their own national culture would seem to present a challenge to this.

When this observation is linked with the search for possible explanations based on the findings reported in the previous qualitative studies, the value of taking a more holistic view of culture and environment than is possible within a single framework such as that provided by the Individualism/Collectivism construct seems to have merit. An appreciation of the socio-economic context of the Filipino athletes for example shows that coming from either the middle or lower class families, they were in the university on athletic scholarships. In the Filipino culture the satisfaction of their basic needs and those of their families come first before their sport. Consequently their involvement in sport may not be because of their love for it but that it was the only way for them to get an education as a step towards meeting those needs. The primary motivations of a Filipino athlete then may become different to those of most US American athletes who can focus on a primary challenge of how to become better athletes and win their games. Because of this, Filipino athletes may not in general reach the same levels of athlete engagement as their counterparts.

It was also noted that the US American athletes displayed a more consistent pattern of engagement at pre- and post-competition, whereas the Filipino athletes

displayed some variations in their engagement experiences between the pre- and post-competition stages. The athlete engagement of the US American athletes was strongly predicted by athlete identity. This is also consistent with the nature of a sport participation that allows the athlete to primarily focus on their improvement as athletes, thereby resulting in a fairly straight-forward relationship between level of athlete engagement and strength of athlete identity. However, athlete identity played a less predictable role in the case of the Filipino athletes. This resulted in differing explanatory models to predict engagement being identified at the pre- and post- competition stages. The initial expectation was that their athlete identity would be related to their engagement more strongly when entering into a competition than in a period following it. However in this case athlete identity did not contribute to a prediction of their level of engagement prior to the competition. Yet it did after the competition. Rather at the pre- competition stage, it was both their individualist and collectivist cultural behaviours that contributed to an explanation of their level of engagement. This suggests that not only were they less focused around their identity as athletes, but also they are influenced not simply by their attention on their own performances and outcomes both on and off the field, but that this is further impacted by their collectivist responsibilities. Again these responsibilities might be both to the team and to their families and other responsibilities beyond the sporting field.

Further research would be necessary to identify the nature of these forces which appear to take away from the athlete identity. Particularly in the light of the finding that, at the time after the competition had ended, their identities as athletes appeared to have reasserted their importance and were now significant predictors of their level of engagement. This was around the time of their enrolment/re-enrolment in the second semester, and perhaps the awareness that the very fact of their being students in the university was dependent on their being athletes might have had an influence on their identity as athletes at this time.

These findings have provided support for the value of athlete identity as an explanatory concept for athlete engagement. Yet this study produced a number of interesting points of difference when compared with the findings from the initial study comparing Filipino and US American athletes. The findings from the qualitative studies on Filipino and US American athletes' engagement were invoked to offer some possible explanations for some of these differences. Although the samples involved and some of the inconsistencies arising from the design of the study mean that these findings



must be treated with caution and any suggested explanations will be speculative, the questions raised point to the need for future research in this area. In particular the complexity of culture in providing explanations for and predictions of sport involvement needs to be able to take account of a whole range of factors. These need to include not just national culture but also local socio-economic impacts and also the culture around sport and the individual sport under consideration.

## CHAPTER VI

### CONCLUDING COMMENTS

The starting point for this program of enquiry was an interest in the practice of sport in the Philippines and the development of an understanding of how a nation lacking the advantages of many more prosperous competitors can still make a significant contribution from a global perspective. In order to highlight the 'special' characteristics of the Filipino athletes studied, comparisons were made with relevant samples of US athletes. US athletes were selected because they represented a first world nation and a culture distinctly different in nature from that of the Philippines. Athlete engagement (AE) was chosen as the dependent variable through which to explore this issue. Athlete engagement (AE) has been developed from the concept of employee engagement in industrial/organizational psychology where it was operationalised with the dimensions of vigour, dedication and absorption (Hakanen, Schaufeli & Aalola, 2008). Similar dimensions were explored in the first two research studies on AE. In the first study, Lonsdale, Hodge and Raedeke (2007) defined athlete engagement as a persistent, positive, cognitive-affective experience in sport characterized by confidence, dedication and vigour" (p.451). In the second study, Lonsdale, Hodge and Jackson (2007) concluded that athlete engagement has four dimensions. These are confidence, dedication, vigour and enthusiasm. Subsequent studies on athlete engagement expanded the theoretical framework to include an investigation of basic psychological needs as antecedents and flow as consequence of AE (Hodge, Lonsdale & Jackson, 2009), and a demonstration that engagement and burnout among athletes reside in a continuum, one end as engagement and the other end as burnout, in the contexts of work life areas of workload, control, reward, community, fairness and values (Defreese & Smith, 2013).

Salient to the understanding of how an athlete engages in sport is an awareness of the nature of their psychological selves. Athletic identity (AI) was the psychological variable that was investigated as an explanatory variable in this series of studies. There has been considerable research into AI, much of it into the development of a measurement tool (Cieslak 2004; Brewer, Van Raalte & Linder, 2006; Lamont-Mills &

Christensen, 2006; Li & Andersen, 2008; Visek, et al., 2008). Others have included studies into self-protection and self-enhancement of identity variables (Grove, Fish & Eklund, 2004) and in peer and schooling interactions (Clark, 2012) among women athletes. Research on male athletes has found that the more a male athlete identifies with the masculine norm in sport, the greater the athletic identity (Steinfeldt & Steinfeldt, 2012). Those with stronger athletic identities, have been found to perform poorly on academics, math and problem solving activities while female athletes with stronger athletic identities have been reported as having better verbal skills and better interactions with the same sex (Fraser, Fogarty & Albion, 2008). Both genders have indicated that their physical abilities were important to their identities. In looking at national differences, while Australian elite athletes were found to have no difficulties in career decision-making while having high AI (Fogarty, 2008), retired athletes in Iran were reported as having developed personal and professional problems due to changes in their Athletic Identities (Moshkelgosha, Tojari, Ganjooee, & Mousavi, 2012). Carless and Douglas' (2013) concluded that athletic identity is culturally informed and grounded in early sport experiences. They explained that potentially problematic athletic identities may be traced back to the interaction of sport culture in the early years with the psychological processes of athletes. The rest of the research on athletic identity has largely been in relation to the athlete's student roles. Student athletes have been found to invest immensely on their athletic role on entry into the university but this has decreased over the years with increased concentration on their student roles. Some have been able to combine their academic and athletic goals and aspire to careers such as orthopaedic sport surgeons (Lally & Kerr, 2005). Such examples were found to perform well as students when their student identities (Yopyk & Prentice, 2005) or student-athlete identities (Stone, Harrison & Motley, 2013) were primed. Similarly, they performed well as athletes when their athletic identities were primed (2005) but not as both students and athletes when their scholar-athlete identities were primed (2012). Building on the Carless and Douglas (2013) view on the role culture plays in the development of Athletic Identity, this program of research has also explored the value of cultural behaviours of individualism and collectivism amongst Filipino and US American athletes in explaining the experience of athlete engagement within two different national cultures. The United States of America, being an individualistic nation, values personal independence and pleasure (Swaidan & Hayes, 2005). It further values individual expression and personal time. Individualists put personal goals and interests as more important than group interests, therefore putting high regard on

personal achievements and individual rights. The Philippines, is defined as a collectivistic nation, and has a tight social framework where people know in themselves that they are members of an extended family, tribe, nation or culture, and they place importance on the reciprocation of favours, a sense of belonging and respect for tradition (2005). Stambulova and Alfermann (2009) emphasized that "universal knowledge about 'athletes in general' seems insufficient to explain the behaviour of athletes from different cultures" (p. 292). Therefore, given this premise, it was the aim of this research project to investigate the level and nature of athlete engagement among athletes from two different cultures: Philippines and United States of America.

### **Study 1: Exploring nationality and culture with regard to athletic identity and athlete engagement**

The findings of this initial study showed that both the samples of Filipino and US athletes scored generally high on individualism. The mere decision to become an athlete appeared to require participants to enhance their individualistic characteristics. The Filipino athletes who were raised within a collectivistic national culture demonstrated similar levels of individualistic characteristics to their US peers. In the case of the US athletes who were already initiated into an individualistic national culture, their individualism was simply more enhanced.

The two groups did not differ in their individualism behaviours. The Filipino sample however scored more highly on their collectivism and its sub-scale of harmony. This provided evidence that the national culture still impacted on athlete behaviours despite the commonality of individualist characteristics shared as part of a common sporting culture.

The Filipino and US American athletes were found to be similar with regard to their Athletic Identity scores, including the subscales of self-identities, exclusivity, negative affectivity and positive affectivity. The significance of this finding was interpreted as providing evidence that assuming the role of an athlete leads to the development of a common athletic identity even across differing national cultures

However, despite reporting common levels of AE overall, there was some variability found between the Filipino and US athletes in their scores on the different components of engagement - confidence, vigour, dedication and enthusiasm.

## **Study 2: A qualitative investigation of athlete engagement**

The composition of AE was consequently further explored qualitatively in the next study which comprised a replication of the original Lonsdale et al (2007) study. The two samples of Filipino athletes and their US peers primarily experienced the same engagement dimensions as reported by New Zealand and Canadian athletes: confidence, dedication, vigour and enthusiasm. However their experiences of these four dimensions revealed some differences and it was hypothesised that an explanation for these revolved around the values of collectivism found in the Filipino national culture. This included a stronger emphasis on the role of relationships with family and friends in their engagement experiences.

This investigation also uncovered a number of emergent themes relevant to both national groups. The Filipino athletes' experiences of their relationship with coach, social support and "assurance of fair play" were viewed as antecedents to their AE experiences. Their reported experiences of "a feeling of adrenaline rush" was seen as analogous to the experience of flow. This was therefore conceptualised as a consequence of their engagement experiences. Their experience of "love of the game" was subsumed into the enthusiasm dimension. "Discipline" was subsumed into the dedication dimension. The most significant theme to emerge was that of "spirituality". So significant was this seen to be that it was initially considered as an additional dimension of engagement, but it was ultimately accepted as a powerful mediating factor in the experience of AE.

The US athletes similarly experienced confidence, dedication, vigour and enthusiasm as AE dimensions. Also emergent elements for them such as "relationship with coach/performance trainer", "social support", "personal responsibility", "natural talent" and "motivation" were all recognised as antecedents to their AE experiences. Of greatest interest was the US athletes' experience of the concept of "character". "Character", like "spirituality" for the Filipinos involved embracing a deep sense of values that led a person into being morally sensitive in behaviour and attitude. It was seen in a similar way as being a significant moderator of the engagement experiences of the athletes.

## **Study 3: A pre and post competition study of Filipino and US American soccer teams participating in a Universities' championship**

Twenty Filipino soccer players and ten US American soccer players participated

in the pre-competition testing in which the US American sample were found to score more highly on their levels of engagement and on the sub-scales of confidence, dedication and vigor, but not on enthusiasm. Further differences were observed in their I/C cultural behaviours and athlete identity. The US sample reported higher scores for Individualism and all its sub-scales and Collectivism and the subscale of Advice. The US sample also reported higher scores for the measure of Global AI and all sub-scales with the exception of Positive Affectivity

These differences in AE were not repeated at the post competition testing stage. Eighteen Filipino soccer players and 15 US American soccer players participated in this comparison. The US sample were however more Individualist and reported a higher global AI at this post tournament stage in the competitive season.

A two way ANOVA showed that there was a difference in the Athletes' global AE with the US athletes engaging at a higher level than the Filipinos irrespective of the time in the competitive season. For the US American soccer players in both pre- and post- competition periods AI was a significant predictor of their level of engagement. For the Filipino players it was both their individualist and collectivist cultural behaviours that predicted their engagement at the pre-competition stage. However at the post competition stage it was their AI that predicted their engagement independently of their I/C behaviours

Given these results, it can be derived that the way athletes engage in periods in a competition-before and after a competition, is significantly influenced by both national and cultural factors. Therefore interpretation of these findings requires an understanding of the specific contextual variables represented in these two constructs.

### **In summary**

Athlete Engagement shows promise and validity as a concept through which to explore cultural differences in sport. It has been defined as 'a positive sport experience believed to lead to optimum performance' and can be seen therefore as a pre-requisite to elite sport performance. This research program aimed to explore the engagement experiences of Filipino athletes from the perspective that their environment presented various difficult challenges toward the pursuit of optimum sport performance. Thus exploring the Filipino athletes' engagement in comparison to that of their US American counterparts provided a means to gain a better understanding of the

primary factors that allow athletes to engage with their sport at high levels and thereby experience optimum performances. Cultural behaviours were examined for their relationship to how athletes engage with their allowing for consideration that the Filipinos and US American athletes experience very different national cultural contexts.

Study 1 and Study 3 both illustrated that just by being athlete made them more individualistic in behaviour regardless of whether they came from a collectivistic background or not. Both these studies confirmed that Filipino athletes engaged at lower levels than US American athletes, and US Americans were more confident than their Filipino counterparts. For both samples their athletic identity was influential in the way in which they engaged in their sport.

Study 2 provided support for the inter-cultural validity/generalizability of confidence, dedication, vigour and enthusiasm as primary engagement dimensions that athletes experience. From this enquiry it is cautiously proposed that differing relationships between the four dimensions even when levels of engagement are relatively equal may be a reflection of cultural differences, particularly when viewed in different contexts and involving different experiences of success or disappointment. There may also be important mediators of the engagement experience which are specific to different cultures. Spirituality emerged as one such mediator for the Filipino athletes who participated in study 2. It seems that the experience of a sense of being in harmony with deeply felt values that are more important than self may be of a wider significance to this group. With the US American athletes it was observed that a notion of 'character' provided the basis for a culturally important standard similarly underpinned by deep values.

### **Implications**

This study has also reinforced the value of the concept of personal identity and its expression in the role of becoming an athlete. In instances when the degree of individualism of the athlete appears insufficient to lead to higher levels of athlete engagement or where the level of collectivism is so strong as to inhibit competitive performance, an enhanced athletic identity provides a means of experiencing higher levels of athlete engagement. Awareness of this is important for athletes, coaches, trainers and sport psychologists working in collectivist cultures as they seek to

create and implement training programs for athletes to help them perform at the optimal level.

This research has shown how athletes' national cultures relate to characteristic levels of athlete engagement but how a strong athlete identity can underpin greater engagement than might otherwise be expected. These findings also support the value of more comparative studies of this nature in developing greater understanding of some of the relationships between national and group cultures and individual identity in the achievement of high performance in sport. Such knowledge could be invaluable to coaches and high performance managers in the search for excellence in the international sport arena.





## REFERENCES

- Abe-Kim, J., Gong, F. & Takeuchi, D. (2004). Religiosity, spirituality and help-seeking among Filipino Americans: Religious clergy or mental health professionals? *Journal of Community Psychology*, 32, (6), 675-689. doi: 10.1002/jcop.20026
- Anderson, C. M., Bielert, T. A. & Jones, R. P. (2004). One country, one sport, endless knowledge: The anthropological study of sports in South Africa. *Anthropologica*, 46 (1), 47-55. <http://search.proquest.com/docview/214173559?accountid=9744>
- Anshel, M. H. (1991) A Survey of Elite Athletes on the Perceived Causes of Using Banned Drugs in Sport *Journal of Sport Behavior* 14, (4), 283.
- Anshel, M. (2013). A cognitive-behavioral approach for promoting exercise behavior: The disconnected values model. *Journal of Sport Behavior*, 36 (2), 107-129.
- Backx, F. J. G., Beijer, H. J. M., Bol, E., & Wietze, B. M. E. (1991) A longitudinal study of 1818 school children. *American Journal of Sports Medicine* 19, (2), 124-130
- Baker, J. & Horton, S. (2004). A review of primary and secondary influences on sport expertise. *High Ability Studies*, 15 (2), 211-228. doi: 10.1080/1359813042000314781
- Bean, E., Whitley, M. & Gould, D. (2014). Athlete impressions of a character-based sports program for undeserved youth. *Journal of Sport Behaviour*, 2014, February 27. [http://www.thefreelibrary.com/Athlete impressions of a character-based sports program for...-a0359410273](http://www.thefreelibrary.com/Athlete+impressions+of+a+character-based+sports+program+for...-a0359410273)
- Bhawuk, D., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations*. 16 (4), 413-436.
- Breckler, S. J., Greenwald, A. G. & Wiggins, E. C. (1986). Public, private, and collective self-evaluation: Measurement of individual differences. Paper presented at the International Research and Exchange Board (IREX) Conference on Self and Social Involvement, Princeton, NJ.

- Brewer, B.W. & Cornelius, A.E. (2001) Norms and factorial invariance of the Athletic Identity Measurement Scale (AIMS). *Academic Athletic Journal* 15: 103-113
- Brewer, W.B., Van Raalte, J.L., & Linder, D.E. (1993). Athletic identity: Hercules' muscle or Achilles' heel? *International Journal of Sport Psychology*, 24, 237-254.
- Cabrita, T., Rosado, A. F. B., Leite, T. O., & Sousa, P. (2014). Adaptation of the Athletic Identity Measurement Scale (AIMS-Plus) for the Portuguese Population. *Psicologia Reflexão e Crítica*, 27 (1), 29-37. doi: 10.1590/S0102-79722014000100004
- Carless, D. & Douglas, K. (2013). "In the boat" but "selling myself short": Stories, narratives, and identity development in elite sport. *The Sport Psychologist*, 27, 27-39.
- Carlin, J. (2008). *Playing the enemy: Nelson Mandela and the game that made a nation*. London: Atlantic Books.
- Carr, D. (1998) Chapter 7 What moral educational significance has physical education? A question in need of disambiguation in M. J. MacNamee & S. J. Parry (eds) *Ethics and Sport*. London: E & F.N. Spon pp. 119-133
- Caudroit, J., Stephan, Y., Brewer, B. W. & Le Scanff, C. (2010). Contextual and Individual Predictors of Psychological Disengagement from Sport during a Competitive Event. *Journal of Applied Social Psychology*, 40 (8), 1999-2018. doi: 10.1111/j.1559-1816.2010.00648.x
- Cieslak, T. II. (2004). *Describing and measuring the athletic identity construct: Scale development and validation*. PhD dissertation, Graduate School, The Ohio State University, Columbus, OH.
- Clark, S. (2012). Being 'good at sport': Talent, ability and young women's sporting participation. *Sociology*, 46 (6), 1178-1193. doi: 10.1177/0038038511435061

- Colbert, S., Scott, J., Dale, T. & Brennan, P. (2012). Performing to a world class standard under pressure-can we learn from the Olympians? *British Journal of Oral and Maxillofacial Surgery*, 50, 291-297. doi: 10.1016/j.bjoms.2012.04.263
- Costarelli, V. & Stamou, D. (2009). Emotional intelligence, body image and disordered eating attitudes in combat sport athletes. *Journal of Exercise Science Fitness*, 7 (2), 104-111.
- Cross, S. E., & Markus, H. (1991). Possible selves across the life-span. *Human Development*, 34, 230-255.
- Dauncey, H., Ervine, J. & Kilcline, C. (2014). Introduction. *French Cultural Studies*, 25 (1), 3-9. doi: 10.1177/0957155813510688
- Defreese, J. D. & Smith, A. (2013). Areas of work life and the athlete burnout-engagement relationship. *Journal of Applied Sport Psychology*, 25 (2), 180-196. doi: 10.1080/10413200.2012.705414
- DeRenne, C. & Morgan, C. (2013). Multimodal modeling increases performance and biomechanical indicators in intercollegiate softball players: A longitudinal study. *Journal of Sport Behaviour*, 36 (1), 130-148.
- Diaz-Ocejo, J., Kuitunen, S. & Mora-Merida, J. (2013). An intervention to enhance the performance of a 3000 metre steeplechase athlete with the use of segmentation and self-talk. *Revista de Psicología del Deporte*, 22 (1), 87-92.
- Donaldson, S. & Ronan, K. (2006). The effects of sports participation on young adolescents' emotional well-being. *Adolescence*, 41 (162), 369-380.
- Donnelly, P., Atkinson, M., Boyle, S & Szto, C. (2011). Sport for development and peace: A public sociology perspective. *Third World Quarterly*, 32 (3), 589-601. doi: 10.1080/01436597.2011.573947
- Eime, R., Young, J., Harvey, J., Charity, M., & Payne, W. (2013). A systematic review of the psychological and social benefits of participation in sport for adults: informing development of a conceptual model of health through sport. *International Journal of Behavioural Nutrition and Physical Activity*, 10 (135), 1-14. doi: 10.1186/1479-5868-10-135

- Evdoxia, K., Miltiadis, P., & Evgenia, G. (2013). Physical self-worth, athletic engagement and goal orientation in Greek female athletes. *Pamukkale Journal of Sport Sciences*, 4 (2), 79- 93.
- Farrell, L. & Shields, M.A. (2002) Investigating the economic and demographic determinants of sporting participation in England. *Journal of the Royal Statistical Society: Series A (Statistics in Society)*, 165, 335-348. doi:10.1111/1467-985X.00626
- Flaming, L., Agacer, G. & Uddin, N. (2010). Ethical decision-making differences between Philippines and United States Students. *Ethics and Behaviour*, 20 (1), 65-79. doi: 10.1080/10508420903482624
- Fogarty, G. & McGregor-Bayne, H. (Spring 2008). Factors that influence career decision-making among elite athletes. *Australian Journal of Career Development*, 3 (3), 26-38.
- Fraser, L., Fogarty, G., & Albion, M. (2008). Is there a basis for the notion of athletic identity? *Proceedings of the 43rd Annual APS Conference*, 164-168.
- Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The broaden- and-build theory of positive emotions. *American Psychologist*, 56 (3), 218-226. <http://dx.doi.org/10.1037/0003-066X.56.3.218>
- Gough, H. G., & Heilbrun, A. B. (1965). *The Adjective Check List Manual*. Palo Alto: Consulting Psychologists Press.
- Gough, R. (1997). *Character is everything*. Fort Worth, TX: Harcourt Brace College Publishers.
- Green, E., Deschamps, J.C. & Paez, D. (2005). Variation of individualism and collectivism within and between 20 countries: A typological analysis. *Journal of Cross-cultural Psychology*, 36 (3), 325-339. doi: 10.1177/0022022104273654
- Grove, J. R., Fish, M., & Eklund, R. C. (2004). Changes in athletic identity following team selection: Self-protection versus self-enhancement. *Journal of Applied Sport Psychology*, 16, 75-81. doi: 10.1080/10413200490260062

- Guay, F., Chana!, J., Ratelle, C. F., Marsh, H. W., Larose, S., & Boivin, M. (2010). Intrinsic, identified, and controlled types of motivation for school subjects in young elementary school children. *British Journal of Educational Psychology*, *80*(4), 711-735. doi: 10.1348/000709910X499084
- Guinto-Adviento, M. (2011). *What makes a champion: A narrative analysis of Filipino elite athletes' storied lives*. PhD Dissertation, Graduate School, Ateneo de Manila University. doi: 10.1016/S1469-0292(01)00018-8.
- Haase, A. M., Prapavessis, H., & Owens, R. G. (2002) Perfectionism, social physique anxiety and disordered eating: a comparison of male and female elite athletes. *Psychology of Sport and Exercise* *3*:3, 209-222.
- Hakanen, J., Schaufeli, W. & Ahola, K. (2008). The job demands-resources model: A three-year cross lagged study of burnout, depression, commitment, and work engagement. *Work & Stress*, *22* (3), 224-241. doi: 10.1080/02678370802379432
- Hardt, J., Schultz, S., Xander, C., Becker, G. & Dragan, M. (2012). The Spirituality Questionnaire: Core Dimensions of Spirituality. *Psychology*, *3*(1), 116-122. doi : 10.4236/psych.2012.31017
- Hodge, K., Lonsdale, C., & Jackson, S. A. (2009). Athlete engagement in elite sports: An exploratory investigation of antecedents and consequences, *The Sport Psychologist*, *23*, 186-202.
- Hofstede, G. (1980). *Culture's consequences*. Beverly Hills CA: Sage.
- Hui, C.H. (1988). Measurement of individualism-collectivism. *Journal of Research in Personality*, *22*, 17-36.
- Ishioka, T. (2013). Boxing, poverty, foreseeability-an ethnographic account of local boxers in Metro Manila, Philippines. *Asia Pacific Journal of Sport and Social Science*, *1* (2-3), 143-155. doi: 10.1080/21640599.2012.752666
- Jarvie, G. (2006). *Sport, culture and society: An introduction*. New York: Routledge.

- Javellana, J. (2014). Philippines: Home of the makeshift basketball courts. *BBC News Asia*. Retrieved from <http://www.johnjavellana.com/blog/2014/5/23/basketball-in-the-philippines-for-bbc>
- Koss, M. P. & Gaines, J. A. (1993) The Prediction of Sexual Aggression by Alcohol Use, Athletic Participation, and Fraternity Affiliation. *Journal of Interpersonal Violence* 8 (1), 94-108
- Kuo, C. (2013). The effects of recreational sport involvement on work stress and quality of life in Central Taiwan. *Social Behaviour and Personality*, 41 (10), 1705-1716. doi: 10.2224/sbp.2013 .41.10.1705
- Lally, P. S. & Kerr, G. A. (2005). The career planning, athletic identity, and student role identity of intercollegiate student athletes. *Research Quarterly for Exercise and Sport*, 76(i63), 275-285.
- Lamont-Mills, A. & Christensen, S. A. (2006). Athletic identity and its relationship to sport participation levels. *Journal of Science and Medicine in Sport*, 9, 472-478. doi: 10.1016/j.jsams.2006.04.004
- Larson, R. W., Hansen, D. M. & Moneta, G. (2006). Differing Profiles of Developmental Experiences across Types of Organized Youth Activities. *Developmental Psychology*, 42 (5), 849-863. doi: 10.1037/0012-1649.42.5.849
- Li, H. I. & Andersen, M. (2008). Athletic identity in China: Examining the AIMS in a Hong Kong sample. *International Journal of Sport and Exercise Psychology*, 6 (2), p.176-188. doi: 10.1080/1612197X.2008.9671860
- Loehr, J. & Schwartz, T. (2001). The making of a corporate athlete. *Harvard Business Review*. January 2001. 120-128.
- Loehr, J. & Schwartz, T. (2005). *The power of full engagement: Managing energy, not time, is the key to high performance and personal renewal*. New York: The Free Press.
- Long, T., Pantaléon, N., Bruant, G., & d'Arripe-Longueville, F. (2006) A qualitative study of moral reasoning of young elite athletes. *The Sport Psychologist* 20: 330-347

- Lonsdale, C., Hodge, K. & Jackson, S. A. (2007). Athlete engagement: II. Development and initial validation of the Athlete Engagement Questionnaire. *International Journal of Sport Psychology*, 38, 471-492.
- Lonsdale, C., Hodge, K. & Raedeke, T. D. (2007). Athlete engagement: I. A qualitative investigation of relevance and dimensions. *International Journal of Sport Psychology*, 38, 451-470.
- Lopez, A. & Santelices, O. Y. (2011). Personality characteristics of elite table tennis athletes of the Philippines: basis for a proposed recruitment program. Paper presentation at the 12th ITTF Sports Science Congress, May 5-7, 2011, Rotterdam, The Netherlands.
- Manalo, M. J. (2012). *The relationship between motor skill proficiency, athletic identity, and physical activity level among adolescents*. Master of Science thesis, Graduate School, Texas Tech University, TA.
- Manuel, E. (2013). Expat nurtures the Filipino dream of a first Olympic gold. *The Standard*. Retrieved from <http://manilastandardtoday.com/2013/06/16/expat-nurtures-the-filipino-dream-for-a-first-olympic-gold/>
- Maiiins, P., Rosado, A., Ferreira, V. & Biscaia, R. (2014). Examining the validity of the athlete engagement questionnaire (AEQ) in a Portuguese sport setting. *Motriz*, 20 (1), 1-7. doi: <http://dx.doi.org/10.1590/S1980-65742014000100001>
- Maslach, C., Schaufeli, W. B. & Leiter, M. P. (2001). Job burnout. *Annual Review Psychology*, 52, 397-422.
- Masten, R., Tusak, M. & Faganel, M. (2006). Impact of identity on anxiety in athletes.
- Matsumoto, D., Weissman, M., Preston, K., Brown, B., & Kupperbusch, C. (1997). Context-specific measurement of individualism-collectivism on the individual level: The individualism-collectivism interpersonal assessment inventory. *Journal of Cross-Cultural Psychology*, 28, 743-767. doi: 10.1177/0022022197286006



- Moore, R. (2013, September 9). Street child world cup: Crystal's story. *GMA News Online*. Retrieved from <http://www.gmanetwork.com/news/story/325660/sports/opinion/street-child-world-cup-crystal-s-story>
- Moriarty, M. (2013). Sport and children's spirituality: an Australian perspective. *International Journal of Children's Spirituality*, 18 (1), 103-117. doi: 10.1080/1364436X.2013.771116
- Moshkelgosha, E., Tojari, F., Ganjooee, F. A. & Mousave, M. (2012). The relationship between athletic identity and problems of retirement from athletics in Iran. *Archives of Applied Science Research*, 4 (6), 2350-2355.
- Obordo, R. (2010, November 10). Typhoon Haiyan won't keep us Filipinos down for long. *The Guardian*. Retrieved from <http://www.theguardian.com/commentisfree/2013/nov/10/typhoon-haiyan-filipinos-come-back-fighting>
- Oyserman, D., Coon, H., & Kemmelmeier, M. (2002). Rethinking individualism and collectivism: Evaluation of theoretical assumptions and meta-analyses. *Psychological Bulletin*, 128 (1), 3-72. doi: 10.1037/110033-2909.128.1.3
- Pellman, E. (2003) Guest Editorial. Background on The National Football League's Research on Concussion in Professional Football *Neurosurgery* 53: 4, 797-798
- Peterson, C. & Park, N. (2006). Character strengths in organizations. *Journal of Organizational Psychology*, 27 (8), 1149-1154. doi: 10.1002/job.398
- Pidgeon, N. (2013). Positive psychology for peak performance. *Believe Perform*. Retrieved from <http://www.thesportlinnmind.com/articles/positive-psychology-for-peak-performance>
- Pimentel, B. (2012, August 13). Forget London here's to Kalamazoo and Manila's softball warriors. *Inquirer.net*. Retrieved from <http://globalnation.inquirer.net/47081/forget-london-heres-to-kalamazoo-and-manilas-softball-warriors>
- Proios, M. (2012). Factor validity of the Athletic Identity Measurement Scale in a Greek sample. *International Journal of Sport and Exercise Psychology*, 10(4), 305-313.

- Raedeke, T. D. & Smith, A. L. (2004). Coping resources and athlete burnout: An examination of stress mediated and moderation hypotheses. *Journal of Sport and Exercise Psychology*, 26 (4), 525-541. <sup>132</sup>
- Reinboth, M. & Duda, J. (2006). Perceived motivational climate, need satisfaction and indices of well-being in team sports: A longitudinal perspective. *Psychology of Sport and Exercise*, 7, 269-286. doi: 10.1016/j.psychsport.2005.06.002
- Reyes, L. (2008, December 5). Zero crime rate in the Philippines during Pacquiao boxing match? *Digital Journal*. Retrieved from <http://www.digitaljournal.com/article/263107>
- Scanlan, T.K., Russell, D.G., Wilson, N.C. & Scanlan, L.A. (2003). Project on Elite Athlete Commitment (PEAK): I. Introduction and methodology. *Journal of Sport & Exercise Psychology*, 25, 360-376.
- Schinke, R., McGannon, K., Battocchio, R. & Wells, G. (2013). Acculturation in elite sport: a thematic analysis of immigrant athletes and coaches. *Journal of Sport Sciences*, 31 (15), 1676-1686. doi: 10.1080/02640414.2013.794949
- Schnell, A., Mayer, J., Diehl, K., Zipfel, S. & Thiel, A. (2014). Giving everything for athletic success!-Spolis-specific risk acceptance of elite adolescent athletes. *Psychology of Sport and Exercise*, 15, 165-172. doi: 10.1016/j.psychsport.2013.10.012
- Schwarz, N. & Oyserman, D. (2001). Asking questions about behavior: Cognition, communication, and questionnaire construction. *American Journal of Evaluation*, 22 (2), 127-160.
- Seippel, O. (2006). Sport and Social Capital. *Acta Sociologica*, 49 (2), 169-183. doi: 10.1177/0001699306064771
- Seligman, M. E. & Csikszentmihalyi, M. (2000). Positive psychology. An introduction. *American Psychologist*, 55 (1), 5-14. <http://dx.doi.org/10.1037/0003-066X.55.1.5>
- Shulruf, B., Hattie, J. & Dixon, R. (2007). Development of a new measurement tool for individualism and collectivism. *Journal of Psychoeducational Assessment*, 25 (4), 385- 401.

- Singelis, T. M. (1994). The measurement of independent and interdependent self-construals. *Personality and Social Psychology Bulletin*, 20(5), 580-591 .
- Sohrabi, M. & Shajie, R. (2012). Determining Validity and Reliability of Athletic Identity Measurement Scale (AIMS-Plus) among Iranian Sample. *Archives Des Sciences*, 65(9), 407-418.
- Sonnentag, S., Mojza, E., Binneweis, C. & Scholl, A. (2008). Being engaged at work and detached at home: A week-level study on work engagement, psychological detachment, and affect. *Work & Stress*, 22 (3), 257-276. doi: 10.1080/02678370802379440
- Stambulova, N. & Al fermann, D. (2009). Putting culture into context: Cultural and cross-cultural perspectives in career development and transition research and practice. *USEP*, 7, 292- 308.
- Steinfeldt, M. & Steinfeldt, J. (2012). Athletic identity and conformity to masculine norms among college football players. *Journal of Applied Sport Psychology*, 24 (2), 115-128. doi: 10.1080/10413200.2011.603405
- Stone, J., Harrison, C. K. & Mottlet, J. (2012). "Don't call me a student-athlete": The effect of identity priming on stereotype threat for academically engaged African American college athletes. *Basic and Applied Social Psychology*, 34 (2), 99-106. doi: 10.1080/01973533.2012.655624
- Street Child World Cup. (n.d.) In *Street Child World Cup*. Retrieved from <http://streetchildworldcup.org/rio-2014/>
- Swaidan, Z. & Hayes, L. (2005). Hofstede theory and cross cultural ethics conceptualization, review, and research agenda. *The Journal of American Academy of Business*, March (2), 10-15.
- Taras, V., Kirkman, B., & Steel, P. (2010). Examining the impact of culture's consequences: A three-decade, multilevel, meta-analytic review of Hofstede's cultural value dimensions. *Journal of Applied Psychology*, 95 (3), 405-439.

- Terrado, R. (2014, April 2). With an American coach and a team of experts, Marestella Torres expected to hit new heights in Rio Olympics. *Sports Interactive Network Philippines*. Retrieved from <http://www.spin.ph/sports/athletics/news/with-an-american-coach-and-team-of-expel-is-marestella-torres-expected-to-hit-new-heights-in-rio-olympics>
- Trafimow, D., Triandis, H. C., & Goto, S. G. (1991). Some tests of the distinction between the private self and the collective self. *Journal of Personality and Social Psychology*, 60, 649-655.
- Triandis, H. (2001). Individualism-collectivism and personality. *Journal of Personality*, 69 (6), 907-924.
- Triandis, H. C. (1989). The self and social behavior in differing cultural contexts. *Psychological Review*, 96, 506-520.
- Triandis, H. C. (1995). *Individualism and collectivism*. Boulder, CO: Westview.
- Triandis, H. C., Bontempo, R., Bentacourt, H., Bond, M., Leung, K., Brenes, A., Geirgas, J., Hui, H. C., Marin, G., Setiadi, B., Sinha, J. B. P., Verma, J., Spangenberg, J., Touzard, H., & de Montmollin, G. (1986). The measurement of etic aspects of individualism and collectivism across cultures. *Australian Journal of Psychology*, 38, 257-267.
- Triandis, H. C., Leung, K., Villareal, M. J. & Clark, F. L. (1985). Allocentric versus Idiocentric tendencies: Convergent and discriminant validation. *Journal of Research in Personality*, 19, 395-415.
- Upton, C. (2009). Global traits of character. In *Situational traits of character: Dispositional foundations and implications for moral psychology and friendship* (pp. 1-24). Plymouth, United Kingdom: Lexington Books
- Valbuena, M. J. (2012). Analysis: Spirituality helps the Filipino athlete face the odds. *Interaksyon*. Retrieved from <http://www.interaksyon.com/interaktv/analysis-spirituality-helps-the-filipino-athlete-face-the-odds>
- Visek, A. (2012). In the huddle. (2012). *Journal of Sport Psychology in Action*, 3, 52-60. doi: 10.01080/21520704.2012.656007

- Vissek, A. J., Hurst, J.R., Maxwell, J.P. & Watson, J.C. II (2008). A cross-cultural psychometric evaluation of the Athletic Identity Measurement Scale. *Journal of Applied Sport Psychology*, 20, 473-480. doi: 10.1080/1041 320080241 5048
- Wacquant, L. (2004). *Body & Soul: notebooks of an apprentice boxer*. Oxford University Press: Oxford, New York
- Warren, St. J. (2009). *Outcasts united: An American town, a refugee team, and one woman's quest to make a difference*. Great Britain: Harper Collins Publishers.
- Wright, B. & O'Halloran, P. (2013). Perceived success, auditory feedback, and mental imagery: What best predicts improved efficacy and motor performance? *Research Quarterly of Exercise and Sport*, 84 (i2), 139-146.
- Yi, J. & Park, S. (2003). Cross-cultural differences in decision-making styles: A study of college students in five countries. *Social Behaviour and Personality*, 31 (1), 35-48.
- Yopyk, D. & Prentice, D. (2010). Am I an athlete or a student? Identity salience and stereotype threat in student-athletes. *Basic and Applied Social Psychology*, 27 (4), 329-336. doi: 10.1207/s1 5324834basp2704\_5
- Zizzi, S. (2011). Training coaches in sport psychology within an academic environment, the applied master's in coaching. Proceedings of the 13th FEPSAC European Congress of Sport Psychology, July 12-17, Madeira Island, Portugal.





## **APPENDICES**



## APPENDIX A

Hi, \_\_\_\_\_

I am looking for athletes to participate in my online survey on Culture and Sport Experiences. I learned that you are an athlete that has at least competed nationally, hence I would like to get information about your experiences as an athlete in that level. Please click the link below to bring you to the webpage:

<https://www.psychdata.com/s.asp?SID=137391>

Thank you very much. Your participation in this research is greatly appreciated. I would also appreciate it very much if you can forward this email to your friends who you know may qualify to become participants. I will send you an email after this which you can send to your friends who also are athletes.

Regards,

Michele Joan "Bing" Dalman  
Valbuena PhD Research Student in  
Psychology Australian Catholic  
University Melbourne, Australia

## APPENDIX B

Hi, \_\_\_\_\_

I am looking for athletes to participate in my online survey on Culture and Sport Experiences for my research project on Athlete Engagement. The research project has been reviewed and has received approval from your university's UCR HRRB Administrative Review for Human Research Studies, NUCR-11-006.

I learned that you are an athlete that has at least competed at the state level, hence I would like to get information about your experiences as an athlete in that level. Please click the link below to bring you to the webpage:

<https://www.psychdata.com/s.asp?SID=137391>

Thank you very much. Your participation in this research is greatly appreciated.

Regards,

Michele Joan Valbuena

PhD Research Student in Psychology

Australian Catholic University

Melbourne, Australia

## APPENDIX C

AUSTRALIAN CATHOLIC UNIVERSITY

---

INFORMATION  
LETTER

TITLE OF PROJECT: ATHLETE ENGAGEMENT AND ATHLETIC IDENTITY  
BETWEEN FILIPINO AND AMERICAN ATHLETES

PRINCIPAL INVESTIGATOR (or SUPERVISOR): PROF. BARRY FALLON

STUDENT RESEARCHER: MICHELE JOAN D. VALBUENA

PROGRAMME IN WHICH ENROLLED: PHD RESEARCH IN N PSYCHOLOGY

Dear Participant,

You are invited to participate in a research project entitled "Athlete Engagement and Athletic Identity among Filipino and American Athletes." The research project aims to gather data on a new concept in sport psychology known as Athlete Engagement (AE). It will be studied along with Athletic Identity (AI) between Filipino and American athletes. To meet these aims, you are invited to participate by answering a set of questionnaires that may take 10 to 15 minutes. This research project is made to complete the requirements for a degree in Doctor of Philosophy in Psychology.

You will be asked questions about your participation/experiences in your sport, and about being individualistic or collectivistic in certain situations. There will be no wrong or right answers. Because answering the questionnaires will take some minutes, you will be asked to offer your time until you have completed all questionnaires. Although there is no foreseen risk, a counsellor is provided for you in a case where risk is negligible. You may contact Dr. Barbara Jones, School of Psychology, Australian Catholic University, phone number 61 3 9953 3464.

Your participation to this research will greatly contribute to the field of sport psychology and to the better understanding of the concept of athlete engagement. You will be able to help establish a framework for practitioners in sports, like coaches and managers, for the promotion of positive sport environments and experiences. Hence, you will be helped and assisted more in your participation in your sport as an athlete in order for you to be more successful in your chosen sport. The data gathered will be analysed and

published so that researchers will continue to study athlete engagement to substantiate the scientific knowledge on it and on sport psychology, and practitioners to be informed on the ways they can create and promote positive sport experiences for optimum performance of athletes.

Consent will be asked from you after you have read and understood the nature of this research project. If, for any reason, you do not wish to be part of this research project, you are free to refuse to participate. If, for any reason, after agreeing to participate, you feel the need to withdraw at any point, you are also free to do so.

Your identity will not be revealed to anyone except to the researcher. Your name will not appear in any published writing of the results of the study. Completed questionnaires will be destroyed when they have been electronically recorded and analysed.

If you have any questions about the nature of the study and the procedure of the research in which you take part in, please do not hesitate to ask them. You may address those questions to:

Prof. Barry Fallon  
PH: (061) (03) 99533108 FAX: (061) (03) 99533205  
National School of Psychology  
Australian Catholic University  
St. Patrick's Campus  
Locked bag 4115  
Fitzroy, 3065  
Australia

Michele Joan Dalman Valbuena  
Mobile: (+63) 919 278 6554  
National School of Psychology  
Australian Catholic University  
St. Patrick's Campus  
Locked bag 4115  
Fitzroy, 3065  
Australia

In the event that you give your consent and participate in the research, you will be given feedback about the results of the study.

This research project has been peer reviewed and has been given approval by the Human Research Ethics Committee at Australian Catholic University.

If, at any point, you have a complaint or concern, or any question that has not been addressed satisfactorily by the researcher, you may write to the Chair of the Human Research Ethics Committee using the address below:

VIC: Chair, HREC  
C/ - RESEARCH SERVICES OFFICE

Australian Catholic University  
Melbourne Campus  
Locked Bag 4115  
Fitzroy, VIC 3065  
Tel: 03 9953 3158  
Fax: 03 9953 3315

Any complaint or concern will be treated in confidence and will be fully investigated. The participant will be informed of the outcome.

If you agree to participate in the interview, please sign both copies of the CONSENT FORM. Please return the copy that says "Copy for the Researcher" to the researcher, and keep the copy that says "Copy for the Participant to Keep" for your own personal record.

Thank you.

Signed:

PROF. BARRY FALLON

Principal Investigator

(Supervisor)

MICHELE JOAN VALBUENA

Student Researcher

## APPENDIX D

---

**PART I. DEMOGRAPHIC INFORMATION**

1. What sport are you primarily playing? Please choose one. Check the blank space of your choice.

Lawn Tennis  
 Table Tennis  
 Football/Soccer  
 Softball/Baseball  
 Basketball  
 Archery  
 Track and Field  
 Ultimate Disk/Frisbee  
 Rugby  
 Swimming  
 Other (please specify) \_\_\_\_\_

2. How many years have you been playing that sport? \_\_\_\_\_

3. What highest level of competition have you played your sport? Choose only one. Put a check mark on the blank space of your choice.

City interschool competition  
 Regional competition (competition in the province)  
 National competition  
 International competition

4. How many DAYS in a week do you spend time on practice/training? Put a check mark on the blank space of your choice.

Once a week  
 Twice a week  
 Thrice a week  
 Four times a week  
 Five times a week  
 Six times a week  
 Seven times a week

5. When you practice/train, how many HOURS in a day do you spend practicing/training? \_\_\_\_\_
6. Are you an athlete with a scholarship? Put a check mark on the blank space of your choice.  
       \_\_\_ Yes        \_\_\_ No
7. If "YES," what institution is giving you your scholarship? \_\_\_\_\_
8. If "yes," are you a full-time scholar (tuition fee is paid in full by your scholarship grant) or a part-time scholar (only part of the tuition fee is paid by your scholarship grant)? Put a check mark on the blank space of your choice.  
       \_\_\_ Full-time        \_\_\_ Part-time        \_\_\_ N/A
9. What is your age? \_\_\_\_\_
10. What is your gender? Put a check mark on the blank space of your choice.  
       \_\_\_ Male        \_\_\_ Female        \_\_\_ Other (please specify) \_\_\_\_\_
11. What is your nationality? Put a check mark on the blank space of your choice.  
       \_\_\_ American        \_\_\_ Filipino
12. What is your country of residence? Put a check mark on the blank space of your choice.  
       \_\_\_ United States of America        \_\_\_ Philippines

## PART II. AICS

Rate each item according to your own experience by using the scale below. **Circle** the number of your choice.

Never/Almost

Never        Rarely        Occasionally        Often        Very often        Always

**1                      2                      3                      4                      5                      6**

1. I define myself as a competitive person.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

2. I enjoy being unique and different from others.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

3. Before I make a major decision, I seek advice from people close to me.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

4. Even when I strongly disagree with my group members, I avoid an argument.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

5. I consult with superiors on work-related matters.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6



6. I believe that competition is a law of nature.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

7. I prefer competitive rather than non-competitive recreational activities.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

8. Before making a major trip, I consult with my friends.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

9. I sacrifice my self-interest for the benefit of my group.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

10. I consider my friends' opinions before taking important actions.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

11. I like to be accurate when I communicate.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

12. I consider myself as a unique person separate from others.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

13. It is important to consult close friends and get their ideas before making a decision.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

14. Without competition, I believe, it is not possible to have a good society.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

15. I ask the advice of my friends before making career related decisions.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

16. I prefer using indirect language rather than upsetting my friends by telling them directly what they may not like to hear.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

17. It is important for me to act as an independent person.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

18. I discuss job or study-related problems with my parents/partner.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

19. I take responsibility for my own actions.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

20. I do not reveal my thoughts when it might initiate a dispute.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

21. I try to achieve better grades than my peers.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

22. My personal identity independent of others is very important to me.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

23. I enjoy working in situations involving competition with others.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

24. I consult my family before making an important decision.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

25. Winning is very important to me.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

26. I see my self as “my own person”.

Never/Almost

Never	Rarely	Occasionally	Often	Very often	Always
1	2	3	4	5	6

**PART III. AIMS-Plus**

Please **circle** the number that best reflects the extent to which you agree or disagree with each statement in relation to your own sports participation.

Rate each item using the following scale:

<b>Strongly disagree</b>	<b>Neutral</b>	<b>Strongly agree</b>								
0	1	2	3	4	5	6	7	8	9	10

**1. I consider myself an athlete.**

Strongly disagree	Neutral	Strongly agree								
0	1	2	3	4	5	6	7	8	9	10

**2. I have many goals related to sport.**

Strongly disagree	Neutral	Strongly agree								
0	1	2	3	4	5	6	7	8	9	10

**3. Most of my friends participate in sport.**

Strongly disagree	Neutral	Strongly agree								
0	1	2	3	4	5	6	7	8	9	10

**4. Sport is the most important part of my life.**

Strongly disagree	Neutral	Strongly agree								
0	1	2	3	4	5	6	7	8	9	10

**5. I spend more time thinking about sport than anything else.**

Strongly disagree	Neutral	Strongly agree								
0	1	2	3	4	5	6	7	8	9	10

**6. Other people see me as an athlete.**

Strongly disagree                      Neutral                      Strongly agree  
 0 \_\_\_\_ 1 \_\_\_\_ 2 \_\_\_\_ 3 \_\_\_\_ 4 \_\_\_\_ 5 \_\_\_\_ 6 \_\_\_\_ 7 \_\_\_\_ 8 \_\_\_\_ 9 \_\_\_\_ 10

**7. I feel bad about myself when I play poorly in practice or competition.**

Strongly disagree                      Neutral                      Strongly agree  
 0 \_\_\_\_ 1 \_\_\_\_ 2 \_\_\_\_ 3 \_\_\_\_ 4 \_\_\_\_ 5 \_\_\_\_ 6 \_\_\_\_ 7 \_\_\_\_ 8 \_\_\_\_ 9 \_\_\_\_ 10

**8. Sport is the only important thing in my life.**

Strongly disagree                      Neutral                      Strongly agree  
 0 \_\_\_\_ 1 \_\_\_\_ 2 \_\_\_\_ 3 \_\_\_\_ 4 \_\_\_\_ 5 \_\_\_\_ 6 \_\_\_\_ 7 \_\_\_\_ 8 \_\_\_\_ 9 \_\_\_\_ 10

**9. I would be very depressed if I were injured and could not compete in sport.**

Strongly disagree                      Neutral                      Strongly agree  
 0 \_\_\_\_ 1 \_\_\_\_ 2 \_\_\_\_ 3 \_\_\_\_ 4 \_\_\_\_ 5 \_\_\_\_ 6 \_\_\_\_ 7 \_\_\_\_ 8 \_\_\_\_ 9 \_\_\_\_ 10

**10. When I am participating in sport, I am happy.**

Strongly disagree                      Neutral                      Strongly agree  
 0 \_\_\_\_ 1 \_\_\_\_ 2 \_\_\_\_ 3 \_\_\_\_ 4 \_\_\_\_ 5 \_\_\_\_ 6 \_\_\_\_ 7 \_\_\_\_ 8 \_\_\_\_ 9 \_\_\_\_ 10

**11. My family expects me to participate in sport.**

Strongly disagree                      Neutral                      Strongly agree  
 0 \_\_\_\_ 1 \_\_\_\_ 2 \_\_\_\_ 3 \_\_\_\_ 4 \_\_\_\_ 5 \_\_\_\_ 6 \_\_\_\_ 7 \_\_\_\_ 8 \_\_\_\_ 9 \_\_\_\_ 10

**12. I feel badly when I fail to meet my athletic goals.**

Strongly disagree                      Neutral                      Strongly agree  
 0 \_\_\_\_ 1 \_\_\_\_ 2 \_\_\_\_ 3 \_\_\_\_ 4 \_\_\_\_ 5 \_\_\_\_ 6 \_\_\_\_ 7 \_\_\_\_ 8 \_\_\_\_ 9 \_\_\_\_ 10

**13. Being an athlete is who I am and I want to make a career of sport.**

Strongly disagree                      Neutral                      Strongly agree  
 0 \_\_\_\_ 1 \_\_\_\_ 2 \_\_\_\_ 3 \_\_\_\_ 4 \_\_\_\_ 5 \_\_\_\_ 6 \_\_\_\_ 7 \_\_\_\_ 8 \_\_\_\_ 9 \_\_\_\_ 10

**14. It is important that other people know about my sport involvement.**

Strongly disagree                      Neutral                      Strongly agree  
 0 \_\_\_\_ 1 \_\_\_\_ 2 \_\_\_\_ 3 \_\_\_\_ 4 \_\_\_\_ 5 \_\_\_\_ 6 \_\_\_\_ 7 \_\_\_\_ 8 \_\_\_\_ 9 \_\_\_\_ 10

**15. I get a sense of satisfaction when participating in sport.**

Strongly disagree                      Neutral                      Strongly agree



**PART IV. AEQ**

Below are some statements people have made about their experiences in sport. Using the scale provided, please indicate how often you have felt this way about your participation in your main sport this season. Your sport participation includes all training and competition. There are no right or wrong answers, so do not spend too much time on any one question and answer as honestly as you can. Some items may appear similar but please respond to all the statements by circling the appropriate number.

	Almost Never	Rarely	Sometimes	Frequently	Almost Always
1. I believe I am capable of accomplishing my goals in sport.	1	2	3	4	5
2. I feel energized when I participate in my sport.	1	2	3	4	5
3. I am dedicated to achieving my goals in sport.	1	2	3	4	5
4. I feel excited about my sport.	1	2	3	4	5
5. I feel capable of success in my sport.	1	2	3	4	5
6. I feel energetic when I participate in my sport.	1	2	3	4	5
7. I am determined to achieve my goals in sport.	1	2	3	4	5
8. I am enthusiastic about my sport.	1	2	3	4	5
9. I believe I have the skills/technique to be successful in my sport.	1	2	3	4	5
10. I feel really alive when I participate in my sport.	1	2	3	4	5
11. I am devoted to my sport.	1	2	3	4	5
12. I enjoy my sport	1	2	3	4	5
13. I am confident in my abilities.	1	2	3	4	5
14. I feel mentally alert when I participate in my sport.	1	2	3	4	5
15. I want to work hard to achieve my goals in sport.	1	2	3	4	5
16. I have fun in my sport	1	2	3	4	5

THANK YOU VERY MUCH FOR YOUR PARTICIPATION!



## APPENDIX E

INFORMATION  
LETTER

TITLE OF PROJECT: ATHLETE ENGAGEMENT AND ATHLETIC IDENTITY  
BETWEEN FILIPINO AND AMERICAN ATHLETES

PRINCIPAL INVESTIGATOR (or SUPERVISOR): PROF. BARRY FALLON

STUDENT RESEARCHER: MICHELE JOAN D. VALBUENA

PROGRAMME IN WHICH ENROLLED: PHD RESEARCH IN PSYCHOLOGY

Dear Participant,

You are invited to participate in a research project entitled "Athlete Engagement and Athletic Identity among Filipino and American Athletes." The research project aims to gather data on a new concept in sport psychology known as Athlete Engagement (AE). It will be studied along with Athletic Identity (AI) between Filipino and American athletes. To meet these aims, you are invited to participate by answering a set of questionnaires twice (before and after a competition). Answering of questionnaires may take 10 to 15 minutes each time. This research project is made to complete the requirements for a degree in Doctor of Philosophy in Psychology.

You will be asked questions about your participation/ experiences in your sport, and about being individualistic or collectivistic in certain situations. There will be no wrong or right answers. Because answering the questionnaires will take some minutes, you will be asked to offer your time until you have completed all questionnaires. Although there is no foreseen risk, a counsellor is provided for you in a case where risk is negligible.

You may contact Dr. Barbara Jones, School of Psychology, Australian Catholic University, phone number 61 3 9953 3464.

Your participation to this research will greatly contribute to the field of sport

psychology and to the better understanding of the concept of athlete engagement. You will be able to help establish a framework for practitioners in sports, like coaches and managers, for the promotion of positive sport environments and experiences. Hence, you will be helped and assisted more in your participation in your sport as an athlete in order for you to be more successful in your chosen sport and for you to be shaped and developed into becoming an elite athlete if and when you want to lead a career in sport. The data gathered will be analysed and published so that researchers will continue to study athlete engagement to substantiate the scientific knowledge on it and on sport psychology, and practitioners to be informed on the ways they can create and promote positive sport experiences for optimum performance of athletes.

Consent will be asked from you after you have read and understood the nature of this research project. If, for any reason, you do not wish to be part of this research project, you are free to refuse to participate. If, for any reason, after agreeing to participate, you feel the need to withdraw at any point, you are also free to do so.

Your identity will not be revealed to anyone except to the researcher. Your name will not appear in any published writing of the results of the study. Completed questionnaires will be destroyed when they have been electronically recorded and analysed.

If you have any questions about the nature of the study and the procedure of the research in which you take part in, please do not hesitate to ask them. You may address those questions to:

Prof. Barry Fallon  
PH: (061) (03) 99533108 FAX: (061) (03) 99533205  
National School of  
Psychology Australian  
Catholic University St.  
Patrick's Campus  
Locked bag 41 15  
Fitzroy, 3065  
Australia

Michele Joan Dalman Valbuena  
Mobile: (+63) 919 278 6554  
National School of  
Psychology Australian  
Catholic University St.  
Patrick's Campus  
Locked bag 41 15  
Fitzroy, 3065  
Australia

In the event that you give your consent and participate in the research, you will be given feedback about the results of the study.

This research project has been peer reviewed and has been given approval by the Human Research Ethics Committee at Australian Catholic University.

If, at any point, you have a complaint or concern, or any question that has not been addressed satisfactorily by the researcher, you may write to the Chair of the Human Research Ethics Committee using the address below:

VIC: Chair, HREC  
C/- RESEARCH SERVICES OFFICE  
Australian Catholic University  
Melbourne Campus  
Locked Bag 4115  
Fitzroy, VIC 3065  
Tel: 03 9953 3158  
Fax: 03 9953 3315

Any complaint or concern will be treated in confidence and will be fully investigated. The participant will be informed of the outcome.

If you agree to participate in the interview, please sign both copies of the CONSENT FORM. Please return the copy that says "Copy for the Researcher" to the researcher, and keep the copy that says "Copy for the Participant to Keep" for your own personal record.

Thank you.

Signed:

PROF. BARRY FALLON  
Principal Investigator  
(Supervisor)

MICHELE JOAN VALBUENA  
Student Researcher

## APPENDIX F



AUSTRALIAN CATHOLIC UNIVERSITY

## CONSENT FORM

*Copy for Researcher*

TITLE OF PROJECT: ATHLETE ENGAGEMENT AND ATHLETIC IDENTITY  
BETWEEN FILIPINO AND AMERICAN ATHLETES

PRINCIPAL INVESTIGATOR (or SUPERVISOR): PROF. BARRY FALLON

STUDENT RESEARCHER: MICHELE JOAN D. VALBUENA

I ..... (the participant) have read, explained to me and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in answering a set of questionnaires before and after a competition I will be participating in, realising that I can withdraw my consent at any time without adverse consequences. I agree to give 10 to 15 minutes to complete a set of questionnaires before and after a competition, totalling to 20 to 30 minutes for both times. I also agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT: .....

SIGNATURE .....

DATE .....

SIGNATURE OF PRINCIPAL INVESTIGATOR (or SUPERVISOR):.....

DATE:.....

SIGNATURE OF STUDENT RESEARCHER (if applicable): .....

DATE:.....