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Sport Psychology practice in Thailand: Does Buddhist religion and spirituality matter?

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Abstract

Existing literature delineates spirituality and religiosity as positive predictors of subjective well-being; however, within literature, this view is not supported by all studies. This mixed proof is potentially attributable to the lack of emphasisi, within academic or popular circles, of the dynamic relationship between faith,religion and an individual's subjective well-being.The present research examined the relationship between faith,Buddhist religiosity and subjective well-being. For measurement,they have been operationalized in terms of their positive and negative effects on the balance of individual life across three categories: (religious, non-religious, and uncertain. Spirituality models have been evaluated in the whole study. Data was collected through questionnaires and resulting findings were implemented through the smart PLS software. Faith and religion have been demonstrated as having a positive effect on subjective well-being (except for interrelation), which does not influence a single person's religious or spirituality status. Rather, the faith concept has only been evaluated on spiritual and unpredictable, and religious status has changed the relationship between religion and subjective well-being. The research found that our most significant difference was to show positive satisfaction for religious identity for religionists, not uncertain citizens. The findings and their effects are interpreted in the context of sport psychology, show that Buddhist religion and spirituality shows a partially inverse and partially positive relationship with sports psyhchology practices.

Keywords: Sport Psychology Practices (SP), Buddhism Religion (BR), Spirituality (S), Religiosity (R), Thailand (T).

Research Type: Research Paper

Introduction

Buddhism includes analyses and clinical methods on human physiology, mood, perception, actions, and motivation. Buddhist psychology is integrated into the ethical and philosophical Buddhist culture with parallels in modern psychology. It is pertinent to note the following: Buddhist psychology has two psychological goals, (a) a safe and virtuous life for the householder, and (b) to put an end to discontent with misery by rechingthe ultimate goal of nirvana (dukkha).

There are various similarities and coincides between Buddhism and the western practice of psychology. This includes a descriptive phenomenology of psychic conditions, thoughts and behavior, thought theories, and implicit mental conditions. In Buddhist realization experiences (e.g., kensho), psychologists like Erich Fromm found the opportunity for change, regeneration, and seeking existential significance. Certain contemporary psychologists like Jon Kabat-Zinn explore old Buddhist traditions with objective scientific value, whereas Buddhist teachers like Jack Kornfield recognize western psychology as complementary activities for Buddhists.

The early Buddhist theory describes the philosophy of perception and cognition founded on the ayatanas (foundations of meaning, concepts, domains of meaning). The interaction between these foundations leads to a perceptual occurrence as described in Buddhist texts: "When the preserved central eye and the external visual objects fall beyond its range, and the perceptive consciousness emerges in a suitable act of focus from the consciousness."

The normal understanding method is associated with what the Buddha calls "papañca," a misunderstanding and development in the emotional process of raw perception or emotion (vedana). This perceptual distortion mechanism adjusts to the perceptual process itself. Moreover, for Buddhists, experience is based not only on perceptions but also on our wishes, interests, and ideas.

This psycho-physical phenomenon is more closely related to psychological desire, essences, and dogma/views. One of the Buddha's most problematic

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concepts is the theory of a permanent and solid self or "absolute ego" as there is no fixed self in early Buddhist psychology (atta; Sanskrit atman); however, the sense of self and self-conductivity influences all activities and leads to discomfort. There is nothing systemic or substantial about the Buddha for anyone, just a rapidly changing stream of events or processes known as skandhas (heaps, aggregates). The source of most negative feelings is a misperception and commitment to a continuous ego entity.

Buddhism is Thailand's official religion, and it is practiced by more than 95 percent of the population and many people in surrounding states, including Laos, Myanmar, and Cambodia. Throughout the world, we can find small artifacts of this faith in the most inconspicuous of locations. Throughout the region, visitors can encounter Buddhist reminders daily, from enormous temples along the Chao Phraya River to spirit houses protecting buildings.

Buddhism is an essential part of many Thai people's identities. Many citizens would make regular offerings to spirit houses and other similar sites. Others will feed the different field (street) dogs on a random basis to earn money. Many Thais feel that by earning and achieving merit, they can live longer and happier lives. Some people will also protect themselves by carrying Buddhist amulets.

Buddhism developed during a time of important social change and strong religious activity in northeastern India between the late 6th and the early 4th centuries AD. The dates of the Buddha's birth and death are subject to controversy among scholars. According to many contemporary historians, the ancient Buddha lived between the years 563 and 483 BCE. Many others say he existed for another 100 years or so (from about 448 to 368 BCE). Brahmanic (Hindu high-caste) sacrifice and tradition is highly discouraged in Thailand. In Northern India there were humanists who wanted to determine a similar and more spiritual religious perspective than in the Vedas (Hindu sacred scriptures). The author can see a modern focus on revocation and transcendental wisdom in the Upanishads, which developed out of this trend. Northeastern India, which isless dominated by Vedic culture gave birth to a slew of new sects. The deterioration of regional stability and the expansion of many regional kingdoms is causing problems in this region's society. This was a period of religious uncertaintyand experimentation.

The main objective of this research study is to describe the impact of Buddhist religion and spirituality on sports psychology practices in Thailand. This research paper is organised into five sections; the first section provides an introduction and background to Buddhist religion and spirituality in Thailand, and to sportspsychology practices in Thailand. The second section includes a literature review of previous research section three present that methodology and hypothesis. Section four presents all results and their interpretion. The last section provides a conclusion of the research findings as well as implications for future studies.

Literature Review

Sport psychology

What is central in Buddhism if it isn't theology or ideology, even though they are often misunderstood and confounded with each other? This questions brings us to the interface where Buddhist belief and practice is linked to sports psychology since it deals with feeling, vision, sentiment, inspiration, intellect, mind, and awareness, among other things. The Buddha said that his primary goal in life was to alleviate pain, and the Dalai Lama has made it clear that his approach to Buddhism is centered on increasing happiness. According to Padmasiri de Silva (2000), Buddhism pays greater attention to sport psychology than any other major spiritual discipline. According to Levine (2000), Buddhism and Western sport psychology have various commonalities; both are motivated by the need to alleviate human suffering. Both are also concerned with the human experience and view it in a materialist sports philosophy rather than in a religious manner. They are both centered on genetics and ideologies, and both see humans as being held in a web of powers, including cravings and drives. Moreover, both stress the importance of love, care, and unconditional good respect for all living creatures. Both practices share the ideals of maturation and development. Both practices also agree that the mind has both a surface and a deep degree of functioning.

Psychology is a difficult topic to describe, with borders that overlap with other fields such as philosophy, anthropology, medical science, psychiatry, linguistics, crime, education, and even sociology. Psychology is described as a "business of scientists with behavior, actions or mental processes, and the mind, self or individual who acts or has psychological processes" (Corsini, 1999, p. 784). This definition encapsulates many of the widely accepted elements of psychological study. The debate

surrounds the concept of psychology as a discipline, gives psychologists diverse epistemological views and the ever-increasing position of quality.

Cross-cultural psychology was developed in the 1970s and tried to investigate "common psychology" hypotheses by questioning if the "West" methods or "West" samples from "West" experiments became relevant in other cultures (Turtle, 1989). As it has been noted, a (religious) experience is "in one culture, but in another community, it will represent a specific shape, context, and structure."

In the practice of many theological and spiritual practices, spiritual confession plays a prominent role. It provides spiritual faith in Christian, Jewish, Buddhist, American Native, and 12-step culture. Confession is reviewed, and confessional roles are identified and evaluated based on previous experimental and theoretical work—a psychological study into confessed and communications mechanisms. Defined functions are removal of guilt and remorse, social interaction, the quest for sense and coherence, the control of experiences, and spiritual functions. Finally, experimental research based on religious belief and relevant advice is also investigated in related researches.

Many studies have found a strong association between spirituality, religiosity, and satisfaction with existence (Yoon and Lee, 2004; Kim-Prieto and Miller, 2018). For this reason, it may be proposes that people who are more connected and guided by a higher authority, i.e., people who display strong religious and moral commitment have a more optimistic assessment of their lives. The feeling that you concern a higher authority, other power, and life, in general, constitutes an essential means of maintaining a good assessment of life.

It is a successful means, considering all potentially adverse external conditions, of sustaining an optimistic evaluation of one life. Also, religious and spiritual engagement can help people's lives by enhancing both internal (for example, feeling self-worth) capital and external (for example, feeling like they are part of a network) (Lim and Putnam, 2010). The position of religious values and traditions is generally positively linked to living happiness offers more evidence for this belief.

Having certainty in the presence or non-existence of God can benefit by reducing the uncertainty of confirmation and improving human equilibrium. Psychological anxiety will influence individuals and mitigate it where there is no subjective certainty (Kahneman et al., 1982; Kitchens and Phillips, 2018). That could be why, since religious and non-religious persons similarly have the influence of their beliefs, they have similar well-being as found by Galen and Kloet (2011).

For example, in Graham and Crown (2014), the researcher studied the overall relationship between the religiosities and culturally modulated SWB has been used by a wide range of evidence from around 160 countries. Religious societies have a more significant influence on the SWB, particularly relative to cultures with low religiousness. The same finding has come from Stavrova et al. (2013) where the authors found that religiosity's predictive influence in life satisfaction in strongly religious cultures was increased through evidence from European and World Values Studies, while the link was negative in cultures with ideology.

However, another study has not identified connections between religiosity and life satisfaction, and therefore, casts doubt as to the existence of a causal association between the views of individuals and their attitudes towards religion and their level of life satisfaction. As for the impact on the affective component of SWB through religiosity and faith, the results are also mixed. Studies that indicate a poor relation between religiousness and faith and positive outcomes have demonstrated a potential influence on the positive results of religious association's social system.

Some activities – such as prayer – tend to contribute to the development of beneficial states like appreciation in particular. Latest findings also show that the association between spirituality and well-being is influenced by feelings of personality, such as fear, hope, affection and excuse. These studies emphasize the religious role of positive emotional factors (Fredrickson, 2002). Emotional control is another important mechanism which explains the relation between religiosity and kindness; according to Ramsay et al. (2019), this involves modulating emotional conditions to meet environmental demands practically. If faith actively trains people to reassess emotional situations, they can use it more for cognitive re-evaluation. The findings of Vishkin et al. (2016) and people of diverse faiths recently confirmed these theories (Vishkin et al., 2019).

Other research has not found any correlation between religiosity and spirituality with a positive/negative effect (Fabricatore et al., 2000). Thus indicating that a more religious and philosophical

integration has little to do with emotionality. The separate operationalization and the various methods used to calculate these buildings provide a potential explanation of the variability of both studies' results. The research has described and evaluated religiosity and spirituality differently. Multiple and various religious and spiritual indicators are related to the SWB, and therefore account, for mixed data, at least to some extent (Lun and Bond, 2013).

Research Methodology

For study involvement, advertising has been sent to the student and the researcher via email containing a questionnaire connection on the psychology department's safe server. The survey targets were then recruited by non-random sampling. The online survey took about 25 minutes. It was eligible to join in the survey without compensation. Both subjects provided their written informed consent in conformity with the Helsinki Declaration in research writing.

Empirical analysis and Data Participant

From December 2017 to May 2018, data were collected. The survey was administered to 267 people (M=36.68; SD=15.13), mostly women, aged 18–77 years (59.9 percent). Many participants indicated that they were religious (58.1%) as it affects their religious status, while 14.2% claimed they were not religious. The remaining 27.7 percent announced their uncertainty as to their spiritual standing as neither religious nor non-religious. We questioned only religious and unknown participants who belonged to them, and 95.9% said they were Christian (mainly Catholic).

Research evaluated the religious activity markers for validating religious status (religious, non-religious and spirataulity) assumed by the participants By requesting that they register the attendance and frequency of their religions at a five-point scale (0 = never; 1 = only on special occasions). Religious writers suggested that they participated in religious services at least once a month (M = 2,97; SD = 1,33) and at least one week of prayer (M = 3,74; SD = 1,50).

Community service (M + 0,27; SD = 1,08) registered non-religious member attending and not praying (M = 0; SD = 0).

Finally, those who considered themselves as non-religious and religious (i.e. unsure) declared they were holding religious services on special days only (M = 1.9; SD= 1.03) and prayed (M = 1.10; SD = 1.31).

Firstly, descriptive data for all variables used in this study was developed independent of the three groups analysed (religious, non-religious, and uncertain). For smart anlaysis, the PLS software thhas been used. In second spot, path analysis models in the relation between predictors (spirituality and religiosity) were evaluated separately for each variable and the result (SWB).

Variables:

In this research, the main variable related to the study is that sport psychology practices. Other variables included spirituality, and Buddhism state. This research study is based on quantitative research and primary data collected from different questions related to the sport psychology practices, and spirituality.

Research Techniques:

Present research design uses different techniques for measuring sport psychology practices. For this purpose, the author used smart PLS software and rann the accurate result analysis including, PLS Algorithm, auto-correlation analysis and a one-way ANOVA test analysis for measuring sport psychology practices in Thailand. The selected population for this research study is sports-related persons and other participants who show an interest in sport in Thailand. Data was collected from two hundred participants with sports psychologicy practices beingthe main independent variable.

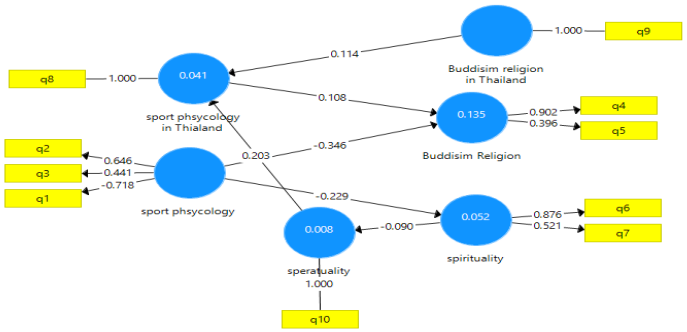

Figure 1. PLS Algorithm Model

The above diagram illustrates that analysis regarding PLS Algorithm clearly explains the relationship among sport psychological matter, the concept of Buddhist religion, and spirituality. For this purpose, the researcher used ten questions related to sport psychology; the relationship between spirituality and sports psychology is a positive relationship between them at 0.203 and 0.041. Similarly, a positive link is also demonstrated beween Buddhist religion and sport psychology in Thailand's at a rate of 0.114.

Analysis of T-Test

Table 1

Paired Samples Statistics

		Value of Mean	Number of observation	Value of Std. Deviation	Value of Std. Error Mean
Pair 1	Sport psychology	2.0300	200	.92378	.06532
	buddhism religion	1.8400	200	1.07713	.07616

Table 2

Analysis of Paired Samples and its Correlations

		Number of observation	Correlation value	Sig. level
Pair 1	sports psychology & Buddhism religion	200	.389	.000

Table 3

Results of Paired Samples Test

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower	Upper			
Pair 1	sport psychology - Buddhism religion	.19000	1.11360	.07874	.03472	.34528	2.413	199	.017

Table 1, 2, and 3 show that T-test analysis between one pair, such as sport psychology and Buddhism religion table, describes that paired sample statistics analysis the mean value of sport psychology is 2.0300. Its standard deviation values show a 92% deviated value, meaning that its standard error means the value is 0.6532, showing a 65% error of average values. The second empirical study on the Buddhism religion's mean value is 1.84. The total number of observations is 200. The value of the standard deviation is 1.0771. This result shows that the error of standard means is 0.76 shows 76% deviated from the mean. Table 2 defines the pair correlation between two variables i.e. sports psychology and Buddhism religion in Thailand at 0.389, which means there is a positive link between sport-related psychology and religious matters.

Similarly, the Table 3shows empirical results related to the paired sample analysis between sport psychology and Buddhism with the help of lower interval and confident upper interval. The rate of 95% confidence interval is 0.34. This result shows that the mean value is 0.19, its standard deviation value is 1.11, and its significance level is at 0.017, showing a 1% significance.

Table 4

Results of Case Processing and its Summary

		Number of observation	% percentage
Cases of result	Valid value	200	100.0
	Excluded value	0	.0

	Number of observation	% percentage
Total value	200	100.0

a. List-wise deletion that must be based on all variables in the procedure.

The results explain that the case processing summary related to the valid case, excluded, and total case. Its number of observations is 200, and its total percentage is 100.

Table 5

Vale of Reliability Statistics

Value of Cronbach's Alpha	Number of Items
.252	10

Results show the statistical reliability of all variables including sports psychology and its practices with a Cronbach's Alpha value at 0.252, which means 25% reliability, and its total number of items is 10.

One-way ANOVA

Table 6

ANOVA

		Sum of Squares values	df	Value of Mean Square	F statistic	Significant value
sport psychology 1	Between the Groups	31.999	4	8.000	11.319	.000
	Within the Groups	137.821	195	.707		
	Total	169.820	199			
sport psychology 2	Between the Groups	26.320	4	6.580	12.337	.000
	Within the Groups	104.000	195	.533		
	Total	130.320	199			
sport psychology 3	Between the Groups	6.685	4	1.671	2.340	.057
	Within the Groups	139.295	195	.714		
	Total	145.980	199			
spirituality	Between Groups	19.012	4	4.753	7.706	.000
	Within Groups	120.268	195	.617		
	Total	139.280	199			

This result show a one-way ANOVA analysis of sport psychology practice between groups, within-group, and total values. The results show the sum of square values, mean values, and values of df and show significant matters of spirituality and psychology related to sports practices. Sport psychology practices show a mean value of 139.295. Its significance value is 0.057, showing a 5% significance. The spirituality matter is also essential religion, and it's also related to sport psychology; its values 19.012, 120.268, witha total value at 139.280 and significance value of is 4.753 and 0.617, respectively. The value of significantce is 0.000 demonstrating100% probability.

The above table illustrates the model description and defines all series including, sports psychology, Buddhism, religion, and spirituality. The total number of series is three. The value of no periodicity is 16; these are all calculated using the seasonal periods and calculated standard errors of the independent lags' through autocorrelations.

Table 8represents that autocorrelations of all lags included sports psychology and its practices: there are almost sixteen lags values related to sport psychology. Its autocorrelation is 0.658, 0.428 .175, -0.018 respectively. The results show a 50% positive relation and 50% negative relation between sport psychology practices and religious/spirituality related matters. Its statistical values are 87.97, 125.397, 131.706, 138.26, and 209.296, respectively, with a significance value of is 0.000, showing 100% probability and significantce level.

ACF Test

Table 7

Model Description

Model Name		MOD_1
Series Name	1	sport psychology
	2	Buddhism religion
	3	spirituality
Transformation		None
Non-Seasonal Differencing		0
Seasonal Differencing		0
Length of Seasonal Period		No periodicity
Maximum Number of Lags		16
Process Assumed for Calculating the Standard Errors of the Autocorrelations		Independence(white noise)[a]
Display and Plot		All lags

Applying the model specifications from MOD_1

a. Not applicable for calculating the standard errors of the partial autocorrelations.

Table 8

Autocorrelations

			Box-Ljung Statistic		
Lag	Autocorrelation	Std. Error[a]	Value	df	Sig.[b]
1	.658	.070	87.973	1	.000
2	.428	.070	125.397	2	.000
3	.175	.070	131.706	3	.000
4	-.018	.070	131.776	4	.000
5	-.177	.069	138.269	5	.000
6	-.283	.069	154.931	6	.000
7	-.306	.069	174.563	7	.000
8	-.271	.069	190.007	8	.000
9	-.171	.069	196.178	9	.000
10	-.053	.069	196.777	10	.000
11	.065	.068	197.672	11	.000
12	.112	.068	200.351	12	.000
13	.147	.068	205.017	13	.000
14	.082	.068	206.484	14	.000
15	.018	.068	206.552	15	.000
16	-.112	.067	209.296	16	.000

a. The underlying process assumed is independence (white noise).

b. Based on the asymptotic chi-square approximation.

Series: Sport psychology

Factor Analysis

Table 9

Communalities

	Initial	Extraction
sport psychology	1.000	.616
sport psychology	1.000	.531
sport psychology	1.000	.676
Buddhism religion	1.000	.123
spirituality	1.000	.535

Extraction Method: Principal Component Analysis.

Table 9shows the results of factor analysis among the variables of the study. Results show that two-column one is initial vales, and the second contains extraction values for each variable. Its overall initial value is 1.00 showing a 1% validity distribution. The values of extraction are 0.616, 0.531, 0.676,0.123, and 0.535, respectively, showing that all variables have positive relationships between them.

Table 10

Total Variance Explained

	Initial Eigenvalues			Extraction Sums of Squared Loadings		
Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	1.441	28.816	28.816	1.441	28.816	28.816
2	1.040	20.799	49.615	1.040	20.799	49.615
3	.970	19.392	69.006			
4	.948	18.966	87.973			
5	.601	12.027	100.000			

Extraction Method: Principal Component Analysis.

This table explains the Total Variance vis-a-vis five-components with results showing % of Variance, Cumulative %, and total values of all components. The values of variance percentage are 28.816, 20.799, 19.392, 18.966, and 12.027, respectively. The results show that the cumulative percentage of all five components, 28.816, 49.615, 69.006, 87.973, and 100.00, show a positive relationship. Another result shows extraction sums of squared loadings; its total values being 1.441 and 1.040, respectively. The percentage of Variance is 28.816 and 20.799; the results show that cumulative percentage is 28.816 and 49.615, respectively.

Table 12

Component Matrix

	Component	
	1	2
Sport psychology	-.120	-.776
Sport psychology	.490	.540
Sport psychology	.812	-.128
Buddhism religion	-.342	.080
Spirituality	-.641	.352

Extraction Method: Principal Component Analysis.

a. two components extracted.

The table above explains component matrix results againsttwo components related to sport psychology. Its components matrix shows an inverse link between sport psychology practices and Buddhist religions. The values of the components are -0.120, -0.342, and -0.641, respectively. Similarly, component two values are -0.776, -0.128, which shows inverse relation also that 0.540, 0.080, and 0.352 shows the positive link of sport psychology with religious attitudes or affiliations.

Multilayer Analysis

Table 13

Case Processing Summary

		N	Percent
Sample	Training	142	71.0%
	Testing	58	29.0%
Valid		200	100.0%
Excluded		0	
Total		200	

This table demonstrates aamultilayer analysis with the help of case processing summary its values of percentage is 71%, 29%, and the valid percentage is 100.0%. The total number of observations is 200 which shows that the data of validity in results form.

Table 14

Network Information

Input Layer	Factors	1	Buddhism religion
		2	Buddhism religion
		3	Buddhism religion
	Covariates	1	spirituality
		2	spirituality
		3	spirituality
	Number of Units		16
	Rescaling Method for Covariates		Standardized
Hidden Layer(s)	Number of Hidden Layers		1
	Number of Units in Hidden Layer 1[a]		4
	Activation Function		Hyperbolic tangent
Output Layer	Dependent Variables	1	sport psychology
		2	sport psychology
		3	sport psychology
		4	sport psychology practices
	Number of Units		16
	Activation Function		Softmax
	Error Function		Cross-entropy

a. Excluding the bias unit

Classification

This table represents that two basic samples included training and testing with observation ranging from strongly agree, agree, neutral, disagree, to strongly disagree that explains the overall percentage.

Table 15
Sport Psychology

		Predicted					
Sample	Observed	strongly agree	agree	Neutral	disagree	strongly disagree	Percent Correct
Training	strongly agree	14	19	9	0	0	33.3%
	agree	14	39	7	0	0	65.0%
	Neutral	12	10	9	0	0	29.0%
	disagree	2	0	2	1	0	20.0%
	strongly disagree	0	0	0	0	4	100.0%
	Overall Percent	29.6%	47.9%	19.0%	0.7%	2.8%	47.2%
Testing	strongly agree	6	13	3	0	0	27.3%
	agree	4	13	3	0	0	65.0%
	Neutral	6	4	5	0	0	33.3%
	disagree	0	0	0	1	0	100.0%
	strongly disagree	0	0	0	0	0	0.0%
	Overall Percent	27.6%	51.7%	19.0%	1.7%	0.0%	43.1%

Its predicted values are corrected percentage at 33.3, 65.0, 29.0, 20.0, and an overall percentage value at 47%. Another testing level shows different predicted values; its level of percentage is 27.3, 65.0, 33.0, 100.0, and 0.0, respectively. The overall percentage related to the sports psychology percentage is 43.1 showing 43 percentage values of observation.

Table 16
Model Summary

Training	Cross-Entropy Error		525.577
	Average Percent Incorrect Predictions		48.6%
	Percent Incorrect Predictions for	sport psychology	52.8%
	Categorical Dependents	sport psychology	43.0%
		sport psychology	58.5%
		sport psychology practices	40.1%
	Stopping Rule Used		One consecutive step(s) with no decrease in error
	Training Time		0:00:00.23
Testing	Cross-Entropy Error		241.002
	Average Percent Incorrect Predictions		53.4%
	Percent Incorrect Predictions for	sport psychology	56.9%
	Categorical Dependents	sport psychology	50.0%
		sport psychology	67.2%
		sport psychology practices	39.7%

a. Error computations are based on the testing sample.

The above table represents the model summary related to the research study which is based on the sport psychology practices and also that Buddhism matter in Thailand. The average percentage of incorrect predictions stands at53.4%. The categorical dependents' values related to the sport psychology are 56.9%, 50.0%, 67.2% and 39.7%, respectively. The

model summary presents the testing sample related to the research.

The graph represents five levels of agreement in relation to sports psychology practices in Thailand: Strongly agreed, Agree, Neutral, Disagree. According to the graph, the strongly agree level is greater than the high level at 100% significantly. The level of disagreeing is at a lower rate at 10%. Therefore, the results indicate that sport psychology practices in Thailand are most popular compared to other countries.

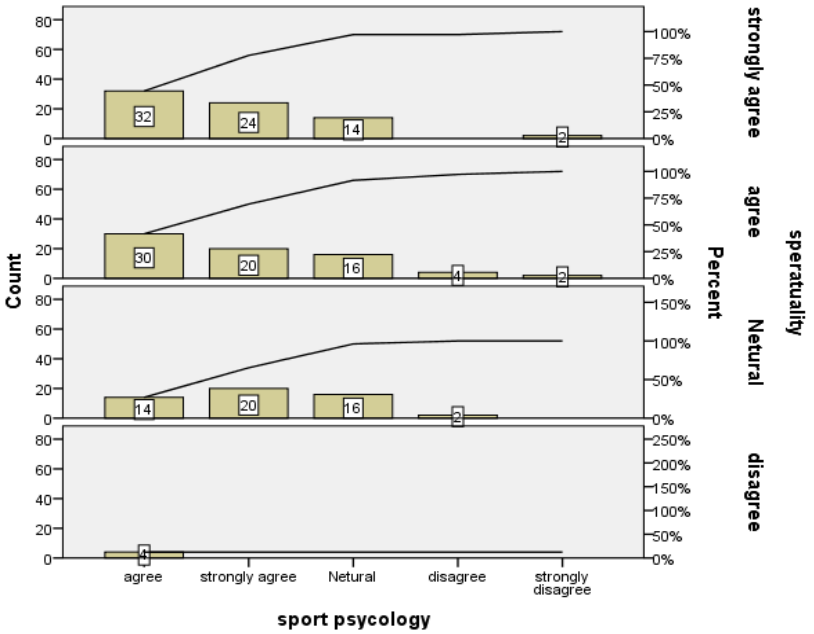

Figure 2. levels of agreement in relation to sports psychology practices in Thailand

Conclusion

In short, we found both a life-satisfaction and a spirituality-assessment effect on the two dimensions of the SWB, with separate relationship trends. As the study found, life satisfaction was more consistently linked to the religiosity dimension and the spirituality dimension. In contrast, a calculation of one's emotional well-being seemed more predictable to the dimension of spirituality (if the number of important relationships is considered). Belief and spirituality are, on the one hand, constructs thatare used to help one adaptand connect to the world (Parks, 2005). (Speed, 2018; Chen et al., 2019) (Jackson and Bergeman, 2011). On the other hand, there is an increasing interest in literature on the emotional advantages of Spirituality activities. Research has shown that special types of meditation promote positive feelings and positive effects on quality with life (Fredrickson et al., 2008; Kok et al., 2013) and ideas offered by traditional culture or religion to themselves and others (Sagiv and Schwartz, 2000; Hayward and Krause, 2014;).

These observations, although significant, should be taken into account with somecaution. First, there should be caution in evaluating the relationships between the variables found in the current analysis because of this evidence's correlational quality. The authors believe that religiousness and spirituality had contributed to a greater SWB in our models. Future research is therefore essential to determine the time order and causal characteristics properly. This study, especially when taking into account the high age of participants, is limited in its relatively small sample size. The third restriction is that the results of the study cannot be generalized into the national cultural context (Lun and Bond, 2013). We also must be cautious to generalize these observations in other cultural contexts because the study mainly comprised Thailand Catholics as respondents. Different religious orientations have philosophies or societal activities that might vary from the SWB. Until now, there remains a dearth ofpersuasive and valid cross-faith studies (Rizvi and Hossain 2017), with potential future research encouraged to follow a spiritual approach.

Results indicate that the sport psychology practices shows a 50% inverse relation and 50% positive relationship with spirituality and Buddhism. To conclude, sportspersons and their health-care providers must consider and incorporate this problem in their practice, given the importance and the impact that faith and religiosity have on an individuals' subjective well-being. The results of this study highlight how important it is to orient clients to define

their roles and life goals. This is consistent with theoretical approachto self-determination (Ryan and Deci, 2000).

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