HEDONIC AND EUDAIMONIC VALUES IN SPORT PARTICIPATION OF
THE YOUTH

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The aim of this study is to present the hedonic and eudaimonic value preferences for the youth Lithuanian participants and non-participants in sport. Participants of this study were 345 school children, 16–18 years of age. Self-report questionnaire consisted of S. H. Schwartz’s Value Survey, questions about socio-demographic characteristics, information about activity in sports and questions about expectations of the career in sport. The results revealed that eudaimonic values are more expressed in females than males. Secondly, young people that are participating in sports have more strongly expressed values compared to non-participants, and also, engagement in sport’s activities is driven by both – eudaimonic and hedonic values. Finally, expectations of young people’s career in sport are associated with personal growth and development (the eudemonic approach), as well as achievement and recognition (the hedonic approach). The implications for interventions are discussed.

Keywords: hedonic values, eudaimonic values, sport participation, young athletes.
JEL Codes: I31, J13, J17, J24, L83.

1. Introduction

Currently, the categories of values and career are often found in the research topics of social sciences (Anana, 2010; Butrous, 2012; Guan, 2016; Kaygin, 2013). Values show the human relationship with oneself and with the environment in which the individual’s socialization processes take place, as well as the internalization of essential values that influence the future career.

Exploring the values of young athletes and links with the athletes’ career models, perhaps the most significant question for scientists is what key parameters of career in sports are valuable to young athletes? What are the values on which the young athletes base their future career patterns? Athlete’s values practically lead to the creation a system of relations in his/he life, whose manifestations can be assessed by the categories of goodness.

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The latter usually involves eudaimonic and hedonic approach based on the athlete’s values, which can be considered as the athlete’s career-specific aspects of psychological well-being. According to the hedonic approach, psychological well-being parameters are identified through the pursuit of pleasant experiences. In the eudaimonic approach, psychological well-being is associated with meaningfulness and self-realization. The aforementioned ideas presuppose our **research object** – hedonic-eudaimonic values of young athletes. **The purpose of this study** is to present the hedonic and eudaimonic value preferences for sport participation and non-participation of Lithuanian youth. **The objectives are as follows:** 1) to analyze the theoretical paradigms of hedonic-eudaimonic approach; 2) to investigate the dominant values of young athletes; 3) to identify young athlete’s career expectations according to hedonic-eudaimonic paradigm.

**Well-being in Sport: Hedonic and Eudaimonic Approaches**

How to achieve an optimal psychological well-being in human’s life, has always been a fundamental question (Henderson, 2012). In general, regular participation in physical activities helps to increase people’s well-being. Psychological well-being is a complex construct that involves optimal functioning (Chatzisarantis, 2007; Ryan, 2008; Vallerand, 2012). Theory and research have identified two opposing facets of well-being – hedonia and eudaimonia which are related to pursuit of well-being.

In the previous research the difference between hedonic and eudaimonic well-being in the context of life aspirations has not been widely studied (Brdar, 2009). Moreover, N. L. D. Chatzisarantis and M. S. Hagger (2007) noticed that eudaimonia has been largely ignored by contemporary researchers in physical activities and sport. Sports domain is very specific, since certain forms of spots (i.e. competition by winning at all costs) undermine optimal functioning. For professional athletes, who dedicate a significant amount of their time to physical training to reach outstanding performance goals in their sport, physical training rarely promotes health, because extensive training often is related to injury, illness, pain or nutrition restrictions (Lundqvist, 2014). Besides, professional sport also induces increased psychological challenges, internal and external pressures (Fletcher, 2012). Therefore, a particular challenge for the professional athlete is to protect and stimulate one’s well-being in the highly demanding and performance-oriented elite context (Lundqvist, 2014).

Pursuing extrinsic goals and values is characteristic of hedonic living or well-being (Ryan, 2008). The hedonic perspective includes the life of pleasure (Brdar, 2009) and can be defined as the person’s general happiness with his/her life and is associated with positive emotional states, comfort, carefreeness, entertainment, enjoyment, etc. (Vallerand, 2012). However, it is believed that hedonism is harmful, since it makes humans the slaves of their own desires (Henderson, 2012). Humans essentially desire to maximize their experience of pleasure and to minimize pain; pleasure and pain are powerful indicators and hence maximizing pleasure is a way of maximizing the good in one’s life (Henderson, 2012). Hedonic approach considers well-being as an internal state which represents subjective evaluations of one’s life quality (Delle, 2011), involving particularly short-term emotional regulation (Lundqvist, 2014). N. L. D. Chatzisarantis and M. S. Hagger (2007) emphasized that an important
characteristic of hedonic enjoyment is that it can be a passive condition. This means, that it cannot necessarily be associated with the pursuit and achievement of important goals and values.

On the contrary, intrinsic goals and values, rather than extrinsic ones, are specific to eudaimonic living, whereas eudaimonic approach represents orientations to engaged and meaningful life (Brdar, 2009). Eudaimonic tradition is interested in why someone is happy, rather than if someone is happy (Henderson, 2012) and is associated with living well or actualizing one’s potentials (Deci, 2008). Developing one’s potentials in the pursuit of complex and meaningful goals for individual and society is a standard of a good life (Keyes, 2009). Eudaimonic approaches also emphasize that well-being is an on-going process, not end states, which is more objective, comprehensive, and morally valid compared to hedonia. Eudaimonic well-being has often been defined in terms of well-functioning (Keyes, 2009; Ryan, 2009) and includes more stable behaviors and cognitive patterns directed towards the experienced quality of the activity and values for fulfilling long-term outcomes (Huta, 2010; Lundqvist, 2014). Eudaimonic well-being is concerned on self-realization or personal growth (Gillett, 2012; Vallerand, 2012). Consequently, L. W. Henderson and T. Knight (2012) emphasizes that eudaimonia is more a complex and elusive concept than hedonia, and eudaimonic pursuits are associated with greater well-being benefits than the hedonic ones.

The model of eudaimonic well-being has been proposed by C. D. Ryff (1995). C. D. Ryff’s Model of eudaimonic well-being includes six main dimensions that are viewed as being central to a person’s self-actualization (Lundqvist, 2014) and represent the following aspects of psychological flourish at one’s maximum potential: (1) being autonomous and independent, (2) having environmental mastery, (3) having feelings of personal growth and development, (4) having positive and quality relationships with others, (5) having purpose and meaning in life, and (6) having self-acceptance.

In order to clarify the distinction between the hedonic and eudaimonic well-being in sports, C. Lundqvist and F. Sandin (2014) argued that global framework (i.e. general conceptualizations of well-being) and especially sport-specific dimensions of well-being (i.e. regarding significant contexts in athlete’s life) must be considered in studies of competitive sport, since not all forms of sport promote valuing and attainment of intrinsic life aspirations. For example, monetary rewards, image, and fame is usually a part of the competitive sport, whereas participation in recreational sport is more strongly associated with intrinsic goals, meaningful relationships, and growth. Activity type can enhance hedonic enjoyment and eudaimonia only to the extent that individuals place higher value on intrinsic relative to extrinsic aspirations (Chatzisarantis, 2007).

C. Lundqvist and F. Sandin (2014) examined well-being of elite orienteers at a global and sport contextual level. Psychological functioning among the elite athletes included abilities to adopt value-driven behaviors, be part of functional relationships, and to self-regulate one’s autonomy. Also, the results showed the importance of ability to organize and combine ordinary life with elite sport.
L. J. Ferguson and colleagues (2014) investigated sport-specific eudaimonic well-being of young women athletes. The results showed initial reflections on what it means for an athlete to reach one’s potential in sport. The reflections included being confident, pushing oneself to improve, and being goal-oriented, which are similar to the dimensions established by C. D. Ryff’s model of eudaimonia. Goals and motives for competing in sport, such as autonomy, skill development, expression of creativity, fostering meaningful relationships, and continued growth and development may be related to optimal development and human potential, i.e. the eudaimonic well-being in sport.

N. L. D. Chatzisarantis and M. S. Hagger (2007) study revealed that recreational athletes preferred intrinsic life aspirations compared to competitive athletes and reported higher scores of psychological well-being. The main idea of the findings suggested a very important insight that the moral worth of sport is not about the frequency of individuals’ engagement in sport, but about goals and values that people express through participation in sport.

The theory that can be valuable in better understanding of this phenomenon is S. H. Schwartz’ Values theory (Schwartz, 1992, 1994, 1999, 2003, 2005, 2012). The theory identifies ten motivationally distinct value orientations that people in all cultures recognize. It aims to be a unifying theory, which shows a way of organizing different needs, motives, and goals proposed by other theories. Each person holds numerous values (e.g., security, independence, wisdom, success, kindness, pleasure) with varying degrees of importance. A particular value may be very important to one person, but unimportant to another (Schwart, 2005, 2012), e.g., participants and non-participants in sports might demonstrate different importance of the same values.

Ten motivationally distinct, broad and basic values that serve as guiding principles in people’s lives can be defined as desirable, trans-situational goals, varying in importance. Each of the ten basic values can be characterized by describing its central motivational goal (see Table 1).

Based on the description of ten basic values postulated by the theory and the literature review, we believe that Self-Direction, Stimulation, Benevolence, and Universalism reflect the characteristics of the eudaimonic approach. Self-direction and Stimulation values emphasize independent action, thought and feeling and readiness for new experience. Whereas Universalism and Benevolence values are concerned with the welfare and interests of others. N. L. D. Chatzisarantis and M. S. Hagger (2007) argued that the goals and needs that produce eudaimonia include freedom, bravery, honesty, and generosity. Others (i.e., Henderson, 2012; Huta, 2010) added that eudaimonic perspective include autonomy, purpose, competence, mindfulness, self-acceptance, values congruence, authenticity and social connectedness. These components are similar to above mentioned values that can be attributed to eudaimonic approach.
Table 1. S. H. Schwartz’ values and their description

<table>
<thead>
<tr>
<th>Basic value</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Direction</td>
<td>Independent thought and action; choosing, creating, exploring</td>
</tr>
<tr>
<td>Stimulation</td>
<td>Excitement, novelty, and challenge in life</td>
</tr>
<tr>
<td>Hedonism</td>
<td>Pleasure and sensuous gratification for oneself</td>
</tr>
<tr>
<td>Achievement</td>
<td>Personal success through demonstrating competence according to social standards</td>
</tr>
<tr>
<td>Power</td>
<td>Social status and prestige, control or dominance over people and resources</td>
</tr>
<tr>
<td>Security</td>
<td>Safety, harmony, and stability of society, of relationships, and of self</td>
</tr>
<tr>
<td>Conformity</td>
<td>Restraint of actions, inclinations, and impulses likely to violate social expectations</td>
</tr>
<tr>
<td>Tradition</td>
<td>Respect, commitment, and acceptance of the ideas that traditional culture provide</td>
</tr>
<tr>
<td>Benevolence</td>
<td>Preserving and enhancing the welfare of people in frequent personal contact</td>
</tr>
<tr>
<td>Universalism</td>
<td>Understanding, tolerance, and protection for the welfare of all people and for nature</td>
</tr>
</tbody>
</table>


On the other hand, Power, Hedonism, and Achievement reflect the characteristics of the hedonic approach, since all the mentioned values emphasize pursuit of self-interests. Also, values like Conformity, Tradition, and Security emphasize self-restriction, order and resistance to change. Even if these values may seem similar to the Universalism or Benevolence in their meaning, they should be considered as opposite, due to the fact that the origins of the values (or motives for behavior) are different by nature. For example, Benevolence and Conformity values both promote cooperative and supportive social relations. However, Benevolence values provide an internalized motivational base for such behavior. In contrast, Conformity values promote cooperation in order to avoid negative outcomes for self (Schwartz, 2012). That is why Benevolence can be attributed to eudaimonic and Conformism to hedonic values.

Gender is important variable in the research of values (Lyons, 2005). Based on the findings of research on gender differences, in the current study we predict that: 1) the values which include the dimensions of relations and meaning of life are more important for females than males; for males, more important values are related to the objectives, action and pleasure-seeking; 2) hedonistic values are more common for youth participating in extracurricular (sports) activities, comparing to non-participants. The findings of this research may serve for the development of interventions that potentially might be useful for reduction of distress in spots and for enhancement of well-being in the career of young athletes.

2. Method

2.1. Participants

Participants of this study were 345 school children from secondary schools and supplementary education institutions (e.g. School of basketball, etc.) in Kaunas, Lithuania. The sample consisted of 179 females and 153 males (4% did not specify). Their age ranged from 16 to 18 years. 49% of them where participating in sport after
school and 50% where not participating. Of those who are participating in sports, 20% play basketball, 9% – football, 14% – athletics and 57% reported other sport, e.g. fitness, aerobics, swimming, boxing, baseball, volleyball, cycling, dancing, rowing, etc. The average period of participating in sport is 4.3 (± 3.47) years.

2.2. Measures

S. H. Schwartz’ Value Survey (SVS; Schwartz, 1992, 2003) was used to measure value orientations of school children. The instrument was developed to measure the importance of the various values associated with the 10 value types described earlier. Schwartz values methodology (Schwartz, 1992, 1994, 1999, 2003, 2005, 2012) is one of the most widely applicable instruments in social sciences studying the individual differences in values (Schwartz, 2003). On 2008 this methodology was adapted and applied during the research of young Lithuanian athletes. Each item is comprised of a value (a word or phrase) and a brief description (e.g., “honest – genuine, sincere”, “equality – equal opportunity for all”). Respondents were asked to rate the 44 values in the order of importance – “As a guiding principle in my life” on a 5-point Likert scale (ranging from 1= completely disagree to 5 = completely agree).

S. H. Schwartz (1992) noticed that respondents who responded with the same scale point on more than 62.5% of items or who rated more than 37.5% of the items with the highest possible score did not make a serious effort to distinguish the relative importance of their values, and thus must be removed from the analysis. As per S. H. Schwartz’s (1992) survey instructions, these adjustments were made in this study and 13 participants (3.6%) were dropped from the total sample of 358 participants. This percentage is within the range of dropped respondents reported by S. H. Schwartz (1992), and similar to other studies (e.g., Lyons et al., 2005). Thus, the final sample consisted of 345 respondents. Cronbach alpha of the ten basic human values are: Self-Direction α = .714; Stimulation α = .669; Hedonism α = .508; Achievement α = .603; Power α = .642; Security α = .751; Conformity α = .643; Tradition α = .619; Benevolence α = .794; Universalism α = .802.

Activity in sports. Respondents were asked to answer the following questions: “Are you participating in extracurricular (sports) activities (after school)?”; “how many times a week do you participate in active sport, which result in sweating or rapid breathing?” Finally, an open-ended question “what do you expect from your sports career?” was asked.

Socio-demographic characteristics. Respondents were asked to report the information about their gender, age, education of their parents, type of sport, parents’ experience in sport, etc.

2.3. Data Analysis

The data was analyzed using SPSS 22.0 program. Cronbach alpha coefficient was used for scale reliability analysis. Test of Normality was used to determine whether the data is close to normal distribution. Non-parametric statistical criteria
were chosen for following analysis, since the Kolmogorov-Smirnov and Shapiro-Wilk criteria showed that the distribution of all variables is distant from the normal distribution (p < .05). Mann-Whitney U Test was used to compare differences between two independent groups. Statistical significance was set at p < .05.

3. Results

To evaluate our first hypothesis (that values associated to relations and meaning of life are more important for females, and for males the more important values are those related to the objectives, action and pleasure-seeking), ten basic human values were compared between males and females. The results are presented in Table 2.

Table 2. Value Differences Between Males and Females

<table>
<thead>
<tr>
<th>Values</th>
<th>Male (n=153)</th>
<th>Female (n=179)</th>
<th>Z</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>Mean Rank</td>
<td>M</td>
</tr>
<tr>
<td>Power</td>
<td>13.97</td>
<td>3.12</td>
<td>172.56</td>
<td>13.59</td>
</tr>
<tr>
<td>Achievement</td>
<td>16.04</td>
<td>2.67</td>
<td>166.67</td>
<td>16.04</td>
</tr>
<tr>
<td>Hedonism</td>
<td>8.01</td>
<td>1.48</td>
<td>160.13</td>
<td>8.11</td>
</tr>
<tr>
<td>Stimulation</td>
<td>12.15</td>
<td>2.11</td>
<td>142.66</td>
<td>13.05</td>
</tr>
<tr>
<td>Self-Direction</td>
<td>19.94</td>
<td>3.24</td>
<td>145.33</td>
<td>21.12</td>
</tr>
<tr>
<td>Universalism</td>
<td>26.99</td>
<td>4.97</td>
<td>140.66</td>
<td>29.39</td>
</tr>
<tr>
<td>Benevolence</td>
<td>24.27</td>
<td>3.93</td>
<td>149.10</td>
<td>25.45</td>
</tr>
<tr>
<td>Tradition</td>
<td>17.20</td>
<td>3.54</td>
<td>170.45</td>
<td>16.76</td>
</tr>
<tr>
<td>Conformity</td>
<td>16.18</td>
<td>2.74</td>
<td>157.85</td>
<td>16.61</td>
</tr>
<tr>
<td>Security</td>
<td>24.17</td>
<td>3.88</td>
<td>151.74</td>
<td>25.13</td>
</tr>
</tbody>
</table>

The analysis indicated the statistically significant differences of such values as Stimulation (p < .001), Self-Direction (p < .001), Universalism (p < .001), Benevolence (p < .01) and Security (p < .01). The mentioned values are more expressed for females than males. It can be said that the hypothesis was confirmed only among females.

In order to verify the second hypothesis, which states that the hedonistic values are more common for youth participating in extracurricular (sports) activities, comparing to non-participants, values were compared between participants in sport (after school) and non-participants. The results are presented in Table 3.

Analysis revealed the statistically significant differences of Achievement (p < .01), Hedonism (p < .05), Stimulation (p < .001), Self-Direction (p < .01), Conformity (p < 0.01), and Security (p < .05) values. All of these values are expressed more in those people who participate in after school sports activities compared with non-participants. However, the results of the study do not confirm the hypotheses and suggest that both – hedonic and eudaimonic values are more expressed for those who participate in sport.

Due to the results of gender differences for Stimulation, Self-Direction and Security values, these values were tested in the participating in sport sample according to gender. The results revealed that Stimulation (Z = -4.545, p < .001), Self-Direction
Hedonic and eudaimonic values in sport participation of the youth

(Z = –4.275, p < .001) and Security (Z = –2.858, p < .01) values are more expressed for females than males in participating in sports sample.

Table 3. Value Differences between Participants in Sport’s and Non-participants

<table>
<thead>
<tr>
<th>Value</th>
<th>Non-participants in sport’s activities (n=170)</th>
<th>Participants in sport’s activities (n=171)</th>
<th>Z</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>Mean Rank</td>
<td>M</td>
</tr>
<tr>
<td>Power</td>
<td>13.12</td>
<td>3.34</td>
<td>149.12</td>
<td>13.85</td>
</tr>
<tr>
<td>Achievement</td>
<td>14.77</td>
<td>3.12</td>
<td>129.07</td>
<td>16.23</td>
</tr>
<tr>
<td>Hedonism</td>
<td>7.49</td>
<td>1.75</td>
<td>137.92</td>
<td>8.15</td>
</tr>
<tr>
<td>Stimulation</td>
<td>11.35</td>
<td>2.41</td>
<td>116.67</td>
<td>12.83</td>
</tr>
<tr>
<td>Self-Direction</td>
<td>18.81</td>
<td>3.95</td>
<td>126.19</td>
<td>20.83</td>
</tr>
<tr>
<td>Universalism</td>
<td>26.70</td>
<td>5.85</td>
<td>145.99</td>
<td>28.41</td>
</tr>
<tr>
<td>Benevolence</td>
<td>23.51</td>
<td>5.40</td>
<td>150.27</td>
<td>25.06</td>
</tr>
<tr>
<td>Tradition</td>
<td>16.23</td>
<td>4.06</td>
<td>153.55</td>
<td>17.05</td>
</tr>
<tr>
<td>Conformity</td>
<td>15.23</td>
<td>3.05</td>
<td>132.48</td>
<td>16.51</td>
</tr>
<tr>
<td>Security</td>
<td>23.09</td>
<td>4.75</td>
<td>138.98</td>
<td>24.83</td>
</tr>
</tbody>
</table>

Additional analysis was performed to explore the role of other factors (e.g., family) important for participation in sport. No statistically significant differences were found between values of young athletes or their participation in sport and their parents’ education or parents’ experience in sport.

Finally, the respondents who are participating in sports activities, were asked “what do you expect from your career in sport?” Most of the young athletes (30%) said that they expect achievements and recognition (e.g. “to be a champion”, “to achieve high results”, “to become famous”, etc.); 27% of respondents’ expectations are related to physical beauty and strength (e.g. “to be physically strong”, “to have an elegant shape”, etc.); 11% of the respondents’ expectations were related with health (e.g. “be healthy”, “to ensure a healthy lifestyle”, etc.); 9% of respondents participate in sports due to personal development (e.g. “to improve and develop of self”, etc.); 5% of respondents expect material reward (e.g. “to earn money from the athlete’s career”, etc.); 4% expect that it will serve for other purposes (e.g. “to join the military school”, “it should be useful in the chosen specialty”, etc.) and 14% of respondents reported that they do not seek the athletic career, it’s like hobby (e.g. “I do not seek a career of athlete, I just like to do that”, etc.).

4. Discussion and conclusions

The purpose of this study is to analyze the hedonic and eudaimonic value preferences for young Lithuanian sport participants and non-participants. Initially it was tested whether value differences between male and female exist. The results showed that Stimulation, Self-Direction, Universalism, Benevolence and Security values are more important to females than males. It can be argued that values related to the dimensions of meaningfulness of the activities (Stimulation and Self-Direction), orientation to relations with the interest of welfare of others (Universalism and Benevo-
lence) can be attributed to eudaimonic values and are more important to females than males. The Security value emphasizes safety, harmony, and stability of society, of relationships, and of oneself (Schwartz, 2012). We argue that it is a more hedonistic value, but perhaps the motives may be internal and these values can be considered as neutral to eudaimonic-hedemonic approach. These results also confirm the findings of S. Lyons and colleagues (2005), that the value priorities of men and women differ significantly.

Secondly, the results of this study revealed that such values as Achievement, Hedonism, Stimulation, Self-Direction, Conformity and Security are more expressed for those who are participating in sport’s activities compared to non-participants. These results are similar to the results of other studies (i.e., Chatzisarantis, 2007; Lundqvist, 2014) that those who participate in sports are typically characterized by hedonic values. On the other hand, there are also eudaimonic values. This confirms the results of other studies (i.e., Bauer, 2008; Ferguson, 2014), which shows that athletes have eudaimonic values. First of all, young people that are engaged in sports activities have more strongly expressed values (which means that they are more aware of what they want from their life) compared with non-participants. Secondly, values are both eudaimonic and hedonic, which means that young peoples’ engagement in sports activities is driven by opportunities for independent action, thought, feeling, readiness for new experience (Self-Direction and Stimulation) and pursuing of self-interests (Hedonism and Achievement), as well as opportunity to restraint actions, inclinations, and impulses likely to violate social expectations or to seek harmony and stability of relationships and self (Conformity and Security). One explanation of the results could be the type of sport (competitive or recreational), thus further research in this field is needed. Emphasis on integration rather than comparison of hedonic and eudaimonic approaches was highlighted by L. W. Henderson and T. Knight (2012), due to the fact that hedonic and eudaimonic approaches denote important aspects of well-being, where the combined components of hedonic and eudaimonic well-being is referred to as “flourishing”. As V. Huta and R. M. Ryan (2010) noted, hedonic and eudaimonic well-being constitute distinct but also partly overlapping constellations of well-being.

Finally, the last results are confirmed by the answers of respondents to the question “what do you expect from your career in sport?”. The answers of respondents ranged from achievement and recognition (hedonic approach) to personal growth and development (eudaimonic approach). As mentioned above, one possible explanation might be the type of sport (competitive or recreational) one participates in, because the context is very important in athlete’s life, whereas participation in recreational sport is more strongly associated with intrinsic goals of health, meaningful relationships, and growth (Lundqvist, 2014), whereas competitive sport is associated with hedonic enjoyment (of rewards and fame) that compensates potential psychological challenges, internal and external pressures (Fletcher, 2012), injury, illness or pain (Lundqvist, 2014).
It is important to notice, that eudaimonic values, concerned with self-realization or personal growth (Gillet, 2012; Vallerand, 2012) are more expressed for females in sport. The results meet the findings of L. J. Ferguson and colleagues (2014) that being confident, pushing oneself to improve, and being goal-oriented is important to eudaimonic well-being of young women athletes.

As S. H. Schwartz (2012) emphasized, values influence most if not all motivated behavior. Summarizing the results, it can be said that thinking about the athlete’s career starts in young age. It is important that not only the pleasures of engaging in the activities or the benefits provided by good results in sport, but also the sense of a personal growth and development are essential for young athletes. Therefore, thinking about interventions, which could attract and keep young people in sport, it is necessary to create conditions not only for competing in their chosen sport and for the pleasure of victory experience. It is also needed to constantly talk about the meaningfulness of sporting activities (especially for females) and the self-realization in sporting activities.

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Įteikta 2017 11 10; priimta 2017 12 10

Santrauka


Reikšminiai žodžiai: hedoninės vertybės, eudemoninės vertybės, dalyvavimas sporte, jauni atletai.

JEL kodai: I31, J13, J17, J24, L83.