

The Influence of Self-confidence on Sport Performance

By

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The purpose of this paper is to address a long-standing research question in the sports psychology literature whether self-confidence will enhance one's subsequent sports performance during the competition. The Article will discuss (1) the nature of self-confidence in sports, and more important (2) to attempt to provide a conceptual framework from which research and practice related to confidence in sport may be extended in meaningful ways. This information then leads to a presentation of an integrated conceptual model of sport confidence to serve as the unifying framework for the sports coaches and players. The framework is used (3) to overview what is known about confidence, as well as to offer suggestions about what could be known about confidence through the advancement of conceptual models and intervention research in sports psychology.

The influence of self-confidence on sport performance is one of the most intriguing topics in sport psychology. After achieving peak performances, athletes often describe a strong, almost "shatterproof" sense of confidence that they believe allowed them to perform their best. Conversely, two of the most dreaded psycho behavioral occurrences in sport, choking under pressure and sudden performance slumps, are often attributed to "losing"



- ^{xxix} Mughees-uddin, "An Islamic framework of Media Ethics: Problems and Challenges." *Hamdard Islamicus*, Vol. XX, no.4, October-December 1997, p.16
- ^{xxx} *Ibid.*, p.61
- ^{xxxi} An-Nawawis, Translated by Fzzedin Ibrahim . Denys Johnson-Davies, *Forty Hadith, The Holy Koran* Publishing House, Beirut/Damascus, 1976, p.42
- ^{xxxii} Mughees-uddin, *op.cit.*, p.62
- ^{xxxiii} Josephson, *op.cit.*, p.301-302
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- ^{xxxiv} An-Nawawis, *op.cit.*, p.102
- ^{xxxv} Gordon & Reuss, *op.cit.*, p.271.
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xvii *Ibid.*,p.7

xviii Josephson, *op.cit.*,p.301

xix Gordon & Reuss, *op.cit.*,p.268

xx *Ibid.*, p.263

xxi *Ibid.*, p.271

xxii *Ibid.*,p.263

xxiii Josephson, *op. cit.*, p.302

xxiv *Ibid.*,p.298

xxv This information is based on Mughees-uddin's paper on "An Islamic Framework of Media Ethics: Problems and Challenges," *Hamdard Islamicus*. Vol. XX, no.4, October-December 1997

xxvi Collins & Skover, *CRT. op. cit.*, p.3

xxvii Safran S. Al-Makaty; G. Norman Van Tubergen; S. Scott Whitlow; Douglas A. Boyd. *Attitudes towards advertising in Islam.*" *Journal of Advertising Research*. May/June 1996,p.16

xxviii *Ibid.*,p. 16

Ronald K. L. Collins, David M. Skover, "Commerce and communication," *Taxes Law Review*, Vol. 71, no.4, March 1993.

Michael Schudson, *Advertising: The Uneasy Persuasion: Its Dubious Impact on American Society*, London, Routledge, 1993`

vii Ibid.,p.6

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John C. Maloney, "The First 90 Years of Advertising Research," Chapter 2, in Clark Brock, and Stewart 1994 op. cit. p.13054

viii Gordon & Reuss, op. cit., op. Cit.,p.257

ix Ibid., p.266

x Clark; Brock, Stewart, CRT, op.cit.p.5

xi Gordon & Reuss, po.cit., p.258.

xii Ibid., p.259 (Quoting Richard L. Johannesen. *Ethics in Human Communication*, Prospect Heights: Illinois, Waveland Press. 1990, p.119-120)

xiii Josephson, op.cit., p.297

xiv ibid. p.201

xv Ibid.,p.302

xvi CRt, op.cit.p.7

Notes and References

- ⁱ Jef I. Richards, advertising Law and Ethics, Department of Advertising, The university of Texas at Austin, 1996
<http://www.utexas.edu/coc/adv/research/law/>
- ⁱⁱ Ibid.. Law and ethics are not coterminous. All the issues discussed in this paper have ethical dimensions, but not all of them implicate legal realities, The law is confined by limitations on government authority, principally through the Constitution, while ethics bear no such limitations, Ethics, therefore, should be subject to a higher standard of expectation than law.
- ⁱⁱⁱ Susan Josephson, "What Advertising Does To Us," *The World & I*, vol. 11, no.9, September 1996, p.304
- ^{iv} Courtland L. Bovee; Johan V. Thill; George P. Dover; Marian Burk Wood, *Advertising Excellence*, New York/London, McGraw Hill Inc., 1995, p.4
- ^v David A. Gordon, Carol Reuss, *Controversies in Media Ethics*, New York, Long man Publishers USA, 1996, p.257.
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country, however, does not seem to enjoy a good track record. Consequently, to recommend an additional control agency like the Federal Advertising Board, apart from the censorship Board, might lead to its abuse against the advertising industry. Nevertheless, such an agency as the Federal Advertising Board, if duly used for the public welfare purposes, can be a very effective tool in curtailing the unethical and deceitful advertising.

This study is concluded with the words of Carol Reuses, "Advertising is important to the social, cultural, and economic life of the nation, to individuals as well as to groups, and to the mass media. If advertising [businesses] and advertisers do not uphold high ethical standards, they and the nation suffer^{xxxv}."

compel the businesses to change their ways but would also result in socially responsible advertising messages and campaigns.

2- Forming National Advertising Review Council

On a similar pattern as the British Code of Advertising Practices (BCAP) and the American Council of Better Business Bureaus (CBBB), this would be a voluntary, self-control, and self-regulatory organization within the advertising industry. It would have individuals from different advertising agencies who are well respected, influential, and with proven integrity. This council would have its jurisdiction over all matters pertaining to unethical advertising such as false product claims and deceptive or harmful advertising contents. It would have the authority to recommend to the Pakistan Advertising Association to terminate the covert PAA membership of the ad-agency guilty of unethical advertising practices. This system of self-check is likely to instill a more responsible advertising industry.

3- Governmental regulations

In advanced nations where the role of the government is otherwise minimal in business affairs, matters involving public welfare as in the case of advertising ethics are tackled quite effectively. For example, in USA the Federal Trade Commission (FTC), a federal government agency, appoints commissioners who monitor the health of advertising campaigns and penalized for any malpractices. The usefulness of governmental agencies having regulatory authority in our

apply to all other spheres of human business activities. In Pakistan, henceforth, all those responsible officials and nobles should take charge of the situation to avoid its further deterioration.

Suggestions/Recommendations

Speaking as a realist, it does not seem possible to achieve an overnight change in these intricate issues. Therefore, the suggestions incorporated here are the only ones that sounds pragmatic under our prevalent conditions.

1- Formation of Advertising viewers Associations

The Pakistan Advertising association (PAA) should sponsor this body, as a legal entity, independent of government involvement, the advertising profession, and business that advertise. This high profile interest group would then consists of nobles from different walks of life, representative of the masses, and who would be aiming at shaping and controlling the ethical conduct or behavior of advertising practices. This association would ensure that the businesses, which influence the public through advertising, conform to the moral and ethical standards to what those that have the power to affect them (that is, public), wish to see. It is ripe time that the viewers start influencing advertising for their collective benefit. Since the role of advertising is to create a favorable public impact in order to build an image or to increase sales, even a mild disapproval by them through an organized forum would send big warning signals to the businesses, This would not only

lifestyles, and patterns of consumption. Many a times, when its only goal is to sell or create a favorable impression it can carry side effects—for the worse. The most mind-boggling fact in this regard is that even with all the precautions some of the harmful affects of advertising may still not be avoided. If it is the cigarette ads, parents cannot switch the TVs off overtime to save their children from viewing them. No one knows when the authorities regulating the local advertising would get conscious about putting the disclaimer of a “paid advertising” for the infomercials. As an advertiser puts it, “Our purpose is to sell and we make what sells for our client well.” Now, does that mean that if sensuality sells a product well, then we will have to live with it for the rest of our lives?

Advertising’s effect of showing a product as a need-satisfying thing is distorting our cultural and religious values by going against both of them. While dealing with the issue from the religious perspective, the unethical impacts of advertising should be tackled in a much-more organized way. Islam, not just being a religion but a whole code of life, broadly provides us with the parameters within which life is to be regulated, be it business or personal. There is little room for hiding of a truth as a means to selling a product; and advertising should be no exception. As a religion for the masses its emphasis on the collective good must not be minimized through any act of an individual or a group of individuals. Even though the only function of advertising is to sell, it should not be an exception to any moral or social principles that

substantial and provided nafa (benefit) to the people (viewers). As the Qur'an states:

Thus doth God (by parables) show forth truth and Vanity? For the scum disappears like forth, cast out; while that which is for the good of mankind remains on the earth. (Al-Quran'an XIII: 17).

Freedom of Expression

Freedom of expression does not allow the subjection of believers to corrupt views and influences that violate Islamic principles. While Islam forbids the use of coercion by those seeking to spread the faith, it also takes measures to protect Muslims against aggression that would deny them their own freedom^(xxxiii). One of the main areas of concern in this respect would be the promotion of western culture of obscenity and sensuality in advertising__ issues about which even the western scholars are lamenting^(xxxiii).

The Holy Prophet (may Allah's blessings and peace be upon him) said: "Allah the Almighty has laid down religious duties, so do not neglect them; him He has set boundaries, so do not over-step them; he has prohibited some things, so do not violate them; about some things He was silent__ out of compassion for you, not forgetfulness--, so seek not after them," (On the authority of Abu Thalaba al-Khushani Jurthum ibn Nasir (may Allah be pleased with him), related by Daraqutni and others)^{xxxiv}.

Analysis

Even the proponents of liberated advertising and the advertisers agree that advertising affects human thinking.

Conceal not evidence: for whoever conceals it, his heart is tainted with sin. And God knoweth all that ye do. (Al-Qur'an II: 283).

And cove not Truth with falsehood, nor conceal the truth when ye know (what it is). (Al-Qur'an II:42).

The Messenger of Allah (may Allah's blessings and peace be upon him) once said:

“That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour; but he who falls in to doubtful matters falls in to that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart.”
 (On the authority of Abu Abdullah an-Numan the son of Bashir (May Allah be pleased with both), related by al-Bukhari and Muslim)^(xxxii).

Completeness and usefulness of the message

Furthermore, knowing that one of the basic purposes of advertising is the communication of information or synonymously dissemination of news about a product or service, then it must be

peace be upon him)^(xxxvi). During the Holy Prophet's time, merchants not only shouted out the advantages of their goods in the marketplace but also put the best of their goods in front to attract attention: the usual ways to advertise at that time. The Qur'an, Islam's holy book, does not prohibit advertising as such. Nowadays, in North Africa, the Levant (the countries bordering on the eastern Mediterranean Sea), and in the Gulf states, one sees posters, billboards, print media displays and messages on the electronic media that in a variety of ways promote the Islamic faith^(xxxvii). On those occasions when religious authorities have objected to advertising, it almost always has been due to the belief that print and broadcast advertising allegedly promotes Western icons and culture^(xxxviii).

Vitality of Truthfulness

Making a false claim is a sin for the advertiser as much as it is for the common man. But imagine the massiveness of the effect of such an action if done through a media. Considering the advertising's function of creating an image as viewed in the Islamic perspective, it must be realized that 'Do not lie' is not equivalent to 'Tell the Truth.' Lying can be avoided by silence, vagueness or changing the subject: which suggests that not lying is an insufficient ethical principle^(xxxix). And establishment of the whole truth is vital. An advertisement might just keep quiet about the negative effects or attributes of a product and only highlight or create a fanciful image of the ones that might be tempting to the viewers^(xl). As the Qur'an states:

men, as well. There is a certain psyche attached to viewing of the advertisements. Unlike fine art, which usually gives us the perspective of a single individual, advertisements give us the perspective of the whole community of institution's. For example, if the fashion advertisements show people wearing baggy clothes then the characters in the toothpaste ads also wear baggy clothes; and then, baggy clothes crop up in the stores for us to buy. Advertisements in this way repeat and reinforce each other's social messages because we are exposed to so much of advertising it becomes a background of values and attitudes affecting our approach to life^(xxiv). For example, we show each other our new items and judge people with what they buy. This goes against the traditional culture, which teaches that we should be humble, make do with less, and enjoy the tried and tested. We are in a frenzy of trying out the new.

While talking of the religious values, one often comes across advertising campaigns that are associated with religious festivals such as Eid. The product advertisements tell us to buy the brand name footwear or dressing to have a happy day. The question here is that how justified is it to commodity a religious occasion and connect the fun it brings to the use of certain products and suggest that only using the product would make us happy on the occasion.

Islamic perspective on advertising^(xxv)

Advertising has been practiced even since before the Islamic era of Prophet Muhammad (May Allah's blessing and

The new and emerging trend of “informercials”

A relatively new advertising technique is the “advertorial” or “Infomercial.” I.e., paid advertising prepared to look like editorial copy, entertainment, or feature programming. The most deceptive among them prepared by advertisers, appear to be interviews, demonstrations, or discussions. These are prepared just for one purpose—to promote or sell specific products or services, especially health and beauty products, home improvement products and tools, and food processing equipment. These ads, furthermore, are one-sided. Although the products and the program contents may not raise serious ethical questions, but there is one problem: viewers might not realize that the programs they are watching have as their sole purpose the sale of a product or service^(xxxi). Unmistakable identification of the material as paid advertising is needed in order to be fair to the readers, viewers, or listeners^(xxxii). A disclaimer to this effects (that is paid advertising) should be aired for the entire duration of this form of advertising.

A potential threat to cultural and religious values

One of the most corrupting effects of advertising is the way it waters down cultural and religious symbols and sentiments^(xxxiii). Advertisements show us our social ideals and associate products with them, entangling the moral symbol with a product does this. Lately we have been watching a lot of so-called fairness cream ads. Often it is seen that these ads are based on the institution of marriage and complexion of the bride. Hence, giving an adverse perspective for a bride not only to young ladies but to the young

Unnecessary portrayal of women as a means to advertise

Advertising today is filled with sexual titillation. We come across idealized women in advertising not just in shampoo or soap commercials but also in tyre ads! Advertising through women leads to sexually over-stimulated environment. Our desire is stirred as we watch television, or pass a billboard on the road, or flip through a magazine in our leisure time. Sexuality is used because it attracts our attention and is a basic drive that can be associated with a product. The use of sensuality in ads maintains a youth-oriented culture. On one hand our own bodies seem inadequate when compared with the ones in the advertisement, so we try to lose a few pounds, use cream on our wrinkles, dye the gray out of our hair and on the other, also have sexual fantasies^(xviii).

The effects of advertising on children

Advertisers need to evaluate message content and placement and anticipate the potential effects on audiences, including those whom the advertisers do not really want to reach but who might well be "in the line of fire": children and immature adults. Persistent and persuasive messages about the need to have brand-name clothing, or to consume eatables, or a macho image associated with smoking cigarettes, are a few examples. At best they ignite family arguments; at worst they spark criminal activities, including vicious thefts^(xix). Advertisers argue that it is up to the parents rather than the advertising industry to control what their children watch^(xx). This gives rise to the question: when would we stop shifting our mutual social and ethical responsibilities on each other?

manipulates us to buy things we don't need by playing on our emotions. The persuasive techniques are so powerful that consumers are helpless to defend themselves^(xvi)."

In rebuttal of the above arguments, Bovey and Arens say that advertising cannot make us buy things. According to the authors, people who say the opposite have little respect for the consumers' common sense and ability to make decisions. Many advertised products fail. To the complaint 'advertising is deceptive,' they say that continued deception would be self-defeating because it would cause the consumers to turn against the product. In short, it is only a matter of the exaggerated influence of advertising^(xvii).

Advertising for harmful products

After a controversial legal battle the cigarette manufactures have won the right to advertise on TV. The argument here could be how could we possibly stop advertising of a harmful product when it is perfectly legal to sell it. Then the advertising industry too, seems to be justified in saying that it is like putting the blame on them instead of the law that allows sale on one hand and prohibits its advertising on the other. But the point here could be: does this entire scenario lesson the harmful impacts of smoking, including the acquiring of fatal diseases? Prohibiting cigarette advertising in this perspective would mean a desperate attempt on the part of those concerned with the adverse effects of smoking to reduce the number of smokers and young adults susceptible to its charms.