INTRODUCTION :-

Kabaddi is a team sport that originated in South Asia. Two teams occupy opposite halves of a field and take turns sending a "raider" into the other half, in order to win points by tagging or wrestling members of the opposing team; the raider then tries to return to his own half, holding his breath during the whole raid.

The origin of Kabaddi can be traced to prehistoric times when man learned how to defend in groups against animals or attack weaker animals individually or in groups for survival and food. Though Kabaddi is primarily a South Asian game, it is originated from Punjab (Indian Province). There is, however, concrete evidence that the game is 4,000 years old. [1] Another theory states that the sport is actually inspired by the way Abhimanyu tried to break the Kaurava formation (Chakravyuha) but failed.

There is a popular belief that Kabaddi originated in the South Indian State of Tamil Nadu. A folk history of the game tells that it developed from a game of tag between two young boys - the rule of holding one’s breath being added later. The game is known by many names, all of Tamil origin: Kabaddi, Sadugudu, Gudugudu, Palinjadugudu and Sadugoodatthi. The word ‘Kabaddi’ could have originated from the Tamil words ‘kai’ (hand) and ‘pidi’ (catch).

The Kabaddi Federation of India (KFI) was founded in 1950, and it compiled a standard set of rules. The Amateur Kabaddi Federation of India (AKFI) was founded in 1973. The AKFI has given new shape to the rules and it has also the rights of modification in the rules. The Asian Kabaddi Federation was founded under the chairmanship of Sharad Pawar.
Kabaddi is a very popular game in Bangladesh; especially in the villages it is also called the 'game of rural Bengal'. In some areas Kabaddi is also known as Ha-du-du. But despite its popularity Ha-du-du had no definite rules and it used to be played with different rules in different areas. Ha-du-du was given the name Kabaddi and the status of National Game of Bangladesh in 1972.

Bangladesh Amateur Kabaddi Federation was formed in 1973. It framed rules and regulations for the game. Bangladesh first played a Kabaddi test in 1974 with a visiting Indian team, which played test matches with the district teams of Dhaka, Tangail, Dinajpur, Jessore, Faridpur and Comilla. In 1978, the Asian Amateur Kabaddi Federation was formed at a conference of delegates from Bangladesh, India, Nepal and Pakistan in the Indian town of Villai.

In 1979, a return test between Bangladesh and India was held at different places of India including Mumbai, Hyderabad, and Punjab. The Asian Kabaddi Championship was successfully arranged in 1980 and India emerged as the champion and Bangladesh as the runners-up. Bangladesh became runners-up again in 1985 in Asian Kabaddi Championship held in Jaipur, India. The other teams included in the tournament were Nepal, Malaysia and Japan. Kabaddi was played as a demonstration sport at the 1936 Summer Olympics in Berlin. The game was included for the first time in Asian Games held in Beijing in 1990. Eight countries took part including India, China, Japan, Malaysia, Sri Lanka, Pakistan and Bangladesh. India won the gold medal and has since won gold at the following three Asian Games in Hiroshima in 1994, Bangkok in 1998 and Busan in 2002.

Kabaddi is popular throughout South Asia, and has also spread to Southeast Asia, Japan and Iran. It is the national game of Bangladesh where it is known as Ha-du-du. It is the state game of Punjab, Karnataka, Tamil Nadu, Andhra Pradesh, and Maharashtra in India. It is played by the British Army for fun, to
keep fit and as an enticement to recruit soldiers from the British Asian community.\[1\]

In the team, or transnational, style of Kabaddi, two teams of seven members each occupy opposite halves of a field of 12.5m × 10m (roughly half the size of a basketball court). Each has five supplementary players held in reserve. The game is in 20-minute halves, with a five-minute half-time break during which the teams switch sides.

Teams take turns sending a "raider" to the opposite team's half, where the goal is to tag or wrestle ("confine") members of the opposite team before returning to the home half. Tagged members are "out" and sent off the field.

Meanwhile, defenders must form a chain, for example, by linking hands; if the chain is broken, a member of the defending team is sent off. The goal of the defenders is to stop the raider returning to the home side before taking a breath. If the raider takes a breath before returning, the raider is sent off the field.

A player can also get out by going over a boundary line or part of the body touches the ground outside the boundary, except during a struggle with an opposing team member.

Each time a player is out the opposing team earns a point. A team scores a bonus of two points, called a loan, if the entire opposing team is declared out. At the end of the game, the team with the most points wins.

Matches are staged on age and weight. Six officials supervise a match: one referee, two umpires, a scorer and two assistant scorers.

The game, known as Hu-Tu-Tu in Western India, Ha-Do-Do in Eastern India and Bangladesh, Chedugudu in Southern India and Kaunbada in Northern India, has changed through the ages. Modern Kabaddi is a synthesis of the game played in various forms under different names.
A dramatized version of the Mahabharata has made an analogy of the game to a tight situation faced by a character called "Abhimaneu", heir of the Pandava kings, when surrounded by the enemy. Buddhist literature speaks of the Gautam Buddha playing Kabaddi.

Kabaddi received international exposure during the 1936 Berlin Olympics, demonstrated by Hanuman Vyayam Prasarak Mandal, Amravati, Maharashtra. The game was introduced in the Indian Olympic Games at Calcutta in 1938. In 1950 the All India Kabaddi Federation came into existence and compiled standard rules. The Amateur Kabaddi Federation of India (AKFI) was founded in 1973. After formation of the Amateur Kabaddi Federation of India, the first men's nationals were held in Madras (re-named Chennai), while the women's were in Calcutta in 1955. The AKFI has given new shape to the rules and has the right to modify them. The Asian Kabaddi Federation was founded under the chairmanship of Mr. Janardan Singh Gehlot.

Asian Amateur Kabaddi Federation is now headed by Mr. Janardan Singh Gehlot as President and Mr. Muhammad Sarwar as Secretary General.

Kabaddi was introduced and popularized in Japan in 1979. The Asian Amateur Kabaddi Federation sent Prof. Sundar Ram of India to tour Japan for two months to introduce the game.

In 1979, a return test between Bangladesh and India was held at different places of India including Mumbai, Hyderabad, and Punjab. The Asian Kabaddi Championship was arranged in 1980 and India emerged as champion and Bangladesh runner-up. Bangladesh became runner-up again in 1985 in the Asian Kabaddi Championship held in Jaipur, India. The other teams in the tournament were Nepal, Malaysia and Japan. The game was included for the first time in the Asian Games in Beijing in 1990. India, China, Japan, Malaysia, Sri Lanka, Pakistan and Bangladesh took part. India won the gold medal and
has won gold at the following three Asian Games in Hiroshima in 1994, Bangkok in 1998 and Busan in 2002. India won the gold medal in the 2006 Asian Games at Doha.

Attempts to popularize Kabaddi in Great Britain saw British TV network Channel 4 commission a programmed dedicated to the sport. The show, Kabaddi, on Channel 4 in the early 1990s, failed to capture viewers despite fixtures such as West Bengal Police versus the Punjab. Kabaddi was axed in 19103, but not before its presenter Krishnan Guru-Murthy suffered a collapsed lung while participating in the sport.\[4\]

In the 1998 Asian games the Indian Kabaddi team defeated Pakistan in a thrilling final match at Bangkok (Thailand). The chief coach of the team was former Kabaddi player and Coach Flt. Lt. S P Singh.

The first World Kabaddi Championship was held in Hamilton, Canada, when 14,000 people at the Copps Coliseum watched top players from India, Pakistan, Canada, England and the United States. The next edition was in Surrey, British Columbia, which hosts the first all-Kabaddi stadium.\[5\] \[6\] India has remained world champion since it was included in Asian Games and South Asian Federation games. In 2008 Sukhbir Singh Badal mooted a professional world Kabaddi league with sponsorship to attract the best players; this league will be based in India with tournaments in Canada as well. The current Kabaddi Championship team consists of several local Indian players, Himanshu Batta, Ravi Venkataya, Harman Dhaliwal, Kapil Singh and Mayank Gauri.\[7\]

Kabaddi is now a very popular game and is a regular sport in Asian Games, Asian Indoor Games and Asian Beach Games apart from SAF Games. Kabaddi will be a demonstration sport during Commonwealth Games 2010 at New Delhi.\[8\]
One of the many greats of the game of Kabaddi is one Grant Owens, a 3 time Kabaddi World Champion (Twice with England, Once with the Outer Hebrides). One of the skills that make Owens such a great player is his low centre of gravity and his rumored 7 liter lung capacity.

Considered as one of the most ancient Indian traditional sports, Kabaddi started its journey, almost 4,000 years ago. This is a team game that requires both skill and power on behalf of the players, and it also combines the characteristics of wrestling and rugby. Kabaddi in India has quite a long history that dates back to the pre-historic times. During the period of its inception, Kabaddi was aimed at developing self-defense, in addition to responses to attack and reflexes of counter attack by individuals and by groups or teams. A dramatized version of the great Indian epic, the Mahabharata, has made an analogy of the game to a tough situation faced by Abhimanyu. The situation was that the heir of the Pandava kings, Abhimanyu was surrounded by his enemies on all sides and he tried to get out of their Chakravyuha. There are also some other ancient scripts that refers to the existence of Kabaddi in India. In Mahabharata, Arjuna had a unique talent in the game of Kabaddi, as he was able to go inside the wall of enemies, destroy them all and come back unscathed. According to the Buddhist literature, Gautam Buddha used to play Kabaddi for recreation. Apart from those manuscripts, history also reveals that princes of yore loved playing Kabaddi and took the game as a means to display their strength and won their brides. With due course of time, the game earned a lot of popularity in the Southern Part of Asia.

In modern times, Kabaddi in India attained National status in the year 1918. The state of Maharashtra is considered to be a pioneer for bringing the game to the National platform. The standard rules and regulations for Kabaddi were also formulated in 1918; however, the rules were brought out in print in the year
An All India Tournament was also organized at Baroda following these rules, in 11033. Since then, the journey of Kabaddi in India has always been towards success and more popularity and numerous tournaments are now organized all over India throughout the year. The game got international exposure for the time during the 1936 Berlin Olympic Games. The game was also introduced in the Indian Olympic Games at Calcutta, in 1938.

With a view for better management of Kabaddi, the All India Kabaddi Federation (AIKF) came into existence in 1950. The AIKF has been conducting National level championships according to the laid down rules and regulations, on a regular basis from the year 1952. The first men`s Nationals were held in Madras (now Chennai), after the formation of the Amateur Kabaddi Federation of India (AKFI) and the women`s Nationals were also held in Calcutta. Both the championships were held in the year 1955. During the National Championships held at New Delhi in the year 1954, the rules and regulations of Kabaddi in India witnessed some modification.

The game of Kabaddi was included in the curriculum of the Indian University Sports Control Board (IUSCB) as a main sports discipline in the year 1961. Kabaddi in India got further recognition when the School Games Federation of India (SGFI) decided to include it in the school games, in 1962. This body is responsible for organizing state and national level competitions for school going children in various sports of India, on a regular basis. In the year 1971, the National Institute of Sports (NIS) included Kabaddi in the curriculum of Regular Diploma courses. The Amateur Kabaddi Federation came into existence in the next year, in 1972. This body was formed with a view to popularize the game in the neighboring countries and also to organize regular National level tournaments. The sub-junior and junior sections were included in Kabaddi national level tournaments, as a regular feature, only after the formation of this body.
The Indian national men’s Kabaddi team started visiting the neighboring countries with a view to further improve the status of Kabaddi in India. It toured Bangladesh in 1974, as part of the cultural exchange program to play five test matches in different parts of the country. The Bangladesh national men’s Kabaddi came for a return visit in the year 1979 and played five test matches in India. India played an important role in the formation of the Asian Amateur Kabaddi Federation (AAKF) in 1978. The AAKF was established during the silver jubilee celebrations of National Kabaddi Championships in India, held at Bhilai, Madhya Pradesh. Kolkata was the venue for the first Asian Championship in Kabaddi in 1980. This helped a lot in further improving the entire scenario of Kabaddi in India.

Kabaddi in India saw the introduction of Federation Cup Kabaddi matches in the year 1981. The game was included as a demonstration game in the IX Asian Games hosted by India in the year 1982. In 1984, India organized an open International tournament at Mumbai and an international invitation Kabaddi Tournament was also organized, during the Tri-centenary celebrations of the city of Calcutta. Kabaddi was included as a regular sports discipline by the South Asian Federation (SAF) from the year 1984. Being played in the SAF Games at Dhaka, Bangladesh for the first time, Kabaddi is being included in every SAF Games that is organized once in every two years.

The associations working for management of Kabaddi in India organized the second Asian Championship at Jaipur, Rajasthan. India was also instrumental in including Kabaddi in the main disciplines of the XI Asian Games held at Beijing, China in 1990. This was a major landmark in the history of Kabaddi in India, as India won the Gold Medal in this championship. India also won the Gold Medals in the succeeding Asian Games held in 1994 at Hiroshima, Japan and in the Asian Games held in 1998 at Bangkok in Thailand. India organized
an International Women`s Kabaddi tournament, named the Nike Gold Cup, in 1995.

India played an important role in introducing the game of Kabaddi to the African countries, while hosting a demonstration sport in the Afro-Asian Games, in 2002. India also successfully took part in the first World Kabaddi Championship held at Hamilton, Ontario, Canada. Kabaddi in India touched another milestone in 2004, when India hosted the first ever Kabaddi World Cup, in Mumbai. India became the winner of the World Cup, as well. India has produced a number of talented Kabaddi players, so far, who have earned international recognition. Some of the outstanding players include Balwinder Phiddu, Shri Sadanand Mahadeo Shetty, Shri Sadanand Mahadeo Shetty, Shri Shakuntla Panghar Kholavakar, Shri Shantaram Jaatu, Kumari Monika Nath, Kumari Maya Kashi Nath, Rama Sarkar, Shri Sanjeev Kumar, Sunder Singh and Shri Ramesh Kumar.

Kho-Kho is an Indian sport played by teams of twelve players who try to avoid being touched by members of the opposing team; only 9 players of the team enter the field. Kho-Kho and Kabaddi, in spite of popular misconception, are not the same.

In Kho-Kho, one team sits or kneels in the middle of the court, in a row, with send two or three members in the court. The motive for the sitting team is to try to "tag" the opponents. The chasers can only run in one direction and cannot cut across the sitters unlike the dodgers who can run randomly and in between the sitters. They have to run round the entire row to reach the other side. The other option is to pass the chasing job to another sitter whose back is facing the chaser as the chaser is running. In this option, the chaser touches the sitter he wants, usually nearest to the target and shouts "Kho" to signify the change of guard.
The objective is to tag all the opponents in the shortest time possible. The team that takes the shortest time to tag all the opponents in the field wins.

Kho-Khoplayground is rectangular. It is 29 meters in length and 16 meters in width. There are two rectangles at the end. One side of the rectangle is 16 meters and the other side is 2.75 meters. In the middle of these two rectangles, there shall be two wooden poles. The central lane is 907.50 cm long and 30 cm X 30 cm on the lane. There are eight cross lanes which lie across the small squares and each of it is 500 cm in length and 70 cm in breadth, at right angles to the central lane and divided equally into two parts of 7.30 cm each by central lane. At the end of central lane, two posts shall be fixed. They shall be 120 cm above the ground and their circumference shall be not less than 30 cm and not more than 40 cm. The post shall be made of wooden poles which are smooth all over. The posts shall be fixed firmly in the free zone tangent to the post-line at a height between 120 to 125 cm. The top of the post shall be flat and free from any sharp edges.

The equipment used in Kho-Kho are posts, strings, measuring tape (metallic), lime powder, wire nails, two watches, two types of rings having inner circumference of 30 cm and 40 cm, score shots (like a whistle, for instance), and some stationery to write results etc.

Increasing concern has been expressed about the mental health of students in higher education. Concerns have been articulated by students themselves and by the academic staff who teach them. Perhaps the most persuasive evidence of an apparent increase in mental health problems in students has been produced, however, by the counselling services and pastoral staff in colleges and universities who endeavour to assist students in difficulty, and by the staff of student health services.
In the past few years, the mental ill health of students has attracted specific media attention. Some reporting has been sensationalised and irresponsible, for example when describing the suicide of students in highly emotive and critical terms. Most media reports have been sensitive and balanced, however, drawing attention constructively to the apparent growth of emotional and psychiatric problems in the student population. These might have made it easier for students themselves to acknowledge problems such as depression and eating disorders.

A report by the Association for University and College Counselling (AUCC, 1999), entitled Degrees of Disturbance: The New Agenda, has been particularly influential in drawing attention to an apparent increase in levels of psychological disorder among higher education students. The report prompted the Royal College of Psychiatrists to convene a working group to consider the evidence for and implications of increasing morbidity for both higher education and mental health services. Naturally, the College also wished to review the specific responsibilities of psychiatrists for the mental health of students. The increasing number of students presenting with mental health problems reflects the rapidly increasing access of young people to higher education and the associated growth in student numbers. It also reflects the growing rates of mental health problems among young people generally. Given the trends in the general population, it is hardly surprising that rates of psychological disturbance and psychiatric illness among students are rising. The effects are profound. They are felt by the students themselves, both subjectively and through the negative impact on their education, but also by those around them, including peers and family, and by the educational institutions that the students attend. Moving away from home, family and childhood friends to an unfamiliar place and culture constitutes an additional challenge at an age when most students are also negotiating significant
developmental changes. The cultural and language differences may be felt most keenly by students from other countries. The number of mature students is growing too, and they may face particular challenges such as combining the demands of higher education with domestic responsibilities, and managing the changing patterns of established relationships that are provoked by exposure to new ideas and expectations. Increasing numbers of students from socio-economically disadvantaged populations, and from ethnic minority groups, are obtaining access to colleges and universities. They may have no familiarity with higher education institutions or the demands of advanced study, however, and may feel isolated from the majority of students and alienated from both the institution’s culture, and the families and communities from which they come. These are potent ingredients for distress and psychiatric disturbance, but the relative lack of structure and supervision often results in these difficulties going unnoticed.

On the other hand, higher education has an important role in enabling people with established psychiatric problems to develop their personal, social and intellectual potential, and thereby to make a productive contribution to society.

In certain cases, entry to higher education is an important part of a patient’s recovery from psychiatric illness. Caution is needed, however, as higher education imposes significant demands on the individual and may precipitate intolerable distress and illness relapse. The stresses of university and college life, therefore, might exacerbate preexisting emotional and psychiatric problems in some students, and precipitate disorders in others. There is a widely held view that the pressures on students have increased in recent years as a result of financial constraints, growing competitiveness, and heightened aspirations for achievement and material security. Vulnerable students might need higher levels of support in order to achieve their potential. Academic and pastoral support from staff may be more difficult to access now,
however, as a result of increasing student numbers without commensurate staff increases, the trend towards modular courses, and the demand on academic staff for research and publications. Although friends and family are still seen as the main sources of support, an increasing number of students turn to university or college counselling services. However, staff numbers in counselling services, as in other university departments, have not increased in proportion to student numbers. Therefore, services are often having to manage a growing volume of demand for counselling, and an increase in the severity of the psychological problems with which students present, with limited resources.

All too often, they also experience difficulty in accessing NHS services. Primary health care services are sometimes not organised to meet effectively the mental health needs of students in higher education, although some universities have dedicated student health services with ‘in house’ mental health workers. There may be a lack of coordination between home and college GPs, with failures of communication compounding the student’s difficulties. Students with pre-existing psychiatric disorders sometimes arrive at college without local services having been informed of their need for support and treatment. Evidence suggests that many students choose not to disclose their psychiatric problems for fear of prejudicing their chances of selection for higher education. Even when their psychiatric history has been disclosed at the time of application or entry, this may not have been communicated by the college to the local GP. Later, students who are incapacitated by psychiatric disorder might be sent home to obtain treatment, but home services might not be geared to provide this in the time scale of the academic calendar.

Students and colleges may find it even more difficult to access secondary mental health services. This might be because there is no working relationship between the college or student counselling service and local mental health services. In some cases, the student’s psychiatric disorder
might not be perceived as severe enough to achieve the prescribed threshold for access to the local mental health service. Even when referrals are accepted, the relatively slow response of mental health services might fail the student because of the structure of the academic year. At worst, the student might have left college for a vacation before an appointment was available. The long waiting periods for access to specialised NHS psychological treatment services are a particular problem. For these reasons, university and college counselling services are often expected to provide specialised psychological therapies. Although a number of services have appropriately trained staff, few have sufficient resources to offer specialized treatments to all students who need them.

We must not lose sight, however, of the value of higher education for positive mental health, or of the excellent work undertaken by many universities in enabling vulnerable students to benefit from higher education. Learning in a constructive and stimulating environment can enhance self-confidence and a sense of achievement, particularly if it leads to tangible rewards such as fulfilling employment. Higher education may also promote socialisation, independence and self-reliance. For many students, college life affords their first opportunities for selective relationships. Although a potential source of anxiety, the exploration of sexuality and intimacy is important in defining the transition from adolescence to adulthood. Challenges are addressed and resolved. Identities are formed. These positive aspects of student experience are powerful factors in promoting the self-esteem, resilience and sound mental health that protects against psychiatric disorder, even in the face of later adversity. These are important issues for the Royal College of Psychiatrists. There is widespread concern about the increased incidence of psychiatric disorder among young people, including students. The mental health of school and further education students is not to be disregarded, for it significantly influences later experience. Naturally, as a medical body, the College has a particular responsibility for addressing the mental health needs
of students in the health and caring professions, including medical students. There is much that can be achieved through this exercise. Academic institutions offer valuable opportunities for collaborative research and the development and evaluation of new styles of mental health service for young people.

It has been suggested that mental health problems are more common in students now than in the past. However, there are a number of difficulties in obtaining reliable rates of mental health problems among the UK student population and we have little longitudinal data to discern trends over time. The first difficulty surrounds the definition of a student. Some studies have focused on university students, but others refer to students on vocational courses at colleges of further or higher education. Some are concerned with issues around living away from home, while others include students living at home. Reported samples differ in terms of the age of students included. Much of the comparative data refers to younger populations, aged 14–18. Such differences render comparisons between findings or aggregation of data problematic. Second, much of the research data originates from outside the UK and so its applicability to the UK is uncertain. A third issue concerns the definition of a mental health problem. Some studies are concerned with ‘disorder’ and others with ‘problems’. In general, the former refers to syndromes amounting to a mental health diagnosis, whereas the latter is concerned with problematic symptoms or behaviours. There is often a difference between the two in terms of threshold (higher for disorder) and methodology (disorder implying clinical diagnosis, whereas problematic symptoms and behaviours are usually based on self-report). For example, although subjective distress may be problematic, it should not be equated with psychiatric disorder.
Sports is a psycho-social Activity. It has both psychological and social dimension besides physical, physiological and technical aspects. In this modern pration of a Kabaddi is a much important as teaching the different skills of a game on the scientific base.

The common belief is that sports enhance an Kho-Kho’s physical and mental health or his psychological well-being. The meaning of the term “Mental health” is ambiguous and may be used in different ways. The word ‘Mental’ implies something more than the purely cerebral functioning of a person, it also stands for his emotional-affective states and the relationships he established with others. Similarly ‘health’ implies more than ‘physical health’, it connotes in Kho-Kho’s intrapsychic balance, the fit of his psychic structure with the external environment, and his social functioning. In common usage ‘mental health’ often means psychological well being and positive health (Schwartz & Schwartz, 1968).

‘Health is a state of complete physical, mental and social well being and not merely the absence of disease or infirmity ‘ defines the Constitution of the World Health Organization. This concept is very close to the definition of health according to Ayurvedic literature. Sushrut, a prominent proponent of this traditional system of Indian medicine, defines it is a state characterized by a feeling of spiritual, physical and mental well being (Prasanna atam indriya mana).

The identification and monitoring of indicators of mental health in all its facets, including subjective well being and quality of family life, is a matter of priority in the regional mental health programme of the South East Asian Region for the WHO.

One of the related concepts used increasingly in the scientific as well as in the lay press in recent years has been the concept of quality of life.
All indicators of well-being of a group of Kho-Khos have objective and subjective components. The objective components relate to such concerns as are generally known by the term “Standard of living”, with things such as level of education, employment status, financial resources, housing conditions and comforts of modern living. The parallel term used in the United Nations documents (United Nations, 1961) is ‘level of living’ consisting of the nine components: health, food consumption, education, occupation and work conditions, housing, social security, clothing, recreation and leisure and human rights. These objective characteristics are believed to influence human well-being. It is also believed that a Kho-Kho’s satisfaction or happiness with this objective reality depends not only on his access to goods and services that are available to the community but also on expectations and perceived reality. It is this subjective component which links the concept of quality of life to subjective well-being viz. “as experienced by each Kho-Kho”. The Kho-Kho is considered being the best judge of his situation and his state of well-being. The subjective well-being is believed to be a function of the degree of congruence between the Kho-Khos wishes and needs on the one hand and environmental demands and opportunities, on the other. Equally important is the magnitude of congruence between the Kho-Kho and group expectations and perceived reality.

The relationship between a Kho-Kho’s economic resources or other components of standard of living and his subjective well-being is sometimes considered to be curvilinear: up to a certain moderate level of living, the major determinant of the subjective well-being would be the matching between situational characteristics (demands and opportunities) and the Kho-Kho’s needs, bailies and expectations, as perceived by the Kho-Kho. At the lower levels, each increase in the amenities of living would result in a direct increase in subjective well-being. Above that threshold however, the input-output ratio in terms of quality of life or subjective well-being would be
more difficult to predict. Thus, increase in the objective standards of living, economic resources, housing, leisure, etc., may be accompanied, but not necessarily, by an increase in the Kho-Kho’s satisfaction or well being or ‘quality of life‘. The final benefit of any gain in the objective reality is the contribution to subjective well being of an Kho-Khoor group. It is the Kho-Khos perception of reality, his expectations, his coping behaviour that acts as a sharp edge for turning the objective reality into a source of well being or otherwise. In a situation when the Kho-Kho’s expectations continue to rise at a pace faster than the level of living that he attains, the net result would be dissatisfaction. The Kho-Kho acts as the mediator between his objective and subjective aspects of reality.

The common belief that sports leads to better physical and mental health is probably based on the assumption that student players/athletes are different from student non-player in attitudes and behaviour. A student player unlike a student non-player has to meet a greater number of critical sets of adaptive demands, the player like other students must master increasingly complex bodies of knowledge, beside he/she must acquire the skill and ability in the game he/she wants to specialize and these must be done within a somewhat stringent set of behavioural and interpersonal limits. These requirements often have reciprocal consequences, viz., success or failure in one affecting the performance in the other, but this definitely requires coping with more number of demanding situations. Moreover, a student player unlike a student non-player has to prove oneself/complete more often starting from mastering the game, being selected in the Kabaddi, playing matches and then during examinations. Therefore, a student player encounters success/failure very often but how successfully he/she copes up with it and the strategies used to cope with it will affect his attitude towards life, self and others and thus the behaviour. Thus, it is assumed that the
student player in the process of meeting more demanding situations and the frequent handling of success/failure develops what is called ‘The sportsman like spirit’ or a positive mental health.

Sports Psychology is at once the oldest and the youngest of the sciences. Even in the most primitive tribes there are some formulations about the nature of the self and the nature of the mind. In fact, folk tales, mythology, and proverbs, in all languages of the world, reveal the interest of main himself and his knowledge about his desires and frustrations and his achievements and failures. Primitive animism is itself an evidence of the interest in his relations to other persons and objects. The essence of animism is that every material body whether it is the sun or the star, the river or the mountain, the plant or the animal, contains a second being within it, which is of a substance different from the material body. Thus animism postulates some the tribal man to understand the behavior of all the beings on earth and in the sky. Further the men of medicine of the ancient as well as the modern tribal groups are masters in the techniques of suggestion and hypnosis. The mantravadin of the village is a post-master in the technique of hypnosis though modern science has learnt about hypnosis only within the last hundred years. It is a familiar fact that when the daughter-in-law of the house behaves in a hysterical fashion and becomes violent, the mantravadin of the neighborhood is invited and with his chants and rituals he not only drive out the demon or the ghost, who is supposed to have been in possession of the woman, but also arranges skilfully some concrete evidence of the departure to the demon or ghost buy a loud sound of a stone dropping in the tape or a well in the neighborhood.
Psychology may be broadly defined as the science of mind. The word is derived from the Greek and means the science of the soul. In ancient and medieval times psychology was regarded as a branch of philosophy dealing with the principle of life, sensation, intelligence and conation, especially in human beings. It was essentially speculative and static, in contrast to the modern practical and dynamic study of psychology. The chief psychological these of the scholastics included the unity and unifying power of the soul, its essential connection with the body, its spirituality and immoratality, and freedom of the will, and the dependence of the intellect upon sense data. Modern psychology, is, however, regarded as a branch of experimental biology. The kind of definition now generally behaviour and thought. Its predominantly experimental character has led to a decline of interest in such purely speculative questions as that of the relation of mind to body. It is known that mental process are related to changes in the nervous system, but the experimental psychologist is inclined to be little interested in whether this relation is one of parallelism or mutual interaction. The tendency of physiological psychology has regarded both psychical and physiological events as different aspects of the same series of events. On the other hand, there all still exponents of the integrationist’s view that psychical events act on the nervous system and are acted on by events in the nervous system. Generally the experimental psychologist is impatient of such problems, which affect little if at all his actual observation, and he is inclined to suspect that the existence of such questions is merely due to the inadequacy of language to express relationships of an order so remote from the problems of practical life with which language was designed to deal.

The ritualism in all societies is also an evidence of the interest of man in psychology. Great significance is attached to the various stages in the growth of a Kho-Kho and rituals are developed to demarcate the various steps in the growth of the human being. The modern Indus, like the ancient
Hindus, practice many rituals before and after the brain of the child and later as the child grows up.

In a similar way literature abounds with examples of the insight of the poet, the dramatist and the novelist regarding the motives underlying human behaviour. The classics in different languages behaviour. The classics in different languages portray vividly the motives, the achievement and the frustrations of the human beings.

Thus preoccupation and concern regarding man his motives for action are to be found from the most primitive to the most modern forms of life and literature. However, a scientific study of these aspects is of a very recent origin. Still we must not overlook the fact that the ancient Indians as well as the ancient Greeks contributed quite a good deal which is a considerable value even today, with all the growth of nearly a hundred years of modern scientific psychology. A rapid survey of some of the basic findings in ancient India and in ancient Greece will be useful to understand how problems of psychology have been of perennial interest.

Psychology may be defined as the study of behaviour and experience. Thus the scope of psychology extends to the whole dominion of living beings. In fact many laws of behaviour have been formulated on the basis of studies on animals. These laws have been found to be applicable to the behaviour of human beings also. We may define general psychology as the study of human behaviour and experience. It also take into account the facts observed and the laws enunciated on the basis of experimental work with animals.

Behaviour is open to observation. It can be studied in the same way in which other phenomena in the universe can be studied. But among human
beings there is also experience alongside with behaviour. The child who has learnt to speak will not only withdraw his hand when he is pricked with a pin; he also shouts that it is hurting him. The pinprick not only leads to withdrawal, which is an observable behaviour, it also leads to an experience, which is expressed in the statement that he is suffering pain. This experience is not open to observation by others; it is private, it is personal. Only the person experiencing can make an assertion about it. The ancient thinkers were generally concerned with the study and analysis of these experiences. These are the mental activities that we are conscious of. We not only experience them we are also aware of them. But every mental neuromuscular system is involved in all mental activity. A fed decades ago the psychologist Watson tried to limit the scope of psychology to the near observation of human behaviour so that other persons concern it only with phenomena open to observation. In other words, it was his intention that psychology should be completely objective. Since experience is private, subjective, he said, that it should not be included in the scope of psychology. Thus there was a swing from almost exclusive preoccupation with the analysis of experience to a campaign for the abandonment of experience.

All mental activities involve the neuro-muscular system. The sense organs, the brain, the spiral cord, and the muscles are all very active whether the mental activity knows, feeling or doing. This is not way we can neither accept the old notice that psychology deals with the mind or the mental activities; nor can we accept the position of psychologists like Watson who assert that the scope of psychology should be limited only to behaviour. Often behaviour cannot be understood without knowledge of the experience, which influenced the action. Our desires and our thoughts influence our activities. While psychology in its quest for general principles must observe and measures external behaviour, it must also get information from the grown up human beings by asking them to describe verbally their own experience.
In a broad way we may state that psychology deals with two aspects of the problems of behaviour. There is on the one hand the interest in the general laws of human behaviour and experience; the aim of psychology is to formulate general laws which hold good of all human beings irrespective of their sex, race etc. On the other hand it aims at the study of Kho-Khodifferences. While all human beings are capable of learning, it is a familiar fact that some learn faster and take less time and some take longer time to learn the same activity, poem or song. This is due to differences in memory, intelligence etc. There are also differences regarding personality, leadership, and so on. Some of these differences are tied with age. There are differences between the activities of children, adolescents, adults and old people. It is the aid of development psychology to study these differences between the various stages in the growth of human beings. Differential psychology studies the differences between Kho-Khos. When we study them we find that these differences themselves obey certain general laws. Thus, the aim of psychology is to study the Kho-Khodifferences as well as the general principles of behaviour.

Different aspects of man: man the perceiver, man the needful, and man the adaptive. But it has always been clear that this tripartite division is merely one of convenience – for analytic purposes – and that man, functioning in his social and physical world is an indivisible unity who perceives and desires and learns simultaneously. We now turn to the task of synthesis – to – the task of describing the whole man.

One of the first things to become apparent as we turn our attention to the whole man is that he manifests himself in infinite variety. There has never been a person exactly like you, and there never will be. And one of the major
factors which distinguish you from your neighbor is the way your perceptual, motivational, and learning processes are organized into unique patterns of capacities: intelligence, abilities, talents, and aptitudes. It is this patterning and synthesis which helps makes you, you; which make you Jim McGraw, or Shirley Cohen, or Tony Morales instead of Mr. any man.

The study of the abilities of man has been intimately tied up with intelligence testing. Literally millions of people, representing different ages, economic groups, cultures, nationalities and races have been subjected to intelligence testing of one kind or another. There are Kho-Khotests (where one person at a time is tested) and group tests (where hundreds of people at a time are tested); speed tests (where the scores are determined by the rapidity with which correct answers can be given) and power tests (where the difficulty of the task successfully completed determines the score); verbal tests (requiring verbal responses to questions) and performance tests (involving such nonverbal responses as stringing variously coloured beads in a specified order.

From these tests we have accumulated much useful information. We can fairly quickly and reliably determine where a person stands in relation to any reference group of his fellows, and on the basis of this we can predict a number of things about his performance in various situations. But the question of what it is we are testing, the question of what is “intelligence”, remains unanswered.

Intelligence is a concept variously used and variously defined. Some people define it as the ability to adapt to new circumstances, others as the
ability to learn, and still others as the capacity to deal with complex and abstract material.

Different psychologists have championed these (and other) definitions of intelligence, and much research has been addressed to these questions. However, none of this research has resulted in a clear definition of intelligence. For this reason many psychologists today have reached the point where they no longer ask “What is intelligence?” They have decided that they can do a useful job in measuring intelligence without defining it. In this respect they are doing what the early physicists did when they studied heat. Long before the physicists could agree on a sound definition of heat they has invented reliable thermometers to measure changes in temperature and with these instruments they were able to discover many important physical laws.

A practical approach. That mental testers can work effectively without defining intelligence reflects the fact that from its very beginnings intelligence testing has concerned itself with practical problems rather than theoretical ones.

About the year 1900, at the request of the school authorities of Paris, the eminent French psychologist, Alfred Binet, undertook to develop a set of tests which would identify mentally deficient school children so that they could be placed in schools where they would not be held to the standard curriculum. From that time on, intelligence tests have been used primarily to help predict the capacity of children and students to profit from “intellectual” training. With this orientation, it does not matter what intelligence is, so long as the tests can predict success in intellectual performance.
Intelligence tests usually consist of a relatively large collection of different test items, or tasks, and an intelligence test scores is based on the total number of those tasks completed successfully. In constructing a test all sorts of items are tried out: word definitions, arithmetic problems, perceptual tasks, following of complex directions, etc. The final inclusion or exclusion of a test item is not determined by any very explicit psychological theory of intelligence; the question of what constitutes a good test item is primarily a practical one: ‘Does it work?”

“Intelligence” by definition. In selecting items for an intelligence test, the psychologist does, however, follow some guiding principles. Since an intelligence test is designed to measure the “intellect” rather than, say, temperament or motor skills, it seems clear that the items in the test should be of an “intellectual” nature. When an item is being considered for inclusion in an intelligence test, its content is examined with a common-sense definition of “intellectual” in mind. If the psychologist is satisfied that it is an intellectual task, it is included. A test make up of such items is, by definition, an “intelligence test”. We have here a kind of “face validation”.

However, face validity is not enough. An intelligence test must meet several other validating criteria before it can be accepted.

Most of us assume that children become “brighter” as they grow older, since it is obvious that older children are cope with more problems than can younger children. If we accept this common-sense assumption, older children should receive higher scores on intelligence tests that younger children. We have here a kind of “known group” validating method.
The usual method of constructing intelligence tests attempts to guarantee that the tests will meet this criterion. A number of diverse intellectual tasks are collected (sampling widely the mental abilities presumed to be typical of the various age levels) and then the children of different ages are tested on these items. An item is kept or dropped according to how well it can discriminate among children on different ages.

For example: in preparing the 1937 revision of the Stanford-Binet Intelligence test, Terman and Marrile tested the ability of children of various ages to define such words as “connection”, “carrying”, etc. They found that almost no eight- or nine-year-olds could pass this item. About 10 per cent of the ten year olds was successful. Beyond that age the percentage of children passing this item increased rather regularly. Thirty per cent of the 11 year olds, 50 per cent of the 12 year olds, over 60 per cent of the 13 year olds, and 70 per cent of the Kho-Khos could pass it. This item, therefore was considered a good item since an increasing number of children were able to pass it with each higher age level. An item which does not clearly show this relationship is thrown out as unrelated to the growth of mental ability.

The developmental curve. It comes as no surprise therefore that “intelligence” (as measured by these tests) will show a developmental curve, that is, show growth with age. This is not simply arguing in circles. The significant thing is that we have been able to find intellectual tasks which do give us such growth curves. Presumably if intelligence did not grow with age, we would not be able to discover such test items. This becomes clear when we look at the results of testing intelligence at later ages.
Although it has been possible to construct tests which give us a developmental curve up to the ages of 13 or 14 years, it has been much more difficult to find intellectual tasks which show a developmental trend after the age of 16. While most recent research suggests that mental growth (especially among “mentally gifted” people) may continue up to the age of 50 or 60, in general the evidence seems clear that the rate of growth of intelligence is fairly rapid up to the age of puberty and from then on growth continues at a decreasing rate.

Mental age. The scores of intelligence tests are presented in terms of mental age. This unit is converted score, and derives directly from the developmental curve of intelligence. It will be remembered that the Terman-Merill task of defining words was passed by about 60 per cent of the 13 year old children. Such an item, because it can be passed by a majority of the 13 year olds, is therefore placed at year 13 on the intelligence test scale. Similarly, every item in an intelligence test can be given its appropriate age level value. When a single child is tested, his score, based on the number of items passed, can then be described in terms of age.

For example: suppose youngster any man can pass all the items that had been passed by at least 60 per cent of all the 10 year olds taking this tests, and some of the 11 & 12 year old items. Youngster any man would then get credit for all the items up to and including the 10 year items plus those he passed above the 10 year age level. Thus if he passed half the items for year 11 and one fourth of the items for year 12, he would receive an additional 6 months credit for the 11 year items, and 3 months credit for the 12 year items. This would give him a total mental age (abbreviated to M.A.) of 10 years and 9 months. This method of scoring is illustrated in the following
listing which gives some of the tests for the years 6 and 14 in the 1937 Stanford Binet revision, together with the scoring credits:

Intelligence Quotient. If youngster any man has a mental age of 10 years and 9 months, then he has passed the same number of items as most of the 10 years nine month old children who have taken this intelligence test. But suppose that youngster any man is only 9 years and 6 months old chronologically. Obviously he is somewhat brighter than the average child of this age. In order to indicate this, we must have a score which will express his mental age as related to his chronological express his mental age as related to his chronological age. Such a score is called the intelligence quotient, or the I.Q.

It can be seen that an I.Q. of 100 will be characteristic of the average child, an I.Q. greater than 100 will indicate a somewhat superior child, an I.Q. lower than 100 will indicate a child of somewhat less than average brightness.

Standardization of intelligent tests. But all of the above statements are relative to the group on which the test was standardized. To say that the “average” ten-year old can pass certain items of an intelligences test implies, of course, that we have previously tested a representative sample of the entire population of then year old children. This procedure is called standardizing the test items. The problem of obtaining a sample truly representative of the entire population is beset with difficulties. If the unrepresentative of the entire population of children the intelligence test was standardized on a sample which did not adequately include children of the lower economic
groups, merely use this test to measure the I.Q. for these children. This is but a reflection of the fact that the I.Q. is a relative score, not an absolute score.

Adult I.Q.’s We have seen that intelligence, as measured by our available tests, does not grow at the same rate after puberty as it does prior to that age. This means, of course, that the concept of I.Q. cannot have the same meaning for an adult as it does for a person younger than about 16. In order to use the I.Q. unit for adults, several simplifying assumptions have been made. In computing a Stanford–Binet I.Q. for anyone over the age of 15 the person is given a chronological age of 15 no matter how old he really is. This is done because it is assumed that the average adult has stopped growing in intelligence at that age.

Since the Stanford-Binet test has been standardized on children and very young adults (up to the age of 18) many psychologists do not consider it an adequate test for older adults. In response to these difficulties a number of tests have been developed especially for adults. Among the most commonly used of these is the Wechsler Adult Intelligence Scale which consists of two parts—a verbal part and a performance part, each consisting of five kinds of items. The verbal part includes information, comprehension, vocabulary, memory span for digits forwards and backwards, arithmetical reasoning, etc. The performance scale includes tasks involving object assembly (putting together cut out parts to complete a figure such as a human profile—very much like a jigsaw puzzle), picture completion, picture arrangement, etc. It is of interest to note that the correlation between the Stanford–Binet and the Wechsler Adult Intelligence Scale is about 85.

By way of summary. In selecting items to differentiate the more intelligent from the less intelligent children, intelligence test constructors
usually follow several guiding principles in the first place, the content of the items must, on the fact of it, be “intellectual” in nature; secondly, items must discriminate between children of different ages, such that percentage of children passing the item must increase with increase in age. Other considerations also have been taken into account the items should be reasonably easy to administer and score, should sample a wide variety of tasks, and should reflect the experiences common to all children.

The use of such items when standardized on representative samples, enables us then to convert the raw scores earned on intelligence tests into age scores and I.Q. scores. When this is done we find that intelligence shows a fairly constant developmental growth up to the age of approximately 14 years. This can be taken as a “known group” validation of the intelligence test. But this very fact makes for difficulties in using the I.Q. concept when measuring adult intelligence.

The mere fact that an intelligence test results in a developmental curve is not adequate for complete validation. The intelligence test must meet the final criterion of correlating with intellectual performance in “real life”.

The usual performance measured for determining the validity of an intelligence test is success in school. This is as we have seen, a reflection of the history of intelligence testing other criteria have also been used, such as success in various occupations and professions. Together these criteria testify to the practical usefulness of intelligence test.

Intelligence and School success. Two kinds of measures of school success have been correlated with intelligence test scores grades earned in
school, and achievement tests. In the first case subjective factors are involved, since the determinations of a student’s grades can obviously reflect a teacher’s judgment of and attitudes toward the student. In the second case such biasing factors play no role, since achievement tests are usually objectively scored, comprising the familiar true-false, multiple-choice, matching, and completion items and are designed to measures how much of the subject matter of the course has been mastered by the student.

In both cases the correlations are positive. Correlations between intelligence tests and school grades average about 50, with some school subjects showing higher and some lower correlation coefficients. Thus, knowing the child’s I.Q. Permits us to predict (with something better than chance accuracy) the grades that the child will earn from the beginning of his schooling through graduation from college. Such predictions over long periods of time are not as accurate as predictions made over short periods of time.

Correlations of intelligence test scores with achievement test scores tend to be somewhat higher than with school grades. Again we find differences according to subject matter. Learned and Wood list the following correlations between achievement tests in various subjects and scores on the Otis Intelligence. Correlations between intelligent test scores taken in early life and achievement in early life and achievement in college range from 21 to 58. For instance, the fairly low correlation of 21 was obtained between intelligence scores earned in first grade and achievement scores later earned in college.

Studies of college drop-outs and graduates have indicated that it is unlikely that a person with an I.Q. below 100 will be able to graduate from
college and also that a person with an I.Q. below the 125 will succeed at a first rate graduate school in any subject. These statements, of course, are merely statement of probabilities.

It is clear that the performance of students in their school work is not entirely determined by “intelligence” nor entirely predictable by intelligence tests. But it is equally clear from the available data that intelligence tests to measure some lasting intellectual capacity of person, a capacity which is fairly important for success in school.

Intelligence and occupational aptitude. When psychological testing was first tried in industry intelligence tests were used almost exclusively in selecting workers for various occupations. This was based on the belief that intelligence is a general factor important in the performance of all types of work. Later research cast some doubt on this assumption and specialized aptitude test were designed for each major occupational category. Nevertheless, intelligence test scores do correlate highly with most kinds of work proficiency.

Two kinds of occupational-proficiency measures have commonly been used. One is the proficiency shown by an employee during his training period for his job. This measure of his performance is apt to be fairly objective and reliable, since he is being rated by skilled teachers and training personnel under standard conditions. The second measure is the worker’s actual performance on the job after he has completed his training period. Here such measures as productivity or ratings by supervisors can be used. Two major conclusions can be drawn from a comprehensive survey by Ghiselli of the validity coefficients of almost every conceivable aptitude test.
Man’s diverse abilities, whether expressed in school, or in work, are reflected to some degree in “intelligence” as measured by intelligence tests.

The fact that intelligence test scores correlate with such a variety of performance scores might be taken as evidence that “intelligence” is a general and unitary capacity of the Kho-Kho. And indeed some psychologists have maintained just that position. However, other psychologists have argued that intelligence test scores represent the composite of many different and separate mental abilities such as reasoning, memory and learning. Much research has been done on this question, leading to the present view that intelligence tests measure neither a single unitary quality of a person nor a simple composite of separate unrelated traits. The major research approach to this question has been through the correlating of various mental tests with each other.

Interrelations of mental abilities. We have pointed out that intelligence tests can be verbal or nonverbal. Both types correlate to about the same degree with school and work performance. But how do these two types of tests correlate with each other? The results of many studies agree: Kho-Kho’s performances on verbal and nonverbal tests correlate positively, but seldom do these correlations run higher than about .50 or .60. Thus, these studies suggest that though there is something in common between verbal intelligence test scores and nonverbal intelligence test scores, each is also measuring something which is peculiar to itself.

Correlations among the different kinds of test item normally found within an intelligence test provide additional arguments against the
hypothesis that intelligence test measure only a unitary capacity of the person. Such studies indicate, for example, that correlations between performance on item involving definitions of words and those involving arithmetic problems do not correlate highly enough to assure us that both kinds of items are measuring exactly the same capacity of the person. In these studies a special technique, called factor analysis, had been used.

Factor Analysis. While factor analysis is a rather complicated statistical and mathematical affair, the rational for it can be illustrated in a simple example. Suppose we give a group of subjects two test: an arithmetic-reasoning test and a vocabulary test, and we find that the two tests correlate positively. This single correlation, no matter how high, does not permit us to decide whether the two tests are measuring a general capacity related to “intelligence” or a specific capacity related to “verbal comprehension” – since even an arithmetic-reasoning test must be read and the words understood to be solved. We need more information. Suppose we now give the same subjects another test—a performance intelligence test that requires no reading—and then examine the resulting. If we now find that the performance test correlates more highly with the arithmetic-test, it might be argued that there are at least two abilities involved—one ability which is reflected in both the arithmetic-reasoning test and the performance test and another which is reflected in the vocabulary and the arithmetic-ability test. If all the correlations among the three tests are about the same size, then some over-all general ability seems to be at work.

By adding more and more different kinds of tests to our battery and studying the resulting correlations we may eventually be able to discover the minimum number of different abilities we have to postulate in order to
account for all of the mental capacities of man. However, when we add many tests to our battery we run into a major difficulty. The study of the interrelations of even a small number of tests involves a large number of correlations. Thus, among two tests there is only one correlation; among three tests, there are three different correlations; among four tests, there are six correlations, among twenty tests, 190 correlations, and among 50 tests, 1,225 correlations. To deal with so many correlations simultaneously and to see which tests tap the same abilities require some method of arranging the many correlations into groups, so that the correlations within any one group have about the same interrelations. The mathematical technique of factor analysis is designed to do just that. Factor analysis enables us to deal with a large number of correlations simultaneously, and in this way it is beyond we can discover whether the correlations can be accounted for by a single mental factor or whether we must postulate several different kinds of factors.

Thurstone’s primary mental abilities. Perhaps the best known study which used the factor analysis method in intelligence testing is that of Thurstone at the University of Chicago. On the basis of a battery of sixty tests, Thurstone came to the conclusion that most of the mental capacity of man could be accounted for by postulating seven primary mental abilities.

However, Thurstone did not find that these primary mental abilities were independent, abilities. Each of these, in fact, correlates positively with every other one. For example: Number correlates .46 with word fluency, .38 with verbal meaning, .18 with memory etc.; Verbal meaning correlates .51 with word fluency, .39 with memory, and .54 with reasoning.
By way of summary. It appears that an intelligent test score does not reflect a single unitary capacity, nor does it represent the simple summation or average of several different and independent mental abilities. People can be good in arithmetic and poor in word definitions, creative and imaginative in music and relatively uncreative in science. But normally, those of us who are superior in one mental activity tend to be somewhat superior in many other activities. Among almost all the abilities of man there tend to be positive correlations. The mental organization that determines the abilities of man seems to be a rather complex one and has thus far defied adequate description. The past decades has been a greater emphasis on the study of self concept of Kho-Kho and Kabaddi players for understanding and predicting the many facets of human behavior. Self concept as one of the most dominating factor influencing a development of chess player’s behavior; on the other hand life experience also affect the self concept.

Thus Kho-Khobehavior which is a dominant life event also affects the self concept successes and other pleasurable events in life lead to the enhancement of self concept while failure, frustration and other denigrating experiences tend to lower the concept of one’s self. Self concept is considered to be the most significant factors in human life as everyone is continuously striving toward self actualization, self realization and self enhancement and is constantly wishing to avoid self condemnation and self lowering experience. The foundations of the self concept are laid during the early months when the infant begins to deliberate himself form the environment through exploration and experience. As he goes out of the home he learns about the worlds around him and later hero’s stories from books, radio and television of what children like him are doing. Any, if not all, of these experiences are less accessible the Kho-Kho and Kabaddi players and it is almost, always found that the normal men, even through the others people
is of normal intelligence. Being given a name and being addressed by it is a basic part of the development of a concept of chess players.

**Statement of the Problem**

“‘Psychological Characteristics of Highly Skilled Kho-Kho and Kabaddi Players: A comparative study.’”
Hypothesis:

The following hypothesis was formulated in this study.

1] It was hypothesized that there would be no statistically significant difference between the mean scores on the physical sub-dimension of universal supreme health for all well being of Highly Skilled Kho-Kho and Kabaddi Players with respect to (1) Nutrition (ii) Hygiene and safety (iii) exercise (iv) De-medication (v) De-addiction.

2] It was hypothesized that there would be no statistically significant difference between the mean scores in the mental sub-dimension of universal supreme health for all well being of Highly Skilled Kho-Kho and Kabaddi Players with respects to (i) Happiness (ii) Kindness and empathy (iii) learning (iv) self esteem and (v) Ethics

3] It was hypothesized that there would be no statistically significant difference between the mean scores on the spiritual sub-dimension of universal supreme health for all well being of Kho-Kho and Kabaddi players with respect to (v) harm less ness (ii) Awareness (iii) Lovingness (iv) Faith & devotion and (v) Transcendence and joy.

4] It was hypothesized that there would be no statistically significant difference of intelligence scale of Highly Skilled Kho-Kho and Kabaddi Players with respect to (i) self awareness (ii) Empathy (iii) self motivations (iv) Emotional stability managing relation.

**Significance of the Study**
This study will help to know about to improve Universal supreme Health for all well being Amon between Highly Skilled Kho-Kho and Kabaddi Players.

This study may motivate other Highly Skilled Kho-Kho and Kabaddi Players loving people to enrolled his children in Highly Skilled Kho-Kho and Kabaddi Players thereby improving mental health, well being and personality.

The present study undertaken to assess the general awareness of inter-collegiate Highly Skilled Kho-Kho and Kabaddi Players about the existence of knowledge which is of greatest significance of Highly Skilled Kho-Kho and Kabaddi Players.

The results of the study were expected to be of great use and importance to the Highly Skilled Kho-Kho and Kabaddi Players and coaches as the same can be utilize in formulating the modalities in putting their knowledge acquired through developed scientific investigations, analysis and interpretation of findings to use of all Highly Skilled Kho-Kho and Kabaddi Players players.

Delimitation of the Study

1) The present study was delimited to male and female Highly Skilled Kho-Kho and Kabaddi Players.
2) The present study was delimited to 200 Kho-Kho and 200 Kabaddi Players.
3) The present study was delimited to the players of 17-28 years of age.
4) The present study was delimited to those players who were participated at university level.
Limitation of the study

- Since the both game players belonged to different level, hence the prior experience of the both players may be considered as a limitation to the study.
- Since the both game players belonged to different training background this may be also considered as the limitation of the study.
- The availability of the sophisticated instrument which may also be considered as the limitation of the study.

Definition and explanation of important terms

Although a person’s fellings cannot be observed directly by others but they can be inferred from his overt behaviour and verbal report of his introspection, as no one can doubt the reality of emotions as conscious experience. To produce an emotion, a stimulus situation must be related to past experience and seen as having implications in the future. In an organization when an employee feels the presence of a threatening situation, he may handle it in either of the two ways. He may be confident of his ability to handle the situation and may see it as a challenging opportunity to prove himself or experience fear or dread. Thus, our appraisal of situation and subsequent emotions are strongly influenced by our own estimate of capabilities. The emotions aroused depend not so much on the events themselves, as on how they are appraised.

Buck (1985) has defined emotion as the process by which motivational potential is realized or “read out”, when activated by challenging stimuli. In other words, emotion is seen as a “read out” mechanism carrying information about motivational systems. Emotions have long been
considered to be a such depth and power that in Latin, for example, they were described as “ motus anima ”, meaning literally the spirit that moves us. Contrary to most conventional thinking, emotions are inherently neither positive nor negative; rather, they serve as the single most powerful source of human energy. In fact, each feeling provides us with vital and potentially profitable information every minute of the day. This feedback ignites creative genius, improves and shapes trusting relationships, provides an inner compass for one’s life and career, guides to unexpected possibilities and even saves organization from disaster. To exhibit emotions is very easy but doing it at the right time, at the right place, with the right person and to the right degree is difficult. The management of emotions has given rise to the most talked about term “Emotional Intelligence”.

**Emotional Intelligence**

Emotional intelligence motivates employees to pursue their unique potential and purpose, and activates innermost potential values and aspirations, transforming them from things they think about, to what they do. Emotional intelligence enables one to learn to acknowledge and understand feelings in ourselves and in others and that we appropriately respond to them, effectively applying the information and energy of emotions in our daily life and work. Cooper and Sawaf (1997) define emotional intelligences as the ability to sense, understand and effectively apply the power and acumen of emotions as a source of human energy, information, connection and influence. Mayer and Salovey (1993) define emotional intelligence as the ability to monitor one’s own and other’s feelings and emotions to discriminate among them, and to use this information to guide one’s thinking and action. Emotional intelligence involves the ability to perceive accurately, appraise, and express emotions; the ability to access and/or generate feelings when they facilitate thoughts; the ability to understand emotions and emotional knowledge and intellectual growth.
**Emotional Quotient Vs Intelligence Quotient**

Intelligence refers to abilities to adjust with the situations. It is a concept that refers to Kho-Khod differences in the ability to acquire knowledge to think and reason effectively, and to deal adaptively with the environment. Earlier, it was thought that performance is the outcome of certain abilities, collectively known as intelligence. However, increasingly it has been realized that in addition to intelligence, emotions are equally or even more responsible for performance. Hence, the concept of EQ has become popular particularly in management sciences. Emotions are powerful organizers of thought and action and paradoxically indispensable for reasoning and rationally. EQ comes to the aid of IQ when there is a need to solve important problems or to make a key decision. It enables to accomplish this in a superior fashion and in a fraction of the time – a few minutes or even moments, for example, instead of the entire day or more the exhausting non-stop linear, sequential thinking that might be required to reach the same decision without the aid of EQ. Moreover, emotions awaken intuition and curiosity, which assist in anticipating an uncertain future and planning our actions accordingly.

In fact, emotional intelligence is an indispensable activator and enhancer of IQ. IQ and EQ inerrelate with each other and this creates a dynamic tension from one to the other, stabilizing their respective energies. For people with identical IQs, some outperform others. This suggests something beyond, which IQ is at work. That something or a large part of it, is EQ. When emotions are acknowledged and guided constructively, they enhance performance. Unlike IQ, EQ can be developed and nurtured even in adulthood and can prove beneficial to one’s health, relationship and performance. Over the years, vigorous debate has surrounded the issue of
whether nature (genetic endowment) or nurture (environment influences) primarily determine personality or not? Personality is defined as the combination of stable physical and mental characteristics that give the Khohis or her indentity. Emotional intelligence can be learned and gradually developed unlike IQ which after a particular age cannot be developed. EI is developed through experiences. Competencies keep on growing through experiences; people get better and better in handling emotions, influencing others and in social adroitness. In fact, studies that have tracked people's level of EI through the years, show that people get better and better in those capabilities as they grow handling their own emotions and impluses.

Emotional Intelligence and Organizations

It is unrealistic to set aside our emotions and feelings in workplace. Organizational life requires that we work together side by side for eight to twelve hours a day. We spend more time with our coworkers than we do with our friends, spouse or children. Feeling and opinions just do not go away because we walk into workplace. At work, we can put on work clothes, but we cannot take off our emotions; so what happens to our emotions at work? They go underground and become a powerful invisible force. The term Emotional Intelligence encompasses the following five characteristics and abilities as discussed by Goleman (1995).
(1) Self-awareness – Knowing your emotions, recognizing feelings as they occur and discriminating between them is being emotionally literate. Being able to identify and label specific feelings in yourself and others; being able to discuss emotions and communicate clearly and directly. The ability to empathize with, feel compassion for, validate, motivate, inspire, encourage and soothe others. The ability to make intelligent decisions using a healthy balance of emotions and reason. Being neither too emotional nor too rational. The ability to manage and take responsibility for one’s own emotions, especially the responsibility for self-motivation and personal happiness. Recognizing and naming one’s own emotions, knowledge of the causes of emotions, recognizing the difference between feelings and actions.

(2) Mood Management – Handling feelings so that they are relevant to the current situation and you react appropriately. Frustration tolerance and anger management, eliminating verbal pull-downs, fights and group disruptions, better able to express anger appropriately without resorting to violence, fewer suspensions or expulsions, less aggressive or self-destructive behaviour, more positive feelings about self, school and family, better at handling stress.

(3) Self-Motivation -- “Gathering up” your feelings and directing yourself towards a goal, despite self-doubt, inertia, and impulsiveness. More responsible, better able to focus on task at hand and pay attention, less impulsive; more self-controlled and improved scores on achievement tests.
(4) Empathy -- Recognizing feelings in others and tuning into their verbal and non-verbal cues. Better able to take another person’s perspective, improved empathy and sensitive to other’s feelings, better at listening to others. Affiliative persons are friendly, sociable, helpful and skilful in dealing with people, and open about their feelings. They make good companions because they are pleasant and agreeable. Others feel comfortable with them and like them. In other words, affiliative persons have superior emotional and social skills in dealing with others, derive gratification and reward from their interpersonal contacts, and tend to be source of happiness of others.

(5) Managing Relationships -- Handling interpersonal interaction, conflict resolution, and negotiations. Increased ability to analyze and understand relationships, better at resolving conflicts and negotiating disagreements, better at solving problems in relationships, more assertive and skilled at communication. More popular and outgoing; friendly and involved with peers, more sought out by peers, more concerned and considerate, more “prosocial” and harmonious in groups, more sharing, cooperation, and helpfulness, more democratic in dealing with others.

**Measures of Emotional Intelligence**

The authors came across two measures of emotional intelligence. EQ in business and life can be understood by a Four-Cornerstone Model
explained by Cooper (1997). This model assumes emotional intelligence as out of the realm of psychological analysis and philosophical theories and moves into the realm of direct knowing, exploration and application. The first cornerstone is emotional literacy, which builds a locus of self-confidence through emotional honesty, energy, emotional feedback, intuition, responsibility and connection. The second cornerstones, emotional fitness strengthens authenticity, believability and resilience, expounding circle of trust and capacity for listening, managing conflict and making most of constructive discontent. The third cornerstone is emotional depth that explores ways to align one’s life and work with his or her unique potential and purpose, and accountability, which in turn, increases influence without authority. The fourth cornerstone is ‘emotional alchemy’, through which one can extend creative instincts and capacity to flow with problems and pressure and to compete for the future by building one’s capacity to sense more readily. EQ comprises various related components that strengthen emotional intelligence and give desired outcomes. There are 21 scales which best explain EQ. The scale are further grouped under five categories, namely current environment, literacy, competencies, values and beliefs, and outcomes. Cooper and Sawaf (1997) have reported EQ map in which total score one each scale is graded in one of the four levels – optimal, proficient, vulnerable, and cautionary. Goleman (1995) developed another scale. The scale has various situations and scores are computed on the basis of responses to these situations. The authors did not come across any scales developed for Indian conditions. The present work was undertaken to develop a suitable self-report measure for Indian Milieu.

Development of the Scale

After consulting relevant literature, 106 items were developed. Each item was transferred on a card. A panel of 50 judges with postgraduate
degree and more than 10 years of experience in their relevant fields was prepared. Definition of Emotional intelligence was also written on a card along with necessary instructions for the selection of the items on the cards. The cards were placed before each judge who was contacted Kho-Kholy. The choice for categorization of each card was noted and the frequency of choice was calculated. The items, which were chosen 75% or more times, were spotted out. The 34 items thus chosen were administered on 200 executives. The data was then tabulated and item-total correlations were calculated (Table-1). Items having correlation less than the value of .25 (p < .01) were dropped. The value is taken from Fisher and Yates (01992) table of correlation coefficients and their levels of significance. The final form of the scale consultation 34 items. The Hindi Version of the final items was prepared in consultation with 10 judges who were well versed with both, English as well as Hindi. The inter-item correlations of the final items were also determined.