Chapter I

INTRODUCTION

Sport is a psychosocial activity. It has both psychological and social dimensions, besides physical, physiological and technical aspects. Man's interest in sports is found in all societies of the world. Most of the nations share a common interest in sports competition, especially at certain times during the Olympic Games, where people from all nations focus their attention on that drama of competition. But the quality of the participation of the athletes and sportsmen is determined by certain psychological factors. In this modern era of competition, the psychological preparation of a team is as much important as teaching the different skills of a game on scientific lines. The teams are prepared not only to play the games, but to win the games. And for winning the games, it is not only the proficiency in the skills that bring victory but more important is the spirit of the players with which they play and perform their best in the competition.

The application of psychological principles to the improvement of performance in the sports has received greater attention in these days. There are certain accepted psychological principles, which have to be applied so
that the athletes and players are able to show their best in their performances. Coaches, physical educationists and sports scientists have always expressed a great need to know more about those psychological principles, which are helpful in improving the motor skills of the players.¹

It has been commonly observed and also established through various experimental studies that there are differences in the behaviour of individuals when they are alone and when they are together with other individuals. An individual, as a member of a group, behaves quite differently than what he would otherwise do alone. As a member of the group he exhibits group behaviour. Group behaviour is not a mere sum total of the behaviour of the individual who constitute that group. Under the influence of group behaviour, even the most disciplined and obedient students have been found indulging in the most irresponsible and undesirable behaviour. On the other hand the most coward, unsocial or irresponsible ones are found contributing significantly when observed to work in a group. Therefore it should be clearly understood that in a group, the behaviour of the individuals

rests on a different psychic level and thus psychology of the group should be considerably different from the psychology of the individuals.  

Group performance is one of the most pressing practical issues in sports. Coaches and others who work with sports groups devote prodigious effort for maximizing team performance. Perhaps the maxim most accepted by both sports researchers and participants is that the best individuals make the best team. In general this rule is undoubtedly true; obviously, five intercollegiate basketball players will consistently defeat five intramural players. However, the relationship between individual abilities and group performance is not perfect. Most of us can recall incidents in which teams with all the talent to win the championship did not or times when teams without individual stars performed exceptionally well as teams. Simply summing the abilities of individual group members does not accurately describe the group performance. Thus we must consider the group process as well as individual abilities to understand group performance.

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Cohesion is essential for a group’s existence. For as Donnelly, Carron, and Chelladurai (1978) observed, “There can be no such thing as a non-cohesive group; it is a contradiction in terms. If a group exists it is to some extent cohesive”. Because of this, it is commonly assumed that cohesion is a positive force within a group something to be strived for. While this is generally the case, there are exceptions. As Kellerman pointed out, ‘High cohesion - is not a universal cultural attribute that should be valued for its inherent goodness, “In a number of examples, both individual behaviour and group performance are not as positive as they should be because of the impact of the group.”

Groups are dynamic, not static; they exhibit life and vitality, interaction, and activity. Athletic teams are simply a special type of group. One important implication of this is that they are therefore subject to change, to growth, to modification, and to improvement. The coach is probably in the best position to influence change in a positive direction, to do this efficiently and effectively, it is beneficial to draw upon the wealth of research information that has been developed over a number of

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years in management science, social psychology, sociology, and physical education. Given the influence that groups have their own members, knowledge of group structure, group dynamics, and group cohesiveness is essential for coaches. This understanding will provide an excellent base from which to weld athletes into a more effective team.⁵

Knowing who you are and liking with whom you are represent two different things. Although adolescents become increasingly accurate in understanding who they are (self-concept), this knowledge does not guarantee that they like themselves (their Self-Esteem) and better. In fact, their increasing accuracy in understanding themselves permits them to see themselves fully—one and all. The same cognitive sophistication that allows adolescents to differentiate various aspects of the self also leads them to evaluate those aspects in different ways (Chan, 1997). For instance, an adolescent may have high Self-Esteem in terms of academic performance, but lower Self-Esteem in terms of relationships with others or it may be just the opposite, as articulated by this adolescent.

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Self-Esteem? Several factors make a difference. One is gender; particularly during early adolescence, girls’ Self-Esteem tends to be lower and more vulnerable than boys’ (Simmons & Rosenberg, 1975). One reason is that, compared to boys, girls are more highly concerned about physical appearance achievement.

Moreover, boys are also concerned about these things, their attitudes are often more casual. Socioeconomic status (SES) and race also influence Self-Esteem. Adolescents of higher SES generally have higher Self-Esteem than those of lower SES, particularly during middle and later adolescence. It may be that the social status factors that especially enhance one’s standing and Self-Esteem – such as having more expensive clothes or a car – become more conspicuous in the later periods of adolescence (Savin Williams & Demo, 1983). Race also plays a role in Self-Esteem, although the findings are not entirely consistent. Early studies argued that minority status would lead to lower Self-Esteem. This finding led to the hypothesis – initially supported – that African Americans and Hispanics would have lower Self-Esteem than Caucasians. Another reason for overall similarity in Self-Esteem levels between minority and majority adolescents is that teenagers in general focus
their preferences and priorities on those aspects of their lives at which they are best. Finally, Self-Esteem may be influenced not by race alone, but by a complex combination of factors. For instance, some developmental psychologists have considered race and gender simultaneously, coining the term 'ethgender' to refer to the joint influence of race and gender. When individuals with unusually high Self-Esteem are challenged, they vigorously seek to maintain their view of themselves as superior, frequently through violent means. In contrast, people with lower Self-Esteem are less prone to lash out at others when attacked or challenged, because such threats to their self-worth are more in keeping with their more negative view of themselves. In short, individuals with unusually high Self-Esteem are motivated to maintain their high level of self-regard. When challenged by others or by various circumstances in which they find themselves, they direct their anger toward others or toward the situation. In turn, this tactic allows them to avoid revising their view of themselves in a negative direction.

Of course, these findings do not mean that every person high in Self-Esteem is likely to act violently. Nor do they mean that seeking to bolster the Self-Esteem of perpetrators of violence is necessarily a poor strategy, for many studies have found a relationship between high Self-Esteem and
several types of positive outcome. But they do suggest that raising Self-Esteem to levels that are incongruent with reality may not be the best approach to dealing with individuals who are violent and aggressive.\(^6\)

A man generally seems to have higher Self-Esteem than women, although the size of the difference is not great. Moreover, men and women's Self-Esteem is based on different factors. Women's Self-Esteem is influenced to a large extent by their perception of their sense of interdependence and connection with others. In contrast men's Self-Esteem stems from their assessment of their unique characteristics, abilities, and traits that help them to distinguish themselves from other people (Josephs, Markus, & Taforodi, 1992.\(^7\))

Self-Esteem is a widely used concept both in popular language and in psychology. It refers to an individual's sense of his or her value or worth, or the extent to which a person values, approved of, appreciates, prizes, or likes him or herself (Blascovich & Tomaka, 1991). The most broad and frequently

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cited definition of Self-Esteem within psychology is Rosenberg’s (1965), who described it as a favorable attitude toward the self.

Self-Esteem is generally considered the evaluative component of the self-concept, a broader representation of the self that includes cognitive and behavioural aspect as well as evaluative or affective ones. While the construct is most often used to refer to a global sense of self-worth, narrower concepts such as self-confidence or body-esteem are used to imply a sense of Self-Esteem in more specific domains. It is also widely assumed that Self-Esteem functions as a trait, that is, it is stable across time within individuals. Self-Esteem is an extremely popular construct within psychology, and has been related to virtually every other psychological concept or domain, including personality, behavioural, cognitive, and clinical concepts. While some researchers have been particularly concerned with understanding the nuances of the Self-Esteem construct, others have focused on the adaptive and self-protective functions of Self-Esteem. Self-Esteem has been related both to socioeconomic status and to various aspects of health and health-related behaviour, as has a related construct, self-efficiency. Self-efficiency,
a term associated with the work of Bandura, refers to an individual’s sense of competence or ability in general or in particular domains.\(^8\)

The importance of the coach’s role in the development and maintenance of the athlete’s Self-Esteem becomes apparent in the consensus among theorists that the development of Self-Esteem is social in origin (Weiss, 1987). The importance of social interactions within the youth sport environment was emphasized by Brustad (1992), Who contended that there was a need for greater attention to be given to the social context within which youth participate. The first strategy contended that coaches could achieve the status of significant other and therefore, should be aware of the responsibility of achieving this social status. Attention was paid specially to the cricketer’s perceptions of the coaches as an “important person” in their lives. The second strategy has focused on the need for a democratic, athlete-centred leadership style, which would seem to be conducive to the development of Self-Esteem. Particular focus was centred on the athlete’s perceptions of opportunities for self-discipline and contributions to decision making. The third strategy encouraged coaching aimed at facilitating the

\(^8\) Nancy Adler and Judith Stewart. Self-Esteem. [http://www.macses.ucsf.edu/research/PSychosocial/Self-Esteem](http://www.macses.ucsf.edu/research/PSychosocial/Self-Esteem), p. 2
cricketer's sense of internal control over their progress. In developing competence motivation theory, Harter (1981) contended that socialising agent could impact upon an individual's sense of both competence and control, with Self-Esteem being positively influenced by internal, controllable factors. This link between Self-Esteem and causal attributions has been confirmed, suggesting that coaches should attempt to coach for the outcome of such attributions. The fourth strategy is centred on coaches coaching directly for athlete's enjoyment. Affect has been described by Weiss (1993) as a determinant and consequence of Self-Esteem development, and was assigned by Harter (1981) as a central construct in the examination of motivated behaviour. Support for the relationship between coach's behaviour and the affective outcome are derived from the participation of junior athletes was found by Scanlan, Carpenter, Lobel, and Simons (1993), who found "positive coach support" to be a significant predictor of enjoyment.9

Self-Esteem – a young woman’s perception of self-worth – develops gradually as she matures and interacts with others. If parents, teachers, coaches and others communicate approval, liking and respect, a child develops positive feelings of self-confidence and self-worth. Conversely, if significant others belittle a girl and communicate that she is not worthwhile in her own right; she will tend to view herself as unworthy. While Self-Esteem is most strongly developed at a young age, individuals and society continue to affect and influence Self-Esteem. Lower levels of Self-Esteem in young women may be the result of discrimination, sexism, inequities in all aspects of life, harassment, abuse, dysfunctional family life, a lack of female role models, poor parenting or the portrayal of women in the media. Adolescent women with low Self-Esteem are more likely to suffer mental health problems (such as depression and eating disorders); to engage in high-risk behaviours; to have problems in school and in their relationships; to have negative body images and obsessions with weight, body size and shape; and to drop out of physical activity. Young women with height levels
of Self-Esteem are likely to be happy and confident, to perform well in school, to be popular and to participate in physical activity.\textsuperscript{10}

The core of ego orientation is that the students in the learning situation are preoccupied with themselves and how others perceive them, that judgment of ability is normatively referenced, and that the students are concerned with social comparisons. Skaalvik, Valos, and Sletta (1994) argued that this orientation might lead to different goals for different students. They claimed that, for some ego-oriented students, the goal might be to be best or to demonstrate superior ability, which is the typical understanding of the concept. For other students, ego orientation may result in trying not to be poorest, to avoid looking stupid, or to avoid negative reactions from other. E. Skaalvik et al. (1994) labeled these dimensions offensive and defensive ego orientations, respectively, but measured only the defensive dimension or ego orientation. Moreover, Skaalvik (1993, 1995) in two case studies found that students who had learning or reading problems were preoccupied with social comparisons and that they were highly

concerned not to be perceived as stupid. The students used a variety of self-protective strategies to avoid negative perceptions from other students.\textsuperscript{11}

Individual who are in close proximity, which are physically close to each other, have a greater tendency to bond together. Physical proximity by itself is not always sufficient for producing cohesiveness, but being in close contact and having the opportunity for interaction and communication do hasten group development. Some situations in sport that ensure physical proximity among group members include having a specific team locker room, residence, or training table. In youth sport situations, scheduling games that require the team to travel together in a bus or car is also beneficial. The important point is that group members should be situations where interaction is inevitable.\textsuperscript{12}

The ego provides to suffer between the ‘id’ and the realities of the objective, outside world. In contrast to the pleasure seeking nature of the id, the ego operates according to the reality principle, in which instinctual energy is restrained in order to maintain the safety of the individual and

helps integrate the person into society. In a sense, then, the ego is the “executive” of personality: It makes decisions, controls, actions, and allows thinking and problem solving of a higher order than the id can achieve. The ego is also the seat of higher cognitive abilities such as intelligence, thoughtfulness, reasoning, and learning.13

The ego is responsible for organizing ways to get what a person wants in the real world, as opposed to the fantasy world of the id. Operating on the reality principle, the ego makes compromises between the id’s unreasoning demands for immediate satisfaction and the practical constraints of the real world. As people gain experience with the rules and values of society, they tend to adopt them. This process of internalizing parental and social values produces the third component of personality: the superego, which tells us what we should and should not do. The super-ego is just as relentless and unreasonable as the id in its demand to be obeyed.14

Egocentric thought is thinking that does not take into account the viewpoints of others. Prechoolers do not understand that others have

different perspectives from their own. Egocentric thought takes two forms: The lack of awareness and the failure to realize that others may hold thoughts, feelings, and viewpoints that differ from others. Egocentric thinking underlies children's lack of concern over their non-verbal behaviour and the impact it has on others. For instance, a 4-year-old who is given an unwanted gift of socks when he was expecting something more desirable may frown and scowl as he opens the package, unaware that his face can be seen by others and may reveal his true feelings about the gift. (Feldman, 1992) Ego-centrism lies at the heart of several types of behaviour during the preoperational period. For instance, preschoolers may take to themselves, even in the presence of others, and at times they simply ignore what others are telling them. Rather than being a sign of eccentricity, such behaviour illustrates the egocentric nature of preoperational children's thinking: the lack of awareness that their behaviour acts as a trigger to others reactions and responses, consequently a considerable amount of verbal behaviour on the part of preschoolers has no social motivation behind it, but is meant for
the preschoolers' own consumption.¹⁵

For many people who are receiving psychotherapy, the task is to strengthen the ego to develop a sense of individuality, independence, Self-Esteem, self-respect, personal boundaries, assertiveness, presence, values, separation from parents, conviction of opinions and perspectives, specific tastes and preferences and freedom from contrary inner psychological forces which would dominate the ego. When we have these qualities, we have an ego, which can be termed well developed, well-defined, or "strong". A well-developed ego is beneficial in many ways:

- We can approach people from a position of strength and abundance and vigour, rather than from neediness and emptiness. We can build relationships between two whole people, rather than trying to manipulate the other person into filling our voids; for example, if we have a weak ego, we need people to say that we are worth while or interesting (or possessing what ever other trait we cherish); to gain that assurance, we betray our own identity (trying to be the type of person who would receive approval) and we manipulate other people

(because we are "fishing for a compliment" instead of engaging in honest conversation). We can be open and sensitive because our strong ego boundaries protect us against the everyday insults and injustices from other people (and from the self-condemnation which would be inflicted by ourselves if we had dysfunctional elements in the ego's archetypal field).

- We can be relatively consistent, stable, and trustworthy in our behaviour. Our ego is in charge, with its steady repertoire of particular traits. As long as we manage the ego's archetypal field properly, we do not develop constellations of conflicting elements, which will need to be expressed. We are likewise protected from external influences; we know ourselves, so people who try to persuade us with their opinions does not easily sway us.

- We can endure input from the other parts of the psyche, and from other people. While we are not overcome by the internal and external influences, which were mentioned in the previous section, we can accept the valid input from them. A weak ego necessarily closes itself off, to protect itself. But a fully formed ego stays intact when it considers the antithetical perspectives of the shadow, the soul, etc.,
and the opposing ideas which are presented other people. Because an undeveloped ego has "empty spaces" e.g., a poorly defined relationship with our parents- the other parts of the psyche rush in to fill the spaces; for example, the shadow (or the inner child) might fill that void with some repressed anger from our childhood.

- We can create effective personas. Because we have a clear sense of who we are, our persona (which presents who we are to the world) can be crisp and definitive and genuine. A vague ego can create only a vague persona, which lacks energy, attractiveness, and distinct attributes with which people can interact.

- Even our appearance is improved, with a relaxed grace of movement, eyes which are bright and alert and very likely, a smiling face.

- We can endure "transcendence" of the ego. This is the goal of many people who seek psychological or spiritual fulfillment. As Jack Engler, a Harvard psychologist and Buddhist teacher said, "you have to be somebody before you can be nobody"; i.e., you need a strong ego before you can properly transcend the ego (as explained later). With transcendence comes peace of mind, broader perspectives on life, a type of spiritual consummation, and calming of the ego's
storms (which resulted from our misunderstanding and misapplication of the function and range of the ego).\textsuperscript{16}

The ego is only one "self". Traditional psycho-therapy views the ego as our identity; the goal is to adapt this ego to function well within us and within society. In other schools of psychology, and in religion, the aim is to discover a self-identity beyond the ego; Jung called this larger identity the "self"; religions have called it the "soul" (which differs from Jung's use of the word "soul" as a part of the psyche, although he allowed that there is also a separate, spiritual essence). The confusion regarding the words self and self and soul can be more than semantic; in our experience of these "higher" selves, we can believe that we have simply discovered a large ego, because the ego, the self, and the soul all seem to be "me". The ego has a limited function. When we believe that the ego is our only identity, we naturally assign all administrative functions to it, including our small choices (e.g., deciding how to reach to an indignity) and big choices (such as our direction in life, including career, relationships etc.). Throughout our life, much of our frustration and failure occur because the ego has accepted duties for which it is unqualified (and for which it has no authority, hence

the conflicts when the ego tries to impose its will); the ego lacks the information, perspective, and power that are available to the soul. There is no reason to criticize the ego for there limitations (as many religious teachers have done); on the contrary, the ego performs splendidly in its role as the centre for our human identity. The problems occur when we expect the ego to be, or to do, something that it is not designed to be or do; when we believe that the ego is our ultimate self, we expect it to have the knowledge and power which only the soul possesses — and then we unfairly condemn the ego for not being able to meet our impossible expectations. Our so — called “ego problem” — lack of ego development, or an unbalanced ego, or an “inflated’ ego, or the terrible qualities which are assigned to the ego in general are never the fault of the ego itself; they are due to our misunderstanding and misapplication of this instrument.17

The ego and soul can have a “partnership”. The ego that causes problems is the one, which runs without direction; to blame the ego for our dilemmas is like blaming our car if we do not drive well as though the accidents’ injuries and expenses prove that the car is bad rather than that we are bad drivers. When there is a proper relationship between ego and soul,

17 Ibid, p. 5.
our intuition directs us to turn our attention toward a particular facet of life (such as our finances or relationships), and then it tells us what to do, how to do it, when to do it, how much to do it, and when to stop. Then the ego does not operate haphazardly, generating irrelevant goals and pursuing them to a size that is grotesque and self-destructive. From the perspective of soul. The ego is a vital interface into the human world; it is used as a cherished, finely tuned instrument like a telescope, a translator, and a tool of expression toward aspects of our human life so that we can eventually realize that those aspects are facets of spirit. When we discover the soul (or when we learn to use our intuition, which is the means of communication from soul to ego), the ego can delegate some of these responsibilities to it; instead of trying to solve problems from the limited view/point and strength of the ego, we can "seek inner guidance" from "our higher self" - the soul. Because this guideline comes from the soul (which has a large overview), our efforts will tend to be successful and satisfying for all parties involved — the other elements of the psyche, and the people around us. Although the delegation is often coloured with religious terminology, such as "surrendering to God (or to our higher self)" or "humility," we can view it simply as a pragmatic strategy: the ego says to the soul, "you are better at these things than I am, so
I want you to do them from now on" even if it means that the ego must assume a subservient role. The ego can accept this lesser role if it knows that its needs will be fulfilled more effectively when this greater entity is at the helm; the willingness to submit to greater principles is exemplified daily by all of us in phenomena such as delayed gratification, and the suppression of immediate impulses for the sake of social protocol.¹⁸

The ego, as time passes, the id’s relentless demands for instant gratification are reined in by a new structure, the ego. The ego is sometimes called the executive of the personality because it has a realistic plan for obtaining what the id wants; therefore it is said to operate on the reality principle. Seldom, however do our surroundings provide immediate gratification of our needs, so the ego must tolerate some delay and occasional frustration. The relationship among the id, ego, and superego is like a car with some special features. Suppose that this car, call it IES (For id, ego, superego)- is designed to pull both to the left and to the right sides of the road, often at the same time. The left and right wheels represent the id

and the superego, and they often try to turn in opposite directions. The id tries to satisfy basic biological drives; the super-ego strives to impose highly perfectionist and moralistic goals in their place. Thus the id and the superego are unrealistic and irrational in separate but competing ways. The driver represents the ego and is responsible for making adjustments as the id and superego struggle against each other. The ego tries to find an acceptable middle road between these two divergent forces.19

Further much of the information collected by the social psychologists related to group feeling and qualities reflecting cohesion, Self-Esteem, and Ego-Strength has not been transmitted to coaches and to team sports. Therefore the investigator, in this study has directed this attention towards an understanding of the relationship of Group-Cohesion, Self-Esteem and Ego-Strength with the performance in contact and non-contact sports.

Statement of the problem

The purpose of this study was to determine the relationship of Group-Cohesion, Self-Esteem and Ego-Strength with the performance in contact and non-contact sports.

Delimitation

1. The study was delimited to the available number of male subjects who have participated in All India Inter-University sports competitions in team games.

2. The age limit of the subjects ranged between 18 to 25 years.

3. The study was delimited to Hockey, Football, Basketball and Handball under contact sports.

4. The study was delimited to Cricket, Volleyball, Track & Field (relay events) and Swimming (relay events) under non-contact games.

5. Only the first four-position holder in the respective games were taken as subjects for this study.

6. The subjects as confined to the first eight positions with regards to the Track & Field and Swimming relay events.

7. Data were collected for this study during the years 2003 to 2005.
Limitations

1. The authenticity of the responses of the subjects, which cannot be tested by questionnaire technique, was considered as a limitation of this study.

2. The emotional state of the subjects while responding to the questionnaire would have affected their responses. This also was considered as another limitation of this study.

3. The different tournaments were conducted at different venues. The variations in the climatic conditions of the different venues, which could have influenced the responses of the subjects, were not controlled. This may be considered as another limitation in interpreting the results.

4. The data were collected within a span of three years i.e. 2003-2005. It was not possible to collect the data of all the events selected by the scholar in one year. Hence the data of some sports were collected in 2003-2004 and remaining data were collected in 2004-2005. Different data were collected in different years. This was another factor, which could have affected the response of the subjects. This may be considered as another limitation in interpreting the results.
5. The educational and socio-economic background, which could have
affected the ability of the subjects in answering the questionnaire were
not taken into consideration in analyzing and interpreting the results.
This was another limitation of the study.

6. Homogeneity of the different groups was established only in the case
that the subjects were University students in the age group of 18-25
years. This was another limitation of the present study.

**Hypothesis**

It was hypothesized that the Group-Cohesion, Self-Esteem and Ego-
Strength will have significant relationship with the performance in contact
and non-contact sports.

**Definition and Explanation of Terms**

**Cohesion**

According to Cross and Martin, “Cohesion” is the resistance of the
group to destructive forces.

Festing, Schacter and Back defined it as the total field of forces
causing members to remain with the group.
Self-Esteem

According to Blascovich & Tomaka, Self-Esteem refers to an individual’s sense of his or her value or worth, or the extent to which a person values, approves of, appreciates, prizes, or likes him or herself.

Ego-Strength

According to Wolberg, “It connotes the positive personality assets that will enable the individual to overcome his anxieties, to yield secondary gains of his illness, and to acquire new, more adequate defences”.

Brown et al defined it, as “Ego-Strength is also the patient’s capacity to hold on to his own identity despite psychic pain, distress, turmoil and conflict between opposing internal forces as well as the demands of reality”.

According to James Harvey Stout:

1. The ego is our identity. It is who we believe ourselves to be. It is our reference point, and our “home” in the world.

2. The ego is individuality. As our identity, it sets us apart from our people’ identities. To provide our sense of being separate from other people and from the world in general, the ego creates “ego
boundaries”; in that separateness, our ego distinguishes itself as being unique.

Contact Sports

Contact sports are such games in which the players come in body contact with one another during game situations. For the purpose of the present study Hockey, Football, Basketball and Handball were considered as contact sports.

Non Contact Sports

In non-contact sports, the players do not engage in any direct body contact with one another during game situations. In this study Cricket, Volleyball, Track & Field (relay events) and Swimming (relay events) were treated as non-contact games.

Significance of the study

It appears that the concept of Cohesion, Self-Esteem and Ego-Strength in relation with the group performance in sports is a complex and important area of research for the sports psychologists and coaches.
The results of the present study may make worthwhile contribution in the following ways:

1. The study will reveal the extent to which success of a team is influenced by Group-Cohesion, Self-Esteem and Ego-Strength.

2. The study will also encourage the coaches in creating and maintaining an effective cohesion, Self-Esteem and Ego-Strength among the members of their teams for successful outcome.

3. Many dimensions of group interaction that are potentially important to the coaches, whishing to understand better, the inter-working of his team, may be highlighted.

4. The results of the present study will help the sports psychologist to understand the importance of the selected variables in actual situations.

5. The results of the present study will add to the existing body of knowledge in the respective areas.

6. The present study will form guidelines and encourage further research activities in related areas.