The Collective Unconscious and the Theory of the Archetypes in an English Football Academy

By

Nicholas A. Zuch

A thesis submitted in partial fulfilment for the requirements for the degree of
MA (by Research) at the University of Central Lancashire

August 2018

Declaration

Concurrent registration for two or more academic awards

I declare that while registered as a candidate for the research degree, I have not been a registered candidate or enrolled student for another award of the University or other academic or professional institution

Material submitted for another award

I declare that no material contained in the thesis has been used in any other submission for an academic award and is solely my own work

Signature of Candidate

Type of Award

MA by Research

School

Sport and Wellbeing

Abstract

In 2011, the Elite Player Performance Plan (EPPP) would aim to improve talent development (TD) in English football academies on a national scale (Premier League, 2011). Nevertheless, many criticisms of TD practices in football are, seemingly, directed towards English clubs, especially regarding a potential neglect/misunderstanding of psychosocial development (Gledhill *et al.*, 2017). Therefore, a new concept for comprehending these phenomena could be beneficial. This study aimed to: 1) reframe talent development and performance in English football academies using Jung's (2014a) theory of a collective unconscious and Moore and Gillette's (2013) archetypal concepts and 2) identify theoretical and practical implications of these concepts in TD in English football. This project adopted an interpretivist approach to qualitative inquiry to gather detail-rich data surrounding the lived experience of individuals in an English football academy. A three-stage case study was devised to achieve this. First, a theory-driven exploratory case study (n=6) examined publicly accessible data on professional football players to equip the researcher with context-specific information. Next, eight participant observation sessions were conducted with the under 9 and under 10 age groups (four per age group) of a category three English football academy in the North West of England (n=38). Theory-based sampling was used to select four participants (two per age group) for further investigation. Then, two semi-structured interviews with two academy staff members from this academy were used to supplement the data set. Braun and Clarke's (2006) process for thematic analysis was applied throughout all three stages. Data analysis lead to the co-creation of three behavioural themes potentially indicative of archetypal access: 1) response to stress/pressure 2) response to trauma/failure and 3) response to challenge. Additionally, data surrounding the dynamics of interpersonal exchanges between players and their internal environments could potentially be used to influence archetypal manifestation. This study tentatively concludes that a Jungian approach to TD in English football could be a useful tool for enhancing the delivery of a holistic ecological approach to TD that effectively manipulates the tenets of the internal and external environments for optimal individual player development. A series of recommendations, intending to assist talent practitioners of this academy and guide academics to potential avenues for further research, are presented.

Table of Contents

I. Acknowledgements

II.   Abbreviations

EPPP..Elite Player Performance Plan

HoC..Head of Coaching

IE...Interpersonal Exchanges

LFPC..Lead Foundation Phase Coach

PH..Personal History

S-CI...Socio-Cultural Influences

TD..Talent Development

TDE...Talent Development Environment

UP...Unconscious Projection

WAT..Word Association Test

III. Tables and Diagrams

"Knowing your own darkness is the best method for dealing with the darkness of others."

(Jung *et al.*, 1992, pp. 236-237)

1. Introduction

The financial success of English football clubs has become more pronounced now more than ever. A report published in January 2018, found that eighteen of the top thirty wealthiest clubs in the world, are English (Deloitte, 2018). The magnitude of this financial growth English football clubs have experienced, as reported by Conn (2018), is impressive to say the least. The highest earning English club, Manchester United (ranked first in the world), generated 581 million pounds revenue whilst 28th placed AFC Bournemouth reported earnings of 140 million pounds. The investment English clubs are making in improving the standard of young talent emerging from their academies has also increased, albeit on a much smaller scale. With the introduction of the Elite Player Performance Plan (EPPP) in 2011, it was recommended that a low-spending category one academy, the category one being the most likely to produce elites, should invest approximately 2.3 million pounds a year (Premier League, 2011). Having said this, some English clubs, like Manchester City and Chelsea, are thought to invest much more (Moxely, 2016). When considering these sizable investments in producing home – grown talent, one might ask "why isn't England consistently producing world-class talent?" In the 2016-17 season 69.2 percent of English Premier League players, more than any other European league, were foreign (Sky Sports, 2017). This number doesn't appear to be decreasing with Premier League clubs cumulatively spending a record – breaking 1.4 billion pounds on transfer fees (Guardian Sport, 2017). In an attempt to unearth answers to this question, the academy systems should be examined more closely.

Recently, the body of empirical evidence surrounding TD in sport, and specifically the role psychological skills may play in achieving and maintaining expertise, has grown substantially (Abbott and Collins, 2004; Collins *et al.*, 2016; Côté *et al.*, 2007; Ericsson *et al.*, 1993; Ford *et al.*, 2009; Gledhill *et al.*, 2017; Gould *et al.*, 2002; Horrocks *et al.*, 2016; MacNamara *et al.*, 2010b; Martindale *et al.*, 2005). The EPPP would, seemingly, be an attempt by practitioners in English football to align with this literature through the creation of a framework for academy

excellence underpinned by long-term, holistic player development (Premier League, 2011). However, recent studies, also, suggest that psychology might be neglected within TD in football. (MacNamara *et al.,* 2010a). In a study focusing on how English academy players perceived their environment, Mills *et al.* (2014) found that gaining a holistic understanding of athletes didn't appear to be a priority for English academy staff, despite the EPPP explicitly declaring this to be a primary objective (Premier League, 2011). Also, with the EPPP stipulating an increase in hours spent playing and training, players will be required to increase their commitment to becoming a professional football player. This is especially true with players completing an apprenticeship in academies with academics suggesting that these individuals will most likely sacrifice the social and educational spheres of their life (Brown and Potrac, 2009). Mitchell *et al.* (2014, p. 1295) voiced concerns that this increased commitment from players in English academies could result in an "...overly strong athletic identity by the age of 18 years [old]..., which could, ultimately, lead to "...psychological and behavioural disturbance...". When analysing Nesti and Littlewood's (2009) work in preparing players for Premier League competition, it could even be suggested that optimal performance levels may not be achieved.

Additionally, various personal experiences have prompted me to propose that rather than endeavouring to gain a robust understanding of the diverse range of psychosocial characteristics each individual can possess and how to ensure they are supported in a holistic manner, some English academy staff might be, unintentionally, reflecting a hyper-masculine image of the ideal persona of an English footballer. This may be the result of them being situated within a socio-cultural environment that Richardson *et al.* (2004) defined as macho. A player whose unable to fit into this macho image could be perceived as mentally weak and could face removal from the academy. Contrastingly, if a player over-indulges in this "macho" culture and becomes overly aggressive, personal experience would suggest that they, too, could be forced out of an English academy. Cook *et al.*'s (2014) research could further this notion as they found that despite recognition of the importance of mental toughness in young football players, a general lack of knowledge surrounding effective methods for fostering this skill existed in a Premier League club's academy. This desire to produce an elite-level player

equipped to succeed in the masculine environment of English football coupled with a perceived gap in the understanding of practitioners in English academies regarding the trajectory for psychosocial maturation of young players and how to support these individuals could create a situation in which effective TD, as well as the long-term psychological and emotional wellbeing, of young English football players may be compromised.

Attempting to find a simple solution for such an intricate problem could prove onerous. Existential psychology, a humanistic approach to the psychological that attempts to understand "...the subjective reality of....participants and meanings they assign to their experiences...", was presented by Ronkainen and Nesti as an alternative approach that may prove useful to psychologists and practitioners in sport (Ronkainen and Nesti, 2017, p. 12-13). However, like Ronkainen and Nesti (2017) have done with existential therapy, an objective of this project is to investigate the potential for an alternative approach to contribute a tool for which academics and talent practitioners may use to make sense of the complex psychological phenomena in sport. Therefore, this study will use Jung's theory of the collective unconscious and the archetypes and Moore and Gillette's concept of the Warrior and Hero archetypes to propose an alternate perspective for which these phenomena may be approached. As Jungian theory is relatively new to the realm of sport, the aims of this study are to:

1) Reframe talent development and performance in a category three English football academy through the application of Jung's collective unconscious and theory of the archetypes and Moore and Gillette's conceptual developments to archetypal theory
2) Identify potential practical implications of these theories in development and performance in a category three English football academy

Following a comprehensive review of the genesis of Jung and Moore and Gillette's concepts, a three-stage case study was devised to investigate the relevance these theories may hold in TD in English football. In a pre-fieldwork stage, a theory-driven case study was conducted on six current and former professional football players. Secondary data from newspapers, autobiographies,

and interviews was used to contextualise Jungian/Post-Jungian concepts within English football. The co-created behavioural and environmental themes of this stage were used to guide the researcher's focus during participant observations in stage one. Then, the primary data collected from stage one observations was used to generate four archetypal profiles of two under ten and two under nine players situated in a category three English football academy in the north west of England. The second and final stage, supplemented the researcher's understanding of these four profiles with primary data collected from two interviews conducted with two key academy staff members. Theoretical and practical recommendations are given after a critical discussion of the findings of this project. For the convenience of the reader, **figure 1** provides an overview of the structure of this thesis:

Figure 1

Outline of Project
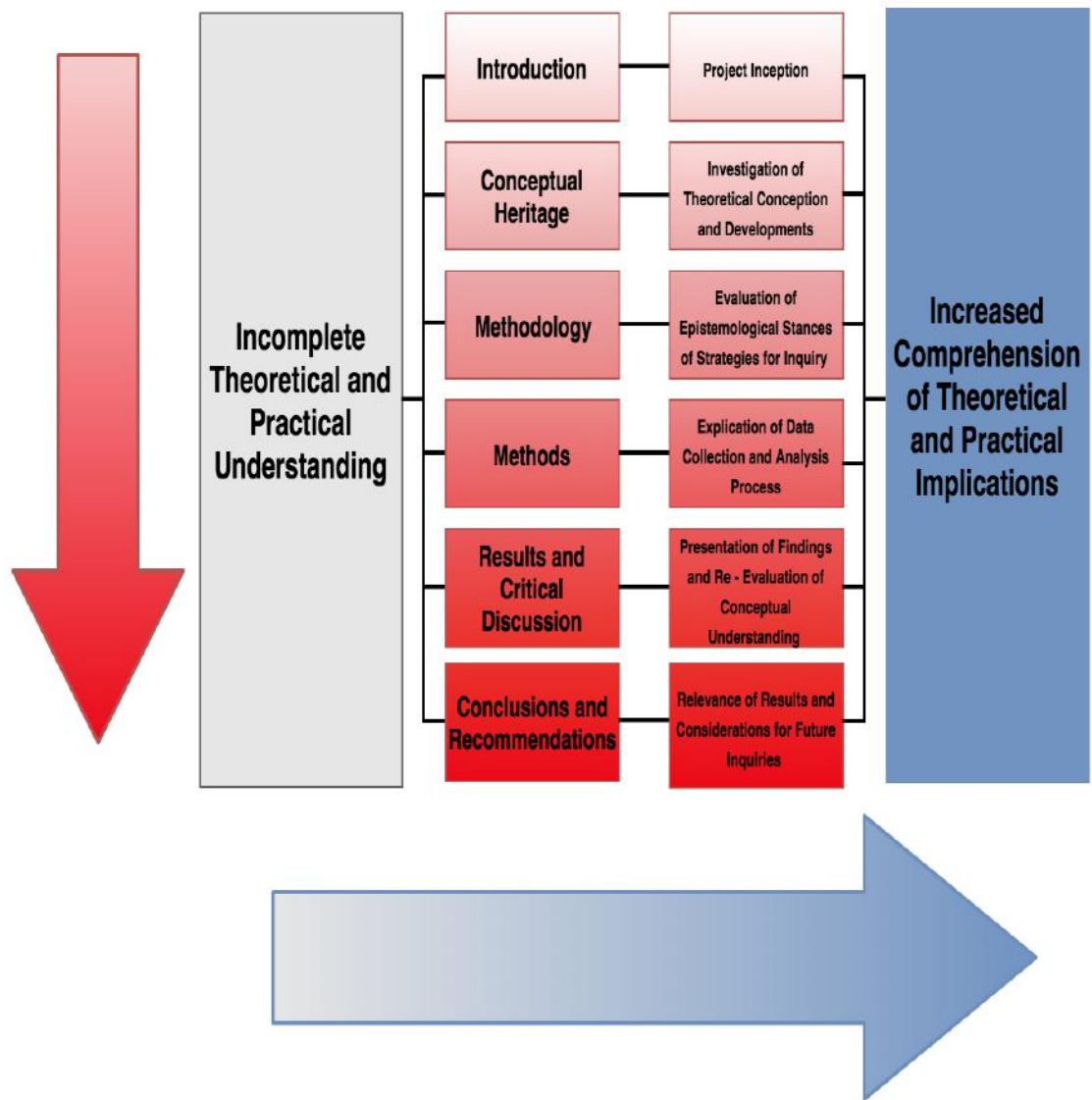
2.   Conceptual Heritage

Interest in psychological and social phenomena surrounding the human mind has spanned numerous centuries. Greek philosophers attempted to generically rationalise human nature with objective, naturalistic expositions whilst twentieth century psychologists endeavoured to empirically define the complex cognitive processes and functions of the psyche with data gathered from methodical experiments (Kantor, 1963). As the base of knowledge increased and the methods for explaining psychosocial functions of human behaviour became more innovative in psychology, many sub-disciplines, such as organisational psychology, developmental psychology, and sports psychology, were formed. Notably, in sport psychology, researchers have recognised a positive trend in the amount of studies investigating the psychosocial behaviours associated with TD in sport over the past few decades (Collins *et al.*, 2016; Lindhal *et al.*, 2015; MacNamara *et al.*, 2010a). Unfortunately, a lack of understanding of the intricacies of TD in sport persists (Martindale *et al.*, 2005). Although Jung has already moulded modern psychology with contributions to psychotherapy, epistemology and methodology, and theoretical developments to comprehending the human psyche, it would appear that, his hypotheses regarding the human mind could provide further clarity on one a persisting enigma in sport, particularly, the defining, developing, and sustaining of characteristics predictive of high performance in sport (Papadopoulos, 2012). Jung's hypothesis regarding human consciousness is, perhaps, not his most well-known concept, but nevertheless could positively contribute to the gaps in contemporary sport psychology and TD in sport (Shamdasani, 2003). The aim of this chapter is to better understand how and where Jung's theory of the archetypes and the collective unconscious and Moore and Gillette's archetypal developments can enhance TD in English football. A concise review of past and current models in TD in sport, focusing particularly in English football, will be completed. Then, a review of Jungian and Post-Jungian theory surrounding the unconscious and its

effect on psychosocial behaviours will proceed. Any potential gaps uncovered in these reviews will be duly noted.

2.1 Talent Development in Football

Developing and maintaining expertise in sport has been subject to a wide range of research for the past few decades (Coutinho *et al.*, 2016; Gledhill *et al.*, 2017; Martindale *et al.*, 2005). From the exploration of biological characteristics of elite athletes during various stages of their development to the investigation of the development environments for which elite sportsmen and women inhabit prior to achieving expertise, TD in sport has been viewed through a variety of lenses (Davids and Baker, 2007). This section will, briefly, summarise some of the models aiming to define this journey that have resulted from these studies. Then, the researcher will analyse how these models have shaped TD in English football, so that a deeper understanding of where and how Jungian psychology might contribute most to this field is obtained.

Early Research into Talent Development in Sport

As explained in the introduction, defining the pathway to achieving expertise in sport has been of interest to researchers in recent times. Gagné, a researcher in the education of gifted humans, contributed to a number of debates in TD, including the defining and differentiating of giftedness and talent (Gagné, 1985), the categorisation of human abilities (Gagné, 1998), the identification of primary facilitators for transforming gifts into systematically developed ability (Gagné, 1995), and important environmental tenets associated with the transformation of giftedness into fully developed ability (Gagné, 2004). In an effort to rationalise this complex myriad of phenomena, Gagné (2013) developed a model he called the Differentiated Model of Giftedness and Talent. This model has been continually updated, so that it may remain as relevant as possible, until it has reached its current version: The Expanded Model of Talent Development (See **figure 2** below).

Figure 2

Gagné's (2013) Expanded Model of Talent Development

BIOLOGICAL BASEMENTS	CATALYSTS	GIFTS (G) NATURAL ABILITIES	CATALYSTS	TALENTS (T) COMPETENCIES (KNOWLEDGE / SKILLS)
	ENVIRONMENTAL (E)		ENVIRONMENTAL (E)	
	MILIEU (EM)		MILIEU (EM)	
	INDIVIDUALS (EI)		INDIVIDUALS (EI)	
	PROVISIONS (EP)	MENTAL	PROVISIONS (EP)	ACADEMIC (TC)
GENETICS	INTRAPERSONAL (I)	INTELLECTUAL (GI)	INTRAPERSONAL (I)	TECHNICAL (TT)
	TRAITS PHYSICAL (IF)	CREATIVE (GC)	TRAITS PHYSICAL (IF)	SCIENCE & TECHNOLOGY (TI)
	MENTAL (IP)	SOCIAL (GS)	MENTAL (IP)	ARTS (TA)
PHENOTYPES	AWARENESS (IW)	PERCEPTUAL (GP)	GOAL MANAGEMENT AWARENESS (IW)	SOCIAL SERVICE (TP)
PHYSIOLOGICAL (ENDO) PHENOTYPES	MOTIVATION (IM)		MOTIVATION (IM)	ADMINISTRATION / SALES (TM)
	VOLITION (IV)	PHYSICAL	VOLITION (IV)	BUSINESS OPERATIONS (TB)
ANATOMICAL (EXO) PHENOTYPES	DEVELOPMENT	MUSCULAR (GM)	DEVELOPMENT	GAMES (TG)
	MATURATION	MOTOR CONTROL (GR)	ACTIVITIES (DA)	SPORTS & ATHLETICS (TS)
	INFORMAL LEARNING		INVESTMENT (DI)	
			PROGRESS (DP)	

While this model may provide a strong base that identifies many of the key aspects influencing TD, it is ambiguous surrounding the specific detail for developmental stages, activities, and environmental dynamics within TD for sport. For further information surrounding the developmental stages in sport, the researcher, first, turns to Bloom who, in 1985, proposed that TD could be characterised by three stages: 1) the romance stage, 2) the precision stage and 3) the integration stage. In his model, Bloom suggested appropriate focuses for developmental activities and the changing roles of key environmental tenets, like parents and coaches (Bloom, 1985). Bloom's work would shape many future studies in the field of TD in sport, but, unfortunately, the word count of this project will not allow for further exploration into his work. In 1993, Ericsson *et al.* hypothesised that expertise would be more likely to be achieved if 10,000 hours of deliberate practice, or training with the sole purpose of improving performance, was completed. This, ultimately, lead to creation of the early specialization pathway. In early specialization, it is thought that the earlier an individual begins to participate in deliberate practice in their chosen sport, the more likely it will be that

they can reach expertise in that sport (Wiersma, 2000). It is undeniable that the relationship between time spent training and achievement in sport is extremely robust (Newell and Rosenbloom, 1981). Nevertheless, it has, also, been associated with numerous negative physical, psychological, and social implications (Baker *et al.*, 2009). Early diversification (*Côté, 1999; Côté et al.*, 2007) and early engagement theory (Ford *et al.*, 2012; Ford *et al.*, 2009) have been proposed as alternatives. The former, originating from the work of Côté (1999), states that a sampling period, or a time where individuals should participate in multiple sports simultaneously, during childhood does not hamper TD *(*Côté *et al.*, 2007). **Figure 3** below illustrates early diversification, or the Developmental Model of Sport Participation as dubbed by *Côté et al.* (2007).

Figure 3

The Developmental Model of Sport Participation

	1. *Probable Outcomes*	**2.** *Probable Outcomes*	**3.** *Probable Outcomes*

1. *Probable Outcomes*
– Recreational participation
– Enhanced physical health
– Enhanced enjoyment

2. *Probable Outcomes*
– Elite performance
– Enhanced physical health
– Enhanced enjoyment of the sport

3. *Probable Outcomes*
– Elite performance
– Reduced physical health
– Reduced enjoyment

Recreational Years

Activities:

– High amount of deliberate play

– Low amount of deliberate practice

– Activities that focus on fitness and health

Investment Years

Activities:

– High amount of deliberate practice

– Low amount of deliberate play

– Focus on one sport

Early specialization

Activities:

– High amount of deliberate practice

– Low amount of deliberate play

– Focus on one sport

Specializing Years

Activities:

– Deliberate play and practice balanced

– Reduce involvement in several sports

Sampling Years

Activities:

– High amount of deliberate play

– Low amount of deliberate practice

– Involvement in several sports

1. *Recreational participation through sampling*

2. *Elite performance through sampling*

3. *Elite performance through early specialization*

Entry into sport

Côté and Vierimaa (2014) ascertain that a sampling period underpinned by deliberate play, or unorganised play activities centred around enjoyment and immediate gratification, during childhood can, also, have a positive effect on motor skills, cognitive abilities, intrinsic motivation, and intrinsic regulation in sport. Early engagement theory, on the other hand, could be interpreted as a middle ground between early specialization and early diversification. Ford *et al.* (2009) attempted to apply the early diversification and early specialization theories to a group of football players to find that neither were supported by their results. Based on their findings, they advocate that early engagement, or participating in high volumes of both deliberate play and practice in a specific sport, could provide a more accurate explanation of the TD pathway to expertise in sport.

Although it could be argued that all three theories have helped to shape TD in football, it would be difficult to pinpoint a single concept that would correctly portray all of the pathways created by each English football academy because the training models stipulated in the EPPP were designed to change based on the category status of the academy. Despite this variability in TD pathways, researchers have sought to develop a better understanding of the characteristics of a successful talent development environment (TDE) in English football academies.

Appraisal of Research in Talent Development in Football

Just as interest in TD has grown over the past few decades, TD in football has also become more prevalent within the academic arena (Pain and Harwood, 2013). Whilst the aforementioned theories may provide some context to the origins of the talent pathways in football, explicit details surrounding the intrapersonal, environmental, and developmental catalysts for TD and how they might appear throughout the various stages of development in football must be established. This section will provide a concise review of football-specific studies that investigate these catalysts for development.

With the establishment of basic theoretical frameworks for understanding the pathway to expertise, experts in TD in sport sought to the identify shared characteristics of successful TD systems. Martindale *et al.*'s (2005) extensive review into effective TD practices in sport contributed a necessary foundation of knowledge which would appear to guide the work of both practitioners and academics in football alike. This review defined the characteristics of an effective TDE in sport to have five key features: 1) long-term aims and methods 2) wide ranging coherent messages and support 3) emphasis on appropriate development rather than early selection 4) individualized and ongoing development 5) integrated, holistic, and systematic development. The presence of these features can, arguably, be viewed in modern TD systems around the world. The Belgium TD system has seen a multitude of changes in what could be interpreted as an attempt to align to the above features so that they may "...adapt to [the players]...in front of [them]..." (Van Der Haegen, 2017). In 2007, Martindale *et al.* confirmed that

these five characteristics were, indeed, valid within the context of sport in the UK. When viewing this study in context with the EPPP's criteria for an elite environment, concept of long term player development, and strategy for strengthening club culture, values, and philosophies, it could be perceived that Martindale *et al.*'s (2007) characteristics of a successful TD system have shaped TD in English football. Shortly after, Henriksen *et al.* (2010) recognised that this work clarified the environment of an athlete within their sport but noted ambiguity around the external environment. Therefore, they applied a holistic ecological approach to develop a working model for environmental success factors of elite sailors (Henriksen *et al.*, 2010). In 2013, Larsen *et al.* (2013) contextualised this model with under seventeen Danish football players situated in an elite Danish football academy. **Figure 4** below is a visual representation of their results.

Figure 4

Larsen *et al.*'s (2013) Athletic Talent Development Environment
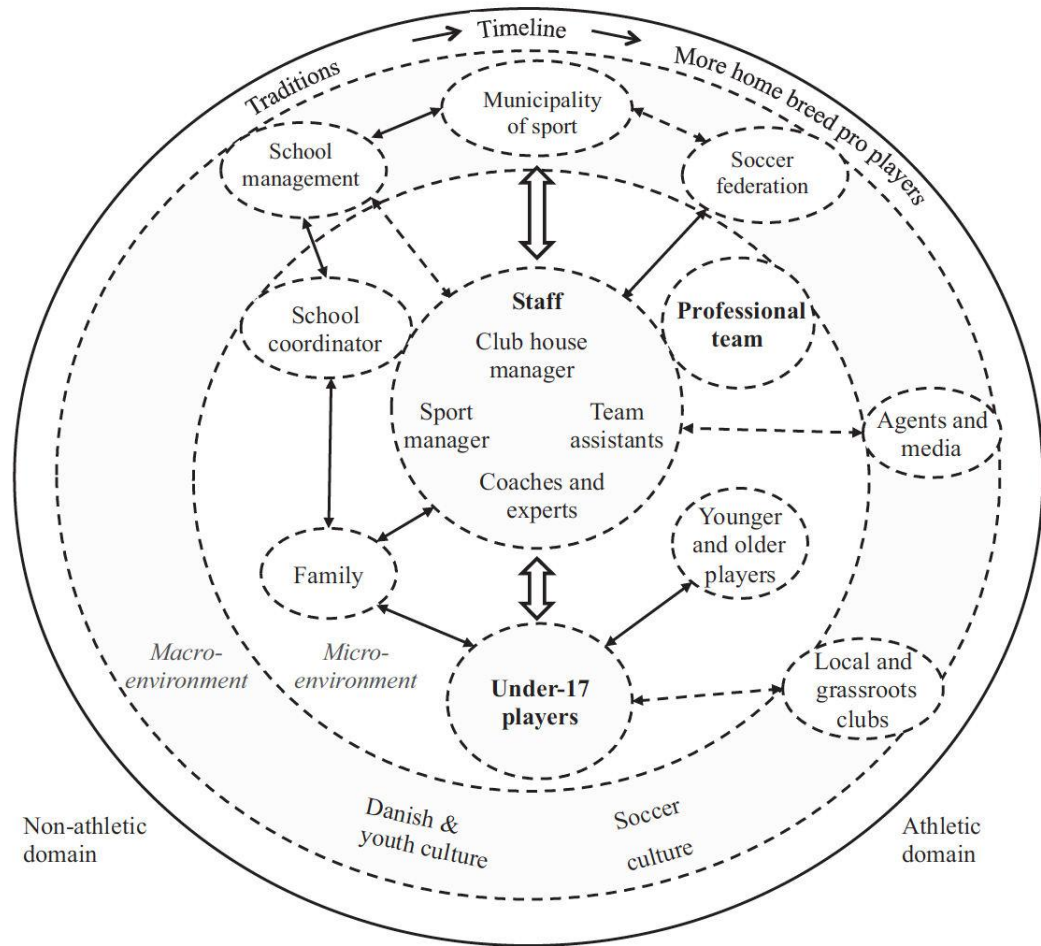
Figure 1. The ATDE empirical model of the AGF soccer club.

The above model for a holistic ecological approach to TDE's was extended to English football through studies conducted by Mills *et al.* (2014a, 2014b) that endeavoured to learn about the TDE's within English football. Their research, which focused primarily on the characteristics of the professional development phase (16 – 18 years old) (Premier League, 2011), not only highlighted the importance of these environments and its components, but it, also, provides suggestions for ways in which academics and practitioners could, potentially, improve the quality of these environments (Mills *et al.*, 2014a, 2014b). Of course, the primary objective of these environments is to equip athletes with the technical, tactical, physical, and psychosocial skills to achieve expertise. However, with the combination of practitioners in English football appearing to favour technical, tactical, and physical development over psychosocial development and the empirically proven importance of these socio-behavioural skills in facilitating TD in

football, it's necessary to gain an extensive understanding of these key mental skills (Richardson *et al.*, 2013). The preceding paragraph will identify some of the psychosocial skills that these TDE's aim to develop.

One of the early inquiries into the facilitative effect of certain psychosocial abilities are perceived to have on TD in football came from Holt and Dunn (2004), who established that discipline, commitment, resilience, and social support could be critical to this process. Shortly after, Holt and Mitchell (2006) supplemented this study with what they dubbed hope theory, or the hypothesis that players who were resilient, received significant social support, and possessed high hope for attaining expertise were more likely to reach the elite level of football. Harwood (2008) would build upon the above study with his concept of the 5C's of developmentally facilitative mental skills. Unlike the aforementioned studies surrounding psychosocial skills that focused on the professional development phase, Harwood used participants ranging from nine to sixteen years-old to identify commitment, communication, concentration, control, and confidence as significant to TD in English football. Later, Harwood *et al.* (2015) would provide further evidence for the effectiveness of the 5Cs intervention programme with their empirical evaluation of its application in TD in English football. In 2012, this list of psychosocial skills would, again, be further extended by Mills *et al.,* who contend that awareness, resilience, goal-directed attributes, intelligence, and sport-specific attributes are also key to TD in football. These themes were formulated using responses from English football coaches who were experienced with the professional development phase (Mills *et al.*, 2012). Indeed, there is a large body of research that has contributed to determining the psychosocial skills associated with TD in football, that have not been discussed in passage, but, due to the word restrictions placed on this project, the author elected to include projects that directly related to English football. The reader is encouraged to read the literature cited here for further research into this subject area (Collins and MacNamara, 2012; Collins *et al.*, 2016; Gledhill *et al.*, 2017; MacNamara, 2010a, 2010b).

Even though the above studies have, undoubtedly, contributed crucial knowledge and strategies for constructing an efficient TD pathway in football, Gledhill *et al.* (2017) argue that many of the criticisms of the TD practices in football are directed towards English academies. Thus, is born the notion that,

notwithstanding the robust theories that appear to underpin the many of the practices in English TD systems, a gap, whether it be theoretical weaknesses, ineffective practical delivery, or combination of the two, exists. The aforementioned work of Mills *et al*. (2014a, 2014b) offers a valuable insight into the youth to senior transition, which has been deemed as the most difficult for athletes, however, the psychosocial environment and its complex, dynamic interaction with players located within the foundation phase (5 – 11 years-old) has not received the same level of attention from researchers (Stambulova, 2009). As MacNamara *et al.* (2010a) have suggested that different behaviours may be required at different developmental stages, a deeper comprehension of this particular phase could prove useful to academics and practitioners in football. Subsequently, there is scope for this project to contribute further knowledge here. Additionally, Mills *et al.*'s (2014a) findings indicate that, despite holistic, balanced, and individualized development ranking highly amongst coaches in their study as well as within the EPPP, overall player wellbeing may be neglected within English academies. Ivarsson *et al.* (2015), also, commented that athlete wellbeing is not the focus of literature in TD, even though it has been established as a key component for successful player development (Henriksen *et al.*, 2010; Martindale *et al.*, 2005). Additionally, considering that elite youth football in England is thought to be a highly pressurised environment focused on success (Sagar *et al.,* 2010), player wellbeing should be carefully considered. As a result, a strategy that practitioners may use to promote player wellbeing could be achievable through the application of Jung's theory of the collective unconscious and the theory of the archetypes and Moore and Gillette's archetypal developments to the individuation process. These concepts will be discussed further later on in this chapter.

Conclusion

The objective of this section was to lead the reader through the key literature that pertains to the aims of this study. First, basic models for TD in sport were

examined. Then, the finer details of the TDE's in football were expounded upon. This was followed by a closer look into psychosocial skills perceived to enhance TD in football at various developmental stages that the above TDE's aim to promote. Finally, this section concluded with a succinct overview of any potential gaps in knowledge that this study might contribute findings towards. Now, with the elucidation of the aforementioned theories, the researcher should be able to apply Jungian and Post-Jungian theory to TD in English football in a more purposeful manner. Next, this chapter will delve into Jungian and Post-Jungian theory in order to explicate the fundamental concepts of these theories that are related to this study.

2.2 Jungian and Post-Jungian Theory of the Human Psyche

Jung's contributions directly and indirectly, influence a multitude of subfields in modern psychology (Shamdasani, 2003). Like Schopenhauer (Norman *et al.*, 2014, Schopenhauer, 2014) and Von Hartmann (2014), Jung believed the mind could be structured into varying degrees of consciousness and unconsciousness (Hauke, 2012). Also, similar to Freud, Jung believed that portions of the unconscious were, indeed, personal containing repressed psychic content stemming from previous experiences (Hauke, 2012. In spite of these resemblances to widespread psychic theories, fundamental differences are apparent when considering his perceptions of the unconscious. Jung rejected the notion that the conscious mind was the primary system of the psyche with the unconscious mind attached as a secondary system to serve as the storehouse for repressed psychic content (Jung, 2014a). To Jung, this definition failed to account for the objective content that had been documented as motifs in mythological research, representation collectives in the psychology of the primitives (Evans-Pritchard, 1934), and elementary thoughts by Adolf Bastian (Robertson, 2005). Consequently, he made it his goal to "free medical psychology from the subjective and personalistic bias" that dominated these theories (Jung, 1950, p.37). It would appear that this mission resulted in the birth of one of Jung's pioneering concepts: the collective unconscious.

Jung conceptualised the unconscious to possess "…a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals" (Jung, 2014a, pp. 43). He proposed that the human psyche should be organised into three distinct systems which he dubbed the collective unconscious, the personal unconscious, and the conscious (Jung, 2014a). These levels create a hierarchy of consciousness comparable to the electromagnetic spectrum which Jung referenced on multiple occasions (Jung, 2014c). "The part of the spectrum which is visible to us (i.e., the ultra-violet end) represents those psychic processes of which we are conscious" (Stevens, 2012, p. 87). The ego conscious, personal unconscious, and parts of the collective unconscious are comparable to this ultra-violet end of this spectrum. "The invisible infra-red end of the spectrum corresponds to the unconscious biological aspect of the archetype which is identical with 'the physiology of the organism and thus merges with its chemical and physical conditions'" (Stevens, 2012, p. 87). The infra-red side of the spectrum is populated with the deepest side of the collective unconscious and represents the primordial, instinctive content inherent to all.

The unconscious, in Jungian theory, is significantly influential on the psychic matter that manifests into consciousness due to its subjective and objective duality. Consequently, a more comprehensive understanding of its personal and collective processes may yield lucidity on the functionality of the Jungian psyche.

The Unconscious

As previously mentioned, Jung defined the unconscious as a subjective and objective system called the personal unconscious and the collective unconscious respectively. The former he described as "…all those contents that became unconscious either because they lost their intensity and were forgotten or because consciousness was withdrawn from them (repression), and secondly of contents, some of them sense-impressions, which never had sufficient intensity to reach consciousness but have somehow entered the psyche" (Jung, 2014d, par. 321). The aforementioned repressed content, termed complexes, are thought to form the majority of the personal unconscious (Hauke, 2012). The latter he described as

impersonal, universal to all individuals, and consisting exclusively of "…pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents" (Jung, 2014a, par. 90). These pre-existent forms mark the beginning of a continuum consisting of various degrees of unconsciousness (Hauke, 2012; Jung, 2014c). The Psychoid archetype, the mediator between the archetypes and the unus mundus which is a thought to be a currently unmeasurable, metaphysical matter from which Jung believed was the foundation of everything organic, signals the end of this continuum as well as the end of the psyche (Jung, 2014c; Stevens, 2012).

The personal unconscious, according to Jungian theory, is populated with entirely individualised content. This subjective content is acquired through various methods one of which Jung established as biological experiences/traumas that for one reason or another were repressed from consciousness to form a complex (Hauke, 2012). In addition to complexes, Jung, extended the boundaries of the personal unconscious to include an archetype he called the Shadow. The Shadow archetype is defined by Jung as "…everything that the subject refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly…" (Jung, 2014a, par. 513). Shadow archetypes are expressed as "…projections on suitable persons…" or "personified as such in dreams", mythology, religion, and literature by the individual as they experience them (Jung, 2014a, par. 513).

The collective unconscious, in contrast, is filled with pre-existing psychic content, called archetypes, derived from primordial ancestors' that are innate to all. Jung theorised that the psychic content of the archetypes was controlled by a central nucleus of the psyche called the Self (Henderson, 1964). The Self archetype is defined as the unity of unconscious and conscious systems, thus, making it the ultimate version of one's psyche (Snowden, 2010). The primary objective of this archetype is to achieve fullness of the individual through alignment of the unconscious and conscious mind (Snowden, 2010). This process of self-realisation is known as individuation (Jung, 2014a). During individuation, Jungian theory states that the archetypes of archetypes, as the Self is occasionally termed, will trigger archetypal manifestations within the conscious to counteract any ego biases (Stevens, 2012). Individuals will experience a myriad of archetypes during

this process of self-regulation, whose appearance is subject to the psychological, sociocultural environment (Jung, 2014a). Unfortunately, the details of the archetypal progression for individuation within Jung's work were often times plagued with ambiguity (Neumann, 2015). Appropriately, academics in Jungian psychology have sought to irradiate clarity onto the concept.

The Archetypes

Despite a lack of specificity afflicting many of his postulates, Jung provided a valuable framework for researchers to probe, generate, and refine the intricacies of the archetypal manifestations throughout individuation. In his early work, Jung established the Self to be the mid-point of the psychic world situated "between the conscious part of the collective psyche and the unconscious part" that possesses both universal and personal elements (Jung, 2014e, par. 507). Jung stated that the Persona archetype served as a mediator between the collective conscious while the anima (animus in females), the archetype of femininity, performed a mediatory role between the collective unconscious and the Self (Colman, 2012). The Persona archetype, according to Jung, is the outer attitude that bridges the collective consciousness with the anima/animus acting as "…a door, leading to the images of the collective unconscious…" (Jung, 1961, p. 392). **Figure 5** (Colman, 2012) below offers a visual representation of this relationship with the Individual representing the Self:

Figure 5

collective consciousness/external reality

↓↑

persona

↓↑

individual

↓↑

anima

↓↑

collective unconscious

Visual Interpretation of the Psyche (taken from Colman, 2012)

As is demonstrated in the above diagram, Jung believed the anima/animus to be an integral constituent in individuation. He argued that if these archetypes were not distinguished from the ego consciousness, they "…may behave as autonomous complexes, with negative effects" (Kast, 2012, p. 117). Jungians suggest that failure to integrate the anima/animus into consciousness made individuals susceptible to "…a diminution of vitality, of flexibility, and of human kindness" (Jung, 2014b, par. 147). Post-Jungian research utilised these assertions made by Jung as a starting point to investigate this key function in Jung's individuation process. During the conceptualisation and evolution of his ideas, Jung made explicit that "Every man carries within him….a definitive feminine image [anima]" and every woman carried "…an eternal image of the masculine", but remained abstruse on the existence and nature of the animus within the male psyche and the anima within the female psyche (Jung, 1925, par. 338; Kast, 2012, p. 116). James Hillman (2015), a Post-Jungian psychologist, argued that the animus and anima activate each other, therefore, advocating for the importance of these archetypes for both the male and female psyche. He underpinned these inferences with

evidence from clinical cases where images and emotions connected to the anima were found in women (Hillman, 2015). The notion that the animus/anima do, indeed, exist in male and females was advanced by a number of studies, including the works of Gordon and Jacoby (1993), Heisig (1998), and Heinke (2003). Gordon furthered this idea by proposing that men and women relate to the anima archetype differently. She suggested that men project the anima onto others while women identify with its characteristics (Gordon, 1993). These developments created the foundation for researchers, like Moore and Gillette, to expand upon.

The Archetypes of Masculinity (The Animus)

In their book *King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine*, Moore and Gillette (2013) sought to highlight an archetypal trend of the marginalisation of the masculine energies of the animus, which they suggest is causing a detrimental psychic imbalance in the anima-animus equilibrium proposed by Jung. Moore and Gillette continued this discussion by proposing four additional archetypes, the King, the Lover, the Warrior, and the Magician, that could constitute the anima/animus. They suggest that these four archetypes, which they propose to be the foundation of the journey to the centre of the Self, are inadequately stimulated by contemporary western society (Moore and Gillette, 2013; Moore and Gillette1993a; Moore and Gillette 1993b; Moore and Gillette, 1993c; Moore and Gillette, 1992) These perceived psychosocial maladaptations are resulting from a sterility of ritualistic initiations on the journey to the centre, or the process of individuation as it is known in Jungian theory, (Moore 1997; Moore and Gillette, 2013; Moore and Havlick, 2001). Moore and Gillette (2013) correlate this diminishment of masculine rituals of initiation to the decline of what they term elders, or mentors responsible for assisting individuals through the transformative initiation rituals located along the psychosocial maturation (Moore, 2001). Specific reference to the failure of paternal figures in fulfilling their responsibilities within a child's psycho-socio maturation is central in their proposal (Moore and Gillette, 2013). According to their hypothesis, these issues that plague modern society are underpinned by the negative effects of the domination of

patriarchy in the western world (Moore and Gillette, 2013). Patriarchy, to Moore and Gillette (2013), is constructed by behavioural patterns originating from boy psychology, or the undeveloped masculine. In this theory, these undeveloped psychic energies behave in a pathological manner, and undermine masculinity in its fullness and femininity in its fullness (Moore and Gillette, 2013). Masculinity in its fullness and femininity in its fullness can be compared to a healthy relationship with the anima and animus archetypes in Jungian vocabulary (Moore and Gillette, 2013). As this study wishes to understand the potential for Moore and Gillette's archetypal theory to contribute to TD in English football academies, an in-depth analysis of their concepts of the journey to the centre, immature masculine archetypes, and mature masculine archetypes is necessary. Therefore, the following paragraph will aim to provide a clear explanation of the previously discussed hypotheses.

As mentioned previously, Moore and Gillette's (2013) process of the journey to the centre was characterised by four archetypes that are the foundations of masculinity and femininity. It would appear that, when applied to Jungian theory, Moore and Gillette are proposing that the Magician, the Warrior, the King, and the Lover archetypes are constituents of the anima (femininity of the psyche) and the animus (masculinity of the psyche) (Moore and Gillette, 2013; Moore and Gillette1993a; Moore and Gillette 1993b; Moore and Gillette, 1993c; Moore and Gillette, 1992). In conjunction with Jung's idea that the collective unconscious contains psychic content originating from the experiences of human ancestry and Hillman's suggestion that the animus and anima are, indeed, experienced in both men and women differently, Moore and Gillette hypothesise that their four archetypes are experienced differently in the male and female psyche in contemporary western society (Moore and Gillette, 2013). They, also, include that this is not to say that females may not experience the masculine archetypes in the manner that males do, but rather the trajectory of evolution that was shaped by the damaging effects of a patriarchal society have filled the collective unconscious of men and women with different psychic material (Moore and Gillette, 2013). Thus, it would suggest that these gender-specific experiences with Moore and Gillette's (2013) four archetypes are not fixed. In **figure 6**, this maturation of the feminine

and masculine psyche is illustrated in an octahedral diagram taken from Robert Moore's official website (Moore, 2017).

Figure 6

Moore's Organisation of a Mature Human Self
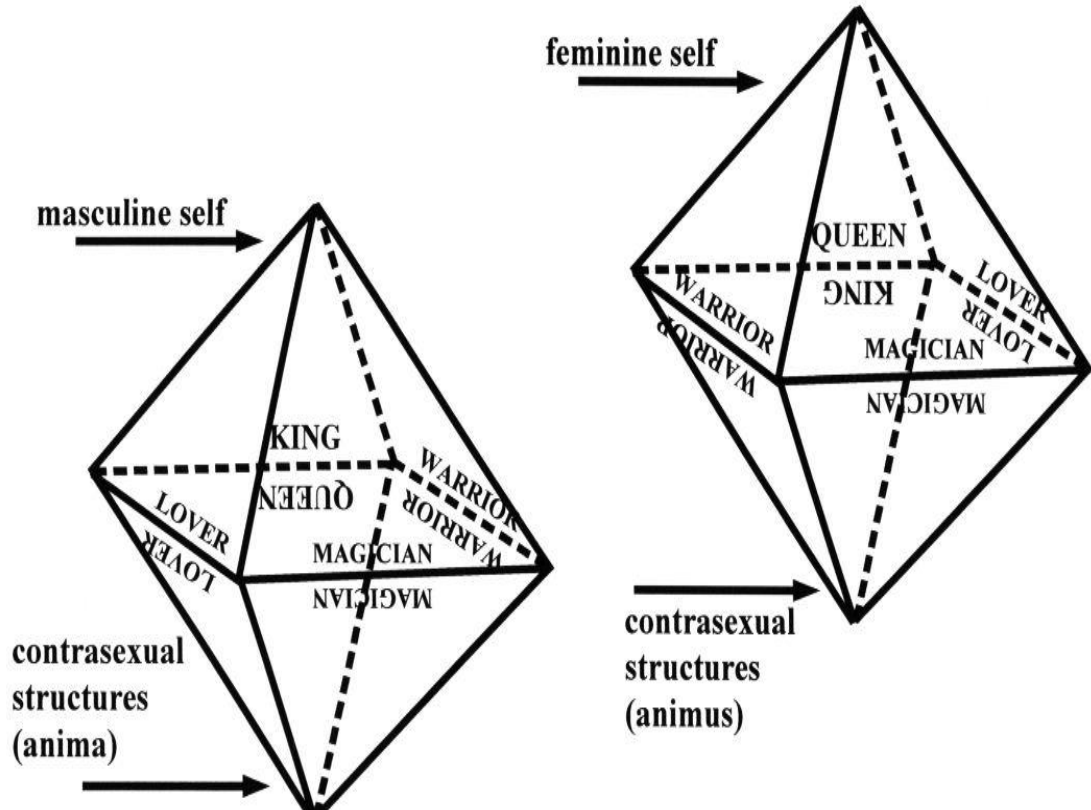
To remain in scope with the aims of this project, the individuation process of the male psyche and the immature and mature archetypes of masculinity were examined more closely. This journey to the centre, or the complete Self, for the male psyche is underpinned by four initiation rituals facilitated by elder figures in lives of the individual in Moore and Gillette's approach (Moore, 1997; Moore and Gillette, 2013; Moore and Havlick, 2001). If the psyche receives adequate stimulation from their psychosocial environment (i.e. parental figures) and support from elder figures, then, in theory, the individual would progress towards their finality as Jung would say (Moore, 1997; Moore and Gillette, 2013; Moore and Havlick, 2001; Papadopoulos, 2012). Moore and Gillette (2013) provide a pyramid diagram situated within another pyramid to illustrate this process (see **figure 7**).

Figure 7

Moore and Gillette's Individuation process for a Male Psyche

Manhood *(Man Psychology)*

Boyhood *(Boy Psychology)*
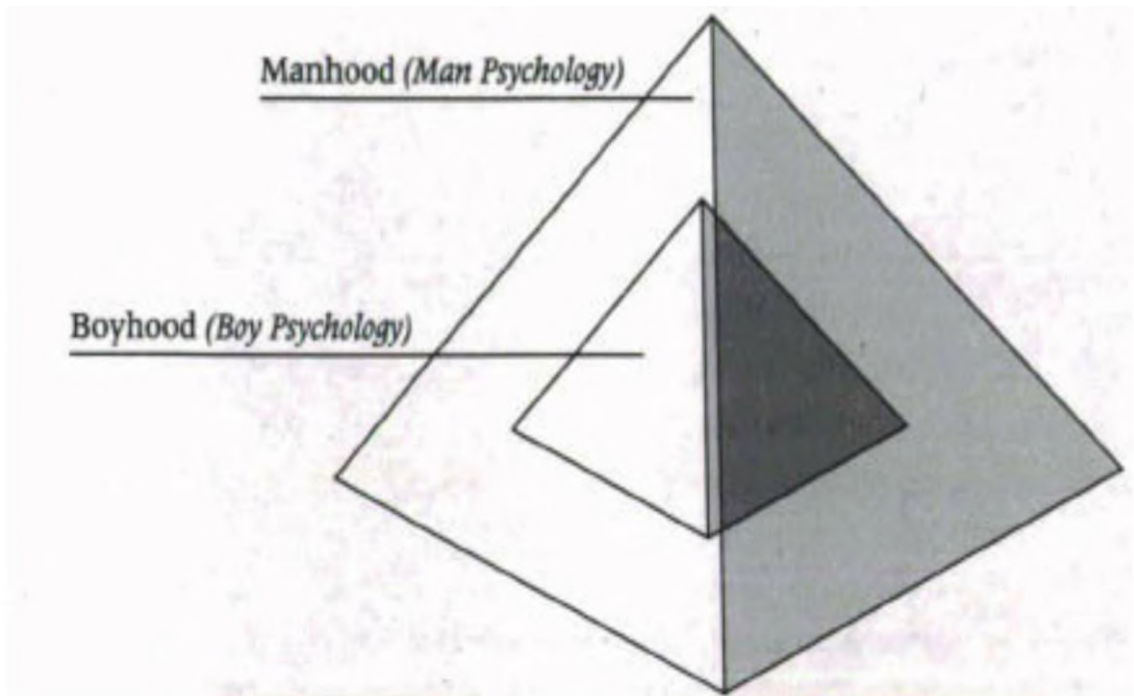
If inadequate stimulation is received from their psychosocial environments and elder figure, then pathological maladaptations would be constellated as part of a compensatory effect. Moore and Gillette (2013), theorised that these maladaptations, or alternately known as Shadow archetypes, could be defined as passive or active. Moore referred to these bipolar archetypes throughout his work and also, illustrated this phenomenon in pyramidal models (Moore, 1997; Moore and Gillette, 2013; Moore and Havlick, 2001) These models are included as **figures 8 and 9**.

Figure 8

Moore and Gillette's King and Lover Archetypes

The KING   The LOVER

The Tyrant

The Impotent
Lover

The Weakling   The Addicted Lover
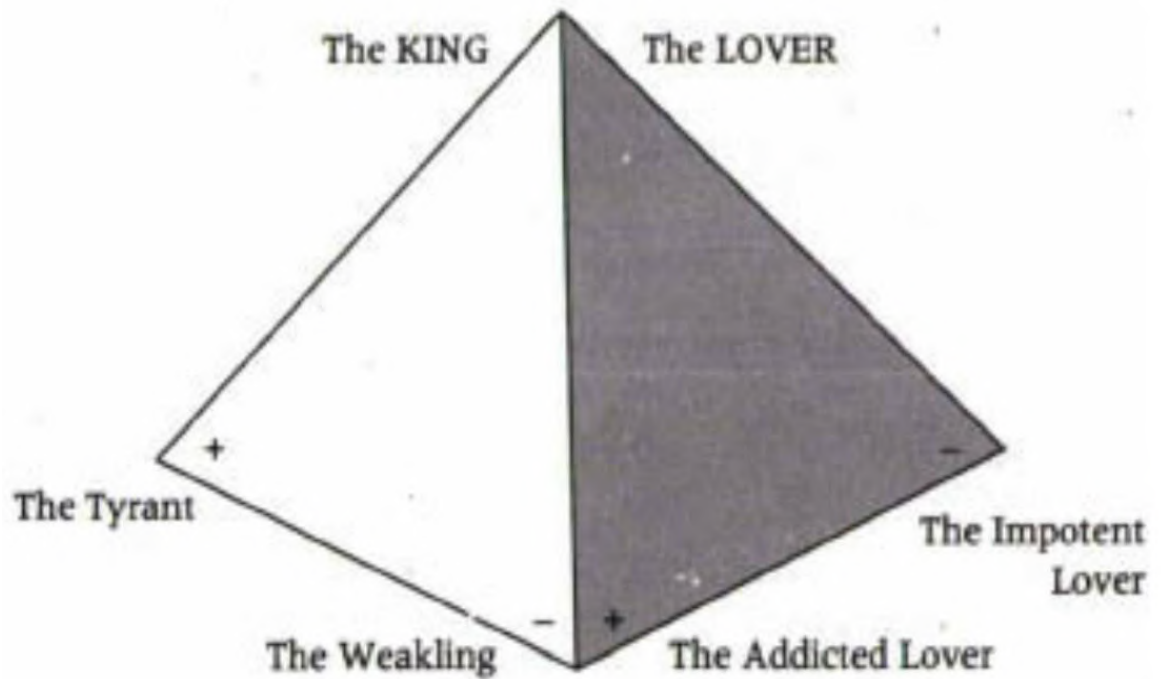
Figure 9

Moore and Gillette's Magician and Warrior Archetypes

The MAGICIAN   The WARRIOR

The Detached Manipulator

The Masochist

The Denying "Innocent" One   The Sadist

These mature archetypes presented are thought to be preceded by immature archetypes. These immature archetypes are named the Precocious Child (the Magician), the Divine Child (the King), the Oedipal Child (the Lover), and the Hero (the Warrior) (Moore and Gillette, 2013). Like their mature forms, the mature archetypes are thought to possess bipolar shadow forms (Moore and Gillette, 2013). Moore and Gillette illustrate this phenomenon in pyramidal format as well. These models can be seen in **figures 10 and 11**.

Figure 10

Moore and Gillette's Immature Archetypes the Divine Child and the Oedipal Child
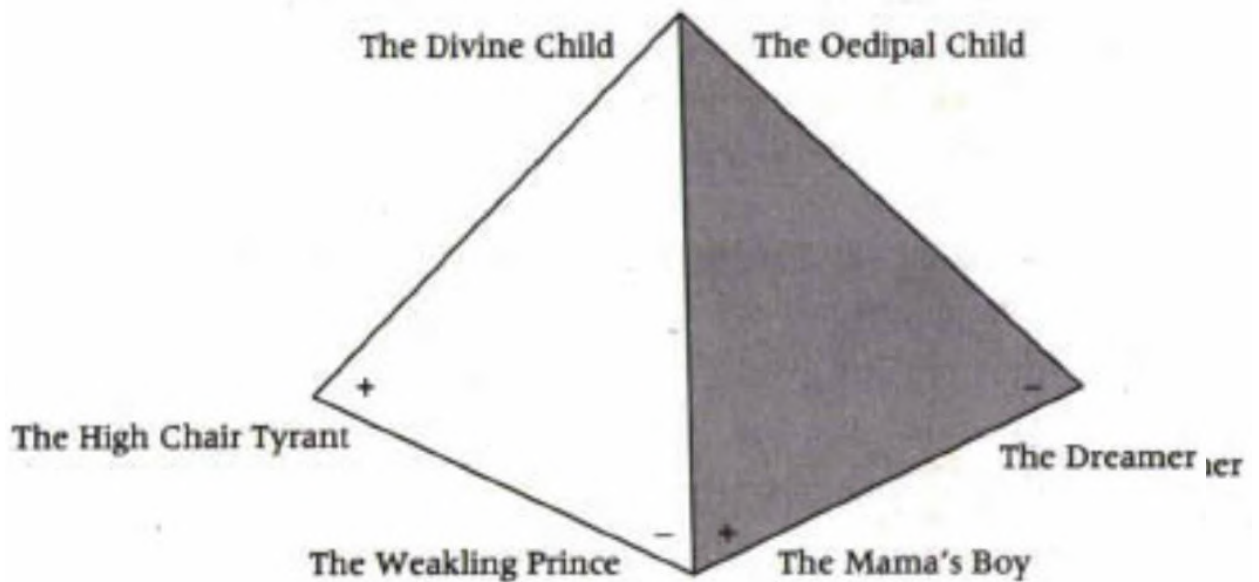
Figure 11

Moore and Gillette's Precocious Child and Hero Archetypes
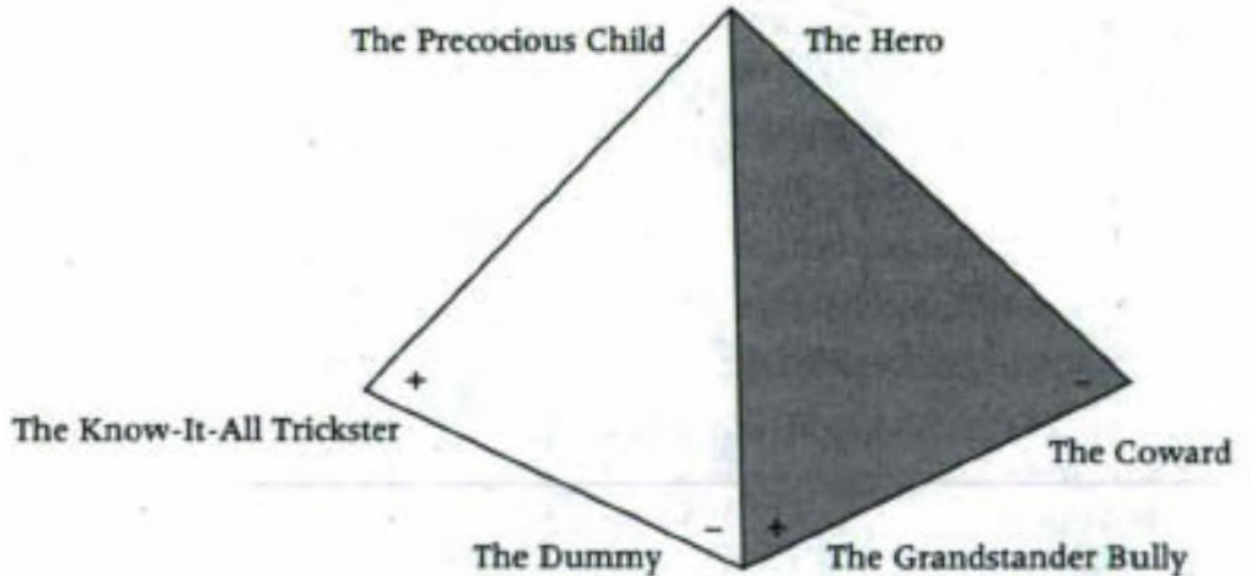
Despite all four mature forms of Moore and Gillette's archetypes offering potential contributions to the individual and the collective, the scope of this study will, again, narrow its focus to investigate the archetypes that display the most potential to enhance TD in English football.

In Moore and Gillette's approach, the behavioural patterns associated with the Warrior archetype appear to offer the most potential to contribute to TD in English football. In this paragraph, the researcher will demonstrate how these behavioural patterns align with the results of recent psychological/social studies that indicate psychosocial skills facilitative of TD in elite sport. The Warrior in its fullness, as defined by Moore and Gillette (2013), is thought to trigger compulsions like arousal control (MacNamara *et al.,* 2010a), emotional regulation (Petlichkoff, 2004), an extreme transpersonal commitment (Austin, 2014; Reilly *et al.*, 2000), a willingness to make considerable personal sacrifices (physical, social, psychological, etc.) (Collins *et al.*, 2016), self-awareness (Jonker *et al.*, 2010; Petlichkoff, 2004), ability to effectively evaluate performances (MacNamara *et al.,* 2010a), an ability to cope

with sizeable amounts of pressure, stress, and anxiety (Côté, 1999), strategically focused physical/mental/social aggressiveness (Cruickshank and Collins, 2014; Tenenbaum *et al.*, 1997; Todd *et al.*, 2013), resilience (Wagstaff *et al.*, 2016), mental toughness (Guicciardi and Gordon, 2011; MacNamara *et al.*, 2010b), an extreme, intrinsic motivation to compete (Collins *et al.*, 2016; Martindale *et al.,* 2005; MacNamara *et al.,* 2010a), an extreme, intrinsic motivation to succeed (MacNamara *et al.*, 2010b), a self-belief to take on difficult challenges or tasks (MacNamara *et al.*, 2010b) an extreme, internal desire and commitment to improve (growth mind-set) (Collins *et al.*, 2016; Dweck, 2008; MacNamara *et al.,* 2010a), psychological, social, and tactical adaptability (MacNamara *et al.,* 2010b) and improved problem-solving and strategizing skills underpinned by an increased level of self-regulated critical thinking skills (Petlichkoff, 2004). Moore and Gillette (2013) describe the Hero archetype as being similar in some ways. They proposed that the Hero archetype can constellate psychologically, socially, and physically aggressive behaviours (Apitzsch, 2006), immense self-belief in one's abilities to accomplish near impossible tasks (Nicholls, 1984), an intrinsic desire to compete and succeed (MacNamara *et al.*, 2010b), and a willingness to make large personal sacrifices (Harwood *et al.*, 2015). The differences that segregates the Warrior from the Hero are the Hero's inability to successfully recognise personal limitations (Larsen *et al.*, 2013; Gould *et al.*, 2002), a commitment to personal priorities, a lack of humility, and an overall ego-oriented approach to competing and training (Dunn and Dunn, 1999; Harwood *et al.*, 2004;). The sources cited offer evidence that these behaviours are linked to less-than-optimal talent and performance (Austin, 2013; Moore and Gillette, 2013; Petlichkoff, 2004; Roberts and Ommundsen, 1996).

In contrast, Moore and Gillette state that the maladaptive forms of the Warrior and Hero archetypes constellate a host of individually and collectively destructive psychosocial behaviours that may negatively impact performance and TD in sport. The duality of the Shadow archetypes within their hypothesis creates a dichotomy defined by the relationship between the psyche's ego-conscious and the anima and animus archetypes (Moore and Gillette, 2013). Moore and Gillette suggest that the passive pole, the Coward (immature) and Masochist (mature) archetypes, becomes active when the psyche is unable to relate to Warrior

energies, instead projecting them onto external objects and people. As a result, the Masochist archetype will most likely inspire a sense of powerlessness similar to Dweck's (2008) fixed mind-set, an inability to cope with stress and/or pressure (Gould *et al.*, 2002), an inability to cope with trauma (Collins *et al.*, 2016; Collins and MacNamara, 2012), a lack of physical, psychological, and social assertiveness (Kerr, 2005), and a lack of self-belief particularly when faced with a difficult challenge (Dweck, 2008; MacNamara *et al.*, 2010b) Comparatively, the Coward archetype can manifest itself through similar psychosocial behaviours, such as the avoidance of challenge/confrontation (Dweck, 2008; Kerr, 2005), and an over-reliance on the psychic support of paternal energies, a lack of assertiveness (Apitzsch, 2006), under-arousal (Kerr, 2005), a lack of desire to improve (Harwood *et al.*, 2015), and the inability to cope with pressure, stress, and anxiety, characterised by the incapacity to feel Heroic about themselves (Moore and Gillette, 2013). On the opposite side of the spectrum, the psychic defect of the Grandstander Bully (immature) and the Sadist (mature) archetypes originates from the ego conscious' rejection, repression, and general fear of the anima (Moore and Gillette, 2013). This theory suggests that these two archetypes predispose individuals to active psychosocial behaviours, such as a loss of emotional control (Kerr, 2005), unpleasantly high levels of arousal (Kerr, 2005), social, psychological, and physical aggression and violence fuelled by emotional outbursts underpinned by anger, dominance, and thrills (Kerr, 2004), an inability to cope with stress and/or pressure (Gould *et al.*, 2002), a commitment to personal priorities (Dunn and Dunn, 1999), and an inflated/unrealistic perception of abilities (Gould *et al.*, 2002; Larsen *et al.*, 2013). Although the Coward and the Masochist share commonalities, key differences exist. Moore and Gillette assert that the lack of aggression and fear of difficult challenge and/or failure constellated by the Coward archetype is a result of a fear/lack of understanding of how to relate to animus archetype. The Masochist archetype is associated with the ability to cope with remarkably high levels of pressure and anxiety resulting from difficult challenges/failure/trauma but is driven to the point of self-destruction by their inability to conquer their extreme fear of failure that stems from a disconnection from the Warrior archetype (Moore and Gillette, 2013). It would appear that Moore and Gillette's distinction between the Grandstander Bully and the Sadist is the Grandstander Bully's aggression and

inflated self-perception is underpinned by a desperation to achieve a psychic separation between the parental figures and their ego consciousness, which Jungian's believed to be an individual's first experiences with the anima and animus archetype (Kast, 2012, Moore and Gillette, 2013). In contrast, Moore and Gillette suggest the Sadist's aggression to be constellated by the rejection and repression of anything and everything that is perceived to linked to femininity (anima) (Moore and Gillette, 2013).

2.3 Validation of the Theory of the Archetypes and the Collective Unconscious

The theory of the archetypes and the collective unconscious, like many of Jungian and Post-Jungian proposals, have struggled to gain legitimacy in the academic community for a number of reasons. Critics of these concepts argue that they can only be considered "…a collection of philosophical speculations and abstractions unrelated to….clinical realities (Papadopoulos, 2012, p. 8). This perception of Jung's work could stem from the lack of epistemological and methodological declaration throughout his collected works as well as lack of epistemological consistency that began to surface within his later works. Papadopoulos (2012, p. 7) argues that although much of Jung's epistemological and methodological stances are "…interwoven into the very fabric of his theories and his overall psychology…" and masked by the "idiosyncratic language" that he employed to formulate his insights, his work was, indeed, underpinned by an astute epistemological awareness. Despite clear indicators of epistemological consistency in his earlier works, Jung's epistemological integrity appeared to be compromised by contradictory language that emerged throughout various discussions later in his life (Papadopoulos, 1997). This sensitivity to the nuances of epistemology and its implications on methodologies coupled with his epistemological split toward the end of his career would negatively influence many of the work done by Post-Jungian theorists in their efforts to further the field of Jungian psychology.

Therefore, to organise a study that contains robust theoretical foundations and efficacious methodologies that avoid the same epistemological pitfalls that

ensnared many Jungian and Post-Jungian theorists, it is a necessity to fully comprehend the epistemological and methodological approaches utilised in the fundamental theories proposed by Jung and developments postulated by Post-Jungian researches.

Epistemological Evolution: Contextualising Jung's Epistemological Stances

Due to the lack of epistemological disclosure and the eventual clash of opposing epistemological approaches in his later work, the academic community have struggled to accept Jung's theories. In his article, *Is Teaching Jung Within University Possible?: A Response to David Tracey*, Papadopoulos (1997, p. 299) argued that "the detrimental aspects and implications of Jung's…" paradoxical espousal of conflicting epistemological ideologies "…have not yet been sufficiently appreciated…". Papadopoulos (2012) continued this debate in *The Handbook of Jungian Psychology: Theory, Practice, and Applications* by stating that Jung and his followers have, for the most part, failed to consider the potentially unhelpful sides to the underpinning epistemology of Jung's approach to the psychological. This section aims to address the concerns expressed by Papadopoulos by demonstrating a critical appreciation of the formulation, evolution, and implications of Jung's epistemology in a practical, theoretical, and methodological sense

Epistemological Foundations in Jung's Early Work

As mentioned previously, although Jung's epistemological approaches may not have been made explicit, careful analysis of his life's work can allude to his personal stances on what he constituted as and how he developed knowledge to understand which methods are most appropriate for advancing existing knowledge. In his earlier works particularly, Jung reveals key pillars of his theoretical, methodological, and therapeutic epistemological beliefs, which would remain present throughout the majority of his journey as a researcher and psychotherapist (Papadopoulos, 2012).

From 1896 to 1899, Jung delivered a series of five lectures to the Zofingia Student Society that provide "…a unique opportunity to trace…" his "…early philosophical and scientific premises" (Papadopoulos, 2012, p. 15). During these lectures, Jung began to express the vitality of teleology, or the assumption that intrinsic/extrinsic occurrences function with the purpose of achieving a goal, in his comprehension of the internal and external world. (Jung, 2014f; Papadopoulos, 2012). Jung has, indirectly and directly, referred to teleology in a number of different contexts throughout his work. These references have since been synthesised into four categories: Therapeutic, methodological, human, and natural teleology (Papadopoulos, 2012). Therapeutic teleology refers to how Jung applied teleology to psychoanalysis, methodological teleology describes Jung's approach to scientific inquiry, human teleology is concerning Jung's understanding of the functioning of the human psyche, and natural teleology denotes Jung's opinion of finality being a "law of life" (Papadopoulos, 2012). All four groups of Jung's teleological philosophies have significant implications on his work and are crucial in understanding the formation of his concepts (Papadopoulos, 2012).To satisfy the word count criteria, it will be impossible to delve deeper into these four areas. Therefore, it is encouraged that the reader refers to the literature cited here for further information (Horne, 2002; Papadopoulos, 2012; Rychlak, 1984). Another epistemological characteristic of Jung that emerged during the Zofingia lectures was the value he placed on the lived-experiences as a method for producing new scientific philosophies. In these lectures, Jung states:

> "The only true basis for philosophy is what we experience ourselves and, through ourselves, of our world around us" (Jung, 2014f, par. 175).

This view, comparable to the ideologies of social constructionists, would become a hallmark of Jung's methods for developing hypotheses as he continued to form and reform his methodology throughout his professional career. This is integral to fully grasping Jungian theory.

These epistemological foundations and their impact upon Jung's methodological approaches as a researcher in psychological phenomena first emerge in a professional context during the completion of his doctoral dissertation. In his study, Jung used participant observation as a means to investigate the

implications of spiritualistic séances on the psychological maturation of his fifteen-year-old cousin, Helene (Jung, 1970). The role in which Jung positioned himself in this study seems to align with the participant as observer and observer as participant located on Junker's (1960) continuum for the social roles of a researcher in the field that is cited by Hammersley and Atkinson (1995). In his future works, this participant observation method would become his preferred methodology as he continued various other scientific explorations, probably most notably in his enquiry into the social phenomena that surfaced during psychotherapy sessions (Papadopoulos, 2012). This tendency to frequently place himself as both an observer and participant within his data collection process could imply that Jung, indeed, believed that knowledge could be obtained through both experience and contextual interactions between others (Papadopoulos, 2012). At first glance, it would appear that Jung's epistemological beliefs would align with that of a social constructionist paradigm in which data is co-created between the researcher and the participant (Fulford *et al.*, 2003) With the introduction of his theory of the archetypes and the collective unconscious that will be discussed later in this section, Jung would attempt to locate the boundaries of the psychological and biological. With the addition of this concept, a critical realist approach could offer a more precise definition of Jung's epistemological stance (Braun and Clarke, 2006; Fletcher, 2017).

Personal Reflection

Elements of Jung the constructionist are evident in my approach, as it will become clear in the methodology and methods. During observations and interviews, I fluctuated between "participating as an observer" and "observing as a participant".

Another epistemological feature of Jung's that began to form in this study and consistently featured throughout his later works, like the word association test (WAT) and the development of the concept of the archetypes, was the primacy of the personal and contextual meaning of the expressed verbalisations to the participant. As Papadopoulos illustrates:

> "He [Jung] did not accept her [Helene] alleged communications with spirits at face value, but tried to seek the meaning they had for Helene in the context of her own development" (Papadopoulos, 2012, p. 18).

Further examples of this epistemological stance surfaced in Jung's therapeutic work and exploratory studies during his time at the Burghölzli Psychiatric Hospital, which had a large group of psychiatrists that prioritised what patients meant rather than what they said (Brill, 1946). The centrality of the lived-experience through the perception of the participants/patients, demonstrated in the aforementioned quotation, indicates that Jung seemed to adopt a phenomenological approach which was underpinned by latent thematic analysis as a key component of his scientific premises (Braun and Clarke, 2006; Wertz *et al.*, 2014). Not only are all of the above epistemological tenets recurrent throughout the formation of Jung's later works, they also provide an insight into how he perceived the nature of the psychological and how he defined rigorous methodologies for generating new knowledge in this discipline. Having explicated these critical elements of that formed the basis of Jung's philosophies, the next section will apply this information to probe into Jung's conceptualisation of the theory of the archetypes and the collective unconscious.

The influence of Jung's Epistemology on the Formulation of the
Theory of the Archetypes and the Collective Unconscious

In the twentieth century, the researchers in psychology, sociology, and anthropology invested much of their time into the study of the effects of socio-cultural factors throughout the psychosocial maturation of individuals and their accountability for psychological differences on an individual and a collective level (Stevens, 2012). Even though this causal-reductive relationship between the socio-cultural environment and the psyche is present within his perspective of the psychological, Jung did not accept this model as the most appropriate method for defining the human mind. Driven by the above epistemological features, Jung began to explore the psychological similarities of individuals early on his career.

In *The Family Constellation* located in volume two of his collected works (1973), Jung discusses the findings of a study in which he, along with Fürst, conducted the

WAT (word association test) with all members of twenty-four families. Data was analysed using logistical-linguistic criteria that Jung had developed during previous work that grouped responses into "'relations of the verb to the subject', 'definition', 'contrast', 'simple predicate', 'predicate expressing a personal judgement', etc...." (Jung *et al.*, 2014; Papadopoulos, 2012, p. 27). In his original report, Jung identified the significance of the family background on the psychosocial development of a child, but, at this moment in his academic career, he was unable to deviate from the causal-reductive trend that dominated this period of research in psychology. In the future, Papadopoulos, with the luxury of hindsight and the knowledge of Jung's future theoretical contributions, would revisit this study provide a contemporary perspective on Jung's findings. In addition to highlighting the potential for these results to offer supplementary evidence on the theory of shared unconscious structures and shedding light on the relationships between these unconscious structures and interpersonal interactions and socio-cultural influences, Papadopoulos (1996) commented on a disparity between the epistemological philosophies articulated by Jung in his earlier work and the conclusions he drew from this study. Following his separation with Freud in 1912, Jung began to bridge this gap through the application of his epistemological principles to advance pre-existing theories surrounding the unconscious.

The severance of the professional ties between Freud and Jung became necessary from the latter's perspective, despite the noteworthy contributions that resulted from their collaboration. To Jung, Freud's labelling of the unconscious as a repository for repressed psychological content marginalised the importance of the unconscious, did not satisfy the teleological views in his epistemology, and could not accommodate his incipient ideas of a shared unconscious knowledge (Jung, 1992; Papadopoulos, 2012). When accounting for these fundamental differences, it seemed that this disunion became necessary for Jung to fully develop his ideas on the unconscious. In the period immediately following his departure with Freud, Jung was left to bridge the theoretical gap between the personal portion of the unconscious mind he had developed with his ex-colleague, his hypotheses of a collective part of the unconscious mind, and his teleological assumptions. To achieve this, Jung left behind the causal-reductive epistemological approach to form a more constructive one. On an individual level, Jung proposed that the

relationship between an individual's personality, personal history, and psychological behaviours operate in circular fashion as opposed to the linear Freudian approach. In this model, the personality, personal history, and psychological products interacted in a constant manner. **Figure 12** provides a visual representation of this process (Papadopoulos, 2012).

Figure 12

Jung's Adaptations to the Causal–Reductive Approach to Reasoning
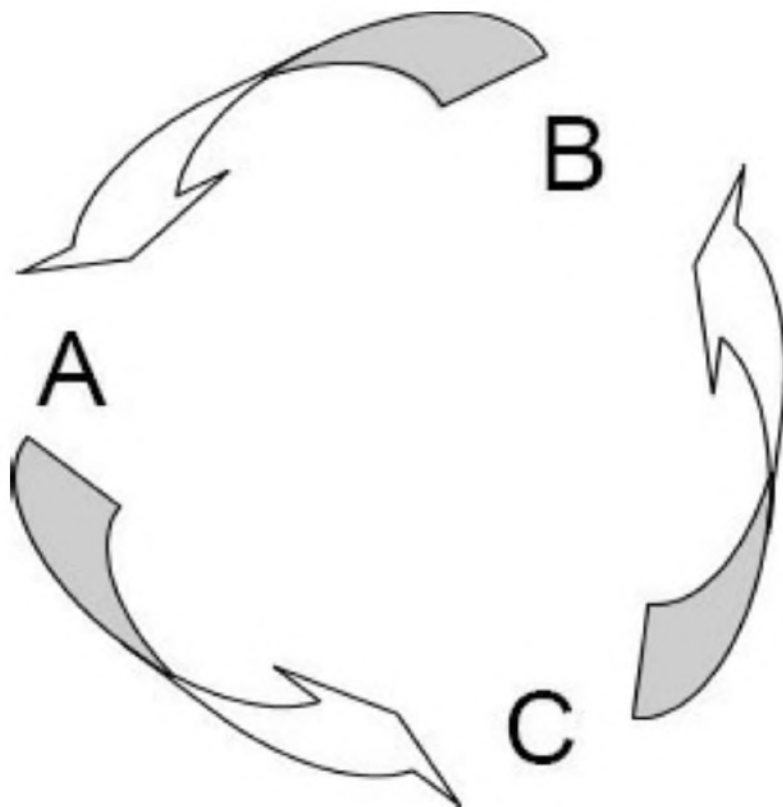
Also, Jung suggested that in addition to these individual-specific unconscious structures shared a similar two-way relationship with other unconscious structures that were present in all. At the Burghölzli Hospital, Jung and his colleagues had established connections between the images and motifs of the hallucinations of schizophrenic patients and the figures in myths, religions, and fairy tales from around the world during closer analysis of therapy with patients (Jung, 2014a;

Stevens, 2012). This process for identifying parallels between motifs within these hallucinations and the symbols of the myths, fairy tales, and religions of the world involved "…exhaustive descriptions, personal as well as symbolical,…" to understand the "functional meaning" of this image to the patient does, indeed, corresponds with the mythological or religious symbol (Jung, 2014a, par. 103). This method for validation would appear to adopt a social constructionist approach to data collection/analysis reminiscent of his previously discussed doctoral dissertation. According to Jung, these primordial images, a term he borrowed from the work of Swiss historian Jakob Burckhardt, formed a relationship with the ego-consciousness that was directly influenced by the complexes created through personal experiences and be indirectly affected by the socio-cultural context in which the individual was immersed (Papadopoulos, 2012; Stein, 2012; Stevens, 2012). Soon, Jung began to supplement evidence from schizophrenic delusions with data co-created from dream analysis and active-imagination sessions (Jung, 2014a). In his use of dream analysis, Jung would have individuals (himself included) record the dream along with any immediate thoughts, feelings, and images that were conjured as a result (Mattoon, 2012). Jung would then organise this information into latent themes (Braun and Clarke, 2006; Mattoon, 2012). Staying true to his social constructionist values as a researcher, Jung would view any themes co-created in the context of the individual amplifications, or events/experiences in the participant's life that could connect to the personal associations, of the dreamer's current emotional environment (Jung, 1938; Mattoon, 2012). Any dream content that did not align with the personal psychic content of the dreamer was then deemed to be of a collective nature (Jung, 1938; Matoon, 2012). Active imagination, the process of purposeful stimulation of an individual's fantasies to manifest symbols and motifs from the unconscious mind, was interpreted by Jung with the same analytical process he applied to dreams, and where Jung declared his "…most fundamental views and ideas…" derived from (Jung, 2014c, par. 402). As Jung continued to research this collective psychic content, he "…recognised that the manifestations of the universal dominants [primordial images] were not restricted to images but occurred in ideas, feelings, and experiences as well as in characteristic patterns of behaviour" (Stevens, 2012, p. 76). Thus, Jung adapted the name to archetype to encompass these additional

psychosocial features. In an expression of his teleological outlook on the psychological, Jung theorised that the constellation of archetypal content was not random but was initiated with the intent to reach a finality (Papadopoulos, 2012). In **Figure 13** Papadopoulos (2012) provides a diagram visually explicating this process:

Figure 13

Visual Representation of Jung's Theory of the Collective Unconscious and the Archetypes
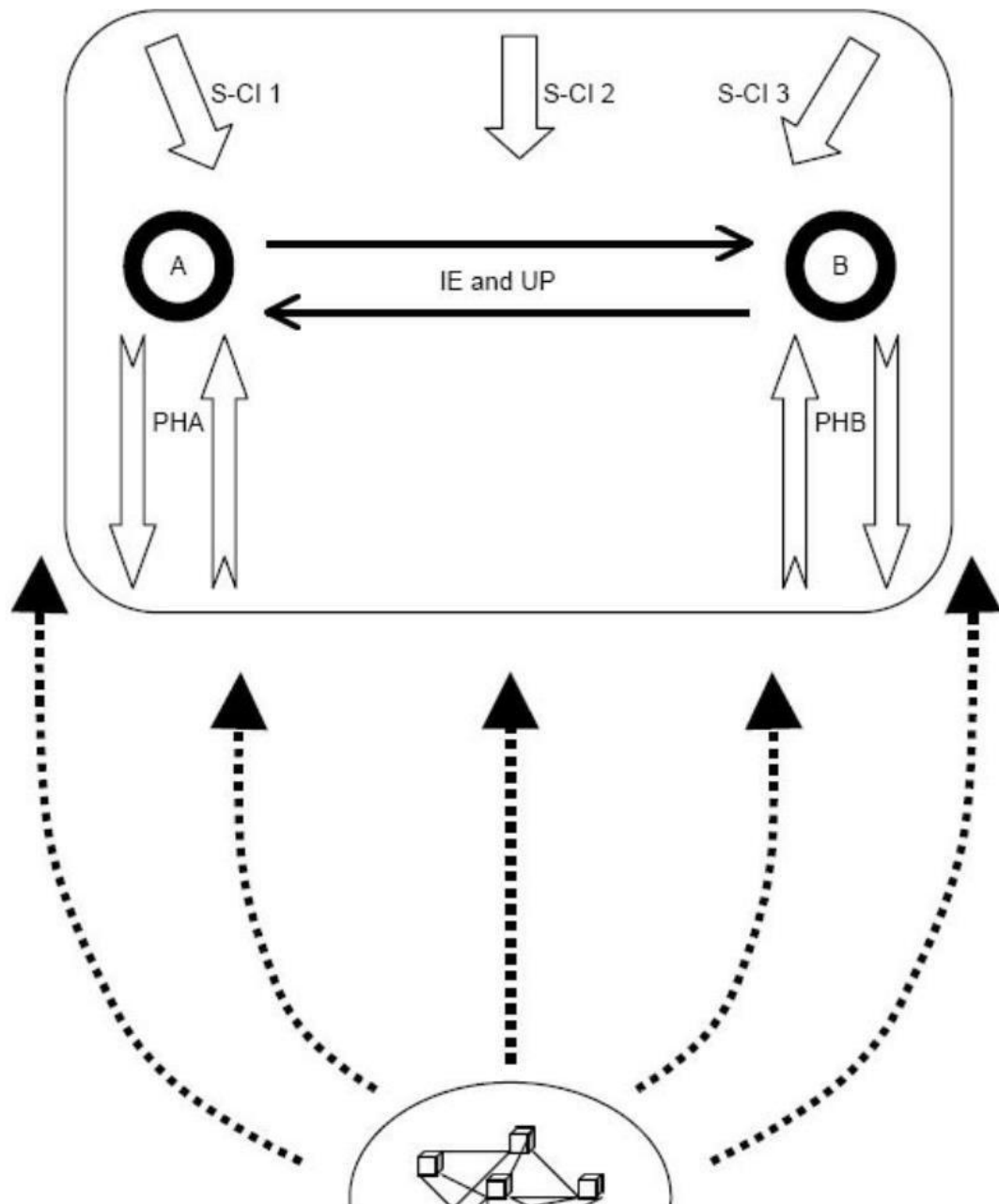
In this section, the epistemological philosophies and their methodological implications on Jung's formulation of the archetypes and the collective unconscious were examined in order to make clear *how* and *why* he organised the psyche in this manner, and more specifically the functional significance of this concept. Despite an emphasis on the necessity of an empirical approach to the study of the psychological, epistemological inconsistencies within Jung's work created doubt about the empirical validity of his theory surrounding the unconscious mind (Jung, 2014f). These epistemological discrepancies and their implications on the rigor of Jung's theory of the archetypes and the collective unconscious will be discussed in the proceeding section

Gnosticism in Jung's Work and Its Implications on the Validity of the Theory of the Archetypes and the Collective Unconscious

Thus far, the narrative of 'Jung the social constructionist' interested in understanding the latent meaning of psychological phenomena specific to the context of the individual and how this relates to the collective unconscious through the use of various participant observation and phenomenological analysis that has been chronicled. This approach, no matter the contributions it may be able to offer, cannot be separated from the signs of a gnostic epistemology, as termed by Papadopoulos (1997), that exists in tandem with 'Jung the interpretivist'.

Gnostic epistemological characteristics situated in Jung's inquiries into the unconscious evoke profound questions of the empirical integrity and the reliability

of not only his postulation of the archetypes and the collective unconscious but his ability to distinguish the nature of psychosocial knowledge. It is true that much of Jung's epistemological, methodological, and therapeutic philosophies were based on his self-professed predilection toward a phenomenological approach to studying the psychological, which was characterised an epistemological openness, or Socratic ignorance (Dehing, 1990; Papadopoulos, 2012; Mattoon, 2012). Evidence of this openness is seen when examining the comments Jung, highlighted by Papadopoulos, on his approach to the interpretation of data from active imagination and dream analysis:

> "Stereo-typed interpretation of dream-motifs is to be avoided…Even if one has great experience in these matters, to admit one's ignorance and, renouncing all preconceived ideas to prepare for something entirely unexpected' (Jung 1948: para. 543) or '…clearly, dream-interpretation is in the first place an experience which has immediate validity for only two persons' (para 539) (Papadopoulos, 1997, p. 298).

Despite these statements, it is also undeniable that Jung's work created a paradox between an epistemological loyalty to phenomenology and an antithetical digression into the prohibition of questions (Voegelin *et al.*, 1998). Dehing (1990) presents compelling examples of these problematic inconsistencies in his analysis of Jung's epistemological philosophies. Dehing realised that despite Jung critiquing the hypostasis of metaphysical statements, he was guilty of this at times (Dehing, 1990). For the interested reader, examples of this may be found Dehing's (1990) *Jung and Knowledge: From Gnosis to Praxis*. Papadopoulos supplies more evidence of this internal conflict in Jung in his analysis of the Foreword to Father Victor White's book (Jung, 1992). In his review, Papadopoulos demonstrates how Jung, in the same paragraph, refers to his "…concept of the archetype…[and]…of psychic energy…[as]…only an auxiliary idea which can be exchanged....for a better formula" and that his concept of individuation "…naturally expresses itself in man as much as psychically as somatically" (Jung *et al.*, 1992; Papadopoulos, 2012, p. 45).

This abandonment of his empirical principles and the adoption of a gnostic stance presents a challenge for Jungian and Post-Jungian researchers wishing to contribute to and enhance the knowledge within the domain of analytical psychology. Papadopoulos suggests that "…one should ask – *which* Jung has

been connected with *which* academic paradigm?" (Papadopoulos, 1997, p. 299). He elaborated on this by proposing that if Jungian and Post-Jungian researchers attempt to connect 'Jung the interpretivist' to a positivist paradigm, then, substantial results may be unlikely (Papadopoulos, 1997). In light of this recommendation, the research paradigm of this study has been selected accordingly.

2.4   Post-Jungian Processes for Archetypal Validation

Now, with a more complete understanding of the different perceptions of *how* Jung conceived his theory of the archetypes and the collective unconscious, the proceeding section will provide a review of the recent developments of Jungian theory and the implications it may impose on future research in this discipline. As Moore and Gillette's ideas around the existence of masculine archetypes in modern western society is a key concept in this study, it will be the primary focus of this review.

Moore and Gillette's Concept of the Theory of the Archetypes of Masculinity in Western Societies

Similar to Jung's explanation of his concepts, Moore and Gillette don't directly indicate their epistemological philosophies surrounding the formulation of their theories. Therefore, this section will aim to explicate any indirect epistemological declarations, as previously done with Jung and his researches (Dehing, 1990; Papadopoulos, 2012). The researcher will try to access their epistemological stances through indirect indicators acquirable through careful analysis of the language employed within their writing and their use of Jungian concepts. This analysis will be used to guide future studies to an approach likely to contribute to TD in English football.

Moore and Gillette make reference to many Jungian concepts throughout their theory of the male psyche in contemporary western world. Although the Jungian concepts remain unaltered, the terminology used by Moore and Gillette is different. Examples of this include the journey to the centre referring to individuation and referencing the animus as the archetypes of masculinity. These Jungian ideologies form the theoretical basis of their theory (Moore and Gillette, 2013). This centrality of Jungian concepts suggests that that Moore and Gillette would inherit the epistemological pillars discussed in the previous section. These Jungian epistemological pillars might include a teleological function for the psyche, the use of clinical experiences to evidence their ideas, and the interpretivist approach to data collection and analysis (Moore and Gillette, 2013). Despite the inclusion of Jung's hypotheses, the clinical, methodological, and theoretical data directly accessible in Jung's writings does not feature amongst the literature cited in their books (Moore and Gillette, 2013; Moore and Gillette, 1993a; 1993b; 1993c; Moore and Gillette, 1992). Instead, explanations from other Post-Jungian theorist's form the evidential foundation for much of their work. Indeed, the views of other Post-Jungian's can provide useful interpretations of Jung's work, but by not including any of the original texts from Jung, it becomes difficult to identify the origin of these contemporary interpretations. As a result, it's difficult for the reader to understand *how* and *why* Moore and Gillette interpreted and applied Jung's theory in the manner they did. This allows the validity of their theory to be challenged through the chance that they may have misinterpreted some of Jung's key messages.

As previously stated, the indirect indicators in Moore and Gillette's work suggests their methodological approach to the formation of psychological knowledge is comparable to Jung's interpretivist stances. The two directly credit their "...study of ancient myths and modern dreams,...[their]...examination from the inside of the rapid feminization of the mainline religious community,...[their]...reflection upon the rapid changes in gender roles...and...[their] years of clinical practice..." as primary methods of data collection (Moore and Gillette, 2013, p. 7). The ambiguity of this description creates uncertainty around the key methodological procedures utilised to form the basis of their hypotheses. Due to this lack of clarification, Moore and Gillette's concepts are at risk of being labelled anecdotal and therefore baseless. Any research into the ideas proposed

by Moore and Gillette (2013) should clearly state all methodological procedures for data collection and analysis in order to produce results that will elucidate legitimacy onto Moore and Gillette's approach.

This concern surrounding the methodological rigor of the evidential base underpinning Moore and Gillette's theories serves as a convenient transition into, perhaps, the most striking weakness of their work. Moore and Gillette's description of their concepts strongly indicates they, like Jung, were overcome with gnosticism throughout the construction of this concept. In the following passage, Moore and Gillette boldly assert the existence of the archetypes whilst making unreferenced, ambiguous connections to unspecified past research.

> "The existence of the archetypes is well documented by mountains of clinical evidence from the dreams and daydreams of patients, and from careful observation of entrenched patterns of human behaviour. It is also documented by in-depth studies of mythology the world over" (Moore and Gillette, 2013, p. 10).

By making these claims without citing the sources that they are based upon, Moore and Gillette appear to be, for lack of a better phrase, blindly following ideologies. In addition, the two theorists use definitive language throughout much of their work. For example, the sentence "With a scarcity in our culture of mature men, it goes without saying that ritual elders are in desperately short supply" presents their diagnosis of a social phenomenon as *the* reality rather than an interpretation of reality (Moore and Gillette, 2013, p. 8). Not only does this conflict with the constructionist approach on which much of their theory is allegedly based on, it shows that Moore and Gillette could be falling into the gnostic epistemology that Jung experienced (Papadopoulos, 2012). The detrimental effects of this gnostic approach become problematic not just empirically but also ethically when Moore and Gillette apply it to field of gender psychology. Statements like "from our reflection upon the rapid changes in gender roles in our society as a whole" generate a host of issues (Moore and Gillette, 2013, p. 2). Although Jung identified personal experience as vital to the formation of his concepts, he also stressed the inseparability of these from the context in which they were extracted (Papadopoulos, 2012). Moore and Gillette, not only omitted the context of these experiences, but they failed to provide any further evidence from studies within gender studies. This study recognises the validity of the questions raised by

advocates of feminism and the serious implications they may carry, but no further discussion on this topic can take place as it is out of the scope of this project. Nevertheless, it is clear that any gnostic declarations must be avoided in future studies surrounding Jungian and Post-Jungian theory.

Conclusion

This chapter has given a brief review of the theories this study wishes to investigate. During this summary, it became evident that the application of these concepts to a TD context does have the potential to contribute to the existing body of research. Epistemological deconstruction of the key literature of this project highlights that gaps exist in both Jung and Moore and Gillette's concepts. The methodology will examine these deficiencies in further depth to ensure the most appropriate strategies for data collection and analysis are adopted

3. Methodology

Introduction

It's no secret that Post-Jungian/Jungian ideologies have experienced challenges for legitimacy in the academic arena. Whist it is difficult to identify a singular origin to which all of this criticism is born, the epistemological and methodological discrepancies previously discussed will only exacerbate the concerns of validity in Post-Jungian/Jungian theory. Consequently, this chapter will explore a variety of methodological strategies and epistemological assumptions of previous psychological studies to ensure that the most appropriate methods for inquiry are applied.

3.1 Ontological, Epistemological, and Methodological Approaches to Psychological and Social Research

Research into the psychological is understood to encompass a diverse collection of subject areas, thus, requiring the methods of inquiry to be equally as diverse (Howitt and Cramer, 2014). From a positivist paradigm, focused on establishing causal relationships through the isolation of variables, to an interpretivist approach centred around understanding reality as it's experienced

through specific populations, Scotland (2012) suggests that the ontological and epistemological assumptions and methodological approaches underpinning them both are inter-related. The first section of this chapter will summarise the various theoretical assumptions made throughout the wide range of research methods employed in psychological research. This summary will be used to inform the researcher as to which methodological strategy will best suit this study.

Ontological and Epistemological Assumptions Underpinning Research Methods in Psychological and Social Studies

Assumptions about the nature of the existence of an objective reality as well as the nature of knowledge and the different forms it may take are critical to the formation of methodological approaches (Cohen *et al.*, 2007; Crotty, 1998). As the field of research epistemology and ontology evolved, the number of ontological and epistemological positions has increased. Many of these positions possess an intricate philosophical foundation (Crotty, 1998). Due to the finite amount of words available in the construction of this thesis, these stances have been condensed into a dualistic model: Positivism versus Interpretivism. Throughout the ontological and epistemological development of research methods in psychology, a significant amount of discussion has taken place on the implications of these two approaches. This section will further explore these theoretical assumptions within the context of this research project.

A Positivist Approach to Research in Psychological and Social Science

As alluded to previously, a positivist stance to research aims to develop "universal truths" by understanding causal relationships that exist within an objective reality. Despite scientific observations serving an integral role in this process, the adoption of certain theories will inevitably inherit certain epistemological and ontological beliefs (Crotty, 1998). Epistemologically, positivists assume that it's possible for objective data to be collected from a reality separate

to human consciousness through rigorous scientific inquiry (Gray, 2014). This assumption is grounded on the ontological notion that an external, objective reality that is unaffected by the human senses (i.e. smell, taste, touch, vision, etc.) does exist, and is, indeed, accessible to researchers (Gray, 2014). A positivist process for scientific inquiry is primarily focused on describing, predicting, controlling, and explaining this singular reality (Breen and Darlaston-Jones, 2010). Since the conception of the theoretical framework of positivism, it has been heavily applied across the majority of natural sciences (Howitt and Cramer, 2014). Since psychology has been widely considered a natural science, it has been significantly influenced by the ontological and epistemological assumptions of positivist research (Howitt and Cramer, 2014). As a result, the data collection methods that have dominated psychological research are experiments completed within laboratories so that a small number of variables may be controlled and studied (Howitt and Cramer, 2014). These experiments are often aimed at identifying the cause-and-effect relationship of a highly specific set of variables (Howitt and Cramer, 2014). Throughout the experiment, the researcher will often place themselves as a complete observer to create detachment from the perceived external reality (Gray, 2014; Hammersley and Atkinson, 1995).

<div style="border:1px solid black; padding:10px">

Personal Reflection

It's true that positivist research has contributed to the underpinning theory of this study. A perfect example would be the WAT test used by Jung during collaboration with Freud (Papadopoulos, 2012). Due to my role as an active coach within the academy, the complete removal from participation will be nearly impossible. It can even be argued that the removal of myself would violate the authenticity of this environment if I were to use my own players as participants. In addition, another challenge of applying the positivist paradigm to this study is the number of uncontrollable variables within the environment.

</div>

The validity and reliability of the results of positivist studies are reliant on the, replication of the results for future studies and the generalisability of the data (Breen and Darlaston-Jones, 2010). While it's true that the positivist approach to research has made important contributions to almost all sciences, psychology included, it has received criticism from modern psychologists and social scientists (Breen and Darlaston-Jones, 2010; Howitt and Cramer, 2014). Crotty (1998), points out that once a phenomenon is proven to be true, under a positivist paradigm, it will be viewed as objective fact. These declarations of objectivity are

made while ignoring the removal and/or manipulation of different variables and, in some cases, completely nullifying the natural environments a participant is located (Howitt and Cramer, 2014). These manufactured circumstances have caused some to question the authenticity of the data collected. This has caused psychologists and social scientists to search for alternative methods to satisfy these criticisms. The uniqueness of psychological and social data was central to the search of researchers in psychology and social sciences (Breen and Darlaston-Jones, 2010). Many of these alternatives connect with the ideologies of an interpretivist paradigm.

An Interpretivist Paradigm to Research in Psychological and Social Science

Interpretivism, a philosophically opposing view to positivism, assumes a very different epistemological and ontological stance. Ontologically, interpretivists approach reality as situated within history and deriving from culture (Gray, 2014; Crotty, 1998). Epistemologically, interpretivist researchers are interested in understanding the unique experiences that construct an individual's reality (Crotty, 1998).

<div style="border:2px solid black; padding:10px;">

<u>Personal Reflection</u>

With the reframing of how talent development and performance is approached within English football academies through the application of psychosocial theories being a primary objective of this project, the interpretivist paradigm would appear to be more favourable. The opportunities to understand how participants experience their environment yielded by interpretivism could provide invaluable data.

</div>

Naturally, these ontological and epistemological assumptions disqualify many positivist data collection and analysis methods. In an effort to gain a more authentic insight into the lives of individuals, many interpretivists have utilised methods, like observations, focus groups, and/or interviews, that require them to leave the laboratory setting and enter the environments of their participants. During the employment of these methodological processes, they do not need to limit themselves to the complete observer role. The role of an Interpretivist researcher can be as varied as observer as participant, participant as observer, and even complete participant or complete observer (Hammersley and Atkinson, 1995).

While in the field and during the analysis process, researchers operating under this methodological framework will harness different theoretical models, based on the nature of inquiry, to allow them to achieve different outcomes (Howitt and Cramer, 2014). For example, when a psychologist or social scientist is employing the methodological framework of phenomenology, they will most likely be hoping to access a participant's live-experience of social and psychological phenomena (Gray, 2014). Phenomenologists commonly apply Smith's (1996) Interpretive Phenomenological Analysis model, or a variation of this, to interpret the psychosocial interpretations of their subjects (Howitt and Cramer, 2014). Another example of a methodological system used by interpretivist researchers is thematic analysis. In this approach, the researcher, typically, examines the co-created data from observations, interviews, and focus-groups for textual themes (Howitt and Cramer, 2014). Braun and Clarke (2006) suggest that high-quality thematic analysis follows a six-step process. These steps are shown in **figure 14**.

Figure 14

Braun and Clarke's (2006) Process of Thematic Analysis

Phase	Description of the process
1. Familiarizing yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Although it may be true that these techniques can offer detail-rich insights into the psychological and social phenomena of specific demographics, concerns regarding generalizability of findings persists (Gray, 2014; Howitt and Cramer, 2014). However, Smith (2017) provides a helpful guide for appropriate generalizability of qualitative data, which if applied correctly can allow for effective transferability for results. This should be carefully considered when operating within the interpretivist framework.

<div style="border:1px solid black; padding:8px;">

Personal Reflections

Both Jung and Moore and Gillette constructed their work under the ideologies of an interpretivist paradigm. Jung self-identified as a phenomenologist that was interested in understanding how individuals consciously experience the unconscious mind. Moore and Gillette appeared to be implementing similar techniques using their experiences collected through psychoanalysis sessions with clients. Therefore, it would make sense that the phenomenologist approach could offer insight into how/if their concepts translate into TD in English football. It's also noteworthy that neither Jung nor Moore and Gillette have investigated a psycho-socio environment with as many active variables with phenomenological analysis. Thus, thematic analysis may prove more logical when considering limitations placed on this study and my lack of experience with collecting and analysing data.

</div>

Due to word and time constraints placed on this project, certain methods, like discourse and conversation analysis, heuristic inquiry, narrative analysis, and grounded theory to name a few, were excluded from this section. The decision to highlight phenomenology and thematic analysis was based on the methodological techniques previously utilised in Jungian and Post-Jungian research, the nature of

the environment under investigation, and certain time and work constraints placed upon this project. In the next section, a concise summary of the Jungian and Post-Jungian philosophical and methodological stances is provided.

3.2 Ontological & Epistemological Assumptions Surrounding Research Methods in Jungian and Post-Jungian Studies

Throughout the literature review of this thesis, a glimpse of the methodological processes used by Jung and Moore and was given. The goal of this section is, now, to better understand their ontological and epistemological positions. Possible implications of their philosophical assumptions will, also, be discussed.

Understanding Jung and Moore and Gillette's Ontological and Epistemological Beliefs

A comprehensive understanding of Jung and Moore and Gillette's theoretical assumptions throughout their work will help guide the researcher to a method for inquiry which is appropriate within in the context of TD in an English football academy. This section will recall evidence presented in the review of the conceptual heritage to illustrate the philosophical approaches of these scientists to their research. As explained previously in the conceptual heritage, Jung and Moore and Gillette's work shares many ontological and epistemological assumptions. Both theories were produced with data collected from their patients in a clinical setting. Active imagination sessions and dreams analysis appeared to be their preferred strategy for data collection, whilst secondary data collected from mythological texts supplemented their theories (Moore and Gillette, 2013;

Papadopoulos, 2012). Despite much of their data collection taking place within a clinical setting, the aims of their methods appear to be underpinned by interpretivist motives. After reading Jung's descriptions of his data collection and analysis, it's apparent that he used a variety of interpretivist analysis techniques. In his WAT experiments, Jung used a systematic process to deconstruct transcribed sentences of patients and participants (Papadopoulos, 2012). This process was designed to understand the conscious and unconscious thought processes between his subjects (Papadopoulos, 2012). The overarching goal of this study, to understand the lived-experiences of his participants, aligns to interpretivist methodologies, like thematic analysis and phenomenology (Braun and Clarke, 2006; Howitt and Cramer, 2014). In his formulation of the theory of the archetypes and the collective unconscious, Jung deconstructed transcriptions from the dreams of his patients and the texts from religion, myths, and folktales from around the world. Then, through what he describes as phenomenological analysis, he developed latent themes between the two (Jung, 2014a). Moore and Gillette, although they might not explicitly declare it, appeared to use a similar framework to develop their archetypal contributions. Thus, it could be implied that their ontological and epistemological assumptions, including the gnostic approach to existence of collective unconscious, are homogenous to that of Jung. This notion gains support from statements declaring undisputable evidence of their theories (Moore and Gillette, 2013). Based on the methodological approaches of Moore and Gillette and Jung, their research would, seemingly, align with the philosophical position of interpretivism. These interpretivist stances are only betrayed with their gnostic acceptance of the existence of a collective unconscious and archetypes. This dilemma is a stark reminder of how critical a sharp epistemological awareness is in conducting robust research.

Considerations for Jungian and Post-Jungian Research

The previous section demonstrates how an acute awareness of ontological and epistemological theory will allow psychologists and social scientists to implement a diverse collection of methodological approaches to make sense of a myriad of

phenomena. Nevertheless, however advantageous these methodological techniques can be in accessing certain data, it's essential to be mindful of how results may be limited by these approaches. As previously seen, a failure to grasp these limitations can result in an empirically unhealthy gnosticism (Papadopoulos, 1997). Consequently, this section will investigate the potential implications of Jung and Moore and Gillette's methodological approaches to increase rigour and account for weaknesses in the approach of this project.

As previously affirmed, interpretivists hold the ontological belief that reality is subjective in nature, and, as a result, knowledge is relative to the context in which it was created. This subjectivity in the construction of knowledge in interpretivism makes "...the dynamic interaction..." between the researcher and the participants "...central to capturing and describing authentic lived-experiences (Ponterotto, 2005, p. 131). A positivist critique of this researcher-participant interaction could be that any data collected under these conditions is "...saturated with researcher bias" (Ponterotto, 2005, p. 131). However, to interpretivists, these interchanges are essential in understanding the socially constructed reality of the participant (Ponterotto, 2005). Interpretivists recognise that separating data from researcher bias is impossible, and that it's necessary to acknowledge, declare, describe, and even embrace this subjectivity (Patton, 2002; Ponterotto, 2005). Similarly, Morrow (2005) advocates that it's necessary to attach the contextual and cultural factors in which these experiences originate to ensure the constructed meaning of the participant is correctly established. A "systematic process [that is] systematically followed", such as phenomenology or thematic analysis, give interpretivist researchers the chance to expound upon these lived-experiences dependably (Morrow, 2005, p. 253; Patton, 2002). Indeed, phenomenology and thematic analysis can provide useful systems for efficaciously interpreting psychosocial phenomena, but a failure to understand their unique implications will undermine the trustworthiness.

<div style="border:2px solid black; padding:10px;">

Personal Reflections

It has become apparent to me that if I assume an interpretivist approach, I cannot fall victim to the epistemological traps that ensnared Jung (and to an extent Moore and Gillette). From this epistemological stance, any definitive claims of objective evidence proving the existence of a collective unconscious would, essentially, cast doubts over my academic integrity. However, it has also become clear that this

</div>

approach could help contextualise the Jungian/Post-Jungian concepts being examined within an English football academy

In this passage, a closer look at potential implications to the two interpretivist models related to Jung and Moore and Gillette's methodological approaches: phenomenology and thematic analysis. One of the first considerations phenomenologists and thematic analysts may encounter in the early stages of their study is which approach is more appropriate: deduction or induction? To answer this question, the researcher must explicitly discern the purpose of their work. If the outcome of the study is to build knowledge from the bottom up by allowing the data to produce the basis for theories or laws, then the inductive approach would be most appropriate (Ormston *et al.*, 2014). If the researcher's objective is to test a hypothesis derivative of a pre-existing theory in a top down approach to data analysis, then a deductive paradigm should be assumed (Ormston *et al.*, 2014). As the researcher approaches entry into the field, factors like building researcher-participant rapport and researcher involvement must be considered. (Moore, 2005; Ponterotto, 2005). In these methodological approaches, obtaining rich data relies heavily on a strong researcher to participant relationship. Therefore, a phenomenologist's or thematic analyst's ability to build a good rapport with their subjects is crucial to collecting quality data (Hennink *et al.*, 2010). Even though strategies for building rapport will shift based on research methods (observations, interviews, etc.), the demographic studied (Age, Gender, Cultural Background, etc.), and the topic of enquiry (sensitivity, etc.), communication skills, like observing, listening, and strategically replying, play a key role in this process (Ormston *et al.*, 2014; Morrow, 2005; Patton, 2002). As a result, a carefully planned strategy aiming to build a strong rapport with participants, which accounts for the variables unique to this study, will be vital to implementing either method in this project. Once in the field, another important factor that phenomenologists and thematic analysts must consider is their involvement within the participant's environment and the implications this may have on the data collected. The issue of researcher involvement in these two methodological techniques is more complex than the decision of participation and nonparticipation (Patton, 2002). Patton

(2002) asserts that the extent of researcher participation can fluctuate between a continuum of complete immersion and total withdrawal. However, Patton, also, states that whilst near complete separation may be achievable in interviews, this is not methodologically feasible within participant observation (Patton, 2002). Both of these viewpoints offer the scientist different advantages and disadvantages. Wax (1971) recommends that high-level fieldworkers will become "capable of thinking and acting within the perspective of two quite different groups, the one in which they were reared and....the one they are studying". This will, hopefully, provide the researcher with an authentic sense of the individual's experience as well as a perception of the meanings and patterns inaccessible to an insider (Patton, 2002, pp. 268-269; Wax, 1972). Once data has been collected and analysed, phenomenologists and thematic analysts might begin to ask themselves how applicable are these results to others? Smith (2017) contends that generalizability is a common misunderstanding of qualitative studies. According to Smith, at the heart of this misunderstanding is the attempt to generalise the results of qualitative studies with the quantitative framework for generalizability (Smith, 2017). He, then, suggests four approaches that could prove useful to phenomenologists and thematic analysts attempting to generalise their findings. These approaches are called naturalistic generalizability, transferability, analytical generalizability, and intersectional generalizability (Smith, 2017). All of the considerations discussed in the above passage, if aptly reflected upon, can increase the overall quality of data gathered in this study.

Personal Reflection

As I'm applying their theories to the psycho-socio environment of English football, much (if not all) of my research would be from a deductive paradigm. My professional relationship with academy staff and players will provide a solid basis for rapport building. Punch (2002) raises interesting considerations when building rapport with child participants. These have been carefully examined and implemented into my approach to data collection during stage one. Another challenge that I will face will be escaping the "insider perspective". It will be vital to seek the assistance of academy staff members as I attempt to observe the environmental and behavioural patterns from the "peripherals" of the academy environment. Once this study has produced findings, Smith's (2017) four methods for generalising qualitative research have given me a good understanding of how the results of this study may be transferred.

In this section, the ontological and epistemological positions of the research methods used by Jung and Moore and Gillette to formulate their archetypal concepts were identified as having many interpretivist characteristics. Then, some considerations for future studies conducted with the research methods phenomenology and thematic analysis were presented. This chapter will conclude by providing a brief review of the topics discussed, declaring the ontological and epistemological positions of this study and the researcher's rationale for adopting these approaches.

3.3   Philosophical Framework of this Study

In the methodology, it became apparent that an explicit comprehension of the philosophical assumptions and the implications they have on the data collection and analysis process is essential to conduct high-calibre research. The methodological framework adopted by this study was an interpretivist (also referred to as constructivist) paradigm to qualitative research. This stance was underpinned by the ontological belief that reality is influenced by contextual factors such as individualistic features and the collective culture (Crotty, 1998). One of the key epistemological assumptions made by the researcher's interpretivist approach is that rich insights into how individuals experience their reality can be co-created through various levels of participant-researcher interaction and participant observation techniques (Patton, 2002). The researcher's rationale for taking this strategy is simple: With the primary objectives of this study being to explore the potential for Jung and Moore and Gillette's archetypal theories to enhance the TD practices, TD pathway, and TDE in an English football academy, it's critical to comprehend the complex interplay between the socio-environmental factors and the player's unconscious. The detail-thick descriptions of how individuals experience their social environment that can result from interpretivist research satisfy these desired outcomes (Morrow, 2005). Therefore, an interpretivist approach is the logical choice.

Here, the ontological and epistemological assumptions of psychological and social researchers were discussed. Then, the ontological and epistemological assumptions surrounding the methodological techniques used by Jung and Moore and Gillette to generate their theories were examined so that appropriate considerations for future implementation were made. After deliberating over the information discussed, the researcher decided to conduct this study from an interpretivist stance that advocates reality is, indeed, socially constructed and contextually influenced. In the Methods chapter, strategies for implementing an interpretivist study that can, successfully, explore the aforementioned archetypal theories in TD in English football will be discussed.

4. Methods

Introduction

This thesis, so far, has explored the heritage of Jung's theory of the archetypes and the collective unconscious and Moore and Gillette's Post-Jungian developments and investigated the ontological and epistemological assumptions

that appeared to influence the development of these concepts. This chapter will explain and rationalise the methodological concepts, procedures, and strategies for data collection and data analysis. After carefully considering the theoretical discussions in the conceptual heritage review and the philosophical discussions of the methodology, a three-stage process for data collection and analysis was devised. This process is illustrated in **figure 15**. The remainder of this chapter will be dedicated to expounding upon these three stages.

Figure 15

Data Collection and Analysis Process

Pre - Fieldwork Data Collection

| Data Familiarisation | Generation of Initial Codes | Searching for Themes | Reviewing Themes | Defining and Naming Themes | Producing Report |

Consolidation of Findings for Next Stage

Stage One: Participant Observation

| Data Familiarisation | Generation of Initial Codes | Searching for Themes | Reviewing Themes | Defining and Naming Themes | Producing Report |

Consolidation and Synthesis of Findings for Next Stage

Stage Two: Interviews

| Data Familiarisation | Generation of Initial Codes | Searching for Themes | Reviewing Themes | Defining and Naming Themes | Producing Report |

Consolidation and Synthesis of Findings for Final Report

4.1   Data Collection

As explained earlier, the theory of the archetypes and the collective unconscious were developed through the analysis of data from dreams and active imagination sessions in clinical psychotherapy with patients and data from historically concurrent mythological and cultural motifs. Whilst these methods may have been appropriate for the aims of their studies, reproducing this type of research in the complex socio-environmental setting of an English football academy would not only be unrealistic but also counterproductive to the objectives of this project. Therefore, a qualitative case study conducted under an interpretivist paradigm, was chosen.

Collection Methods

A three-stage case study was designed as the strategy of inquiry. The stages consisted of theory-led pre-fieldwork exploratory case studies, participant observations, and interviews. Prior to the commencement of data collection, full institutional ethical clearance was obtained from the University of Central Lancashire Ethics Committee. As part of this process, the academy manager, along with all other participants, were provided a digital and hard copy of a research information sheet, as well as an informed consent form for which they were required to sign and return. In addition to stating key details of the project, these documents, also, strived to clearly articulate ethical protocols designed to protect those who were indirectly and directly involved within this study. Withdrawal procedures, data protection and storage, and confidentiality and anonymity agreements are examples of some of the topics covered. A sample consent form and information sheet have been included in the appendix for the interested reader (See appendix 8.1).

Pre-Fieldwork Stage: Exploratory Case Studies

The existing body of empirical evidence surrounding Jung and Moore and Gillette's psychological concepts outside of a clinical setting is minimal. Whilst conjectures may be made regarding potential behavioural patterns of the participants within a football context, speculation cannot be relied upon to produce trustworthy data. As a consequence, a preliminary exploratory case study, that assumed a deductive approach, was conceived (Yin, 2012). This stage sought to understand how these behavioural patterns surfaced in a football context as well as why they might appear. A single-case approach was used to generate a case for Moore and Gillette's (2013) Warrior and Hero archetypes and their bipolar counterparts in professional football. Theory-based sampling was used to find potential real-world examples of these archetypes within professional football (Suri, 20110). Evidence for each case was gathered from publicly accessible data, such as news articles, audio, and video recordings of interviews, and autobiographical and biographical books (Yin, 2014). Also, match statistics served as another source for evidence (Mills *et al.*, 2010). All data was stored in a password protected location only accessible to the researcher. This information was used to develop a blueprint for what the researcher might observe in the field.

Stage One: Participant Observation

Once an elementary understanding of how and why these archetypes might appear in football, participant observations of stage one could commence. Eight observations of training sessions and matches of a category three English football academy adhering to the rules and regulations of the EPPP were conducted over a period of four months (Premier League, 2011). These eight observations consisted of four observations (two matches and two training sessions) between the under nine and under ten age groups. The principal objective of these observations was to become aware of when, how, and why certain behavioural patterns were displayed through the application of archetypal theories from Jung and Moore and Gillette. A deductive approach, that utilises a set of pre-established criteria for

collection and analysis, was adopted (Kawulich, 2005). Throughout this process, researcher involvement fluctuated between observer as participant and participant as observer on Junker's (1960) proposed social roles for fieldwork (Hammersley and Atkinson, 1995). This spectrum can be seen in **figure 16**. When observing as a participant, the researcher made observations whilst acting as a coach. When participating as an observer, the researcher carefully surveyed the under ten age group from a distance in order to limit participant interaction. The above social roles presented the researcher with different challenges whilst attempting to successfully record detail-rich data from the intricate psychosocial interplay between academy players and their socio – environmental tenets. Accordingly, a combination of audio jottings, audio clips, and video recordings were used to account for these variances. Past research into coach recall abilities in football matches suggests that coaches, on average, may only be able to accurately remember less than half of key performance events in competition (Wright *et al.,* 2013). Additionally, as this project is, also, a learning experience in conducting observations of psychological phenomena from an interpretivist paradigm for the researcher, fastidious transitions from participant to researcher and vice versa added further challenge to the collection process. In order to negate any adverse effects these obstacles may have on data authenticity, a digital camcorder and tripod were used to allow for higher recall accuracy (Wright *et al.*, 2013) and further analysis after leaving the field. If a performance analyst was unavailable to film training and/or games, the camcorder was set up so that the entirety of the session or game was visible from a distance. Often times audio from observations recorded with the camcorder microphone was faint and difficult to decipher, which, ultimately, could have compromised data authenticity and trustworthiness of the coach-player and player-player social interactions. Therefore, a lapel microphone was worn by the researcher at all times during participant observations to increase the quality of audio data and allow for more in-depth analysis. Audio jottings were made by the researcher by speaking into the lapel microphone to highlight potentially significant observations and aid transcription. All audio, video, and written transcriptions was stored in a password protected location that only the researcher could access. Inferences were attached to data items to ensure that

researcher bias was better accounted for. Findings from this stage informed the researcher of potential topics for interview questions in stage two.
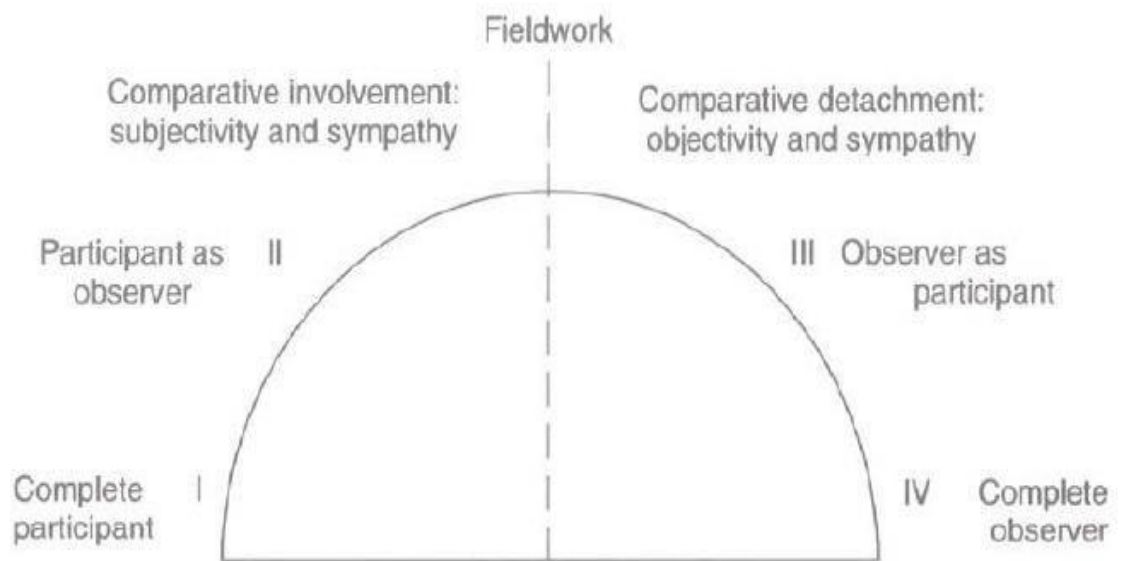
Figure 16

Theoretical Social Roles for Fieldwork (Hammersley and Atkinson, 1995)

Stage Two: Interviews

In stage two, two semi-structured interviews were conducted. One interview with the Lead Foundation Phase Coach (LFPC), and one with the Head of Coaching (HoC) of the observed academy. The two primary objectives of these interviews were: 1) to increase the contextual information surrounding the patterns of behaviour of the players observed in stage one, and 2) to get an insider's perspective of the organisational processes for creating and managing the talent pathway of the academy. It's recognised that the responses of interviewees must always be analysed in corroboration with the context in which they were taken (Fontana and Frey, 1998). A schedule of questions was designed to probe into the interviewee's viewpoint of the observed phenomena of stage one. This pre-planned structure of questions was not rigidly followed to allow the interviewee to direct the interviewer to relevant information (Fontana and Frey, 1998). A lapel microphone was worn by interviewees so that participant responses were comprehensible. All audio data collected from interviews was stored in a password protected location which was only accessible by the researcher. All interviews were transcribed verbatim. Like stage one, researcher inferences were recorded alongside the coinciding data to ensure biases were not only declared, but, also, attached to the data item for which it corresponds.

4.2   Data Analysis

Data analysis and re-analysis was continuously taking place in all three stages of this project. Although the method for data collection changed throughout the course of this research, the strategy for thematic analysis remained consistent. A six-step process for thematic analysis, adapted from Braun and Clarke's (2006) model, was adopted. A Deductive approach to thematic analysis, that aimed to co – create latent behavioural and environmental themes, was assumed throughout

all analyses (Braun and Clarke, 2006). **Table 1** provides an in-depth explanation of these steps.

Table 1

Process for Rigorous Thematic Analysis (Adapted from Braun and Clarke, 2006)

Step	Name	Description
1	Familiarisation with Data	The familiarisation with data, albeit time – consuming, was a fundamental part of the analysis process, and formed the foundation for the steps to come. Familiarisation took place in a multitude of ways and at different times. These were contingent on the collection method. In the exploratory case studies, active reading and re-reading and the verbatim transcription of verbal and non-verbal data were the predominant methods for familiarisation (Braun and Clarke, 2006; Bird, 2005). In stage one and two, the interactive role of the researcher in the participant observation and interviews meant that the data familiarisation process began as early as the data collection. Braun and Clarke (2006) suggest that the "initial analytical interests or thoughts" during these interactive methods can be useful when transcribing, reading, and re-reading this data later on. The audio and video data proved especially useful allowing for a more accurate recalling of verbal and non-verbal events (Wright *et al.*, 2013).
2	Generation of Initial Codes	Once the "analytically interesting" facets of the raw data were identified, initial codes of "the most basic segment, or element, of the raw data or information..." were organised within the conceptual framework of Jung and Moore and Gillette's theories (Braun and Clarke, 2006, p. 88). In the pre-fieldwork stage, the generic descriptions given by Moore and Gillette (2013) and Jung (2014a) of the behavioural patterns and the socio-environmental influences of the Warrior archetype and its variants supplied the researcher with a list of criteria to analyse the data used to construct the six case studies. A succinct commentary documenting the rationale behind its inclusion was attached. Similarly, the generation of initial codes for the participant observations and interviews adopted a theory-driven approach to the systematisation of data. The archetypal theory augmented by the preliminary findings from the pre-fieldwork stage lead the researcher to the specific features of data that were perceived to be of interest to the aims of this study. Throughout all stages, codes were manually

		generated. Also, contextual information from which the data was situated was included where possible (Bryman, 2015). The list of initial codes is located in appendices **8.2 – 8.4**.
3	Searching for Themes	The completion of stage two of the thematic analysis process resulted in long lists of coded data which focused on specific elements of the raw data. In Stage three, the priority of the researcher shifted from defining instances of specificity to constructing "overarching themes" that may be of significance (Braun and Clarke, 2006). In the pre-fieldwork stage, behaviours and environmental tenets proposed by Moore and Gillette (2013) to be indicative of the Warrior, Hero, or one of their bipolar forms were drafted as candidate themes. Thematic maps for each archetype case study were used to catalogue coded behaviours and environmental tenets to relevant themes. Then, lower-level codes (specific behaviours and environmental tenets) were re-analysed and reorganised into candidate sub themes. In stage one, the finalised report produced from the previous stage was used to direct the researcher's focus to four academy players that displayed the archetypal behaviours described by Moore and Gillette most clearly. A theory-based strategy to sampling was employed due to time constraints placed on the researcher. The same behaviours and environmental codes utilised in the pre-fieldwork stage were reused to construct the higher-level themes of a draft thematic map. Sub themes were developed from the similarities and differences between specific behaviours and the contextual factors perceived as significant. As stage two drew closer, co-generated themes and sub themes became discernible. Consequently, the analytical interests and questions regarding these themes became more precise. Themes and sub themes targeted during interviews served as the focal point of the thematic maps co-created in the analysis stage. The draft thematic maps are available in appendices **8.2 – 8.4**.
4		In stage four, the reviewing of themes was comprised of two levels in the pre-fieldwork stage and three in the participant observation and interview stages (Braun and Clarke, 2006). These levels applied Patton's (2002) concepts of internal homogeneity and external heterogeneity to ensure data items "...cohere together meaningfully..." while simultaneously possess "...identifiable distinctions" (Braun and Clarke, 2006, p. 91). Throughout the analysis of the results from each study, level one involved reading each coded item categorised in the candidate themes and sub themes. If a coherent pattern that possessed both internal homogeneity and external heterogeneity was identifiable, then the researcher progressed

	Reviewing Themes	to level two. Coded data items that were deemed to be unworkable were either deleted or re-housed in a different theme. When themes were found to be too similar, the coded context was reviewed and refined so that a new, more appropriate theme/sub theme was generated. In level two of this stage, the researcher re-read the complete data set with the purpose of ensuring co-created themes were in agreement. A secondary purpose of this stage was to code any data items that may have been overlooked or deemed insignificant at the time of initial coding. Once the validity of the themes within the dataset was confirmed, the researcher progressed either to the next stage of analysis or to level three of reviewing of themes in the participant observation and interview studies. In level three, the draft thematic maps from participant observations/interviews was compared with the finalised reports from the previous study. The themes/sub themes and the coded data within them were synthesised to create a more nuanced version. These thematic maps are included in the appendix (See **appendices 8.2 to 8.4**).
5	Defining & Naming Themes	Once an adequate thematic map was assembled, stage five of the thematic analysis process commenced. In Braun and Clarke's (2006, p. 92) model, the primary purpose of this stage is to identify "...the 'story' that each theme tells....[and] how it fits into the broader overall 'story' that....[is being told] in [the] data, in relation to the research question or questions...". As many of the higher-level themes were formidably sized and fairly complex, sub themes were useful in providing a blueprint for the writing process. Again, in the participant observation and interview stages, the definitions of similar themes/sub themes were compared and contrasted to generate more robust products. When this stage had reached the final steps of refining and defining, the researcher began to consider appropriate titles for each theme for the final report.
6	Producing the Report	During this study, a report would be produced on four occasions: Directly following each of the three studies and once more to assemble a report that logically presents the findings of all three studies conducted in relation to the objectives of the researcher. In each report, the researcher aimed to create an analytical narrative of the story that the cumbersome and complex datasets were telling (Braun and Clarke, 2006). Vivid extracts from the coded data were inserted into this narrative to develop a compelling argument concerning the aims of this project.

4.3 Limitations

A robust understanding of a study's limitations is critical for numerous reasons, and a failure to declare them along with the potential implications for results and conclusions could diminish the empirical integrity of this project. Recent literature states that an effective limitations section should include a realistic and appropriately self-critical outline of limitations and weaknesses (Campion, 1993) and provide context for interpreting the significance of results (Anguinis and Edwards, 2014) to ensure credibility remains intact. In addition to these two points, this section will, also, discuss potential strategies that were implemented where possible to attempt to compensate for weaknesses and/or limitations.

Whilst an interpretivist approach can be advantageous when accessing detailed accounts of a specific population's lived-experience, valid critiques regarding methodological weaknesses have helped to define the limitations for which the results and conclusions of this study will, inevitably, inherit. As was mentioned in the Methodology chapter, interpretivists consider strategic participant interaction to be crucial to accessing rich, authentic data (Patton, 2002; Ponterotto, 2005). Although interpretivists might label this as the co-creation of data between participant and researchers, positivists would, most likely, be critical of this type of researcher involvement arguing that data might be at risk of being contaminated with biases (Ponterotto, 2005). Selection bias and confirmation bias, in particular, could pose a threat to the trustworthiness and validity of this project. Due to the implementation of theory-based sampling, or the selection of cases that are perceived to align with the theories in question, in the pre-fieldwork stage and stage one of this project, it could be argued that uncommon cases have been selected, and, as a result, collected data might misinterpret what is taking place (Collier and Mahoney, 1996). The application of deductive reasoning, or the analysis of data with pre-set criteria stipulated by an already established theory

(Braun and Clarke, 2006; Ormston *et al.*, 2014), within the data analysis process creates similar concerns for researcher bias albeit in the form of confirmation bias. With a combination of Jungian and Post-Jungian concepts in addition to the results from each stage guiding the researcher's analysis throughout this study, it could be speculated that interpretations are bias towards confirmatory data and insensible towards nonconfirmatory data, and, therefore, undermining the credibility of any results (Onweugbuzie and Leech, 2007). Onweugbuzie and Leech (2007) have compiled a summary of methods for increasing the legitimacy of qualitative research that provides a variety of strategies which could enhance the trustworthiness and validity of this study. However, the constraints placed on this study, particularly the amount of time afforded for data collection and analysis, as well as the researcher's lack of previous experience in research and psychology has made many of these methods unachievable. Resultantly, it's paramount that the purpose of this case study, to explore Jungian and Post-Jungian theory within an English football academy, is carefully considered when generating any results and conclusions (Gerring, 2004).

In addition to researcher bias, it's important to consider how certain facets of research design, such as sampling and methods for accessing data, can impact the results of this project. In the EPPP, it is recognised that English academies "...have their own highly defined individual cultures and values..." (Premier League, 2011, p. 16). With this study using under nine and under ten-year-old players from a club in the Northwest of England as sources for primary data in stage one, generalizability of these results must be approached with care. Using methodological strategies for diversifying the sample group, such as recruiting participants located in older age groups or other academies, under the financial and logistical constraints placed on this study would be difficult to achieve without subtracting from the quality of data collected. As a result, large-scale, statistical generalizability of the results of this project would be impractical. Alternatively, Smith's (2017) recommendations for generalizability in qualitative research will be applied when attempting to determine the relevance of these results for others. In terms of methods for accessing the lived-experiences of the highlighted participants, doubts could be raised as to whether or not participant observations and interviews with academy coaching staff can produce the richest and most

accurate data of the interpersonal and intrapersonal interactions of participants. This was particularly true with regards to gaining access to details of the player-parent relationships and the details of the psychosocial environment of participants away from the academy. Focus groups and interviews with parents and/or the players was an attractive solution for this concern, but, as previously stated, the researcher possesses no prior experience or training in counselling, therapy, and psychology. This lack of experience meant that 1) ethical issues could develop if any serious psychosocial conditions were discovered or resulted from this study and 2) the academy staff members would not consent to an inexperienced and unqualified researcher in psychology speaking to parents and players about these sensitive issues. Thus, participant observation of training and matches and interviews with key academy staff members was deemed the most appropriate method for inquiry.

Although the limitations and weaknesses of this study could be expounded upon even further, the word limitation placed on this thesis will prevent any further discussion. The above limitations and weaknesses were chosen as they were perceived to be a more significant threat to external and internal validity. The information of this section will be applied to the results of this project so that trustworthy conclusions may be drawn.

Conclusion

To summarise, a three-stage strategy for inquiry consisting of a preliminary case study analysis, participant observation, and semi-structured interviews was devised. The strategy for data analysis was a six-step adaptation to Braun and Clarke's process for thematic analysis. Limitations of this study's methodological strategies were declared to increase rigour, authenticity, and trustworthiness. The next chapter will present the findings of this study and provide a critical discussion to understand the relevance of these findings in the scope of the current body of research in TD in sport.

5. Results and Critical Discussion

Introduction

Throughout data collection and analysis, an interesting archetypal narrative for the development and performance of young English football players began to materialise. With the completion of each stage, a new chapter was added to this story. Each chapter provided additional layers to the comprehension of Moore and Gillette's archetypal concepts within English football academies. In this section, the reader will be lead through this story. Findings that could be relevant to the aims of this project will be highlighted and discussed.

5.1 Pre-Fieldwork Stage: An Exploratory Case Study

Without a rudimentary framework of the football-specific behavioural patterns constellated by the Warrior, the Hero and their bipolar forms and the unique socio-environmental factors of English football that may influence their manifestation, recognising these phenomena during participant observations would to be an arduous task. Thus, the primary aim of the pre-fieldwork case studies was to construct a tentative framework for how the six archetypes under investigation might appear in English football. Behaviours that may indicate the constellation of the Warrior, Hero, or a maladaptive variant were identified to equip the researcher with a basic understanding of the factors that may be relevant to the aims of this

study. Also, a secondary aim was to gather information on possible trends regarding when these archetypes appear, how they are constellated, and why they may be activated. The player's selected for further investigation were:

- o Carles Puyol (Warrior Archetype)
- o Roy Keane (Sadist Archetype)
- o Aaron Lennon (Masochist Archetype)
- o Neymar Jr. (Hero Archetype)
- o Dele Alli (Grandstander Bully)
- o Leighton Baines (Coward Archetype)

Although this stage was a fundamental part of this research project, the word restrictions placed on this thesis have prevented the inclusion of the full report. The following section will explicate the primary findings for each case study and the potential football-specific behavioural and environmental themes co-generated for each archetype. The full report, which includes data extracts from online news articles, autobiographies, and audio and video recordings of interviews and matches for each case, has been included in the appendix (see **appendix 8.5**).

Contextualising the Warrior and Hero Archetypes in Elite English Football

Following the analysis process, a list of behaviours consistently perpetuating themselves throughout these player's careers was assembled. To make this information more accessible, these behaviours have been categorised into three categories: 1) Behaviour towards teammates and managers, 2) Behaviour towards opponents, 3) Behaviour towards self. **Table 2** and **Table 3** provide an overview of the mature (Warrior, Sadist, Masochist) and immature (Hero, Grandstander Bully,

Coward) archetypes in Moore and Gillette's Post-Jungian concepts. Extrapolation on these findings and their possible significance proceeds each table.

Table 2

Mature Forms of the Warrior Archetype in Elite Football

	Warrior (Balanced)	**Sadist (Active)**	**Masochist (Passive)**
Behaviour Towards Teammates, Managers, and Club	- Can be socially, psychologically tough on teammates to improve performance - Quiet in Changing Rooms - Feels that he must work hard for teammates - Doesn't speak in the media and rarely criticises anyone – opponents and teammates - Always speaks about the club first and himself second (if at all) - Works extremely hard not to allow teammates to lose concentration - If his team are losing, or under pressure, he doesn't react in passionate anger	- Compulsively aggressive towards teammates - Launches overly harsh attacks on teammates that aren't aimed to contribute to changed performance in the media - Gets into physical and verbal fights with teammates and management - The week after losing a game, player would be carrying anger, frustration into training which would result in yelling, swearing, and kicking teammates	- Didn't display any public signs of aggression – socially, physically, psychologically - Supportive of new/young teammates socially, psychologically who are entering into team - Doesn't complain when faced with deselection
Behaviour Towards Opponents	- Doesn't respond aggressively when provoked - Physically aggressive when defending - Respectful to opposition - Doesn't celebrate excessively -Use of tactical fouls	- Will respond to aggression with aggression - Has tendency to lash out physically at opponents - Uses psychological, social, and physical aggression tactically against opponents - Sometimes goes to cause pain to opponents in challenges. - Conceding late goals/losing	- Did not appear to be aggressive physically, socially, or psychologically to opposition out of possession - Doesn't respond aggressively when traumatic events happen – i.e. team concedes a goal, disappointing loss, tough tackles from opposition

		last minute can cause violent outbursts against teammates and opponents	
Behaviour Towards Self	- Will injure himself to help team - Not afraid to block shots with face, body, head, etc. - Can do so much extra work that it can be damaging to himself - Realistic about what he is good at and what he is not good at - Preferred to spend time in restaurants with friends rather than going out - Spent a lot of his time devoted to physical fitness/maintenance - Not exceptionally gifted technically or tactically - Relies on Psychological, social qualities to compensate	- Gets frustrated with himself for reacting angrily - Won't allow himself to approach teammates to become friends, even though he needs/wants social friendship - Enjoyed having a drink with mates in the pub rather than going out to clubs during his free time	- Didn't publically doubt abilities but past managers cited they believe he didn't have as much confidence as he should - Allowed himself time to relax with friends in night clubs, partying, etc. - Took risks on ball

Table 3

Immature Forms of the Warrior Archetype in Elite Football

	Hero (Balanced)	Grandstander Bully (Active)	Coward (Passive)
Behaviour Towards Teammates	- Can react socially aggressive when teammates take opportunities away for him to contribute individually - Can cause disagreements between who takes set pieces and penalties as he wants to take them	- In the changing rooms, likes to laugh, joke, and mess around - Can be relatively quiet at times - Willing to let teammates shine individually	- Quiet in changing rooms - Anxious around teammates based on afraid of not fitting in or being accepted, was anxious of fitting in with the rest of the team
Behaviour Towards Opponents	- Can retaliate to bad fouls on him with equally or worse bad fouls - Can be socially aggressive towards opposition	- Has been known to lash out with punches, stamps, or throw the ball at opponents during games - can respond with frustration and physical aggression when	- Doesn't react aggressively to aggression shown by opposition - Comfortable with physical contact but doesn't appear to employ physical

	- When team are losing/he's being fouled a lot, he can lash out at opponents resulting in yellow and red cards	under intense pressure. -When the team is at risk of losing or drawing important games, player can respond with kicks, punches, and dangerous tackles	aggression as a tactic - Sportsman-like
Behaviour Towards Self	- Focused on individual improvement – shooting, dribbling, scoring mostly - Can expect to be treated in a special way because of extraordinary abilities - Socially, needs encouragement from fans, teammates, and managers. If booed by fans, he is heavily affected by this - Psychologically the player is very motivated to improve individually when it comes to scoring, dribbling, passing etc. He is excited by challenge - Tactically, enjoyed taking risk on the ball when dribbling, shooting, passing, etc. - When the team are winning comfortably, he can start to attempt skills for the sake of skills and take more individual risks on the ball	- Extremely confident in his own abilities on the pitch, confident on the ball - Will sacrifice nights out with his friends to help himself prepare - comfortable in competitive situations - Takes risks on the ball – dribbling, shooting from long - range, etc. - Will still work hard off the ball to win it back - Will still take risks on the ball despite pressure of big games	- Constant self-doubt - Worrying about not being good enough - Worrying about fitting in - struggled with self-esteem and confidence when entering into a higher level/different team throughout his career. - Not overly self-critical - Detaches from football through music, reading non-football related books, spending time with family - - Would display fear of being dropped regularly throughout the early stages of his career so much that he would avoid the ball in England U21 sessions

Potential Themes to Consider

The findings of the pre-fieldwork stage have provided valuable insight into the potential themes of the Warrior, the Hero, and their bipolar counterparts, potential socio-environmental trends perceived to affect their manifestation, and their relationship to TD in elite English football.

By analysing the behaviours of Carles Puyol, a trend of extreme commitment to team objectives and performance appears to underpin the majority of the recorded behaviours. In competition, the Warrior archetype is perceived to constellate forms of social, psychological, and physical play, power violence, and aggression as a strategy to not only increase individual performance but the performance of the team. These high levels of commitment to achieving excellence advance the hypothesis that the Warrior archetype is facilitative of TD in football (Harwood *et al.,* 2015; MacNamara *et al.*, 2010b). The exploration of the case of Roy Keane suggests that players accessing the Sadist, unlike the Warrior, succumb to compulsive anger, rebellion, urges for personal control, and a fixation on strength and toughness. The high levels of arousal, stress, and anxiety from traumas/failures that players may experience in elite football seemed to trigger acts of thrill and anger violence and aggression counterproductive to performance in an individual accessing the Sadist (Kerr, 2005). These reactive responses to trauma are comparable to psychosocial features of Collins *et al.*'s (2016) almost champions, or a demographic of less successful professional athletes. Examination of Aaron Lennon's career suggests that his passive responses to trauma, particularly deselection, is, potentially, a definitive theme of the Masochist archetype in English football. Again, comparisons can be drawn between Lennon's passive responses to trauma and Collins *et al.*'s (2016) almost champions. Behaviourally, the Masochist rarely engaged in aggressive and/or violent behaviours of any kind in competitive environments.

Initial inferences on potential themes for the Hero from the analysis of Neymar's case advocate that players accessing this archetype could display a desire of achieving the aims of the collective if they perceive these aims to, also, benefit themselves. A lack of fear of failure, high levels of self-belief and confidence in individual ability, a commitment to achieving excellence in sport, and the willingness to take risks and attempt near-impossible challenges are potential behavioural themes of a football player who might be manifesting the Hero archetype. Studies from Dweck (2008), MacNamara *et al.* (2010b), and Harwood *et al.* (2015), could highlight the Hero's facilitative effect on TD. In the example case of the Grandstander Bully, many similarities can be drawn between Dele Alli and Neymar. Both players possess immense levels of self-belief, courage when faced

with challenges, and a lack of fear of failure. The characteristic of the Grandstander Bully that may distinguish it from the Hero could be observed in how Alli's approach to aggression. The Grandstander Bully (Alli) seems to admire acts of power aggression in other players and sees it as an essential tactic for enhancing performance (Kerr, 2005). This acceptance of violence and aggression could indicate Alli's collective unconscious responding to a fear of feminine psychic contents within his psyche, which is an underlying trait of a psyche constellating the Grandstander Bully. This could possibly predispose a player to respond to traumas/failure, deselection, and losing games in Alli's case, with anger and thrill violence (Kerr, 2005). Despite inheriting some of the Hero's development-enhancing traits, the Grandstander Bully, also, displays the reactive behaviours thought to negatively impact performance when faced with trauma/failure and/or pressure (Collins *et al.,* 2016; MacNamara *et al.*, 2010b). Finally, investigation into the case of Leighton Baines identified a potential inability to relate to Hero and Warrior energies as a recurring theme in interpersonal and intrapersonal interactions of a player experiencing the Coward archetype. An extreme fear of failure, a lack of self-belief, and the avoidance of physical, social, and psychological conflict were identified as potential behaviours indicative of a player constellating the Coward in a football environment. These behaviours, similar to the Masochist, could be from his unconscious projecting masculine archetypes onto others whilst he is relating to the feminine contents of his psyche. Again, like the Masochist, these behaviours suggest that the Coward may prevent efficacious TD in sport (Collins *et al.,* 2016; Dweck, 2008; MacNamara *et al.*, 2010b).

After further review these conclusions, a player's response to trauma/failure, pressure, stress, and/or anxiety in competition, and difficult challenges could be the influence of these archetypes is most visible to the trained eye. Therefore, high pressure situations and instances of failure/trauma were closely monitored and recorded during participant observations. Also, the importance of paternal and maternal complexes appeared to be a psychosocially crucial aspect in the manifestation of these archetypes. From Dele Alli whose parents have been divorced Neymar Jr. who has had a strong family presence throughout his life, the psychic complexes assembled in a player's personal unconscious from paternal and maternal experiences seem to serve a significant role in archetypal

manifestation. As a result, careful attention was given to player-parent relationships. In the following section, the results of participant observations will be compared and contrasted with the conclusions drawn in this pre-fieldwork stage.

5.2 Stage One: Participant Observations

In stage one, the researcher hoped to observe the psychological and social behaviours of English academy football players who could potentially be accessing the Warrior, the Hero, and/or their bipolar counterparts. In addition to diversifying the football-specific behaviours associated with the constellation of these archetypes at the youth level of English football, a more comprehensive understanding of how the manifestation of certain archetypes can help or hinder TD and/or performance was a primary objective of this stage. Additionally, this stage aimed to increase the understanding of the circumstantial and socio-environmental features that may trigger certain archetypes as well as the teleological purpose that these archetypes may be serving in an individual's psyche. Following the conclusion of data transcription, theory-based sampling was implemented to select four players who were perceived to be constellating the Warrior, Hero, or a bipolar form most frequently throughout participant observations. Then, transcribed data was collated according to the archetype that best aligned with the player's behaviour. Circumstantial and environmental factors present at the time of archetypal manifestation were carefully described. Findings of this stage are organised and presented in archetypal profiles which contain behavioural patterns, socio-environmental factors perceived to influence manifestation, and possible teleological purpose they may serve. The names of the selected players have been altered to preserve participant anonymity. As many of Jung and Moore and Gillette's theories were formed through the deconstruction of ancient myths, the researcher thought it appropriate to use the names of

78

characters from ancient Greek mythology that best correspond with each archetypal profile as pseudonyms. The names of the archetypal player profiles are Athena, Ares, Narcissus, and Paris. The potential themes identified in the pre-fieldwork stage combined with passages of transcribed data from stage one will be used in each profile to illustrate the behavioural and environmental themes of Moore and Gillette's archetypal concepts in this English football academy. Then, this section will conclude with the presentation of updated themes and areas of interest for the Interviews in stage two.

Archetypal Profiles of Young Players in an English Football Academy

Here, the archetypal profiles co-created with the observed behaviours and socio-environmental tenets of football players in an English football academy are presented. Interestingly, the findings of this stage suggest that players may not be accessing just one out of these six archetypes. As a result, each profile is made up of a primary archetype, secondary archetype, and a tertiary archetype. A brief overview, containing extracts from the case studies, of the perceived impact on TD and relevant socio-environmental tenets follows each profile. Then, key instances in which an archetype appeared most clearly were organised into the following themes:

1) Response to trauma/failure
2) Response to pressure/stress/anxiety
3) Response to difficult challenges

Examples from participant observations are included to assist the evolving narrative of Moore and Gillette's archetypal theory in English football. The table number and the archetypal profile in which it corresponds are listed below:

Table 4   Athena

Table 5   Ares

79

Table 6   Narcissus

Table 7   Paris

Table 4

Athena	
Goddess of Wisdom & War (Tetraktys, 2010) **Primary Archetype:** The Warrior **Secondary Archetype:** The Hero **Tertiary Archetype:** The Masochist	The observed behavioural trends of this under – ten player suggests that the Warrior is the most frequent archetype manifested within his psyche. During observations, Athena seemed to welcome the physical and psychological battles he encountered in competition, in training, and in games, similar to the goddess Athena (Bremmer, 2014). In these individual and team battles on the pitch, Athena's use of physical and psychosocial aggression never entered into unsanctioned violence. When tasked with extremely difficult challenges, in which failure is likely, Athena's behavioural responses show high levels of self – belief and courage. Therefore, the Hero archetype was identified as a secondary archetype that could be appearing in his unconscious mind. Occasionally, signs of the Masochist were observed after Athena experienced a series of traumas, like poor referee decisions, small failures (missing shots), and frequent recovery runs. Also, due to Athena's high levels of intensity whilst competing, pressure and stress would, at times, appear to wear away at his psychological resolve. Consequently, the Masochist was identified as a tertiary archetype.

Athena's Archetypal Profile

Behavioural Trends

Interpersonal Interactions – Strategic aggression/violence (Physical Defending, Aggressive Pressing), social aggression/assertiveness with teammates to improve individual and team performances,

Intrapersonal Interactions – Courage/Self – Belief to take on risks/challenges, self – confidence, transpersonal commitment to team objectives, desire to accomplish team objectives individually, anxiety/stress of competition (especially when experiencing repeated failure) can result in periods of psychological collapse

Socio – Cultural Themes

Parents appeared to be supportive but did not push the player. The player is from a local town near to the academy. Command – style interventions during matches, use of praise, surrounded by belief from teammates, coaches, parents

Teleological Purpose of Archetypes

Manifestation of the Masochist could be compensating prolonged access to the Warrior at a young age. The Hero could be the beginning of the separation from paternal/maternal psychic content of the process of individuation of his psyche

Various elements of Athena's psychosocial behaviours in matches and training are comparable to the behavioural trends identified in the case study of Puyol, Neymar, and Lennon. Extracts from the case study are included to illustrate the situations and socio-environmental circumstances in which these archetypes, potentially, materialised within Athena's psyche.

Response to Difficult Challenges

Athena's frequent psychological response to challenge, irrespective of the level of difficulty, was similar to that of Carles Puyol's intense commitment to achieving success. The intensity of Athena's commitment to success is displayed in the following interpretation of his performance versus a skilful opposition:

> "An [opposition] midfielder started roughly five or six steps closer to the ball then Athena but was nearly beaten to the ball. Athena's arms pumped forward and backwards very quickly with his elbows slightly flared out to the sides. The range of motion of Athena's arms ranged from his head to just behind his back. Although the footage on the camera is blurry, Athena's facial expression can be clearly seen. His eyes were lowered through the tension he was creating in his crinkled brow. His mouth was slightly open, and his lips were displaying similar signs of tension with them being slightly pursed. Just as he arrived at the opponent in possession

> he [Athena] went to challenge... [his opponent], who was facing his own goal and had his head down, for the ball just as he attempted to pass...Athena prevented the pass from reaching its intended target and knocked the ball out of bounds for [an opposition] throw-in. In the process of this challenge the [opposition] player's passing foot clipped Athena's right leg causing him to lose balance and fall while doing a 180 to face [Athena's team's] goal. Athena fell on his bottom with his momentum causing him to roll onto his back whipping his head back causing it to make contact with the floor. Next, Athena's feet went over his head to complete this backward somersault type movement. Within one or two seconds Athena began to sit up and return to his feet while his right hand rubbed the back of his head. The corners of his mouth widened causing his cheeks to rise in a grimacing manner. Within a matter of seconds from this incident Athena was backing up towards [his team's] goal to prepare for the [opposition's] throw-in."

In this passage, Athena's commitment to aggressively pursue a loose ball despite his opponent's clear advantage, as well as engaging in a tackle that might of resulted in physical harm to himself in an attempt to dispossess his opponent player is reminiscent of Puyol's disregard for his own wellbeing when pursuing success. This behavioural trend was, also, observed whilst Athena participated in a training session:

> [In a futsal training session that is part of the club's coaching curriculum] Athena was attacking the orange team] Athena used inside of right foot to push ball down left sideline into space in orange half. Athena sprinted after the ball with his shoulders tensed, forehead creased, and feet pounding off the floor. [Opposition defender] was half a stride behind Athena in pursuit. Athena's eyes looked to the right side of the pitch where [Athena's teammate] was running toward the center of the goal in the orange half of the court. [GK] began to come off his line toward the ball as it approached his area. Athena looked at his feet and used outside of right foot to push the ball toward [Athena's teammate] just as [GK] slid toward him on the floor. The ball rolled to [Athena's teammate] who tapped it into the goal. Athena's legs were tripped up by [GK's] slide half a second after his pass, which caused him to fall face first into the floor and roll onto his back. Athena got up off the floor with a blank look on his face and began to jog back to the center line..."

Not only does Athena's decision to pass to a teammate in a better position to score indicate a strong commitment to the success of his team, the appearance of these behaviours in both matches and in training further solidifies the prominence of the Warrior archetype in this player's psyche.

While his intense commitment shows similarities to the behavioural trends of Puyol, Athena's courage and self – belief to attempt risky and difficult dribbles, shots, and passes is comparable to Neymar. An example of this can be seen in the following description of Athena dribbling from one end of the pitch to the other:

"Athena used his right foot drag the ball behind his left leg away from [his team's] goal. Athena immediately took another touch with his right foot slightly off center to the right side of the pitch. In approximately a quarter of a second of this touch, Athena's head lifted in the direction of [an opposition] midfielder who had taken a couple of steps forward in what appeared to be an attempt to halt Athena's forward progression. Athena used the inside of his right foot to touch the ball to toward the left side of the pitch to evade the incoming challenge from the [opposition] defender. It wasn't more than a second before another [opposition] midfielder had appeared in Athena's path a few yards ahead. Athena used the outside of his right boot this time to redirect the ball slightly to the right and forward past his opponent. The [opposition] midfielder's attempt to poke the ball away from Athena's feet with a right footed lunge was thwarted by a delicate touch forward by the inside of Athena's left boot. The momentum Athena had accumulated upon his forward advances allowed him to create two or three yards of separation between him and the last defender he had avoided....Despite Athena using the laces of his right boot to push the ball forward back out in front of him within roughly half a second, the [opposition] midfielder had managed to close the distance to himself and Athena to approximately one to one and a half yards just as Athena began to enter [the] attacking third....Athena continued to travel forward at pace with the ball by using the laces of his right foot to push the ball forward. On his approach to the [opposition] penalty area Athena began to move slightly to the right-hand side of the pitch while the [opposition] midfielder gave chase on Athena's left-hand side. As two [opponents] began to move closer together to block Athena's path to the....goal just as he arrived within five yards of the [opposition] penalty area. Athena decided to release a right-footed shot just past this five-yard mark and just as the recovering [opposition] midfielder was an arm's length away on his left side. Athena's shot travelled along the floor and a yard or so wide of the left post of the oppositions goal for a goal kick."

This extract describes, in detail, a situation in which Athena displayed an immense amount of self – belief and courage to dribble past multiple defenders and sprint the length of the pitch to create a goal-scoring opportunity. Although his shot at goal was off target, the self – confidence and courage shown by Athena to attempt such a risky, challenge shows resemblance to the behavioural pattern identified in Neymar.

Response to Trauma and/or Failure

Considering the number of risks, and the level of difficulty of the challenges he took on, it was inevitable that Athena experienced failure/defeat. In matches, Athena's common social response to minor setbacks, like a poor decision by the referee or individual/team mistake, etc., involved verbal and non-verbal signs of frustration and anger directed towards the referee, himself, and occasionally at teammates. The following extract demonstrate these responses:

[Athena's response to a poor refereeing decision] "Athena received the pass from [his teammate] with his right foot and paused for less than half a second before he took a touch out of his feet into space between two [opposition] midfielders toward the....goal. Another defender, in addition to the two midfielders in pursuit of him, closed Ahena down within half a second of his approach toward [his opponent's] goal which forced him to use the outside of his foot to touch the ball toward the center of the top of the penalty area. Athena began to decelerate and draw his right foot backward to prepare for a shot, but was knocked off balance by the third [opposition] defender resulting in his shot looping up in the air and dropping around five yards to the right of Athena. Athena fell to the floor on his backside and looked at [his coaches] with his hands held up in the air before he began to pick himself up."

Although he frequently displayed these indications of dissatisfaction when presented with failure/trauma, Athena's intensity never escalated into inappropriate, unsanctioned aggression and/or violence. This ability to cope with setbacks quickly and efficiently in a competitive environment reinforces the hypothesis that Athena is primarily accessing the Warrior when competing.

Response to Pressure and Stress

Athena appeared to be constellating archetypal energies much more mature than the average psyche when taking into account Moore and Gillette's pathway for individuation. While accessing the Warrior seems to increase short-term performance, premature manifestation of the Warrior archetype will expose individuals to intense levels of psychological pressure and/or stress substantially greater than what is experienced in the immature archetype, the Hero. Prolonged exposure to these stressors could cause the unconscious to constellate the Masochist archetype in order to achieve psychic balance. The beginnings of this phenomenon might be surfacing in the following conversation between the researcher and Athena:

[After the conclusion of the match] "Athena was walking toward me with his hands on the back of his head and his eyes lowered. His mouth slightly open with the corners pointed down. "You alright Athena?!" I said in a light-hearted tone. "Yeah" Athena replied in toneless voice. "What's up Athena?" I asked. He didn't reply to my question with a shake of his head. His head swayed back and forth as he made his way toward the footpath situated where the parents were stood. I let out a chuckle and said, "you did well didn't ya!?" The pitch of my voice fluctuated toward the end of my enquiry to a higher pitch. Athena shrugged his shoulders and looked toward the floor with an expressionless face. "Did a lot of running." I told Athena. There were a couple seconds of silence as we continued to walk off the pitch. "And you gotta go again tomorrow don't ya Athena?" I reminded Athena [referring to the

academy fixture scheduled tomorrow]. "Yeah" he answered in a monotone voice. "Goin' again tomorrow!" I said. "I had a school match Thursday, training Friday, today…" Athena began to tell me."

Athena's lethargic body language and verbal responses suggest that a five-day period of consisting of two training sessions and three competitive games might be negatively impacting his psyche. If Athena had been manifesting the Warrior throughout the majority of this period, the intense commitment levels associated with this archetype could result in burnout in the long-term (Gustafsson *et al.*, 2008).

Table 5

Ares' Archetypal Profile

Ares

God of War & Battle Lust (Jastrow, 2010) **Primary Archetype:** The Sadist **Secondary Archetype:** The Grandstander Bully **Tertiary Archetype:** The Hero	This player was dubbed 'Ares' because of their frequent constellation of active behaviours throughout observations. Inappropriate social and, occasionally, physical aggression was directed towards teammates that didn't serve any benefit towards team/individual performance. He displayed a strong dislike of individuals he perceived as feminine in nature. These observed behavioural trends suggest that the Sadist is the primary archetype constellated in Ares' unconscious. In competition, physical and social aggression from opponents would often illicit a response of unsanctioned, inappropriate violence that was ultimately counterproductive to individual and team performance. Also, the pressure and stress associated with defeat, appeared to increase the probability of an incident of inappropriate social or physical aggression/violence from the player. Thus, the Grandstander Bully was established as a secondary archetype active within Ares' unconscious. Finally, it was undeniable that the courage/self-belief in his ability in possession was extremely high. Without hesitation, Ares attempted difficult dribbles, passes, and shots with seemingly little fear of failure. Ares' appeared to prioritise individual dribbles and scoring goals rather than fulfilling team responsibilities at times. These trends may indicate a tertiary presence of the Hero.

Behavioural Trends

Interpersonal Behaviours – Verbal assaults on teammates regarding the individual's sexuality, unsanctioned acts of violence triggered by physical conflict, pressure, stress, failure

Intrapersonal Behaviours – Prioritisation on contributing through individual means (scoring goals, dribbling, etc.), courage/self – belief to take risks in training and competitions, attempted difficult challenges without visible signs of fear of failure

Socio – Cultural Themes

Father encouraging unsanctioned aggression/violence, Mother expressing verbally assertive behaviours towards Ares during matches. Native to Liverpool, Command – style interventions during game from coaching staff, respected by teammates and coaches for individual ability, popular with some teammates but disliked by others

Teleological Purpose

The manifestation of the Sadist and Grandstander Bully could be a result of the type of maternal and paternal complexes accumulating in Ares' personal unconscious, and/or the unsuccessful individuation – i.e. comprehending the role of the archetypes of masculinity and femininity within the psyche

As shown by Ares, the amalgamation of the Sadist, Grandstander Bully, and Hero archetypes in a football context can create an individual who is highly competitive, passionately aggressive/violent, and predominantly interested in personal ambitions. Comparisons are easily made between the cases of Roy

Keane, Dele Alli, and Neymar and Ares' observed behaviours during competition and training. The following sections will further investigate these comparisons.

Response to Difficult Challenges

Like Athena and Neymar, Ares' decisions when in possession of the ball suggested that he had high levels of courage and self-belief when faced with a difficult challenge. During competition, Ares frequently attempted difficult dribbles, shots, and passes which may indicate a lack of fear of failure. These extracts, taken from the transcribed observations of a competitive fixture, provide an example of these behaviours:

> [Ares choosing the riskier, more difficult decision in a game] "Ares took a touch toward [an opposition] midfielder and then elected to take on the [opposition] defender despite [a teammate] being in space on the left side of the midfield. The [opposition] midfielder managed to dispossess Ares after he took two more touches towards him and began to dribble towards [Ares' team's] defence."

> "Ares received the ball with his first touch taking him forwards. He used his body to protect the ball from incoming challenges from [an opposition] defender who was at least one head taller than him. Ares managed to use his pace to take the ball past the defender and his strength to keep possession. Once he entered the goalkeeper's area he struck the ball low and hard, but had his shot stopped by the keeper's legs."

In both situations, Ares' attempts to use individual skills on the ball to beat defenders and, ultimately, score goals for his team. In the first passage, Ares' appeared to consciously ignore a safer, less challenging option to undertake a more difficult and risky choice with a high chance of failure. Ares, doesn't express any visible signs of fearing failure. This characteristic, combined with the player's arousal-seeking tendencies, create a psychosocial climate within Ares' psyche that previous research suggests is conducive to TD (MacNamara *et al.*, 2010b; Kerr, 2005). Framing this phenomenon in Jungian theory, these behavioural trends are synonymous with the psyche constellating the Hero archetype. For a ten-year-old, Moore and Gillette suggest that this is a healthy, and necessary, stage of individuation. When Ares' enters into an unpleasant state of arousal and resorts to

anger and thrill violence/aggression, concerns for his psychosocial wellbeing emerge.

Response to Trauma and/or Failure

Like Athena, Ares' challenge-seeking and risk-taking tendencies increased the likelihood of experiencing setbacks, traumas, and failures. As the majority of risks and challenges he attempted were when he was in possession of the ball, a disproportionate amount of the traumas Ares experienced were aggressive tackles from defenders and controversial referee decisions. Unlike Athena, the accumulation of these types of setbacks in competition seemed to, eventually, trigger acts of unsanctioned, inappropriate aggression and violence from Ares aimed at opposition players.

> [Ares and an opponent competing in a one vs one situation] "Ares extended his right arm into the chest of [his opponent] and grabbed hold of his shirt as he used the outside of his right boot to shift the ball toward the left sideline. Ares' left foot immediately came around to push the ball down the left sideline before he stumbled forward from the force of [his opponent] pulling on his shirt. Both Ares and [his opponent] had a handful of each other's shirt. Ares managed to stay on his feet and continue to move to the ball. Ares took another touch with his left foot down the left sideline....as the [opposition] defender continued to lean his right shoulder into Ares and pull on his shirt with is left hand. Less than a second [later].... [Ares'] head turned toward his opponent and he swung his right foot at the back at the [opposition] player connecting with his backside. The defender slowed down as Ares' left foot swung at [his opponent's] left thigh. The referee was blowing his whistle repeatedly to attempt to gain control over the situation. Ares looked at the floor as he walked away from the [opposition] player to the center of the pitch....The [opposition] player collected the ball, turned towards Ares, and drove the ball with the laces of his left foot into the backside of Ares as he walked away. Ares turned immediately to face the [opposition] player and shouted, "Who do you think ya are?!" in a loud aggressive tone whilst he ran toward his opponent. The referee continued to blow his whistle at the players. Ares swung his right arm at the [opposition] player's chest followed by his left arm into [his opponent's] back before walking backing away and looking at his opposition."

In this situation, Ares appeared to respond to physical aggression in a similar manner to Dele Alli and Roy Keane. As his opponent became increasingly aggressive, Ares seemed to respond with equal, and at times greater, levels of

aggression. The two kicks Ares aimed at his opponent upon experiencing the setback of losing the physical battle with his opponent resemble the behavioural patterns associated with the Grandstander Bully archetype. When his opponent fired the ball at him whilst his back was turned, Ares' descended into a fit of compulsive, unsanctioned anger violence, which, as stated previously, is most associated with an individual who is manifesting the Sadist archetype. As stated in the pre-fieldwork study, these reactive responses to trauma and failure are believed to separate elite athletes from the non-elites (Collins *et al.*, 2016). Jung and Moore and Gillette both agree that the maternal and paternal complexes active within the personal unconscious of an individual's ability to access certain archetypes. Ares' behaviour immediately after committing a retaliatory foul against an opponent who had dispossessed him could indicate the existence of a potent paternal complex within in personal unconscious:

> [Ares' reactions after committing an overly aggressive tackle] "Within a couple of seconds Ares and [his teammate] have closed the [opposition] attacker down.... Ares placed his hands on the attacker's shoulders and used his right foot to clip the opposition's leg. The contact of Ares' manoeuvre sent the [opposition] player falling to the floor. Subsequently, the referee awarded a free kick against [Ares' team]....It took no more than a one second for Ares' eyes to look in the direction of where his dad was positioned behind [Ares' team's] goal. [Ares' coach] said in a firm, assertive tone of voice "Ares Don't look over there look at me." His hand pointed toward Ares' father when [Ares' coach] said "there" and then pointed at his chest when he said "me". "You can't do that" Ares said in the same firm tone of voice pointing his finger at Ares and shaking his head side to side. "Don't look there look here" Ares repeated using the same hand motions. "You can't do that" Ares continued while his head shook left and right."

In addition to presenting another situation in which Ares may have been manifesting the Grandstander Bully, his response to immediately glance toward where his father was standing on the side of the pitch could indicate the psychic complex related to his relationship with his father. In the interviews of stage two, this subject should be further explored before hypotheses on any potential psychic complexes can be formulated.

Response to Pressure and Stress

Ares responses to pressure and stress and his responses to trauma and failure seem to be, to some extent, interconnected. At the beginning of a game, Ares' metamotivational state appeared to be expressing forms of play and power aggression and violence that remained within the laws of the game:

[Observations of Ares' psychosocial state from the opening ten minutes of a competitive match] "I thought that Ares might be showing signs of frustration/loss of patience due to lack of individual/team success, but from what I could tell from the tone of voice and his facial expressions he seemed relaxed. Ares returned close to where I was standing once he fetched his bottle. "Are you enjoying yourself Ares?" I questioned. He nodded at me while his bottle was still in his mouth."

After approximately thirty to forty minutes, the amount of tough tackles Ares was subject to and the number of goals Ares' team conceded drastically increased. Immediately following an aggressive challenge that the referee deemed lawful, Ares' psychosocial state shifted:

"Ares picked the ball up about ten yards away from the [opposition] penalty area and began to slalom past [opposition] defenders until he was brought down by a strong challenge from behind. The referee pointed at the ball to show that he thought it was a fair tackle. "Well done Ares! Bounce up!" I shouted nervously to him. When he got up to his feet I applauded him by saying "Good boy Ares!" I noticed that his shoulders were shaking as he seemed to be breathing funny....'Ares! Come here. Ares come here!" I shouted out until I got his attention. He looked over at me and wiped his nose. "Ares come here! Quick Come here!" I repeated. He began to jog over to me. I could tell that he wasn't okay and that was indeed crying. His eyes were filled with water as tears crept out the side of his eyes and down his cheeks. His mouth was open, as he made short gasping noises in between each cry. "What's up?" I asked in a calm, warm voice. "I got fouled" he answered. "You alright?" I replied. "Yeah" ARES said beginning to catch his breath. "Hey Ares you got fouled cuz you're a good player. Alright?" I assured Ares. His breathing was still in the form of short sniffles. "Okay? Chill out. The best players in the world get fouled. Okay? It's what you do after you get fouled." I reminded him. I gently nudged him back to the field to join back in. "Ares. Ares. Chill out" I told him one last time as he left the sideline. He gave me a nod to show that he understood. It's no more than thirty seconds before Ares found himself in another physical battle where he appeared to go for the man rather than the ball. "Ares!!! Ares!!! Chill out!!" I shouted in commanding voice."

Ares' verbal and non-verbal responses to the above situation suggest that the accumulation of team/individual defeats combined with the repeated, trauma of aggressive tackles could have resulted in a metamotivational state change from the potentially performance enhancing states of play and power aggression to anger and thrill aggression and violence (Kerr, 2005). Not only is this unpleasant state of arousal unconducive to effective individual and team performance and

efficacious TD, the long-term psychological and social wellbeing could be at risk. (Collins *et al.*, 2016; Gustafsson *et al.*, 2008; MacNamara *et al.*, 2010b).
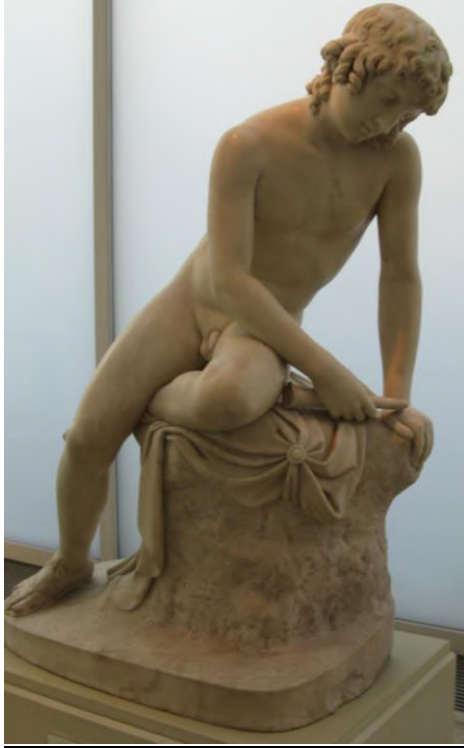
Narcissus

Tale of Egotism	The narrative told by the behavioural patterns of this under nine player told a story similar to the Greek myth of Narcissus' egotism and hubris. Thus, the pseudonym Narcissus seemed most appropriate. In training and games, Narcissus frequently attempted difficult to use difficult skills to dribble past one, two, and sometimes three players consecutively. If he approached the oppositions goal, it was not unusual for him to ignore his teammates who might be in a better position to shoot from difficult angles. This courage/self-belief to attempt to accomplish these difficult objectives without the help of his teammates suggests that the Hero is the primary archetype effecting his psychosocial behaviours. As the traumas of a lack of individual success, particularly the failure to score, accumulated, Narcissus began to show inappropriate social aggression towards teammates and parents and physical aggression/violence towards opposition players. This aggression, especially towards his parents, indicates that the secondary archetype manifesting within Narcissus' psyche is the Grandstander Bully archetype. Interestingly, these episodes of anger, frustration, and aggression were often followed by extreme self – doubt in his abilities as a player. This wave of self – doubt was often accompanied by passive – type behaviours, like decreased work ethic and aggression, in training and matches. Therefore, the Coward became the tertiary archetype in Narcissus' unconscious.
(Haklai, 2009)	
Primary Archetype: The Hero	
Secondary Archetype: The Grandstander Bully	
Tertiary Archetype: The Coward	

Behavioural Trends

Interpersonal Behaviours – ignored players in better goal – scoring positions to shoot from difficult angles and distances on the pitch, became socially and physically aggressive towards teammates, parents, and opponents after periods where little individual success is achieved

Intrapersonal Behaviours – Perceives himself as 'the Hero' of the group (i.e. needs to 'feel' he is the most important in the team), After accumulating small amounts of personal set-backs, like goal droughts, player experiences dramatic increase in passive – type behaviours in training and games

Socio – Cultural Themes

Command – style interventions from coaches during matches, from a town near Liverpool, Audible encouragement from mother and/or father during competition

Teleological Purpose

The manifestation of the Hero would appear to be part of his natural individuation process. The appearance of the Grandstander Bully archetype could be his unconscious' response to potential feelings of inferiority or self – importance. The manifestation of the Coward shortly after 'hyper – active' behaviours could be perceived as the unconscious' efforts to achieve psychic balance of the psyche.

Bully, and Coward within the psyche of the under nine player Narcissus created an individual who expressed loyalty to personal priorities before team objectives.

When faced with trauma/failure, stress, and/or pressure, Narcissus' immediate response tended to be compulsive, anger-fuelled aggression comparable with the Grandstander Bully archetype. Following these episodes of social and sometimes physical aggression, Narcissus regressed into more passive behaviours, like self-doubt and an extreme fear of failure, that coincide with the Coward archetype. Examples of these observed behaviours will be examined further in the following sections.

Response to Difficult Challenges

Narcissus' decision-making when in possession of the ball was similar to other players who are, potentially, accessing the Hero archetype: risky dribbles, passes, and shots that often times resulted in failure. The extracts below, taken from the transcribed participant observations, provide examples of this behavioural trend:

> [Narcissus attempting individual skill in futsal training game] "Narcissus prepared corner at left side of orange goal. [Narcissus' teammates] inside of right foot pass back to Narcissus. Narcissus faked pass to [his teammate], who moved again with hand pointed toward feet. Narcissus inside of right foot fake pass followed by inside of foot sweeping motion toward goal as right leg closed Narcissus' open gate [goal]. Narcissus lost possession a second or so after performing skill."

> [Narcissus attempting the more difficult decision] "[Opposition player] approached Narcissus' right side. Narcissus used sole of left foot to roll ball behind right foot, and then sole of right foot to roll ball backward and behind left foot planted on floor. [Opposition player] began to walk as Narcissus created a yard or two of space between him and [his opponent]. Narcissus pushed ball toward left side with inside of right foot and toward orange goal with inside of left foot. [Next opposition defender] moved toward Narcissus to block his path forward....Narcissus performed right footed step over and used outside of left foot to move ball toward left sideline and forward....[opponent] extended right foot toward ball at the same time Narcissus attempted outside of right foot reverse pass to [Narcissus' teammate] on right side of court by the right post of the [the opposition's goal]. [Narcissus' other teammate] had been backing up toward orange end line facing the ball. [Narcissus' teammate] was behind [opposition defender] [in space]. [Opposition defender] blocked Narcissus' pass which rolled over the left sideline for....kick in [to Narcissus' team]."

Like Neymar, Athena, and Ares, Narcissus' decision to repeatedly choose difficult and risky decisions, despite the availability of easier options, showed courage and, possibly, high-levels of self-confidence in his individual abilities on the ball. While

this fixation on personal success over the team performance may become problematic at senior levels of the game, this desire to seek the more challenging solution to problems has been linked to enhanced TD (Dweck, 2008; MacNamara *et al.*, 2010b). Additionally, Moore and Gillette (2013) point out that manifestation of this immature archetype is not only normal, but, also, crucial in the successful constellation of the Warrior later on. Whilst this player's desire for individual challenge may be a healthy psychic feature, Narcissus' response following individual and team trauma and failure may not be.

Response to Trauma and/or Failure

In training, Narcissus' tendency to attempt difficult dribbles became even more apparent when removed from the environment of a match. Logically, the number of tackles and attempted tackles he was subject to by his teammates increased exponentially, thus, making the probability he could receive an aggressive challenge high. Within the first ten minutes of an observed training session, a sequence of minor physical traumas imposed upon Narcissus gave an insight into his psychosocial responses to these situations:

> [Narcissus' response to aggressive tackles from a teammate] "Narcissus took a heavy challenge from [his teammate] near his own goal, which resulted in him laying on the floor on the verge of tears. 'Bounce up Narcissus' is the first thing I say. When he slowly rises to his feet holding his ankle I say 'keep playing Narcissus!'"

After a couple of minutes Narcissus continued to use individual skills to dribble past defenders, seemingly undeterred by the experience of this minor trauma. It didn't take long for Narcissus and the same player to meet in a one versus one situation again which ended similarly to the first:

> "Next time Narcissus receives the ball [his teammate] puts another hard challenge in, potentially clipping Narcissus' ankle again. Narcissus goes down holding his ankle letting out a half shriek half moan....I go over telling Narcissus 'sometimes this happens in football – c'mon get up!' I help him to his feet....Narcissus says 'he [his teammate] keeps snapping me' in a whiney voice....I respond 'What do you think is going to happen when we play Bury, Blackpool, Oldham, Burnley, etc.?' The player doesn't respond.... 'they will kick you!' I said. 'and by us kicking each

> other and being tough on each other what you think will happen when we play them and you get crunched?' No response [from Narcissus] still. 'You'll be like that's nothing my mates kick me harder than you do! You'll be a better player for it!' I said. Narcissus reluctantly agrees and begins to carry on."

A few more minutes pass before the player that had tackled Narcissus began to cry.

> [Conversation with Narcissus' upset teammate] "I can hear players whispering [Narcissus' teammate who tackled him aggressively] is crying....I call him over and ask him what is the problem. [This player] hardly ever cries so I knew something wasn't right. 'People are annoying me' he says. 'Who's annoying you?' I ask....after some probing questions he responds 'Narcissus called me an idiot'."

Based on Narcissus' behavioural responses to the trauma of a physically aggressive, but also fair, challenge for the ball, the experience of physical trauma and/or failure seemed to trigger a reaction comparable to that of Dele Alli. After a teammate appeared to be besting him in a one-to-one duel, Narcissus responded with compulsive social aggression potentially motivated by the desire to establish dominance, power, and control over his opponent (Kerr, 2005). These reactive responses to trauma/failure prove to be detrimental to Narcissus' ability to perform at the elite level if they carry on into adulthood (Collins *et al.*, 2016).

Response to Pressure and Stress

Unlike Ares and Athena, much of Narcissus' stress and pressure appeared to derive from the expectations that he imposed upon himself to individually perform at a certain level. Rather conveniently, the period in which observations took place happened to coincide with a period in which Narcissus was struggling to score. These circumstances seemed to result in high levels of self-imposed pressure as seen in the passage below:

> [Narcissus' behavioural response after missing several opportunities as well as his team conceding goals to relinquish the lead they had in the game] "Each time he [Narcissus] got the ball I could see how desperate he was to score. Every time he got into a goal – scoring opportunity he seemed to snatch at the chance and hit it at the keeper or over the [goal]. After one chance where he put the ball over the crossbar [from approximately seven to ten yards away from goal], I heard his dad's voice in the distance calling out to him 'lean over it.' Although I didn't detect any

aggression in his dad's voice, [Narcissus] lashed out shouting 'shut up' back at his dad....I asked what was up [to Narcissus]. He said, 'It's my dad. He always shouts at me.' I said to ignore him and to enjoy playing football."

Similar characteristics were identified in Narcissus' behavioural response to a repeated failure to score in the second observed match. The perceived urgency underpinning these responses could indicate an underlying fear of failure and self-doubt in his own abilities is, indeed, present in his thoughts. The accumulating pressure and stress from minor setbacks, like struggling to execute shots that he he perceives as achievable, could be the cause of self-doubt that may be festering within Narcissus' mind. This lack of self-confidence could negatively impact Narcissus' ability to perform and develop to his potential in the short and long-term (Collins *et al.*, 2016; MacNamara *et al.*, 2010b). Also, the aggressive comments made toward his father could provide a teleological link between the manifestation of the Grandstander Bully archetype and the paternal complex developing in Narcissus' personal unconscious. This relationship should be investigated further in stage two.

Table 7

Paris' Archetypal Profile

Paris	
Myth of Cowardice (Pederson, 2006) **Primary Archetype:** The Coward **Secondary Archetype:** The Grandstander Bully **Tertiary Archetype:** The Hero	Paris, a player in the under nine's, frequently expressed an inability to see himself in a heroic manner in training and competition. Like the mythological character Paris, he avoided taking risks in training and games. Paris rarely attempted to dribble by opponents and was prone to blaming any individual/team shortcomings on his perceived lack of ability. In competition, the player showed external signs of apprehension throughout participation in games. These behaviours suggest Paris' unconscious is primarily constelling the Coward archetype. Occasionally, behaviours of social and physical aggression surfaced after receiving criticism from teammates for making mistakes on the ball. These explosions of social aggression suggest the Grandstander Bully is the secondary archetype operating within this player's psyche. In training, Paris would make the odd risky pass, shot, or dribble that indicated a sense of courage and/or self-belief. When these decisions resulted in a well-executed pass or shot, Paris expressed genuine feelings of surprise at his success. These infrequent occurrences seemed to show a tertiary presence of the Hero whilst reinforcing the primacy of the Coward in Paris' unconscious mind.

Behavioural Trends

Interpersonal Behaviours – avoided physical, psychological, and social conflict of any kind in training and games, rarely attempted difficult challenges or took risks on or off the ball, became socially aggressive and rebellious towards teammates triggered by criticism from teammates

Intrapersonal Behaviours – Quick to blame himself for individual and/or team failures/defeats, shows visible signs of anxiety throughout majority of participation in competition, genuinely surprised by his own successes upon execution of risky dribble, pass, shot

Socio – Cultural Themes

Paris is from a middle – class family living local to the professional football club and its academy, has one older brother in the academy who's performing well, his father played professionally for this academy's first team, his parents are currently together, his father appears to give technical/tactical advice frequently during completion and after training, Praise combined with command – style interventions were the primary intervention methods utilised in competition

Teleological Purpose

The Coward archetype could be an unconscious response to the expectation placed on him from a young age. The Grandstander Bully seems to be his unconscious' to balance the psyche. The occasional constellation of the Hero could be moments in which his psyche is experiencing successful individuation.

Out of all under nine and under ten players observed in stage one, Paris appeared to be constelling a unique set of archetypes. The archetypes that

seemed to frequent the psyches of this group of academy players were commonly situated on the active side of Moore and Gillette's spectrum. The Coward and Masochist, for the most part, was witnessed intermittently, but never as the dominate archetype. However, Paris' inability to see himself heroically and a general lack of self-belief indicated that the Coward could, indeed, be manifesting frequently within his unconscious. In competition, Paris seemed to work hard physically, moving about the pitch a great deal, but, also, appeared to put himself under an immense amount of pressure suggesting that the Masochist may be operating as the secondary archetype within his psyche. In spite of the possible presence of these two passive bipolar archetypes, some of Paris' decisions in possession and out of possession indicate a tertiary presence of the Hero archetype. Extracts taken from the transcribed observations provide evidence for these claims.

Response to Difficult Challenges

Unlike his teammate Narcissus, Paris appeared to avoid taking risks and difficult challenges in training in games. He rarely attempted to dribble by opponents throughout all four observations of the under nines' group. Sometimes he would attempt difficult, long-distance passes and seldom attempted to shoot at the opposition goal. During a match, Paris' facial expression when in possession of the ball was described as "eyes wide open" and "blank". These subtle expressions could be interpreted as the presence of fear, similar to Baines experienced in his childhood when faced with the challenges of competition. Depending on the intensity of these fears and self-doubts, Paris' ability to learn and develop, ability to achieve elevated performances in competition in the present as well as the future, and his general psychosocial wellbeing could be at risk (Collins *et al.*, 2016; Gustafsson, 2008; MacNamara *et al.*, 2010b). Again, difficulties in confirming the validity of these interpretations of this player's unconscious thoughts remain due to the subtleness of these behaviours in football, and the introvert-like manner in which football players tend to express these sentiments. Nevertheless, Paris'

responses to trauma/failure provided further evidence of the presence of the Coward and Masochist.

Response to Trauma and/or Failure

When experiencing the set-back of failing to execute a skill, like an inaccurate pass or an unsuccessful shot, Paris' non-verbal and verbal responses were to criticise himself:

> "Paris attempts to strike a ball back over the fence separating our pitch from the 7 a side league next to us.. Paris mishits the ball and sends the ball in the wrong direction. 'Oh gosh, that was the *WORST* shot I ever had.' He said with his hands on his hips. 'C'mon Paris don't be harsh on yourself!!'."

> [Series of mistakes made by Paris in training] "Paris goes to a bouncing ball....swings his foot at the ball sending it up high and over the oppositions end line. Immediately, he puts hands on his head sighs....ten seconds after, Paris continues to say 'I should've... [inaudible]'"

> [Paris' reaction after making a mistake in a match] "Within the first few minutes [of period two], Paris makes a mistake and give away possession. His reaction is to immediately put his face in his hands."

Paris' reaction to these set-backs were to direct criticism at himself rather than at others. Within Moore and Gillette's archetypal theories, these behaviours correspond with an individual who is relating to the passive archetype whilst projecting the active archetypes on other suitable people and/or objects (Moore and Gillette, 2013). According to recent studies, the lack of self-belief and confidence associated with the constellation of the Coward can negatively affect TD (MacNamara *et al.*, 2010b). Similar to the case of Baines, no external signs suggest any difficult circumstances between Paris and his mother and/or father that could potentially manufacture any problematic psychic complexes. With a father that has previously played professionally, and his family being based in a middle-class neighbourhood, Paris appears to have a secure psychological/social environment. Further investigation in stage two into these observations is necessary to understand teleological function this archetype may be serving for Paris.

Response to Pressure and Stress

Paris' avoidance of difficult challenges and risks and his behavioural responses to failure could suggest that he might be experiencing substantial levels of stress whilst training and competing. This conjecture becomes more concrete in Paris' decision and skill execution in the extract below:

> [Paris' skill execution under virtually no external pressure from defender] "Paris screams 'AHHHH!!'....after passing the ball out of bounds under very little pressure from [the opposition]. 'What am I doing?!' he says. 'Paris just relax! Mistakes aren't the end of the world! Just play football' [I reply]. 'Yeah but I never learn nothing!' he follows up with."

Although little external psychological pressure/stress appeared to be applied to Paris by opposition defenders, he executed the skill and reacted to his failure as if he were under a tremendous amount of pressure and/or stress at that moment in time. Therefore, this could imply that the origin of Paris' pressure and/or stress could be within his psyche. With a father who is an ex-professional, Paris' constellation of the Coward and Masochist could be a teleological response from his psyche to cope with the psychological weight of any expectations he may be feeling. As stated in the cases of Aaron Lennon, Leighton Baines, and Athena, prolonged periods of pressure and/or stress underpinned by fear of meeting expectations and/or self – doubt might hold negative implications for TD, performance, and long – term participation in football in general (Collins *et al.*, 2016; Gustafsson, 2008; MacNamara *et al.*, 2010b).

In this section, themes of the behavioural responses to difficult challenges, trauma and/or failure, and pressure and/or stress of four players were identified and explored. The result was a more nuanced comprehension of the Moore and Gillette's archetypal concepts in an English football academy. The next part of this section will consolidate these findings with the results of the pre-fieldwork study to produce a list of revised behavioural themes. Then, this section will conclude with recommendations for potential areas of interest for interviews in the second and final stage of this project.

Developing Themes of Moore and Gillette's Archetypal Concepts in an English Football Academy

The findings from this stage suggest that, as Moore and Gillette have proposed, players appeared to constellate more than one archetype within their psyche. Behavioural themes co-created by the researcher suggest that participants might be fluctuating between three archetypes with varying degrees of frequency. Consequently, A primary archetype, secondary archetype, and tertiary archetype were identified based on the frequency of its appearance. These themes, along with the significant findings from the pre-fieldwork stage, were consolidated and are represented in **table 8** below:

Table 8

Behavioural Themes for Participant Observations

Player	Archetypes	Behavioural Themes	Potential Teleological Purpose
Athena	Warrior (primary)	Will make tackles that may result in physical discomfort to prevent opponents from scoring	Healthy archetypal behaviours although Long – term psychic implications unclear. Local player playing for local academy – are their symbols/motifs allowing for Warrior? – more data required
		Committed to team priorities rather than personal priorities when in possession	
		Didn't express signs of inappropriate aggression when under pressure or following a traumatic experience (tough tackle, making mistakes)	

	Hero (secondary)	Will attempt difficult dribbles, shots, and passes in possession	Healthy psychic behaviours of Individuation process
	Masochist (tertiary)	Extreme levels of commitment to compete/improve could result in psychological and/or physical overload and eventual self – destruction	
Ares	Sadist (primary)	Responds to physical and/or psychological trauma/ failure with acts of anger and thrill violence and aggression	Could be teleological response to paternal and maternal complexes – more data required
		Accumulation of poor referee decisions, lack of personal success, and physically aggressive tackles source of stress and/or pressure for player	
	Hero (secondary)	In possession, will attempt difficult dribbles, shots, and passes	Healthy psychic behaviours of Individuation process

		No signs of fear of failure	
	Grandstander Bully (tertiary)	Doesn't appear to express realistic understanding of abilities in possession	Could be teleological response to paternal and maternal complexes – more data required
		over – inflated sense of self – worth	
Narcissus	Hero (primary)	Almost constantly seeking to challenge himself via difficult dribbles, passes, shots	Healthy psychic behaviours of Individuation process
		Displays courage and self – belief in possession of the ball	
	Grandstander Bully (secondary)	Reacts to individual/team failures with social aggression directed at teammates and/or father	Theological response to an inability to separate from paternal/maternal psychic energies?
		Committed to personal priorities before team priorities	
		Self – induced pressure to score goals	
	Coward (tertiary)	Accumulation of individual failures in possession can trigger self – doubt	
		Response to Pressure and Stress	
Paris	Coward (primary)	Avoidance of challenges/risks	Compensatory effect to self – imposed pressures/stress of ex – pro father?
		Self – critical, immediately questions his ability	
		Rushed decision – making on ball, makes mistakes with little/no	

		external pressure	
	Masochist (secondary)	Prolonged periods of constellation could lead to unrealised potential and long – term mental health problems	
		Intense self – imposed pressure/stress could result in psychological breakdown	
	Hero (tertiary)	Courage to attempt long – range shots/ passes occasionally	Healthy psychic behaviours of Individuation process

As seen in the above table, the participant observations have allowed for a more comprehensive theoretical and practical understanding of the nuances of the psychosocial behaviours displayed in the context of English football through a Jungian perspective. While Athena, who appeared to be constellating the Warrior and Hero, seemed to be receiving maximum performance benefits, concerns for his long-term development and general psychosocial wellbeing were raised. All three of the remaining players seemed to cope with trauma/failure and/ pressure/stress in a way that could be detrimental to long-term development and performance, despite displaying a diverse range of passive and active behavioural tendencies. Interestingly, the Hero archetype was present in all four players. Whether it is a product of their age or the environment they're situated in, frequent access of this archetype could be more conducive to long-term TD than its mature form. Having said this, it is important that the environmental tenets surrounding players allow for a psychic transition as the player matures. Observations of the circumstances surrounding these potentially harmful archetypes appeared in and potential trends in how these players interacted with their socio-environmental

tenets have guided the researcher to parental relationships and alignment of club and local culture as potentially significant mediators to healthy archetypal access. Stage two: interviews will endeavour to learn more about these socio-cultural environmental factors and any potential facilitative and/or deleterious effects they possess on archetypal manifestation. It is hoped that by understanding the teleological function of these pathological behaviours will yield information that can improve the efficaciousness of psychosocial support and interventions in TD in English football.

## 5.3   Stage Two: Interviews

In stage two, it was the researcher's aim to supplement the behavioural patterns of stage one with additional data surrounding the teleological function of the archetypes potentially observed in stage one. Semi-structured interviews with the academy's HoC and the LFPC were used to better understand the relationship between the observed players and the tenets of their environment.

Key Environmental Influences

Recently, the body of research surrounding the TD environment of elite athletes has grown considerably. (Ivarsson *et al.*, 2015; Larsen *et al.*, 2013; Mills *et al.*, 2014a; Mills *et al.*, 2014b). The findings of these studies were used to adapt the conceptual diagram of the psyche and its environmental influences. The revised diagram is provided in **figure 17**:

Figure 17

Jung's Theory of the Collective Unconscious and the Archetypes in a Category

Three English Football Academy (Adapted from Papadopoulos, 2012)
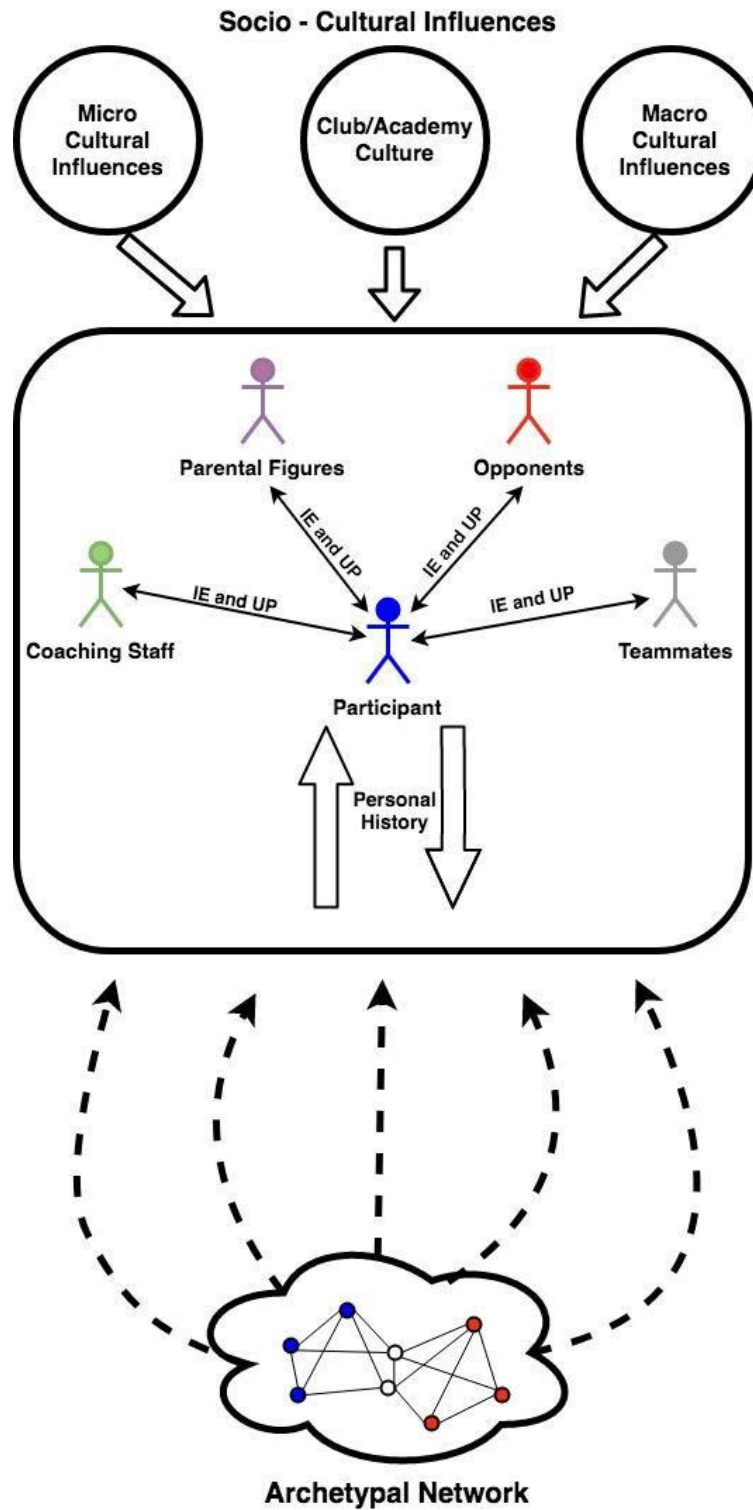
IE – Interpersonal Exchanges; UP – Unconscious Projections

The remainder of this section will expound upon the key psychological and/or social exchanges between these players and their environment in order to explain the psychic reason for the appearance of certain archetypes. Results have been organised into two higher order themes: 1) Internal Environment (Club/Academy Environment) 2) External Environment (Macro/Micro Environment outside Academy). Relevant data extracts will populate the sub – themes within these categories.

Internal Environment (Club/Academy Environment)

This higher-order theme is populated into the following lower-order themes of how the interpersonal exchanges between the player and the following stakeholders:

- Teammates
- Coaches
- Parents

The first sub theme that seemed to influence archetypal manifestation was the participants' interpersonal exchanges with his teammates, coaches, and parents. Comments from the HoC at the academy provide more insight into the nature of the interactions between the under ten age group players:

> 'they train like they're playing against their rivals. It's really intense. It's really intense. It's really competitive. There's a certain edge, they train almost on the edge of where you think 'if left for a couple of minutes it could bubble over into something'. They train at a real high intensity....you think of the things that you need to have in there, not only physically, but psychologically you need to want to win you need to be competitive you need to have grit you need to have resilience you need to have determination."

The LFPC expressed a similar opinion about the under tens group when they were under nines:

> every session looked like a war zone....instead of crying on the floor like some under nines, it was 'I'm going to get up and I'm going to do the same to you...'"

When viewing this alongside the archetypal profiles of Athena and Ares, the interpersonal exchanges these two players appear to be experiencing each week in training could be forming psychic complexes within their personal unconscious' that could encourage behavioural patterns, like extreme levels of commitment, psychological and emotional control to name a couple, in training and competition that Moore and Gillette associate with the Warrior/Sadist archetypes. These statements from the HoC would appear to align with aspects of Harwood's (2008) 5C's model previously referred to in the heritage review. Therefore, it could be interpreted that this TDE is facilitating the development of certain psychosocial skills thought in enhance TD in football (Harwood, 2008; Harwood *et al.*, 2015). The LFPC provided examples of how this environment positively impacted the psychosocial environment of some of the players within it:

> "[one trialist] came in at the end of last season. He was quiet. Didn't say much. Didn't really compete. Didn't really wanna go and get involved and now you'd probably say he's the most competitive player in there....We haven't made [the trialist] that. The environment brought that out of him....That was already there inside of him."

> "[One under ten player's] dad works with us at the academy. [One under ten player's]] dad would openly say he'd come back from training in tears. He'd come back from game in tears. He would say 'Dad what are these lads doing?" He'd never seen boys be like that before....He kinda toughed it out and now [he] is just as fierce a competitor as the rest of them because he's had to be. In that group it literally is sink or swim. If you don't embrace what it is they'll eat you alive."

These anecdotes provide examples of how the nature of their interactional exchanges between Athena and Ares and their teammates might make the Warrior and the Hero more accessible within their unconscious. However, while research may suggest this environment to be conducive to TD, the long-term effect of this degree of intensity on certain players may actually have a negative effect on their psychosocial development. This is demonstrated in the following passages from the LFPC

> "[The older brother of Paris] who's come back in this season, *left* us at the beginning of under 9's season because he literally could not handle training week – in week – out with the scousers and the [locally - based] lads. His dad openly...said he couldn't handle the situation [as an under nine]."

> "[One under ten player] I would say from beginning to end I don't think that [he] really developed. I think that [he] was too timid. I think that he got overran by the rest of the characters in the group. I thought that the tempo that all the boys trained at and the strength of the character of all the boys [overwhelmed him and] I don't think [he] evolved at all in that under nine's season."

The inability of these individuals to cope with what some might call a hostile environment could indicate potentially detrimental long-term implications, like burnout, that should be considered further (Dunn and Dunn, 1999; Gustafsson, 2008; Ivarsson *et al.,* 2015). In contrast to this highly competitive, fast-paced environment, the under nines group in which Narcissus and Paris were located appeared to be very different. The LFPC describes these differences in the following passage:

> "Playful. They kind of created this little team bond where they all really get on and they all really like each other, which the 9's from the year before get on and like each other but it was a different kind of way. On the pitch and in training they would not be bothered about smashing each other. And obviously I think this year's nines are a bit too nice to each other."

From this description, the training environment created by the combined interpersonal exchanges of the players contained much less intensity, competitiveness, and aggression. Therefore, this decreased exposure to intense and competitive psychosocial experiences might have predisposed Narcissus and Paris to more passive, immature archetypes. The LFPC supports this hypothesis as he shares his interpretation of how this environment impacted the development of the under nines group over the course of the season:

> "I think it's helped them in terms of them being a team. I think they are good teammates and it shows that they play well together as a little team. Like I said before they get results and it's kind of a good camaraderie between them on a match day and I do think that kind of helps."

> "But then on the flipside, you know maybe being a bit too nice to each other during training has meant that that maybe the intensity sometimes isn't there. Maybe that competitiveness that 'I wanna be better than him' 'I wanna take his place'."

His comments on Paris' interactions with his teammates in the under nines group reveals the impact this absence of pressure may have on a player.

> "Had the current nines been like last year's nines, Paris wouldn't be here now....I think he woulda gone because he almost went anyway....at nines because some kids aren't. Some kids can't cope with the pressure of it."

This passage elucidates the varying psychosocial developmental needs of individuals who could be at contrasting stages of the individuation process. Therefore, the psychosocial development, as well as the overall psychological wellbeing, of certain athletes may be at risk in these pressurised, competitive environments at this stage in of individuation (Ivarsson *et al.,* 2015).

The next stakeholder that will be explored is the Coach. The interpersonal exchanges between the players and the coaches seemed to play a significant, albeit different, role in archetypal manifestation. The primary purpose of the interpersonal exchanges between a foundation phase coach and a player is, according to the LFPC, to:

> "make sure that the lads are coming in, they're running through the door, to enjoy training, to love every minute of it, to love every minute of their experience at [the academy], and at the end say, 'Awe is that it?'. That's....what I want it to be like....at the end of the day, they're little boys. And I think we need to treat them like that....Is there a time for them to learn how to be a professional footballer? Yeah but that's not in the foundation phase."

The HoC, also, appeared to take a similar stance on the importance of psychosocial skills:

> "what we're actually looking for is personal values and then we'll work on the technical/tactical stuff, but actually we need those personal values in here [points to head]."

These messages, delivered by the individuals responsible for coach education and management within the academy, could indicate that many of the interpersonal exchanges between coaches and participants were centred around psychosocial development and the communication of the club's values. Nevertheless, both of the above staff members recognised the importance of providing a structural framework to allow for purposeful development to take place.

"Do I want us to go too far with it and just let them do whatever they want? No, I do think there has to be some structure. I talked about work rate and working hard. That has to be a minimum expectation." (LFPC)

"I think if you go too far then you get all intensity and you don't actually get purpose.... And we need purpose cuz they're at a learning stage not a performing stage." (HoC)

This structure assumed a problem-based approach to mostly game-like practices (LFPC). In this framework, coaches seemed to interact indirectly with the players through the construction and manipulation of problems and challenges arising in the games-based training curriculum. The HoC provided some examples of this in practice:

"...do a lot stuff on scenarios and over – loading teams and under – loading teams giving them a score line, giving them a challenge to get back into the game, making it over two legs where away goals count. All this sort of this stuff to try and get them to problem – solve, and how they're going to do it."

These indirect interactions from the coaching staff could have manufactured an environment where participants were regularly faced with a myriad of individual and team challenges, opportunities to succeed and to fail, and opportunities to work individually and as part of a team. It became the coach's responsibility to manage the difficulty and severity of failure to ensure that the needs of the individual were accounted for.:

"Some kids will have no resilience....So, what we need to do is we need to throw little things at [them] and commend him when [they react] well. Some of them, like Athena, you could throw the kitchen sink at Athena and he'll deal with it....he [Athena] needs to be challenged and we need to make sure that we're getting him the challenges where he fails in that challenge, so we need to take him just to the edge of just out of his comfort zone"

In addition to potential improvements in problem-solving, critical thinking, and communication skills, this environment created and manipulated by the coaching staff, could also place players in challenging situations in which it could be interpreted that they are encouraged to access the Hero and Warrior archetypes (Harvey, 2009; Hubball and Robertson, 2004). This could account for the

frequency of the perceived manifestation of Hero within all four of the analysed players.

The final stakeholder that will be examined is the parents of these young players and the role they could play in archetypal manifestation. Both the HoC and the LFPC highlighted the pivotal role parents play when their sons are at and away from the academy:

> "I think one of the massive challenges that we face is what the parents say to the kids. They're with the parents, 99 percent of the time so they are a huge influence." (LFPC)

> "I did a lot of work in Blackpool in the schools before I went into football and ya know you'd see kids behaviour in school and you'd have them for six weeks and their behaviour in school and their behaviour at week 6 would be unrecognisable from week 1. They'd be *brilliant*. Complete transformation. Then you'd have a week off. And we'd come back in the following week and they'd be back to week 1 again. Now, why's that? It's because what they're going home to is people with limited....mental resources. Emotional intelligence and etc." (HoC)

These statements could be interpreted as advocating for the prominence of player-parent interpersonal exchanges in the manifestation of particular behavioural patterns displayed by during training and games. Additionally, when viewed in context with of the hypotheses of Jung and Moore and Gillette, it could provide further explanation for the perceived manifestation of certain archetypes within the psyche of observed players. Ares and his interpersonal exchanges with his parents, his father in particular, offer further explanation as to why he manifested Sadist behavioural patterns during stage one:

> "Ares. Numerous issues with his dad....The behaviour of him....Over the two years that I've been here, I've had more meetings with Ares' parents than all the other parents combined....Ares' dad has tried telling that he should be doing more technical unopposed practices to help his son. He said that we should be doing 'stop. Stand still.' Tactical sessions. Phases of play. Prescribed movements. That will make him a better player....He tells me that we don't deal correctly with kids while they're playing games. That we don't give them enough information." (LFPC)

In the above passage, Ares' father appeared to express patterns of rebellion against the methods, values, and philosophies of the academy. While it's impossible to know exactly how much this has influenced Ares' consistent manifestation of the Sadist and the Grandstander Bully without additional data, the

perspective provided by the responses of the interviewed academy staff members suggest that this involvement from the father hasn't positively affected his son's psychic development. Helpful interpersonal exchanges between player and parent, from the perspective of the LFPC and HoC the academy, are specified below:

> "I think the best parents are the ones that drop them off at training. Let them get on with it. 'Did you have good time?'." (LFPC)

> "...the kids have probably got enough to think about they just wanna know that their parents love them and that they're proud of them and for me....let the coaches do the rest....what I didn't want was ya know parents coaching from the sidelines parents coaching them on the way home parents coaching them on the way to training parents talking about other kids....we just want them to....just say 'did you enjoy it?'....that's enough." (HoC)

These types of emotionally supportive behaviours from parental figures have, also, been linked to effective TD and psychic wellbeing by recent studies and could elucidate a specific type of psychic complexes within Athena's personal unconscious that allows him to access the Warrior archetype (Côté, 1999; Gould *et al.*, 2006; Olszewski-Kubilius, 2008). This could be an area for further research that could allow for more concrete claims of archetypal manifestation. However, whilst parental support appears pivotal to player development, when it surpasses emotional, financial, and logistical support it might have a negative effect on the psychic development. The HoC explains this in more depth:

> "...the parents wanna make sure they're [son's] aright. So, they'll do everything for them....they'll pack their bags they'll come in they'll *apologise* for them. 'so – and – so forgot his boots today I forgot 'em....if you molly coddle them and do everything for them, they'll never actually get the experience of doing anything themselves....Parental support is more than just packing their bags. It's about letting them fail."

Although less academic evidence is readily available to support this hypothesis, it could explain the observed passive behaviours displayed by Narcissus and Paris. Further information regarding the specific exchanges between these players and their parental figures is needed in order to solidify any possible connections between overly supportive parents and the Coward and Masochist archetypes.

In this section, thus far, the co-created sub themes of the interpersonal exchanges between the teammates, coaches, and parental figures for age groups for which Athena, Ares, Narcissus, and Paris inhabited were examined. Then, the similarities and differences identified within these trends were utilised to provide a deeper comprehension of why these four players were interpreted to have constellated certain archetypes. Next, additional data extracts from interview responses will be examined to determine the external environment's potential to influence archetypal access.

External Environment (Micro and Macro Cultures)

In Jungian theory, micro and macro-level socio-cultural factors have received a modest amount of attention from researchers. On a micro scale, Jung's word association experiments conducted within families found that the manner in which a family structured replies appeared to be internally homogenous as well as externally heterogenous to other families. Post-Jungian theorists have applied the archetypal theory on a wider scale to discover potential trends on a national/regional level (Papadopoulos, 2012) Despite this study's primary focus being within the immediate environment/culture created within this academy by key stakeholders, parts of the data did suggest these micro and macro socio-cultural structures may influence archetypal manifestation.

At the micro level, the aforementioned HoC's anecdote regarding his time working within the schools of a socially and economically deprived area provided a glimpse into how impactful these the socio-cultural influences of family life can be on an individual's behaviours. During the interview, he gave a less extreme example of this hypothesis by referring to Ares:

> "...you know going back to Ares, you can't judge [him] right now because he's 9. The environment he's in at home [briefly paused] is something different....To here. So, he's trying to navigate himself through this real difficult period."

By no means can any assumptions be made about the dynamics of Ares' family dynamics and those of the deprived individuals in the HoC's narrative previously

referred to, or the remaining three players' and their families for that matter, without probing further into these micro environments. Nevertheless, this data extract could indicate the extent to which these environments may impact the individuation of an individual and highlight a potential area for future research.

In the theory of the archetypes and the collective unconscious, it's understood that the images, symbols, and motifs that trigger an archetypal response are subject to change based on the socio-cultural context of a society (Jung, 2014a). Thus, these regional/national socio-cultural influences could, ultimately, effect the behaviour of individuals on large scale. On a macro level, the LFPC identified a potential geographical correlation between the behavioural difference between the under nine and under ten age groups:

> "So, if you look at the geography of where [the 10's came from] you've got [a working-class section of the local area], 1, 2, 3, 4, 5 lads. You've got Liverpool 1, 2, 3 [brief pause] you've got pretty much the whole team scousers or [the working class section of the local area] which you know is quite a tough area in [the city] which kind of one social set of kids....And then if you look at this year's nines [five middle class, suburban neighbourhoods from the surrounding area of the academy] you've got two lads from Manchester and two scousers....I just think wherever, whatever background the kids come from and how they're brought up is pretty different....we have recruited from different areas then the year before."

The HoC, who states that the academy's values and philosophies aren't majorly different from many other English academies, suggests that much of their information is communicated in a localised manner:

> "...we're trying to recruit players from [the local area] and make them the best they can be for [the local professional club]....I think everyone's doing it. It's probably branded differently, but anyone who wants to produce any elite players or an elite environment will all have the same traits. It's just how you badge it up....We [localise] what we do."

When applying Jung and Moore and Gillette's archetypal concepts, the manner in which the academy staff branded the messages might have predisposed certain players within this academy to access different archetypes. Again, these extracts indicate a potential area of further study but provide no evidential basis to make any significant claims.

The above section of this thesis discussed the possible effects of the micro and macro environments may possess on archetypal manifestation. Whilst no substantial claims resulted from this in this area, various directions for future research were identified. Now, this section will be marked with a concluding discussion.

Discussion

The aims of this section were to investigate the capability of the analyses of the collected data from the interviews in stage two to increase the understanding of the teleological purpose of the archetypal combinations that the researcher interpreted Athena, Ares, Narcissus, and Paris to be constellating in stage one. Within the internal environment located in this academy, the interpersonal exchanges between teammates, coaches, and parental figures appeared to be influential while the significance of the micro and macro socio-cultural factors, which fabricate the external environment outside the academy, were identified as areas for future research. Conceptual gaps present in the stage one report were bridged following the addition of the stage two results. This is confirmed in **Table 9**:

Table 9

Behavioural and Teleological Themes

Player	Archetypes	Behavioural Themes	Teleological Purpose
Athena	Warrior (primary)	Will make tackles that may result in physical discomfort to prevent opponents from scoring	Archetypal 'triggers' may have corresponded better with the 'localised' communication methods of the academy Interpersonal exchanges of an intense under tens team could be teleological reaction for Warrior
		Committed to team priorities rather than personal priorities when in possession	
		Didn't express signs of inappropriate aggression when under pressure or following a traumatic experience (tough tackle, making mistakes)	
	Hero (secondary)	Will attempt difficult dribbles, shots, and passes in possession	Healthy psychic behaviours of Individuation process encouraged number of challenges on and off the ball in each session.

	Masochist (tertiary)	Extreme levels of commitment to compete/improve could result in psychological and/or physical overload and eventual self – destruction	Interpersonal exchanges of an intense under tens team could be teleological reaction for Warrior
Ares	Sadist (primary)	Responds to physical and/or psychological trauma/ failure with acts of anger and thrill violence and aggression	Could be teleological response to paternal and maternal complexes Potential difference in Archetypal triggers due to Macro Environment
		Accumulation of poor referee decisions, lack of personal success, and physically aggressive tackles source of stress and/or pressure for player	Could be result of extremely intense and competitive training environment during under nine and ten training
	Hero (secondary)	In possession, will attempt difficult dribbles, shots, and passes	Healthy psychic behaviours of Individuation process encouraged number of challenges on and off the ball in each session.
		No signs of fear of failure	
	Grandstander Bully (tertiary)	Doesn't appear to express realistic understanding of abilities in possession	Could be teleological response to paternal and maternal complexes

		over – inflated sense of self – worth	Could be a teleological response to the pressure, intensity at which group train at.
Narcissus	Hero (primary)	Almost constantly seeking to challenge himself via difficult dribbles, passes, shots	Healthy psychic behaviours of Individuation process encouraged number of challenges on and off the ball in each session.
		Displays courage and self – belief in possession of the ball	
	Grandstander Bully (secondary)	Reacts to individual/team failures with social aggression directed at teammates and/or father	Could be teleological response to interpersonal exchanges with teammates and paternal figures?
		Committed to personal priorities before team priorities	Could be Teleological response to the number of challenges faced during games – based sessions
		Self – induced pressure to score goals	Could be the teleological response to living in middle – class suburb (over supportive, too comfortable, not enough challenge consistently experienced)
	Coward (tertiary)	Accumulation of individual failures in possession can trigger self – doubt	Potential difference in Archetypal triggers due to Macro Environment
			Could be teleological response to the lack of exposure of intensity and competitiveness in training
		Response to Pressure and Stress	Could be the teleological response to

			living in middle – class suburb (over supportive, too comfortable, not enough challenge consistently experienced)
Paris	Coward (primary)	Avoidance of challenges/risks	Could be teleological response to the lack of exposure of intensity and competitiveness in training
		Self – critical, immediately questions his ability	
		Rushed decision – making on ball, makes mistakes with little/no external pressure	Could be a teleological response of over - supportive parents that created an inability to separate from parental energies

Could be the teleological response to living in middle – class suburb (over supportive, too comfortable, not enough challenge consistently experienced) |
| | Masochist (secondary) | Prolonged periods of constellation could lead to unrealised potential and long – term mental health problems | Could be a teleological response of over - supportive parents that created an inability to separate from parental energies |
| | | Intense self – imposed pressure/stress could result in psychological breakdown | |
| | Hero (tertiary) | Courage to attempt long – range shots/ passes occasionally | Could be teleological response to the lack of exposure of intensity and competitiveness in training

Archetypal 'triggers' may have corresponded |

			better with the 'localised' communication methods of the academy

The teleological functions of the perceived archetypal combinations active in the unconscious of these four players could be the result of an amalgamation of internal and external factors. The active-type behavioural tendencies Athena and Ares displayed could be a product of their routine exposure to pressures, stress, challenges, and failure resulting from their intense, competitive interpersonal exchanges with their teammates and their coach's indirect interactions of manipulating the session structure and practice design. Based on responses of the academy staff, the psychic complexes developing within Athena and Ares from interpersonal exchanges with parental figures inside the academy environment seem different. Whilst no issues/concerns were expressed with the behaviours of Athena's parental figures, the behaviour of Ares' father within the academy environment was perceived to be negatively influencing the psychosocial behaviours of his son during training and games.

Narcissus and Paris, whilst experiencing similar interpersonal exchanges with their coaches, were perceived to be displaying more passive, immature archetypal tendencies. These contrasting behavioural patterns could be explained by less frequent exposure to pressure, stress, challenge, and/or failure during training resulting from the lower levels of intensity and competitiveness of their interpersonal exchanges with teammates. The variance in psychosocial personas between the under nine and under-ten age groups might be explained by the difference in the external environments individuals are subjected to as a result of their micro and macro socio-cultural influences. While this remains an interesting proposal, more evidence surrounding the nature of the interactions between player and their external socio-cultural influences is necessary to validate his hypothesis.

Conclusion

In this chapter, the reader was taken through the narrative unfolding during each stage of this study. The pre-fieldwork stage prepared the researcher for observations and interviews by establishing potential behavioural and teleological themes within the context of football. Secondary data surrounding professional football players available within the public domain formed the foundation of these interpretations. Participant observations in stage one allowed for a deeper theoretical and practical comprehension of how Moore and Gillette's archetypal concepts could reframe how two under nine and two under ten football players in an English football academy can be understood. Interpretations of the lived-experiences of under nine and ten English football players from obtained through observations of training and games formed the basis of alternative viewpoint. These hypotheses were compared to existing theories within TD in sport to provide an understanding of how it could help or hinder development. Stage two: interviews aimed to supplement the theoretical and practical developments through the familiarisation of how these four players psychologically and socially interacted with their socio and cultural environment. Interview responses with the academy HoC and LFPC provided insight into these relationships. In the final chapter of this thesis, final conclusions regarding the theoretical and practical relevance of these results in the context of TD in this English football academy as well as further recommendations for further research will be made.

6.   Conclusions and Recommendations

The purpose of this chapter is to not only evaluate the successful fulfilment of the aims and objectives of this study, but to recommend prospective areas for further theoretical and practical advancements. Theoretical and practical implications will be made through the synthesis of results from this project and previous studies within TD in sport, with a concentration on football-specific literature. Then, practical recommendations for maximising TD of English football players in this particular academy will be discussed. Also, considerations for future studies in this subject will be conferred. Finally, this chapter, and this thesis, will be concluded with some concise remarks and reflections regarding the researcher's journey through the completion of this course.

6.1   Concluding Discussion

Prior to these closing comments on the results of this study, it's vital not to lose focus of the overarching aims and objectives outlined in the introduction. This project sought to fulfil two aims:

3) Reframe talent development and performance in an English football academy through the application of Jung's collective unconscious and theory of the archetypes and Moore and Gillette's concept of the Warrior and Hero archetypes

4) Identify potential practical implications within an archetypal approach that are relevant to increased/decreased talent development and performance in an English football academy

These aims form the basis for this discussion, as well as the primary criteria for gauging the success of this project. The remainder of this section will evaluate the capacity for the results of this study to satisfy these objectives.

A Jungian Perspective of Talent Development in a Category Three English Football Academy in the North West of England

From a Jungian perspective, the Warrior, the Hero, and their bipolar forms appeared to effect TD within the foundation phase differently. Within the unconscious of the under nine and under ten participant players, these archetypes were perceived to be accessed with varying degrees of frequency. Based on the analyses of this study, foundation phase players of a category three academy constellating the Warrior archetype were perceived to be displaying an extreme level of commitment to the team objectives, a high work rate, an ability to utilise social/physical aggression for enhanced performance, an ability to cope with physical, psychological, and social trauma/failure without an inappropriately aggressive response, and an ability to effectively manage high levels of pressure and stress during competition. These behaviours have been linked with successful TD in sport in recent years, thus suggesting that Warrior could be advantageous to

player development within in the foundation phase (Harwood, 2008; Kerr, 2005; MacNamara *et al.*, 2010b). Having said this, the bipolar archetypes, the Sadist and the Masochist, could be interpreted to predispose under nine and under ten foundation phase players in this category three English football academy to behaviours, like deriving personal satisfaction from violence and aggression, the inability to effectively cope with stress, anxiety, and failure/trauma, an intense fear of failure, and extreme self-doubt, that could prove to be harmful to development and performance in football (Collins *et al.*, 2016; Dweck, 2008; MacNamara *et al.*, 2010b). Foundation phase players in this category three academy perceived to be accessing the Hero were interpreted to be showing an extreme commitment to personal success, courage and self-belief when faced with difficult challenges, a lack of fear of failure, and an inability to recognise personal limitations. According to current research in TD, these behavioural features could assist TD in foundation phase players in English football but might not be conducive to team performance (Harwood, 2008; MacNamara *et al.*, 2010b; Mills *et al.*, 2014a, 2014b). Similar to the bipolar maladaptation of the Warrior, the immature bipolar archetypes, the Grandstander Bully and the Coward, were interpreted to predispose the under nine and under ten players of this category three academy to developmentally undesirable behaviours, such as the inability to cope with pressure, stress, and/or failure, compulsive anger triggered by physical, psychological, and/or social trauma/failure, an intense fear of failure, extreme self-doubt, and the avoidance of difficult challenges (Collins *et al.*, 2016; Holt and Mitchell, 2006; MacNamara *et al.*, 2010b; Mills *et al.*, 2014a, 2014b; Skaalvik, 1997).

Within the unconscious of the under nine and under ten participant players, these archetypes were perceived as being accessed in varying degrees of frequency. Whilst Athena, whose unconscious was interpreted as being populated by the Warrior (primary), the Hero (secondary), and the Masochist (tertiary), seemed to displayed behaviours that have been associated with high levels of performance and short-term success, prolonged exposure to the intensity, stress, and pressure of these mature psychic energies could be detrimental to his ability to access these archetypes as he matures and, ultimately, his overall wellbeing (Gustafsson *et al.*, 2008). Similar concerns are shared with Ares, whose archetypal concoction was interpreted as the Sadist (primary), the Hero (secondary), and the

Grandstander Bully (tertiary). Paris, who was perceived to be manifesting the Coward (primary), the Masochist (secondary), and the Hero, expressed behaviours which have been linked to diminished TD in football for both the long-term and short-term future (Harwood, 2008; Holt and Mitchell, 2006; Mills *et al.*, 2014a, 2014b; Sagar *et al.*, 2010). According to Moore and Gillette's stance on healthy psychic maturation, Narcissus, who was perceived to be manifesting the Hero (primary), the Grandstander Bully (secondary), and the Coward (tertiary), possessed the most natural, age-appropriate archetypal combination for an under nine foundation phase player in this category three English football academy. Despite the possibility for the Hero to negatively impact team performance and the undesirable effects of the Grandstander Bully, Moore and Gillette suggested that constellation of immature forms of the Warrior could be a necessary step in the psyches' process for separating the ego from its dependency on the maternal and paternal energies (Moore and Gillette, 2013). One study in particular, conducted by Horrocks *et al.*, 2016, corroborates the importance of this romance phase for players aged nine to eleven for developing competitive self-belief through unconsciously deliberate play. The concept of this romancing period will be expounded upon in the practical recommendations for improved TD for a category three football academy in the north west of England.

Practical Implications for Talent Development Within a Category Three Football Academy in the North West of England

This Jungian interpretation of TD in this category three English football academy offers a unique understanding of a holistic ecological approach to TD and provides an alternative perspective of the practical approaches for successfully facilitating the psychosocial development of players within this particular academy. In alignment with the findings of previous studies, this Jungian interpretation of TD in an English football academy suggests that the internal environmental tenets, teammates, coaches, and parental figures, to be influential on psychosocial profile of the participants (Holt and Mitchell, 2006; Larsen *et al.*, 2013; Mills *et al.*, 2014a, 2014b). One of the most noticeable features of the data was the differing intensities

at which the under nine and under ten age groups competed in trained. The highly competitive and at times aggressive interpersonal exchanges to which Athena and Ares were thought to be subjected to in training could suggest that these players were exposed to pressure, stress, physical and psychological trauma, and/or failure regularly. The nature of these social/psychological exchanges between them and their teammates might have contributed to the chronic manifestation of behaviours associated with the active archetypes: The Warrior and the Sadist (Collins *et al.*, 2016; Dunn and Dunn, 1999; Harwood, 2008; Holt and Mitchell, 2006; Kerr, 2005; MacNamara *et al.*, 2010b). While these pressures, stressors, and traumas from these exchanges could be interpreted to facilitate TD in some foundation phase players in this academy, it could, also, be perceived as having a potentially negative impact on the psychosocial wellbeing of others (Collins and MacNamara, 2012; Ivarsson *et al.*, 2015; Mills *et al.*, 2014; Sagar *et al.*, 2010). Paris, and at times Narcissus, were thought to manifest passive archetypes, like the Coward and Masochist, when exposed to the pressure, stress, and trauma and/or failure experienced in training and competition (Kerr, 2005; Sagar *et al.*, 2010; Skaalvik, 1997). If the degree of challenge, intensity, and/or trauma is not adjusted to compensate for the archetypes that these under nine category three players seem to be predisposed to, burnout and/or player dropout could become a risk to their long-term development overall psychosocial wellbeing (Gustafsson *et al.*, 2008; Ivarsson *et al.,* 2015; Mitchell *et al.*, 2014). The coach, another internal environmental tenet perceived as integral for a category three foundation phase player in this English football academy, was interpreted as significant factor influencing archetypal access for participants. It was established, through observations and interviews, that the training curriculum for the foundation phase of this specific category three English academy desired coaches to assume a faciliatory role, as opposed to an autocratic position, within a game-based approach training. Coaches were understood to be constructing different scenarios, problems, and challenges within a variety of football-based games (Côté *et al.*, 2007). The frequency of exposure to situations perceived to be challenging, pressurised, and traumatic in this curriculum could explain the commonality of the Hero in the psyches of Athena, Ares, Narcissus, and Paris. Also, paradoxically, these situations could, potentially, account for the perceived manifestation of the

Coward and Masochist in Paris and Narcissus as well. Nevertheless, allowing a time period in which players may experience the Hero archetype has been suggested, by Moore and Gillette (2013), to be a necessary step in successfully manifesting the Warrior in adulthood. Various studies within TD in sport, like Côté and Vierimaa (2014), Ford *et al.* (2012), and Horrocks *et al.* (2016), appear to be in agreement. After piecing together the findings from studies surrounding the potential benefits of a game-based approach focused on encouraging self-belief (Horrocks *et al.*, 2016), frequent exposure to problems/challenges (Mills *et al.*, 2014a; Harvey, 2009; Hubball and Robertson, 2004), and the important role trauma/failure can play in TD (Collins and MacNamara, 2012), the potential connection between Moore and Gillette's Hero archetype and enhanced TD in under nine and under ten players within this category three English football academy becomes clearer. Despite no primary data being collected from the final internal tenet of these foundation phase players examined in this study, parental figures, data from all three stages can be used to suggest that they do play an integral role in archetypal constellation for players in this stage of their development. The parents of players in these age groups who displayed active bipolar archetypes, like Ares and Narcissus, were interpreted to be manifesting these archetypes when parents surpassed financial, logistical, and emotional support within the internal environment of this academy. This might suggest that this interpersonal interaction between these under nine and under ten players and their parental figures could have had a negative influence on their TD within this developmental stage (Gould *et al.*, 2009). Contrastingly, the data of this study could, also, suggest that if paternal and maternal figures become too supportive, they may contribute to the constellation of passive bipolar archetypes, such as the Coward in players located within the foundation phase of this academy. However, a lack of primary data collected from the parents themselves regarding the details of these player-parental figure interpersonal interactions, specifically the support Paris received from his parental figures, prevents any definitive claims being made.

In addition to this internal environment, an external environment, constructed of a wide range of micro socio-cultural factors (family life) and macro socio-cultural factors (local, regional, national culture), appeared to influence psychosocial dispositions of the players situated in the under nine and ten age groups of this

academy. Academy staff members highlighted the contrasting backgrounds of the under ten and under nine players as a potential reason for the differing behavioural tendencies between the two groups of players. These interviewee's suggested that the different "mental resources" accessible to the players situated within this academy on a micro level (i.e. within their family life) was key factors influencing psychological and social behaviours. Whilst there is empirical evidence that agrees with this assumption, the results of this project cannot support any further contributions regarding the potential influence of a players' family life on the archetypes perceived to be manifesting in their psyche without further data surrounding the explicit details of the family lives of participants (Côté, 1999; Gould *et al.*, 2009; Olszewski-Kubilius, 2008). Similarly, interviewed staff members suggested that the city, county, and/or region from which a player in this northwest-based academy was born and raised did influence behavioural patterns. Again, without additional information regarding this aspect of the participants external environment, no conclusions can be drawn on the potential influences these macro factors may possess on archetypal manifestation.

6.2 *Recommendations*

Whilst this non-traditional interpretation of the phenomena taking place in the realm of TD in the foundation phase of this category three academy may not contribute more than an alternative perspective to understanding psychosocial phenomena in English football, practical recommendations for effective TD in this specific English football academy can be made based upon existing similarities between this study's findings and the ones preceding it. These practical recommendations are listed in the section below. Also, this section will provide recommendations for future studies in the field of Jungian and Post-Jungian psychology in TD in sport.

Practical Recommendations

The similarities between the existing theories and concepts of TD in football and Jung and Moore and Gillette's archetypal concepts grew in clarity as this study progressed. This connection is underlined not to dispute the validity of the prior concepts, but in an effort to increase the validity of both the pre-existing research and archetypal concepts. Additionally, the researcher wishes to increase the number of resources available to the talent practitioners located within this category three English football academy.

Recommendation for Player Recruitment

The psychological/social interpersonal exchanges within the under nine and under ten age groups of this academy were significantly different, which, seemingly, altered the frequency and intensity of pressure, stress, trauma, and failure the two groups of players were subjected to. In the under tens group, it seemed that the intensity and competitiveness of the environment of this age group could have facilitated the development of the majority of the observed players. Conversely, the less competitive and pressurised environment of the under nine age group could be interpreted as less facilitative to TD. Now, the findings of this study suggest these could be a result of a wide range of internal and external factors, which may or may not be manipulated and controlled by the academy. If the majority of an academy age group are recruited from regions, cities, or neighbourhoods that possess similar micro and macro socio-cultural factors, the group of players may predispose themselves to constellate certain archetypes. Based on the data collected from this study, if an age group of players is overpopulated with individuals whose external environmental factors predispose them to active archetypes, then it could prove an arduous task, financially and logistically, for a category three English academy to attempt to either construct an internal environment capable of compensating for these external environments so that players can access the Hero and/or Warrior archetype or to manipulate the external environment itself factors. The same is true with the passive bipolar archetypes. Therefore, theoretically speaking, recruiting a diverse range of players

who are subjected to different external socio-cultural backgrounds could have a facilitative effect on the psychosocial development of players situated within the foundation phase of this particular academy. Further research is required to before this proposal can be transferred to English academies of different category status and location. Further qualitative inquiry, such as focus groups, interviews, and participant observations, might contribute interesting in this area.

Recommendations for the Academy Training Curriculum

When considering the integral role of the Hero archetype in Moore and Gillette's process of individuation, the academy pathway of English football clubs operating under the EPPP framework should be designed accordingly. The findings of this project suggest that the implementation of a game-based training programme underpinned by deliberate play and scenario/problem-based learning could encourage the constellation of the Hero archetype. Moore and Gillette theorise that opportunities to experience the Hero archetype are crucial to the healthy psychosocial maturation of young people. The results of this project indicate that the academy training curriculum and practice design, for the most part, afforded foundation phase players the opportunity to constellate the Hero. The training programme for this foundation phase is, arguably, comparable to the romancing stage, as described by Horrocks *et al.* (2016), of Manchester United's academy foundation phase. However, in the approach of the academy under examination in this study, the faciliatory role for coaches requires them to possess a comprehensive, holistic understanding of the player and their micro and macro environments in order to effectively manipulate the intensity and frequency of the pressures, traumas, and challenges these young people are exposed to. Therefore, the researcher recommends that academy staff members endeavour to increase awareness surrounding the details of the intra and interpersonal dynamics of each player and their environmental tenets within the foundation phase so that appropriate support mechanisms can be used. Additionally, Moore and Gillette define the transition from boy psychology to man psychology to be a difficult process that can require extensive mentoring and tutelage. The results of this

study did not indicate the existence of any player transition interventions for players advancing from the foundation phase to the youth development phase. As players begin to mature physically and psychologically, support mechanisms to aid the transition from the Hero to the Warrior archetype could assist psychosocial maturation for these players. The final recommendation of this section is aimed at enhancing the quality of the TDE of this specific academy. As stated within the Results chapter, the HoC said that they attempted to localize the messages of the academy so that they aligned with the community for which it is located. Previous research indicates that an environment rich with cultural artefacts and that emanates a strong family feeling could be a typical feature of an effective academy in football (Horrocks *et al.*, 2016; Larssen *et al.*, 2013). Moore and Gillette's approach to psychosocial maturation could be interpreted to be in alignment with this study's findings, with cultural artefacts, symbols, and motifs, as well as a strong family featuring heavily in their concepts. As a result, the researcher recommends that the integration of these features into the TDE of the foundation phase could positively affect the psychosocial behaviours of the players that are located within it. This study cannot make any definitive links between the two theories without further investigation. Further research, through a Jungian/Post-Jungian lens, will allow for a more exact understanding of the potential for Moore and Gillette's archetypal theories to contribute to this particular academy's TD system, as well as increase the transferability of these hypotheses to academies in different locations and different category status.

Recommendations for Parental Management

The interviewed academy staff members, Jungian and Post-Jungian theorists, and numerous empirical studies agree that parents will play a crucial role in the psychosocial development of their children (Côté, 1999; Gould *et al.*, 2006; Olszewski-Kubilius, 2008). Although the amount of primary data collected from parental figures of the players in this study is minimal, some tentative recommendations for the foundation phase of this category three English academy can be made once the data of this study is compared with existing academic

literature. Firstly, the researcher recommends that the primary role of the parent be limited to financial, logistical, and emotional support. The findings of this study suggest that if parents become overly critical or too involved in the internal environment during this developmental stage, they may predispose their child to the passive and/or active bipolar archetypes. Secondly, this study suggests that parental figures shouldn't be so logistically supportive in the foundation phase that they prevent their son from experiencing responsibility. This includes allowing them the opportunity to assume responsibility for their mistakes/failures. If parents are too eager to shield their players from responsibilities, they could be encouraging the manifestation of the passive archetype the Coward and, ultimately, hindering the psychosocial maturation process unfolding in their child's psyche. In a recent study that examined the effect of parental education programmes on the psychosocial development of professional development phase players in two English football academies, it was found that the parents who received appropriate training were more equipped to assist their sons through the challenges of the youth to senior transition (Morris *et al.,* 2015). When viewing the findings of this study within the context of Moore and Gillette's approach to individuation, strategically implementing workshops that educate parents on the psychosocial challenges their players could face during this stage of their development in this academy could allow for parents to contribute more positively to their child's psychosocial maturation. Before this support system can be implemented with maximum effect, more research is needed into the role player-parent exchanges may play throughout this stage of development.

Recommendations for Further Research

The final segment of this section will aim to present recommendations for future studies aiming to contribute to the understanding of the potential for Jung and Moore and Gillette's theories to be used as a tool to improve TD in English football academies. Recommendations will begin by focusing on large-scale areas for potential contribution and systematically narrow the scope of the proposed research.

Throughout this thesis, the need for a deeper comprehension of the potential influences of the external socio-cultural influences of players became clear. As the scope of this study remained focused on the internal environment of the under nine and under ten players situated within this category three academy in the north west of England, the results were unable to yield any meaningful information on macro factors, like national, regional, city, and/or neighbourhood-specific socio-cultural influences, that may be affecting archetypal access. Therefore, an interpretivist paradigm applied to observations, interviews, focus groups, and other qualitative methods for empirical inquiry of these wider socio-cultural influences may enhance the understanding of the teleological reason for foundation phase players from certain regions, cities, and neighbourhoods appearing to constellate certain archetypes more regularly.

Narrowing the scope for future studies to the micro factors of the external environment, further information into the parent-player interpersonal exchanges, as well as the general family dynamics of players perceived to be manifesting certain archetypes, may extend the findings of this study further. Again, interviews followed by some form of either thematic analysis or interpretive phenomenological analysis could generate rich data that might allow for further practical and theoretical recommendations.

Readjusting the scope for inquiry, one final time, to focus on the internal environment of an academy, possibilities for future research become apparent. One direction that could beget useful contributions is the expansion of this study to other English football academies and age groups. Even with the addition of the EPPP bringing a more uniform approach to the structuring of football academies in England, the pathways from under nine to the club's first team are still unique. For instance, to satisfy the criteria the EPPP requires for category one, category two, category three, or category four academy status, variables like the distribution of hours trained, hours studying in school, and hours playing competitive games are subject to change. Additionally, the content of certain aspects of these TD systems, like coaching interventions, session structure, etc., remain the clubs' choice, which means that the training, games, and coaching curriculum will, probably, vary greatly between academies. Also, as previously stated, the EPPP recognises that many English football clubs have long histories that have resulted in a set of

unique philosophies, values, and culture. Taking this into consideration, the interpersonal exchanges between coaches, teammates, and parental figures, and the cultural symbols, motifs, and images that players will experience is, most likely, going to be different from club to club. Thus, repeating this study with academies of various category statuses as well as with different clubs located throughout England could further the understanding of how the internal environment constructed with academies may affect archetypal constellation.

Due to lack of previous scholastic inquiries into Jungian/Post – Jungian psychology within sport, and specifically football, the number of possibilities for further studies is seemingly endless. With the addition of the potentially significant findings of the above studies, the possibility for Jungian/Post-Jungian psychology to improve TD in English football will, most likely, be illuminated.

6.3   *Final Remarks and Reflections*

The primary objective of this research was to understand the potential for improved TD in English football by reinterpreting the traditional theoretical and practical approaches of this sport with Jung and Moore and Gillette's archetypal concepts. A three-stage case study, comprised of a theoretical case study, participant observations, and interviews, was implemented within an English academy in order to contextualise these hypotheses in a football-specific environment. It was integral in this research that the co-created themes of the lived-experience of players and academy staff members were understood as precisely as possible. Therefore, an interpretivist approach to thematic analysis became the analytical of choice.

Considering this study was not only my first attempt at planning and conducting research, but also my indoctrination, if you like, into psychology in TD in sport, this journey has felt unsurmountable at times. The last year and a half has felt like a circus act, juggling the responsibilities of a fulltime researcher and a coach in an English football academy. This has, without a doubt, required an incredible amount of self-discipline and a level of time management to which I wasn't aware I was capable of. Unlike many of my undergraduate classmates, who have entered into jobs with steady wages and a normal social life, when I wasn't in the university library, a café, or pub researching, I was standing alongside a grass pitch [most likely in the rain] somewhere in England. Although I may not be able to claim the status of expert in sport psychology, I can confidently say that this journey has not only increased my knowledge and understanding as a researcher and as a coach, but it has also been an extraordinary contribution to my own maturation process. Now, as I enter into the closing stages of this course, I cannot help but feel a sense of accomplishment. However, this will soon be replaced whatever new challenge awaits me.

7.   References

10xcube (2013). *Carles Puyol RESPECT*. [video online] Available at: <https://www.youtube.com/watch?v=ElCGaP05za8> [Accessed 04 February 2017].

Apitzsch, E. (2006). Collective collapse in team sports: a theoretical approach (pp. 35–46). In: F. Boen, B. De Cuyper and J. Opdenacker (Eds.) *Current research topics in sport and exercise and sport psychology in europe* (2006)*. Lannoo Campus Publishers, Belgium.

Anguinis, H. and Edwards, J.R. (2014). Methodological wishes for the next decade and how to make wishes come true. *Journal of Management Studies*. 51, 1, 143-174.

Austin, M.W. (2014). Is humility a virtue in the context of sport? *Journal of Applied Philosophy*. 31, 2, 203-214.

Baker, J., Cobley, S. and Fraser-Thomas, J. (2009). What do we know about early sport specialization? not much!. *High Ability Studies*. 20, 1, 77-89.

Bascombe, C. (2017). Aaron lennon - the boy wonder who had football's world at his feet. *The Telegraph* [online]. Available at: <http://www.telegraph.co.uk/football/2017/05/03/aaron-lennon-the-boy-wonder-had-footballs-world-feet/> [Accessed 10 December 2016].

Bloom, B.S. (1985). *Developing talent in young people*. Plume, New York.

Bird, C.M. (2005). How I stopped dreading and learned to love transcription. *Qualitative Inquiry*. 11, 2, 226-248.

Brand, G. and Hall, P. (2016). Is neymar's showboating going too far? what the players and experts think.... *Sky Sports* [online]. Available at: <http://www.skysports.com/football/news/11833/10586202/is-neymars-showboating-going-too-far-what-the-players-and-experts-think> [16 December 2016].

Braun, V. and Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology.* 3, 2, 77-101.

Breen, L.J. and Darlaston-Jones, D. (2010). Moving beyond the enduring dominance of positivism in psychological research: implications for psychology in australia. *Australian Psychologist.* 45, 1, 67-76.

Bremmer, J.N. (2014). *Interpretations of greek mythology (routledge revivals).* [e–book] Routledge. Available at:

<https://books.google.co.uk/books?id=VyoiAwAAQBAJ&source=gbs_similarb ooks> [Accessed 08 October 2017].

Brill, A.A. (1946). Lectures on psychoanalytic psychiatry. *Science Education.* 30, 5, 302-324.

Brown, B.W. and Potrac, P. (2009). "You've not made the grade, son": de-selection and identity disruption in elite level youth football. *Soccer and Society*. 10, 143-159.

Bryman, A. (Eds.) (2015). *Social research methods.* [e–book] Oxford, Oxford university press. Available at: <https://books.google.co.uk/books?hl=en&lr=&id=N2zQCgAAQBAJ&oi=fnd&p g=PP1&dq=Bryman,+A.+(2015).+Social+research+methods&ots=doKrCQK9 qc&sig=k1L_a9xz3hCcVt5_GcKree_tfGE#v=onepage&q=Bryman%2C%20A. %20(2015).%20Social%20research%20methods&f=false> [Accessed 20 November 2017].

Campion, M.A. (1993). Article review checklist: a criterion checklist for reviewing research articles in applied psychology. *Personnel Psychology*. 46, 705-718.

Cohen, L., Manion, L. and Morrison, K. (Eds.) (2007). *Research methods in education.* London, Routledge.

Collier, D. and Mahoney, J. (1996). Insight and pitfalls, selection bias in qualitative research. *World Politics*. 49, 1, 59-61.

Collins, D. and MacNamara, Á. (2012). The rocky road to the top: why talent needs trauma. *Sports Med*. 42, 11, 907-914.

Collins, D., MacNamara, Á. and McCarthy, N. (2016). Super champions, champions and almosts: important differences and commonalities on the rocky road. *Frontiers in Psychology*. 6, 2009.

Colman, W. (2012). The self (pp. 153-174). In: R.K. Papadopoulos (Ed.) *The handbook of jungian psychology: theory, practice, and applications.* [Kindle

DX version] Routledge, London. Available at:
<https://www.amazon.co.uk/Handbook-Jungian-Psychology-Practice-Applications/dp/1583911480> [Accessed 26 December 2017].

Conn, D. (2018). Premier league has 14 of the 30 highest - earning clubs in the world. *The Guardian* [online]. Available at:
<https://www.theguardian.com/football/2018/jan/23/premier-league-highest-earners-world-manchester-united> [Accessed 02 February 2018].

Cook, C., Crust, L., Littlewood, M., Nesti, M. and Allen-Collinson, J. (2014). 'What it takes': perceptions of mental toughness and its development in an english premier league soccer academy. *Qualitative Research in Sport, Exercise and Health*. 6, 3, 329-347.

Côté, J. (1999). The influence of the family in the development of talent in sport. *The sport psychologist*. 13, 4, 395-417.

Côté, J., Baker, J. and Abernethy, B. (2007). Practice and play in the development of sport expertise (184-202). In: G. Tenebaum, R.C. Eklund (Eds.) *Handbook of sport psychology (2007)*. John Wiley & Sons, Hoboken.

Crotty, M. (1998). *The foundations of social research: meaning and perspective in the research process.* Sage.

Coutinho, P., Mesquita, I. and Fonseca, A. (2016). Talent development in sport: a critical review of pathways to expert performance. *International Journal of Sport Science & Coaching*. 11, 2, 279-293.

Cruickshank, A. and Collins, D. (2015). Illuminating and applying "the dark side": insights from elite team leaders. *Journal of Applied Sport Psychology*. 27, 3, 249-267.

Curtis, J. (2017). 'We just want our son back': parents of england's £85million rising star dele alli, 20, reveal he has not spoken to them for two years. *Daily Mail* [online]. Available at: <http://www.dailymail.co.uk/news/article-

4260952/Parents-Dele-Alli-20-say-lost-touch.html> [Accessed 28 February 2017].

Davids, K. and Baker J. (2007). Genes, environment and sport performance: why the nature-nurture dualism is no longer relevant. *Sports Med*. 37, 11, 1-20.

Dehing, J. (1990). Jung and knowledge: from gnosis to praxis. *Journal of Analytical Psychology.* 35, 2, 193–211.

Deloitte (2018). Deloitte football money league 2018: rising stars. *Deloitte* [online]. Available at: <https://www2.deloitte.com/uk/en/pages/sports-business-group/articles/deloitte-football-money-league.html> [Accessed 23 February 2018].

Dunn, J.G. and Dunn, J.C. (1999). Goal orientations, perceptions of aggression, and sportspersonship in elite male youth ice hockey players. *The Sport Psychologist*. 13, 2, 183–200.

Dunn, M. (2017). Aaron lennon exclusive: former coach opens up on winger after mental health issues. *Express* [online]. Available at: <https://www.express.co.uk/sport/football/799916/Aaron-Lennon-Mental-Health-Act-Kevin-Blackwell-Clarke-Carlisle> [Accessed 06 December 2016].

Dweck, C.S. (2008). *Mindset: the new psychology of success.* Random House Digital, Inc., New York.

Ericsson, K.A.; Krampe, R.T. and Tesch-Römer, C. (1993). The role of deliberate practice in the acquisition of expert performance. *Psychological Review*. 100, 363 – 406.

Evans-Pritchard, E.E. and Lévy-Bruhl, L. (1934). *Lévy-Bruhl's theory of primitive mentality.* l'Institut français d'archéologie orientale.

Fenn, A. (2017). Dele alli: how i studied gerrard. *FourFourTwo* [online]. Available at: <https://www.fourfourtwo.com/performance/training/dele-alli-how-i-studied-gerrard> [Accessed 09 September 2017].

Fletcher, A.J. (2016). Applying critical realism in qualitative research: methodology meets method. *International Journal of Social Research Methodology*. 20, 2, 181–194.

Fontana, A. and Frey, J.H. (1998). Interviewing: the art of science (pp. 47–78). In: N.K. Denzin and Y. S. Lincoln (Eds.) *Collecting and interpreting qualitative materials* (1998). Sage, Thousand Oaks, CA.

Ford, P.R., Carling, C., Garces, M., Marques, M., Miguel, C., Farrant, A., Stenling, A., Moreno, J., Le Gall, F., Holmström, S., Salmela, J.H. and Williams, M. (2012). The developmental activities of elite soccer players aged under-16 from brazil, england, france, ghana, mexico, portugal and sweden. *Journal of Sports Sciences*. 30, 15, 1653-1663.

Ford, P.R, Ward, P., Hodges, N.J. and Williams, A.M. (2009). The role of deliberate practice and play in career progression in sport: the early engagement hypothesis. *High Ability Studies*. 20, 65 – 75.

FourFourTwo (2004). Leighton baines: talentspotter. *FourFourTwo* [online]. Available at: <https://www.fourfourtwo.com/features/leighton-baines-talentspotter> [05 February 2016].

Fulford, B., Morris, K., Sadler, J. and Stanghellini, G. (Eds.) (2003). *Nature and narrative: an introduction to the new philosophy of psychiatry.* Oxford University Press, Oxford.

Gagné, F. (1998). A proposal for subcategories within gifted or talented populations. *Gifted Child Quarterly*. 42, 2, 87-95.

Gagné, F. (1995). From giftedness to talent: a developmental model and its impact on the language of the field. *Roeper Review*. 18, 2, 103-111.

Gagné, F. (1985). Giftedness and talent: reexamining a reexamination of the definitions. *Gifted Child Quarterly*. 29, 3, 103-112.

Gagné, F. (1999). My convictions about the nature of the abilities, gifts, and talents. *Journal for the Education of the Gifted*. 22, 2, 109-136.

Gagné, F. (2004) Transforming gifts into talents: the DMGT as a developmental theory. *High Ability Studies*. 15, 2, 119-147.

Gerrring, J. (2004). What is a case study and what is it good for?. *The American Political Science Review*. 98, 2, 341-354.

Gledhill, A., Harwood, C. and Forsdyke, D. (2017). Psychosocial factors associated with talent development in football: a systematic review. *Psychology of Sport and Exercise*. 31, 93-112.

Goals Galore (2016). *Dele alli punch I dele alli punches yacob I tottenham hotspurs vs west brom 1 - 0 2016.* Available at: <https://www.youtube.com/watch?v=1QoHLG5Pm10> [Accessed 10 February 2017].

Gordon, R. and Jacoby, M. (Ed.) (1993). *Bridges: metaphor for psychic process.* Karnac Books, London.

Gould, D., Lauer, L., Rolo, C., Jannes, C. and Pennisi, N. (2006). Understanding the role parents play in tennis success: a national survey of junior tennis coaches. *British Journal of Sports Medicine*. 40, 7, 632.

Gould, D., Dieffenbach, K. and Moffett, A. (2002). Psychological characteristics and their development in olympic champions. *Journal of Applied Sport Psychology*. 14, 3, 172-204.

Gray, D.E. (Ed) (2014). *Doing research in the real world.* Sage, London.

Guardian Sport (2017). Premier league clubs spend 1.4bn to break summer transfer record. *The Guardian* [online]. Available at:

<https://www.theguardian.com/football/2017/sep/01/transfer-window-deadline-day-record-spend> [Accessed 02 February 2018].

Guicciardi, D. and Gordon, S. (2011). *Mental toughness in sport: developments in theory and research* [Kindle DX video] Routledge. Available at: <https://www.amazon.co.uk/Mental-Toughness-Sport-Developments-Routledge/dp/0415572983> [Accessed 04 March 2017].

Gustafsson, H., Hassmén, P., Kenttä, G. and Johansson, M. (2008). A qualitative analysis of burnout in elite Swedish athletes. *Psychology of Sport and Exercise.* 9, 6, 800-816.

Ha, A. (2017). Chelsea fans outraged dele alli's 'deliberate' stamp on david luiz. *football.london,* [blog] 22 April [online]. Available at: <https://www.football.london/chelsea-fc/players/chelsea-fans-outraged-dele-allis-12930846> [Accessed 30 April 2017].

Haklai, Y. (2009). *John_gibson-narcissus-royal_academy_of_arts*. [image online]. Available at: <https://upload.wikimedia.org/wikipedia/commons/2/2a/John_Gibson-Narcissus-Royal_Academy_of_Arts.jpg> [Accessed 13 November 2017].

Hammersley, M. and Atkinson, P. (1995). *Ethnography, principles in practice*. Routledge, London.

Harris, N. and Barlow, M. (2015). England youngster dele alli is the modern-day all-action footballer after arriving at mk dons as a 'scrawny kid' with array of tricks. *Daily Mail* [online]. Available at: <http://www.dailymail.co.uk/sport/football/article-3314371/England-youngster-Dele-Alli-modern-day-action-footballer-arriving-MK-Dons-scrawny-kid-array-tricks.html> [09 February 2016].

Harvey, S. (2009). A study of interscholastic soccer players perceptions of learning with game sense. *Asian Journal of Exercise and Sports Science.* 6, 1.

Harwood, C. (2008). Developmental consulting in a professional football academy: the 5cs coaching efficacy program. *The Sport Psychologist*. 22, 109-133.

Harwood, C.G., Barker, J.B. and Anderson, R. (2015). Psychosocial development in youth soccer players: assessing the effectiveness of the 5cs intervention program. *The Sport Psychologist.* 29, 4, 319-334.

Harwood, C., Cumming, J. and Fletcher, D. (2004). Motivational profiles and psychological skills use within elite youth sport. *Journal of Applied Sport Psychology,* 16, 4, 318-332.

Hauke, C. (2012). The unconscious (pp. 54-73). In: R.K. Papadopoulos (Ed.) *The handbook of jungian psychology: theory, practice, and applications* (2012). [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Handbook-Jungian-Psychology-Practice-Applications-ebook/dp/B009W486MY/ref=sr_1_1?s=books&ie=UTF8&qid=1520034139&sr=1-1&keywords=the+handbook+of+jungian+psychology> [Accessed 06 December 2017].

Heinke, E.M. (2003). The gender specificity of jung's animus concept: an empirical investigation of interviews with experts in analytical psychology. *Analytische Psychologie.* 34, 47-69.

Heisig, D. (1998). Die anima: das archetyp des lebendigen. *Analytische Psychologie.* 29, 147-156.

Henderson, J.L., (1964). Ancient myths and modern man (pp. 95-156). In: C.G. Jung, M.L. Von Franz (Eds.) *Man and his symbols* (1964)*.* Anchor Press, New York.

Hennink, M., Hutter, I. and Bailey, A. (2010). *Qualitative research methods.* Sage, London.

Henriksen, K., Stambulova, N. and Roessler, K.K. (2010). Holistic approach to athletic talent development environments: a successful sailing milieu. *Psychology of Sport and Exercise.* 11, 212-222.

Hillman, J. (2015). *Anima: anatomy of a personified notion.* [Kindle DX version] Washington, D.C., Spring Publications Inc. Available at: <https://www.amazon.co.uk/Anima-Anatomy-Personified-James-Hillman-ebook/dp/B013Z27XKY> [Accessed 17 December 2017].

Holt, N.L. and Dunn, J.G.H. (2004). Toward a grounded theory of the psychosocial competencies and environmental conditions associated with soccer success. *Journal of Applied Sport Psychology*. 16, 199-219.

Holt, N.L. and Mitchell, T. (2006). Talent development in english professional football. *International Journal of Sport Psychology*. 16, 199-219.

Horrocks, D.E., McKenna, J., Whitehead, A., Taylor, P.J. and Morley, A.M. (2016). Qualitative perspectives on how manchester united football club developed and sustained serial winning. *International Journal of Sports Science & Coaching.* 11, 4, 467-477.

Horne, M. (2002). Aristotle's ontogenesis: a theory of individuation which integrates the classical and developmental perspectives. *Journal of Analytical Psychology.* 47, 4, 613-628.

Howitt, D. and Cramer, D. (Ed.) (2014). *Introduction to research methods in psychology.* Pearson Education Limited, London.

Huball, H. and Robertson, S. (2004). Using Problem-based Learning to enhance team and player development in youth soccer. *Journal of Physical Education, Recreation and Dance.* 75, 4, 38-43.

Larsen C.H., Alfermann, D., Henriksen, K. and Christensen, M.K. (2013). Successful talent development in soccer: the characteristics of the environment. *Sport, Exercise, and Performance Psychology*. 2, 3, 190-206.

Ivarsson, A., Stenling, A., Fallby, J., Johnson, U., Borg, E. and Johansson, G. (2015). The predictive ability of the talent development environment on youth elite football players' well-being: A person-centered approach. *Psychology of Exercise and Sport*. 16, 1, 15-23.

Jastrow (2010). *Ares_canope_villa_adriana_b*. [image online]. Available at: <https://upload.wikimedia.org/wikipedia/commons/7/75/Ares_Canope_Villa_Adriana_b.jpg> [Accessed 12 November 2017].

Jonker, L., Elferink-Gemser, M.T. and Visscher, C. (2010). Differences in self-regulatory skills among talented athletes: the significance of competitive level and type of sport. *Journal of sports sciences.* 28, 8, 901-908.

Jung, C.G. (1970). *Collected works of c.g. jung: volume 1: psychiatric studies.* Princeton University Press, Princeton.

Jung, C.G. (1992). *The collected works of c.g jung: volume 6: psychological types.* Routledge, London.

Jung, C.G. (1973). The family constellation (pp. 466-480). In: G. Adler, M. Fordham and H. Read (Eds.) *Collected works of c.g. jung: volume 2.* Routledge, London.

Jung, C.G. (1961). *Memories, dreams, reflections*. Pantheon*,* New York

Jung, C.G (1925). Marriage as a psychological relationship. *The Development of Personality.* 17, 198-199.

Jung, C.G. (2014a). *The archetypes and the collective unconscious*. [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Archetypes-Collective-Unconscious-Collected-Works-ebook/dp/B00R6BIDG4/ref=tmm_kin_swatch_0?_encoding=UTF8&qid=&sr> [Accessed 04 December 2017].

Jung, C.G. (2014b). Concerning the archetypes with special reference to the anima concept (pp. 54-72). [Kindle DX version] *The archetypes and the collective unconscious (collected works of c.g. jung) (2014).* Routledge, London. Available at: <https://www.amazon.co.uk/Archetypes-Collective-Unconscious-Collected-Works-ebook/dp/B00R6BIDG4/ref=tmm_kin_swatch_0?_encoding=UTF8&qid=&sr> [Accessed 05 May 2017].

Jung, C.G. (2014c). *On the nature of the psyche.* [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Nature-Psyche-Routledge-Classics-ebook/dp/B00R6BGM26/ref=tmm_kin_swatch_0?_encoding=UTF8&qid=&sr> [Accessed 04 December 2016].

Jung, C.G. (2014d). *The structure and dynamics of the psyche: volume 8 (collected works of c.g. jung).* [Kindle DX version] Routledge. Available at: <https://www.amazon.co.uk/Structure-Dynamics-Psyche-Collected-Works/dp/041506581X> [Accessed 06 May 2017].

Jung, C.G. (2014f). The structure of the unconscious (pp. 269-304). In: C.G. Jung (Eds) *Collected works of c.g. jung: volume 7: two essays on analytical psychology (2014).* [Kindle DX version] Princeton University Press, Princeton. Available at: <https://www.amazon.co.uk/Collected-Works-C-G-Jung-Analytical-ebook/dp/B00GYGQ09Y> [Accessed 06 August 2017].

Jung, C.G. (2014e). *The Zofingia Lectures: Supplementary.* [e–book] Routledge, London. Available at: <https://books.google.co.uk/books/about/The_Zofingia_Lectures.html?id=C67gBQAAQBAJ&redir_esc=y> [Accessed 07 June 2017].

Jung, C.G. (1950). Forward to the fourth (swiss) edition (pp. 36-40). In: C.G. Jung, H. Read, M. Fordham, G. Adler, W. McGuire (Eds.) *The collected works of c.g. jung: volume 5: symbols of transformation* (1976). [e-book] Routledge, London. Available at: <https://the-

eye.eu/public/concen.org/Princeton%20Jung/5%20Sybmols%20and%20Transformations%20%28Collected%20Works%20of%20C.%20G.%20Jung%2C%20Volume%205%29.pdf> [Accessed 05 May 2017].

Jung, C.G., Adler, G., Fordham, M. and Read, H. (Eds.) (2014). *The collected works: volume two: experimental researches.* Routledge, London.

Jung, C.G., Adler, G. and Jaffé A. (Eds.) (1992). *C.g. jung letters: volume 1: 1906-1950 (bollingen series (general))* (pp. 236-237). Princeton University Press, Princeton.

Junker, B.H. (1960). *Field work: an introduction to the social sciences.* University of Chicago Press, Chicago.

Kantor, J.R. (1963). *The scientific evolution of psychology, vol I.* Principia Press, Bloomington, IN.

Kast, V. (2012). Anima/animus (pp. 113-129). In: R.K. Papadopoulos (Ed.) *The handbook of jungian psychology: theory, practice, and applications* (2012). [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Handbook-Jungian-Psychology-Practice-Applications-ebook/dp/B009W486MY/ref=sr_1_1?s=books&ie=UTF8&qid=1520034139&sr=1-1&keywords=the+handbook+of+jungian+psychology> [Accessed 23 December 2017].

Kawulich, B.B. (2005). Participant observation as a data collection method. *Forum: Qualitative Social Research*. 6, 2, 43.

Keane, R. and Doyle, R. (Ed.) (2014). *The second half.* [Kindle DX version] Weidenfeld & Nicolson, London. Available at: <https://www.amazon.co.uk/Second-Half-Roy-Keane-ebook/dp/B00JZVKSK2/ref=tmm_kin_swatch_0?_encoding=UTF8&qid=&sr> [Accessed 12 February 2017].

Keane, R. and Dunphy, E. (2004). *Keane: the autobiography.* Penguin Global, London.

Kerr, J.H. (2005). *Rethinking aggression and violence in sport.* Routledge, London.

Larsen, C.H., Alfermann, D., Henriksen, K. and Christensen, M.K. (2013). Successful talent development in soccer: the characteristics of the environment. *Sport, Exercise, and Performance Psychology.* 2, 3, 190.

Lawton, M. (2006). The fear of failure that is driving baines. *Daily Mail* [online]. Available at: <http://www.dailymail.co.uk/sport/football/article-420045/The-fear-failure-driving-Baines-on.html> [Accessed 15 February 2016].

MacNamara, Á., Button, A., Collins, D. (2010a). The role of psychological characteristics in facilitating the pathway to elite performance part 1: identifying mental skills behaviors. *The Sport Psychologist*. 24, 1, 52-73.

MacNamara, Á., Button, A., and Collins, D. (2010b). The role of psychological characteristics in facilitating the pathway to elite performance part 2: examining environmental and stage-related differences in skills and behaviors. *The Sport Psychologist*. 24, 1, 74-96.

Martindale, R.J.J., Collins, D. and Abraham, A. (2007). Effective talent development: the elite coach perspective in uk sport. *Journal of Applied Sport Psychology*. 19, 187-206.

Martindale, R.J.J., Collins, D. and Daubney, J. 2005. Talent development: a guide for practice and research within sport. *Quest.* 57, 4, 353-375.

Mattoon, M.A. (2012). Dreams (pp. 244-260). In: R.K. Papadopoulos (Ed.) *The handbook of jungian psychology: theory, practice, and applications*. [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Handbook-Jungian-Psychology-Practice-Applications-

ebook/dp/B009W486MY/ref=sr_1_1?s=books&ie=UTF8&qid=1520034139&sr=1-1&keywords=the+handbook+of+jungian+psychology> [Accessed 02 January 2018].

Mills, A.J., Durepos, G. and Wiebe, E. (Ed.) (2010). *Encyclopedia of case study research.* Thousand Oaks: Sage Publications Inc., Thousand Oaks, CA.

Mills, A., Butt, J. and Harwood, C. (2014). Examining the development environments of elite english football academies: the players' perspective. *International Journal of Sport Science and Coaching.* 9, 6, 1457-1472.

Mills, A., Butt, J., Maynard, I. and Harwood, C. (2014a). Examining the development environments of elite english football academies: the players' perspective. *International Journal of Sports Science & Coaching.* 9, 6, 1457-1472.

Mills, A., Butt, J., Maynard, I. and Harwood, C. (2014b). Toward an understanding of optimal development environments within elite english soccer academies. *Human Kinetics Journal.* 28, 2, 137-150.

Mitchell, T.O., Nesti, M., Richardson, D., Midgley, A.W, Eubank, M. and Littlewood, M. (2014). Exploring athletic identity in elite-level english youth football: a cross-sectional approach. *Journal of Sports Sciences.* 32, 13, 1294 – 1299.

Moore, R. and Havlick, M.J. (2001). *The archetype of initiation: sacred space, ritual process, and personal transformation.* Xlibris Corporation, Philadelphia, PA.

Moore, R. (1997). Masculine initiation for the 21st century: The global challenge. In: R. Moore (Ed.) *The new warrior handbook* (1997).

Moore, R. and Gillette, D. (2013). *King, warrior, magician, lover: rediscovering the Archetypes of the Mature Masculine.* [Kindle DX version] Harper One, San Francisco. Available at: <https://www.amazon.co.uk/King-Warrior-Magician-Lover-Rediscovering-

ebook/dp/B00EXOFDXI/ref=tmm_kin_swatch_0?_encoding=UTF8&qid=&sr>
[Accessed 01 December 2017].

Moore, R. and Gillette, D. (1993a). *The lover within: accessing the lover in the male psyche.* William Morrow & Co.

Moore, R. and Gillette, D. (1993b). *The magician within: accessing the shaman in the male psyche.* William Morrow.

Moore, R. and Gillette, D. (1993c). *The king within: accessing the king in the male psyche.* William Morrow & Co.

Moore, R. and Gillette, D. (1992). *The warrior within: accessing the knight in the male psyche.* William Morrow & Co.

Morris, R., Tod, D. and Oliver, E. (2015). An analysis of organizational structure and transition outcomes in youth-to-senior professional soccer transition. *Journal of Applied Sport Psychology*. 27, 2, 216-234.

Morrow, S.L. (2005). Quality and trustworthiness in qualitative research in counseling psychology. *Journal of Counseling Psychology,* 52, 2, 250-260.

Moxley, N. (2016). What is the point in premier league academies when so few youngsters make the grade?. *The Mirror* [online]. Available at: https://www.mirror.co.uk/sport/football/news/what-point-premier-league-academies-8812433 [Accessed 02 March 2018].

Nesti, M.S. and Littlewood, M. (2009). Psychological preparation and development of players in premiership football: practical and theoretical perspectives. In: T., Riley, A.M., Williams, B., Drust (Eds.) *International Research in Sciences and Soccer.* Routledge, London.

Neymar Jr., Neymar Sr. and Moré, I. (2014). *Neymar: my story: conversations with my father.* [Kindle DX version] Arena Sport, Edinburgh. Available at: <https://www.amazon.co.uk/Neymar-My-Story-Conversations-Father-

ebook/dp/B00KK6FLUS/ref=sr_1_1?s=books&ie=UTF8&qid=1520102238&sr=1-1&keywords=neymar+my+story> [Accessed 24 February 2017].

Nicholls, J.G. (1984). Achievement motivation: conceptions of ability, subjective experience, task choice, and performance. *Psychological Review.* 91, 3, 328.

Schopenhauer, A., Janaway, C., Norman, J. and Welchman, A. (2014). *Schopenhauer: the world as will and representation: volume 1*. [Kindle DX version] Cambridge University Press, Cambridge. Available at: <https://www.amazon.com/Schopenhauer-World-Representation-Cambridge-Works-ebook/dp/B004P1JF56/ref=tmm_kin_swatch_0?_encoding=UTF8&qid=&sr> [Accessed 25 December 2017].

Newell, A. and Rosenbollom, P.S. (1981). Mechanisms of skill acquisition and the law of practice (pp. 1-55). In: J.R. Anderson (Ed.) *Cognitive skills and their acquisition (1981).* Erlbaum, Hillsdale.

Nuemann, E. (2015). *The origins and history of consciousness: volume 118 (international library of psychology).* [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Origins-History-Consciousness-International-Psychology-ebook/dp/B019P2PSDM/ref=tmm_kin_swatch_0?_encoding=UTF8&qid=&sr> [Accessed 25 December 2017].

Onweugbuzie, A.J. and Leech, N.L. (2007). Validity and qualitative research: an oxymoron?. *Quality and Quantity*. 41, 233-249.

Olszewski-Kubillus, P. (2008). The role of the family in talent development (pp. 53-70). In: S.I. Pfeiffer (Eds.) *Handbook of giftedness in children: psychoeducational theory, research, and best practices (2008).* Springer.

Ormston, R., Spencer, L., Barnard, M. and Snape, D. (2014). The foundations of qualitative research. Qualitative research practice: a guide for social science students and researchers (pp. 1–25). In: J. Ritchie, J. Lewis, C.M. Nicholls, R.

Ormston (Eds.) *Qualitative research practice: a guide for social science students and researchers* (2014). Sage, London.

Osborne, C. (2014). Mk dons dele alli has the makings of next steven gerrard. *BBC* [online]. Available at: <http://www.bbc.co.uk/sport/football/29251977> [Accessed 07 February 2016].

Pain, M. and Harwood, C. (2013). Stress, coping and the mental qualities of elite players (pp. 154-169). In: A.M. Williams (Ed.) *Science and soccer: developing elite performers*. Taylor and Francis, London.

Papadopoulos, R.K., (1997). Is teaching Jung within university possible?: a response to david tacey. *Journal of Analytical Psychology*. 42, 2, 297-301.

Papadopoulos, R.K., (2012). Jung's epistemology and methodology (pp. 7-53). In: R.K. Papadopoulos (Ed.) *The handbook of jungian psychology: theory, practice, and applications* (2012). [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Handbook-Jungian-Psychology-Practice-Applications-ebook/dp/B009W486MY/ref=sr_1_1?s=books&ie=UTF8&qid=1520034139&sr=1-1&keywords=the+handbook+of+jungian+psychology> [Accessed 07 January 2018].

Patton, M.Q. (Eds.) (2002). *Qualitative research and evaluation methods.* Sage Publications Inc., London.

Pederson, G.B. (2006). *Bissen,paris,glyptoteket*. [image online]. Available at: <https://upload.wikimedia.org/wikipedia/commons/1/1a/Bissen%2CParis%2CGlyptoteket.jpg> [Accessed 14 November 2017].

Petlichkoff, L.M. (2004). Self-regulation skills in children and adolescents (pp. 273–292). In: Weiss, M.R. (Ed.) *Developmental sport and exercise psychology: a lifespan perspective* (2004). Fitness IT, Morgantown, WV.

Ponterotto, J.G. (2005). Qualitative research in counseling psychology: a primer on research paradigms and philosophy of science. *Journal of Counseling Psychology.* 52, 2, 126-136.

Premier League, (2011) *Elite player performance plan*. [pdf] Premier League [online]. Available at: <https://www.goalreports.com/EPLPlan.pdf> [Accessed 18 February 2018].

Prenderville, L. (2014). Neymar 'feared he was paralysed' after suffering world-cup ending back injury against columbia. *The Mirror* [online]. Available at: <https://www.mirror.co.uk/sport/football/world-cup-2014/neymar-feared-paralysed-after-suffering-3821903> [Accessed 02 March 2016].

Reilly, T., Williams, A.M., Nevill, A. and Franks, A. (2000). A multidisciplinary approach to talent identification in soccer. *Journal of Sports Sciences.* 18, 9, 695-702.

Rich, T. (2015). Aaron lennon: everton's new signing reveals how he was left out in the cold at tottenham. *Independent* [online]. Available at: <http://www.independent.co.uk/sport/football/premier-league/aaron-lennon-evertons-new-signing-reveals-how-he-was-left-out-in-cold-at-tottenham-10495890.html> [Accessed 07 February 2016].

Richardson, D., Gilbourne, D. and Littlewood, M. (2004). Developing support mechanisms for elite young players in a professional soccer academy. *European Sport Management Quarterly*. 4, 195– 214.

Richardson, D., Relvas, H. and Littledwood, M. (2013). Sociological and cultural influences on player development (pp. 139-153). In: A.M. Williams (Ed.) *Science and soccer: developing elite performers* (2013). Routledge, London.

Robertmoorephd.com (2017). The human self. *Robert Moore PhD* [online]. Available at: https://robertmoore-phd.com/index.cfm?fuseaction=page.display&page_id=33 [Accessed 29 November 2017].

Roberts, G. and Ommundsen, Y. (1996). Effect of goal orientation on achievement beliefs, cognition and strategies in team sport. *Scandinavian Journal of Medicine and Science in Sports.* 6, 1, 46-56.

Robertson, R. (2005). Jung and the Making of Modern Psychology. *Psychological Perspectives.* 48, 1, 48-67.

Ronkainen, N.J. and Nesti, M.S. (2017). An existential approach to sport psychology: theory and applied practice. *International Journal of Sport and Exercise Psychology.* 15, 1, 12-24.

Rychlak, J.F. (1984). Jung as a dialectician and teleologist. In: R.K. Papadopoulos and G.S. Saayman (Eds.) *Jung in modern perspective* (1984). Wildwood, London.

Sagar, S.S., Busch, B.K. and Jowett, S. (2010). Success and failure, fear of failure, and coping responses of adolescent academy football players. *Journal of Applied Psychology.* 22, 213-230.

Santora, J.C. (2007). Assertiveness and effective leadership: is there a tipping point? *The Academy of Management Perspectives.* 21, 3, 84-86.

Scotland, J. (2012). Exploring the philosophical underpinnings of research: relating ontology and epistemology to the methodology and methods of the scientific, interpretive, and critical research paradigms. *English Language Teaching.* 5, 9, 9.

Shamdasani, S. (2003). *Jung and the making of modern psychology: the dream of a science.* Cambridge University Press, Cambridge.

Skaalvik, E.M. (1997). Self-enhancing and self-defeating ego orientation: relations with task and avoidance orientation, achievement, self-perceptions, and anxiety. *Journal of educational psychology.* 89, 1, 71.

Sky Sports (2017). Premier league has highest percentage of foreign players - uefa report. *Sky Sports* [online]. Available at:

<http://www.skysports.com/football/news/11661/10725849/premier-league-has-highest-percentage-of-foreign-players-8211-uefa-report> [Accessed 22 February 2018].

Smith, M. (2018). Aaron lennon thanks fans and family for support after mental health problems in 2017: 'anyone needing help, you are not alone'. *Daily Mail* [online]. Available at: <http://www.dailymail.co.uk/sport/football/article-5226175/Aaron-Lennon-thanks-fans-family-difficult-2017.html> [Accessed 02 January 2018].

Smith, B. (2017). Generalizability in qualitative research: misunderstandings, opportunities and recommendations for the sport and exercise sciences. *Qualitative Research in Sport, Exercise and Health.* 10, 1, 137-149.

Smith, J.A. (1996). Beyond the divide between cognition and discourse: using interpretative phenomenological analysis in health psychology. *Psychology and Health.* 11, 2, 261-271.

Snowden, R. (Ed.) (2010). *Jung - the key ideas: a teach yourself guide.* London: Hodder Headline, London.

Stambulova, N.B. (2009). Talent development in sport: the perspective of career transitions (pp. 63-74). In: E. Tsung-Min, R. Lidor, D. Hackfort (Eds*.). Psychology of sport and excellence.* Fitness Information Technology, Morgantown.

Stein, M. (2012). Individuation (pp. 196-213). In: R.K. Papadopoulos (Ed.) *The handbook of jungian psychology: theory, practice, and applications* (2012). [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Handbook-Jungian-Psychology-Practice-Applications-ebook/dp/B009W486MY/ref=sr_1_1?s=books&ie=UTF8&qid=1520034139&sr=1-1&keywords=the+handbook+of+jungian+psychology> [Accessed 03 January 2018].

Stevens, A. (2012). The archetypes (pp. 74-93). In: R.K. Papadopoulos (Ed.) *The handbook of jungian psychology: theory, practice, and applications* (2012). [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Handbook-Jungian-Psychology-Practice-Applications-ebook/dp/B009W486MY/ref=sr_1_1?s=books&ie=UTF8&qid=1520034139&sr=1-1&keywords=the+handbook+of+jungian+psychology> [Accessed 07 January 2018].

Stevens, A. and Price, J. (2015). *Evolutionary Psychiatry: a new beginning.* [Kindle DX version] Routledge, London. Available at: <https://www.amazon.com/Evolutionary-Psychiatry-beginning-Routledge-Editions-ebook/dp/B019FQ7HW8/ref=mt_kindle?_encoding=UTF8&me> [Accessed 05 May 2017].

Suri, H. (2011). Purposeful sampling in qualitative research synthesis. *Qualitative Research Journal.* 11, 2, 63-75.

Taylor, D. (2007). Baines thriving after test of his fragile nerve. *The Guardian* [online]. Available at: https://www.theguardian.com/football/2007/sep/29/newsstory.everton [Accessed 13 February 2016].

Tenenbaum, G., Singer, R.N., Stewart, E. and Duda, J. (1997). Aggression and violence in sport: an issp position stand. *The sport psychologist.* 11, 1, 1-7.

Tetraktys (2010). *Atena-giustiniani---vatican*. [image online]. Available at: <https://upload.wikimedia.org/wikipedia/commons/3/36/Atena-Giustiniani---Vatican.jpg> [Accessed 11 November 2017].

Transfer Markt (2017a). Carles puyol. *Transfer Markt* [online]. Available at: https://www.transfermarkt.com/carles-puyol/verletzungen/spieler/7594 [Accessed 11 January 2017].

Transfer Markt (2017b). Roy keane. *Transfer Markt* [online]. Available at: <https://www.transfermarkt.com/roy-keane/leistungsdaten/spieler/3396> [Accessed 16 January 2017].

Transfer Markt (2017c). Aaron lennon. *Transfer Markt* [online]. Available at: <https://www.transfermarkt.co.uk/aaron-lennon/profil/spieler/14221> [Accessed 17 January 2017].

Transfer Markt (2017d). #3 leighton baines. *Transfer Markt* [online]. Available at: <https://www.transfermarkt.co.uk/leighton-baines/leistungsdatendetails/spieler/13507> [Accessed 17 January 2017].

Tweedale, A. (2016) Does dele alli have a mean streak and will it end up costing tottenham or england?. *The Telegraph* [online]. Available at: <http://www.telegraph.co.uk/football/2016/02/22/does-dele-alli-have-a-mean-streak-and-will-it-end-up-costing-tot/> [Accessed 29 December 2016].

Van Der Haegen, K. (2017). Dribbling football: how a child-centred approach led Belgian youth football from 11v11 to 2v2. *icoachkids* [online]. Available at: <https://www.icoachkids.eu/dribbling-football-how-a-children-centred-approach-led-belgian-youth-football-from-11v-1-into-2v2.html> [Accessed 06 June 2018].

Voegelin, E., Henningsen, M. and Wizer, J.L. (Eds.) (1998). *The collected works of eric voegelin.* [e–book] University of Missouri Press, Missouri. Available at: <https://books.google.co.uk/books?hl=en&lr=&id=AIsoGCzQu90C&oi=fnd&pg=PP9&dq=VOEGELIN,+E.,+1998.+The+collected+works+of+Eric+Voegelin.+University+of+Missouri+Press.&ots=kTm9h2sy69&sig=GkoIT0R-bYBnjd0x7YZVUh6JoOk#v=onepage&q&f=false> [Accessed 04 April 2017].

Von Hartmann, E. (2014). *Philosophy of the unconscious.* Routledge, Abingdon. Available at: <https://books.google.co.uk/books?hl=en&lr=&id=l-3gAwAAQBAJ&oi=fnd&pg=PT13&dq=VON+HARTMANN,+E.,+2014.+Philosophy+of+the+Unconscious.+Routledge.&ots=U3GQjYLRnd&sig=IOk_ApYh_eI0TJhmxgtKiC5SspM#v=onepage&q&f=false> [Accessed 06 May 2017].

Wagstaff, C.R.D., Sarkar, M., Davidson, C.L. and Fletcher, D. (2016). Resilience in sport: a critical review of psychological processes, sociocultural influences, and organizational dynamics (pp. 120-150). In: C.R.D. Wagstaff (Ed.) *The organizational psychology of sport: key Issues and practical applications* (2016). [Kindle DX version] Routledge, London. Available at: <https://www.amazon.co.uk/Organizational-Psychology-Sport-Practical-Applications-ebook/dp/B01M646MBZ/ref=tmm_kin_swatch_0?_encoding=UTF8&qid=&sr> [Accessed 20 July 2017].

Walker, S. (2017). *The captain class: the hidden force behind the world's greatest teams.* [Kindle DX versions] Ebury Digital, London. Available at: <https://www.amazon.co.uk/Captain-Class-Hidden-Behind-Greatest-ebook/dp/B01LC0V4H4/ref=tmm_kin_swatch_0?_encoding=UTF8&qid=&sr> [Accessed 28 June 2017].

Wax, R. (1971). *Doing fieldwork: warnings and advice.* University of Chicago Press, Chicago.

Wertz, F.J. (2014). A phenomenological psychological approach to trauma and resilience (pp. 124-164). In: F.J. Wertz, K. Charmaz, L.M. McMullen, R. Josselson and E. McSpadden (Eds.) *Five ways of doing qualitative analysis: phenomenological psychology, grounded theory, discourse analysis, narrative research, and intuitive inquiry.* Guilford Publications, New York.

White, J. (2016). The dele alli story: how a tough upbringing inspired the rise of a premier league superstar. *The Telegraph* [online]. Available at: <http://www.telegraph.co.uk/football/2016/03/05/the-dele-alli-story-how-a-tough-upbringing-inspired-the-rise-of/> [Accessed 30 December 2016].

Wiersma, L.D. (2000). Risks and benefits of youth sport specialization: perspectives and recommendations. *Pediatric Exercise Science*. 12, 13-22.

Winters, M. (2017). Graham poll claims tottenham star dele alli should have seen red for his rash tackle on kevin de bruyne: 'he goes over the ball and i think

he's meaning to hurt him'. *Daily Mail* [online]. Available at: <http://www.dailymail.co.uk/sport/football/article-5186755/Graham-Poll-claims-Dele-Alli-sent-off.html> [Accessed 18 December 2017].

Wright, C., Atkins, S., Jones, B. and Todd, J. (2013). The role of performance analysts within the coaching process: performance analysts survey 'the role of performance analysts in elite football club settings.'. *International Journal of Performance Analysis in Sport.* 13, 1, 240-261.

Yin, R.K. (2014). *Case study research: design and methods*. Sage Publications Inc., Thousand Oaks.

Yin, R.K. (2012). *Applications of case study research*. Sage Publications Inc., Thousand Oaks.

ZiadKM Soccer Media (2013). *Puyol stops pique handing referee a lighter | copa del ray semi final 1st leg | 30.1.2013*. Available at: <https://www.youtube.com/watch?v=s_hN-HkoBf0> [Accessed 04 February 2017].

8.   Appendices

8.1   *Appendix i: Sample Informed Consent Form and Information Sheet*

Informed Consent Form

Stage Two: Interviews

Working Title/Subject Area: Jung's Archetypal Theory in Elite Talent Development: *A new approach to psychosocial behaviours in english football academies*

Approximate Interview Dates: April/May 2017

Dear Prospective Interviewee,

You are cordially invited to partake in a study that aims to explore the "everyday" interactions between English football academy players and their coaches, teammates, club culture, and training/game environment (internal stakeholders) by applying a new psychosocial concept called "the archetypal theory". By doing so, it is hoped that a new psychosocial model can be created to improve the ability of consistently producing world-class talent.

This form is to be read in conjunction with the research information form that was also provided to you. After carefully inspecting both documents, please review the criteria for consent and mark the appropriate response:

The research has been satisfactorily explained to me in verbal and/or written format	☐ YES ☐ NO
I understand what is required of me, as participant and have been given the opportunity to ask questions.	☐ YES ☐ NO
I understand that all information about me will be treated in the strictest confidence and that I will not be identified in any work arising from this study.	☐ YES ☐ NO
I understand that any information of me will be used only for the purposes of this research, will be stored securely and will not be used out of context.	☐ YES ☐ NO
I understand that parts of the data I provide may be shared on formal (publications, conferences) and informal (creative non-fiction blog posts) platforms, and that my identity will be protected/concealed/anonymised.	☐ YES ☐ NO
I understand that you will be discussing the progress of your research with your research supervisor(s) at the university.	☐ YES ☐ NO
I understand there are no extrinsic incentives (financial, etc.) for participation in this research.	☐ YES ☐ NO
I understand that I may withdraw from this study at any time, without consequence, by contacting the researcher via email or phone. After 01/06/2017 the anonymisation process will conclude. Participants can still withdrawal after this date, but any anonymised data aggregated into the study will be impossible to remove.	☐ YES ☐ NO
I understand that any information I give for this study will not prejudice any future involvement or progression at the Academy.	☐ YES ☐ NO
I consent to participate in this study and have been provided a copy of this form for my records.	☐ YES ☐ NO

Signature: **Date:**