

**An Existential Counselling Case Study: Navigating Several Critical Moments with A
Professional Football Player**

40 service delivery, Hannah was approaching the end of her contract. Hannah's club, national
41 team, and her position have been omitted to ensure that anonymity and confidentiality is
42 maintained. Hannah granted consent prior to publication.

43 To understand the client's challenges, it is important to frame the current landscape in
44 women's football – a sport that has recently experienced several collective critical moments
45 (Sleeman & Ronkainen, 2020; Nesti et al., 2012). In England, the FA Women's Super League
46 1 (FA WSL1) was launched as the first professional female league in 2011 and the FA WSL2
47 followed in 2014. For the 2018/2019 season, the FA significantly restructured the women's
48 football pyramid (see Appendix 1) to increase opportunities and professionalisation (Clarkson
49 et al., 2020). Growth in spectatorship, media attention, participation and funding has facilitated
50 the opportunity for those aims to be met (Culvin, 2019). For a comprehensive review of the
51 structure, culture, and construction of the FA WSL1, readers are directed to the work of
52 Woodhouse et al. (2019).

53 At the time of the case study, women's football was at a crossroads due to the likely
54 economic consequences of the coronavirus pandemic, and many stakeholders were seeking to
55 avoid reversing progress made on and off the field over recent years. Clarkson and colleagues'
56 (2020) reflections on the repercussions of reduced gate receipts, sponsorship, merchandising,
57 investment in playing staff/facilities, and FA and parent club funding represent elements of
58 concern. Consequently, the heightened pressure, uncertainty, occupational fragility, and lack
59 of policy support have had a large impact on individual players' concerns and experiences
60 within the industry (Clarkson et al., 2020).

61 **Context of First Author**

62 At the point of initial contact and intervention, I was sixteen months into a four-year
63 British Psychological Society (BPS) accredited Professional Doctorate in Sport and Exercise
64 Psychology at a UK University. It is hoped that upon completion of this programme, I will

65 acquire chartered psychologist status in the UK. Before this, I was enrolled at the same
66 University studying sport psychology (BSc, MSc). Here, the development of my professional
67 philosophy was heavily influenced by members of sport psychology staff who drew on
68 existential philosophy to inform their research and practice in professional football. We
69 established strong working relationships and I would regularly contact the co-authors (a
70 chartered psychologist, a researcher drawing on existential psychology and a peer professional
71 doctorate student) for supervision related to applied experiences (e.g., ethical dilemmas,
72 working within elite sports culture, the research/consultancy process), and to reflect on how I
73 was developing a philosophy and approach to practice.

74 ***Professional Philosophy: Existential Psychology***

75 I adopt a counselling-based model of practice in sport psychology service delivery;
76 balancing person-centered, experiential, and narrative-based approaches, with the goal of
77 supporting both athletic performance and wellbeing (Cooper, 2015; Poczwardowski et al.,
78 2004; Rogers, 1951). My approach is driven through existential philosophical assumptions,
79 based on the recognition of my own personal experiences, values and beliefs; the needs of
80 athletes in elite senior sport; and a need to focus on gaining a better understanding of athletes
81 lived experiences as agentic individuals (Nesti & Ronkainen, 2020; van Deurzen & Adams,
82 2016). This approach places the client at the center of the therapeutic experience and of their
83 experiences, as they possess their own expert psychological knowledge (Cooper, 2015; Nesti,
84 2004).

85 Existential psychology has its roots in existential philosophy and focuses on
86 understanding the human condition and the ‘ultimate concerns’ we all have to face in our lives.
87 While existential psychology cannot be considered a unified school of thought, many
88 existentialists describe existence in analytical, meaning-based, integrative and existential-
89 humanistic/phenomenological form, drawing upon their own experiences of existence,

90 research and writing (Cooper, 2015/2016). Central assumptions that inform existential
91 psychology include that individuals (1) have the need for meaning and purpose in life, (2) hold
92 the aptitude for freedom and choice, and will enhance their potential when taking responsibility
93 for making decisions, (3) face challenge and limitation but grow as a result of facing up to
94 them, (4) uniquely experience the world like no other being and (5) are beings-in-the-world,
95 that is, their experiences cannot be understood in isolation from context (Vos et al., 2015).

96 Existential psychology was introduced in a sport context by applied practitioners such
97 as Nesti (2004) and Ravizza (2002) at a time when athlete-centered and holistic models of
98 practice were increasing in popularity. Existential thought could be seen to provide a
99 counterweight to positive psychology and allow practitioners to become more flexible and less
100 dogmatic in their support with athletes compared to more structured approaches (e.g.,
101 cognitive/behavioural models of practice). The effectiveness of this approach has been
102 evidenced by a range of authors examining sport psychology service delivery, talent and career
103 development, injury, and critical moments through an existential lens (Devaney et al., 2017;
104 Diment et al., 2020; Hector et al., 2017; Mortensen et al., 2013; Sille et al., 2020).

105 Meanwhile, sport psychology scholars have supported and promoted the utility of
106 adopting an existential approach to practice with athletes encountering ‘critical moments’
107 (Nesti et al., 2012; Nesti, 2004) or ‘discontinuity’ (Ronkainen et al., 2020) in their sport-lives.
108 Nesti and colleagues (2012) described critical moments as experiences where “we must
109 confront the anxiety associated with an important change in our identity. These can be around
110 personal, professional or vocational matters, and may be described in negative or positive
111 terms” (p. 25). Typical examples could include the youth-senior transition, transferring clubs,
112 winning a major championship, deselection, injury and/or retirement. It is in critical moments
113 where the existential concepts of freedom of choice, responsibility, projection, limitation,
114 finitude and intersubjectivity are particularly evident (Cooper, 2016; Nesti, 2004). Thus, one

115 is likely to question their identity, choices, meaning and purpose and experience anxiety,
116 loneliness, and isolation (Ronkainen et al., 2015; Yalom, 1980).

117 Fundamentally, existential psychology aims to expedite a client's ability to explore how
118 they find meaning in their lives, in the hope of generating new attitudes and perspectives and
119 a clear, practical, authentic philosophy for living (van Deurzen & Adams, 2016). Specifically,
120 it targets an individual's understanding of the meaning structures of lived experience; the big
121 questions in life, paradoxical concepts, assumptions, values, purpose, and the limitations of the
122 human condition (van Deurzen & Adams, 2016; Spinelli, 2006). Consequently, the sport
123 psychologist operating through an existential lens "does not deny the existence and influence
124 of objective biological, social, and psychological conditions but acknowledges that despite
125 such conditions, man [*sic*] has the ability and freedom to choose to overcome, defy and brave
126 even the worst conditions conceivable" (Frankl, 2004, p. 135). The client-practitioner
127 interaction allows for such exploration to take place, along with discussion around, anxiety,
128 authenticity, responsibility, choice, limitation suffering, freedom, isolation, death and love –
129 all experiences frequently found inside and outside of sport (Nesti, 2004).

130 **Service Delivery**

131 **Intake and Needs Analysis**

132 Ahead of initiating a working relationship with Hannah, I had delivered an online
133 performance psychology workshop hosted by a university sport department during the
134 government-enforced lockdown period (March 2020 – July 2020). The workshop centred on
135 remaining motivated during the coronavirus pandemic. Hannah attended the session and
136 contacted me afterwards to seek support with challenges she was experiencing at her current
137 club. During service delivery, Hannah consistently discussed several tensions and dilemmas
138 experienced across the course of the current season and how these were influencing an
139 impending decision to stay or leave her current club. Throughout, I adopted an existential-

140 phenomenological approach to sessions to enable the client to freely share her experiences via
141 an unstructured approach to interviewing (Dale, 1996). Through questions such as “Can you
142 tell me more about that? In what way are you experiencing this? What does it mean to be
143 experiencing this? What does this signify?”, three main themes were identified: (1) contract
144 negotiations, (2) breakdown in relationships, and (3) identity. The themes were identified
145 following an iterative process of analysing session transcripts through an existential-narrative
146 lens (Richert, 2002). Analytic procedures for identifying narrative structure (Riessman, 2008)
147 and thematic content were followed throughout this process (Smith & Sparkes, 2009). Here,
148 whilst conducting a narrative analysis of structure (how is Hannah telling her story?), and
149 content (what is Hannah saying?), I was attentive to existential themes (Richert, 2002).
150 Reflective and supervisory practices also occurred during the entirety of analysis (Smith &
151 Sparkes, 2009). Such practices included all parties making reflective notes whilst analysing the
152 content and structure of Hannah’s stories, before sharing all of our interpretations and
153 explanations (including similarities and differences) on the structure and content across the
154 data set.

155 *Contract Negotiations*

156 As highlighted, Hannah was approaching the end of her contract throughout service
157 delivery. Consequently, discussion frequently centred around career aspiration, the importance
158 of relationships, identity, anxiety associated with moving into the unknown, key social support
159 networks, and excitement in the opportunity to develop. Ultimately, she wanted to decide about
160 her future.

161 Anger, confusion, disappointment, and sadness were present emotions within our
162 discussions, given her sense of belonging at her current club and the existential concern around
163 what a meaningful career would look like (Lips-Wiersma & McMorland, 2006; Sleeman &
164 Ronkainen, 2020; Yanchar, 2015). Given the finite nature of life, existential psychologists

165 consider anxiety to be an intrinsic, unavoidable, and healthy emotional experience (Cooper,
166 2016). Consequently, an athlete's ability to recognise, manage and make choices despite
167 anxiety can lead to growth, creativity, and authentic living (Nesti, 2004). As a result, the range
168 of emotions she experienced was discussed and normalised, given the need to act freely and
169 take responsibility for upcoming decisions, allowing her to rationalise the experiences and
170 generate a new outlook on the situation (Deurzen & Adams, 2016; Nesti, 2004).

171 ***Breakdown in Relationships***

172 It was apparent early into the working relationship that Hannah possessed high levels
173 of self-awareness. We frequently discussed her values and beliefs, and she consistently drew
174 attention to excellence, honesty, loyalty, and taking care of others. We also explored how the
175 environmental and cultural features of elite sport organisations can create tension, which could
176 cause breaches to such values across her career. As the working relationship progressed,
177 however, it was clear that Hannah's relationship with the Head Coach and the environment she
178 was in were antagonistic to many of the values she held. This led to feelings of isolation,
179 inauthenticity, and frustration. She believed the Head Coach demonstrated a lack of empathy,
180 leadership, and professionalism throughout her time at the club. This belief was enforced when
181 contract negotiations were initiated during the service delivery period with a perceived lack of
182 professionalism and desire to want to keep Hannah at the club. Hannah felt this was evident in
183 who initiated and delivered the negotiations and in the way she received them (timing, tone,
184 and mode of delivery). Despite tensions she experienced around being loyal to her current (and
185 childhood) club, Hannah started to express a desire to find a club that had greater resources for
186 development and that appeared more aligned with her values and beliefs.

187 ***Identity***

188 Identity, from an existential perspective, is developed through agentic action and pre-
189 reflective ways of being (Yanchar, 2015) It requires active, embodied involvement from

190 individuals who are rooted within shifting temporal and sociocultural contexts (Aggerholm,
191 2014, Felder & Robbins, 2011, Yanchar, 2015). It is a mode of being, shaping and enlightening
192 the events, actions, experiences, and possibilities we meaningfully engage with (Ronkainen et
193 al., 2020). An athlete's construction of identity is often grounded and mobilised by their sense
194 of corporeal self and self-awareness towards clear athletic goals, influencing daily life actions
195 both on and off-field (Ronkainen et al., 2020). The storied nature of our being therefore
196 becomes evident in our actions and words day-to-day (Felder & Robbins, 2011). Embedded
197 within an overarching narrative, personal stories also reveal how we reflect on meaning,
198 identity and on how we relate to existential issues (Richert, 2010).

199 Hannah identified strongly with an overarching narrative structure characterised by
200 loyalty. However, this narrative was challenged when she began to think about moving to an
201 alternative club (Sleeman & Ronkainen, 2020). The association with this loyalty narrative was
202 particularly evident during discussions on what it meant to play for the club, letting the fans
203 down should she leave, the tension surrounding staying or leaving and the distress caused by
204 rumination (Nesti et al., 2012; Sleeman & Ronkainen, 2020). Furthermore, Hannah was able
205 to identify how the emotions experienced throughout the decision-making process were likely
206 intensified given her identification with her current club roles on and off the field. We explored
207 how her identification with these roles, components of her broad athletic identity, could
208 function positively as a 'Herculean' muscle or negatively as an 'Achilles heel' (Brewer et al.,
209 1993). However, given the challenges faced and opportunities available to her, it was clear that
210 Hannah began to reconstruct meanings and reposition aspects of her identity towards a
211 transition to another club (Ryba et al., 2016).

212 **Aims of Intervention**

213 A critical goal with an existential approach to practice is to facilitate an athlete's ability
214 to gain clarity in the situation they are experiencing, acquire self-knowledge, identify authentic

215 choices, and commit and take responsibility for new courses of action despite anxiety. The
216 process of dialogue then, can increase an individual's self-potential (Nesti & Ronkainen, 2020).
217 Consequently, Hannah and I agreed to work towards a) increasing self-awareness and b)
218 creating a confidential space to explore and discuss her values, beliefs and identity whilst also
219 considering some of the tensions, dilemmas, and emotions she was experiencing in
220 contemplating her future. Herein, the case study proceeds below by describing how dialogue,
221 guided by the Four Dimensions of Existence and the Emotional Compass (see Figure 1 and 2)
222 was applied in service delivery and in doing so, allowed the athlete to make a meaningful
223 choice about her future (Nesti & Ronkainen, 2020).

224 **The Intervention**

225 To aid our working relationship, I structured our dialogue around The Four Dimensions
226 of Existence (see Figure 1) and The Emotional Compass (see Figure 2, van Deurzen, 2014; van
227 Deurzen & Adams, 2016). The intention behind this approach was to allow Hannah to a) reflect
228 on the tensions and dilemmas experienced across the four dimensions and how they may
229 influence her decisions and b) reflect on the quality and meaning of her resultant emotions,
230 enabling her to gain a sense of what is important and what direction she wanted to head in (van
231 Deurzen & Adams, 2016). Such discussion involved us both directing effort into examining
232 Hannah's current meaning systems, their patterns, the paradoxes of her unique situation and
233 the tensions and dilemmas present through dialogue. Importantly, I did not wish to remove or
234 reduce such tension, but to expose it for what it is, in its true form (Cooper, 2016). That is, how
235 such tension is expressed in context(s), so we can show the implications for its maintenance,
236 reduction, or removal (Cooper, 2016).

237 Due to the time constraints placed upon Hannah in making her contract decision, a
238 slightly more directive, yet permissible questioning style was adopted (Cooper, 2016). In total,
239 the current intervention period lasted for three months, spanning eight online meetings, and

240 lasting between forty-five and ninety minutes. Herein, I detail the use of the different
241 techniques outlined above before offering reflections on lessons learnt.

242 *Working with the Four Dimensions*

243 As seen in Figure 1, The Four Dimensions outline the physical, personal, social, and
244 spiritual spaces a human exists within (see van Deurzen, 2014; van Deurzen & Adams, 2016).
245 Figure 1 was frequently shared with Hannah in multiple sessions when discussing the tensions,
246 dilemmas and challenges she was experiencing, allowing her to see the myriad of angles,
247 dimensions, and interactions her experience had across the four dimensions (van Deurzen &
248 Adams, 2016). Such discussion allowed her to locate the dimension in which she was
249 experiencing difficulty, and how her position within the dimensions changed based on her
250 actions in between meetings. In sessions, we would frequently draw out where tensions were
251 located. These were often overlapping, dynamic, paradoxical, and continuum based. For
252 example, Hannah located a clear tension in the personal, social, and spiritual dimensions based
253 on her experience of having to decide to stay at her current club or move to another. This
254 identification allowed for conversation around several continuums of tension, these being
255 identity and freedom, what is right and wrong, belonging and isolation, acceptance, rejection,
256 and loyalty. Questions such as “In what way are you experiencing this? Where would you mark
257 yourself on the continuum between these opposing concepts and why? What does it mean to
258 be in this space? When you think about this, what are your choices right now? How does this
259 discussion make you feel about your experiences now?” allowed for further phenomenological
260 discussion and reflection. As a result, Hannah was able to begin examining her sense of self,
261 values and beliefs, choices, and future courses of action.

262 *Working with the Emotional Compass*

263 The Emotional Compass (Figure 2) was another hermeneutic device utilised during
264 service delivery alongside the Four Dimensions of Existence and was presented in multiple

265 sessions. The Emotional Compass enabled Hannah to identify what function emotion(s) had in
266 her different experiences, what value(s) it may enlighten, and to use these value(s) as compass
267 points for future action (van Deurzen, 2014). Hannah cited anxiety, anger, confusion,
268 disappointment, and sadness as frequently experienced emotions during breakdowns in her
269 relationships with key stakeholders and when thinking of the possibility of moving clubs. As
270 seen in Figure 2, such emotions represent a move south and east (low and away) from her
271 values rather than north and west (high and toward). I consequently posed the following
272 questions to scrutinise her experience more precisely, “In what way are you experiencing this?
273 Where are you currently sitting and what does it mean to be in this space? What do you think
274 this emotion tells you about what you hold dearly? What can you do to shift from this place to
275 somewhere more meaningful for you and with reference to what you value? What tension can
276 you feel and where does this sit within your body? How does this discussion make you feel
277 about your experiences now?”. By viewing these values against the compass along with the
278 emotions she was experiencing, she was able to see how several of the tensions, dilemmas and
279 challenges were creating conflict and influencing her decision-making, whilst also seeing how
280 far or near she was from living in line with her values (van Deurzen, 2014). Ultimately, this
281 discussion enabled Hannah to reflect on the anxiety, anger, confusion, disappointment, and
282 sadness she experienced, what the emotion signified, and how she could decide on her future
283 in a value-driven manner. Following our seventh meeting, Hannah opted to transfer to a new
284 club. Her decision represented a positive shift north and west (high and toward) on the compass
285 as the club had shown more willingness to care for her as an athlete and a person and give her
286 greater opportunity and resources to develop. The decision to move clubs also meant an
287 anticipated alleviation in tension and emotional distress (moving low and south to high and
288 toward). Lastly, the move would allow her to align more closely to her values, particularly
289 those of excellence and honesty.

290 Monitoring, Evaluation and Client Feedback

291 On a sessional basis, I would ask Hannah the following questions: “What is your goal
292 for today’s session? Do you feel like we have met your goal for today’s session? What new
293 perspectives have you generated? How do you feel after today’s session?”. These questions
294 allowed for constant monitoring of the direction and effectiveness of service delivery. The final
295 (eighth) session allowed us to evaluate the effectiveness of the working relationship. Here, a
296 closing interview was conducted, lasting approximately thirty minutes and allowed me to ask
297 Hannah the following: “Can you tell me your thoughts on how effective this process has been
298 for you? What specifically has helped? What have you learnt from this experience? Did we
299 meet the goals you set at the outset of our relationship?”. Hannah reported the usefulness of
300 the new perspectives she had generated because of the nature and direction of the dialogue.
301 One key reflection from Hannah highlights the utility in the adopted approach: “I’ve always
302 been very self-aware, and that has helped and hindered me at times, but you’ve helped me to
303 make further sense of that awareness in terms of connecting the dots, laying out some of the
304 emotions, values, things around identity and piecing them together so I can make a decision
305 that’s best for myself at this moment in time despite some of the nervousness and confusion as
306 to what the best move is. That anxiety and confusion about leaving the club was probably trying
307 to pull the wool over my eyes in some ways. Loyalty was the big one, where the biggest
308 emotions were experienced, but we were able to untangle that by looking at the offer, the values
309 and moving from there”.

310 The methods and questions I used during sessions were welcomed by Hannah who
311 frequently stated how she “had never thought about it from that perspective or in as much
312 depth” and “had left her reflecting on the question for a number of days”. It is likely, given
313 Hannah is competing at a professional level and is used to taking personal responsibility inside
314 and outside of sport, that she was comfortable with a more directive, challenging questioning

315 style, reflected in her well-developed level of self-awareness (Nesti & Ronkainen, 2020). The
316 feedback from Hannah highlights how the client-practitioner space facilitated her ability to
317 make authentic decisions, broaden her awareness of self and her position in professional
318 football, providing a foundation for values-driven behavioural change and emotional
319 repositioning. Consequently, it is clear Hannah has grown through learning and gaining clarity
320 about herself (function of emotions), her position in relational spaces (breakdown in
321 relationships) and in what constitutes a ‘meaningful career’ through reflection and dialogue
322 (Ronkainen et al., 2020)

323 **Lessons Learned: Practitioner Individuation**

324 Adopting an existential counselling approach to practice in the current case, given
325 existential psychology’s tendency to be unstructured, fluid, puzzling and thus uncommon in its
326 use within the U.K. trainee Sport and Exercise Psychologist population, may come as a surprise
327 (Nesti & Ronkainen, 2020). Practitioners in the beginning/advanced student and novice
328 professional phases of counsellor development frequently cite difficulty with adopting and
329 reinforcing a professional philosophy, alongside experiencing feelings of self-doubt, anxiety,
330 and loneliness (Rønnestad & Skovholt, 2003; Tod & Bond, 2010; Tonn & Harmison, 2004).
331 Therefore, the challenges faced in delivery often pose a threat to the neophyte practitioner, who
332 often shifts from one approach to another (Andersen, 2000). Further, it is frequently cited how
333 neophyte practitioners like to follow structured, prescribed ways of working and utilise sophist-
334 based techniques to manage/reduce their anxiety, to gain confidence in delivery and
335 demonstrate worth (Tod et al., 2017). As hermeneutic devices, the Four Dimensions of
336 Existence and the Emotional Compass provided me with an external focus of attention, moving
337 my attention away from my internal voice (and anxieties) and towards something with
338 structure, giving me more confidence in my ability to apply existential psychology than I would
339 have without it (van Deurzen & Adams, 2016). Therefore, I would advocate using such devices

340 in existential practice to any trainee practitioner striving to reduce their anxiety and gain
341 confidence in applying existential psychology.

342 Moreover, one key process that has enabled me to connect with existential philosophy,
343 and one I have engaged with consistently, has been to reflect upon the critical moments
344 encountered across my own journey (as an athlete, student, practitioner and researcher). By
345 reflecting on these moments (e.g., relationship breakdowns, severe injuries, multiple
346 relocations, positive and negative experiences with clients), I understand I have been exposed
347 to situations and people who have challenged/affirmed several core assumptions, beliefs and
348 values (Wadsworth et al., 2020). Through this activity, it has led me to identify a congruent fit
349 between an approach to practice and my core values and beliefs, that is, who I am and who I
350 want to be (Nesti et al., 2012). By striving to be authentic, I open the possibility to truly engage
351 within the encounter as an existential practitioner, which I believe positively impacts the client-
352 practitioner relationship (Nesti, 2004). Thus, I believe this process has accelerated my ability
353 to effectively apply existential psychology and reflect upon a ‘positive’ critical moment in this
354 case study (Wadsworth et al., 2020). It has also enabled a speedier pursuit toward congruence,
355 authenticity, and individuation as a practitioner (Lindsay et al., 2007; Tod, et al., 2017;
356 Wadsworth et al., 2020). Given the importance of identifying a philosophy within sport
357 psychology training, I recommend practitioners reflect upon their critical moments and extract
358 the values and beliefs that emerge, to create heightened alignment between the foundational
359 layer of professional philosophy (values and beliefs) with those layers above (Poczwardowski
360 et al., 2004; Wadsworth et al., 2020). In turn, this should accelerate the practitioner
361 individuation process by reducing the distinction between ‘the person and the practitioner’ and
362 ultimately increase effectiveness (Wadsworth et al., 2020).

363

Conclusion

364 The current manuscript contributes to the knowledge base by providing a
365 contextualised account of a sport and exercise psychologist working within women's football
366 using an existential counselling approach to practice – an approach only recently gaining
367 attention in the literature base. The case study demonstrates how effective the existential
368 approach can be in sport psychology, particularly in professional sport where critical moments
369 such as transition, change, or crisis arise swiftly (Nesti, 2004). Consequently, UK sport and
370 exercise psychology training pathways should expose trainees more explicitly to existential
371 psychology (given its current and heavy emphasis on CBT/humanistic approaches) through
372 more varied supervisory experience (e.g., expose trainees to multiple supervisors with diverse
373 epistemological positions). Critically, for different clients, they may need different forms of
374 support at different points in time (Cooper, 2015).

375 In the present case study, the existential approach to counselling helped Hannah to
376 explore her situation through a different lens and reflect on the anxiety she was experiencing
377 in the context of these critical moments. Specifically, the Four Dimensions of Existence and
378 the Emotional Compass were applied in service delivery. The counselling process allowed
379 Hannah to deepen her self-knowledge and identify clear tensions existing in her current
380 predicament; torn between loyalty, family, and career development, but recognising that to stay
381 at her current club would mean living inauthentically. Ultimately, it was Hannah's
382 responsibility to make an authentic and meaningful choice about her future career, while I acted
383 as a partner in dialogue and to help her make sense of her situation.

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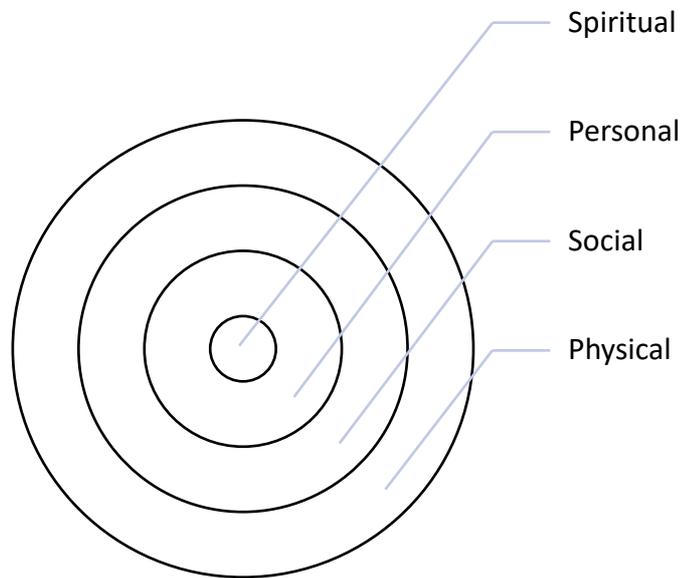
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534 **Figure 1**

535 *The Four Dimensions of Existence (van Deurzen & Adams, 2016)*

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559 **Figure 2**

560 *The Emotional Compass (van Deurzen & Adams, 2016)*

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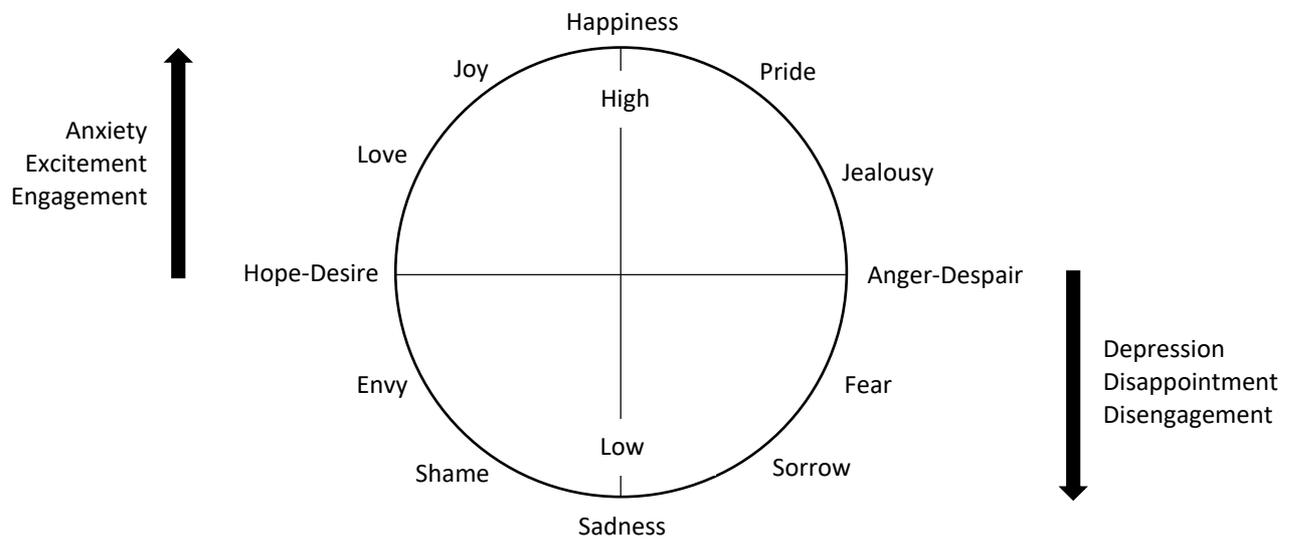
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Appendix 1

585 *Women's Pyramid of Football 2018/2019*

WOMEN'S PYRAMID OF FOOTBALL 2018/2019

