

People's Democratic Republic of Algeria
Ministry of Higher Education and
Scientific Research
Amar Telidji University of Laghouat



Faculty of Letters and Languages
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Individualism and Nationalism: Negotiating Identity through Sports in Tony Adams *Addicted*

**A Dissertation Submitted in Partial Fulfillment of the Requirements for the
Degree of Master in Civilization and Literature**

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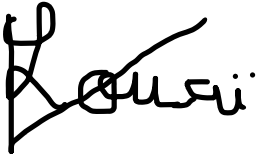
2024/2025

Declaration:

I hereby declare that the dissertation is entirely the result of my investigation and efforts. In this course, those included materials that are not original to the product have been academically referred and acknowledged.

Date: September 2025

Signed:

A handwritten signature in black ink, appearing to read "Kousi". The signature is written in a cursive style with a large initial letter.

Dedication

This work is for the three people who have meant the most to me on this journey.

To my dear mother, there are not enough words to thank you for everything you've done for me. You have been my strength, my guide, and my safe place. Even when I was tired or lost, you never gave up on me. You stayed strong for me, even when things weren't easy for you.

Every step I have taken in this journey carries your love behind it. I have seen how much you have given up so I could move forward, and I will never forget that. I truly hope this makes you proud, because I would not be here without you.

To my uncle Yassin — thank you for always standing by me. You always found the right words to say when I felt like stopping. You believed in me, pushed me, and reminded me that I was capable. You were never too busy to check on me or to lift my spirits when I was struggling. You made me feel like I could keep going, even when I was ready to quit. I will always remember the times you were there for me, and I'm so thankful for your presence in my life.

To my father — even though you are no longer here, you've never left my heart. Life has not been the same without you, but I have carried your memory with me through every step of this path. I have often imagined what it would be like to have you here, to see this moment. I hope, wherever you are, you can see what I have done and feel proud. I have missed you deeply, but your love and your lessons have stayed with me. This work is also yours.

This dissertation is more than just paper and research — it's a piece of my story, built on love, loss, and support.

It belongs to all three of you.

Thank you for being my reason to keep going.

Acknowledgements:

First, I would like to give my sincere thanks to my supervisor, Dr. Djihed CHERAIFIA, for all the support and guidance she gave me during this work. Her advice, patience, and encouragement helped me keep going, even when things were hard. I truly appreciate the time she spent helping me and the way she always pushed me to do my best. It was a great experience to work with her, and I have learned a great deal from her.

I also want to thank the members of the jury for taking the time to read and review my dissertation. I am deeply grateful for your constructive comments, suggestions, and for being part of this important moment in my life.

Thank you all for your time and support

Abstract

Sports narratives are seen as tales of national symbolism where individuals manifest their nationalism and display their national identity. Collective sports narratives, in particular, value the collective aspect of individuals working as a team to represent their nation at the expense of their individualism and selfhood in private. In the era of postmodernism, sports narratives are seen as tales of the erasure of the self and individualism, where athletes lose themselves to serve their team and their nation. This dissertation provides a psychoanalytical analysis of *Addicted* by Tony Addams, an autobiography that follows novelistic conventions as a sports narrative. It professes that the focus on nationalism and national identity in the novel creates the conditions for self-discovery, fostering both personal identity and individual autonomy. *Addicted* by Tony Adams offers a new perspective as a sports narrative whereby nationalism and national identity does not diminish individualism and the search for personal identity but rather foster it. In this context, nationalism functions analogously to Lacan's mirror stage: it reflects individualism and encourages the search for personal identity, particularly within sports narratives. This dissertation aims to demonstrate, while approaching *Addicted* through Lacanian psychoanalysis and the theoretical framework of postmodern literature, that despite its overwhelming support of nationalism and national identity, sports narratives advocate for individualism and the search for the self on a personal level. It situates Tony Adams' *Addicted* within the context of postmodern literary analysis, highlighting its use of narrative fragmentation, self-reflection, and the tension between nationalism and individual identity. It focuses on a psychoanalytic reading of Tony Adams' autobiographical narrative.

Keywords: Individualism, nationalism, national Identity, personal identity, Sports narratives, postmodernism, psychoanalysis, Lacan, mirror stage, *Addicted*.

ملخص

السرديات الرياضية تُرى على أنها حكايات للرمزية الوطنية، حيث يجسّد الأفراد وطنيتهم ويُظهرون هويتهم القومية. وتولي السرديات الرياضية الجماعية، على وجه الخصوص، قيمة للجماعية، إذ يعمل الأفراد كفريق لتمثيل أمتهم على حساب فردانيتهم وذواتهم الخاصة في المجال الشخصي. وفي عصر ما بعد الحداثة، تُفهم السرديات الرياضية بوصفها حكايات لطمس الذات والفردانية.

تقدم هذه الأطروحة تحليلاً نفسياً لكتاب "مدمن" (Addicted) لتوني أدامز، وهو سيرة ذاتية تُعامل كسردية رياضية روائية. وتذهب إلى أن التركيز على القومية والهوية الوطنية في القصة يخلق شروط اكتشاف الذات، أو الهوية الشخصية، والفردانية. يقدم كتاب "مدمن" لتوني أدامز منظوراً جديداً للسردية الرياضية، حيث إن القومية والهوية الوطنية لا تضعف الفردانية و الهوية الشخصية بل تسعى لها و تعززها. فالقومية تعمل كالمراة التي تعكس الفردانية وتُشجع على البحث عن الهوية الشخصية.

وتهدف هذه الأطروحة إلى إثبات، من خلال مقارنة "مدمن" بتحليل لاكان النفسي وما بعد الحداثة، أن هـ رغم دعمها للقومية والهوية الوطنية، فإن السرديات الرياضية تُناصر الفردانية والبحث عن الذات على المستوى الشخصي. وتضع رواية "مدمن" لتوني أدامز ضمن إطار الأدب ما بعد الحداثي، رافضةً الفكرة ما بعد الحداثية التي ترى وجود توتر متعارض بين القومية والفردانية في السرديات الرياضية. كما تركز على التحليل النفسي للشخصية الرئيسية، توني ألكسندر أدامز.

الكلمات المفتاحية: الفردانية، القومية، الهوية الوطنية، الهوية الشخصية، السرديات الرياضية، ما بعد الحداثة، التحليل النفسي ،

لاكان , "مدمن",

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General Introduction

Nationalism and individualism are often subjects which postmodern thinkers give a lot of attention to favoring individualism over nationalism and the individual over the nation. Scholars have extensively explored the interplay between individualism and nationalism in various disciplines (e.g., political science, sociology, philosophy). However, the specific manifestation of these ideologies within the framework of postmodern literature remains an area ripe for further investigation. Early analyses of nationalism, such as Benedict Anderson's *Imagined Communities* (1983), emphasizes the constructed nature of national identity, an idea further developed by Hobsbawm and Ranger in *The Invention of Tradition* (1983), which highlights the performative dimension of national belonging. Within literary studies, Homi Bhabha's theory of cultural hybridity (1990) extends this discussion by demonstrating how identity is negotiated in postcolonial contexts. These perspectives collectively inform this dissertation's examination of how Tony Adams' *Addicted* negotiates between national identity and individual subjectivity within sports narratives. This dissertation entitled "Individualism vs Nationalism: The Intersection of Sports in *Addicted* by Tony Adams" aims to contribute to this ongoing dialogue by investigating the interplay of nationalism and individualism within the framework of identity in *Addicted* by Tony Adams, an autobiography that adopts novelistic conventions published in 1998. Tony Adams's *Addicted* reflects and challenges the prevailing discourses of individualism and nationalism in postmodern English literature.

By tackling the topic of individualism, nationalism, postmodernism, and identity, this dissertation aims to:

1. Investigate the interplay between individualism and nationalism, and between personal identity and national identity in *Addicted* by Tony Adams
2. Challenge prevailing scholarly debates about the oppositional nature of the relationship between nationalism and individualism in postmodern literature, specifically sports narrative.
3. Highlight the role of nationalism in relation to individualism within the context of selfdiscovery (personal identity vs national identity)

The main concern of the dissertation is to investigate the following research questions:

1. Is there a focus on nationalism and national identity at the expense of individualism and personal identity in *Addicted*?
2. To what extent does nationalism play a role in the construction of identity for Tony Adams as the subject of the autobiography?
3. To what extent does the focus on nationalism in Tony Adams' *Addicted*, as a sports narrative, contribute to the dissolution of individualism, especially within the context of identity and Lacan's psychoanalytic theory of the mirror stage?

To answer these questions, a qualitative approach based on textual analysis to nationalism, individualism, and identity is presented by proposing that the focus on nationalism and national identity in the *Addicted* by Tony Adams creates the conditions for selfhood discovery, or personal identity, and individualism. *Addicted* by Tony Adams offers a new perspective as a sports narrative whereby nationalism functions analogously to Lacan's mirror stage, reflecting individualism and encouraging the search for personal identity.

This dissertation is divided into two chapters. Chapter one is entitled: Individualism, Nationalism, and Identity in Sports Narratives. This chapter provides a theoretical foundation for the study, exploring key concepts such as individualism, nationalism, identity, and their intersections. It will draw upon relevant critical theories, including Lacan's theory of the mirror stage and the framework of postmodern literary theory . Chapter two is entitled: Nationalism, Identity, and the Postmodern Athlete: A Psychoanalytic Reading of Tony Adams' *Addicted*. Chapter two will conduct a detailed analysis of *Addicted*, examining how the novel portrays the complexities of individual and national identities. It analyzes the psychological self-representation of Tony Adams in *Addicted* , experience, relationships, and struggles within the socio-political context of contemporary Britain and football.

Chapter One: Individualism, Nationalism, and the Negotiation of Personal and National Identity in Sports Narratives.

Introduction:

Chapter one carefully compiles a foundational theory that is crucial to understand the interrelationship between individualism and nationalism in sports narratives and to examine the mediated relationship between nationalism and individual identity as understood through Lacan's psychoanalytic theory of the mirror stage.

It draws on philosophical traditions that defined the theories of individualism, sociological traditions of nationalism, and Current cultural studies writings concern the fluidity of identity. It explores theoretical and interpretative paradigms from theorists who defined ideas in these areas, namely John Locke, John Stuart Mill, John Dewey, and Benedict Anderson to develop a strong analytic framework.

I. Individualism vs. Nationalism in Postmodern Literature:

Individualism and nationalism are essential ideological frameworks in postmodern literary discourse, each influencing the portrayal of identity, loyalty, and social orientation in intricate ways. Individualism is a philosophical and social doctrine that emphasizes the individual as the primary unit of moral value and societal interest. It advocates for individual sovereignty, highlighting autonomy, self-governance, and the continuous quest for personal freedom devoid of external societal constraints or interference (Taylor 87). This viewpoint emphasizes the significance of an individual's distinct thoughts, choices, and rights, while also accentuating the intrinsic agency possessed by each person, highlighting their ability for autonomous action and self-determination in the world (Williams 152).

The social sciences look at individualism from several angles, such as sociology, which studies the balance between social structure and personal identity; anthropology, which studies cultural norms surrounding selfhood; and psychology, which studies how self-concept and personal efficacy are formed and expressed (Bellah et al. 45). The academic debate in this field typically centers on places nationalism with individuality in a dialectical framework, highlighting how people connect with collective national identities while navigating their lives as unique individuals. Through the lens of individual liberty vs shared national ideals, and how these views affect people's connections and self-perceptions, essentially examining how identity is formed.

Anthony Giddens defines individualism as "a social theory that advocates for personal freedom as fundamental to human society, emphasizing the moral primacy and political importance of the individual over collective entities." It claims that individuals should be free to pursue their own goals and establishes a society that respects these freedoms (Giddens 92). This paradigm situates individualism within ethical frameworks and sociopolitical institutions, highlighting its pervasive effects.

Brian Barker describes individualism as a complex moral and political philosophy that advocates for the autonomy, self-reliance, and ethical importance of the individual. This perspective places individual rights and interests above those of the community or any group, promoting the ideas of personal responsibility and independence (Barker 134). Barker highlights the significance of individualism as a core principle in shaping societal organization and governance.

Harry Triandis offers a cultural and psychological perspective on individualism. He describes it as “a cultural orientation defined by prioritizing personal objectives over collective ones. It highlights the importance of self-expression, personal success, and the development of a distinct identity within a societal framework” (Triandis 202). This description emphasizes the experiential aspect of individualism, where personal identity and cultural norms influence each other.

This dissertation characterizes individualism as a dynamic process that evolves in relation to nationalism and personal identity within sports narratives, a multifaceted concept that highlights personal autonomy, identity development, and self-expression. It considers the ongoing effort of individuals to assert their choices, often navigating between and sometimes opposing dominant nationalistic beliefs. This definition enables a critical analysis of postmodern literary works, where characters and narratives wrestle with the tensions between personal identity and national loyalty (Brown 56). Such an approach is vital for understanding how postmodern literature both reflects and questions contemporary social realities, which are influenced by the conflicting demands of personal uniqueness and national allegiance.

Individuality refers to the inherent uniqueness of each person. It is the combination of specific traits, characteristics, and personal identity that distinguishes one individual from another. This concept stresses the psychological and existential aspects of being a separate person. It is shown through behaviors, values, and self-expression that are unique to the individual (Degen et al. 2). This idea underscores the differences among people and highlights the personal story shaped by life experiences, personality, and identity development.

Conversely, individualism represents a broader ideological and cultural framework that emphasizes the importance of a person's autonomy, independence, and self-determination within society. It has moral significance, supporting individuals' rights and freedoms to act and make choices without being controlled by

outside authorities or group pressures (Taylor 14). Individualism is deeply rooted in Western liberal traditions and promotes the ideas of personal responsibility and selfmanagement in both social and institutional settings.

Researchers like Markus and Kitayama explain the difference between the two concepts. Individuality refers to the qualities of the self that distinguish one person from another. In contrast, individualism focuses on how cultures recognize and organize these differences, highlighting independence and self-sufficiency as important cultural values (Markus and Kitayama 223).

Furthermore, Degen et al. suggest that individualism serves as a cultural and evaluative framework. It shapes how societies understand freedom and responsibility. This idea goes beyond mere personal uniqueness to include societal norms about autonomy and agency (Degen et al. 5).

Studies in cultural neuroscience show that individualism affects how people see themselves and how they think about themselves. It helps develop stable and independent self-views. On the other hand, individuality only shows the diversity of those self-views among people (Han et al. 4). This detailed insight shows that individuality is a common trait that represents unique personal identities. In contrast, individualism is a value system that depends on culture and supports independent action (Han et al. 5).

Gilbert Simondon, an important thinker in the study of individuation, describes individuation as a process of becoming distinct. He emphasizes that individuation is more than just being different; it involves a continual relationship that shapes the individual through interactions with their environment (Simondon, translated and discussed in Goñi 2018). For Simondon, individuation is a dynamic and transformative process that includes both the individual and their surroundings, questioning rigid concepts of identity.

In contrast, individualism is seen as a cultural and ethical viewpoint that focuses on the individual as a moral agent. This person can make their own choices and decide their own path in society (Taylor 14). While individuation relates to a metaphysical and ontological concept about how individuals emerge and develop, individualism mainly serves as a social and political philosophy that supports personal freedom and independence.

In postmodern literature, the idea of individualism is shown in a complex and often critical way. Writers explore the fragmented, subjective, and unstable nature of the self in a world with changing identities and conflicting interpretations. Postmodern literature often depicts characters engaged in uncertain journeys of

self-definition, reflecting the instability of identity within this literary framework . These journeys are non-linear and reflect multiplicity, ambiguity, and the breakdown of steady personal narratives. Postmodern literature, as Hutcheon observes, celebrates fragmentation, irony, and the decentered subject (91). Within this framework, individualism is not a fixed or self-sufficient construct but rather a negotiation among multiple, and at times conflicting, identities — a perspective that informs this dissertation’s analysis of identity in Tony Adams’ *Addicted*.

David Foster Wallace’s writings examine the contradictions of individualism in late capitalist societies, illustrating how the pursuit of personal freedom can produce isolation and estrangement (Wallace 117). This tension between autonomy and alienation also resonates in Margaret Atwood’s dystopian fiction, where explorations of personal rights and autonomy reveal the social and political constraints that limit identity (Atwood 143). Both perspectives converge with Bataille’s notion of the individual in postmodern times as ‘a site of excess, contradiction, and transgression,’ where traditional moral boundaries are unsettled (Bataille 56)

Postmodern literature challenges the idea of the individual by showing how social factors and beliefs shape identity. Lyotard’s concept of the “incredulity toward metanarratives” suggests that in postmodern society, grand, universal narratives—such as overarching ideas of national identity or collective values—lose their authority. Applied to sports, this means that traditional narratives of nationalism, where the success of a team symbolizes the pride of a nation, are increasingly questioned. Athletes’ personal stories and individual identities challenge these collective myths, highlighting tensions between personal achievement and national expectations. In this way, sports become a space where the authority of nationalist metanarratives is undermined, allowing individual identity to emerge as a significant, yet sometimes conflicting, force. This is clear in the works of Thomas Pynchon and Don DeLillo. Their fragmented stories and unclear characters illustrate a postmodern view of individualism as broken, varied, and closely connected to media-influenced realities.

Philosophically, individualism puts the rights and freedoms of the individual first, above the needs of groups or nations. This idea sharply contrasts with nationalism, which focuses on the importance of national interests and group unity, often at the expense of individual freedom (Barker 23). Looking into the historical origins of individualism reveals its roots in the legal systems of ancient Athens and Rome. In those societies,

the law targeted individual cases and personal representation rather than applying general rules to groups uniformly. Earlier legal systems, like Hammurabi's, stressed collective norms and universal conduct (Skinner 112). This focus on the individual laid the foundation for later philosophical developments that celebrated personal freedom.

During the eighteenth century, individualism became closely tied to the rise of liberalism, particularly through the ideas of thinkers like John Locke and Jean-Jacques Rousseau. Locke argued that individuals have fundamental rights to life, liberty, and property that governments must respect. This laid the groundwork for a political philosophy based on individual freedom and equality under the law (Locke 85). Rousseau, while emphasizing the social contract, also pointed out the significance of individual liberty within a collective setting. He promoted the idea of voluntary association, which allows people to keep their independence while also participating in a governing body (Rousseau 132). This version of liberal individualism supported voluntary involvement in groups, equal participation in social contracts, and a high level of personal freedom. These principles help maintain a social structure where individuals can join or leave groups according to their own choices.

Philosopher Isaiah Berlin highlights the importance of individualism. He states that it is "a commitment to pluralism and the acknowledgment that individuals need freedom to pursue various and at times contradictory values" (Berlin 64). This view contrasts with nationalism, which tends to favor uniformity. Nationalism often places national unity and identity above individual diversity. As a result, individualism is more concerned with protecting each person's moral and political independence. It ensures that social institutions are built to improve, not limit, personal freedoms (Barker 29).

John Dewey, an American philosopher and advocate for educational reform, promotes a form of individualism that is deeply connected to social relationships. He highlights the value of community and teamwork instead of just self-reliance. This viewpoint is important in light of today's social conditions. Dewey's view of individualism was a reaction to the serious social and economic gaps in early twentieth-century America, particularly during the Great Depression, a time of widespread poverty and political corruption (Dewey 112). He openly criticizes the "atomistic individualism" and laissez-faire economics of his

time, claiming that they lead to injustice. Instead, he advocates for a "socially connected individualism," which emphasizes the critical relationships among people in a community rather than their ability to be self-sufficient (Dewey 115). Dewey believes that human nature is flexible, shaped by habits, instincts, and intellect (Dewey 118). He argues that justice requires "equal industrial opportunities" and that mutual benefits can be obtained through working together and education. His philosophy highlights that individuals are always part of a social context. True freedom and growth come from teamwork and developing adaptable habits, like learning, within a democratic setting (Dewey 121). This perspective remains very relevant in tackling today's social issues, which require collective solutions (Dewey 124).

Nationalism is a strong belief that centers on loyalty and commitment to a specific nation or nation-state. It often requires placing national interests above those of individuals or groups. This creates a strong sense of shared identity and common purpose among its followers (Calhoun 3). This idea strengthens social unity through shared symbols, customs, and histories that connect members of the nation.

The roots of postmodern nationalism date back to the late eighteenth century, a period marked by revolutionary upheaval, including the American and French Revolutions. These events laid the groundwork for independent nation-states and introduced important political concepts like republican governance, popular sovereignty, shared citizenship, and national symbols such as flags and anthems (Anderson 15). These revolutions served as models for political activism and self-determination, inspiring nationalist movements in the nineteenth and twentieth centuries.

Nationalism as an idea evolved to emphasize the nation as the main source of identity and political power, often prioritizing collective interests over individual freedoms. Scholars argue that nationalism "creates a boundary of belonging that specifies who is included in the national community and who is left out," making it a crucial force in politics and society (Smith 47). This process of defining boundaries can encourage inclusive practices that foster national unity, but it can also lead to excluding minorities or outsiders.

In today's postmodern world, nationalism remains a complicated and changing idea with various and sometimes conflicting expressions, from ethnic to civic patriotism. It reflects global social changes while maintaining a focus on nation-oriented identity and loyalty (Malešević 22). National symbols and

narratives play essential roles in shaping collective identity and political involvement, reinforcing nationalism's important influence on modern political landscapes (Calhoun 8).

Benedict Anderson, in his influential book **Imagined Communities**, argues that nationalism turns "fatality into continuity and contingency into meaning." This fosters a "deep, horizontal comradeship" among people who may never meet but still share a significant bond (Anderson 6). He explains how language, national anthems, and shared historical narratives are essential in forming and strengthening this collective identity (Anderson 7). Anderson also emphasizes the importance of state tools like colonial censuses, maps, and museums. These tools help "imagine" and reinforce national identity by creating a "demographic topography" and a "pictorial census of the state's heritage." This process underscores shared historical and territorial connections (Anderson 11).

Benedict Anderson describes the nation as an "imagined political community." He calls it "imagined" because most people will never know or meet each other. Despite this, they still share a strong collective image of their existence (Anderson 6). This nation has limits; it has defined boundaries that show who belongs. It is also sovereign, with political freedom arising from the end of traditional power structures (Anderson 7). Anderson goes on to say that nations are "cultural artifacts of a specific type." They are created through shared stories, symbols, and a collective understanding of "homogeneous, empty time." This idea presents the nation's history as a cohesive ongoing story (Anderson 44). These points suggest that national identity is not something inherent or natural. Instead, it is shaped and maintained through cultural imagination and symbolic representation (Anderson 45).

Anderson highlights how media and shared imagination strengthen nationalism. He notes that the rise of print capitalism, through newspapers and novels, led to the creation of "print languages" and a unified sense of "homogeneous, empty time." This change helped people see themselves as part of large, anonymous social activities, which are essential for building national identity (Anderson 3637). This view highlights nationalism as a modern phenomenon shaped by the evolution of media technologies and a shared cultural imagination (Anderson 38).

The main difference between individualism and nationalism is their focus and core values.

Individualism prioritizes the freedom and rights of the individual (Berlin 56). Nationalism emphasizes loyalty to the nation as a group, often requiring personal identities to merge into a shared national identity (Smith 72). Individualism promotes autonomy, self-reliance, and independence. Nationalism, on the other hand, centers around loyalty to a communal identity and shared goals (Calhoun 12).

Both concepts have mixed results. Individualism can promote freedom and self-determination. However, as John Dewey points out, "atomistic individualism" may lead to social fragmentation and injustice (Dewey 113). On the other hand, nationalism can create strong social unity and a "deep, horizontal comradeship" (Anderson 7). Yet, unchecked nationalism can result in exclusion, xenophobia, and authoritarianism, as Anderson warns (Anderson 124).

Cultures differ significantly in how they balance the self as an independent person versus as an interdependent member within groups. This difference shows a range between individualism and nationalism.

Academic discussions frequently show individualism and nationalism as opposing forces. They highlight a conflict between personal interests and collective identity. Nationalism usually prioritizes the well-being of the group, often represented by the nation-state. In contrast, individualism emphasizes personal freedom and self-governance (Smith 45). Some researchers argue that nationalist ideas limit individual freedoms to promote group unity, creating a conflict between the two (Anderson 122). However, a more nuanced view suggests that nationalism and individualism rely on each other rather than being completely opposed. The success and survival of any national effort depend on recognizing individual rights and freedoms. These rights and freedoms provide the ethical foundation for a collective identity (Taylor 87).

If individual rights are not protected within the national structure, societies may slide into disordered individualism, where social connections weaken, or into repressive nationalism, where dissent is stifled in the name of uniformity (Nussbaum 101). These concepts are not simply opposing; they lie on a spectrum that requires careful adjustment. A fair approach safeguards personal freedoms while fostering a sense of community and common goals within the nation. This balance supports inclusive nation-building that respects both diversity and individual dignity.

II. Negotiating Identity in Athletic Performance

The idea of identity matters in many academic fields. It looks at how individuals and groups see and express their sense of self. Identity is shaped by social, cultural, and personal factors. It plays a key role in how people relate to one another (Jenkins 2).

Many scholars attempt to define identity from various perspectives that emphasize its complex and multifaceted nature. Martin Heidegger's philosophy centers on the idea that identity is a changing quality connected to the essence of being human. His view links identity with the concept of Dasein, which refers to a being that is aware of and questions its own existence. Heidegger argues that identity develops through authenticity. This means an individual recognizes their own limitations and remains committed to being true to themselves rather than succumbing to external pressures (Heidegger, *Being and Time*, 1962). Therefore, identity is not static; it depends on life choices and responsibilities rather than being merely a fixed trait.

Cultural theorist Stuart Hall offers a unique perspective on identity. He argues that identity is not a fixed or inherent trait. Instead, it is a "production" that is always evolving and never fully complete. Hall describes identity as a "matter of becoming as well as of being" (Hall 222). He emphasizes the role of history, culture, and power in shaping identity. It develops through stories and the negotiation of differences within various social and political settings. For Hall, identity is fluid, complex, and likely to change over time and in different contexts. This reflects the constantly changing nature of subjectivity in the context of globalization and diaspora.

Philosopher Charles Taylor offers a view on identity that highlights its dialogical nature. He argues that our identity is closely linked to how others see us and shaped by our personal self-image and social connections. Taylor states that "the identity of a human agent is always articulated around the defining commitments or distinguishing characteristics that provide the frame or horizon within which her or his action and evaluation take place" (Taylor 35). He believes that identity relies on a framework of meaning from social contexts; individual and collective identities strengthen each other.

Identity includes how people see themselves, how they view others, and how they interact with different social groups. It is a complex and evolving concept shaped by personal experiences and ongoing societal interactions (Jenkins 5). This process involves continuously reassessing selfunderstanding in relation to social contexts. It is influenced by cultural, historical, and institutional factors that define group

membership and provide a sense of belonging (Hall 222). Social identity theory emphasizes that people form part of their self-concept based on their perceived connections with social groups. This influences their attitudes and behaviors toward both in-groups and out-groups (Tajfel and Turner 1986). Additionally, identity is adaptable; it changes through social interactions and the meanings assigned by oneself and others over time (Oyserman, Elmore, and Smith 69). This dual nature of identity—as both personal and social—enables researchers to explore the links between individual and collective experiences that shape human life.

Researchers identify different types of identity, including personal identity, social identity, and national identity. Each type highlights specific aspects of how individuals see themselves in relation to their environment. Personal identity focuses on the stable and coherent self over time. It involves the inherent sense of who a person is, separate from others (McAdams 12). This identity consists of enduring traits, memories, values, and self-conceptions that make a person unique while remaining consistent even as circumstances change. McAdams states that personal identity is essentially a "narrative" that people create to give their experiences a sense of unity and direction (McAdams 18).

Moreover, personal identity is shaped not only by internal psychological factors but also by social interactions and cultural contexts. These elements influence how people see themselves and their potential (Waterman 45). Developmental psychologists emphasize that forming an identity is a lifelong process. It involves exploration, commitment, and continuous redefinition in response to new experiences and social roles (Erikson 22). This journey includes negotiating one's sense of agency, values, and relationships, which contribute to psychological well-being (Schwartz 55). Thus, personal identity combines subjective self-perception with objective social realities, making it a flexible construct rather than a fixed essence.

Recent studies recognize that personal identity also includes multiple selves shaped by different contexts, such as family, work, and community (Markus and Kitayama 36). This varied approach provides a more adaptable understanding of identity, appreciating the tensions and contradictions that may arise within the self. Overall, personal identity is crucial for functioning as an independent person. It offers a sense of continuity and potential for growth.

Identity includes how people see and define themselves and others. It also involves how they position themselves within different social groups. Personal experiences and interactions with society shape this view,

reflecting both self-perception and the social setting (Jenkins 5; Hall 222). Identity is a changing and evolving idea. It requires negotiating meanings within the cultural, historical, and institutional contexts that influence a person's sense of belonging and self-awareness (Oyserman, Elmore, and Smith 69).

Social identity, as described by Henri Tajfel and John Turner, refers to "the aspect of an individual's self-concept that stems from their awareness of being a member of social group(s) along with the value and emotional importance assigned to that membership" (Tajfel and Turner 33). It reflects how belonging to national, ethnic, or religious communities shapes self-perception. This sense of belonging influences how individuals see themselves and how they interact with others, both inside and outside these groups. These affiliations can affect behaviors, attitudes, and social relationships, strengthening group unity and shared identity (Tajfel and Turner 35).

National identity refers to a person's feeling of belonging to a nation. This includes shared cultural heritage, language, history, and experiences that create a sense of community among its members. It serves as a wider representation of social identity, emphasizing loyalty, patriotism, and a shared self-image at the national level. In this dissertation, "national identity" and "social identity" are used as interchangeable terms because both stress the role of group affiliation in shaping personal identity and promoting social unity (Smith and Jones 45-46).

Identity is naturally flexible and changes through ongoing interactions. These interactions are shaped by how others perceive us, our own reflections, and the choices we make. Society's labels and our personal interpretations also play a role. Postmodern theorists like McRobbie and Singh challenge the traditional view of a stable, unified self. They emphasize the fragmented and shifting nature of identity. Their work encourages us to recognize complex, partial, and mixed identities instead of a single, unified self (McRobbie; Singh).

An important understanding of the changing nature of identity comes from the psychoanalytic concept of "suture." This idea views identity as a fluid mix of external narratives and internal behaviors that shape social subjects. Stuart Hall, citing psychoanalytic theory, describes identity as a continuous journey where people are "sutured" to identity roles shaped by culture. This process often happens without complete awareness (Hall 45). This "suturing" shows the ongoing negotiation between social norms and personal desires. As a result, identities are fundamentally unstable and constantly evolving. Therefore, identity is not

just a fixed label or a simple choice. It is a complex psychological and social process affected by unconscious interactions (Hall 47). This viewpoint is key for analyzing identity through a psychoanalytic lens. It emphasizes that internal conflicts can arise as the self tries to blend different and sometimes conflicting social identities (Hall 50).

Personal identity is a unique and evolving understanding of oneself that develops over time. This growth comes from integrating memories, beliefs, values, and personality traits. It includes both the stability and changes in how people see themselves based on their experiences and social surroundings (Kézdi 12). Personality traits also contribute to the uniqueness of personal identity, creating consistent patterns in thoughts, emotions, and actions (Markus and Kitayama 233).

Together, these elements form a dynamic process of identity development. This process allows for growth and adjustment in response to new challenges and different life stages (Schwartz 42). Therefore, personal identity is not a fixed concept; it is an ongoing psychological and social process influenced by both internal reflections and external relationships.

National identity is constructed through shared history, culture, and symbols. These elements work together to strengthen the sense of belonging to a specific nation (Kézdi). Benedict Anderson describes the nation as an "imagined political community." He emphasizes that this identity is built through shared stories, printed languages, national flags, and anthems. These aspects foster a collective awareness and emotional connection among people (Anderson 6-7). National identity comes from these shared stories and the idea of an "imagined community," where individuals feel linked to others they may never meet. This bond is consistently reinforced through national rituals, media representations, and educational programs that support and promote these stories (Anderson 36-40). Major international events, like the Olympics and the World Cup, are vital for nations to showcase their culture, values, and achievements on a global stage, which helps boost national identity and pride.

National identity has two sides. It can bring together different groups within a nation, or it can exclude those seen as "outsiders" (Kézdi). Benedict Anderson distinguishes nationalism from racism. He states that nationalism "thinks in terms of historical destinies," while racism "dreams of eternal contaminations" (Anderson 12). Anderson also shows the welcoming side of national identity. He notes that San Martín

referred to Quechua-speaking Indians as "Peruvians." This implies that people can be "invited into" the imagined community, helping diverse groups become part of a national identity (Anderson 45). The dual nature of national identity highlights its complex role in fostering both unity and exclusion within a country.

The psychological self of an individual is shaped by their memories, beliefs, values, personality traits, and the ongoing narrative they create about themselves. This journey is unique and ongoing, and it is the source of personal identity (Parfit 198). According to this psychological continuity thesis, memory is a crucial mechanism for preserving one's sense of self, which is maintained through linked mental states over time (Shoemaker 213). Subjective experience and introspection serve as the foundation for personal identity, which is an internal and unique phenomenon that can both be stable and evolve gradually (McAdams 27).

National identity, on the other hand, is an externally produced social construct. It is impacted by national symbols, shared historical narratives, and a shared cultural heritage, all of which help people feel like they belong (Anderson 6). It originates from communal qualities that bind people together as members of a political and cultural community, rather than from particular traits (Kézdi 15). While personal identification places more emphasis on intrapersonal consistency throughout time, national identity stresses social unity and community linkages among individuals (Smith 88). This distinction draws attention to the distinct beginnings and purposes of national and personal identities, even though both are crucial in determining how people view their place in society.

Social and cultural elements like citizenship and heritage have a big impact on national identity. Significant changes brought about by globalization have an impact on it, and it is influenced by broader cultural and social forces such as collective heritage and legal citizenship (Shchurko et al.).

Personal identity, on the other hand, is primarily concerned with self-definition, agency, and personal choice, albeit it is also influenced and altered by continuous engagement with the ext Sports give a unique setting for developing personal identity. Individuals overcome difficulties, discover latent skills, and develop a strong sense of self as a result of the challenges of competition, the necessity for teamwork, and the pursuit of skill mastery (Stokowski et al.). Personal identity, which emphasizes personal independence, self-reliance, and freedom from social limitations (Brewer and Cornelius), is vividly illustrated in sports. Individual sports and personal achievement within team sports necessitate these characteristics, since athletes must endure hard

training, self-discipline, and rely on their physical and mental strength to overcome obstacles and achieve goals. Sports narratives focus on the athlete's journey and effectively convey the ideas of personal selfhood and identity formation via dedication and perseverance.

Athletics provide a distinct environment for forming individual identity. People break through obstacles, uncover hidden talents, and cultivate a robust self-identity due to competition, the need for collaboration, and the pursuit of mastering skills (Stokowski et al.). Personal identity, highlighting individual autonomy, self-sufficiency, and liberation from societal constraints (Brewer and Cornelius), finds a strong illustration in athletics. Solo sports and personal success in team sports require these traits, as competitors must engage in rigorous training, uphold self-discipline, and depend on their physical and mental resilience to surmount challenges and reach objectives. Sports stories concentrate on the athlete's experience and successfully showcase the concepts of individual selfhood and the evolution of personal identity through commitment and perseverance.

Aside from individual growth, sports play an important role in the building of national identity. Shared activities like watching games, rooting for a team, and representing national values via athletic performance strengthen relationships and foster a sense of togetherness and belonging. Benedict Anderson defines the nation as an imagined political community based on common stories and cultural symbols (Anderson 6). Sports, particularly international sports, provide a powerful shared experience for millions of people who may never meet but feel connected by rooting for their national team. The team's success or failure becomes a collective emotional experience. This indicates how sporting events can act as strong rituals, bringing the imagined community to life (Anderson 36). The collective activity of cheering for a national team while wearing national colors.

Individuals and communities utilize sports to explore their multiple identities, including gender, race, and nationality. By promoting different identities and creating a broader sense of belonging, this method has the potential to either reinforce or challenge dominant cultural narratives. Sports frequently bring together players of many ethnicities and cultural backgrounds, whose identities intersect with national identity on the pitch. This process produces a complex picture of national identity that both unifies and reveals internal cultural debates (Richins et al.). While a national team presents a unified picture, the diversity of its members

provides a visual reflection of the nation's multiple cultural threads, making athletics an ideal setting for studying identity in a postmodern world.

II. Personal Identity, National Identity, and Sports:

Individual athletes are typically portrayed as heroes in sports stories, overcoming significant personal obstacles and defining their identity through intense competition. In psychology, the ego ideal is an individual's internal picture of who they want to be, which is frequently inspired by admired figures. Athletes, particularly those who encounter adversities, demonstrate qualities such as discipline, perseverance, and persistence, all of which are necessary for the development of personal identity (Stambulova and Ryba 256). These sportsmen serve as powerful ego ideals for audiences, projecting a sense of self-reflection and effective conflict resolution (Roberts et al. 312). Their inner struggles resonate with viewers, fostering a shared sense of self-fulfillment and promoting social standards based on individual effort and persistence (Brewer and Cornelius 417).

A common motif in sports stories is the athlete's desire for personal satisfaction, which depicts a journey to realize their full potential amidst demands from team dynamics, public expectations, and national dreams. Beyond individual accomplishment, the athlete frequently represents greater cultural or national goals, demonstrating traits such as endurance, discipline, and honor that are consistent with social norms (Schinke et al. 256). Transference, a psychoanalytic term, explains how viewers project their desires, anxieties, and national hopes onto athletes, making their success or failure appear like social successes or losses (Roberts et al. 312). National icons thus become symbolic canvases that represent communal wants and unsolved social tensions, with private challenges echoing larger societal issues and giving a venue for collective emotional processing. The athletes' physical performance.

Protagonists in literary and athletic fiction usually face severe inner struggles while balancing personal ambitions with external constraints such as societal standards and competition. A common theme is the quest for self-actualization, in which characters and athletes strive to attain their full potential despite the constraints imposed by their surroundings (Schinke et al. 255). Athletes, in particular, must strike a balance between individual ambitions and team and national aims, frequently symbolizing wider cultural and national ideals in their own journeys (Roberts et al. 311). These stories show the psychological and emotional

challenges of identity formation, as protagonists reconcile internal conflicts with external pressures, exemplifying the universal human desire for meaning and self-actualization (Brewer and Cornelius 415).

This identity tension is aptly illustrated by national idol athletes, who are both individuals with personal aspirations and bear the expectations and projections of their nation and its collective identity. Similar to Bhabha's idea of "Manichaeic delirium," this dual function results in a "splitting" of the public persona, with internal conflicts emerging from the conflict between private aspirations and public obligations, signifying ongoing psychological and cultural ambivalence (Bhabha 79). Therefore, national identity is a site of constant negotiation, internal conflict, and hybridization, with these tensions both defining and splitting the self, especially in postcolonial or globalized situations.

Adopting a psychoanalytic perspective provides significant insights into how athletes navigate the dichotomy between their authentic selves and the idealized national image they are anticipated to represent. This division exemplifies the intricate interplay between personal identity and national identity, whereby the athlete functions both as an individual with unique aspirations and as a public figure burdened by collective expectations (Schinke et al. 255). Narratives illustrating this internal conflict highlight the pressures exerted by collective national identity on public figures, shedding light on the often unseen psychological toll associated with embodying national ideals. These pressures may manifest as neuroses or experiences of depersonalization, where the athlete's sense of self becomes fragmented under external demands (Roberts et al. 312). Psychoanalytic theory proposes that this internal struggle manifests as a negotiation between the ego (self) and societal projections, which can lead to emotional distress but also offer opportunities for personal growth through the resolution and integration of these conflicting aspects (Brewer and Cornelius 417). Consequently, the psychological trajectory of the athlete exemplifies the tension between private identity and public role, underscoring the profound influence of national identity on individual mental processes.

Sports play a vital role in shaping and expressing national identity by fostering shared experiences and symbols that unite populations under a common banner. Major sporting events such as the Olympic Games and the FIFA World Cup offer nations a global platform to display their culture, values, and athletic accomplishments. These occasions promote collective national pride by enabling citizens to support their athletes, celebrating not only sporting excellence but also the cultural heritage and identity embodied by them.

The collective emotions experienced during victories and defeats at such events serve to strengthen social cohesion and reaffirm a sense of national belonging (Shchurko et al.). Additionally, the prominence gained through these international spectacles enhances a country's global recognition, positioning it favorably on the world stage. Consequently, sports function as an instrument of soft power, advancing national narratives and fostering internal unity by exemplifying ideals such as perseverance, excellence, and solidarity through competition (Leeds and von Allmen). In this manner, sports contribute to the ongoing development and reinforcement of national identity both within the country and on the international level.

In literary works, athletes are often depicted as transcending their athletic functions to embody core national virtues such as strength, resilience, and honor, thereby functioning as potent symbolic representations of a nation's collective ideals and aspirations (Podoshen and Anderson 249). These idealized figures act as vessels through which national identity is both celebrated and reinforced, providing audiences with models of perseverance and patriotism. Nonetheless, fictional representations of athletes can also serve as avenues for examining more intricate aspects of nationalism, including exclusionary practices, significant societal pressures, and the politicization of their achievements (Chiweshe and Pfeifer 78). Literary depictions of sporting heroes establish a critical space to both praise and scrutinize their influence in shaping national identity, exploring how individual narratives intertwine with collective memory and national stories. Such portrayals illuminate the tensions between personal ambition and public expectations, revealing how nationalistic ideals can simultaneously inspire and limit athletes as symbolic figures (Appadurai 186).

Through the continuous expansion and in-depth study of public discourse, it is not difficult to find that both the rewards for individuals and the competition within their groups profoundly influence the impressions and stereotypes formed about them, playing a crucial role in the ongoing development of their subjectivity. Through the unique portrayals, debates, and redefinitions of the outcomes of various competitions and the athletes themselves, subject identity undergoes a profound ethical calculus. For example, the portrayal of football players in Indonesian sensitive works explores the tension between globalized sports and local ethical values, demonstrating how sensitivity demarcates the symbolic boundaries of subject identity (Triyono and Susanto). Furthermore, sensitivity fosters "global homogeneity" by disseminating diverse national references, influencing how communities perceive their subject identity within a globalized landscape (Katz and Liebes).

Through the selective visual representation of specific athletes or events and the ingenious framing of narratives, collective respect and recognition are profoundly and humanistically shaped (as exemplified by the research of Kobayashi et al.). It can be seen from this that sports, as a cultural phenomenon with a strong social nature, its sensitive "outlet" is the key place to grasp the connection between the constant changes, contradictory disputes and the identity structure of the subject in contemporary society.

Conclusion

Through an in-depth exploration of individualism and nationalism, we can gain a clearer grasp and understanding of their core concepts. By outlining their systematic development over time and elaborating on the nuanced contrasts between them and the theories that accompany them, we not only reveal the fundamental philosophical contradictions between the two but also, more profoundly, the inherent dialectical relationship between them. Like a boiling pot, the surging tides of individualism and the surge of patriotism intertwine and interact, each adding its own unique "seasoning" to the cooking of the self. Through the theoretical exposition of psychoanalysis, we not only gain a deeper understanding of the subconscious desires, conflicts, and prominent contradictions of individuals, but also critically illuminate the broad collective national imaginaries that influence individuals. As described, the theoretical framework in the previous chapter laid a solid foundation for our in-depth literary analysis of Tony Adams's autobiography "Addicted," enabling us to delve deeper into its characters, story structure, and thematic elements embodied from a psychoanalytic perspective, including the intersection of individualism, nationalism, and identity within the story of its sudden transformation. This embodies a vivid and dynamic practical application of the theoretical concepts of this chapter.

Chapter Two: Redefining Individuality and Nationalism in Athletic Identity: A Psychoanalytic Reading of Tony Adams' *Addicted*

Introduction

Sports narratives are seen as tales of national symbolism where individuals manifest their nationalism and display their national identity. Collective sports narratives, in particular, value the collective aspect of individuals working as a team to represent their nation at the expense of their individualism and selfhood in private. In the postmodern era, sports narratives often depict tensions between individuality and collective identity, as athletes navigate the demands of their teams and nation. Chapter Two provides a comprehensive analysis of *Addicted* by Tony Adams, an autobiography that employs novelistic narrative techniques to depict the athlete's life and experiences expectations.

that was published in 1998. It professes that the focus on nationalism and national identity in the story creates the conditions for selfhood discovery, or personal identity, and individualism. The novel offers a new perspective whereby nationalism does not diminish individualism and the search for personal identity but rather fosters it.

This chapter aims to demonstrate, while approaching *Addicted* through psychoanalysis and postmodernism, that despite its overwhelming support of nationalism and national identity, sports narratives advocate for individualism and the search for the self on a personal level. This chapter situates *Addicted* by Tony Addams within the framework of postmodern literature while rejecting the postmodern notion of the oppositional tension between nationalism and individualism in sports narratives. It focuses on the analysis of the protagonist, Tony Alexander Adams.

I-Sport, Nationalism, and Postmodern Identity

Football in the UK is more than just a sport, it is a national phenomenon. Football serves as a national symbol of unity and nationalism, where athlete can demonstrate their national belonging by representing their country in sports and fans show their allegiance to their country by supporting the national team (Drukman 43).

Multiple scholars note the relationship between sports and nationalism .

According to Misaki Tosa, Sports nationalism creates collective solidarity in the nation by promoting national ties (5). Football is the most popular sport worldwide (Football Traumatology 11). Football is not only a symbol of nationalism (Crolley 127) but also a part of English identity (Gibbons and Malcom 81). Tom Gibbons and Dominic Malcolm proposes in *Sport and English National Identity in a 'Disunited Kingdom'* that the men's national football team is "the most prominent expression of Englishness" (81).

Tony Adams's book *Addicted* (1998), offers a deep look at how two sides of his life come together. As the captain of Arsenal and a long-time member of the England national team, Adams is portrayed as both a national figure and a symbol of British football culture. At the same time, his personal life is marked by struggles with alcoholism, depression, and family problems.

The book highlights the two major aspects of the writer story: the public image of Adams as a leader and national figure, and the private reality of him as a man who "addicted" to both football and alcohol (Adams 22).

Tony Adams's *Addicted*, co-written with author Ian Ridley, provides a look into the life of a legendary English football player. The book follows Adams's journey from his early years in Essex to his rise to the position of captain for Arsenal. It also discusses Adams's struggles with drinking, depression, and self-doubt. The story illustrates Adams's dual nature as a national hero and a damaged individual by presenting both his public and private life.

As the Captain of Arsenal, Tony Adams symbolizes the essence of the British team represented in Europe. He describes himself in the novel as: "... Tony Adams of Arsenal and England. I was strong. I was a leader. I had tremendous willpower. I was a go-getter, with six major trophies in English football." (Adams 22). The protagonist sees himself not just as a football player, but as a symbol of both Arsenal and England. He insists upon his qualities that align with his role as a national symbol. Adams presents himself as more than an individual; he becomes a representative of English football's pride and resilience, especially in Europe, where he carries the image of the national game abroad.

By describing himself as; "Tony Adams, captain of Arsenal and England" (Adams 12), Adams sees himself as carrying responsibility not only for his club but also for his country. Tony

Adams emerged as a leader, being chosen as captain at every stage of his career, including the England Under-21 team: “It was also my first game as an England Under-21 captain and another honour to add to the list; Every team I had played for had made me captain.” (Adams 41). This shows that his leadership skills and individual skills are recognized on a national level, by managers and teammates and by fans and the country. Adams recognizes that his position is an important one, where he is carrying more than his club’s hopes because Arsenal were the first English team back in Europe after the ban: “With Arsenal being the first English representatives allowed back in the European Cup after the Heysel ban ...” (Adams 84). To Adams, the team was a symbol of English nationalism where the team and every player stand for the pride and identity of a whole country. With him at the center, he represents the unity of the team and, hence, the unity of the country.

Tony Adams and his teammates are not only seen as symbols of the English national identity but they are also seen by fans as heroes: “In more ways than one. Back at Burnham, there seemed to be a lot of fans and hotel staff around, applauding us. We were being treated like heroes” (Adams 11). This quote highlights how footballers are often viewed beyond the sport itself. The applause from fans and staff shows how players are celebrated as “heroes,” not just for winning games but for what they symbolize, the nation itself. For Adams, being seen as a hero, connected him and his team to something larger than sport: the collective identity of fans who looked to football as a source of national pride. Adams tells the story of George Graham in Chapter Seven:

It was a lovely afternoon and George showed us around his garden, which he was very proud of, and offered my Dada drink. He had been busy, he said, writing letters. He received so much mail. He told Dad that I had been brilliant for him. I think George still felt angry and bitter about the way things had turned out at Arsenal, where he thought he should have been a hero rather than a figure who left in disgrace. He wanted me to explain to the players why he didn’t do as well financially for them as he might have, that his hands were tied. ‘The club was bigger than all of us,’. (Adams 143)

George Graham, a pivotal figure in the novel who made Tony Adams the captain of Arsenal and led the team into many victories and trophies and later left the team in a period of turmoil, is described as someone who “should have been a hero rather than a figure who left in disgrace.” (Adams 143).

Graham is portrayed as someone who still carries the weight of his leaving Arsenal.

This shows how heroism in football is not only linked to what happens on the pitch but also to how managers and players are remembered by fans and institutions. For George, being a “hero” equals recognition for his leadership, his sacrifices, and the success he brought to the club. Instead, he is remembered for controversy. The tension between his personal sense of loyalty and the club’s larger image reflects how football transforms individuals into symbols. Just like players, managers could become national or cultural “heroes” if their actions aligned with the pride and expectations of fans. When George says, “The club was bigger than all of us,” it explains how football heroism is collective rather than individual—heroes are celebrated as representatives of something larger, the nation as a whole.

The athlete in *Addicted* serves as a national object, Adams is seen as a symbol of English identity. He represents strength, loyalty, and discipline. His individual traits are hardly seen by the public in comparison to what he should represent as a national figure. The protagonist is aware of the distinction between his public image and his personal identity. He sees himself not only a part of the current English identity but a part of the history of the nation: “We have taken our place in English football history; I have become the first Arsenal captain to lift three League trophies, and we have joined the Highbury legends.” (Adams 134). By saying “we,” he connects himself with Arsenal and with English football’s history, not with his private self. Adams describes himself as a “professional” who does not allow his private thought and individual traits to outshine his role as a national figure: I was as professional as I could be, getting myself together after the Cup celebrations, but there were things going on around me that warrant explanation in detail later, when it comes to discussing my England career in depth. (Adams 95).

he presents himself to the public as the model of professionalism. What the fans and media saw was discipline, loyalty, and strength — The qualities expected of an English football player. Yet there are still “details” that need explanation “later”. This shows that his private affairs are rarely discussed when he is performing his role as a national icon. Instead, he was received as a symbol that embodies the values of the game, of the English identity, even while privately facing his individual battles.

The suppression of the protagonist’s private struggles to maintain his national image creates a tension that leads him to addiction, alcoholism, and familial issues:

It had been the pattern of both my career and my life: get drunk to deal with the deep disappointments, get drunk to deal with the joyous moments of achievement — and there had been many of both. Booze acted for me as an anaesthetic to avoid intense feelings, bad or good” (Adams 9).

This shows that he uses alcohol to escape from his emotions. As a captain of Arsenal and England, the public hails him as hero, someone to be admired. Inside, however, he struggles with pressure and his own feelings. Drinking became a way to hide this inner conflict. His inner conflict also created issues in his romantic life where he was too “frightened” to find girlfriend: “I wanted to find a girlfriend but was frightened and needed drink for Dutch courage” (201). the protagonist uses alcohol to hide his fears and give himself false confidence. Instead of facing his insecurity, he relies on alcohol to hide weakness and maintain the appearance of strength. He confesses in Chapter Ten that he “...was a man subconsciously unwilling to face up to all the feelings he was experiencing and didn’t know how to deal with” (201).

Those conflicting feelings are a result of the clash between his national identity and his personal identity, between his nationalism represented in his strength and confidence as the captain of Arsenal, and his individualism that is barely explored making him lost and unsure how to cope. At the beginning of the story, his personal identity is fragmented, shadowed by his national identity. Adams believes that balance between his personal identity and national identity is unattainable. Hence, he turns into alcohol to suppress his inner struggles. His inner conflict reflects the fragmented postmodern self that propagate nationalism as the end of individualism especially within the context of sports narratives where the team takes priority over the individual.

II- National identity as a path to self-discovery:

Many scholars claim that there is an opposition between nationalism and individualism and national identity and personal identity. They insist that, especially in the postmodern era, the focus on nationalism can lead to the decline of individualism. The conflict between nationalism and individualism is claimed to be more evident in sports narratives whereby the nation is celebrated at the expense of the individual. This dissertation asserts, however, that nationalism and the celebration of national identity create a path toward self-discovery within the framework on individualism in sports narratives, specifically in

Addicted by Tony Adams. while discussing the postmodern critique of centralized power, Kearney writes in *Discussing the Postmodern Critique of Centralized Power*:

In reality, concludes Foucault, ‘one has a triangle, sovereignty-discipline-government, which has as its primary target the population and as its essential mechanism the apparatuses of security.’ (63)

Against this triangular state, Foucault suggests we experiment with ‘local struggles’ aimed at degovernmentalizing the practice of politics. For his part, Lyotard defines the postmodern turn as a dismantling of grand narratives, which seek to totalize meaning around a single foundation, in favor of ‘little narratives’ (petits récits). The ultimate reference of postmodern narrative is not some totalizing center of meaning—party, king, nation-state—but grand narratives (Kearney 234)

Richard Kearney explains how thinkers like Foucault and Lyotard challenge the idea of a single, central authority—like a nation-state—that tries to control meaning, identity, and politics. Foucault describes how modern governments use systems of control—like laws, discipline, and security—to manage people as a population. Lyotard adds that postmodern thought rejects big stories that claim to explain everything, such as nationalism and national identities. Instead, it supports smaller, personal stories that reflect different experiences such as individualism and personal or individual identities (Kearney 234).

The focus on nationalism tends to create one shared identity for everyone in a country (Schumann 312). It promotes unity, sometimes at the cost of personal freedom. When a nation pushes one version of history, culture, or values, it can silence people who think differently or live outside the mainstream (Nally 39). That’s where individualism starts to fade—people are expected to fit into the national mold rather than express their own unique views and explore the self away from the nation (Arieli 286).

Postmodern thinkers view nationalism and individualism as dichotomies whereby “... the rejection of one entails the asserting of the other (Nicholson 307). Linda Nicholson explains in *the Ideal of Community and the Politics of Difference* that individualism and nationalism are often treated as opposites where if one dominates, the other is suppressed (307). When a country focuses on nationalism, it usually means that people are expected to think more about the group—the nation— and less about themselves. In sports narratives where the focus is the nation, the clash between the national and the personal is heavily present.

In *Addicted*, national identity is highlighted at the expense of personal identity: "When I had my football, I was all right, in control, focused. All my self-worth was in what I did, not what I was." (Adams 14). The protagonist feels good about himself only when he is playing football. His value is linked to his national role or "what he did" rather than his personal image of himself or "what he is". He feels as though he is only important if he performs well in his national role. For Adams, his national identity is well established whereas his personal identity is not yet explored: "There I was, a well-known sportsman, feeling alone and desperate for that first drink of the day." (Adams 15). For Adams, his national identity gives him stability and a sense of belonging whereas his personal identity is an image of himself being alone, desperate, and reliant on alcohol. The protagonist describes himself as "... Tony Adams, the footballer, and that was what was on my passport. It still is." (Adams 36). Here, Adams insists that his identity is completely linked to being a footballer. Even his passport—something that's supposed to represent who you are—only shows him as "Tony Adams the footballer."

Placing value on nationalism doesn't always mean personal identity disappears. In fact, people often discover more about who they are by identifying with something larger than themselves like their country. Jacques Lacan's theory of the mirror stage helps explain this idea. In *Écrits: A Selection*, Lacan describes how identity formation begins with the view of the self reflected in something outside of it—what he calls "the other" (Lacan 2). Just like a child first sees itself in a mirror and starts to imagine who they are, adults also look to mirrors in society to build their sense of self. Lacan calls this phenomenon the "mirror stage" whereby the "other" acts as a mirror that reflects "the self" and leads a path toward its discovery. In sport narratives, the nation act like the mirror that leads to the exploration of the individual self, or personal identity.

During major sporting events like international football matches, people often feel deeply connected to their national identity. The energy of the crowd, displaying national colors, and the celebration of a win, individuals feel a strong emotional bond that reflects back a shared image of who they are. The fans, the anthem, the team—all become part of this "mirror" that gives people a feeling of unity and pride from which they can begin to recognize themselves individually.

Lacan's notion of the mirror stage is present in *Addicted*. In Chapter Three, Adams describes how he used to feel jealous when other players got praise: "...Now I had beaten them. It really used to get on my nerves when Hansen and Lawrenson were passing the ball about and getting all this praise. I knew I was capable of all that." (Adams 45). He admits that he, too, wanted recognition and praise. While he is seen as a national symbol and a hero, he still wants to be seen and appreciated, not for his national role but his personal skills as well because he knew he was "capable of all of that" (45). Adams loved the feeling of "...having proved everyone was wrong" (45), that he was as capable like all other players and is deserving of praise and recognition like everyone else.

In fact, Adams wants more than applause—he wants to feel good about himself, not just through others' eyes, but from within: "Subconsciously, I walked into those awards thinking I was better than a lot of people there." (Adams 46). Here, Adams is still chasing approval in an attempt to discover himself through the eyes of others. He highlights this feeling in the same chapter:

Later, I reckoned I would come to pass the ball as well as they ever did, and perhaps there is a kid out there now looking at the way I play and admiring the confidence I feel I came to acquire in my game. (Adams 45).

Here, Adams' sense of the self is tied to how others are viewing him. Through the eyes of the others, he attempts to discover himself. While he started to display confidence in himself, he still looked for others to approve of the image he has of himself.

Lacan points out that the "mirror", while reflecting the self, merely serves as a path toward self-discovery. National identity provides comfort and purpose, but it can't fully answer the deeper question of "Who am I?"—because that answer is always tied to others' views, and those views are always changing (Lacan 2). As the story progresses, the protagonist finds a path toward selfdiscovery. The tension between his national image and his inner reality that led him to alcohol allows him to face his inner conflict: "I came to understand how I had been gripped by a mental, physical, and emotional illness that could be arrested if I did not drink alcohol." (220). Adams finally sees his drinking as an illness, not just a habit. He admits it controlled every part of him — mind, body, and emotions. For years, he uses alcohol to escape pressure and hide his feelings. Here, however, he begins to realize the truth: only by stopping could he regain control. This moment

shows the gap between his public image as a strong captain and his private reality as someone battling addiction. It also shows the turning point where he starts to face his true self instead of hiding behind alcohol and addiction. By accepting his public image as a reflection of his individual self rather than the opposing force against it, the protagonist begins his journey toward uncovering his personal identity.

Adams, at first, sees himself within the framework of nationalism as someone who should perform a role that was assigned to him: “I felt a duty, I told them, as captain to try and sort things out” (Adams 68). He is “... George’s voice on the field” (Adams 47). Tony Adams performs what is expected of him as a national symbol—being the leader, taking charge, staying strong. Yet, he later reveals that he becomes aware of its insufficiency in defining his true self. He is aware of the responsibility and the authority his role entails, yet, at the same time, he is acting more like a messenger than himself. He was carrying someone else’s voice, not his own. He later confesses that the same tension between his inner self and his national identity that led him to addiction also led him to reject his reality: “I didn’t want to hear the truth about anything in those days, I just wanted reassurance rather than reality” (Adams 69).

The protagonist later attempts to transform his view of his public image from the oppositional force that diminishes his inner self into the mirror from which he can explore his personal identity instead. His personal life is no longer run like a “football match” which he was failing every day (Adams 17), but rather a separate identity that is no longer hidden behind addiction and criminal activity: “I veered between feeling superior to everyone and inferior. I didn’t feel like a well-known footballer now, just a bloke who was out of his own environment” (Adams 70). Recognizing that his inner self can exist outside his national identity paves the way toward self-discovery. By accepting his national identity and accepting his personal identity as separate from it, the protagonist realizes that he’s “...just a bloke out of his own environment”. Away from football, he feels ordinary and out of place. Yet, even though his individual self feels foreign and unexplored, he still has “...some good qualities” (71). The protagonist, here, still links his personal identity to football and his national identity. Yet, the link no longer positions nationalism as the end of individualism but rather the first step toward understanding it. In this moment, Adams also confronts his fears and understands that he is “...a criminal now as well and not really in much of a position to judge other people” (Adams 71). He starts to realize that being a footballer doesn’t make him better than others, and that he needs to

face who he really is—not just the person people expect him to be.

Adams confronts his inner conflict, and this leads him to moments of self-realization: “The enormity of what I had done had begun to hit home. I was thinking that I needed to stop doing this, but I didn’t know anything else” (Adams 66). By confronting the enormity of his mistakes, Adams realize how serious his actions were. He understands the damage he had caused. He acknowledges that he “...was rarely aware of the grief I was causing other people” (Adams 66). Adams knows he has to stop, but does not know how. Therefore, he begins to reflect and starts facing uncomfortable truths. He’s no longer just the footballer or the captain, he is not a criminal or an alcoholic, his true personal self is yet to be explored: “I’m not a criminal. I’m a good person who has just done wrong” (Adams 70). This passage shows moments in which the protagonist tries to understand himself beyond his national role. This path is only revealed when he begins accepting his national role:

But it was still a funny thing about me. I may have got in only because Terry Fenwick and Mark Wright were injured... but there was still a determination in me to do well and prove myself to everybody. Because deep down, I knew I could. (Adams 162)

The protagonist got picked because other players were hurt. Yet, in this moment, he starts to feel like he belonged and accepts his place in the team: “I feel I grew up as a player very quickly as a result of the experience” (Adams 163).

By assuming his role in the national team, he begins to feel like he belongs. He wasn’t just filling in a role—he is the national symbol as the team’s captain and the football player that reflects back his inner self. His national identity and private-self are no longer in conflict but work together in harmony. Nationalism does not constitute a hinderance to individualism but rather a path to selfdiscovery within its framework.

III- Psychological Transformation and the Search for the Self

Rather than positioning nationalism and individualism as dichotomies, nationalism can instead create a path toward self-discovery and psychological transformation. The self within the context of nationalism can serve as the “mirror” that reflects back the individual self. In this sense, the nation becomes what Lacan calls “the other” that through which “the self” is explored. By accepting the national side of identity, personal

identity can be identified and the conflict between the nation and the individual can be resolved. This idea is present in *Addicted* by Tony Adams whereby the protagonist uncovers the path toward self-realization and discovery by reflecting back his national role as the captain of Arsenal and the famous footballer who represents national aspects of the English culture.

The path to finding the self often starts with a false image. Lacan explains that one does not come into world with a clear sense of self — instead, identity is built by seeing the self from the outside. In what he calls the “mirror stage,” a young child sees their reflection and starts to believe that this image constitutes who they are. While the reflected self looks whole and complete, that wholeness is an illusion. Lacan says this moment is when “the I is precipitated in a primordial form” (Lacan, *Écrits*, p. 2) — meaning the ego forms around an image that isn’t truly the self, but the false image that is established anyways. This image, which he calls the “Ideal-I,” remains for a long time and shapes identity and the self.

For Tony Adams, being the captain of England becomes that mirror. It shows a version of himself that is strong, patriotic, and in control. However, just like the child in Lacan’s theory who “is still sunk in his motor incapacity and nursling dependence” while seeming confident in the mirror (p. 2), Adams is battling addiction and inner struggles. The proud public image does not match with his inner self. Lacan calls this kind of mismatch a “discordance with [one’s] own reality” (p. 3), and explains that it can only be addressed by facing the truth of who we are beyond the image. The protagonist’s discordance of his national identity with his personal identity is apparent in this passage: “I was a footballer, a winner. But I was the winner who had lost when it came to alcohol, and I felt strangely good to have given up the struggle and admitted that.” (Adams 218). The protagonist confesses that there is a “struggle” between his public image, a footballer and a winner, and his private image, someone who has lost to alcohol and addiction. By finally acknowledging those struggles, he starts to understand who he is as a person. He does not only admit the existence of these struggles and accepts them, but he also gives them up creating a new perspective toward identity where his public and private selves are not opposites but rather leading to the same direction — selfdiscovery.

In Chapter Eleven *My Name is Tony*, the protagonist joins an Alcoholic Anonymous where he is given a space to confess the gravity of his addiction. He is given twelve questions to answer; There were 12

questions, such as ‘Do you tell yourself you can stop drinking any time you want to, even though you keep getting drunk when you don’t mean to?’ and

‘Have you missed days off work because of drinking?’ and ‘Do you have blackouts?’.

(Adams 217)

Adams answer all questions with “yes”. This illustrates his resolve to take the first step toward healing from his addiction and facing his inner struggles that led him to it. He then declares that one particular poem caught his attention:

When you get what you want in your struggle for self
 And the world makes you king for a day,
 Just go to a mirror and look at yourself And see
 what THAT man has to say.
 For it isn’t your father or mother or wife
 Who judgement upon you must pass;
 The fellow whose verdict counts most in your life
 Is the one staring back from the glass. (217)

Upon reading the poem, the protagonist is overwhelmed with emotions. He states that he felt huge sense “sadness” and “loss” after reading this poem. The poem is a great illustration of the protagonist’s life and his fragmentation that was caused by the initial clash between his national identity and personal identity. His national identity is being made into “a king for a day”, celebrated as a hero, a national symbol of unity, discipline, and pride. Yet, he finally looked at a “mirror” to find his true-self. According to the poem, his true self is the only one whose judgment is worthy of consideration. The poem also serves as symbolism for the national identity that reflects back Adam’s personal identity: only by staring at the mirror of the nation that the individual self is reflected. The protagonist continues:

My account of how I came to accept I was an alcoholic and how I had some sort of
 inexplicable spiritual experience that gave me an incredible charge of hope is not one
 I have cared to tell many people until now. (Adams 218)

The protagonist compares his first journey toward unveiling his individual self that was previously suppressed with alcohol as a “spiritual experience”. He describes it as one that gives hope rather than despair and loss. This is a direct contrast between his feelings at the beginning of the novel that are characterized with feelings of loss, fragmentation, and sadness. He knows he was in the right path toward self-discovery in Chapter eleven when he introduces himself to the other members of

Alcoholic Anonymous:

‘My name is Tony,’ I said, ‘and I am an alcoholic.’ I talked quickly and briefly about how things had been and how I was determined to give this a try. Afterwards I felt elated. I had made a start and suddenly knew I was in the right place. That was a relief after my doubts about my first meeting. All of a sudden I was flying and knew that I was on the right path.

(Adams 219)

Here, Adams does not introduce himself as the footballer, the captain of Arsenal, or the pride of the of English football, He simply states his name and embraces the manifestation of his inner conflict for the first time publicly. He is “elated” with the experience and views it as “the right path”. By taking the first step, the fog that surrounded him “cleared away” and “things began to look brighter” (Adams 220). He later admits that same struggles, the conflict between his national identity and his personal identity, that led him toward addiction has eventually given him insight into what had been going on with him (Adams 220).

The discordance of his national identity with his personal identity leads to his addiction which then leads to his rejection and his alienation. By exposing his addiction as a subject of scrutiny to the public, the protagonist is able to settle this discordance:

I had this sense that if I just kept doing what I was now doing, going to meetings and being honest with people about what I had been like, things would change—I would change—and that I need not pour booze down my throat again. It was all a great revelation... (Adams 220)

Gradually, Adams learns that his national identity and his personal identity are not opposites sides of his selfhood but rather different yet harmonious aspects of it. This realization allows him to feel “at peace” and “content” with himself:

I told them that day in Georgia that I had thrown away the mask, that I was getting stronger by the day, and that for the first time I was feeling peaceful and content with myself. (Adams 223)

Adams finally throws away the “mask” that hides his inner struggles. This allows him to face his fears and discover himself by the day. His self-discovery reaches its peak when he declares: “I’m not Tony Adams the footballer, I am Tony Adams the human being, and I take him into football, into playing the piano, into being a father. Into life” (Adams 232). Adams’ identity is no longer solely tied to football and being a national symbol. His identity is now linked to his individual traits as a human being. He no longer views strength in light of victories and successes in the field of football but in light of private emotions and personal experience: “Now I can see that a strong man is one who is open to his feelings, be they happy or sad confident or vulnerable” (Adams 232).

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After recovering from addiction, his personal identity is also acknowledged by others: “That same day, my dad gave an interview ... The best thing, he added, is not that Tony has come back as a player but that he has come back as a person” (Adams 233). Here, not only Adams’ national identity is celebrated but his personal identity as well. He is no longer just a footballer but a person as well.

This means that Tony’s recovery is not just about playing again—it is about finding himself.

Tony Adams journey from the tension between his national identity and personal identity to addiction then recovery illustrates that nationalism and individualism are not opposite forces where if one dominates, the other diminishes. Rather, nationalism in *Addicted* is the framework through which Adams negotiates

individualism. Tony Adams only explores his personal identity once he views his national identity as the mirror that reflects back his personal self. In this sense, nationalism creates a path toward individualistic self-discovery and the psychological transformation of the protagonist in *Addicted*

Conclusion

This chapter approaches the notions of nationalism and individualism, and national identity and personal identity by conducting a psychoanalytical reading of Tony Adams' *Addicted* as a novelistic sports narrative. It places the novel within the framework of postmodern literature and challenges the common postmodern thinking of the nature of the relationship between nationalism and individualism whereby if one dominates, the other diminishes. Instead, it adopts Lacan's "mirror stage" where nationalism is the mirror which reflects individualism creating a path toward personal selfhood discovery.

Addicted protagonist, Tony Adam embarks a journey of self-discovery filled with tension, addiction, and recovery. His path and eventual fate show that national identity does not erase personal identity. Instead, it supports it. Adams used to feel split between the image that is displayed to the public and how he views himself privately. He later began his journey of self-discovery by viewing his national identity and nationalism as the mirror that reflects and fosters personal identity and individualism rather than dissolving it.

By the end of the novel, Tony Adams learns that being part of the national team does not equal losing one's self. The team gives him a space to grow, not just as a leader, but as a person. He is not just the footballer—he's Tony Adams, the human being. equal losing one's self. The team gives him a space to grow, not just as a leader, but as a person. He is not just the footballer—he's Tony Adams, the human being.

General Conclusion

This dissertation explores the complex relationship between individualism and nationalism in sports narratives, focusing on how identity is formed, negotiated, and expressed. It combines theoretical perspectives with an analysis of Tony Adams's autobiography, *Addicted*

In the study " *Addicted* (1998), the study has shown that personal identity and national identity are not fixed or opposed categories. Instead, they exist in a state of tension and interaction, where each can influence, limit, or even support the other.

The first chapter presents the theoretical foundation of this research. It explained the different meanings of individualism and nationalism, starting from classical philosophy and moving to postmodern and cultural studies. Thinkers such as Locke, Mill, Dewey, and Anderson have offered important insights into the way the self is shaped in relation to society and the nation. The discussion showed that individualism is often associated with personal freedom, autonomy, and the right to self-expression, while nationalism stresses collective belonging, unity, and loyalty to the community. At first sight, these two concepts may appear to be in conflict. However, the two are deeply connected and that neither can fully exist without the other. Theories of identity, including those of Stuart Hall and Charles Taylor, were used to explain that identity is not stable but is always in process. Sports, as a cultural space, provide a clear example of how the individual and the nation are brought together in powerful and symbolic ways.

The second chapter applied this theoretical background to the close reading of *Addicted*, the life story of Tony Adams. As the captain of Arsenal and England, Adams carried national pride, discipline, and loyalty. At the same time, he struggled privately with alcoholism, insecurity, and questions about his personal self. This dual role demonstrates the central argument of the dissertation: that national identity does not necessarily erase individuality, but rather creates the conditions in which the self is forced to reflect and redefine itself. Psychoanalytic concepts were useful in understanding Adams's inner conflicts,

especially the division between his public role as a national symbol and his private identity as a man in crisis. His experience reveals how the pressure of representing a nation leads to psychological strain, but also how this same pressure can inspire personal growth and self-discovery.

The findings of this study suggest that sports narratives cannot be reduced to either pure nationalism or pure individualism. Instead, they are spaces where the two forces constantly interact. On the one hand, sports require teamwork, loyalty, and sacrifice for the sake of the group, often symbolizing the nation itself. On the other hand, sports also highlight the achievements of individuals, celebrating their personal journeys, strengths, and struggles. In this way, sports narratives mirror the broader postmodern condition of identity: fragmented, hybrid, and always in negotiation between the self and the collective.

Tony Adams's story is not only a personal confession but also a cultural text that represents wider questions about the self and the nation. His autobiography shows that the role of the athlete goes beyond the field of play. Athletes become national objects, heroes, and symbols of unity, but they also remain human beings with personal needs and vulnerabilities. The clashes between these two sides demonstrate the complexity of identity in modern times.

In conclusion, this dissertation has argued that the relationship between individualism and nationalism in sports is best understood as a dialogue rather than a contradiction. Sports provide a powerful space where individuals can both represent their nation and search for their personal identity. The case of Tony Adams shows that even under the weight of national expectations, the individual self can find ways to grow, reflect, and redefine itself.

It is important to understand identity as a dynamic, ongoing process rather than a fixed or static state.

In the postmodern era, where certainty and unity are often questioned, sports narratives remind us that identity is shaped by both personal experience and collective imagination. They show us that the individual and the nation are not separate realities but interdependent dimensions of human life. This conclusion opens the way for further research on how other athletes and cultural figures experience this tension, and how their stories reflect the broader challenges of identity in a globalized world.

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