ST. STEPHEN'S COLLEGE

RELEASE FORM

NAME OF AUTHOR:

Rochelle Diane Fraser

TITLE OF THESIS:

THE WHISPER OF THE SCARLET BUFFALO

DEGREE FOR WHICH THESIS IS PRESENTED:

MASTER OF PSYCHOTHERAPY AND SPIRITUALITY

YEAR DEGREE GRANTED: 2014

_____
Signature

ST. STEPHEN'S COLLEGE

THE WHISPER OF THE SCARLET BUFFALO

by

Rochelle Diane Fraser

A thesis submitted to the Faculty of St. Stephen's College

In partial fulfillment of the requirements for the degree of

MASTER OF PSYCHOTHERAPY
AND SPIRITUALITY

Edmonton, Alberta
Convocation: November 3, 2014

DEDICATION

I graciously dedicate this work to my enduringly supportive and forever understanding children Melissa, Mallory and Matthew.

ABSTRACT

Jung's Word Association Experiment has been used for many years to uncover complexes in individuals as a way of unearthing singular psychic constellations. This project focused on the complexes and ultimately archetypes that were uncovered through Jung's test. Although the Word Experiment itself is both qualitative and quantitative in nature, particular interest is placed on the heuristic component surrounding my personal experience and subsequent interpretation of the results.

This thesis delved into complex indicators that were revealed during my experience with the Association Experiment to uncover underlying complexes and ultimately archetypes that may have contributed to my attraction to a career in the Royal Canadian Mounted Police. This method of inquiry was chosen because it best addressed a method to probe into my unconscious for clues about why I elected the dynamic career of policing. My interest in this inquiry was fueled in part because no one else in my family history has displayed a desire for a career in policing; most particularly the women.

Keywords: Word Association Experiment, Complex Indicators, Complex, Archetype, Psyche, Unconscious, Animus, and Attraction.

ACKNOWLEDGEMENT

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1. INTRODUCTION

Several years ago I found myself sitting alone in the dark during the wee hours of the morning pondering what had brought me to that particular place in my life. Sleep eluded me while I conducted an inventory of sorts of what had become my story. How did I find myself so far away from what felt like my simple beginnings?

I struggled with trying to recognize familiar pieces in my current life from where I had come from. How did I get so far away from where I started? Was this truly my life? I was barely recognizable to myself anymore. It reminded me of Hollis (2005) when he said

> Have you not had the feeling, amid the evening rush hour drive, or while
>
> sitting on the beach, or at 3 A.M., the hour of the wolf, that you have no
>
> idea who you are, or what this busy business is about? (p. 17)

This was exactly what I found myself considering. What was this busy business about?

I began questioning what drove me so compulsively to abandon my simple Christian based life for the demands and stressors of a public life in a police organization. Not just any police organization, but the Royal Canadian Mounted Police (RCMP). I wondered what fueled my strong desire to choose a career different than anyone else in my family history.

My wondering included what would attract me to a career that by its nature would ensure that I would be unable to form strong friendships. What would attract me so strongly to a work environment that would guarantee that I would be isolated in the small communities that I policed? Why would I fight so hard to be a part of a career that would involve incredible amounts of stress, continual conflict and regular exposure to

exceptionally dangerous settings? Could there have been clues early on in my life that would have hinted to me that this was my destiny?

Anamnesis

Both of my parents grew up in single-family homes run by uneducated mothers. My father lost his dad to cancer when he was just three. In essence, he lost his mother then too. His mother, my grandmother, worked a minimum wage, predominantly female occupied position in the hotel industry for her working career. My father often shared that his mother was unavailable for him throughout his childhood.

My other grandmother began parenthood at the age of sixteen. Although she married, she divorced young and remained single until her death. She raised my mother and my Uncle almost completely on her own while working fulltime for minimum wage in the retail sector. My mother has shared how she never truly felt loved by her mom. In this sense she never experienced the essence of what a mother could offer her.

My parents met when my father was just seventeen. My mother was only fifteen at the time and it was not long before they became parents. They married, had seven children and spent the next fifty-five years together until my father passed away.

Because my mother and father became parents so young, they were both unable to complete high school. My father was able to make a career for himself in a Government organization until his retirement. Making his way to a managerial position proved to be both difficult and stressful for him. The frustration he experienced professionally often made its way home with him at the end of a workday.

My mother settled into what could be considered pink color professions in the retail industry for many years until her retirement. She often worked evenings, leaving

the household responsibilities to my father. The absence of my mother during the evenings left only the strong presence of overwhelming male energy presiding over the household.

As I write, I am fifty-three years old. In my family, I am the third daughter of five girls, followed by two boys. I am two years younger than my older sister and only eighteen months older than the sibling that follows me. By the time she was twenty-six years old, my mother had already delivered six of her seven children.

From the outside looking in, we were an average Catholic family that followed the doctrines of the church. My father seemed to find a strong sense of family for himself in the Catholic faith. Throughout his life, he was passionate about our family's connection to a Catholic God. My mother followed this lead and became heavily involved in the Church herself for many years.

With my birth placement, I felt like I was born invisible. Along with a sense of being unseen came a pronounced feeling of isolation. As I grew, so did my sense of disconnect between my family and me. Because of this, an adopted sense of perpetual loneliness became a life theme for me.

As a young child, a tireless feeling of nervousness or being on the edge developed inside of me. As a result of this I adopted a near constant state of hyper vigilance (Gilmartin, 2002). I can recall having nervous ticks that I feel certain had come from my overall sense of uneasiness and fear. Even my sleep became occupied with reoccurring nightmares of large long legged spiders attempting to swallow me. Together, these things shaped a fear of life in general that shadowed my everyday existence.

It was not uncommon for me as a child to crawl on my belly like a soldier in the middle of the night into my parent's room, after awakening from a nightmare. I would propel my small body inch by inch along the floor hoping not to wake my father. If I could make my way to my mother's side of the bed, I could crawl in un-noticed and feel the warmth of my sleeping parents on either side of me.

For as far back as I can remember my family adopted a nickname for me. Right from the beginning, I found it dismissive. In grade one, I could only spell my nickname and was chastised for arriving in school unable to spell my birth name. Because of this, carrying a small piece of paper with my proper name on it became necessary for me to avoid punitive measures from the nuns that taught me.

The heavy presence of nuns teaching the strong values of Catholicism magnified my fears around life. These fears now included the not just my parents, but the judgment of God as well. I lived in eternal fear of damnation about being found guilty of something, anything, from my parents, one of my teaching nuns, or even worse, from God.

My memories also include a felt sense that I was somehow less than simply because I was born a girl. From a young age, I wondered if I was a disappointment to my father because I was not the son he seemed so desperately to want. I also wondered if I was disappointing to my mother as well. In my mind, birthing another daughter most definitely meant having to deliver more babies for her.

My perceptions include feeling that my mother suffered dearly in her role as a parent with so many children. She appeared to be perpetually tired and always pregnant. I

feel certain that she suffered with an undiagnosed depression for many years. Overall, my mother's feminine energies appeared to be collapsed.

My father seemed to be ceaselessly frustrated and angry. The heaviness of the negative masculine intensity that he brought into the house could feel suffocating. One never knew when there would be an eruption of overwhelming masculine energy.

I have no recollection of joy accompanying any new family addition. Each new baby seemed to represent a new burden to my parents and our family as a whole. To this day, I experience an initial feeling of anxiety when the arrival of a baby is announced.

The atmosphere in my childhood home could sometimes feel like a jail. It was as though we were all trapped against our will for something we did, like being born. It was as though everyone, including my parents, was completing his or her individual prison term. It felt like we were all simply doing our time, hoping to find a way to be set free.

The stress and tension that I often felt in my childhood home led me to believe that life was hard work with little pleasure. From my perspective, women in particular were predisposed to lead hopelessly unfulfilled lives. They put their heads down and accepted their lot in life while forging forward the best that they could. I believe that it was this very perception that kindled my melancholy attitude toward life in general.

When I was twenty years old I married and began a family immediately. My married life was a continuation of my birth family's legacy of devoting our Sundays to church and living a Catholic lifestyle. Like my mother and grandmothers before me had done, I sought employment in the retail sector for many years. And just like my mother and grandmothers, I experienced life as difficult and often unfulfilled.

When my youngest child began school, I began hearing an internal hum that eventually progressed into a screaming roar. It was as though my spirit was shouting at me that there had to be more to my life than following my female predecessors. The small church based community that had become the central focus of my family's life, suddenly lost its appeal to me. The joy that I could know as a wife and mother seemed to fade faster than I could hold on to.

Initially I thought I had slipped into a depression that I could not seem to shake. It was like a lurking sense of blackness followed me everywhere. I pursued all sorts of spiritual disciplines hoping to get right with not just God, but also the Universe (Hollis, 2005).

I tried to connect with periods in my life when I thought I was satisfied with tending to the needs of my family and devoting Sundays to worship and community dinners. A time before I felt the rumbling from my soul to change my life in a significant way. No matter what self help book I read, or what group I joined, nothing seemed to help. An enveloping sense of guilt and confusion settled over my life like a heavy fog.

During this period I came to know several local RCMP officers. Their commitment to the communities that they served was immediately attractive to me. The female officers in particular seemed to offer support to the women clients that had somehow lost their way; much like myself in some ways. Becoming an RCMP officer ignited a spark inside of me that could not be extinguished.

Working toward being accepted into the RCMP became my life focus. From deep within myself I imagined the freedom that becoming a member of this national organization was going to offer me. Although I could not identify exactly what was

happening inside of me, I could certainly feel a pull to the life that I conceptualized the RCMP was going to provide me. I envisioned that the demons I was fighting in my guilt and confusion would disappear, if I could just remain focused until I met all of the demanding requirements for acceptance.

The RCMP eventually accepted me, and after surviving the rigors of training, my family relocated to a small rural community. For the first time in my life I felt as though I was where I belonged. My peers trusted me with their lives in difficult situations and I trusted them right back. When I was not working, much of my spare time was spent with my fellow officers. I can recall sitting at my desk as a young constable believing that I had somehow found my way home. The RCMP quickly began to feel like my family.

Although I loved my newfound police family, before long, I was as frustrated and angry as my father had ever been. My professional life seemed to be filled with the same confining rules that I grew up with. The constant judgment that I faced from the public, the courts and my supervisors renewed the intense childhood fears that I hoped I had outgrown. That old feeling of being unwelcome because of my gender was abundantly obvious in certain professional situations.

It was not long before the extensive hours; the stress of shift work and my new-found police family began to erode my marriage. After two years in the police force, my marriage of sixteen years dissolved. That familiar feeling of aloneness that I developed as a child felt as prominent in my life as it ever had.

It was exactly that old feeling that brought me to the wondering in the wee hours of that morning. Had I truly evolved from where I began? My wonderings from that night have propelled me into a pilgrimage that continues to this day. A journey to attempt to

unearth why I experienced such an uncontrollable attraction to abandon all that was seemingly familiar to me for a career in the RCMP.

My central research question is: "What are the underlying complexes that influenced my attraction to join the RCMP?"

Authors Personal Interest in the Subject

My personal interest in this subject comes from wondering about my own lived experiences. Why would I feel such an undeniable pull toward a lifestyle that would see me working alone most of the time in often, dangerous settings? Where did such an attraction originate within me to be a part of an organization that was still orientating itself to the inclusion of women? Why would I want to live in communities so small that it would be near impossible to separate myself from my professional role? How did I come to work so hard for acceptance into a police force that transfers its officers so often that it would be difficult, if not impossible, to form long-term relationships?

My personal interest in this research question comes from my own wonderings about why I would feel such a compulsion to join a police force, especially one as dynamic as the RCMP. Particularly when no one in my family history has done so before me. My interest lies in what may have fueled me to become a Mountie from both a personal as well as a collective unconscious level (Jung, CW 9).

Choice of Methodology

Methodology is the web that meshes theory and method together. It is this webbing that acts as a guide for a researcher to delve into and through their work (Nagy Hesse-Biber & Levy 2006). This project is based on my experience around the results

obtained from me as the only subject participating in psychiatrist C.G. Jung's (Jung) Word Association Experiment.

After delving into what methodologies were most appealing to this particular research, at first glance, a heuristic approach best suited my method. The heuristic style suits this specific project because my question required me to search internally for meaning through a personal experience. It also allowed me as the participant and researcher to become entranced by my personal images and dreams along the way (Moustakas, 1990, p. 11).

The predominant heuristic component of this project was especially appealing to me because it allowed me take on the role of a lead investigator into my own life experiences. In a sense, it allowed me to interview myself. It also permitted me to have a direct, personal encounter with the phenomenon that was being investigated (Moustakas, 1990, p. 14).

Because Jung's Word Association Experiment is scientific in nature, it included researching a question that broke the accompanying data down into numerical-based phenomena. By using Jung's Experiment as the platform for my research, it required me to incorporate methodologies from a qualitative as well as a quantitative approach. (Glesne, 2011; Butler-Kisber, 2010; Luker, 2008; Nagy Hesse-Biber & Leavy, 2006). Chapter three probes deeper into the application of these three methods of inquiry for my research.

My Personal Philosophy

My personal philosophy has changed over the years from a religious concept of what the Catholic Church and its doctrines taught me, to a profoundly intimate sense of

inner connection. Jones (1989) has been instrumental in assisting me to understand not only my own personal connection to my sense of spirituality, but also the fluidity in which it can move within me. He prescribes to the idea that each of us has a personal arrangement that is anything but rigid.

Jones (1989) says "humans alone are born into an unfinished world, one they must endeavor to complete in order to call themselves human" (p. 14). My own evolution around calling myself human is connected to Jung's path of individuation. This path is profound for me because I am melding different dimensions of my conscious and unconscious life into something whole (Lartey, 2003).

Jung (CW 7) refers to the process of individuation as embracing "our innermost, last, and incomparable uniqueness … becoming ones own self" (para. 266). To me it embodies a life long journey for self-connection (Kalsched, 1996). My own path includes delving into my unconscious or as what Jung refers to as "pursuing the science of the soul" to find wholeness (Hall, 2012, p. 849).

Beaumont (2012) beautifully articulates my own thoughts about the journey of a soul connection.

> The soul is not eternally unchanging, but rather, learning, growing and maturing. Soul knows hurt and pain as well as joy and serenity. And as we will see, soul can remember long after conscious mind has forgotten. If we respect her, soul can guide us and teach us, and she thrives with our respect. (p. 2)

With each new step that I take in my journey, my soul is responding by remembering what my mind has long since forgotten. This is but one step forward in my pilgrimage toward individuation.

CHAPTER 2. LITERATURE REVIEW

Word Association Experiment

By its nature, a psychological experiment confronts a participating subject with a specific type of an external situation. In the instance of a Word Association Experiment, it comes in the form of a stimulus word. The idea behind the stimulus word is to produce a reaction from a participant associated to their individual condition. Meier (1984) says that the stimulus word represents a defined and objective constant throughout the Experiment, but the reaction however, is largely uncertain and subjective. The response is subjective in nature because it is dependent on how the stimulus word is assimilated by a particular participant (p. 67).

In this sense, the Association Experiment is also a projective technique. It is similar, for example to an inkblot test where participant's perceptions are recorded and then analyzed. The way the Association Experiment is set up is that a participant is asked a question with one word. The manner in which the word is responded to provides the essential elements that can then be analyzed (Meier, 1984).

Before Jung's involvement, the Association Experiment was used mostly to study the laws of association. This was something that was traditionally associated to psychology that stretched as far back as Aristotle (Cambray & Carter, 2004, p. 39). In 1903 however, Jung altered the initial intentions of the Association Experiment.

Jung began working with a fairly simple form of the Association test that was being utilized by psychiatrists Wilhelm Wundt and Gustav Aschaffenburg. They were using the test as an aid for psychiatric diagnosis. Although their version of the test included response times in the results, their main focus was on the actual content of the response itself (Cambray & Carter, 2004, p. 39).

Jung added the use of a galvanic skin response and cardio-pulmonary function in order to obtain a more accurate idea of what a participant was experiencing. Under the influence of psychiatrist Eugen Bleuler, he also established base norms of responses within different groups of people. For example, he categorized people as educated or uneducated and normal versus psychologically disturbed (Cambray & Carter, 2004, p. 39). Jung modified the way the experiment was evaluated so that he could improve the accuracy of psychiatric diagnosis.

Jung then began focusing on what he referred to as disturbances that were appearing sporadically around participant's responses during the Experiment. Previous administrators that had utilized the Experiment had dismissed these disturbances as mistakes, and ignored their importance. Jung however, recognized that the disturbances were occurring with some sense of regularity at "certain favored spots in the experiment" (Meier, 1984, pp. 65-66). Jung observed that these so called mistakes were appearing in the Association test because of unconscious tendencies, which were disturbing the conscious intentions of the participant (Kast, 1980).

In the participants of the Association Experiment, Jung was able to unearth a relationship between the conscious and the spontaneous contents of the unconscious. He uncovered a remarkable relationship or parallelism between both the formal and the dynamic contents of these two realms. Jung's approach to the Word Association test became a way of recording manifestations of the psyche, even though this was not his initial intention (Jung, 1919; Lewis, 1957; Meier, 1984) According to Meier (1984), although the experiment still uses the term association, the word reaction better suits the experience because that is truly what is being measured (p. 68).

Today, there are numerous Word Association tests being used around the world that all follow a similar format of looking for individual associations to stimulus words. Kast (1980) emphasizes that there are two main areas in all Association tests that need to be distinguished. Initially the laws of association between a stimulus word and a response are investigated, and next, the conditions under which the associations become disturbed or even blocked are looked at (p. 2).

Jung's Word Association Experiment is comprised of a list of one hundred stimulus words. A participant is asked to respond with what first comes to mind after each word is spoken to them. The delay between the word being spoken by an administrator and the response time is measured.

The administrator also makes note of any obvious bodily responses by a participant to the individual stimulus words. These can include things like facial grimacing, movements of the hands, lip smacking and even throat clearing. Stuttering, mispronunciations, rhymes and responses that have no connection to the stimulus word are also noted (Meier, 1984).

Observations made by the administrator also include perseverations, which are words that continue to echo the emotion produced by a particular stimulus word. This would be obvious in reactions that continue to manifest long response times, or responses that clearly relate to the preceding stimulus word. Stereotypes, or stimulus words that produce an identical response on more than three separate instances are also noted (Meier, 1984).

According to Sedgwick (2001), the disturbances that show up in delayed response times or body movements are likely a result of an unconscious image or situation. In

14

these instances, the unconscious is speaking for the participant. Kast (1980) says that the bodily responses to stimulus words confirm that disturbances are not simply something psychic, but that bodily phenomena are also involved (p. 14).

The responses to the stimulus words are further recorded as either factual or egocentric. When a test participant responds to a stimulus word with a response that has a natural connection such as sick and hospital, it is recorded as factual. When a response produces a personal reaction such as sick and yesterday, it is considered egocentric in nature (Kast, 1980).

The process of responding to the one hundred stimulus words is repeated a second time. There is no measurement of reaction time during this portion of the test, but any responses that differ from the original recorded word are noted. The participant is then asked to comment on their experience around the words that seemed to evoke some type of a disturbance within them during the Experiment. The administrator flags the specific words that aroused disturbances as complex indicators (Sharp, 1998). The information gathered during the test is analyzed and interpreted by the administrator.

In Jung's Association Experiment, the recorded reaction times collected during the experiment are broken into two groupings in order to calculate separate probable means. Words 1-50 are calculated apart from words 51 -100. A separate calculation is done for two reasons. First, Jung confirmed that the sensitivity of every subject increases during the experiment. Because of this, the reaction times tend to increase as the test progresses. Second, the Association Experiment is designed to include a larger number of stimulus words that elicit disturbances in words 51-100, thus naturally raising the probable mean for this grouping (Meier, 1984).

After a break from the initial Experiment experience, the participant is again asked to respond to the words that produced some type of a disturbance. This time the participant offers thoughts rather than simply one-word responses. The discussion after the test provides an opportunity for the participant to consider what disturbed them during the Experiment. It is not uncommon for a participant to want to provide the administrator with explanations about their responses. Kast (1980) says that most participants feel a need to talk about some of the observations they made during the experiment.

The raw data collected during the test, along with the information gathered afterward, is then analyzed. It is from the information collected from the participant, along with the interpretation of the administrator that patterns of disturbances can be recognized. These disturbances, or what Jung called complexes, are what become stirred up in an individual during the experience of the Word Association Experiment. It is the manifestations of these complexes within a psyche that provide rich material for an administrator to analyze. Meier (1984) says that the discovery, the naming and the clinical evaluation of complexes, in association with quantitative measuring techniques is, and remains Jung's great contribution (p. 68).

Complexes

Jung's most important early contribution to psychology and psychotherapy according to Sedgwick (2001) was his theory around clusters of feeling tones known as complexes. Jung (CW 8) proposed that these emotional feeling tones, or complexes, originate from our thoughts, our ideas and even images that we have collected throughout our lives. These clusters of feeling-states reside in our unconscious and group themselves

together by common emotional themes (Jacobi, 1959; Samuels, Shorter, & Plaut, F., 1986).

Psychological complexes can be understood by imagining the threshold of consciousness as a horizontal line. Our ego, the filter through which everything passes into consciousness, sits precariously on the surface of this line. Below the horizontal line, energy fields float around in our unconscious. These energy fields can be imagined as onions with many layers. The onion layers build up over time through our personal associations to thoughts, ideas and images in our individual lives. These very association build-ups are feeling toned, and they are what Jung refers to as complexes (Bly, & Woodman, 1998, p. 149). Snowden (2010) notes that these onions or clusters form groups because they are more efficient that way.

Complexes can also be imagined as little parts of the self that are often unconscious and autonomous. These parts are psychic entities that have escaped from the control of the conscious. They have split off from our awareness and lead a separate existence in the dark sphere of the psyche (Jacobi, 1973).

Even though complexes have split off, they are tied to certain images that can circulate around the conscious personality. Kast (1997) says that complexes actually reside at the emotional core of our personality (p. 21). They pop up into our awareness when they are touched by a particular situation or image (Sedgwick, 2001).

Complexes can be further imagined as disturbed psychic situations that are accompanied by an intense emotional experience (Jacobi, 1973). These experiences often times appear to be incompatible with our usual conscious attitude. Shalit (2002) offers an excellent example of what this might look like in everyday life.

Imagine someone that makes a quick decision to visit a friend unannounced. They arrive at this friend's house only to realize that no one is home. Appropriately, someone else may think about how unfortunate it is that this has occurred. They may even begin to formulate a plan in their mind about how best to make alternate arrangements to meet up with this particular friend.

This person however, does not have the ego strength, or awareness of his or her own complexes to understand what they are experiencing. What unfolds for them externally is connected to a cluster of unconscious associations. The feelings sparked by the absence of this friend, now joins an endless string of real and imaginary situations from this persons life.

Associations are drawn from this person around their individual experiences of feeling abandoned, lonely, homeless, and knocking on doors, not being let in. The list of associations to this external experience could go on and on. The cluster of unconscious associations being experienced by this person may be expressing themselves as a pronounced feeling of loneliness. This person may even experience physical reactions in their body during this situation.

This person is completely unaware that a particular complex has been activated within them and is being experienced through their feelings. They have no idea that they are actually responding to something in their past, not what is occurring in the present moment. Because of this, they will likely defend their actions in a familiar way. They may turn to food or alcohol to numb the unsettled feelings that they are experiencing, or find some other adopted method of self-soothing that they have used before. This person

may never understand what sparked such a quick and emotionally based response to this experience (ibid, pp. 35-36).

Complexes form groupings around basic life themes. When a theme or the emotion associated to it is stimulated in our life, we react to it. The situation that we are reacting to though, is interpreted through the complex. When we experience a painful or significant event that overwhelms us, and we do not have the capacity to manage it, is when a complex is activated (Kast, 1997).

Our individual state of consciousness, or the stability of our ego-personality, will have a bearing as to how much our complexes can be worked up or experienced as either beneficial or harmful to us (Jacobi, 1973). Absolutely everyone has complexes; there is no one that is exempt. Complexes are simply indicative that something incompatible or unassimilated and conflicting exists somewhere inside of us (Sharp, 1998).

According to Hollis (2001, 2013), by nature, we are creatures of history. Because of this, we continually impose our history into our present. Being that complexes are generated by our history, and no one can escape their past, they cannot be avoided. Hollis (2001) emphasizes that everything that has ever happened to us, remains alive somewhere deep in our psyche throughout our life.

Bly and Woodman (1998) say that complexes can be either positive or negative. According to Hollis (1996) however, they can be more than either positive or negative. A complex can also be mixed depending on the impact it has on our life.

Bly and Woodman (1998) say that if something happens to activate a negative toned complex, like when someone shouts at you just as your father used to do, your ego may become unsettled. A disturbance, or complex, might show up. It can be observed as

a personal upset, or a sick stomach feeling, or maybe even some type of other irrational symptom. Regardless of what symptom shows up physically because of the trigger, the feeling tone of a complex is what has activated it (p. 149).

Hollis (1996) also prescribes to the belief that the more primal our initial experience, the more powerful the complex feels. Because we are so sensitive as children, our complexes around our parental experiences are generally the most influential in our psychological makeup. These early experiences, most notably with our mother and our father constitute what can be referred to as our core complexes. A mother or father complex can lay at the base of who we think we are, how we experience ourselves in the world, and what we expect of it.

Complexes can erupt around a wide variety of emotional clusters or themes. As in the earlier example of someone stopping in unannounced at a friend's home, a complex of abandonment was stirred up in that instance. Because of its potential strength, it is not uncommon to be completely unaware that we are acting out within a complex. Often, it is only after the fact that a complex can be recognized. Jung refers to an activated complex as it being "constellated" (Jung, CW 8, para. 198).

While we are experiencing them, complexes can feel as though they own us. Jung (CW 8) said that a complex could feel so strong that in fact it can "have us" (para. 200). When referring to his own experience, Sharp (1998) says " I was not free to be me – there *was* no me – when I was in the grip of a complex" (p. 39). According to Jung (CW 8), in the Middle Ages, a highly charged complex was referred to by another name, "…it was called possession" (para. 198).

Because of the strong emotional tones associated with complexes, they can have a bearing on future events as well. Old feelings around our individual experiences can stir up a complex regarding a future event like a new job or a relationship. A guilt complex for example, could play a bearing on how we react in relationships, therefore in essence affecting a potential future experience. An inferiority complex could have a strong bearing on how one would approach a prospective new job.

According to Jung (CW 8), complexes reside in a more or less superficial level of our unconscious. He referred to this as our personal unconscious. Jung's thoughts around his theory of complexes eventually evolved to include a broader consideration. The expanded thought includes Jung's theory that below our personal unconscious, lays a much deeper level he calls the collective unconscious. The contents of this level are known as archetypes (Sedgwick, 2001).

Archetypes

"An archetype can be "fleshed out" when a complex is used as a vehicle to locate it" (Shalit, 2002, p. 8). At the core of every complex, lays an archetype. Underneath the feeling toned energies that comprise a complex, lays a vast, parallel reality that Jung coined as the collective unconscious. It is referred to as collective because this layer of unconscious goes deeper than the individual; Jung says that it is universal (Jung, CW 9; Woodman, 1980).

The word archetype itself, originates from two Greek words, *Arche* meaning first and *type* meaning pattern or imprint (Snowden, 2010, p. 63). According to Jaffe (1984), in psychology, an archetype is thought to represent "the patterns of human life" (p. 15).

Archetypes are comprised of the qualities that are specific to human beings, although Jung believed animals carry archetypal patterns as well.

Archetypes can be imagined as collections of experiences that have been repeated over and over again in history. They are the deposits of all human experience right back to the most remote beginnings. Jung said that it is impossible to say where the archetypes came from, but in his thinking, they have been around for as long as mankind (Snowden, 2010).

According to Luthi (1970) archetypal themes can be observed in stories and myths from as far back as mankind can be traced. He says that the opening line of many fairy tales with "once upon a time" or "once there was", suggests that what has occurred previously has a tendency to recur just as it has, countless times before (p. 47). Just like archetypes themselves.

Being that the collective unconscious is non- personal, all mankind inherits it (Pearson, 1998; Hancock, 2009). Each and every one of us is born with archetypal patterns imprinted deeply into the structure of our psyche. At the foundation of the human psyche lays ideas, images, myths and even modes of behavior. This foundation is thought to be more or less the same in all individuals around the globe (Jacobi, 1973; Adamski, 2011; Danci, 2011; Laughlin, & Tibera, 2012).

Shalit (2002) eloquently describes the human body as an "archetypal blueprint." Even though each of us has the universal outline that includes a head, torso, arms and legs, the omnipresent archetype in itself, cannot be seen (p. 37). The layers of this psychic realm are general to everyone and they are heavily influenced in their form and functioning by the personal experience of each individual (Harding, 2003).

According to Jung (CW 9), the entire spiritual heritage around the evolution of mankind is housed in the collective unconscious, including the totality of all archetypes. Being that archetypes affect behavior from an unconscious realm, in a way, they act like instincts. Jung (CW 9) said that archetypes at the most simplistic level are the forms with which our instincts assume (para. 339).

To example what he meant by instincts assuming archetypes, Jung (CW 8) used "the incredibly refined instinct of propagation" to illustrate this thought (para. 268). He referenced the yucca moth and the complicated, ritualistic ceremony it performs with the yucca plant around fertilization.

> The flowers of the yucca plant open for one night only. The moth takes the
> pollen from one of the flowers and kneads it into a little pellet. Then it
> visits a second flower, cuts open the pistil, lays its eggs between the
> ovules and then stuffs the pellet into the funnel-shaped opening of the
> pistil. Only once in its life does the moth carry out this complicated
> operation. (Jung, CW 8, para. 268)

Mysterious processes that are repeated over and over again without change, like this one in the animal world, are only possible because of an inborn instinct. These instincts appear to possess some type of prior knowledge, yet they come from an unconscious process (Jaffe, 1984, p. 19).

In much the same way, archetypal motifs can be described as "expressing an *a priori* knowledge" (Jaffe, 1984, p. 19). Both archetypes and instincts originate in the unconscious and both affect individual action. Jung (CW 8) says "To the extent that the

archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like the instincts" (para. 404).

Similar to an instinct, an archetype appears as an unconscious knowing (Jaffe, 1984). Imagine a baby crying for nourishment. This sense of discomfort is instinctual; it has been built in from the beginning of time. All babies are born with the same basic instinct for survival; it is universal.

Now imagine a young child that has a fascination with building things. Their play revolves mainly around creating structures from what ever they can get their hands on. This child appears to be passionate about building from a young age. This strong attraction to building carries on through school and this individual eventually becomes an architect. When asked why they became an architect, this person says that they have always known that they would pursue this career.

This is not an instinct that propels this person passionately toward this career. It is an archetype that as Jung (CW 8) says, is acting like an instinct. Not everyone instinctually needs to build things. Depending on the family setting of this child, the culture that they are raised in, and a host of other factors, will depend on how this particular archetype will be expressed through this individual.

Archetypes can be simplified even further by highlighting the general implications of the concept around them. If someone were to point out a particular woman and say: "she is the perfect mother," these five words would immediately ignite myths, symbols and perhaps even images in your mind. Your psyche would automatically wrap her in stories from culture, fairy tales and your own memories (Birkhauser-Oeri, 1988; Myss, 2013).

The image of a perfect mother that is conjured up individually will vary from person to person. Unique images that can span both sides of a very wide spectrum of what the word mother can represent, will be brought up with this phrase (Greene, 2011). For example, a particular individual may identify with the mother archetype as being incredibly positive. This individual might resonate with nourishment and security when they picture the perfect mother. Age old images of caring women in a mothering role, like Mother Theresa, along with those from fairytales or even the movies could influence this particular image.

Other individuals may connect with images of a devouring and possessive mother when they are exposed to the idea of the perfect mother. This person may have never even experienced some of the energies that they are relating to. They might be resonating with the image of the cruel and devouring stepmother in the Snow White fairy tale for example (von Franz, 1996; von Franz 1997; Kawan, 2008; Abate, 2012; Williams, 2012). Even though they have not personally experienced this cruel stepmother, the image still feels familiar to them. Individual negative feelings, pictures and even personal experiences could come to the surface around the image of a perfect mother for this person.

This particular archetype, like any other archetype, becomes altered when it comes into individual consciousness. The archetype of the mother will have a particular stamp on it, depending on the person that is connecting to it. My association to the mother archetype will be unique to me, with similarities to the mother archetype that have been repeated over and over again since the beginning of time.

Although the mother and father are the most prominent archetypes, an archetype can be connected to almost anything. Individual connections to things like power or money can also be archetypally based. A particular archetype takes on its color from whichever individual consciousness it happens to appear in (Jung, CW 9, para. 6). The mother archetype, like any other archetype, only becomes recognizable by the effects that it produces (Jacobi, 1973).

Jung (CW 9) said that archetypes have an incredible impact on us individually. They influence how our emotions are formed and even contribute to our individual outlooks on life. Jung believed that archetypes could even influence our relationships with others. In essence, they can affect our destiny.

Attraction

Jung (CW 9ii) says, "When an inner situation is not made conscious, it happens outside, as fate" (para. 126). This holds especially true when attraction is involved. Many of us can recall feeling instantly attracted to someone that we barely know. Seemingly, from out of nowhere, a sense of allure feels astoundingly real as though only fate itself could have manifested such a palpable sense of draw.

An instantaneous sense of attraction like this has little to do with whom or what we are feeling pulled toward. In actuality, what is happening in these occurrences is something that is referred to as projection. This means that we are in essence, projecting our own unconscious images, feelings and expectations onto outside situations. Once our own projections subside, we can understand a situation more for what it really is. This is why we can find ourselves after the fact wondering what exactly attracted us to

something or someone in the first place. According to Jung, anything unconscious will be projected out from us (Harding, 1970; Sanford, 1980; Hollis, 1998).

Our projections can be revealed by how we respond to external situations. If we do not recognize as well as reconcile with our unconscious projections, they will continue to hold us hostage over and over again. According to Sanford (1980), it takes great courage to face our inner psyche. Because of this, many individuals will spend their lifetimes attracting the same repetitive self-defeating outcomes.

This is obvious when we hear of someone that has dissolved a relationship because they are immensely unhappy, only to find themselves attracted to a new partnership with familiar themes that mirror the previous union (Hollis, 1998). In this instance, unconscious complexes are providing hints of their existence with the attraction, then repulsion to the situation. Freud referred to this as "opposing forces – attraction and repulsion" (Freud, 1963, p. 6). This means that forces oppose one another but also work in combination with each other.

 Jung says that both men and women carry unconsciously in themselves an essence of the opposite sex (Singer, 1994; Enns, 1994; Gunther, 2003). If these aspects are properly cultivated, they can bring instinctual balance into what we attract into our lives. Left undeveloped however, our instincts can be over ridden with something alien that can run our lives contrary to what we innately desire. These internal opposite genders will outwardly attract their own strengths or weakness.

In men, Jung (1982) refers to their unconscious feminine aspect as the anima. It is the eternal image of a woman. Not a particular woman, but the imprint or archetypal image of all ancestral female experiences throughout time (Harding, 1971). At a basic

level, the archetype of the anima in a man is the aspect through which vague feelings or other notably feminine attributes show themselves (Jung, 1982, p. 98). Many men have repressed these innate feminine aspects simply because of familial or cultural mores. Because of this, an outward attraction toward a woman that initially feels ideal may in actuality be a union based on his worst weaknesses. This person will likely find it difficult to experience balance not only in relationships, but also within him or herself.

Each woman carries within her all the deposits of ancestral experiences of men by women, from the beginning of creation. This unconscious archetype is referred to as the animus. Properly nurtured in a woman, the animus has the ability to bring forth the creative seeds that hold the power to fertilize the feminine side of a man (ibid, p. 98). A woman that has not over identified with her inner masculine can in fact attract a relationship that is based on internal strength as opposed to inward, unconscious weaknesses.

Poorly nurtured however, both men and women can over identify with, or even become possessed by his or her anima or animus. An anima possession in a man can show itself as a moody, effeminate and oversensitive person that is dominated by feminine drives. This man struggles to hear the siren or the calling of his manhood, leaving him over identified with his feminine anima (Jacobi, 1973). He will project his unconscious anima onto others, remaining unaware of his ownership, instead believing that fate is in action.

For a woman, an animus possession puts her in danger of losing her femininity. This woman no longer acts instinctively because she responds in masculine ways. This can cause her to attract and realize destructive consequences in her life. For men and

women, an over identification with the anima or animus results in constellating an internal function in the outside world that is not internally balanced (Jacobi, 1973; Jung, 1982; Brinton-Perera, 1986).

Even though these functions are fundamentally unconscious, they have an effect on what we find ourselves attracted to. A man possessed by his anima may over identify with a particular type of women or other life choices that ultimately do not feel quite right for him, only he does not know why. He may leave a particular relationship only to find himself in a new one that feels the same. This could go on and on throughout his life.

The same could occur for a woman that over identifies with her animus. Her innate instincts may be cloaked in masculine ways that propel her toward relationships that leave her feeling complexed and unhappy (Jung, 1982). Until she faces the shadows in her unconscious, she will continue to relive familiar, yet ill-fated situations in her life (Hopcke, 1989).

We unknowingly expose our complexes from the dark shadows of our psyche by projecting them outward onto others. Our complexes provide us with hints of their existence in our external projections. Until we become aware of how our complexes are propelling our behavior, we will find ourselves attracting the same, sometimes unwanted outcomes in our lives.

Royal Canadian Mounted Police (RCMP)

The Royal Canadian Mounted Police (RCMP) is a longstanding, dynamic, internationally recognized symbol of Canada. They are almost as old as our Country and as familiar to the image of Canada as the maple leaf. To this day, there are few places

around the globe that do not recognize a Mountie dressed in his or her red serge, especially if that Mountie is riding a horse.

In 1873, our Government organized what was then called the North West Mounted Police (NWMP). The primary requirement for employment was to be male, in robust physical condition and to have strong character. The one hundred and fifty men that were initially recruited by the NWMP were sent to Manitoba to be deployed for work. These men were required to police an immense area that included the western border of Manitoba to the Canadian Rockies and North (RCMP, 2009).

In July of 1874, the police force expanded to include two hundred and seventy five officers. These men began marching west from Fort Dufferin, Manitoba, with a destination of southern Alberta. At that time, American whisky traders were thought to be exploiting the people indigenous to the area. The NWMP were mandated to gain the respect and confidences of Aboriginal Canadians with hopes of helping them better protect themselves from the settlers (Turner, 1976; Sheehan, & Oosten, 2006).

The march ended in Fort Macleod, Alberta where a permanent post was established. Only a portion of the officers that marched remained permanently in Fort Macleod. Some of the remaining men were sent to Fort Edmonton while the rest returned to Fort Pelly, Saskatchewan, which had been designated back then as the NWMP headquarters (RCMP, 2009). The main objective of this police force was to keep the peace and maintain order.

Over time, the job description for a Mountie grew to include many different things. They began occupying the roles of teachers, referees, even Judges and juries. According to (Kelly & Kelly, 1973), this came from a Government drafted policy that

ordered any person connected to this police force to do whatever work was deemed "desirable" (p. 23).

Along with the expansion of duties, came two name changes. In 1904, the NWMP became known as the Royal North West Mounted Police (RNWMP). Then in 1920, they became recognized as they are today, as the Royal Canadian Mounted Police (RCMP) (Kelly, & Hickson-Kelly, 1998).

Throughout the years, there have been many changes to the RCMP, including hiring women in the role of police officers. Although the RCMP has employed women for many years as guards and technicians, it has only been since 1974 that females have been accepted into the recruitment for front line police officers (Lotz, 1984, Hamilton-Barry, 1999). According to (Ryan, 2011), in the initial years, women Mounties wore impractical pillbox hats, above-the knee skirts, nylons, low-heeled pumps and over-the-shoulder bags designed to hide their holsters and guns (p.1). There was no mistaking these police officers as women.

Reilly-Schmidt (2013) was one of these pioneering policewomen. She says that women altered the archetypal male hero image of a Mountie. This is something that the patriarchal society of the RCMP is still acclimating to.

Women in the RCMP today are no longer required to wear impractical work wear. They now dress the same as the male officers for front line policing. The complete acceptance of women in the RCMP however, differs depending on who is solicited for an opinion.

Since its inception, the RCMP has evolved from tending to the unruly settlers in the western Provinces, to providing policing services across Canada. The seventies

brought not just women officers, but an expansion of responsibilities in the areas of airport policing, VIP and drug enforcement (Kelly, & Hickson-Kelly, 1998). Since then, the RCMP has grown to include many specialty units, like canine, major crimes and crime scene investigation.

All RCMP officers across Canada and the world share the initial training experience of relocating to Regina, Saskatchewan, Depot division, for 6 months. New recruits are required to live in dormitories while they learn Canadian laws, tactical expertise, but most importantly, the ways of the RCMP. The training is extensive and can be all consuming. Recruits are not accepted into the RCMP unless they successfully complete all of the expectations of the training academy. Although training has changed along with how policing has grown over the years, every Mountie has experienced a similar initiation into the demanding career of an RCMP officer.

The RCMP remains unique around the world because it encompasses national, federal and provincial, as well as municipal policing. It provides federal policing services to all Canadians including contract policing to the three territories and eight provinces, excluding Ontario and Quebec. Today, the RCMP provides services to more than 190 municipalities as well as 184 Aboriginal communities. It also provides policing services to three international airports in Canada (RCMP, 2009).

Members of the RCMP agree to serve anywhere in Canada when they join the organization. Unlike a City police service, RCMP officers agree to transfer from community to community throughout Canada, depending on the needs of the organization. The communities that Mounties police can range in size from something as

small as a Hamlet, to an urban center with many different specialized units associated to it.

Until 2009, there were small rural communities throughout Canada that were still being manned by lone officers. Labor laws, and officer safety concerns contributed to the RCMP enhancing the minimum amount of officers tending to smaller communities. As a result of this, certain remote locations had to be absorbed by larger surrounding detachments (CBC, 2009).

Roles outside of policing that began with officers in the early years of the NWMP are still a common occurrence within the RCMP today, particularly in small rural communities. It is not uncommon to see a Mountie initiating community groups or clubs that contribute to the overall well being of a particular community. It is still part of a new officers training experience to research, and propose positive initiatives in their first posting. These initiatives require research and a detailed proposal along with many hours of off duty dedication to explore and initiate changes (RCMP, 2005).

Not all RCMP detachments across Canada provide 24 hour policing. The officers posted to these locations are required to be available for immediate response to calls for service outside of their scheduled work hours. In certain communities across Canada, RCMP officers still work alone during their scheduled shift. They may even work alone for several days in a row, only relying on the assistance of nearby officers for emergent, high-risk incidences. The demands of a career in the RCMP are large, and often require the families of officers to make many personal sacrifices as well (Stone, 1999).

Over all, most members of the RCMP spend much of their careers performing the basic functions inherent in policing in the many detachments across Canada. These

members are comprised of men and women, leaders and followers that keep order and enforce the law. These officers must contend with not only the internal organizational policies, but also the exceeding external expectations from the public (Murphy, & Drodge, 2003).

Some of the traditional symbols that began with the members of the NWMP still run deep within the thread of the RCMP today. The scarlet tunic (red serge) and the black horse that began with the NWMP remain important to the image of the RCMP. The red serge can be seen worn by both male and female officers in public ceremonies around the world (RCMP, 2009).

The regimental badge that is used as a general symbol to identify the RCMP actually began with the NWMP around 1876. Although the badge has been modified to represent the reigning monarch, certain principle elements remain the same today. The buffalo head, the motto of Maintiens le droit (defending the law) along with a string of maple leaves surrounding it, remain almost identical to the original badge (Kelly, & Kelly, 1973).

The precise circumstances under which the buffalo head was chosen for the badge are unknown. The choice however, seems appropriate being that the buffalo was something that the original Mounties relied heavily on for food, fuel and clothing. It also seems appropriate being that these men had such a close association with the prairies. (RCMP, 2009).

From a symbolic perspective, the buffalo head seems undeniably appropriate as an icon for the Mounties. In Tantric Buddhism, it symbolizes power over evil (Fontana, 2010, p.67). The Nuna people of Burkino Faso believe that the buffalo embodies power

and strength: an image that most definitely suits the Mounties (Dennis-Bryan, Hodgson, & Lockley, 2008, p.149). Regardless of how the buffalo head made its way to be an icon for the RCMP, from a symbolic perspective, it is most appropriate.

Even in an ever-changing world, the RCMP remains fueled by tradition. The average person may not be privy to the exact details about the origin of the RCMP, but because of its history, a Canadian Mountie remains recognizable around the world. Macleod (2000) says that "regardless of what is in the news or the local paper about an individual RCMP member, the red serge and all it stands for seems to somehow prevail" (p. 43).

CHAPTER 3. METHODOLOGY

The methodology that I prescribed to for obtaining and interpreting the data around my experience came from following the protocols set out by Jungian Psychologist Carl Meier (1984) and Jungian Analyst Verena Kast (1980). This thesis is based on objectively researching the subjective results that I examined after participating in Jung's Word Association Experiment. Because I am the lone participant, analyzing my own results, this thesis is primarily heuristic in nature.

Moustakas (1990) believes that a heuristic researcher is actually an investigator. The researcher is someone who has a direct, personal encounter with whatever phenomenon is being investigated. I am drawn to this type of methodology because I feel called to explore how my own psychological complexes may have directed my career choice (p. 14).

This thesis examined my own personal complexes and how they may have fueled my drive to become a police officer for the RCMP. This project demanded my total presence for the experiment as well as my complete honesty, maturity and integrity as a researcher. This journey also required me to remain committed to endless hours of sustained immersion around my central question. I risked opening up wounds and passionate concerns in order to be receptive to the possibility of a personal transformation that can accompany a heuristic journey (Moustakas, 1990, p. 14).

A heuristic approach to research also takes courage. It required me as the researcher to endure some sharp pains of self-discovery as I carefully unveiled my unconscious complexes (Williamson, 1992). Entering into this experience I imagined myself as an archeologist of sorts, carefully dusting off psychological parts of me in hopes of discovering things that had long ago become buried.

The nature of the Word Association Experiment is such that the roles of the administrator and test subject are inseparable. The data uncovered as a result of the test was only possible because of the developed relationship between the test administrator and myself as the test subject. This experiment acknowledged the intersubjectivity between the administrator and the subject that is fully recognized today in quantum physics (Sucharov, 1994; Volmer, 2010).

Ethical Considerations

At the center of this thesis is Jung's Word Association Experiment. In Jungian Psychology this analytic tool had two components. It first requires a professionally trained analyst to conduct the Word Association Experiment with a subject. In administering the Experiment, the analyst objectively measures complex indicators from responses to the prescribed words from the experiment and compiles them. Jung designed the Word Association Experiment to be administered in a therapeutic setting between analysts and their patients. This was because the patient felt a sense of safety and comfortableness in an established relationship and the analyst was aware of the patient's anamnesis. He knew the unconscious was always expressing itself and could best be measured in the context of the analytic setting.

The second component of Jung's Word Association Experiment required that the administrator of the Word Association Experiment be proficient in all aspects of Jung's process in examining the results of the Experiment. This included being trained and skilled in administering the experiment as well as possessing a strong understanding of the detailed steps in the process of scientifically analyzing the data gathered. The sheer nature of the Experiment required the subject to go through many objective and

subjective steps and stages to accurately produce the resultant complex map. Observing and analyzing subsequent dreams through personal associations and amplifications to reveal "archetypal" constellation further explored complex constellations. Without the expressly developed therapeutic relationship with the person administering the Experiment (subject – object) it was believed there would be no acknowledged context in accordance with Jung's theories of the interpersonal and intrapsychic relationship field, as necessary for the unconscious coming into consciousness (CW 2).

In order to accurately extract the findings of Jung's Word Association Experiment at the heart of my thesis, I decided to have my Jungian therapist administer the Word Association Experiment to me. Further, and in mutual consideration with my therapist, I decided to have my therapist also serve in the role of my thesis supervisor. Thesis decisions were based on a belief that it was crucial to the outcome of this thesis that my thesis supervisor not only be knowledgeable about the unique significance of the test, but also have a strong understanding of Jung's specific protocols and processes involved in interpreting the data collected. It is believed that, while it involves a dual role relationship of therapist-and-thesis supervisor for a specific period of time, my therapist was uniquely equipped to ensure the integrity of the Word Association Experiment throughout the data collection, my analysis of it and my subsequent thesis writing. At the time the Experiment was conducted, my therapist/supervisor had completed the first half of the Jungian analytic training program in Zurich, Switzerland. This included the successful completion of the Word Association Experiment training, conductivity and examination of Experiments with her own subjects in accordance with the C.G. Jung Institute requirements. I was not part of any of these training requirements. As a result of

achieving "analyst candidacy" my supervisor was qualified to work analytically with her own clients, including me.

The Word Association Experiment conducted by my therapist/supervisor was strictly a one-way objective measuring and gathering of replies from myself as the subject. The responses gathered were primarily unconscious in nature and collected without conjecture or discussion with the test administrator, in strict accordance with Jung's protocols (Kast, 1980; Meier, 1984). There were no discussions of the data and my psychological content, hedging any fusion of the administrator's interpretations in my expressions and subsequent written articulation. The essence of this thesis was the successful discovery and analysis of the findings expressed by my unconscious from the Word Association Experiment.-

Because of the importance of having a developed therapeutic relationship with the administrator of the Experiment and the significance of my therapist being skilled in all aspects of the Word Association Experiment, I chose to proceed with having my long time personal therapist, a Jungian Analyst Candidate, both administer the test and function as my thesis supervisor. We both understood that this created an ethical dilemma with her as my therapist, the Experiment administrator and thesis supervisor. With this understanding in place, we mutually agreed to put our therapeutic relationship on hiatus as the focus of our work together in order to give concentrated attention to the importance of Jung's Word Association Experiment and its centrality to the thesis work. It was further agreed that any therapeutic considerations of the content findings would only be addressed upon thesis examination completion, in order that I may proceed through the Experiment's requirements and resultant articulation on my own.

The Word Association Experiment used in this project was not conducted or utilized for any other purpose than for my fulfilling the St. Stephen's Masters of Psychotherapy and Spirituality thesis requirements. However, it may be considered at some point in the future. The results garnered from this Experiment stand with the integrity of original unconscious expression.

The raw data including audio/video recordings and charts that were created from my experience around the Word Association Experiment are held by myself. They are kept in my personal office. Without permission, no one else has access to it.

There were no co-researchers participating in this thesis experiment with me. It is based on my own life experiences as well as my analysis and articulation of the results from the Word Association Experiment. My life recollections included situations, experiences and perceptions that involved my parents. Because of this, I did not use any names. I appreciate that anyone that knows me may also be familiar with who my parents are. In the event that my parent's identity could be known, I received written approval from my surviving parent to refer to them as such in this thesis.

Association Experiment Protocol

The Word Association Experiment involved two components. It first required that a professionally trained analyst would administer the test to myself as the subject. In order for me to expose my vulnerability for complete honesty during the Experiment, it was also important for me to have a developed relationship with the administrator.

According to (Meier, 1984), the outcome of the Experiment can be heavily swayed by how a participant feels toward the administrator. With this in mind, my long time personal therapist administered the test to me. It was because of my ongoing

professional relationship with the administrator that I was able to feel comfortable and secure enough to delve into the depths of my unconscious during this experience.

The Association Experiment was administered to me in a professional office in Edmonton, Alberta. The administrator received training in the administration of the experiment as well as how to analyze the results from the Jung Institute in Zürich, Switzerland. Without our developed relationship, I would not likely have been able to properly analyze the results in accordance to Jung's theories of interpersonal relationship (Jung, CW 7).

Before beginning, the administrator explained the procedure around what I could expect during the Experiment. Once it was established that I understood what was going to occur and that I was ready, one hundred words were spoken to me in English from a scheme of stimulus words. I responded to each of them individually with the first word that came to my mind. Following the experiment protocol according to Meier (1984), a digital stopwatch was utilized to accurately calculate the length of my responses.

As the first accented vowel of a stimulus word was pronounced, the test administrator simultaneously released the stopwatch. It was stopped as soon as I pronounced the first sound of my response. The time that elapsed between each utterance of the first accented vowel of a stimulus word and the initial sound of my reply was noted. The time was measured following the protocol of Meier (1984) and Kast (1980) in fifths of a second. Any complex indicators (CI's) were also noted. These were recorded on the scheme in abbreviated form.

The first pass through of the one hundred words took approximately thirty- six minutes. Following the protocol set out by (Kast, 1980) there was a small break where I

did not engage in any conversation around the experiment. After the rest, the experiment was repeated to see if I could recall my responses from the first pass through. Meier (1984) refers to this portion of the test as the reproduction experiment (p. 74). There was no time recorded around these responses.

During the reproduction experiment, the administrator recorded a correct replication of the first stimulus word spoken to me with a plus sign on the scheme. A minus sign was utilized on the occasions where I was unable to recollect my initial response. Where there was a wrong reproduction, the reply was entered in the appropriate column on the scheme (Meier, 1984). The reproduction portion of the Association Experiment took approximately eight minutes (see Table 1). After the conclusion of this segment of the Experiment, I was queried about my experience.

The reaction times that were collected during the experiment were then calculated to obtain a probable mean. The probable mean was obtained by following Jung's approach as recalled by Meier (1984). My reaction times during the first half of the experiment were listed in sequence beginning with the shortest response time up to response 26. Being that the mean must lie somewhere between the 25th and the 26th reaction time, a calculation for the first 50 words was accurately generated.

This process was duplicated for the remaining words of the experiment providing a probable mean for the second half of the test. The probable mean for the first and second half of the experiment were calculated separately because Jung believed that there is an increase in sensitivity in the participant during the entire test. This is because the second half of the experiment contains a larger number of stimulus-words, thus raising

Table 1. Association Protocol Of The Subject

Stimulus Word	Reaction Time 5ths	Reaction Time 100ths	Reaction	Reproduction	Reaction Notes	Over PM	repeat	noise	other	CIs	Factual	Egocentric
head	5	1.1	body	+					GS;GS	2	✓	
green	5	1	grass	- red	smacking lips			✓	GS,RC	3	✓	
water	7	1.4	baptism	- body				✓		1		✓
sing	8	1.6	humiliation	- can't				✓	GS;GS;GS	4		✓
dead	8	1.5	everybody	- forever				✓	GS	2		✓
long	40	8	life	-short		✓			GS;GS,RC	4		✓
ship	37	7.5	drown	+		✓		✓	GS	3		✓
make	5	1.1	break	- believe				✓	GS,RC	3		✓
woman	55	11	I want to say disgusted	+		✓	✓	✓	GS;GS;MWR	6		✓
friendly	11	2.1	scary	- not		✓		✓		2		✓
bake	16	3.1	cook	+		✓			GS;G;GS	4	✓	
ask	25	4.9	afraid	- don't		✓		✓	GS;GS	4		✓
cold	11	2.2	always	- hot		✓				1		✓
stalk	14	2.8	hurt	- scary		✓			GS	2		✓
dance	13	2.5	can't	+		✓		✓	GS;GS	4		✓
village	15	2.9	small	+		✓			GS;GS	3	✓	

Stimulus Word	Reaction Time 5ths	Reaction Time 100ths	Reaction	Reproduction	Reaction Notes	Complex Indicator Types				CIs	Type of Response	
						Over PM	repeat	noise	other		Factual	Egocentric
pond	10	1.9	frog	+				✓		1	✓	
sick	69	13.8	weak	- alone		✓		✓	GS	3		✓
pride	25	4.9	strong	- hard		✓		✓	GS	3		✓
bring	11	2.2	get	+		✓		✓	GS	3	✓	
ink	11	2.2	black	+		✓			ST	2	✓	
angry	7	1.3	black	+				✓	GS;GS;GS;ST	5		✓
needle	17	3.3	prick	+		✓				1	✓	
swim	12	2.4	good	+		✓		✓	GS	3		✓
go	11	2.1	stop	+		✓			RC	2	✓	
blue	4	0.8	red	+						0	✓	
lamp	6	1.1	light	+				✓	RC	2	✓	
carry	11	2.1	heavy	+		✓			GS;GS	3	✓	
bread	6	1.1	feed	+				✓	GS	2	✓	
rich	6	1.1	poor	+					RC	1	✓	
tree	9	1.8	beautiful	+				✓		1		✓
jump	6	1.2	high	+						0	✓	
pity	12	2.3	sorrow	- full		✓				1	✓	
yellow	11	2.2	sun	+		✓		✓	GS	3	✓	

Stimulus Word	Reaction Time 5ths	Reaction Time 100ths	Reaction	Reproduction	Reaction Notes	Complex Indicator Types				CIs	Type of Response	
						Over PM	repeat	noise	other		Factual	Egocentric
street	5	1	gang	+						0		✓
bury	5	1	dead	+					GS	1	✓	
salt	11	2.1	pepper	+		✓			GS;GS,RC	4	✓	
new	5	1	old	+					RC	1	✓	
habit	11	2.2	hard	+		✓			GS;GS;GS	4		✓
pray	6	1.1	god	+						0	✓	
money	14	2.7	freedom	+		✓		✓	GS	3		✓
silly	16	3.2	bad	+		✓		✓	GS,ST	4		✓
book	7	1.4	read	+					GS	1	✓	
despise	15	3	always	+		✓		✓	GS	3		✓
finger	23	4.6	sex	+		✓			GS;GS;GS	4		✓
jolly	7	1.3	happy	+						0	✓	
bird	5	1.1	fly	+					RC	1	✓	
walk	12	2.4	fast	+		✓		✓	RC	3	✓	
paper	6	1.2	shredder	- trail				✓	GS,RC	3	✓	
wicked	8	1.6	witch	- bad					GS;GS,RC	3	✓	
frog	8	1.6	pond	+					GS;GS	2	✓	
try	5	1.1	hard	+					RC	1	✓	

| Stimulus Word | Reaction Time 5ths | Reaction Time 100ths | Reaction | Reproduction | Reaction Notes | Complex Indicator Types | | | | CIs | Type of Response | |
						Over PM	repeat	noise	other		Factual	Egocentric
hunger	10	2	starving	- always		✓		✓		2		✓
white	6	1.2	black	+					RC,ST	2	✓	
child	14	2.8	sad	+		✓		✓	GS	3		✓
speak	14	2.7	difficult	- can't		✓		✓	GS,ST	4		✓
pencil	5	1.1	crayon	+					RC	1	✓	
sad	11	2.2	extremely	- always		✓			GS;GS;GS;GS	5		✓
plum	5	1.1	pudding	+					RC	1	✓	
marry	10	2	Jesus	+		✓			GS	2		✓
home	20	3.9	Illusive	+		✓		✓	GS;GS	4		✓
nasty	11	2.1	people	- bad		✓		✓	GS	3		✓
glass	12	2.4	break	+		✓		✓	GS	3	✓	
fight	15	2.9	loose	- bad		✓		✓	GS	3	✓	
wool	8	1.6	sheep	+					GS,RC	2	✓	
big	9	1.8	tall	+				✓	GS	2	✓	
carrot	9	1.7	rabbit	+				✓	GS;GS	3	✓	
give	7	1.3	take	+					GS,RC	2	✓	
doctor	11	2.2	smart	+		✓		✓	GS;GS	4	✓	
frosty	12	2.3	snowman	+		✓			GS,RC	3		✓

Stimulus Word	Reaction Time 5ths	Reaction Time 100ths	Reaction	Reproduction	Reaction Notes	Over PM	repeat	noise	other	CIs	Factual	Egocentric
flower	26	5.2	funeral	+		✓		✓	GS;GS	4	✓	
beat	10	2	red	+		✓		✓	GS,RC	4	✓	
box	12	2.3	stuck	+		✓		✓		2		✓
old	5	1	new	+					GS,RC	2	✓	
family	10	2	broken	- illusive		✓		✓	GS	3		✓
wait	7	1.3	gain	+					GS	1		✓
cow	11	2.2	milk	+		✓		✓	GS;GS,RC,PT	6	✓	
name	76	15.13	I want to say 'what is'	+	mouth shifting	✓		✓	GS;GS;GS,MWR,p	6		✓
luck	10	2	Vegas	+		✓			GS;GS;GS,p	4		✓
say	26	5.13	difficult	- don't		✓		✓	GS;GS;ST,p	5		✓
table	7	1.3	chair	+					GS,RC	2	✓	
naughty	6	1.2	bad	+					GS,ST	2	✓	
brother	8	1.5	sister	+				✓	GS;GS,RC	4	✓	
afraid	7	1.3	scared	- always					GS	1	✓	
love	36	7.1	withheld	- can't think of anything		✓		✓	GS;GS;GS,MWR,PT	7		✓
chair	6	1.2	table	+					RC,p	1	✓	
kiss	16	3.2	dirty	- sex		✓		✓	GS;GS;GS,p	5		✓
worry	11	2.1	dark	+		✓		✓	GS;GS,p	4		✓

Stimulus Word	Reaction Time 5ths	Reaction Time 100ths	Reaction	Reproduction	Reaction Notes	Complex Indicator Types				CIs	Type of Response	
						Over PM	repeat	noise	other		Factual	Egocentric
bride	102	20.38	not	+		✓		✓	GS;GS;GS,p	5		✓
clean	6	1.2	dirty	+						0	✓	
bag	7	1.3	groceries	+						0	✓	
choice	12	2.3	difficult	+		✓			GS;GS,ST	4		✓
bed	10	2	sex	+		✓			GS	2		✓
pleased	11	2.1	rarely	- hard		✓		✓		2		✓
happy	7	1.3	sad	+					RC	1	✓	
shut	6	1.1	down	- door					RC	1		✓
wound	6	1.2	deep	+						0		✓
evil	11	2.2	bad	+		✓			GS,ST	3	✓	
door	11	2.1	open	- shut		✓			GS,RC	3	✓	
insult	12	2.3	hurl	- mean		✓			GS	2	✓	

the probable mean for this portion of the test (Meier, 1984, p. 76) (see Figure 1 and Table 2).

During the next week I recorded my dreams, images and thoughts. I documented this information and sent it to the administrator via email. A developed relationship between the administrator and the participant of the experiment becomes important around this component. In order to accurately analyze my dreams, personal associations and amplifications it was important for the administrator to already have an understanding of my personal complexes.

The second component of the Association Experiment involved a meeting with the administrator to discuss the words that produced the strongest reactions from me as a result of the test. Approximately one week after the initial Experiment we met by telephone. We discussed the nine stimulus words that evoked a strong disturbance within me. It was an opportunity for me as the test subject to elaborate on how I felt about my responses.

Formal Evaluation

Test Subject Comments After the Association Experiment

I was surprised in the beginning. I got really tired and my eyes were closed. Surprised by several answers. I felt desperate with the word **(89) bride** and shocked with what came up for **(71) flower**. I felt I could not get a right answer and had a sense of some judgment around some of the words. Around **(18) sick** I felt so alone, abandoned and it is not okay to be sick, already so weak and so **sick** meant already abandoned. **(78) Name** I was really surprised. Doesn't mean anything to me. You get a name and it does not get valued. So what. I was surprised at that. Surprised at some of the words I could
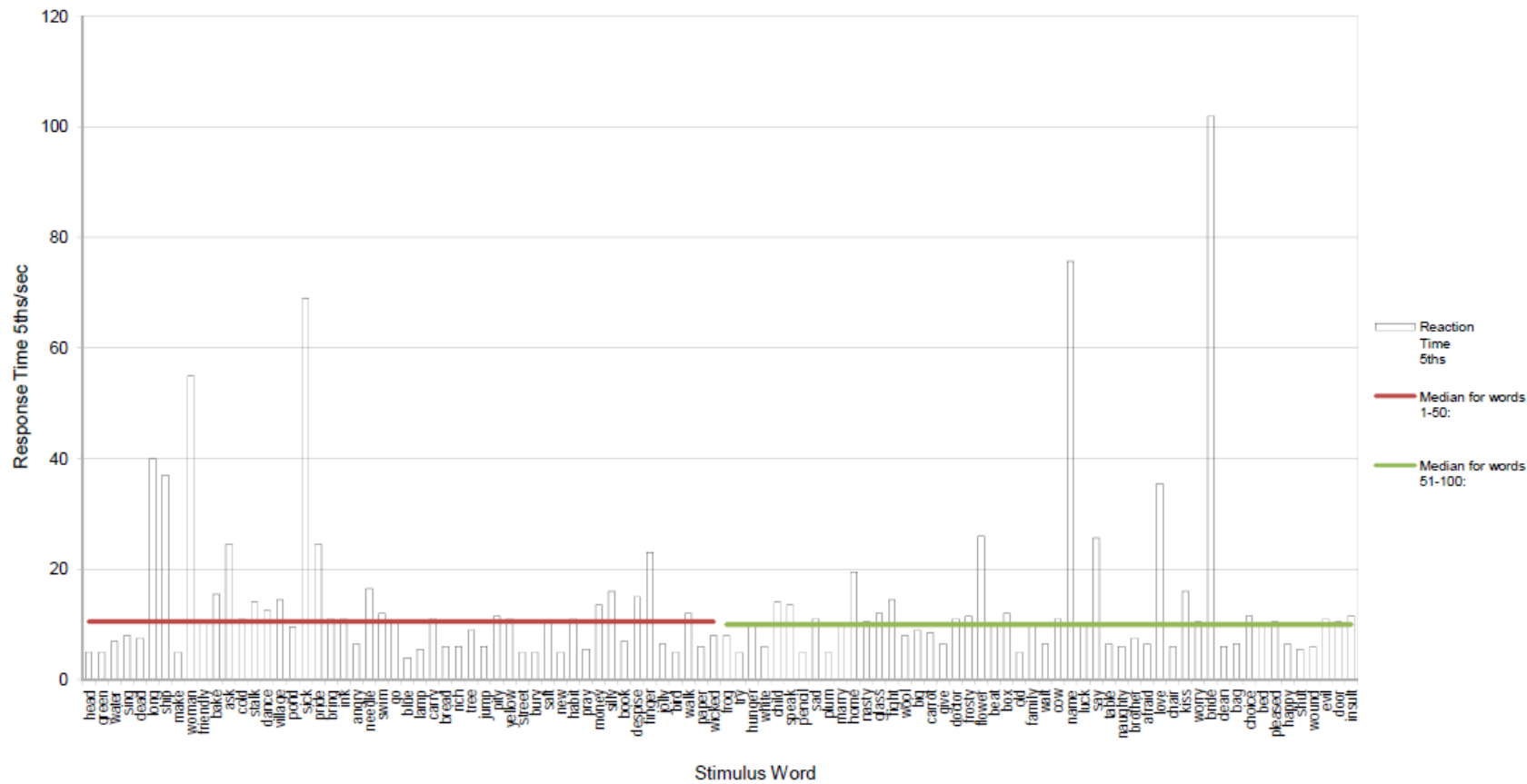
Figure 1. Graph of Response Times

Table 2. Probable Mean Calculation

Words 1-50		Words 51-100	
Reaction Time (5th/sec)	Frequency	Reaction Time (5th/sec)	Frequency
4	1	5	4
5	7	5.5	1
5.5	2	6	5
6	4	6.5	6
6.5	2	7.5	1
7	2	8	2
7.5	1	8.5	1
8	2	9	1
9	1	10	6
9.5	1	10.5	4
10.5	3	11	4
11	6	11.5	3
11.5	1	12	2
12	2	13.5	1
12.5	1	14	1
13.5	1	14.5	1
14	1	16	1
14.5	1	19.5	1
15	1	25.65	1
15.5	1	26	1
16	1	35.5	1
16.5	1	75.65	1
23	1	101.9	1
24.5	2		
37	1		
40	1		
55	1		
69	1		

not come up with something, particularly in the recall. I would draw a blank and I still feel so bad about **(89) bride**. It makes me feel not good enough. I was happy when I could remember the word the second time and wondered what it all meant when I couldn't. Overall I am feeling like I want to cry but I do not know for what. I feel rattled in some way. That is it. It is not what I expected at all. Something has been stirred.

Experiment Protocol Probable Mean

The evaluation of the Association Experiment Protocol revealed a probable mean of 11 (5th/sec.) for words 1-50 and 10.0 (5th/sec.) for words 51-100. There was a wide range within the reaction times with the lowest being 4 (5th/sec.) to the most prolonged at 102 (5th/sec.). Of the total reaction times, 43 out of the 100 responses were below the probable mean of 10 - 11 (5th/sec.). However, 76 out of the 100 response times were under 14(5th/sec.). This falls within the average mean of 9 to 14 (5th/sec.) that Kast (1980) believes is a more relevant range for current day experiments. Out of the 76 quickest response times, 47 or 61 percent of them registered 2 or less complex indicators, with 9 responses showing no complex indicator at all.

Responses to the stimulus words included 38 nouns and only 1 pronoun. Personal descriptions in the responses are noticeably absent. With so many concrete noun responses and only 1 pronoun, one could hypothesize that authentic feeling relationship has been repressed or takes the place of an inferior function in typology (Jung, CW 6).

Also noted were 27 adjectives, 21 verbs, 11 adverbs and 2 responses that were in sentence form. There were 6 observed antonyms. Predicate responses were observed in 39 instances. When predicate responses produce more than 33 percent of all reactions, it could suggest that the stimulus words are being evaluated from a personal point of view

or from their emotional significance (Meier, 1984). Kast (1980) suggests that predicate type responses can be a way of hiding behind personal involvement in a response. Resonating with predicate responses in this way could lend to a hypothesis of an inferiority complex in relation to feeling.

Complex Indicator Types

Out of the 100 stimulus words spoken, complex indicators were noted during 91of them. This could suggest that a complex was constellated in some capacity throughout the whole Experiment. There were 250 complex indicators observed in total throughout the test. The occurrence of the complex indicators and the frequency with which they appeared throughout the Experiment leads to the question of what the psyche is trying to say.

Out of the total 250 complex indicators that were observed during the Association Experiment, 110, or 44 percent of them were non-verbal body movements. In this instance they were facial or hand movements. Additionally, 48 percent of the 100 words showed sounds as complex indicators. The sounds were observed as sighs or lip smacking. From the observed 48 sound responses, 27 or 56 percent of them, had reaction times over the probable mean. Expression appears to be limited verbally while personal thoughts and feelings seem to be communicated through body somatization.

Included in the evaluation of complex indicator types were 2 responses with multiple words used and 2 misheard words. In total, 8 stereotypes were observed and 2 perseverations were noted. Response times within each perseveration fluctuated between close to the probable mean to well over it. Yet other complex indicators remained at 4 or higher for all but one of the stimulus words. This adds further credence to a hypothesis of

personal thoughts and feelings being communicated non-verbally through somatization reactivation.

Response Recovery Times and Perseverations

After a single complex indicator response time occurred above the probable mean of 10 – 11 an immediate recovery to below the probable mean can be seen in only 7 of the 91 responses. However, out of 100 stimulus words spoken, only 20 responses indicate a response time over 14 (5th/sec). The stimulus word that elicited the highest response time of 102(5th/sec) during the experiment was **(89) bride**. A quick recovery was noted to the stimulus word that followed it, **(90) clean** with a response time of only 6 (5th/sec). One could question if a defense mechanism was employed in this instance.

The Experiment protocol revealed 2 perseverations. The first four word perseveration was triggered by the stimulus word **(77) cow** with a response time of 11(5th/sec). This was followed by **(78) name** showing a response time of 76 (5th/sec). **(79) Luck** was next with a response time of 10 (5th/sec) with the stimulus word **(80) say** at 6 (5th/sec) completing the perseveration. The reaction time for the word **(79) luck** seemed to show an outward recovery even though it was accompanied with 4 noted complex indicators. This would further corroborate a hypothesis of a defense mechanism snapping into action and revealing a bodily complex disturbance.

The second perseveration involved a string of 5 words beginning with the trigger word **(85) love** with a response time of 36(5th/sec). It was followed by **(86) chair** at 6(5th/sec) and **(87) Kiss** at 16(5th/sec). **(88) Worry** at 11(5th/sec) and **(89) bride** at 102 (5th/sec) completed this perseveration. The pattern of the perseveration of complex

experiences indicates that as the subject of the experiment, energetically, I am dramatically tossed around while in its grip.

The Response Type

Throughout the experiment 54 factual responses and 46 egocentric responses were noted. They appeared in clusters of either factual or egocentric throughout the experiment. Does leaning toward more factual types of responses suggest that they are used as a defensive structure? Are things that do not fit well into a factual compartment repressed? Is extra effort made to respond factually so as to suggest that a pattern of life is easily adapted to? This further corroborates the dominant use of nouns as responses.

Of the 46 egocentric responses, 33, or 72 percent of them were also predicates. Both egocentric and predicate responses can be influenced by personal wishes and values. They are also commonly connected to perseverations. Both of the perseverations observed in this experiment are comprised of egocentric words for all of the responses but 1, in each individual instance. It is common for women participants to respond with predicates and perseverations that are also egocentric in nature (Jung, CW 2). However, for this female respondent, it indicates complex possession.

During the experiment, there were 2 stimulus words with multiple word responses. Both of these responses were accompanied with lengthy response times. Stimulus word **(78) name** elicited a response time of 56 (5th/sec). Stimulus word **(85) love** registered a response time of 36 (5th/sec). There were 6 observed complex indicators noted for both of these responses. The recovery time for the word that followed each of these was either at or below the probable mean.

There were 9 clear stereotypes observed for the stimulus words **(21) ink**, **(22) angry**, **(42) silly**, **(54) white**, **(56) speak**, **(80) say**, **(82) naughty**, **(92) choice**, and **(98) evil**. **Bad** was used as response word for **(42) silly**, **(82) naughty** and **(98) evil**. Is there an association between the stimulus word **silly** and the response word **bad**? The word **silly** suggests a stance of being spontaneous and frivolous. Would it be **bad** to let go of responsibility for even a short period of time?

Difficult was noted for the response to **(56) speak**, **(80) say** and **(92) choice**. **Difficult** was also a predicate and egocentric response for each word that it followed. Both predicate and egocentric responses suggest some type of personal judgment associated to the word choices. Does this suggest that articulation and expression are difficult?

Stimulus words **(21) ink** and **(22) angry** were both responded to with the word **black.** However they exhibited different usages and reaction times. The response word **black** in reference to **(21) ink** is an external response. Responding to **(22) angry** with the word **black** is a predicate. In the color spectrum black is the absence of color. Is this use of the word **black** a way of repressing something remaining in the unconscious?

In two instances the stimulus words were misheard. The words **(60) marry** and **(76) wait** were responded to with **Jesus** and **gain** respectively. The initial responses were also replicated during the recall portion of the test. These two words appear to have been heard through feminine ears. **(60) Marry** was understood as being Mary, the mother of **Jesus**. **(76) Wait** was heard as weight. Could these responses be referring to the feminine thought of being pregnant with the light of mater, the mother of Christ, or the great

mother? (Kitzberger, 2003). Mishearing words is indicative of the unconscious knowing better than the conscious self what the truth really is (Meier, 1984).

In 28 instances, the response to the stimulus word was a rhyme or a completion. A factual response was recorded for 24 of these 28 responses. From these 24 factual responses, 20 were external, possibly suggesting a shallow or superficial reaction. These words may also be linked together out of habit of seeing or hearing them together in a way that felt safe (Meier, 1984). This further advances a hypothesis of responses that may come from a place of repression, but safety (see Tables 3 and 4).

Table 3. List of Stimulus Words with 5 or more Complex Indicators by Ranking

# CI's	Stimulus Word	Reaction	Reproduction	Type of CI's
7	(85) Love	Withheld	Can't think of anything	**T, S, GS,GS,GS, MWR, PT**
6	(9) Woman	I want to say disgusted	I want to say disgusted	**T, S,GS,GS, MWR(2)**
6	(77) Cow	Milk	Milk	**T, S,GS,GS, RC, PT**
6	(78) Name	I want to say what is	I want to say what is	**T,S,GS,GS, MWR (2)**
5	(22) Angry	Black	Black	**S, GS,GS,GS,ST**
5	(58) Sad	Extremely	Always	**T, GS,GS,GS,GS**
5	(80) Say	Difficult	Don't	**T, S, GS,GS,ST**
5	(87) Kiss	Dirty	Sex	**T, S, GS,GS,GS**
5	(89) Bride	Not	Not	**T,S,GS,GS,GS**

Table 4. Complex Indicator Coding

Code	Description	Example
T	Over PM	PM =10 Response Time = 20
S	Sound	Sigh, Lip Smacking
GS	Non Verbal Gesture	Frown, Hand Movement
MWR	Multi Word Response	I want to say…
PT	Perseveration Trigger	House PM 30,Cold PM 35,River PM 36
RC	Rhyme or Completion	Stimulus word Green Response Grass
ST	Stereotype	Same response word used 3 + times

Evaluation of Complex Indicators

For the purposes of this evaluation, the focus is on the stimulus words with 5 or more complex indicators that showcase the most unique tendencies of this psyche. Words that elicited lower complex indicators that lend to the overall evaluation have been integrated as well. Most striking in the responses of these words is that the reaction times range from below the probable mean of 7 (5th/sec.) to the lengthiest response of 102 (5th/sec) (see Table 5).

(89) **Bride** clearly stands out as having the most prolonged reaction time of 102 (5th/sec.). Interesting though, is that the total number of complex indicators that accompany this word are at the lower spectrum of the evaluative words. The word **(85)** l**ove** indicates the highest number of complex indicators, yet the response time falls in the middle of the range of the recorded times. **(77) Cow** produced 6 complex indicators, yet recorded a response time of only 11(5th/sec.).

Table 5. List of Stimulus Words by Complex Indicator Ranking

Word Number	Word	Number of Complex Indicators	Response in 5th of a Second
85	Love	7	36
9	Woman	6	55
77	Cow	6	11
78	Name	6	76
22	Angry	5	7
58	Sad	5	11
80	Say	5	26
87	Kiss	5	16
89	Bride	5	102

The stimulus words **(85) love**, **(9) woman**, **(77) cow**, **(78) name**, **(80) say**, **(87) kiss** and **(89) bride** all seem to have symmetry about them. They all share a feminine essence. These words ranged from the lowest recorded amount of 2 non-verbal gestures, for the word **(9) woman**, to the highest of 4, for the word **(58) sad**. Non-verbal gestures are not only obvious in the top 9 stimulus words but they are also predominant throughout the experiment. Non-verbal gestures were noted for 68 of the total 100 words in the experiment.

There were 16 words with 4 observed complex indicators. The most striking of these were **(4) sing**, **(12) ask**, **(15) dance**, **(42) silly**, **(56) speak**, **(61) home**, **(88) worry** and **(92) choice**. The longest reaction time among these words occurred with **(12) ask** at 25 (5th/sec) with 2 observed non-verbal gestures. The lowest response time was recorded for **(4) sing** at 8 (5th/sec.) with 3 non-verbal body gestures. All of these words had non-verbal gestures noted as complex indicators.

These clusters of words all seem to share a similar theme of expression. Could the strong reaction to them be suggesting a sense of repression behind self-expression? **(4) Sing, (15) dance** and **(42) silly** all indicate a desire for artistic expression. Yet the words **(12) ask**, **(56) speak**, **(88) worry**, and **(92) choice** may suggest difficulty around a sense of freedom with choice, or expression.

With non-verbal gestures appearing so predominant throughout the entire experiment, it might suggest that I felt complexed for much of the test. It may also propose that I have developed a pattern of somatically reacting to words while repressing my true feelings behind prompt responses. I could be using words as a way of protecting myself without being able to conceal my truth with subtle non-verbal reactions. Could it be that in certain instances my soul manifests a voice with non-verbal responses because it knows no other way to be heard? (Woodman, 1985).

CHAPTER 4. DISCUSSION OF COMMON THEMES

Jung (CW 2) said: "Tell me how you associate and I will tell you who you are" (para. 887). He was referring to the Word Association Experiment when he said this. He said that our individual reactions to seemingly simple stimulus words tell the truth about what resides deep in our psyche. Our immediate responses to the stimulus words are the first and freshest unconscious reaction. They are the least controlled by the ego. Common themes emerged among the bare bones of the words themselves that elicited the strongest complex based reactions from the Experiment (ibid)

Discussion of Themes

Love withheld

Stimulus word **(85) love** elicited 7 complex indicators, the highest amount among the top 9 words. My initial egocentric response to this word was **withheld**. Clearly, pairing these words together reveals my sense that **(85) love** was **withheld** from me, most predominantly from my mother, right from the beginning. I believe that I was an unwelcome pregnancy, coupled with arriving as a girl into a family that was clearly awaiting a son. The word **withheld** implies active withholding and prompts the question, withholding of what? From the perspective of an infant, is it the withholding of **(85) love**?

The recall produced a mind blanking multiple word response of "**I can't think of anything**." This clearly indicates that there was a preverbal complex stimulated from the word **(85) love**. There may even have been an episode of dissociation stemming from a lack of attachment to a primary "good enough mother" (Winnicott, 1971, p. 14).

(85) Love of me, would mean **(85) love** at my earliest beginnings and recognizing my essential being as a feminine Self. Jung felt that the **(85) love** of a mother for her child was a primal requirement. A mothers **(85) love** is essential for the child's Self to libidinally flow into life expression through the child's developing ego, later referred to as the "ego-self axis" (Edinger, 1972, p. 5).

This did not occur in my case with my essential feminine Self experienced as unwanted, remaining unseen and not mirrored into life. Therefore, my feminine Self energies remained dormant. Adding strength to this difficult foundational sense of prime identity is my curious response to the stimulus word, **(78) name** with **"what is?"** Both reactions to the word **(78) name** garnered the same response.

Additionally, the word **(78) name** produced six complex indicators that involved my mouth shifting and two non-verbal body movements. Our birth **(78) name,** selected by our parents is what connects us to our family, other people, the earth and the archetypal mother. Questioning what my **(78) name** is, further suggests a sense of identity crisis from detachment, particularly from my parents.

Feminine Self unrealized

(85) Love further triggered a perseveration that concluded with **(89) bride**, the word that recorded the longest response time of 102 (5th/sec.) during the Experiment. The word **(89) bride** was also accompanied with 3 non-verbal body movements. **(89) Bride**, to me interpersonally, implies one half of a soulful union between two people connected by a conduit of **(85) love** in adulthood.

Intrapsychically, a **(89) bride** is the feminine half of the masculine-feminine, the logos-eros union from within us. It is a crowning achievement of the wholeness possible

in a lifetime of individuation. However, both my initial reaction as well as the recall produced the response **not**. Once again, the essential feminine eros aspect of my being was **not** a **(89) bride**, despite the fact that for most of my adult life I have actually been married and have had a long-term partnership.

Responding to the words **(85) love** and **(89) bride,** with **withheld** and **not** respectfully, signifies the disconnect felt between my parents and myself. This disconnect carried on between me and my Self, and ultimately myself and my partners throughout my life span. Although I have been able to experience much empathy and a compassionate exchange of caring with my partners, clearly a true sense of being a **(89) bride** has been absent. **(85) Love** of my self that would denote the unifying, erotic, feminine self energies of a true **(89) bride**, was **not** present in these relationships for me.

Active dismissal of the feminine

The most significant complex stimulation that was registered from the word **(85) love** and its full expression of my feminine self as a **(89) bride,** provoked a deep rooted ambivalence in the very foundation of my psyche. A predominant theme of feminine exclusion in my life, is further emphasized by the word **(9) woman**. In both the initial reaction as well as the recall, I responded with "**I want to say disgusted**."

What is emerging is a complex pattern that uses negatively charged words such as **not** and **disgusted** toward expressions of my feminine, **(89) bride** and **(9) woman**. This appears to be more than simply repression. Is it indicating a complete dissociation of my gender given the voice of this complex in my responses? Are these responses categorically dismissive and denigrating of the gender through which my Self would express itself?

Yet another of my highest complex indicated words, **(87) kiss**, was responded to with the same negating voice, **dirty** and reproduced to in the recall as **sex**. **(87) Kiss** as a form of physical expression, represents control for me. The response **dirty** implies that it is bad in some way. Being that I experience difficulty expressing myself physically, there is no doubt that a complex actively negates my feminine sense of myself as **(89) bride, (9) woman** and **(87) kiss**. Four out of the top nine complex indicated words of the protocol reveal my feminine crisis. **(85) Love withheld** left me feeling **disgusted** to be a **(9) woman**, **not** a real **(89) bride** and left only experiencing the **dirty (87) kiss** and **sex** of unrequited love.

Voice of a negating complex

Seven of the top nine complex indicated words were responded to in negative terms; **withheld, disgusted, black (angry), extremely (sad), difficult, dirty,** and **not**. There appears to be a pattern that is indicating an active negative voice. This voice is not only denigrating, but also forcefully not allowing my feminine Self to live.

Two of the experiment's stimulus words in my top nine highly complexed group queried feelings that are essential to the feminine. For **(22) angry** and **(58) sad**, I responded with the darkest emotional tenor possible, **black-angry** and **extremely-sad**. This is suggesting that **(58) sad**ness is experienced as eternal and **black** represents the darkest dark of a vast void of nothingness. **Black** is depression turned inward that becomes what is worn to funerals, signifying death.

These tones reflect unmetabolized archetypal emotional affect. They carry a large charge, latent with my femininity in my unconscious. With no felt life connection through my feminine side, the world appears **black** and depressive to me.

64

Perhaps this is my feminine feeling, voicing her agreement about her feminine oppression through this negating complex voice. I doubt that up until now she has been able to express herself as directly as she does here. It appears that prior to this, expression has generally been through bouts of either depression (**extremely-sad)** or aggression (**black-angry**).

Indeed, the Association Experiment makes it clear that I have a **difficult** time expressing myself. The stimulus word **(80) say** produced a negative feeling toned association in both the initial and recall portions of the Experiment. The responses were **difficult and don't.** It seems interesting that **difficult** was also the response to **(56) speak**, a word that elicited 4 complex indicators. **(80) Say** and **(56) speak** are words associated to a mode of verbal expression. I have difficulty **(80) saying** and **(56) speaking** about my authentic feelings and my own feminine experience. This is especially difficult for me to do in the genre of words.

While many of my complex indicators involved the mouth, they were nonverbal. Could this be as a result of a negating complex voice immediately experienced at the start of my life? Did it originate when I was still developmentally preverbal, and deprived in what Freud would describe as the first psycho-sexual, oral phase of life (Corey, 2009)? This would concur with my essential feminine Self not being loved into being.

Yearning for a connection to the archetypal mother

The stimulus word **(77) cow** with a response of **milk** registered six complex indicators. The now familiar pattern of non-verbal body movements was present for this dyad, and synchronistic with my response word of **milk. (77) Cow** is representative of the animal form of mother (Jung, CW 5, para. 263). The archetypal mother and her **milk**

suggest the **milk** of life, the ultimate nourishment and something for which I have been starving (Neumann, 1955).

For so long, I have been a **(9) woman** in a world that privileges the values of men and leaves me feeling **disgusted** with my gender. It leaves me affect laden with **black-anger** and **extreme-sadness**. The **(77) cow,** as a mother goddess, nourishes, feeds and creates all life. I want so desperately to return to Her care to be seen for who I am. I want to be **(85) loved** into being and nourished into expression. I want to be known by my rightful **(78) name** in order to experience a deep embodied connection of my Self, aligned with Her archetypal Feminine nature. My heart wants to experience the Great Mother's tender **(87) kiss** and to know the **(85) love** of being a **(9) woman**. My heart wants to one day, blossom into a **(89) bride** for full relationship**.**

This motif of the archetypal mother appears in a less complexed way in the remaining body of the Association Experiment Protocol. Mishearing the words **(60) marry** by responding with **Jesus** and **(76) wait** as a response of **gain,** suggest a symmetrical unconscious yearning for the archetypal mother. The mother of Jesus is an archetypal form of mother (Teasedale, 1989: Kitzberger, 2003). Mothers, pregnant with new life, gain weight. But Mary birthed a new masculine for the world. Perhaps my response of **Jesus** is an intuitive nudge toward yet another individuation step from my future.

Hypothesis

My tentative hypothesis as the test subject, would be that my difficulty in feeling an intimate connection stems from failure of its establishment in the primal phase of my life. This implies a pocket of very early trauma surrounding my latent Self (Kalsched,

2013). This very pocket of trauma is preventing me from experiencing and expressing my Self through my feminine gender.

The large cluster of feminine words responded to with negation toned words, is strong evidence that my masculine and feminine sides of logos and Eros, respectively, are not working together. They are not in unison in the interest of my Self's individuating wholeness. My ego was developed and became organized around masculine values therefore any expressions of feminine sensibilities are regarded as negative, and are promptly dismissed.

My mother who I believe was depressed for several years represented my feminine psyche. Most likely because of this, I have over identified with the shadow side of my father, which completely represses my feminine psyche. The dissecting, discriminating and separating energies of my learned logic from my father, do not allow for any sensual and uniting feeling related feminine values. The Association Experiment has revealed through the nine highest complex indicated words that at this juncture in my life span and individuation, my psyche is very disturbed about this.

Just like in a dream, the Association Experiment has clearly outlined this problem and also has left me a clue to its solution. Words like **(77) cow** and **milk** suggest that I crave the **(85) love** and nourishment that the archetypal mother can provide me. It is in a reconnection to Her, that I will come to bring into life, my essential feminine Self.

(60) Marry and **Jesus** further reveal the possibility of birthing a *new* masculine within myself. No longer having to live the negative masculine that was imposed on me from infancy and was my only course to follow out into the world. The Association

Experiment is telling me that this life is over, even though complexes take much time and work to metabolize.

(80) Say and **difficult** reveal how fearful I am of connecting to my feminine expressive side. Without feeling the freedom to express negative feelings, I have become **(22) angry** and **extremely (58) sad**. During the experiment, I identified strongly with the negative side of the image of both mother and father. I have adopted both of my parents negative association to the masculine and the feminine. I hypothesize a double negative parental complex from an absent mother and overly aggressive father that did not thrive in a loving union.

Initial Thematic Construct

Only the words that elicited 5 or more complex indicators have been included in the initial thematic construct. The arrows indicate the flow of psychic connections and energetic movement between them. The arrows also display the relationship the different themes have with one another (see Figure 2).

Subject Context

The subject context includes my verbatim responses to the stimulus words that garnered the highest number of complex indicators collected immediately following the Experiment. The responses are listed from highest to lowest in order of total complex indicators. This context also includes a recorded dream from day 5 after my participation in the experiment (see Table 6).

Wanted	Unwanted
(77) Cow – Milk	(89) Bride - Not

Connection	Disconnection
(87) Kiss – Dirty	(78) Name – What is
	(58) Sad – Extremely
	(85) Love - withheld

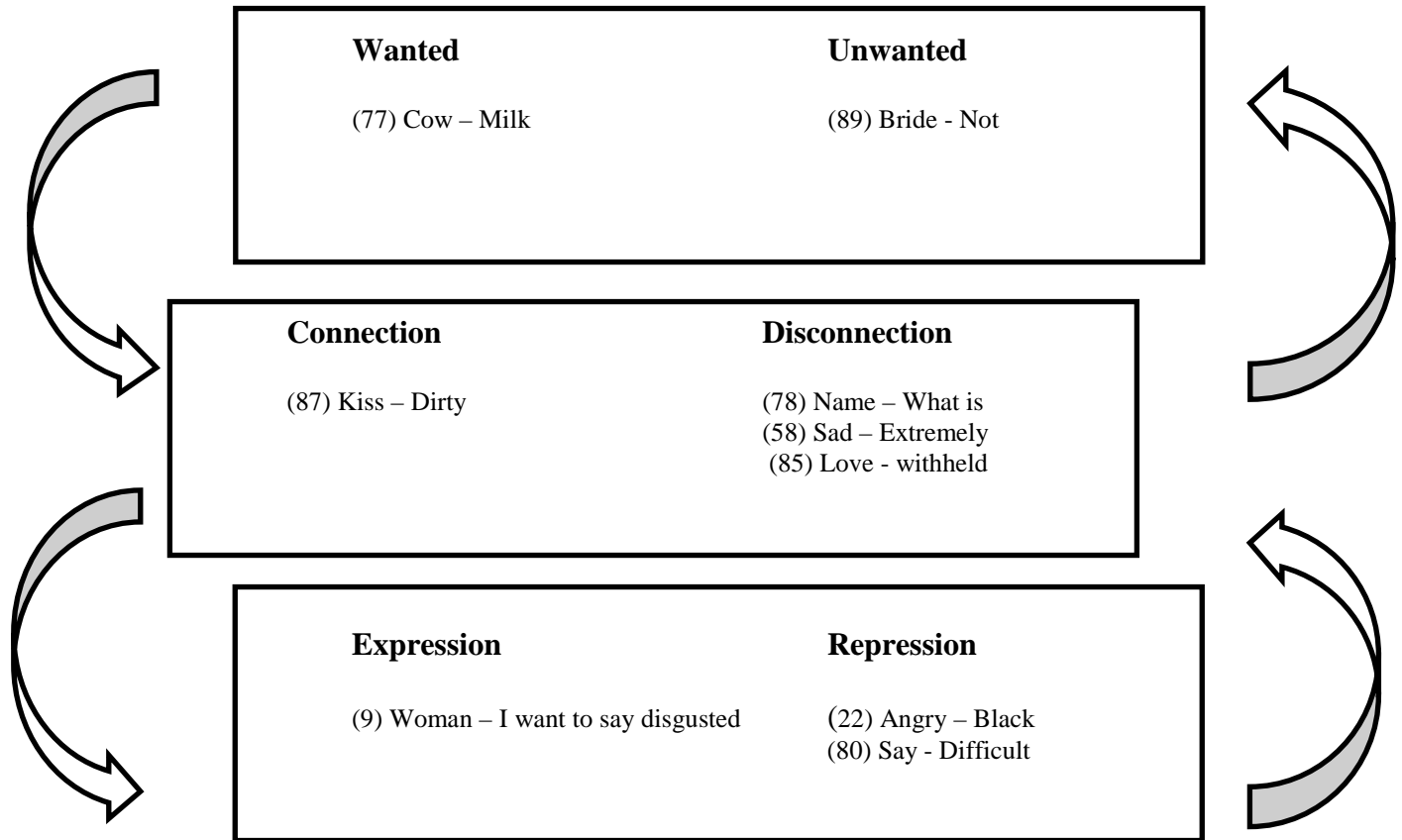| Expression	Repression
(9) Woman – I want to say disgusted	(22) Angry – Black
	(80) Say - Difficult

Figure 2. Initial Thematic Construct

Table 6. Subject Context

Word #	Stimulus Word	Reaction	Context of Stimulus Words with 5 or more Complex Indicators by Rank
85	Love	Withheld	Love is. When I hear it, it takes my breath away. Something grand but illusive, something I've been deprived of and the word conditional comes to me when I hear the word.
9	Woman	I want to say disgusted	I really reacted to that. Almost like women have no value and there's shame behind being a woman. I remember saying the word disgusted with it. I feel like I'm continually judged because I am a woman.
77	Cow	Milk	For me, it represents, right now, fat and stupid and docile
78	Name	I want to say what is	I'm still feeling that one. It doesn't mean anything. I was given a name and no one even calls me by it, there's no anchor to the earth if you don't have a name. That was a big one for me, name is, it's like you're nothing if you don't have one so why give you a name if they're not going to call you it.
22	Angry	Black	Instantly I think of my father, always angry, somehow I'm bad and he's always angry
58	Sad	Extremely	I think of a young child, myself I guess. It's an overwhelming word for me. Sad and abandoned seem to go together for me
80	Say	Difficult	Say as in S A Y? Unable to, who listens? Who cares? How do you say?
87	Kiss	Dirty	Right away I think of rape and sex, and for some reason the word incest is coming to mind. I'm not sure why.
89	Bride	Not	That just evokes such a sense of rejection, I'm not a bride, I see weddings everywhere, I'm not good enough to be a bride.

Dream following the Association Experiment

Dream recorded day 5 after the Association Experiment

I was in a forest that felt familiar like my family's cabin in B.C. feels to me. I was with two babies, a boy and a girl. I took the boy with me. There was someone else there. I was guiding us, and the babies through a forest. I saw a pile of old bear dung by a tree and wondered if we would see a bear. I felt a bit nervous. I warned the person behind me to be careful. I never saw the person in the dream. I was then in an outhouse in the forest by myself without my babies. I was talking to myself in a mirror. (I do not recall exactly what I was saying, but it was about wanting to be with the babies). I knew that both babies were now with their family. The family felt familiar to me. I do not recall exactly what happened but there was a lot a stuff going on around getting the babies to different places.

Then I was in a house with the babies and my mom. I told my mother that I wanted the boy baby to call me his other mother. I loved him a lot. I was aware that no one was paying any attention to the baby girl. It was like she was not important. I was thinking in the dream how sad it was for the girl that the boy was the only important baby.

Then I was in a gym with a family and the babies. I was aware that the boy was really the only baby that anyone saw. We were being lectured about something and the man that was talking to us ended his discussion with instructing the group to do fifty pushups. It had something to do with the babies.

I immediately went to a wall where there was a headrest of sorts to do push ups. I began doing them and counting out loud how many I was doing. I think I got to the twenties. They felt easy. I then got nervous thinking that the group would think I was showing off and they would judge me. I stopped to look around to see who else was there and everyone had gone somewhere else. I was alone in the room.

I felt embarrassed and invisible that the group had left and gone somewhere else without me. I was very much aware that I probably looked foolish there by myself. I felt hurt that I had been left alone, but I was going to try and find the group anyway.

Interpretation

At first glance, the top 9 complexed words all shared a strong feminine tone. Prior to delving into the evaluation, these words appeared to represent my feminine Self at a most basic level. There appeared to be suggestions of femininity through expression and emotion that for me embodies what authentic feminine represents.

However, after considering the bare bones of the common themes, along with the subject context and a dream, an opposing string of associations emerged. The very words that at first glance appeared to be exceptionally feminine were actually shrouded in a sense of shame, judgment and negation by the masculine. Dissecting the raw data, uncovered specific complexes. A complex around mother, father, negative animus and shadow are all are present in this experiment.

Father Complex

A strong association with the negative energies of the father complex is apparent. The subject context connected to the stimulus words **(22) angry** and **black** is referenced to my father. My innate, feminine psychic patterns were clearly suppressed with the energetic strength behind these words (Allenby, 1955).

The father is the one who imparts to his children the ways of the world. The associated dream suggests that my initiation included repressing my feminine Self, and resonating with the values of men. In the dream, I was performing masculine pushups to show others what I have for the world. It also revealed that I became nervous when I realized that I might actually be seen. As I had no interjected mother to contain, hold and carry me, I was using my own masculine to bring myself into the world.

The suppression of my feminine by my father's judgment also made **(80) say**ing my truth difficult: particularly around my feminine Self energies. The subject context uncovered that because I am female, no one listened or cared. The strength behind my father's anger left me "unable" to speak.

Common themes throughout the data indicate a complete suppression of my feminine Self as a result of my fathers **black** anger. Conceptually, familiar showings of tenderness that should be experienced between a father and daughter, like **(87) kiss**es, are associated to the word **rape. (87) Kiss** for me, negated my feminine essence, therefore my contextual association with incest and the word **rape**. **Rape** personifies the power imbalance and intense feelings of control that my father had over me.

A further disconnection between the father and daughter dynamic can be seen within the dyad of **(58) sad** and **extremely**. In the associated dream, I knew to associate with the baby boy over the girl, even though it **(58) sad**dened me knowing she was not as

important as him. This confirms how **(58) sad** I feel because the baby boy is obviously the preferred gender.

The subject context also links the stimulus word **(58) sad**, with abandonment. The sense that my father abandoned me because I was not the preferred gender at birth is revealed here. There is also an association to feeling overwhelmed by this **(58) sad**ness.

My feminine Self was so powerfully suppressed under my father's anger that I associate being a **(9) woman** with **I want to say disgusted**. The freedom to celebrate the unifying and erotic components of femininity have been cloaked in intense, **angry** male energy. Overt negative feeling toned energies toward the father throughout the Experiment reveal an operative father complex.

Mother Complex

A heavy association with the negative energies of a mother complex is also apparent. The gloomy connection between the words **(85) love** and **withheld** denote a strong observation regarding the connection between mother and child. The reaction to **(85) love**, in the subject context indicates that it was so illusive, the very breath of life essence is extinguished around it. **(85) Love** is something that I have felt "deprived" of in my life. These comments also included a sense that with **(85) love** comes conditions. There is no felt sense of authentic, unconditional **(85) love** from the primary source: the mother.

This is further evidenced in the association to the stimulus word **(78) name**. There is a sense of disconnect with this word. Not being referred to by a name chosen to connect one to the earth leaves one with no true connection. A feeling of being "nothing"

by not being called by a birth name adds to a distant connection between my mother and me.

The dyad of (**77) cow** and **milk** at first glance, proposes a yearning for the attention and nourishment from the mother. The **cow** according to (Biederman, 1994), symbolizes " a great creation, of great endurance and modest dynamism with her simple warmth, her patient gestation as a plane symbol for the mother earth herself, an expression of the vegetative maternal symbol" (p.77). Tyldesley (2013) says that the cow image is represented in the Egyptian goddess Hathor. This mythological goddess is "…a sky goddess and mother cow that protects and nourishes…" (p. 54). Hathor was the mother of all gods and goddesses (Walker, 1983, p. 374). According to Napoli (2013), the goddess Hathor represents the very essence of what embodies a woman. The Milky Way itself is a result of her special sparkle (p. 115).

Yet in the subject context a reference is made that completely negates the magnificent feminine around the word **cow**. The association to (**77) cow** was represented as **docile, fat and stupid.** This plainly indicates a damaged connection to the nurturing aspect of mother. It is further indicative of a damaged connection to the very essence of mother.

A container of safety and security created by a mother that is initiated in the psyche of an infant, is also absent here. (Winnicott, 1965). It is apparent in the dyads of (**85) love** – **withheld**, (**78) name** – **what is it** and (**77) cow** – **milk**. It is also obvious in the association between (**78) love,** and conditional, in the subject context.

These dyad connections carry with them a sense that great and strenuous efforts were required in order to have my basic needs of life met. A smooth initiation into life,

with a sense of containment that accompanies the experience from "a good enough mother" appears absent (Winnicott, 1971). This is confirmed in the common themes revealing that I felt that my feminine essential Self was unseen by my mother, from birth.

Negative Animus Complex

A negative animus complex is supported in the contextual response of **(89) bride** and **not**. My strong identification with the negatively suppressed animus in my mother and my fathers suffocating anger was revealed in this dyad. Intrapsychically, my feminine **(89) bride** has **not** been recognized enough to form a union with my inner masculine. It is obvious that a connection to the masculine ways of the world reign superior over my innate feminine aspects.

The dyad of **(58) say** and **difficult** also support this complex. My innate feminine Self has been prohibited to express its potential in the world. This has made my ability to **(89) say** my truth **difficult**.

Shadow Complex

Evidence to support a shadow complex can be found in the obvious over identification with the shadow side of the father. This is confirmed in the dyad of **(22) angry** and **black**. Relating to the word **black** as a vast void of nothingness, suggests that my unconscious is repressing authentic parts of my personality (Brinton-Perera, 1986). This is most likely the innate feminine aspect of me that was swallowed by my father's anger. My response in the subject context showcases a sense of feeling perpetually "**bad**" with my father being "always **angry**." This confirms that I felt parts of me were "**bad**," therefore buried in the blackness of my unconscious.

Being fearful, especially around judgment points to a suppression of ones self. This was revealed in the association dream when my dream Self was worried about judgment. This highlights that living in fear has not allowed me to tap into the feminine aspect of my personality.

(9) Woman and **I want to say disgusted** lend further strength to a shadow complex. The subject context indicates that there is great shame in being a **(9) woman**. There is a sense of global judgment simply because I am a woman. This further fuels the belief that disassociating from my feminine Self was a requirement to experience life within my family structure.

The shadow complex also reveals itself in my inability to assert the verbally expressive aspect of my femininity. The dyad of **(58) say** and **difficult** confirm a repression of the feminine component of my psyche. My reactions to these words suggest that no one will listen; therefore being verbally expressive is mute (Von Franz, 1997).

Jung said that our individual shadows do not always contain unfavorable or destructive attitudes. The shadow can also house good qualities that include normal instincts and creative impulses. My positive, feminine attributes around verbalizing my innate psyche, up until now have been hidden (Jung, 1968).

Father Complex

(9) Woman (22) Angry (80) Say (58) Sad (87) Kiss

RCMP Crest
(Royal Canadian Mounted Police.insignia)

Mother Complex

(77) Cow (78) Name (85) Love

The Goddess Hathor
(Luxor Museum, Egypt)

Figure 3. Final Complex Map

Negative Animus Complex

Negative Animus (www.thelisticles .net)

(58) Say   (89) Bride

Shadow Complex

(9) Woman (22) Angry (58) Say

**The Shadow
(embracetheshadow.com)**

Figure 3 (continued)

The scientific findings from the Word Association Experiment reveal that my core complexes include a negative relationship to the mother, the father, the animus and the shadow. Underlying these complexes are archetypes. In my life story, I have connected to the archetypes of the mother, the father, the orphan and the hero. The themes and images that encompass each of these have been wrapped around my psyche in what has felt like instinctual matter for me. All four of these archetypes have helped to shape my personality as well as my approach to life.

The Mother Archetype

Kast (1997) says that both adults and children alike share a similar yearning for a connection to "mother" (p. 65). This yearning, she hypothesizes, is ultimately to the persona of the archetypal mother. This archetype encompasses everything about the image of a mother from the purest thought of a woman to the darkest depths of feminine evil.

Neumann (1963) adds to this by saying that the initial relationship between the mother and the child is the "original container" or connection to the earth. It is the "beginning of the relation of the Archetypal feminine to the child" (p. 29). If the primal mother child relationship is disturbed in any way, a negative association to the mother can be constellated. This can be developed from a plethora of factors from affliction or illnesses suffered by the mother, to neglect of the child. These things, and anything in between can disrupt the primal relationship (Neumann, 1988).

My relationship with the negative mother image propelled me to connect to a feeling of imprisonment and separation from the outside world, rather than to a container filled with a harmonious connection to being (Kast, 1997, p. 128). The mother archetype

that I connected to from a young age is the devouring, all consuming image that is often

portrayed in fairytales as the evil stepmother or witch. Not unlike the ones described in

the Grimms Brothers (2013) tale of Hansel and Gretal.

Shinoda Bolen (1991) says that dreams of "animals or dangerous spiders" provide

hints that one is identifying with this mother archetype (p. 106). My early attachment to

the negative side of the mother archetype was obvious in my childhood nightmares of

long legged spiders. The negative aspects of this archetype undoubtedly already

overwhelmed me from an early age – I felt as though I was a motherless child.

The Father Archetype

The archetypal image of the father that has resided within my psyche is

authoritarian by nature. Shinoda Bolen (1991) describes this particular image as a man

that has power over others. This persona of father is judgmental and hypocritical of

people, "especially his own children" (p. 126). The authoritarian father image within this

archetype is "dictatorial, impatient and imperious toward those under them" (p. 211).

Biedermann (1999) says that the image of the father symbolizes "supreme

authority" or the "ultimate judge" (p. 127). I suspect that my own father was possessed

by the judgmental, dominance over others aspect of the father archetype. The power

behind his association to authority and control cloaked me in fear and mistrust, leaving

me cowering under its influence.

My father's over identification with the authoritarian aspect of this archetype left

me feeling abandoned and victimized. It helped to shape a negative connection to the

image of father for me. It left me feeling isolated, disconnected and solidified in the

world as an orphan.

The Orphan Archetype

Both the mother and father archetypes that have resided at the core of my complexes contributed to me identifying with the universal connection to the orphan archetype. The sense of loneliness and disconnect I felt from the negative aspects of the parental archetypes also left me an orphan. Identifying with the attributes of the orphan has felt as natural to my way of functioning in the world as breathing has to me.

By the sheer nature that parents are simply human, all individuals are born with the possibility of allying with the orphan archetype. This specific archetype is activated by all of the experiences that contribute to a child feeling abandoned, disillusioned, victimized or betrayed (Pearson, 1991, p.83). These can include experiences encompassing negative parental influences to not being chosen for a particular team among peers. The scope of occurrences that can contribute to associating to the orphan archetype is seemingly without end. Rothenberg (1983) adds to this by saying, "one doesn't have to be an actual orphan to experience the feelings of orphanhood" (p. 185).

According to Manna and Mitakidou (2011) "a child becomes an orphan when she loses her mother" (p. 3). The depression that I feel certain my mother suffered with so dearly could leave me feeling utterly abandoned. I also felt as though I lost a little bit more of my mother with each new addition to our family.

Children have a strong sense of dependency on the primal relationship with the mother. If this relationship is disturbed, the effects can be catastrophic, leaving a child to yearn eternally for connection (Jung, CW 13; Neumann, 1973). My early damaged mother image undoubtedly compelled me to associate with the orphan archetype, rendering me to perpetually yearn for a connection. This is something that I can still ache for to this day.

Both of my parents came from single mother homes and likely resonated with the orphan archetype themselves. Their associations may have been something that aided my own attraction to this particular archetype. This combined with my felt sense that my parents did not cherish my arrival, made a connection to the orphan archetype easy for me.

The pockets of trauma and isolation that I experienced as a small child propelled me to become prematurely self-sufficient (Kalsched, 1996. p. 12). Because of this, early on I saw myself as a victim. This is a title that I have utilized most of my life. Often I portray to others what a victim I am because I work in such dangerous and stressful situations. This type of life approach is exactly what the orphan archetype represents.

The orphan archetype also includes a sense of perpetual loneliness and guilt (Pearson, 1991). These are both sensations that I developed early in my life. They remain predominant in my current life experiences.

Myself, the Orphan child

The Hero Archetype

The image of the hero is often portrayed initially as an orphan. This orphan generally undertakes a journey that encompasses both literal and symbolic obstacles

resulting in a hero's recognition. (Ramaswamy, 2010). Campbell (2004) refers to the

universal journey of a hero as a three-phase experience encompassing a departure, an

initiation and a return. Regardless of which image the orphan to hero is projected upon,

the story line does not change.

This story has been told repeatedly in children's literature throughout history

(Kimball, 1999). The Brothers Grimm (2013) fable of Cinderella as a female orphan

surviving obstacles to become a heroine continues to be portrayed in the themes of tales,

movies and real life situations to this day. My own orphan beginnings along with my life

struggles followed every universal myth about the journey to heroism. For me though,

my feminine essence was so suppressed in my shadow complex that I identified with the

male aspect of a hero rather than to the feminine heroine.

Becoming a Mountie allowed me to be recognized as an immortalized male

symbol of Canada in my red serge. Tending to the emergent crises of individuals

permitted me to perform heroic acts of bravery on a regular basis, in a very masculine

way. Even the uniform I wore was originally made for a man but was altered to fit my

woman's physique.

My persona became more than simply a wife and a mother. I transformed into a

hero. Not only did I swoop in to save the day with whom ever required assistance, I did

so while often working alone, not daring to ask my male counterparts for assistance. In

this way, I was living out the superhuman heroic male image of the Mountie.

In the small communities that I policed, it was not uncommon for the locals to

find their way to my personal residence seeking aid while I was not on duty. This allowed

me to remain connected to the hero archetype regardless of whether or not I was working.

I became known as the "cop." My children were the "cop's" kids. The archetype of the

hero even blanketed the individuality of my family members. This permitted me to

connect to a larger than life heroic image.

The Heroic Image of a Mountie
(Arnold Friberg, 1963)

CHAPTER 5. CONCLUSION

The fairy tale of The Little Match Girl (Andersen, 2005; Cashdan, 1999; Hague, 1981; Pinkney, 1999), mirrors what I have discovered in this research about my own life journey. It describes three archetypes constellated negatively in the forms that they can take in the world. In this story, a small girl appears to be motherless and her father is obviously an angry man. She goes out into the world wearing her mother's ill-fitting footwear, which is the wrong connection to the archetypal mother earth. However, she is clearly looking for a maternal connection. She loses the shoes almost immediately, leaving her with no relationship to the positive feminine "being" aspects of life.

The little girl is out in the cold all by herself trying to adhere to the masculine ways of living by attempting to sell matches. The red sulphur attached to the tip of the matches symbolizes that her life force is attempting to be seen through the male lens of a patriarchal culture. She approaches person after person trying to be seen while attempting to adapt to the cold masculine customs of the world.

The girl stays out in the unsympathetic streets because she is fearful of her father's adverse reactions if she does not follow his patriarchal ways of living. Her heroic attempts to be seen in the world prove to be fruitless for her when no one purchases her matches. In the fairy tale, with no positive relationship with the mother and father archetypes, the little match girl becomes orphaned and very cold. The libido of self-energy is not available to her life through her ego.

She begins lighting match after match in an attempt to illuminate her way. Without any positive archetypal relationships, the little match girl becomes frozen in the partial masculine world. This leaves her dying to her feminine essence because she has become orphaned in the male ways of living.

For many years I thought that my own survival was dependent on adhering to the patriarchal ways of the world. From an unconscious level I was driven to fulfill heroic male expectations that have had nothing to do with who I truly am (Woodman, 1992). The masculine heroic image behind the Mountie's red serge assured that my feminine Self would not be visible.

The story of the little match girl shows me clearly that attempting to be seen authentically in the patriarchal culture of the RCMP has left me orphaned and frozen. For me, the positive aspects of the mother archetype cannot be cultivated behind the heroic aggression of the red serge. This tale warns me of the price that my authentic feminine Self has been paying to adhere to my father's ways of the world; now an intrapsychic complex.

Since exposing my own negatively constellated archetypes through the Word Association Experiment, my ego has consciously observed how much influence these have had through the negative charge of their associated complexes. My psyche no longer agrees with this way of living. Shortly after delving into the raw data from the Experiment, I was presented with a dream that provided evidence of this.

Dream

I was going to work. I don't know where. I was pulling a female child behind me in a red wagon. I was telling people that it was going to be okay. I was only going to work for a short while and I knew that my child would be okay. She would not be hurt in the short time that I was going to be at work.

Then I was in a house with lots of people. There were familiar family members there. I was sitting on a couch with an Asian woman. She was under the covers. She told

me that she might call me Cindy, but if she did, not to worry, because she knew whom I really was. I felt valued when the Asian woman said that she knew me regardless of what name was used to call me.

Then a toddler boy in red pajamas came into the living room. He was healthy and happy. I wondered if he was going to favor me over everyone else. He did. He came right to me. I felt very happy about that.

Dream Interpretation

The female child, or my inner feminine essence, is telling me that she trusts me enough to come out into the world with me now. She no longer has to be repressed or hidden away. She is riding in a red wagon. Taschen (2010) says that "red is the color of life" (p.638). This little girl is free to accompany me in a world that includes the patriarchal ways, because she no longer fears being crushed by intense uncultivated male energies (Sanford, 1980). The little match girl has found her home. She is now on the inside of the warm psychic living room windows that she used to star longingly into.

The Asian woman in the dream tells me that somewhere deep within my psyche I am seen authentically. Being that I have no worldly connection to the Asian culture, this further suggests that I am still developing a conscious relationship to her as my shadow and parts of myself latent in it. This is excellent for me to know that my psyche is now able to grasp a glimpse of what lays beyond my negative animus possession as an autonomous complex from my unconscious.

The toddler boy choosing me over all the others in the house is confirming to me that my authentic animus has been waiting for the opportunity to be genuinely cultivated within me. He wore red pajamas, the color that represents energy, and as soft and

containing as the little girl's red wagon. In the dream my young animus is pure and filled with true, balanced male liveliness. My authentic animus now has his own authentic life. The red serge, the red sulphur, the red wagon and the red pajamas are the "red thread" leading out of this complex constellation.

As these child aspects of me develop and grow, they will be incredibly positive for my future way of living. The autonomous negating manner that used to propel many of my actions through negative masculine complex possession can now be tended to and reframed from a place of consciousness. By bringing these aspects of my Self out from my unconscious, I can now see the complexes for what they are. They are clusters of energy charged with old messages that wrapped themselves around my identity. The orphan child is now no longer lost and alienated, wandering homeless in the streets, but gaining authenticity in my psyche to live her own life story. The masculine and feminine children are becoming free of that old life theme.

It has been over twenty-three years since the compulsion to become a Mountie began to plague my consciousness. I feel confident suggesting that the very complexes and underlying archetypes that revealed themselves in this Experiment were present in my psyche all those years ago. The anamnesis revealed that negative associations with both parental complexes were developing strongly in me as a child. It is obvious that the dark sides of the parental and orphan archetypes have been wrapped around my neglected and wounded instincts from long ago.

As an adult, I continued to reject the feminine cow aspects of the goddess of Hathor. Instead, I wrapped my instincts around the heroic archetype embodied by the

scarlet tunic of the male buffalo like armor, which represents the RCMP. Rather than journeying from the orphan to a feminine heroine, I chose the masculine path of the hero.

Had I been more conscious within my Self when my soul began rumbling for change in my life, I may have been able to recognize my longing to join the RCMP as a hint from my psyche. Jung says

> Consciousness behaves like someone who hears a suspicious noise in the attic and thereupon dashes down into the cellar, in order to assure himself that no burglar has broken in and that the noise was mere imagination. In reality he has simply not dared to go up to the attic. (CW 8, para. 206)

My strong desire to become a Mountie was exactly that. My psyche was making a noise in my attic when my soul began rumbling all those years ago. Rather than facing the noise, I dashed down into the cellar by joining the RCMP, not daring to look at the core of my conscious compulsion. I did not have the ego strength back then to understand that it was my complexes that I was actually attracted to.

When this journey began in the wee hours of that morning, once upon a time, my psyche was hinting to me that my inner spirit was not balanced. My complexes needed me to acknowledge them in order to be healed. I now recognize that those early morning wonderings were the whispers of the scarlet buffalo, nudging me to explore my soul. Indeed, the red threads have led my child-Self out and back again into my true containment and psychic home.

Further Topics of Inquiry

Since utilizing Jung's Word Association Experiment to answer a specific question around my personal career choice, several questions arose for me during my own inquiry.

Are my complexes similar to other RCMP officers? Is the orphan and hero archetype common among most Mounties? Do other police officers associate with the negative aspects of the mother and father archetypes? Do complexes and archetypal attractions differ between male and female officers? What other types of archetypes are fueling various police officers? Is there a wide variance in what archetypes other police officers resonate with or are we all similar? Would female engagement into the RCMP attract different archetypal connections and complexes aligned with more positive experiences? Do City police officers differ in complex and archetypal constellations from RCMP officers?

It would be especially interesting for me as a woman to conduct research into what may have propelled my fellow female officers to become attracted to this dynamic career. It would be curious to delve into the psych of these officers to look for similar complex constellations and archetypal motifs. It would also be interesting to compare women in the RCMP to women in City police services.

Areas of Potential Application

My attraction to the possibilities for personal understanding and growth from participating in the Word Association Experiment was initiated from an unapologetically personal objective. I was seeking to understand my actions from the depths of my psyche. The method that suited my quest best was Jung's Word Association Experiment.

The potential for personal understanding for anyone looking to delve into his or her own psyche through Jung's experiment is endless. Individuals seeking to understand what complex constellation is propelling them in their lives would benefit greatly from

participating in Jung's Word Association Experiment. What lies deep within our psyches cannot be denied when its contents are given permission to be exposed.

Authors Personal Statement

The process of delving into my psyche through Jung's Word Association Experiment has been life altering for me. This journey began with a simple wonder and has concluded with a strong understanding about who I am authentically. As a result of this process I have been able to make sense out of many life decisions, including my strong desire to become a Mountie and the complex constellation that fuels this.

Along with the self-realization that I have recognized from this experience, I have begun to love myself like never before. Understanding the complexes and archetypes that I resonate with has allowed me to experience self-forgiveness for actions that previously, I simply did not understand. The feminine Self's process is also freeing me from my possessed Self, to begin telling my feminine story outside of complex possession.

Uncovering my negative associations to the mother, father and animus complexes has allowed me to hear the negating messages that have been running my life. I can now question the whispers I am hearing in my psyche to determine what is the truth and what no longer needs to stay. Previous fears and judgments that ruled my daily existence are becoming less pervasive. This understanding has also allowed me to begin to gently tend to my childhood wounding. As a result of this, my relationships with others are improving and my outlook on life in general is becoming more positive.

REFERENCES

Abate, M. A. (2012). You must kill her: the fact and fantasy of filicide in "Snow White." *Marvels & Tales, 26*(2), 178-204.

Adamski, A. (2011). Archetypes and the collective unconscious of C. G. Jung in the light of quantum psychology. *Neuro Quantology, 9*(3), 563-571.

Allenby, A. (1955). The father archetype in feminine psychology. *Journal of Analytical Psychology, 1*(1), 79-92.

Andersen, H. C. (2005). *The stories of Hans Christian Andersen.* (Trans. by D. Crone Frank & J. Frank.) New York, NY: Duke University Press.

B.C's single officer RCMP detachments to be closed. (2012). September. *CBC News.* Retrieved from http://www.cbc.ca/news/canada/british-columbia/b-c-s-single

Beaumont, H. (2012). *Toward a spiritual psychotherapy: Soul as a dimension of experience*. Berkley, CA: North Atlantic Books.

Biedermann, H. (1992). *Dictionary of symbolism: Cultural icons and the meanings behind them.* (Translated by James Hulbert). New York, NY; Facts on File Ltd.

Biedermann, H. (1994). *Dictionary of symbolism*. New York, NY: Penguin Books.

Birkhauser-Oeri, S. (1988). *The mother: Archetypal image in fairy tales*. Toronto, ON: Inner City Books.

Bly, R., & Woodman, M. (1998). *The maiden king: The reunion of masculine and feminine* (1st ed.). New York, NY: Henry Holt and Company.

Brinton-Perera, S. (1986). *The scapegoat complex: Toward a mythology of shadow and guilt*. Toronto, ON: Inner City Books.

Butler-Kisber, L. (2010). *Qualitative inquiry: Thematic, narrative and arts - informed perspectives*. Thousand Oaks, CA: Sage Publications.

Cambray, J., & Carter, L. (2004). *Analytical psychology: Contemporary perspectives in Jungian analysis*. New York, NY: Brunner-Routledge.

Campbell, J. (2004). *The hero with a thousand faces*. London: Sphere Books.

Cashdan, S. (1999). *The witch must die: The hidden meaning of fairy tales.* New York, NY: Basic Books

Corey, G. (2009). *Theory and practice of counselling and psychotherapy* (8th ed.) Belmont, CA: Brooks/Cole.

Danci, M. (2011). Archetypes and the spheres of the tree of life. *Scientific Journal of Humanistic Studies, 3*(5), 129-134.

Dennis-Bryan, K., Hodgson, N., & Lockley, N. (Eds.). (2008). *Signs & symbols: An illustrated guide to their origins and meanings*. New York, NY: DK Publishing.

Edinger, E. (1972). *Ego and archetype: Individuation and the religious function of the psyche*. New York, NY: Putnam Publishers.

Enns, C. Z. (1994). Archetypes and gender: Goddesses, warriors and psychological health. *Journal of Counseling & Development, 73*(2), 127-133.

Fontana, D. (2010). *The new secret language of symbols: an illustrated key to unlocking their deep and hidden meanings*. London, UK: Duncan Baird.

Freud, S. (1963). *An outline of psycho analysis* (6th ed.). London, UK: The Hogarth Press.

Gilmartin, K. M. (2002). *Emotional survival for law enforcement: A guide for officers and their families*. Tucson, AZ: E-S Press.

Glesne, C. (2011). *Becoming qualitative researchers: An introduction* (4th ed.). Boston, MA: Pearson Education Inc.

Greene, M. (2011). Using myths, legend and fairy tales in counselling: Archetypal motifs underlying the mother complex. *Asia Pacific Journal of Counselling and Psychotherapy, 2*(1), 41-50.

Gunther, R. (2003). Archetypal figures in marguerite Dura's India song: A Jungian perspective. *Studies in French Cinema, 3*(2), 83-92.

Hague, M. (1981). *Michael Hague's favourite Hans Christian Andersen fairy tales.* New York, NY. Holt, Rinehart and Winston.

Hall, G. (2012). Applying psychological-type theory to faith: Spirituality, prayer, worship and scripture. *Mental Health, Religion and Culture, 15*(9), 849-862.

Hamiltion-Barry, J. (1999). *Boldly Canadian: The story of the RCMP*. Toronto, ON: Kids Can Press.

Hancock, S. (2009). *The child that haunts us: Symbols and Images in fairytale and miniature literature*. New York, NY: Routledge.

Harding, M. E. (1970). *The way of all women*. New York, NY: Harper & Row.

Harding, M. E. (1971). *Woman's mysteries: Ancient and modern*. New York, NY: Harper & Row.

Harding, M. E. (2003). *The parental image: Its injury and reconstruction*. Toronto, ON: Inner City Books.

Hill, G. (2013). What has become of the animus? *Jung Journal: Culture and Psyche, 7*(2), 78-81.

Hollis, J. (1996). *Swamplands of the soul: New life in dismal places*. Toronto, ON: Inner
City Books.

Hollis, J. (1998). *The Eden project: In search of the magical other*. Toronto, ON: Inner
City Books.

Hollis, J. (2001). *Creating a life: Finding your individual path*. Toronto, ON: Inner City
Books.

Hollis, J. (2005). *Finding meaning in the second half of life: How to finally really grow
up*. New York, NY: Gotham Books.

Hollis, J. (2013). *Hauntings: Dispelling the ghosts who run in our lives.* Asheville, NC:
Chiron Publications.

Hopcke, R. H. (1989). *A guided tour of the collected works of C.G. Jung*. Boston, MS:
Shambhala Publications.

Jacobi, J. (1959). *Complex/archetype/symbol in the psychology of C.G.Jung*. New York,
NY: Routledge.

Jacobi, J. (1973). *The psychology of C.G. Jung*. Carter Lane, London: Routledge &
Kegan Paul.

Jaffe, A. (1984). *The myth of meaning in the works of C. G. Jung* (2nd ed.). London,
England: Hodder and Stoughton.

Jones, P. (1989). *Theological worlds: Understanding the alternative rhythms of Christian
beliefs*. Nashville, TN: Abingdon Press.

Jung, C. G. (1919). *Studies in word association*. New York, NY: Moffat, Yard &
Company.

Jung, C. G. (1966). *The collected works of Jung Volume 7: Two essays on analytical psychology* (2nd ed., rev.). Princeton, NJ: Princeton University Press.

Jung, C. G. (1967). *The collected works of Jung Volume 5: Symbols of transformation* (2nd ed.). Princeton, NJ: Princeton University Press.

Jung, C. G. (1967). *The collected works of Jung Volume 13: Alchemical studies*. Princeton, NJ: Princeton University Press.

Jung, C. G. (1968). *Man and his symbols*. London, UK: Random House.

Jung, C. G. (1969). *The collected works of Jung Volume 8: The structure and dynamics of the psyche.* (2nd ed.). Princeton, NJ: Princeton University Press.

Jung, C. G. (1969). *The collected works of Jung Volume 9: The Archetypes and the collective unconscious:* (2nd ed.). Princeton, NJ: Princeton University Press.

Jung, C. G. (1969). *The collected works of Jung volume 9ii: Aion researches into the phenomenology of the self* (2nd ed.). Princeton, NJ: Princeton University Press.

Jung, C. G. (1971). *The collected works of Jung volume 6: Psychological types.* Princeton, NJ: Princeton University Press.

Jung, C. G. (1973). *The collected works of Jung volume 2: Experimental researches including the studies in word association*. Princeton, NJ: Princeton University Press.

Jung, C. G. (1982). *Aspects of the feminine*. Princeton, NJ: Princeton University Press.

Jung, E. (1957). *Animus and Anima*. New York, NY: Spring Publications.

Kalsched, D. (1996). *The inner world of trauma: Archetypal defenses of the personal spirit*. New York, NY: Routledge.

Kalsched, D. (2013). *Trauma and the soul: A psycho-spiritual approach to human development and its interruption*. New York, NY: Routledge.

Kast, V. (1980). *The association experiment in therapeutic practice*. Fellback-Oeffingen, Germany: Bonz Verlag.

Kast, V. (1997). *Father daughter mother son: Freeing ourselves from the complexes that bind us*. Rockport, MA: Element Books.

Kawan, C. S. (2008). A brief literary history of snow white. *Fabula, 49*(3/4), 325-342.

Kelly, N., & Kelly, W. (1973). *The royal canadian mounted police: A century of history*. Edmonton, AB: Hurtig Publishers.

Kelly, W., & Hickson-Kelly, N. (1998). *The musical ride of the royal canadian mounted police*. Austin, TX: Equimedia Corporation.

Kelly, W., & Kelly, N. (1973). *The royal canadian mounted police: A century of history*. Edmonton, AB: Hurtig Publishers.

Kimball, M. (1999). From folktales to fiction: Orphan characters in children's literature. *Library Trends, 47*(3), 558-579.

Kitzberger, I. R. (2003). Stabat mater? Rebirth at the foot of the cross. *Biblical Interpretation, 11*(3/4), 468-487.

Lartey, E. Y. (2003). *In living color: An intercultural approach to pastoral care and counselling* (2nd ed.). Philadelphia, PA.: Jessica Kingsley.

Laughlin, C. D., & Tibera, V. A. (2012). Archetypes: Toward a Jungian anthropology of consciousness. *American Anthropological Association, 23*(2), 127-157.

Lewis, A. (1957). Jung's early work. *Journal of Analytical Psychology, 2*(2), 119-136.

Luthi, M. (1976). *Once upon a time: On the nature of fairy tales.* (Translated by

     L.Chadeayne and P. Gottwald). Don Mills, ON. Fitzhenry & Whiteside Limited.

Lotz, J. (1984). *The mounties: The history of the royal canadian mounted police.*

     Greenwich, CT: Bison Books.

Luker, K. (2008). *Salsa dancing into the social sciences: Research in an age of info -glut.*

     Cambridge, MA: Harvard University Press.

Macleod, R. C. (2000). Canada's mounties: Myth and reality. *History Today, 50*(2), 39-

     44.

Manna, A. L., & Mitakidou, S. (2011). *The orphan: A cinderella story from Greece.* New

     York, NY: Random House.

Meier, C. A. (1984). *The unconscious in its empirical manifestations.* Boston, MA: Sigo

     Press.

Moustakas, C. (1990). *Heuristic research: Design, methodology, and applications.*

     Newbury Park, CA: Sage Publications.

Murphy, S. A., & Drodge, E. N. (2004). The four I's of police leadership: A case study

     heuristic. *International Journal of Police Science & Management, 6*(1), 1-15.

Myss, C. (2013). *Archetypes: Who are you?* Carlsbad, CA: Hay House.

Napoli, D.J. (2013). *Treasury of Egyptian mythology: Classic stories of gods, goddesses,*

     monsters & mortals. Washington, D.C: National Geographic.

Nagy Hesse-Biber, S., & Leavy, P. (2006). *The practice of qualitative research.*

     Thousand Oaks, CA: Sage Publications.

Neumann, E. (1955). *The great mother.* Princeton, NJ: Princeton University Press.

Neumann, E. (1973). *The child: Structure and dynamics of the nascent personality*. New

    York, NY: Hodder & Stroughton Ltd.

Pearson, C. S. (1991). *Awakening the heroes within: Twelve Archetypes to help us find

    ourselves and transform our world* (1st ed.). New York, NY: HarperCollins

    Publishers.

Pearson, C. S. (1998). *The hero within: Six Archetypes we live by* (3rd ed.). New York,

    NY: HarperCollins.

Pinkney, J. (1999). *Hans Christian Andersen: The little match girl.* New York, NY.

    Phyllis Fogelman Books.

Qualls-Corbett, N. (1988). *The sacred prostitute: Eternal aspect of the feminine*. Toronto,

    ON: Inner City Books.

Ramaswamy, S. (2014). Archetypes in fantasy fiction: A study of J.R.R. Tolkien and J.K.

    Rowling. *Language in India. 14*(2), 402-470.

Reilly-Schmidt, B. (2013). *Women in red serge: Female police bodies and the disruption

    to the image of the royal canadian mounted police* (Unpublished dissertation).

    Simon Fraser University, Burnaby, B.C.

Rothenberg, R. E. (1983). The orphan Archetype: Psychological perspectives. *A

    Quarterly Journal of Jungian Thought, 14*(2), 181-194.

Royal Canadian Mounted Police (2005). Cadet training manual: Community profile.

Royal Canadian Mounted Police (2009, January). *About the RCMP*. Retrieved from

    http://www.rcmp-grc.gc.ca/index-eng.htm

Ryan, D. (2011). Female recruits helped boost RCMP's image. *The Calgary Herald*.

    Retrieved from http://www2.canada.com/calgaryherald/news/

    story.html?id=774c7422-30ea-4d25-8be2-2900af8ca005

Samuels, A., Shorter, B., & Plaut, F. (1986). *A critical dictionary of Jungian analysis*.

    London, England: Routledge and Keegan Paul.

Sanford, J. A. (1980). *The invisible partners: How the male and female in each of us*

    affects our relationships. New York, NY: Paulist Press.

Sedgwick, D. (2001). *Introduction to Jungian psychotherapy: The therapeutic*

    relationship. New York, NY: Taylor and Francis.

Shalit, E. (2002). *The complex: Path of transformation from Archetype to ego*. Toronto,

    ON: Inner City Books.

Sharp, D. (1998). *Jungian psychology unplugged: My life as an elephant*. Toronto, ON:

    Inner City Books.

Sheehan, D., & Oosten, R. (2006). *Behind the badge: History of the royal canadian*

    mounted police "depot" division. Regina, SK: Publishing Sollutions/Centax

    Books.

Shinoda Bolen, J., (1992). *Ring of power: The abandoned child, the authoritarian father*

    and the disempowered feminine. New York, NY; HarperCollins Publishers.

Singer, J. (1994). *Boundaries of the soul: The practice of Jung's psychology* (rev. ed.).

    Toronto, ON: Random House.

Snowden, R. (2010). *Jung: The key ideas*. London, England: Hodder Education.

Stevens, A. (2002). *Archetype revisited: An updated natural history of the self* (3rd ed.).

    London, England: Taylor & Francis.

Stone, V. (1999). *Cops don't cry: A book of help and hope for police families*. Carp, ON: Creative Bound Inc.

Taschen (2010). *The book of symbols: Reflections on Archetypal images*. Cologne, Germany: Shambala Publications.

Teasdale, W. (1989). Mary as archetype of the divine mother. *Anima, 15,* 123-128.

Turner, J. P. (1976). *Fort Macleod: The story of the mounted police*. Fort Macleod, AB: Fort Macleod Historical Association.

Tyldesley, J. (2013). Hathor: The golden one. *Ancient Egypt Magazine, 13*(3), 52-55.

Ulanov, A., & Ulanov, B. (1983). *Cinderella and her sisters: The envied and the envying*. Philadelphia, PA; Westminster Press.

Volmer, G. (2010). Invariance and objectivity. *Foundations of Physics, 40*(9/10), 1651-1667.

von Franz, M. L. (1988). *The way of the dream*. Boston, MA: Shambhala Publications Inc.

von Franz, M. L. (1995). *Shadow and evil in fairytales* (Rev. ed.). Boston, MA: Shambhala Publications Inc.

von Franz, M. L. (1996). *The interpretation of fairy tales* (Rev. ed.). Boston, MA: Shambhala Publications.

von Franz, M. L. (1997). *Archetypal patterns in fairytales*. Toronto, ON: Inner City Books.

Walker, B.G. (1983). *The woman's encyclopedia of myths and secrets.* New York, NY: HarperCollins.

Williams, E. M. (2012). The problem with happily ever after: The subversion of motifs in

    Eudora Welty's the robber bridegroom. *Researcher: An Interdisciplinary Journal,*

    25(2), 35-51.

Williamson, M. (1992). *A return to love: Reflections on the principles of a course in*

    miracles. New York, NY: HarperCollins.

Winnicott, D. W. (1965). *The family and individual development*. Tavistock, UK:

    Tavistok Publications.

Winnicott, D. W. (1971). *Playing and reality*. New York, NY: Travistock Publications .

Woodman, M. (1980). *The owl was a baker's daughter: Obesity, anorexia nervosa and*

    the repressed feminine. Toronto, ON: Inner City Books.

Woodman, M. (1985). *The pregnant virgin: A process of psychological transformation*.

    Toronto, ON: Inner City Books.

Woodman, M. (1992). *Leaving my fathers house: A journey to conscious femininity*.

    Boston, MA; Shambala Publications.

APPENDIX: CONSENT FORM

I _____, am aware that Rochelle Fraser is writing a heuristic style thesis around her personal experience with Carl Jung's Word Association Experiment. She will be examining unconscious complexes that come to light as a result of this experiment in order to better understand what may have fueled her to join the Royal Canadian Mounted Police as a police officer.

I further understand that her thesis may involve discussing her life experiences involving her parent's and her life partner. Although she will not be using the names of anyone that may be mentioned in her thesis, anyone that reads it who knows Rochelle Fraser may also be familiar with her parents and life partner. Rochelle Fraser has discussed this with me and has my permission to discuss me in her thesis around her experiences with Carl Jung's Association Experiment.

_____
Signature