This article was downloaded by: [Steven Galipeau]
On: 07 March 2013, At: 16:47
Publisher: Routledge
Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK

Jung Journal: Culture & Psyche
Publication details, including instructions for authors and subscription information:
http://www.tandfonline.com/loi/ujun20

Dancing with Wolves

Steven Galipeau

To cite this article: Steven Galipeau (2013): Dancing with Wolves, Jung Journal: Culture & Psyche, 7:1, 34-47

To link to this article: http://dx.doi.org/10.1080/19342039.2013.759061

PLEASE SCROLL DOWN FOR ARTICLE

Full terms and conditions of use: http://www.tandfonline.com/page/terms-and-conditions

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden.

The publisher does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The accuracy of any instructions, formulae, and drug doses should be independently verified with primary sources. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

Dancing with Wolves

STEVEN GALIPEAU

The white man must treat the beasts of this land as his brothers. What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts also happens to the man.
—Chief Seattle (Busch 2007, 3)

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

Gray wolf (Courtesy of United States Fish and Wildlife Service.)

Our relationship to creatures of the wild may determine if the evolution of modern culture will serve our souls and the natural world in which we live or if that evolution will fail us, our souls, and the earth's various ecosystems. By examining our relationship to the wild beast, in particular, to the wolf, I hope to illuminate its history and the projections cast upon this wild creature. Will we

Jung Journal: Culture & Psyche, Volume 7, Number 1, pp. 34–47, Print ISSN 1934-2039, Online ISSN 1934-2047.
© 2013 C.G. Jung Institute of San Francisco. DOI: 10.1080/19342039.2013.759061.

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

realize how much the human psyche, its fears, fantasies, and legends shape the way we relate to the wolf and other creatures of the wild? Can we find a psychological awareness that will help restore balance to nature, both inner and outer?[1]

Jung's connection to nature has been expressed throughout his published work. *The Earth Has a Soul: C. G. Jung on Nature, Technology and Modern Life* (2008), an anthology of Jung's writings edited by Meredith Sabini, shows the effort Jung made throughout his life to address in speeches, letters, seminars, and his published works issues related to the importance of our relationship to nature. Most of the book contains writings by Jung. In her introduction, Sabini tells the reader:

> You will find that Jung shows the knowledge of an historian who understands how the dissociation from nature came about; he reaches out with the empathy of a healer who shares our plight; and he advises with the common sense of a country doctor how to live "in modest harmony with nature." Jung addresses not only the individual but also our culture as a whole, as an entity that itself is suffering and in need of help. (2008, 1)

In *The Red Book: Liber Novus* (2009), we gain further insight into the significance of nature for Jung. For example, in *Liber Secundus,* Jung writes of his inner journey:

> Together with the west wind which comes from the plains of the ocean, I journey across the open country side, I roam through the forests, and bend the young grass. I talk with trees and the forest wildlife, and the stones show me the way. (2009, 277)

Jung's inner work and what he learned from Philemon eventually became part of Jung's opus; these words from the *Collected Works* help flesh out the meaning of Jung's concerns about the direction of modern culture:

> Progress and development are ideals not lightly to be rejected, but they lose all meaning if man only arrives at his new state as a fragment of himself, having left his essential hinterland behind him in the shadow of the unconscious in a state of primitivity or, indeed, barbarism. The conscious mind, split off from its origins, incapable of realizing the meaning of the new state, then relapses all too easily into a situation far worse than the one from which the innovation was intended to free it. (Jung 1959/1971, CW 9i, ¶293)

While through progress and development we have sought to raise ourselves above a primitive existence, what we call civilization has brought many animals to near extinction. The wolf is a critical part of this wild, untamed hinterland, both in the external world and also as a figure of our inner psychic landscape. The beaver, the sea otter, and the buffalo are but a few of the other animals on this continent that once numbered in the millions, but were hunted down and now exist only in the thousands and, in many areas, barely even survive.[2] These animals, hunted mostly for their fur, did not carry the projection that the wolf carried, an animal that was hunted habitually for the fear it generated and the threat, real and imagined, that it posed to livestock across the vast expanses of land that lie across our continent.

The situation of the outer wolf has its roots in our relationship to the inner wolf, what author and scholar S. K. Robisch calls the "ghost wolf," what we as Jungians might call the archetypal wolf. The ghost wolf is to be contrasted with its counterpart, the corporeal wolf; however, one is inevitably experienced through the lens of the other. Might we, for example, consider that there is a

wolf complex or wolf psychology, one that is comparable to the psychology of men and women who have their projected gender counterparts? To what extent and how do men, for example, understand women beyond the archetypal patterns and anima projections? Do we, as humans, really know the wolf? And if so, how?

In our culture, we seem to have an insatiable appetite for dogs of all sizes, colors, temperaments, inclinations, and shapes. Biologists agree that dogs are genetic descendants of the wolf, specifically the gray wolf. The only scientific disputes are when, where, and how gray wolves first evolved into the animal that is the ancestor of all dog breeds (Lobell and Powell 2010, 26). The ubiquity of the dog is confirmed by the fact that there are approximately 77 million dogs in the United States alone.

Millions of wolves used to roam our lands, but now we count their numbers in the hundreds in the continental United States. Our culture, borrowing from the legacy of European attitudes about the wolf, has until fairly recently done everything possible to eradicate the wolf, and with a unique vengeance. More than any other mammal, it has suffered some of humankind's most violent and cruel extermination methods. The wolf's predatory nature, the mystery of its seclusion, and haunting voice, have caused it to be one of the least understood and most maligned animals in the world.

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

Wolf pack "dances" with a bison (Courtesy of Doug Smith, Leader, National Park Service Yellowstone Wolf Project.)

One of the ironies about the genetic wolf/dog line is that the success of Cesar Milan, television's famous "Dog Whisperer," is based on his understanding of the dog, like the wolf, as a pack animal. According to Milan, a better understanding of wolf and dog pack behavior would reduce the neuroses among dogs (2006)! We humans anthropomorphize our dogs (the domesticated version of the wolf) and villainize wolves rather than see and understand their authentic nature. The wolf, the dog's great ancestor, receives the demonic projection and, until recently, except by Native Americans, has been deeply reviled and poorly understood.

Before the genetic connection between wolf and dog was confirmed by the biological sciences, it was fathomed in the imagination of California writer Jack London. In his classic, *The Call of the Wild* (1903/2010), London tells the story of Buck, half St. Bernard and half Scottish Shepherd, who is kidnapped from his home in the Santa Clara valley and sold. His adventures take him to the Klondike, where he experiences the worst and the best of men in harsh conditions. Buck is drawn to the wild, to the wolves that live outside the domain of humankind. When the human who had most cared for him is murdered, Buck joins the wolves and becomes the head of the pack.

In *White Fang,* which London wrote three years later (1906/2010), the story moves in the other direction. White Fang was born in the wild, his mother, half wolf and half dog, and his father, fully wolf. Eventually he is drawn into the world his mother previously knew and the world of human contact. Like Buck, he experiences the best and worst of humans, and it is his connection to one particularly compassionate man that pulls him to follow a human to live in California. In both cases, London's writing and depiction of the wolf challenges the genocidal attitude so prevalent in American society and expresses the close link between wolf and dog. Whether it is Buck drawn to the wild, or White Fang drawn toward humans, London captures an image of the wolf/dog as tenuously traversing the boundary between two worlds.

A New Ghost Wolf Image

Since the middle of the last century, the myth of the wolf in this country has shifted in extraordinary ways. In particular, a new mythic vision developed from the work of Canadian biologist and environmentalist Farley Mowat. His book *Never Cry Wolf* was first published in 1963 and made into a film by Carroll Ballard twenty years later. Although there has been dispute over the facts that Mowat presented, the book helped create a new public perception of wolves and the way humans treated them (Robisch 2009, 31–32). Mowat opened the door for a possible confrontation with an aspect of our collective shadow, the dark projections that the wolf carried for us. Mowat had been sent out to prove that wolves were responsible for the decline of caribou populations in northern Canada. He understood his assignment as one to justify a rationale for killing wolves. When he had to face his own fantasies and fears concerning this unknown predator, he realized that human hunters were largely responsible for the decline of caribou (as they had been for the virtual disappearance of the buffalo) rather than the wolf. Mowat came to understand, as native peoples already knew, that the wolf kills what it needs to survive; it does not kill in excess or for sport. One very amazing and previously unknown fact about the role of the wolf in ecoviability and balance is that wolves often kill weak, sick, and vulnerable animals. They do not kill the healthier

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

and sturdier ones that would pose too formidable a challenge. In effect, by their predatory practices of culling the weak, wolves contribute to stronger and healthier herds! Mowat served in the Canadian armed forces during World War II before venturing into wolf country. Having witnessed the horrors of war, Mowat was able to identify the most horrible, aggressive animal: man.

Barry Lopez, another environmental author, wrote a comprehensive study of the wolf/human drama, *Of Wolves and Men,* which was published in 1978. His book reviews biological studies up until that time, the attitude and relationship of native people to wolves, the process of extermination of wolves in this country, and European legends about wolves. By the time their slaughter was generally put to a halt, wolves were totally eliminated from the continental United States except for Northern Minnesota and Alaska.

Lopez points out how little we knew of wolves at that time and that native people who lived with them may actually have known better than the biologists who studied them. He also realized that our views of wolves were still skewed by fantasies we inherited from our European ancestors. In light of this legacy of mythic prejudice, he did an interesting exercise with school children. He would visit classrooms and bring a wolf with him. But before the class met the wolf, he asked the children to draw a picture of a wolf. The most characteristic feature of this fantasy wolf was enormous fangs. After the wolf had visited the classroom and the children had spent time with it, they were asked to draw another picture of the wolf. These wolf drawings did not have fangs; these wolves had big feet! Large feet are one of the wolf's distinctive biological features, as they are part of their adaption to harsh and challenging environments. Large feet make it possible for the wolf to walk and run well in deep snow, thus enabling it to find prey in winter.[3]

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

Wolf in winter (Courtesy of United States Fish and Wildlife Service.)

Lopez notes, much as Mowat had, that the wolf is not a vicious killer as is often imagined. In fact, most wolf hunts do not end with a kill. There is often a curious "dance" of the wolf with its prey, one that can be somewhat playful at times. The wolf is, in a sense, testing the mettle of its prey, and while sometimes it is a dance that leads to death, a death dance if you will, most often it is not. Yet *our* dance with the wolf has historically been one that insists on the wolf's death.

Lopez describes his assessment of the deep social paranoia behind wolf killing:

> Historically the most visible motive and the one that best explains the excess of killing, is a type of fear: theriophobia. Fear of the beast. Fear of the beast as an irrational, violent, insatiable creature. Fear of the projected beast in oneself. The fear is composed of two parts: self-hatred; and anxiety over the human loss of inhibitions that are common to other animals who do not rape, murder, and pillage. At the heart of theriophobia is the fear of one's own nature. In its headiest manifestation theriophobia is projected onto a single animal, the animal becomes a scapegoat, and it is annihilated. That is what happened to the wolf in America.
>
> To celebrate wilderness was to celebrate the wolf; to want an end to wilderness and all it stood for was to want the wolf's head. (1978, 140)

Later Lopez writes about the scope, irresponsibility, and cruelty of wolf killing:

> I do not think it comes from some base, atavistic urge, though that may be a part of it. I think it is that we simply do not understand our place in the universe and have not the courage to admit it. (196)

Lopez's research, investigation, and thoughts about the life and meaning of the wolf are gripping and share a sensibility with a Jungian point of view, one that recognizes that shadow aspects of the psyche are most often projected onto the other. When Lopez wrote, he hoped to find a resolution between the malevolent views that had crossed the ocean and the more benign views embraced by native people. Native Americans never considered wolf extermination, or termination of any other animal for that matter, but lived alongside the wolf nation.[4] In spite of attempts to change attitudes toward the wolf, the past could not be healed—the near extinction of the wolf in the lower forty-eight states was a reality. Since that time an interesting development has occurred: the reintroduction of wolves to their former environments, in particular, Yellowstone National Park.

Getting to Know the Corporeal Wolf

Wolf biologists influenced public sentiment about the wolf, shifting awareness of the corporeal wolf. This objective, scientific understanding countered the dark sinister ghost wolf myth that existed in the collective imagination. Just as the personal relationship can quell projections, the actual encounter with the corporeal wolf began to erode the projections as well. Adolph Murie was one of the first. He studied wolves in the Mt. McKinley/Denali National Park area and published his findings in 1944. L. David Mech, probably the most well-known wolf biologist, studied wolves in Minnesota, the Arctic, and other locales. He began publishing in 1970. Wildlife biologists have been catching up with the indigenous, intuitive knowledge of native peoples. The wolf belonged in the ecosystems that they had inhabited. The presence of the wolf brought wilderness areas into balance. The wolf's presence preserved certain key plants because they were not overgrazed by elk. As the wolf population diminished, these ungulates, no longer on the move, became sedentary. As a result, the elk overgrazed many areas, threatening a variety of plant life. Restoring the wolf changed

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

the environment of elk and other prey animals, which restored vegetation so that whole riparian ecosystems benefited. Just as the wolf fortified herds by culling the sick, injured, and old, the wolf preserved the fauna by culling the elk population. Through the work of these biologists, we learned how ironic it was that our national parks, which were supposed to preserve our wilderness inheritance, lacked key residents who assured that the ecosystem would thrive.[5]

Many dedicated people were involved in these wolf restoration efforts; one of my favorites is Renée Askins, who wrote *Shadow Mountain: A Memoir of Wolves, A Woman, and the Wild* (2002). I first learned about the book on her husband's, folk singer Tom Rush's, website. Askins' book documents her life involvement with animals, particularly the wolf. She founded a nonprofit organization, The Wolf Fund, devoted to restoring wolves to Yellowstone. Her book not only documents her devotion to wolves, but also includes many good dog stories and a remarkable encounter with a porcupine. The most striking psychological aspect of her work for wolf recovery was her effort to face the ambivalence and emotions that played on both sides of the issue:

> Unquestionably, one of the greatest inherent challenges of the work for me personally was confronting and managing the growing rage that the issue incited . . . Entering and embracing the rage that lapped and licked and boiled around and within the wolf issue was at best extremely depleting, and at worst virtually crippling . . . but the basic truth I had to confront is that we can't run from this stuff, because there's no place to run. No matter where you turn it exists—because it is the state of humans struggling with their shadow. (Askins 2002, 167 – 168)

Like a good analyst, Askins took on some intense affect in order to facilitate the preservation of an animal species and the transformation of an ecosystem. She made an effort to live in the area and be among the people to help ameliorate the perception that these changes were another form of outside interference with the independent lifestyle of the people of the West.

> I felt tremendous compassion for these people. That their fears had no basis in fact did not make them less painful. Our approach with this group was to listen, to allow the fears to be aired and echoed, and then, when appropriate, to attempt to provide accurate information, oftentimes about the behavior or biology of wolves that addressed the specific concern. (Askins 2002, 169 – 170)

Askins realized that effecting change with others meant connecting with them on the deepest level possible. About those with opposing views she wrote:

> We need to come to understand their arguments and their fears, and be able to articulate these fears and threats as well as or better than they can. Help them hear their own voices. It is a very powerful thing for people who view you as an outsider to hear you name their concerns. (176)

Much like Barry Lopez, the understanding Askins brought to her work included not only biology, but also myth as well, and an understanding of the complex parameters of social change. I was profoundly struck in reading her book—how closely the process she was engaged in paralleled that of a transformative analysis and how it embodied Jung's sense of our need to stay connected to the animal world.

> What we're talking about is social change. Attitudes toward predators and our treatment of them cut to the very marrow of how people view their relationship to animals, and our relationship with animals reflects our capacities and openness to other cultures, other countries, and, most important, to the earth itself. (Askins 2002, 176)

Through her work and her insight into the relationship between one element of nature—the wolf—and the whole, she offers these reflections on our history of wolf genocide:

> What is it in ourselves that we had to kill in the wolf? The answer is, of course, wildness. And even though we killed the wolf, every last one of them in the West, we never extinguished the wild—we only became more deeply alienated from it. In the panic of our alienation we attempted to control what we feared; when we couldn't control it we tried to extinguish it. But the wild is not controllable, or even extinguishable, so inextricably is it bound to the force of life itself. It flickers on—without us, within us, and between us—its nature buried in the mystery of our origins. (31)

Prior to attending a Jungian Conference in 2011, in Carmel, California, I found this quote on one of the walls of the Monterey Bay Aquarium, a facility dedicated to the preservation of sea otters:

> *Wildness reminds us of what it means to be human, what we are connected to rather than what we are separate from.*
>
> —Terry Tempest Williams

Such sentiments reflect Jung's attitude, which was expressed not only in *The Red Book* and his voluminous opus, but also in the unfolding creation of his tower in Bollingen. "In Bollingen, silence surrounds me almost audibly, and I live 'in modest harmony with nature'" (Jung 1973, 226). In this light my question is: if the wolf is gone, destroyed by our own projected fears, can we be very far behind? By destroying the wolf, we endeavor to rid ourselves of these fears, fears that will inevitably fall to another "other." If we relentlessly pursue eliminating our fear by this destructive pattern, where will it end?

Near the end of *The Red Book* in the VIIth Sermon (and last) to the Dead, the Dead ask Philemon to teach them about men. Philemon tells them that "man is a gateway . . . small and inane is man. . . . In this world is man Abraxas, the creator and the destroyer of his own world" (Jung 2009, 354). Philemon tells the Dead that Abraxas is the operative "god-image" of our time. During Jung's time, he saw this destructive tendency in two World Wars and the creation of the atomic bomb. In our time, we also encounter this god-image in the efforts to destroy or save our planet and the creatures that live on it.[6]

The Wolf in Dreams

We who are drawn by Jung's work are familiar with the imaginative wolf or ghost wolf as a figure that appears in dreams. I'd like to consider several examples of wolf dreams. In his article "The Theory of Psychoanalysis," Jung reports the wolf dream of a young girl. She had the dream when she was five years old.

> I was in a wood with my little brother, looking for strawberries. Then a wolf came and jumped at me. I fled up a staircase, the wolf after me. I fell down and the wolf bit me in the leg. I awoke in deadly fear. (1961/1985, CW 4, ¶475)

When asked what the wolf made her think of, she replied, "I think of my father when he is angry" (¶480). In the child's response, we see the psychological dilemma: the wolf has come to

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

represent the primitive affects of a human being. Medieval folklore, as Jung notes in this article, expresses this fact in tales like "Little Red Riding Hood." Or another story we might think of is "The Three Little Pigs." In these tales, the wolf is a symbol of the destructive elements, not of the wolf itself, but of the dark and disassociated components of the human psyche. The corporeal wolf has been victimized by the annihilating element of the human psyche that is projected onto it.[7]

A more recent wolf dream is found in an article from the *Journal of Analytical Psychology*, "A Jungian Approach to Dreams Reported by Soldiers in a Modern Combat Zone," written by three psychiatrists working with veterans (Wyatt, Goodwyn, and Ignatowski 2011), The primary author, Rob Wyatt, served with troops in Iraq. A soldier dreamed:

> I'm standing behind my house and I know my wife and kid are behind me but I can't see them and they aren't responding to my yells. There are wolves coming at us and I'm trying to stop them but for every one I grab two run past me. I know my family is dying and there's nothing I can do about it. I was freaking out when I woke up and was desperate to call to check on them. (224)

Wyatt, the psychiatrist who received the dreams, notes that other dangerous animals such as snakes, alligators, and bears were also reported. He indicates that "these kinds of dreams were more common in soldiers that were in combat zones but not actually in combat *per se*" (Wyatt, Goodwyn, and Ignatowski 2011, 224). They were in high-tension environments in an "ambient surrounding of fear and danger" (224).

> In this case the authors surmise that they [the animals] are partly images of the aggression, rage, or "fight" part of the "flight /fight" reaction that the threatening surroundings evoked in these men. Being unfamiliar with such emotions (at least at such a high level of intensity and duration) perhaps provides insight into their adversarial stance toward the ego . . . . Quite noticeably they are also very much *separate* from the ego, which points to the ego's unfamiliarity with them and lack of integration as such . . . . the dream appears to be arguing that these dangerous feelings must be "blocked" or somehow stopped so as not to be unleashed upon loved ones. (224)

We can see a connection between this recent dream and the psychological issues it raises with those of the dream of the young girl that Jung reports. In the first case, the dream depicts affects that were experienced by the girl from her father; in the second, the affects emerged in the soldier who found himself in a dangerous physical and emotional situation. Nature author Peter Steinhart, in his book *In the Company of Wolves,* notes: "When humans begin to fear their own predatory nature, wolves come in for very much dark imagery" (1995, 33). "Wolves seem to grow more fearsome as human conduct becomes more fearsome, and may explain why Western culture takes such a dim view of wolves" (33). Steinhart notes that when the practice of war in Europe grew more horrific, corpses were left on the battlefield, and wolves, being scavengers, fed on the corpses. The wolf behavior became a target for the growing uncontrollable nature of human aggression.

Wyatt and his colleagues also present the dream of a soldier who saw actual combat. In the dream the man finds his wife at home dressed in Iraqi garb and slits her throat. He fears when he gets home that he will not be able to turn off his killing instinct. This dream makes clear that *he* has become the threat. The human aggressive energy is what may become out of control (Wyatt, Goodwyn, and Ignatowski 2011, 225).[8]

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

Another dream from Jungian literature depicts the ghost wolf in a different light. It appears in a book by Neil Russack, titled *Animal Guides: In Life, Myth and Dreams*. Neil was an important figure for me during my journey to becoming an analyst, as the San Francisco and Los Angeles Institutes have a long tradition of joint conferences and also used to collaborate in the evaluation of analytic candidates. Russack reports one man's dream in which a wolf appears[9]:

> It's winter in the far north—Canada or Alaska. Snow Geese have settled on a frozen lake. Coyote spies the geese and stealthily stalks them. However, the ice is thin and coyote has to be careful not to get out further than the ice can support him. As he approaches, the geese fly free. Then as sometimes happens, coyote gets stuck in the ice and freezes there. Wolves, sensing food, find the coyote and eat him, leaving a leg frozen in the ice. (2002, 77)

Russack concentrated most of his comments on the geese and the coyote. He felt the man who had the dream possessed a trickster nature that would potentially take him to a place where he would be "on thin ice." "What the man was unable to do, nature accomplishes by conspiring to get rid of the coyote" (2002, 78). Concerning the wolf, Russack concludes:

> Frozen in the ice, coyote is finished off by the wolves who represent harsh reality, the return of the natural order. In this sense the wolves are linked to the goose. They belong more to the stable elements of life than coyote does. The wolves might catch the geese, but they would not venture out on thin ice to do so. When the dream-geese return to the sky, the wolves reassert their power over the land; life returns to order. A healthy instinct puts things back in balance. (78)

Russack sees the wolf in this dream, as the wolf behaves in nature, as the one who brings balance and proper order. An interesting further amplification can be added. The wolf is not a friend of the coyote. With the diminished population of wolves in the lower forty-eight states, coyotes proliferated. They increased in numbers and resisted extermination efforts. Smaller than wolves they subsist on less, including pet food that is left out, human garbage, and small animals. With fewer wolves, there are more coyotes. Where wolves have been reintroduced, there are fewer coyotes. Wolves, in reality, function as balancers of the natural environment, a very different image than that of devouring, malevolent villain.

A final wolf dream: as I began working on this material, I had this dream:

> My wife and I go to get a wolf that a woman has been raising, and that she will be giving to us. The woman raising the wolf comes through an area with about a foot of water and up a concrete bank that slopes up about 45 degrees. She tells the wolf to stay; she leaves it so we can adopt it. I go down to the water and take off my hiking boots but leave on my socks. I wade through the water to go into an office where Fish and Game people are, a man and a woman. The man is the head inspector, and they will make the transfer official, so that we get a wolf to be in the family. I join my wife to pick it up; maybe we will have it up at our cabin in Sequoia National Monument. The moment feels very exciting.

In my personal life, I've dreamed of our dogs before, but this is the first wolf dream I can recall. I take it as a good omen. I have had to wrestle with both aspects of the wolf or beast energy. Like the girl with the wolf dream, my father's anger was "beastly." He was possessed by affects that were frightening to me. The beast of my childhood fear though was not the wolf, but giant gorillas, especially King Kong, a myth I've also worked on. While my father was "beastly," my mother was

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

Wolf OR7 on the way to California (Courtesy of Oregon DFW.)

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

very afraid of instinct. She sensed the effects of my father's anger on me, but was paralyzed to do anything. Because she had been told that holding children led to spoiling them, she withdrew her natural inclination to hold and touch. I had too much dangerous instinctive affect from my father and lacked the nurturing instinctive involvement from my mother. Wolves and wolf packs are devoted to their pups and highly organized socially. So the corporeal wolf offers a healing image, something of a paradigm, for the collective social needs of the human pack, something of a model of relatedness. The inclusion of a symbolic dream wolf brings the wolf energy into balance in my contemporary life in a way that it could not happen in childhood.

One final comment on this dream: Whatever this dream expresses, it is symbolic. To say, "Why you should go out and adopt a wolf," would miss the point. Many working on behalf of wolves have made this mistake, including Barry Lopez and David Mech, and regretted it. The wolf is not a dog. The wolf is a creature of the wild, and belongs there. Yet the inner wolf needs a place in the human psyche, its proper place as a balancer of nature.

Concluding Synchronicities

As I was working on this material synchronicities related to my theme occurred. For instance, at the end of 2011, California had a new wild visitor. A wolf designated OR7, left the Imnaha Pack to which he belonged in Northeastern Oregon, headed south, and crossed into California.[10] Such a wolf is considered a disperser, one who leaves its pack to find a mate and start a new pack. OR7 is the first wolf in California in many decades, almost ninety years. His arrival stirs all the ambivalent feelings for wolves, delight and hate, welcome and fear. This wolf has been named Journey, a fitting name since the question we are left with is: how will our journey with the wolf go?

To conclude with the words of Renée Askins:

> For centuries our search for wholeness has led us back to the animals, to our origins, to our history. Something mysterious happens when we look into the eyes of an animal. Whether it be a panther or a poodle—we see something familiar looking back. Ourselves? Yes, but we also see an "other." We see something that is in us and yet without us, something we recognize and yet is unfamiliar, something we fear but for which we long. We see the wild. (2002, 35)

May our dance with the wolf be one in which our deepest longings overcome our fears.

This article is dedicated to Neil Russack, his memory and his work.

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

ENDNOTES

1. An earlier version of this paper was presented on March 2, 2012, at the annual North/South Conference of Jungian Analysts held in Pasadena, California.
2. In a paper titled "Wilderness in North America: The Call of the Wild" (2010) I spoke of the life and work of the early Canadian environmentalist Archie Belaney/Grey Owl, who turned from being a trapper of beavers to a passionate advocate for their preservation. An expanded version of this paper, "Jung, Wilderness, and the Call of the Wild," will be published by *Psychological Perspectives* later in 2013.
3. A more challenging educational task was faced by federal trapper Carter Niemeyer who worked for Animal Damage Control in Montana in the late 1980s. As wolves migrated down into the state from Canada, residents imagined that any livestock death was due to wolves. Niemeyer's investigations proved otherwise. "It is a fact that wolves kill so few livestock that the predators barely register on the pie chart of the U. S. Department of Agriculture's National Agriculture Statistics Service. I wasn't finding that wolves were as evil as everyone thought" (2010, 178).
4. Robert Franklin Leslie (1974) wrote about the relationship his Native American friend Gregory Tah-Kloma had with the alpha female of a wolf pack in the British Columbia wilderness. Three issues of the 2011 Jungian journal *Psychological Perspectives* (volume 54, numbers 2, 3, and 4) featured Winifred Sharp's three-part story of an Indian boy, Two Toes, who is inadvertently left behind by his tribe when he goes on his vision quest. Two Toes lives with a pack of wolves for several years before finding his way back to his tribe.
5. For a more comprehensive summary of the effects of wolf reintroduction, see Chapter 7, "The Wolf Effect," in Smith's and Ferguson's *Decade of the Wolf* (2005).
6. The new ghost wolf, that which brings balance to ecosystems, has had an effect on some Jungians as well. In particular, Clarissa Pinkola Estés credits the wolf for her work on the wild woman archetype expressed through the many stories in her well-known book. She writes, "The title of this book, *Women Who Run with the Wolves*, *Myths and Stories of the Wild Woman Archetype* came from my study of wildlife biology, wolves in particular" (1992, 4).
7. Freud had an adult patient who recalled a dream that terrified him. The dream was of a pack of wolves in a tree outside his window when he was about four years old. Freud came to call the patient "The Wolf Man," and he linked the dream to fairytales that the boy would have known that created his perception of the wolf, in particular, the Grimm's fairytales of "Little Red Riding Hood" and "The Seven Little Goats." He also explored the connection of the patient's wolf phobia to his relationship with his father (Gardiner 1991, 173 – 177). Muriel Gardiner compiled a book of Freud's description of the case, the patient's own writing, and those of a later analyst of the patient. She titled it *The Wolf Man by the Wolf Man*. Clearly, the ghost wolf has had a strong impact on psychoanalysis as well. My thanks to Sam Naifeh of San Francisco for calling my attention to this case of Freud's.
8. Remember that the movie *Dances with Wolves* is the story of a soldier, Lieutenant John Dunbar, who has become overwhelmed with the carnage and atrocities of the Civil War and is reassigned to a remote frontier outpost in Indian country where he encounters a wolf who is curious about his activities.

The local Native American tribe he befriends gives him the name Dances With Wolves because of the nature of his peaceful coexistence with the wolf.

9. I refer the reader to his book and also to my review that appeared in *Psychological Perspectives* in a tandem review of Renee Askins' book (Galipeau 2004).
10. A brother of OR7, OR9, was not so fortunate. He headed east from Oregon into Idaho where he was shot illegally by a hunter; the hunter was pictured with the dead wolf on the Internet (http://earthfix.kuow.org/communities/article/oregon-wolf-or-9-killed-in-idaho/).

NOTE

References to *The Collected Works of C. G. Jung* are cited in the text as CW, volume number, and paragraph number. *The Collected Works* are published in English by Routledge (UK) and Princeton University Press (USA).

Downloaded by [Steven Galipeau] at 16:47 07 March 2013

BIBLIOGRAPHY

Askins, Renée. 2002. *Shadow mountain: A memoir of wolves, a woman, and the wild*. New York: Doubleday.
Busch, Robert. 2007. *The wolf almanac*. Gilford, CT: The Lyons Press.
Estés, Clarissa Pinkola. 1992. *Women who run with the wolves: Myths and stories of the wild woman archetype*. New York: Ballantine Books.
Galipeau, Steven. 2004. Review of *Shadow mountain*, by Renée Askins and *Animal guides,* by Neil Russack. *Psychological Perspectives* 47(2): 317 – 321.
———. 2010. Wilderness in North America: The call of the wild. Paper presented at the XVIIIth Congress of the International Association for Analytical Psychology, August 23, in Montreal, Canada.
Gardiner, Muriel, ed. 1991. *The wolf man by the wolf man*. New York: Hill and Wang.
Jung, C. G. 1959/1971. The psychology of the child archetype. *The archetypes and the collective unconscious*. CW 9i.
———. 1961/1985. The theory of psychoanalysis. *Freud and psychoanalysis*. CW 4.
———. 1973. *Memories, dreams, reflections*. New York: Random House.
———. 1990. *C.G. Jung letters, volume 2*. London: Routledge.
———. 2009. *The red book: Liber novus*. Edited by Sonu Shamdasani. New York: Norton.
Leboeuf, Daniel. 2001. *The wolf: Ghost hunter*. Buffalo, NY: Firefly Books.
Leslie, Robert Franklin. 1974. *In the shadow of a rainbow: The true story of a friendship between a man and wolf*. New York: W.W. Norton.
Lobell, Jarret A., and Eric A. Powell. 2010. More than man's best friend. *Archaeology* 63(5): 26 – 28.
London, Jack. 2010. *The call of the wild and white fang*. New York: Signet.
Lopez, Barry Holstun. 1978. *Of wolves and men*. New York: Charles Scribner's Sons.
Mech, L. David. 1970. *The wolf: The ecology and behavior of an endangered species*. Minneapolis: University of Minnesota Press.
Milan, Cesar. 2006. *Cesar's way*. New York: Three Rivers Press.
Mowat, Farley. 1963. *Never cry wolf*. New York: Dell Publishing.
Murie, Adolph. 1944. *The wolves of Mount McKinley*. U.S. National Park Series No. 5. Washington, DC: Government Printing Office.
Niemeyer, Carter. 2010. *Wolfer: A memoir*. Boise, ID: BottleFly Press.
Robisch, S. K. 2009. *Wolves and the wolf myth in American literature*. Reno, NV: University of Nevada Press.
Russack, Neil. 2002. *Animal guides: In life, myth and dreams*. Toronto: Inner City Books.
Sabini, Meredith, Ed. 2008. *The earth has a soul: C.G. Jung on nature, technology & modern life*. Berkeley, CA: North Atlantic Books.
Sharp, Winifred J. 2011. The story of two toes. *Psychological Perspectives* 54(2 – 4): 124 – 151, 290 – 327, 432 – 462.
Smith, Gary Ferguson. 2005. *Decade of the wolf: Returning the wild to Yellowstone*. Guilford, CT: The Lyons Press.
Steinhart, Peter. 1995. *The company of wolves*. New York: Vintage Books.

Wyatt, Rob, Erik Goodwyn, and Michael Ignatowski. 2011. A Jungian approach to dreams by soldiers in a modern combat zone. *The Journal of Analytical Psychology* 56(2): 215–231.

STEVEN GALIPEAU, M.A., M.DIV., is a Jungian analyst in private practice in Calabasas, California, and President and Executive Director of Coldwater Counseling Center in Studio City, a Jungian-oriented sliding-scale nonprofit. A member of the C. G. Jung Institute of Los Angeles, Steve teaches in the analyst training program and presents frequently in public programs. He is the author of *Transforming Body and Soul: Therapeutic Wisdom in the Gospel Healing Stories, The Journey of Luke Skywalker: An Analysis of Modern Myth and Symbol,* and several journal articles and reviews. Steve makes numerous trips each year to the Giant Sequoia forests of the Sierra Nevada Mountains. *Correspondence*: 22231 Mulholland Highway, Suite 102, Calabasas, CA 91302. E-mail: steve@stevengalipeau.com.

ABSTRACT

Wolves have born the burden of humankind's intense hatred of the wild in the name of civilization. Our collective projections on the wolf have brought their populations to near extinction. This paper explores our "dance" with the wolf, one that has seen an extraordinary turnabout in the past few decades. Wolf reintroduction counters the animal's extermination. Our history with the corporeal wolf is reviewed as well as the archetypal reality of the human psyche that the wolf has had to bear, which we must come to terms with in ourselves if we, the wolf, and other creatures of the wilderness are to survive.

KEY WORDS

Renée Askins, beasts, dreams, C. G. Jung, Jack London, Barry Lopez, Cesar Milan, Farley Mowat, nature, wilderness, wildlife, wolf, Yellowstone

Downloaded by [Steven Galipeau] at 16:47 07 March 2013