TEXAS SEMINAR OF THE INTER-REGIONAL SOCIETY OF JUNGIAN ANALYSIS

2025–2026 SYLLABUS

How can we bring within the orbit of our thought those limitless complexes of facts which we call "spirit" or "life" unless we clothe them in verbal concepts, themselves mere counters of the intellect?

-- C. G. Jung, *Spirit and Life*, CW 8, para. 601

Jung, C. G., The Collected Works of C.G. Jung: Complete Digital Edition (Kindle Locations 243888-243889). Princeton University Press. Kindle Edition.

Unless otherwise noted, all classes will take place at the Shultz Ranch
300 Double M Drive
Wimberley, TX 78676
Jim Shultz contact: 512-847-5491 or 512-844-3079

2025

October 3-4	Clinical Aspects of Jung's Theories: The Practical and the Philosophical, Mary Burke, LCSW
November 7-8	Cheryl Tunnell, MS
December 5-6	Shadow and Evil in Fairy Tale, Renée Cunningham, MA

2026

January 9-10	The Ethical Attitude and Clinical Narrative, Carolyn Bates, PhD
February 6-7	Approaches to the Unconscious: Dreams and Active Imagination, Mary Burke, LCSW
March 6-7	Wynette Barton, MS, DDiv & Dennis Slattery, PhD
April 3-4	Poetic Meditation: Metaphor as a Healing Lens, Cyra Sweet Dumitru, MA. PPM
May 1-2	Jorge de la O, MA
June 5-6	Francis Hatfield, PhD, LMFT

Monthly Process Group
Seminar Saturdays, 3:30 - 5:00

Facilitator: Deborah Sharp, MSW, LCSW-S
Phone: 512.843.8581

Event Description
Facilitation of a 90-minute process group to be held at the end of each monthly Saturday seminar, October 2025 through May 2026, excluding the month of March. Additionally, a final process group at the end of the teaching year, from 2-4 hours' duration, will be held in June. The length of this final group will be determined at the Facilitator's discretion.

The monthly 90-minute process groups will take place at the Shultz Ranch* in Wimberley, from 3:30-5:00 on the following Saturdays, with the final process group taking place on Sunday June 7, 2026, at a time to be determined by the Facilitator:

Saturday Process Groups
October 4, 2025
November 8, 2025
December 6, 2025
January 10, 2026
February 7, 2026
April 4, 2026
May 2, 2026

Final Process Group
June 7, 2026
Deborah Sharp, MSW, LCSW-S, email: debosharp@yahoo.com

Throughout the year **Case Colloquium**
Arranged by seminar participants

October 3, 4 2025

Clinical Aspects of Jung's Theories: The Practical and the Philosophical

Faculty: Mary Burke, LCSW
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
Phone: 512.762.1408
Email: mbburke51@gmail.com

Time: Friday: 1-5 pm
Saturday: 9am-12 pm and 1-3 pm

Therefore the principle aim of psychotherapy is not to transport the patient to an impossible state of happiness, but to help him acquire steadfastness and philosophic patience in the face of suffering. C.G. Jung, CW16, ¶185

But you go to the psychoanalyst just to find out what you are…We have to discover our shadow. C.G. Jung, Vision Seminars, Vol I, p. 235

Despite Jung's discomfort with technique, he left us with descriptions of what he thought about the psychotherapeutic process, as well as how he conducted himself. So, with caution in mind, we'll explore what he did leave us in the way of practical approaches. What is clear is that even in the midst of what might be the practical is his profound philosophy about working with the psyche and with human suffering. What attitudes and experiences of both therapist and client are most healing to soul? And, where is the shadow in the work?

Reading Assignment

Please read all of the CW assigned essays on the reading list (see pg. 2). I will provide a PDF file for Helen Luke's and Murray Stein's articles. Two books are listed related to the writing assignment.

Writing Assignment

Please peruse Jungian Psychoanalysis: Working in the spirit of C.G. Jung and Power in the Helping Professions. Select an essay/chapter of particular interest to you from either book (excluding Part Two of Stein's book) and write a short paper (up to 3 pages, double spaced) reflecting on the theme, including challenges or questions it raises for you – and, please address how it might affect how you work with a client. *Please let me and the seminar members know your selection* by **August 31,** and please do not duplicate an essay someone else has selected. We'll use your papers as a basis for discussion.

Email your paper to me no later than Monday ***September 29***: mbburke51@gmail.com.

Objectives:

1. Study of Jung's ideas about therapeutic practices.
2. Understanding of Jung's ideas about the nature and purpose of analysis.
3. Exploration of the shadow in the analyst, analysand, and the analytic process.

READING LIST

Required

Jung, C. G., The Collected Works, Volume 10: Civilization in transition.
-*After the Catastrophe*, ¶¶400-443.

Jung, C. G, The Collected Works, Volume 16: The practice of psychotherapy. Princeton,
-*Principles of Practical Psychotherapy*, ¶¶1-27.
-*What is Psychotherapy?,* ¶¶28-45.
-*Some Aspects of Modern Psychotherapy*, ¶¶46-65.
-*The Problems of Modern Psychotherapy*, ¶¶114-174.

Luke, H. (1992/1995). The way of woman: Awakening the perennial feminine.
-*Suffering,* pp. 56-62. New York: Image Books Doubleday. (PDF to be provided)

Stein, M. (Ed.). (1985). Jungian analysis. Boston and London: Shambala.
-*The Aims and Goal of Jungian Analysis,* pp. 27-44. (Stein, M)
(PDF to be provided)

Readings for Writing Assignment

Guggenbühl-Craig, A. (1971). Power in the helping professions. Dallas, Texas: Spring Publications. *Well worth reading all of this book.*

Stein, M. (Ed.). (2010). Jungian Psychoanalysis: Working in the spirit of C.G. Jung. Chicago: Open Court Publishing Co.

November 7-8, 2025

The Analytic Relationship, Through the Lens of the Countertransference

Faculty: Cheryl S Tunnell
Location: Shultz Ranch
300 Double M Drive, Wimberley, TX 78676
Phone: 214.213.2101
Email: cheryltunnell@gmail.com

Time: Friday: 1-5 pm
Saturday 9 am-12 pm; 1-3 pm

In this seminar, we will explore the unique analytic relationship which develops between the patient and analyst through the lens of the countertransference. As therapists, we only have our self as instruments, so paying close attention to the affect, sensations, thoughts, and beliefs inside of us is essential. To that end, the book assigned will give us a starting point for tracing the various ways Jung and others have thought about the countertransference.

In the book assigned, David Sedgewick states his thesis "is that countertransference can be used not only as a secondary technique, but as a primary instrument in Jungian analysis." He goes on to point out it can be coordinated with more "traditional" Jungian methods working. In chapter 3, he provides case illustrations of how he uses his countertransference.

For this seminar, in addition to the reading, I ask that everyone pick a patient to use as a case. You are going to follow the format Sedgewick uses: a very short case history, then journal few short notes about the transference and countertransference over 6-8 sessions with this patient (if possible), and a few thoughts about how you see the analytic third between you developing.
I encourage you to notice the ways your countertransference may show up. Of course, it will be different for everyone. It could be in the form of bits of music, film, daydreams, feelings, or somatic experiences. Bring your writing with you to the meeting in November.

Assigned readings:

The Wounded Healer: Countertransference from a Jungian Perspective
by David Sedgewick

Recommended readings:

Jung: Any of Jung's writings on the countertransference referenced in the book would be useful to review.

The Analytic Encounter: Transference and Human Relationship
by Mario Jacoby

December 5-6, 2025

Shadow & Evil in Fairy Tale

Faculty: Renée Cunningham, MA, MFT
Location: Shultz Ranch
300 Double M Drive, Wimberley, TX 78676
Phone: 602.326.3921
Email: Renee.therapy@gmail.com

Time: Friday: 1-5 pm
Saturday 9 am -12 pm, 1-3 pm

"We do not know what an archetype looks like in the unconscious, but when it enters the fringe of consciousness, as in a dream (or fairy tale), which is a half-conscious phenomenon, it manifests the double aspect. Only when light falls on an object does it throw a shadow."

Marie-Louise von Franz

Fairy Tales and myths express the archetypal underpinnings of the human condition and, as such, fall within a vortex void of time and space. Von Franz warns against linearly interpreting dreams and fairy tales. While she has a structure for interpreting, which provides the frame, she encourages one to drop into the material, letting the fuller form of polarities, contradictions, and conjunctions take shape. An experiential approach uniquely gives rise to consciousness embedded within the fairy tale. The fulcrum of the fairy tale experience lies in the emergence of consciousness, or the light, affected by shadow and evil. Essential questions around the soul's redemption will be explored in a discussion of evil and the role evil plays in shaping the soul, as expressed uniquely in the fairy tale. Understanding myth and fairy tale forms an essential cornerstone in Jungian analytical psychology. Practicing the art form of interpretation sets the stage for the capacity to descend into psyche regularly, a required skill in maintaining an analytic attitude.

We will begin the day on Friday by walking the labyrinth in the hills of the ranch. We will then spend time interpreting the film *Pan's Labyrinth,* by Guillermo del Toro (2006) as a fairy tale, exploring the aspects of shadow and evil, the difference between the two, and the implications both of these have on the redemption of the soul and emergence of the self within the storyline.

On Saturday, the group will work with fairy tales through interpretations in small groups. Fairy tale assignments will be given out on Friday the 5th. Each group will then have time to process within their group the ideas and curiosities about the emergent archetypal phenomenon within the tales. Moving from the smaller group to the seminar at large, more amplification of the assigned fairy tales will occur.

Required reading

Books:

1. Von Franz, 1996. *The Interpretation of Fairy Tales.* Chapters 1,3 and 7.
2. Von Franz, 1995. *Shadow and Evil in Fairy Tales.* Chapters 6-10.

Required viewing prior to the seminar: Pan's Labyrinth, Guillermo del Toro (2006).

Objectives

1. Students will be able to define the archetypal Self and its central role in individuation, as expressed in the fairy tale.
2. Students will be able to identify the role of shadow and evil in the shaping of the personality through the archetypal underpinnings emergent in the fairy tale.
3. Students will be able to identify and define the structure of the fairy tale unique to Marie-Louise von Franz.
4. Students will be able to understand the essential and unique role of the archetypes as expressed within the fairy tale and be able to apply this to analytic work.

I look forward to seeing you all again in the winter. Please feel free to contact me with any questions you may have about this seminar.

Best Regards,

Renée Cunningham

January 9-10, 2026

The Ethical Attitude & Clinical Narrative

Faculty: Carolyn Bates, PhD
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
Phone: 512.815.9767
Email: Drbatesaustin@gmail.com

Time: Friday: 1-5 PM
Saturday: 9 am -12 pm, 1 - 3 pm

The more limited a man's field of consciousness is, the more numerous the psychic contents (imagos) which meet him as quasi-external apparitions, either in the form of spirits, or as magical potencies projected upon living people (magicians, witches, etc.). At a rather higher stage of development, where the idea of the soul already exists, not all the imagos continue to be projected…but one or the other complex has come near enough to consciousness to be felt as no longer strange, but as somehow "belonging." Nevertheless, the feeling that it "belongs" is not at first sufficiently strong for the complex to be sensed as a subjective content of consciousness. It remains in a sort of no man's land between conscious and unconscious, in the half-shadow, in part belonging or akin to the conscious subject, in part an autonomous being, and meeting consciousness as such…. it is not necessarily obedient to the subject's intentions, it may even be of a higher order, more often than not a source of inspiration or warning, or of "supernatural" information. Psychologically, such a content could be explained as a partly autonomous complex that is not yet fully integrated.

C.G. Jung, *CW 7*, para. 295

Required viewing prior to the seminar

Flow. (2024). Written by Gints Zilbalodis and Matīss Kaža. Directed by Gints Zilbalodis. Available on Max, Max Amazon Channel. Available for purchase or rent on Amazon Video, Apple TV, Fandango at Home.

Protagonist. (2007) Written and directed by Jessica Yu. Protagonist (2007): Where to Watch and Stream Online | Reelgood. Protagonist (film) - Wikipedia. Don't let the puppets dissuade you….really, it's Euripides…

Required reading (I will provide you with .pdfs of the following articles.)

3. Allphin, C. (2005). An ethical attitude in the analytic relationship. In *Journal of Analytical Psychology*, 2005, 50, 451-468.

4. Ekstrom, S.R. (2002) A cacophony of theories: contributions towards a story-based understanding of analytic treatments. In *Journal of Analytical Psychology*, 2002, 47, 339-358.

5. Clinical Commentaries, "The case of Alice" with respondents Nora Swan-Foster, Marilyn Marshall, and Gustav Bovensiepen.

Required writing to present at the seminar

For Friday: Please watch the film Flow from the perspective of it being a dream. Prepare notes to discuss this film *as though it is a patient's dream that they are telling you about*. Your notes might include: the internal dynamics of the main character and other characters in the "dream", the interpersonal dynamics which the "dream" suggests; the inherent conflicts that the "dream" presents to the "dreamer". Most importantly, what are your countertransference responses to the "dream"? What is your response to witnessing peril, risk, loss, curiosity, companionship, innocence, survival as the "dream" requires you to witness?

This is a creative thinking exercise to allow you to "feel into" the edges of your tolerance for raw psychic material and process. How do you begin to recognize, contain, and reflect on your countertransference to better understand what your patient's unconscious is bringing to you?

For Saturday: Each student will write and present a short vignette of an imagined clinical interaction with one of the four protagonists from the film *Protagonist*, in which you are the therapist, and one of the characters is your patient. The vignette should take no longer than 15 minutes to present. The vignette must include:

- a brief history of objective and subjective data relevant to the vignette
- a verbatim
- a recognition of your patient's narrative and the underlying story/myth that highlights their difficulty in life or in the therapeutic exchange
- a description of the ethical attitude at play in a moment of treatment

This is a creative writing exercise that will draw on your symbolic thinking, and your ability to demonstrate it, your ability to look at a patient's story, or narrative and demonstrate your therapeutic use of that, your consideration of your own countertransference to clinical material, and your ability to recognize the ethical attitude in treatment.

Two months prior to the seminar I will send out an example vignette in a group email to you, along with the .pdfs of the 3 articles.

Objectives

5. Students will practice writing clinical vignettes.
6. Students will demonstrate application of a story-based understanding to their vignettes.
7. Students will demonstrate application of the ethical attitude in a moment of treatment.

February 6-7, 2026

Approaches to the Unconscious: Dreams and Active Imagination

Faculty: Mary Burke, LCSW
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
Phone: 512.762.1408
Email: mbburke51@gmail.com

Time: Friday: 1-5 pm, Friday
Saturday: 9am-12 pm, 1-3 pm

Only what is really oneself has the power to heal.
C.G. Jung (CW7, ¶258)

Every form of communication with the split off part of the psyche is therapeutically effective.

We will explore Jung's ideas about the power and importance of engaging with the unconscious for development of the personality and for healing. Specifically, we will look at dreams and active imagination as a means of accessing unconscious material.

Reading Assignment

Please see page 2 for a list of required readings. PDFs will be provided for some portion.

Written Assignment

Write a reaction paper (no more than 3 pages, double spaced) to the assigned readings. What stimulated you? confused you? Affected you either positively or negatively? What impact do the ideas in the readings have on you, particularly in your clinical practice? Be prepared to discuss theoretical content as well as your reaction papers with the group. Also, I will bring some dreams and we will use Jung's theories to elaborate on how to approach and explore the unconscious material.

Send your reaction papers to me no later than Tuesday February 3.

In Addition

Bring some drawing materials, e.g., crayolas, colored pens or pencils, etc.

Objectives:

1. Learn about Jung's approach to dreams.
2. Have an understanding of the process of active imagination.
3. Have an understanding of Jung's valuing of working with the unconscious.

READING LIST

DREAMS

Jung, C. G., **The** Collected Works, Volume 16: The practice of psychotherapy.
-The Practical Use of Dream Analysis ¶¶294-352

Jung, C.G., The Collected Works, Volume 8: The Structure and Dynamics of the Psyche,
-General Aspects of Dream Psychology ¶¶443-529
-On the Nature of Dreams ¶¶530-569

ACITIVE IMAGINATION

Hannah, B. (2000). The Inner Journey: Lectures and essays on Jungian psychology. Chapter 2, "On Active Imagination," pp. 24-45. (PDF to be provided.)

Jung, C.G. (1961). Memories, Dreams, Reflections, Chapter VI, "Confrontation with the Unconscious," pp. 170-199

Jung, C.G., The Collected Works, Volume 8: The Structure and Dynamics of the Psyche,
- *The Transcendent Function.* Prefatory note, p. 67-68 and ¶¶131-193

Jung, C.G., The Collected Works, Volume 9i: The Archetypes and the Collective Unconscious,
-Conscious, Unconscious, and Individuation ¶¶489-524

McGuire, M. and Hull, R.FC., Eds. (1977). Jung Speaking: Interviews and encounters, "The Therapy of Music," pp. 273-275. (PDF to be provided).

Papadopoulos, R.K. (ed.), The Handbook of Jungian Psychology: Theory, practice and applications, Chapter 10, "Active Imagination," Joan Chodorow, 215-243. (PDF to be provided).

Recommended

Johnson, R. (1989), Inner work: Using dreams and active imagination for personal growth. New York: Harper-Collins. This is a good "how to" book and is an especially good referral for your clients.

March 6, 2026

Synchronicity

Faculty: Wynette Barton, MS, MDiv
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
Phone: 512.474.8857
Email: wynettebarton2@gmail.com

Time: Friday: 1-5 pm

Synchronicity is, to quote C.G. Jung, "an acausal connecting principal", although it might be more accurate to say that connections between two events are sometimes *incomprehensible,* even though they clearly exist. Dr. Jung attempted to take some of the magical thinking out of such connections, and we will try to follow his lead in this seminar as we try to untangle the threads of what we often call "miracles". Life appears to be quite orderly, actually, so what, exactly, is a miracle, a synchronicity, and how do such things fit into our understanding of the world and its forces? In this seminar we will attempt to take some of the "magic" out of synchronistic events and discover what they mean us, and what they have to teach us about the nature of life.

Required reading
Please read Jung's book, Synchronicity, (available also in the Collected Works) in preparation for our seminar.

Assignment
Please write a short paper (2 to 4 pages will be sufficient) about a synchronistic event that you have experienced or know about. This paper should be clear and consciously written and sent to me by mail or email at least a week before the seminar begins.

My mailing address is Wynette Barton, 1717 N. Burleson St., Kyle, Texas 78640.

My email address is wynettebarton2@gmail.com

If you send your paper by email, I vastly prefer that it be in the body of the message, not in an attachment.

Looking forward to seeing you in March,

Wynette

March 7, 2026

Myth, Mirror, and Irony Reflected in Ovid's Narcissus and Echo Story

Faculty: Dennis Patrick Slattery, Ph.D.
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
Phone: 830.708.1106
Email: Dennispslattery8@gmail.com

Time: 9 am -12 pm, 1-3 pm

> But when the artist necessarily evokes the unconscious in the act of addressing a theme, the deep patterns form and animate the materials in ways that are outside conscious control. For this reason artists from the ancient world to the present have testified to experiencing their intentionality over-ruled by the emergence of powerful images that seem to come from another place, an experience they have variously described as 'possession' by a daimon, the muse or simply inspiration (literally, the breath of the divine which blows through the sensibility of the artist) From this experience myth is made.
>
> ■ James Hollis (1995, *Tracking the Gods: The Place of Myth in Modern Life,* p. 30).

Perhaps the myth narrated by Ovid in his close and detailed rendering of this ancient narrative is that self-fixation treads where irony is disallowed. Perhaps the myth he narrates allows us to consider the story as a metaphor for the movement of myth in the psyche itself, and that its elusive quality for the intellect is in fact its greatest strength.

We will explore the many facets of this complex drama through the prisms of Echo, Irony and Self-reflection. We will discern where the line is to be drawn between self-reflection and self-fixation. It may be that a sense of irony discourages self-fixation, where one is frozen in place, puzzled and bewildered and susceptible of self-love that is excessive. We will also ask: where is transformation in the myth; what is being projected and what meaning accrues from the story. I would like us to explore in this journey where Narcissus and Echo energy reside in our own psyches and in what venue they reveal themselves. We each need a certain amount of Narcissism as a positive energy that can lead to our deepest identity, but we cannot afford to lose the power of Echo to keep us grounded.

Required reading

Slattery, Dennis Patrick (2002). "Narcissus, Echo, and Irony's Resonance." In *Harvesting Darkness: Essays on Literature, Myth, Film and Culture. iUniverse, 2006, Course Handout.*

Mandelbaum, Allen (1993). *The Metamorphosis of Ovid***.** Harcourt, Brace and Company. Handout, with my notes and underlinings.

Melville, Herman (1851/1977). *Moby-Dick: Or, The Whale*. Collector's Edition. The Easton Press. Handout of several passages that reveal the myth of Narcissus and Echo as the guiding image of the epic.

Objectives

Participants will be able to:

- Reflect on and deepen their understanding of this ancient myth.
- Consider what value our exploration of myth and poetry may have for clients in therapy seeking a life transformed by the myth's particulars.
- Relate to themselves and to one another the power and presence of this myth in their own narrative.
- What place irony has in the therapeutic encounter.

April 3-4, 2026

Poetic Meditation: Metaphor as a Healing Lens

Faculty: Cyra Sweet Dumitru, MA. PPM
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
Phone: 210.396.6796
Email: cyradumitru@earthlink.net

Time: Friday: 2 - 6 pm
Saturday: 9 am - 12 pm, 1-3 pm

"The new metaphor is a miracle, like the creation of life." Donald Hall, poet

". . .only metaphor can be both precisely concrete and richly suggestive, both utterly mundane and mysterious at the same time." T. Alan Broughton, *The Practice of Poetry*

"Metaphors are best understood intuitively. Metaphor-making will help you to recognize, develop, use and express your intuitive knowing. For all of these reasons metaphors offer great healing power. A metaphor does not usually make literal sense but it makes intuitive sense. It expresses a truth that exists beyond the rational mind, giving a broader meaning to life. . . Metaphors enable a sense of psychological and spiritual balance, opening communication between the known and unknown part of our lives." John Fox, *Poetic Medicine*

"I have never ceased to be astounded by the power of writing, music making, drawing or dance to pull me out of sadness, disappointment, depression, bafflement. I am not talking about entertainment or distraction, but of playing, dancing, drawing, writing my way through and out. This process resembles the best in psychotherapy. ***We don't go away and avoid the troubling thing, but rather confront it in a new framework. The capacity to personify, mythologize, imagine, harmonize is one of the great mercies granted in human life***. We are thus able to conceptualize the unknowns of the psyche, to work with forces in us that, if left unconscious, would overwhelm us. That is the magic of poetry."
Stephen Nachmanovitch, *Free Play, Improvisation in Life and Art*

As a lifelong poet, I have experienced the imaginative and transformative energies of poetic language for more than fifty years. Poetry helped me generate a creative path through bearing traumatic witness of my eldest brother's suicide when I was 16. Poetry has companioned me through bereavement and complicated grief, loss of pregnancy, raising children, multiple professional transitions, seeing my elders through their final years, and witnessing social injustice. As a practitioner of poetic medicine and former college instructor of writing, I have witnessed again and again how poetry can facilitate powerful intrapersonal connections and build affirming communities. One poem at a time.

Poetic language has many healing characteristics and benefits. Perhaps the greatest healer

is metaphor. When someone struggling to trust self and the world because of deep psyche wounds discovers a framework of perception that holds both their feelings and mental sight, imagination and memory, past hurtfulness and future hopefulness—a powerful turning point can take root. A remarkable shift in capacity to trust can take place. A new lens for discerning meaning in one's suffering can take root. The individual is now defining for themselves what this story means to them. A shifted vision and new meaningfulness can be amplified. This allows for spiritual expansion as well as catharsis. Much can be built upon this discovery. This deep knowing from my own practice is what I most wish to share with you, by creating an experiential atmosphere where you might feel this to be true for yourself.

Friday, April 3, 2 pm

I will offer my own life story as a deep case study for how poetry can serve as medicine for healing from bearing traumatic witness, with particular emphasis upon the transformative role of metaphor. I will read aloud original poems that strongly generated healing energy shifts within me as I wrote them and discuss WHY these poems served as healers: what aspect of poetic language alleviated my emotional pain. Blending literary theory with poetry as medicine knowledge will be a significant focus. An introduction to the pleasures of haiku will be woven into our time together.

Saturday, April 4, 9-3

We will interact with poetry in a ceremonially manner, creating a sacred Circle together. This will give you an opportunity to both experience the potential of poetry to generate a sense of welcoming, affirming community, and to create a listening path inward toward your soul's voice. We will have time to write and to share our spontaneous writing, with particular attention to how metaphor can embrace feeling, shift perception, expand breath, and refresh our imagination toward more hopeful living.

General preparation for the seminar: Read lots of poetry. Suggested poets are Mary Oliver, James Crews (*How to Love the World* is one his anthologies and he has multiple books of his poems), Rosemerry Wahtola Trommer, Naomi Shihab Nye, Lucille Clifton, Rumi, Rilke, Emily Dickinson, Walt Whitman, Langston Hughes, etc. *The Poetry of Grief, Gratitude, and Reverence* edited by John Brehm

A good online source of American poetry is the American Academy of Poetry.

Required Reading: *Poetic Medicine* by John Fox. At the very least read chapters 1-3 & 8-9.

Optional Reading:
Words Make a Way Through Fire: Healing After My Brother's Suicide by Cyra Sweet Dumitru
Haiku Mind edited by Patricia Donegan

Learning Objectives:
Participants will:

1) Deepen knowledge of metaphors, especially extended metaphors, as frameworks of perception, as psychological containers, and as promising heralds of emotional healing, especially from trauma.

2) Deepen knowledge that writing can be a practice that creatively stimulates and transforms the wounded psyche.
3) Appreciate the connection of poetry to the unconscious, to the inner haven named as soul.
4) Deepen understanding of the healing aspects of the written and spoken word, especially metaphor.
5) Identify a personal metaphor that expresses your relationship to your sense of purpose as healer and clinician.
6) Develop a greater capacity to work clinically with personal metaphors as they are expressed by your clients.
7) Inspire you to develop a practice of poetry writing.

Cyra S. Dumitru, MA, PPM has had a lifelong relationship with writing as a transformative force. She is an accomplished poet who has experienced healing through poetry writing since her teenaged years, a year-round swimmer, former medical writer, faculty member in the Department of English Literature at St. Mary's University (San Antonio) for twenty years, therapeutic practitioner with The Ecumenical Center (San Antonio), and one of four certified Practitioners of Poetic Medicine (PPM) actively practicing in Texas.

Certified in Poetic Medicine through the Institute for Poetic Medicine (IPM) in 2014, Cyra has facilitated hundreds of therapeutic writing circles for people of all ages: teenagers struggling with depression, teenagers claiming their identities as LGBTQ, college students confronting traumatic histories, women veterans, women recovering from religious trauma, and adults from various walks of life who seek renewal while exploring what it means to be an embodied soul in a hurtful, beautiful world. It was her honor to receive support from the Institute for Poetic Medicine (IPM) as a Poetry Partner during academic year 2016-2017 for her facilitation of "In the Shelter of Poetry" Circle at St. Mary's University. From 2020-2023, Cyra also served as faculty for the training program of IPM.

Her poetry has been published in numerous national literary journals as well as in many regional publications and anthologies. Her poems have also appeared in publications designed for physicians, traveled on buses on city streets, been painted on the walls of City Hall, been sung in concerts as Art Songs, spoken on the local affiliate of National Public Radio, and spoken in dozens of museums and bookstores around the nation. She has three book-length manuscripts: *What the Body Knows*, *Listening to Lig*ht, *Remains*, and a chapbook *Elder Moon: A Memoir Told in Poems.* Her memoir *Words Make a Way Through Fire: Healing After My Brother's Suicide* was published by She Writes Press in September of 2025.

For further information, you can reach Cyra via:
Cell Phone: 210.396.6796 Email: cyradumitru@earthlink.net
For more information about poetry as medicine and my writing, please explore my website:
www.cyrasweetdumitru.com

May 1-2, 2026

Multicultural Considerations in Clinical Practice:
A Depth/Jungian Perspective

Faculty: Jorge de la O
Phone: 805.515.9944
Email: jdelao@mac.com

Time: Friday: 2 - 6 pm
Saturday: 9 am - 12 pm, 1-3 pm

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed to me,
I lift my lamp beside the golden door!

Emma Lazarus, 1883, *The New Colossus*

The Psyche is not a thing; it is a process. It lives in relationship, especially with the land, ancestors, and symbols.

Jerome Bernstein, *Living in the Borderland*

The heart of multicultural clinical work lies not in identity politics, but in honoring the personal myth and emotional truth of each individual.

Inspired by the writings of Fanny Brewster

Seminar Description
This weekend seminar will explore how issues of cultural diversity intersect with Jungian clinical work. With a focus on the Xicanx, we will examine how unconscious bias, archetypal dynamics and cultural complexes shape both the therapist and the clinical relationship. Depth psychological concepts about culture, such as the notion of the cultural complex and bi-directionality will be explored. Candidates are asked to reflect on their attitudes toward difference and the implications for professional practices. This seminar is a dialog with a particular emphasis on clinical experiential learning.

Course Objectives
1. Integrate a cross-cultural approach that supports the worth, dignity, potential and uniqueness of each individual.
2. Increase the awareness of personal blind spots, limitations, and biases in cross-cultural context.
3. Examine the cultural shadow in relation to collective trauma.
4. Understand cultural diversity with a focus on the Xicanx experience, including archetype, and the North American shadow.

5. Explore the alienation from nature, one's ancestors and the cultural unconscious.
6. Develop an understanding and appreciation for the ethical responsibility in our profession concerning multicultural psychotherapy.
7. Develop an understanding and commitment to mutuality and bi-directional learning in the analytical work and training.
8. Incorporate diversity in treatment planning and cultural appropriate interventions using clinical vignettes.

Day 1

- Towards the development of a "Fifth" Force in Depth Psychology
- Four "I's of Oppression
- Bi-Directionality in analytical psychology
- An Exploration of the Chingada Complex

Day 2

- A comprehensive Review of the ADDRESSING Framework.
- Develop a depth perspective on multicultural psychotherapy.
- Develop an understanding and appreciation for the ethical responsibility in one's clinical practice concerning cultural diversity.
- Applying a Jungian perspective on multicultural psychotherapy.
- Using vignettes to gain experience in treatment planning.

Required Written Assignment

Three-to-four-page Culture Story - Assignment Expectations

The Culture Story assignment is designed to encourage the candidates to think critically about their own cultural positioning and how virtually all aspects of one's life is shaped by culture. The exercise is based on four salient assumptions, 1) Culture is broad and multifaceted concept that encompasses a vast array of sociocultural dimensions including, but not limited to gender, race, ethnicity, religion socioeconomics etc., 2) as human beings we live lives that are embedded in culture, 3) stories are subjective and help to shape how we make meaning in our lives and 4) knowledge and understanding of our self is crucial to fostering an understanding of the "other," in clinical work.

- The design of this writing exercise is semi-structured to afford the student the opportunity to be creative and flexible in the actual approach that might be taken to "telling one's story." Students are encouraged to share a significant story from their respective cultural experience that highlights the relevance of culture in their lives.
- The goals of this writing exercise are to 1) stress the significance of stories and storytelling in promoting cultural awareness and sensitivity, 2) assist candidates in becoming more

fluent in “cultural talk,” and 3) help train and acclimate the “ears of clinician” to effectively listen for and hear salient cultural themes in their clinical practice.

- The Three-to-four-page Culture Story must focus on a personal experience and your own cultural positioning.
- You may choose to apply one area from the A.D.D.R.E.S.S.I.N.G. Framework. Be specific.
- Due July 2, 2026

Required Reading:

- Bernstein, Jerome. Living in the borderland. Pages 3 to 14
- Crowther, C., & Wiener, J. (2021). Jungian analysts working across cultures: From tradition to innovation. Routledge. Chapter 2, Joseph Cambray
- Singer, T., & Kimbles, S. L. (2004). The cultural complex: Contemporary Jungian perspectives on Psyche and society. Routledge. Pages 1 to 34

Recommended Reading:

Brewster, Fanny (2020) The racial complex: A Jungian perspective on culture and race.

Hays, D. P. (2022). Addressing cultural complexities in counseling and clinical practice: An intersectional approach.

Moodley, R., & West, W. (2005). Integrating traditional healing practices into counseling and psychotherapy. SAGE Publications.

Singer, T. (2020). Cultural complexes and the soul of America: Myth, Psyche, and politics.

June 5-6, 2026

Ancient Greek and Egyptian Mystery Rites and Individuation

Faculty: Frances Hatfield, PhD, LMFT
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
Email: franceshatfield@baymoon.com

Time: Friday: 2-6 pm
Saturday: 9 am - 12 pm, 1-3 pm

Χαίρε παθών τό πάθημα τό δ᾽οὔπω προσθ᾽ἐπεπόνθεις
Θεός ἐγένου ἐξ ἀνθρώπου ἔριφος ἐς γάλα ἔπετες

Greetings, you who have suffered the Suffering, like you never did before.
Out of a mortal, you have become a god.
A kid, you fell into milk.

This text is an example of many found inscribed on gold leaves and placed in the hands or mouths of the dead who were Bacchic or Orphic initiates. In this course we will examine what is known about the ancient Greek mysteries, specifically initiation rituals of a voluntary, secret, and personal character that aimed at personal transformation through an experience of the sacred. Stretching back into prehistoric times and well into classical times and beyond, these mystery rites promised to teach initiates that death was not a curse, but a blessing. We will note the roots of these rites in Egyptian mysteries and explore these connections and others in their relevance for understanding our own processes of initiation and individuation, in which we approach functional immortality by means of our conscious suffering, experiences of ecstasy, and personal encounter with the Divine. Understanding the symbols and patterns of initiation can illuminate the individuation journey, and enlighten, enliven and deepen analytic work.

Required Reading:

Fierz-David, Linda. 1988. *Women's Dionysian Initiation: The Villa of Mysteries in Pompeii*. Dallas: Spring Publications.
Selected texts from Plato, Aristotle, Euripides, Ovid. (will be provided).
Hatfield, Frances. 2022. "A Kid, You Fell into Milk': Paradoxes of Annihilation and Becoming." Presented at the spring 2022 IRSJA Conference. (will be provided).
De Shong Meador, Betty. 2007. "Separation, Sorrow, and Initiation." In *Initiation: The Living Reality of an Archetype*. Pp 141-151. Thomas Kirsch, Virginia Beane Rutter and Thomas Singer, eds. New York: Routledge.

Additional (optional) reading

Henderson, Joseph L. 2005/1967. *Thresholds of Initiation,* Chapter 8, "Initiation in the Service of Individuation," pp.201-227.
Rossi, Safron. 2015. "Saturn in C. G. Jung's Liber Primus: An Astrological Meditation." *Jung Journal: Culture and Psyche* 9:4, pp. 38-58.

2007. *Initiation: The Living Reality of an Archetype*. Pp 141-151. Thomas Kirsch, Virginia Beane Rutter and Thomas Singer, eds. New York: Routledge. All the papers in this volume are worth a read.

Objectives:
1. Learn about the nature of Greek mystery rites in their historical context.
2. Understand the stages of initiation in Greek mystery rites as seen in the frescoes at the Villa of Mysteries in Pompeii.
3. Correlate the aims and processes of initiatory experience with the individuation process.
4. Deepen and expand analytic and psychotherapeutic skills in facilitating transformative change.

Assignment:
Write a story of initiation, your own or an analysand's. Seven pages maximum. Email to me a week before the seminar at franceshatfield@baymoon.com.