

**Spring 2020 Continuing Education Courses
Learning Objectives**

Gilgamesh, Akhnaten: The King Heroes and a Call for a New Ecological Consciousness

5 consecutive Tuesdays, 6:30 – 8:00 pm

Beginning March 3

Instructor: Ilona Melker, LCSW

1. Explain the significance of the Gilgamesh myth with respect to the development of the ego.
2. Demonstrate an understanding of the difference between ego and the archetype of the Self in Jungian psychology.
3. Describe individuation and Akhnaten's unique attempt at it as he deviates from tradition in Ancient Egypt.
4. Compare nature-based religions to monotheistic father-based religions.
5. Assess consequences of one-sided development of patriarchal domination over nature in our current ecological crisis.

Attachment in Relationships

4 Thursdays, 6:30 – 8:20 pm [Note: 4 sessions]

Beginning March 5

Instructor: David Walczyk, EdD, LP, NCPsyA

1. Discern and appraise the different styles of attachment.
2. Comprehend how attachment style is formed during early childhood.
3. Perceive and identify the effects of attachment style on adult life and relationships.
4. Grasp the relationship between attachment and neuroscience.
5. Recognize how attachment style informs clinical practice.

In Thrall or Debt to Circe? Jungianism and the Devouring Uroboros

5 consecutive Thursdays, 7:00 – 8:30 pm

Beginning March 5

Instructor: William Baker, PsyD

1. Explain Jung's conception of ideology as the shadow side of the religious instinct.
2. Discuss Jung's theory of archetypal identification and psychoanalytic theories of perversion.
3. Summarize Jungian theories of the devouring uroboros and psychoanalytic theories of the phallic mother.

4. Summarize Jung's clinical method as the balancing of reductive and synthetic interpretive methods.
5. Familiarity with mythological amplification of group psychology.

Contemporary Jungian Dreamwork

5 Tuesdays, 7:30 – 9:00 pm

Beginning April 14

Instructor, Harry Fogarty, MDiv, PhD, LP

1. To gain a working knowledge of contemporary research on “brain” research, trauma, and their reworking in clinical process
2. With an eye toward clinical work, to differentiate from an “embodied” versus an “imaginal” base in working with dreams
3. To demonstrate and practice the focusing techniques discussed in Dunlea's *Bodydreaming*
4. To demonstrate clinically the import of the techniques that *Bodydreaming* demonstrates
5. To contrast a “classical” approach to dreamwork - Jung's *Seminar on Dream Analysis*, with a clinical example - Dunlea's *Bodydreaming*

Art and Psyche: Dreams and Art

5 Wednesdays, 6:30 – 8:00 pm

Beginning April 15

Instructor: Maria Taveras, LCSW

1. Discuss the importance of dreams in psychoanalysis, as well as the basic difference between Freud's and Jung's methods of dream interpretation.
2. Explain the difference between ancient religious and mythological notions about the source and purpose of dreams and modern psychological theories.
3. Summarize how dreaming has been depicted historically in art as a prophetic verbal and visual revelation from another dimension, which psychoanalysis now calls the unconscious.
4. Discuss how artists over the centuries have rendered in impressively profound images the phenomenon of dreaming as an activity essential to the transformation and expansion of consciousness.
5. By painting dreams of their own in class, participants will directly embody the relation between art and psyche and then have an opportunity to share with other participants their uniquely personal experience of the creative process.

Attachment in Spirituality and Religion

5 consecutive Thursdays, 6:30 – 8:00 pm

Beginning April 16

Instructor: David Walczyk, EdD, LP, NCPsyA

1. Discern and appraise the different styles of attachment.
2. Comprehend how attachment style informs religion and spirituality and vice versa.
3. Perceive and identify how our attachment style may support or be in conflict with our religion or spirituality.
4. Grasp on the relationship between spiritual and religious attachment and Jungian psychology.
5. Recognize how attachment in spirituality and religion can inform Jungian clinical practice.