



1970

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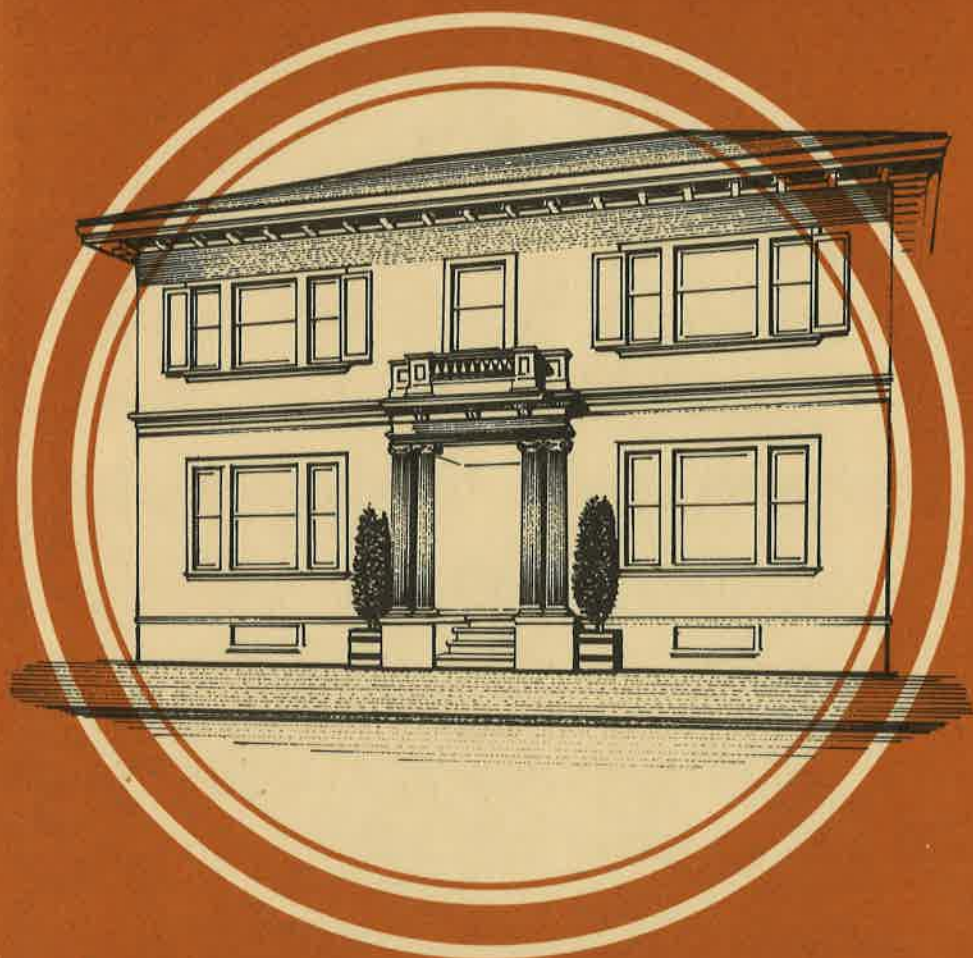
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CALIFORNIA INSTITUTE
OF ASIAN STUDIES
CATALOG 1970-72



FOUNDING MESSAGE

Man has within his power an unmatched opportunity to create or destroy. As the focus of consciousness in Nature, man aspires to the noblest plane of existence and at the same time threatens civilization with extinction.

In man's present level of development, both of these tendencies have reached a crisis in the mutual discovery of East and West. This encounter can be destructive or creative. There is, however, a crucial shortage of knowledgeable scholars of Eastern thought in the Western nations. It is the purpose of California Institute of Asian Studies to educate men and women who can tap the springs of fruitful dialogue between East and West in general, and between Asia and America in particular.

No other endeavor could be more timely nor more decisive for the inter-cultural understanding of the two hemispheres and for our very survival.

A new world order of peace, freedom and justice can emerge only from the cooperation of East and West on the basis of a new global awareness of man's common destiny. The institute is dedicated to increasing this new awareness.

Haridas Chaudhuri



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INTRODUCTION

TYPE OF INSTITUTE

California Institute of Asian Studies is an evening graduate school specializing in Asian culture and civilization. It was founded in San Francisco in 1968 with a view to promoting intercultural understanding between East and West in general, and between America and Asia in particular, through an intensive program of interdisciplinary studies.

The offering of its unique program of studies and research, not currently obtainable elsewhere, has resulted in the rapid growth of the Institute.

The Institute has fulfilled the legal requirements of Section 29007 (a) (3) of Division 21 of the California Education Code to operate as a graduate school. It provides facilities for systematic studies in the cultural and spiritual heritage of Asia and for independent research work in the thought patterns and value systems of East and West. It trains and prepares qualified students toward the attainment of the Master of Arts and Doctor of Philosophy degrees.

EDUCATIONAL PHILOSOPHY

Need for Intercultural Understanding

There is a great upsurge of interest today in the cultural heritage of the East. Without an increased understanding of the value systems of the East, the Western nations can blunder into well intentioned actions that may be appropriate from our point of view but may seem inimical and distasteful to the peoples of the Asian nations. Even beyond this deeply practical consideration, this interest in the East grows into a need for systematic studies among all who are searching for the deeper roots of international understanding or for the most fundamental and universal values of existence.

It is being increasingly realized that a meaningful dialogue between America and Asia is essential if human unity and world peace are to be realized before man destroys himself as well as his cultural achievements.

The conquest of space by modern technology has only just begun. We have discovered fire but, to control it, we must realize the concept of the unity of all mankind that makes all cherished human values such as freedom, justice, peace, prosperity and progress indivisible. Asia is the birthplace of the great world religions, and America the birthplace of the highest technological developments of modern times. There is a special reason for a close cultural understanding between the two. The Institute aims to explore deeper avenues to this inter-cultural understanding.

The Spirit of Critical Inquiry

Free exchange of ideas, open dialogue and critical examination of all tacit assumptions of unreflective thinking are of paramount importance in the pursuit of truth. They are essential to the spirit of inquiry probing into reality beyond all fixed ideas and frozen images. The Institute fosters such a spirit of inquiry.

Seminar-type Classes

The Institute's policy is to have seminar-type classes limited in size so that teaching can be directed toward students as individuals. In keeping with the tradition of Asia, the spirit behind the words is given equal emphasis with their academic study and interpretation. Utmost importance is given to the maintenance of an atmosphere of freedom and creativity so that through student-teacher collaboration in research and group discussion, the truth can be pursued with an existential interest and with a keen awareness of the fundamental challenges of our present age.

Asian Scholars Teaching Asian Languages and Cultures

Many of the Institute's faculty are originally from the Asian countries. Our students have the opportunity to learn Asian languages from those who speak these languages as mother tongues. Since the current tendency in many colleges and universities is to reduce foreign language departments, the Institute performs a unique role in offering major Asian languages. Our students become acquainted with the various cultural systems of Asia through direct contact with their authentic representatives.

SPECIFIC PROGRAMS

The following are the Institute's major study and research programs:

1. Area Studies — Course offerings in area studies cover the Far East, South Asia, and the Middle East, with focus on the philosophies, religions, psychological disciplines, socio-political systems, and main languages of these areas.

2. Comparative Studies East and West — Focus is on research in the field of comparative studies of the value systems, religions, philosophies, political and social systems and psychologies of the Asian cultures compared to those of the West.

3. Studies in Integral Psychology — Emphasis is upon the concepts of balanced personality growth and integral self-awareness. The purpose is to present a new approach to counselors and psychotherapists including non-drug techniques of psycho-physical training and disciplined exploration of the depth dimensions of personality.

CULTURAL EVENTS

Seminars on world religions for international understanding as well as art exhibits, musical concerts, dance recitals, etc. by talented artists from the East are presented throughout the year.

PUBLICATION PROGRAM

The Institute has the long-range plan of publishing original research on world perspectives in philosophy, self-integrative techniques in psychotherapy, and unifying concepts in theology. Works already published include: The Integral Philosophy of Sri Aurobindo: A Symposium, London, 1960; Mastering the Problems of Living, New York, 1968; Mahatma Gandhi: His Message for Mankind, San Francisco, 1969; and Integral Yoga: The Concept of Harmonious and Creative Living, London, 1970.

CURRENT FACILITIES

The Institute is now operating at two centrally located buildings in San Francisco.

Offices of the President, Dean, Registrar and Treasurer are housed at 3494-21st Street, San Francisco. Seminar-type classes and research are scheduled at this location.

The main CIAS library and reading room are also located at the above address. There is at present a unique collection of books and periodicals especially suitable for the Institute's program of study and research. There is also an audio library of tape recordings of lectures, seminars and music. The Institute students also have access to additional excellent libraries in the San Francisco Bay Area.

The second building is located at 2650 Fulton Street, San Francisco, facing Golden Gate Park.

Large classes, meetings, guest speakers, symposiums and cultural events are scheduled at this location.

The CIAS Bookstore is located in both facilities. Books on Asian philosophies, psychological schools, religious trends, socio-political patterns, languages and literature as well as comparative studies East and West are procured from Asian, European and American publishers for the benefit of the students.

REQUIREMENTS FOR ADVANCED DEGREES

1. ADMISSION TO GRADUATE STUDIES

For admission as a student for 'credit, or as a candidate for the Master of Arts or Doctor of Philosophy degree, a student must:

1.) Have received the Bachelor's degree from an accredited college or university, with a B average in all upper division work at the baccalaureate level.

2.) Have received the equivalent of a baccalaureate degree from a foreign university or college with an acceptable academic achievement level.

or,

3.) Have completed substantial independent study and submitted scores from the Graduate Record Examination to the Graduate Council as evidence of academic competence.

An official transcript covering all college and university work completed to date must accompany or immediately follow the application.

2. THE GRADING SYSTEM

California Institute of Asian Studies has adopted the following scholastic regulations.

The scholarship average is obtained by dividing the total number of grade points by the total number of units for which the student was registered. Grade points are assigned as shown below:

Grade of "A" receives 4 points per unit of a course taken.

Grade of "B" receives 3 points per unit of a course taken.

Grade of "C" receives 2 points per unit of a course taken.

Grade of "D" receives 1 point per unit of a course taken.

Grade of "F" receives 0 points per unit of a course taken.

A grade average of "B" or better for all course work taken at California Institute of Asian Studies is required for graduation.

Satisfactory scholarship is thus taken to mean at least a "B" (3.0 point) average.

Transfer students from other colleges and universities are subject immediately to these scholastic regulations.

PROBATION

A student is placed on scholastic probation whenever his cumulative grade point average is less than 3.0 (2.99 and lower). A student who is placed on probation will be notified by letter of his status and a notice also entered on his permanent Institute record. He will remain on probation until he attains a cumulative 3.0 ("B") average. Students on probation are encouraged to take a reduced scholastic load until the deficiency has been removed.

DISMISSAL OF STUDENTS ON DISQUALIFICATION

A student on probation will be dismissed or considered disqualified if, at the end of the second quarter following notification of probation status, he falls below a 2.0 ("C") cumulative grade point average in the total units taken.

A scholastically dismissed or disqualified student will be so informed by letter and notice of his status entered on the Institute's permanent record.

Under normal conditions, any student who has been dismissed shall not be eligible to readmission or reinstatement until one quarter has elapsed after his dismissal.

If extenuating circumstances exist, the Graduate Council of California Institute of Asian Studies is empowered to make recommendations relating to specific exceptions of this rule, subject to the approval of the Institute President.

CREDIT BY EXAMINATION

Credit by examination is authorized by the Board of Governors and is placed in the hands of the Graduate Council. To become eligible, a student must successfully follow the following procedures:

1. Must have completed a minimum of 15 units at California Institute of Asian Studies with a grade point average of 3.0 ("B") or better, must be in good standing, must be currently registered as a full-time student.
2. Must file for approval a petition to challenge a course by examination from the Administrative Dean.
3. Must furnish strong proof to the satisfaction of the Administrative Dean, his major advisor and the course instructor that his previous background and education will insure a reasonable measure of success.

If the petition is approved by the Administrative Dean, the examination or a series of tests will be administered by the assigned instructor as designated by the Dean. The course, with the units and grade assigned, shall be entered on the student's record in the same way as scheduled courses, after the student has paid the appropriate fee for the course or courses. If the student fails the examination, he may or may not be permitted to repeat it at the discretion of the Administrative Dean and his major advisor.

A maximum of 12 quarter units may be earned for credit by examination for the Ph.D. degree. A maximum of 4 quarter units may be earned for credit by examination for the M.A. degree.

Only those courses listed in the current catalog can be approved, and only in the amount of credit listed. The Administrative Dean shall designate the courses which can be challenged for credit.

MAKE-UP OF INCOMPLETE

A student receiving an incomplete mark during any quarter of registration must make up the incomplete within the next quarter of resident study. If the incomplete was given during a summer session, it must be made up during the next resident quarter or summer session.

3. AREA AND SUBJECT PROGRAMS

A student can major in either an area program or a subject program. The area programs are: (1) Far-Eastern, (2) South Asian, and (3) Middle Eastern. A student must take a reasonable number of units in each of the three area programs, or, in specially approved cases, may limit his study to two areas.

The Subject Programs are: (1) Asian Philosophies and Religions, (2) Asian Social Studies, (3) Asian Language, Literature and Arts, and (4) Comparative and General Studies, East and West. These subject programs are intended primarily for students who have graduated in (1) Philosophy or Psychology, (2) Sociology or the Humanities, (3) Literature and Arts, but are also open to other graduates of suitable prior study.

The graduate student may select a course of studies commensurate with the objectives of, and in conformity with, the Institute's requirements, subject to the approval of the Graduate Council.

4. THE MASTER OF ARTS DEGREE

To be admitted to candidacy for this degree, the student must apply not later than the end of October in the academic year in which he proposes to take the degree, and then state whether he wishes to major in (a) an area or (b) a subject program. A faculty advisor will then be chosen by the Dean in consultation with the student. The advisor will direct the progress of the intended thesis, and with his help the student can also plan his course of studies throughout the academic year.

If a student with a Bachelor's degree has maintained a B average and has a reasonable background in philosophy, psychology or Asian studies, he will be required to complete 45 quarter units of study, research and thesis writing in order to earn an M.A. degree at the Institute.

If a student with a Bachelor's degree has no background in philosophy, psychology or Asian studies, he may be provisionally admitted to the M.A. program but required to complete more than 45 units, up to 57 units, as required by the Graduate Council. He will be advanced to M.A. candidacy on maintaining a B average for the first 12 quarter units of study.

A student admitted to the M.A. program is permitted to transfer up to 9 relevant quarter units from other graduate schools. He is required to maintain a B average in his courses and shall take no less than two-thirds of his course work in the chosen field.

A reading knowledge of one Asian language is essential for the fulfillment of the Institute's requirement for an M.A. degree.

A minimum of 12 units is required in the appropriate language, except in the case of a student who gives evidence by examination that he has already attained the required standard of proficiency.

In all cases the student must submit an acceptable thesis in the preparation of which 18 units of directed study, research and thesis writing shall be allocated. He shall also pass an oral examination on his thesis. Four copies of the thesis conforming to the Institute's standard must be submitted. The first complete draft of the thesis must be submitted to his committee by the end of March for June conferral.

Four units of class work outside of the area of emphasis may be evaluated on a pass/fail system. The thesis also is evaluated on the same basis. The remainder of the course work including directed study and research is evaluated according to the standard grading system.

5. THE MASTER OF ARTS IN ASIAN STUDIES DEGREE

This degree is offered in certain exceptional cases for students of Asian origin or long residence in Asia or intensive study under an Asian scholar. The requirements are the same as those for Master of Arts, except that the student may offer, in lieu of the Bachelor's degree, evidence of scholarly preparation in accordance with some traditional Asian pattern of education, whether in a learned institution or under private tutors.

6. THE DOCTOR OF PHILOSOPHY DEGREE

The degree of Doctor of Philosophy is awarded candidates who have displayed understanding in depth of the subject matter of their chosen field of study as well as the ability to make original contributions in the field.

Upon admission to the Institute, the student plans his course of study in consultation with the Graduate Council. Upon completion of his course work, the student takes a series of comprehensive examinations.

Successful completion of the comprehensive examinations is followed by application to be advanced to candidacy for the degree before the end of October for the current academic year. An advisor on the staff will then be chosen to advise the candidate in special study and dissertation courses.

The student must have earned the Master's degree from the Institute or from some other recognized institution, or he must have completed one full year of graduate studies in a field allied or preparatory to the work projected for the Ph.D. degree.

A reading knowledge of two foreign languages, of which at least one must be Asian, is essential for the fulfillment of the Institute's requirement for a Ph.D. degree. The student should complete the foreign language requirement as early as possible so that the language skill will be of maximum benefit in his degree program.

For the Ph.D. degree, the student must have completed three full years of graduate work, the equivalent of 135 quarter units.

The last year covering at least 45 quarter units must be taken at the Institute. Of these units, 12 to 18 shall be allotted to dissertation writing.

He must submit an acceptable dissertation, on which an oral examination will be held. The dissertation must be accompanied by a 2000-word abstract containing the essential elements of the dissertation. The abstract will be used for the final oral examination. Four copies of the dissertation must be submitted, conforming to the Institute's standards. The first complete draft of the dissertation must be submitted to the committee by the end of March for June conferral.

Twelve units of class work outside of the area of emphasis may be evaluated on a pass/fail system. The dissertation also is evaluated on the same basis. The remainder of the course work including directed study and research is evaluated according to the standard grading system.

COURSES OF INSTRUCTION

Letters and numbers preceding the titles of courses are for concise reference to them.

- FE indicates Far Eastern Studies
- SA indicates South Asian Studies
- ME indicates Middle Eastern studies
- CG indicates Comparative and General studies

Every language course, in order to fulfill the Institute's language requirement, consists of three levels designated A, B, and C.

THE FAR EAST

- FE 210 (A,B,C) Chinese language (Mandarin) . . (4,4,4)
- FE 215 (A,B,C) Chinese language (Cantonese) . . (4,4,4)
- FE 220 (A,B,C) Japanese language (4,4,4)
- FE 225 Appreciation of Chinese Art and Culture . . (2)
A study of Chinese art works and poetry, and their symbolism, philosophy and techniques.
Picture slides used to illustrate.
- FE 230 Ancient Scriptures of China (4)
An examination of leading ideas embodied in such ancient scriptures as The Analects of Confucius, the I-Ching, Tao Te Ching, The Secret of the Golden Flower, etc.
- FE 235 Chinese Buddhism (2)
Introduction and spread of Buddhism prior to the T'ang dynasty—rivalry with Confucianism and Taoism—Ch'an Buddhism—modern developments.
- FE 240 Religions of Japan (2)
A study of the evolution of religious thought in Japan beginning with Shintoism.
- FE 245 Zen Buddhism (2)
A study of the two important schools of Zen, Soto and Rinzai, with a special emphasis upon Zazen, the Koan, and Ekayana, the doctrine of Oneness.
- FE 250 Oriental Painting and Calligraphy (4)
A survey of the history of oriental calligraphy and instruction in the practice of different techniques and styles including practice in brush use and the painting of simple subjects and landscapes.

- FE 255 **Social Patterns of Chinese Culture** (2)
An elucidation of the traditional customs, beliefs and festivals of China, both Northern and Southern.
- FE 260 **Social, Political and Legal Institutions in Japan** (2)
A discussion of the structure of family relations, business enterprise, and legal systems in Japan with special reference to the ethical notions of Japanese culture influencing them.
- FE 265 **Introduction to Chinese Literature** (2)
A general survey of Chinese literature, classical and modern. Chinese literary criticism based on selected readings.
- FE 270 **Introduction to Japanese Literature** (2)
A general survey of Japanese literature, both classical and modern. Japanese literary criticism based on selected readings.
- FE 275 **Chinese Philosophy** (4)
A survey of the important philosophical systems of China including Confucianism, Taoism and Neo-Confucianism.
- FE 280 **Modern China Since the Opium War.** (2)
A study of the impact of the West, reform and revolution, Kuomintang and the Chinese Communist Party, war with Japan and mainland China and Taiwan since 1949.
- FE 285 **Japanese Philosophy** (2)
A discussion of the concepts of Reason, Intuition and Progress, and the functions of the Individual and the Universal in Japanese philosophy.
- FE 290 **Contemporary Far East** (2)
An analysis of current events in the Far East in the light of their cultural and political histories.

SOUTH ASIA

- SA 210 (A,B,C) **Sanskrit** (4,4,4)
- SA 212 **Sanskrit Philosophical Terms** (4)
An in-depth research seminar utilizing the Sanskrit language and its original context of the historical development of the various schools of Indian Philosophy. The course is designed to assist students doing research toward degrees.

- SA 214 (A,B,C) Hindi (4,4,4)
- SA 216 (A,B,C) Bengali (4,4,4)
- SA 218 (A,B,C) Urdu (4,4,4)
- SA 220 (A,B,C) Gujarati (4,4,4)
- SA 222 (A,B,C) Punjabi (4,4,4)
- SA 224 (A,B,C) Tibetan (4,4,4)
- SA 230 Vedas. SA 232 Upanishads (2,2)
A study of the most authoritative ancient scriptures of India from which the major spiritual traditions and philosophical schools draw inspiration.
- SA 235 Bhagavad-Gita. SA 237 Brahmasutra (2,2)
These are celebrated source books of the ontological, ethical and religious theories in Indian thought. An examination will be made of these theories with a view to their practical application in modern times.
- SA 237 Ramayana. SA 239 Mahabharata (2,2)
An introduction to the philosophical outlook and the socio-political teachings of these great epics of India.
- SA 240 (A,B) Classical Indian Philosophy (2,2)
A discussion of the six Vedic systems such as the logical (Nyaya), the epistemological (Vaisheshika), the analytical (Samkhya), the unitive (Yoga), the ethical (Mimamsa), and the ontological (Vedanta).
- SA 245 Non-Conformist Schools of Indian Philosophy (2)
A discussion of such non-Vedic schools as materialism (Ckarvaka), perfectionism (Jaina), and the four major systems of Buddhism as representational realism (Sautrantika), presentational realism (Vaibhashika), idealism (Yogachara), and phenomenism (Madhyamika).
- SA 250 Spiritual Renaissance of India (2)
The dynamic and East-West integrating world views of Rammohan, Ramakrishna, Vivekananda, Dayananda, Tagore, Gandhi, Aurobindo, Radhakrishnan, and others.
- SA 255 Contemporary Indian Philosophy (2)
A discussion of recent developments in the philosophical thinking of India such as Neo-Vedantism, Neo-Tantricism, Radical Criticism, Integralism, etc.
- SA 260 Traditional Yoga Systems of India (2)
A survey of such ancient systems of psycho-physical training and spiritual discipline as Hathā, Raja, Tantric or Kundalīna, Karma, Bhakti and Jnana.

- SA 265 Latest Developments in the Yoga Tradition of India (2)**
An evaluation of such recent Yoga disciplines as Maha Yoga, Integral Yoga, Supramental Yoga, Lila Yoga and the like.
- SA 266 Gandhi in the Present Context (2)**
An examination of Gandhi's philosophy of truth and nonviolence and its relevance to the problems of modern times.
- SA 275 "The Life Divine" of Sri Aurobindo (2)**
A discussion of the importance of this magnum opus of Sri Aurobindo as an integral philosophy of life harmonizing the evolutionary perspective of the modern West with the mystical tradition of the East.
- SA 280 Indian Arts and Literature (2)**
A survey of the major art forms and literary creations of Indian culture with special reference to their roots in India's spiritual heritage.
- SA 282 Indian Philosophy of Poetry (2)**
An in-depth research seminar on Indian poetry and drama with reference to the central concepts and principles as developed in the various schools of Indian Poetics (Kavya Shastra).
- SA 285 Hindu Psychology and Existential Problems... (2)**
A discussion of such existential problems as depression, despair, anxiety, identity, imbalance, etc. in the light of Hindu psychology.
- SA 290 Modern Trends in India's Social and Political Thought (2)**
An analysis of the changing concepts and values and their application to the social and political conditions of modern India.
- SA 295 Tibetan Buddhism and Mysticism (4)**
A discussion of the fundamental principles of Tibetan mysticism as developed from Mahayana Buddhism with a special emphasis upon the teachings of Padmasambhava, Milerapa, and his disciple Sgam Po Pa.
- SA 300 Seminar on South East Asia (2)**
An analysis of the political, economic and cultural structures of the area with an in-depth study of selected states of South East Asia.

THE MIDDLE EAST

- ME 210 (A,B,C) Persian (4,4,4)
- ME 215 (A,B,C) Arabic (4,4,4)
- ME 220 (A,B,C) Hebrew (4,4,4)
- ME 225 (A,B,C) Ancient Religions of the
Middle East (2)
A study of such ancient religions as Zoroastrianism,
Judaism, Mazdakism, Manicheanism, Gnosticism, etc.
- ME 230 Jewish Religion and Mysticism (4)
A study of the basic tenets of Orthodox Jewish
religion as well as the teachings of the great mystic
saints of the Kabbalah and the Hassidim.
- ME 235 Personal Religion of Jesus (2)
An analysis of the New Testament Gospel records
to discover the life and teaching of Jesus, its impact
on the Middle East and its contemporary relevance.
- ME 238 Koranic Studies (2)
Introduction to Islamic law (Sharira) and its applica-
tion to Moslems' day-to-day transactions.
- ME 240 Islamic Philosophy (2)
A discussion of the various schools of Islamic theology
and of independent Muslim philosophers.
- ME 245 Introduction to Persian Literature (2)
An appreciation of such great Persian poets and
literary figures as Firdosi, Omar Khayyam, Jalal
uddin Rumi, Sa'di, Hafiz and others
- ME 250 Introduction to Arabic Literature (2)
An appreciation of Almoalla Kaat and the pre-
Islamic literature as well as the famous poets of
the Amayad and Abbasyd dynasties such as Al
Motanabbi and Al Maarri.
- ME 255 Sufi Mysticism (2)
A study of the fundamental tenets of Sufism, and
its origin, spread and impact on world thought.
- ME 260 Islam in World Affairs (2)
A study of Islam as a religious and political force
in the unfolding of world history.
- ME 265 Islamic Arts (2)
A discussion of the Arts of Islam including painting,
architecture and calligraphy.

- ME 270 **Reform of Islam in Modern Times (2)**
A survey of recent movements within Islam with special reference to the views of Sheikh Gamal El Dine, El Afghany, and Imam Mohammad Abdul.
- ME 275 **Contemporary Jewish Thinkers (2)**
A survey of contemporary Jewish thought with emphasis on Martin Buber.
- ME 280 **Contemporary Middle East (2)**
An analysis of the political, economic and cultural structures of the area with a view to throwing light upon the contemporary crisis.

COMPARATIVE AND GENERAL STUDIES

- CG 210 **Introduction to Asian Philosophy (2)**
An elucidation of the basic ideas and values permeating the thought structures of Asia such as nondualism and nonviolence, spiritual humanism and cosmic relativism, nonattachment and enlightenment, etc.
- CG 215 **Asian Psychology (2)**
A survey of the main psychological schools in Asia such as Tantra, Zen, Yoga, Psychointegration, etc.
- CG 220 **Eastern Arts:**
Architecture, Sculpture and Painting (2)
A discussion of symbols, religious ideas, and aesthetic styles permeating these visual arts.
- CG 225 **Eastern Arts: Dance and Drama (2)**
A discussion of the Eastern aesthetic concepts of organic structure, gesture language, creative joy, emotional flavor, etc., with reference to these fine arts.
- CG 227 **Eastern Music:**
Its Impact on Western Civilization (2)
A study of verbal and non-verbal organic sound structures involving the active participation of the class.
- CG 230 **Comparative Religion (2)**
A survey of the major religions of the world with a view to recognizing their common denominator and mankind's basic spiritual intuitions.
- CG 235 **Universal Religion (2)**
A discussion of the concept of universal religion as a product of the present day global awareness and as an essential factor in the unification of the human race.

- CG 240 Introduction to Comparative Philosophy (2)**
A discussion of the distinctive characteristics of the philosophical thinking of East and West with special reference to the concept of Man and his place in the universe.
- CG 245 (A,B) Philosophy East and West (2,2)**
A critical survey of such diverse philosophical systems as Vedanta and Existentialism, Transcendentalism and Humanism, Mayavada and Pragmatism, Dialectical Mysticism and Dialectical Materialism, Charvakism and Logical Positivism, etc.
- CG 250 Integral Philosophy (2)**
An evaluation of the basic thought patterns and value systems of East and West and their possible unification in an integral world view.
- CG 255 (A,B) Comparative Theology (2,2)**
A study of the most important theological ideas of East and West with special reference to theism and supertheism, pantheism, panentheism, and nondualism, and the doctrines of faith and illumined experience.
- CG 256 (A,B) Comparative Mysticism (2,2)**
A discussion of the varieties of mystical experience in world religions from the psychological, philosophical and practical standpoints.
- CG 260 (A,B) Comparative Mythology (2,2)**
A discussion of the archetypal images, symbols, mandalas, and other integrative processes of the collective human psyche as reflected in the mythologies of East and West.
- CG 265 (A,B,C) Comparative Psychology (2,2,2)**
A survey of such diverse psychological schools as Psychoanalysis and Psychosynthesis, Tantra and Depth Psychology, Zen and Ontopsychology, Yoga and Transpersonal Psychology, etc.
- CG 270 Integral Psychology (2)**
An analysis of all the forms and phases of human experience including the self-actualizing as well as the self-alienating modes with a goal of obtaining a total view of the human psyche.
- CG 275 Techniques of Meditation (2)**
A discussion of the different techniques of meditation as aids to deeper self-awareness and personality growth.

- CG 280 Yoga and Psychotherapy (2)**
A comparative study of the Eastern psycho-physical training known as Yoga and such Western approaches to self-realization as Psychoanalysis, Existential therapy, Gestalt therapy, etc.
- CG 285 Introduction to Graduate Studies (2)**
Examination of the scientific method, research techniques and skills, identification of theoretical and practical problems. This course should be taken before or concurrent with the writing of a thesis or dissertation.
- CG 290 Asia in World Affairs (2)**
A discussion of the role of Asia in the shaping of world affairs in our present age.
- CG 295 Experimental Workshops
(Specific topic to be announced in class
schedule) (2)**
A free and unstructured discussion of fundamental life problems with total class participation.
- CG 300 International Relations and World Peace . . (2)**
A discussion of the realities of the international situation with a view to determining the essential conditions of world peace.

SPECIAL STUDY AND RESEARCH (By Arrangement)

- 300 Directed Study
320 Seminars
340 Master's Research
360 Master's Thesis
380 Doctoral Research
400 Doctoral Dissertation

THE FACULTY

HARIDAS CHAUDHURI (1968), President; Professor of Comparative Philosophy.

M.A., 1936; D.Phil., 1948, University of Calcutta. Professor of Logic and Philosophy at various colleges in Bengal, both private and government, 1937-50. Chairman of the Philosophy Dept., Krishnagar State College, 1949-50. Chairman of the Dept. of South Asia, American Academy of Asian Studies, 1951-67. Books: Sri Aurobindo: Prophet of Life Divine, Pondicherry, 1951, 1960; Philosophy of Integralism, Pondicherry, 1954, 1967; Philosophy of Meditation, New York, 1965; Integral Yoga, London, 1965, 1970; Mastering the Problems of Living, New York, 1968; Modern Man's Religion, Santa Barbara, 1966, and others. Major articles: "Mayavada," Proceedings of Indian Philosophical Congress, 1950; "The Concept of Brahman in Hindu Philosophy," Philosophy East and West, 1954; "The Spirit of Indian Culture," United India, 1958; "Vedanta and Existentialism," Philosophy East and West, 1962; "The Self As Freedom," Pacific Philosophy Forum, 1962; "The Integral Theory of Consciousness," International Philosophical Quarterly, 1970, and others.

RICHARD P. MARSH (1968), Vice President; Professor of Semantics and Communication.

M.A., University of California, 1947; Ph.D., University of the Pacific, 1959. Professor of English, Broadcasting Arts, College of San Mateo, 1947-56. Professor of Creative Arts and Broadcast Communication Arts, San Francisco State College since 1956. Co-Producer and alternate featured performer in the television series "Communication Is". Book: Beyond Games: Achieving the Third Human Nature; Big Sur, 1965. Major article: "Meaning and the Mind Drugs," ETC., 1965.

GEORGE NORONHA (1968), Dean of the Faculty; Professor of Asia in World Affairs.

Dip. in journalism, University of London, 1925; M.A., 1927; Ph.D., 1935, Catholic University of America, Washington, D.C. Chairman, Dept. of Political Science, San Francisco College for Women 1956-69. Special Lecturer on Asian Affairs, University of San Francisco, 1956--.

DONALD MORK (1970), Administrative Dean; Professor of Comparative Religion.

M.A., Stanford University, 1953; Ph.D., College of the Pacific, 1961; Fellow, East-West Research Center, San Francisco, 1965. Book: Bookkeeping Made Easy, 1939. Major articles: "The Message of Religions in the Atomic Age," Vivekananda: The Cosmic Conscience, Calcutta, 1966; "Homage," The Flame of Truth, Hyderabad, 1967.

DAVID F. WENTURA (1968), Educational Consultant.

M.A., State Teachers College, Kirksville, 1963. Ph.D., American Academy of Asian Studies, 1969. Advanced Study, Arizona State University, Tempe, 1963-64, and Northern Illinois University, 1966. Associate Professor of Design, San Francisco State College, 1964--.

FRAMROZE A. BODE (1968), Visiting Professor of Zoroastrianism and Comparative Religion.

Master's Diploma, Bombay University, 1927; Ph.D., Philosophical Research Society, Los Angeles, 1957. Lecturer, World University, Santiniketan, 1938. Cultural Counselor in Iran, 1962. Participant in many international conferences. Professor of Comparative Religion, Philosophical Research Society, Los Angeles, 1955-69. Books: Songs of Zarathustra, London, 1952, Man, Soul and Immortality in Zoroastrianism, Bombay, 1960 and others.

EMERALD JADE CHAO (1970), Lecturer in Chinese Language and Culture.

Diploma in Art and Culture, St. John's University, Taiwan, 1961. Taught at China Art Institute, Manila, 1963-64. Exhibited in Florida, Oklahoma, Illinois, Mississippi and California.

WILLIAM T. R. CHUNG (1969), Instructor in Chinese Culture.

M.L., National Wu-Han University, 1937. Professor of Chinese Literature and History at various colleges and universities in China, 1941-44. Secretary General of the Kuomintang, Taiwan Province, 1947-49. Secretary General of the Central Daily News, the most influential newspaper in Free China, 1961-68. President, Chinese Culture Center, Berkeley, 1968--. Book: Political Philosophy of Confucius, Taipei, Taiwan, 1965.

RONALD B. EPSTEIN (1970), Lecturer in Far Eastern Culture.

M.A., University of Washington, 1969; H.C.S. (Hsuan Chiao Shih, equivalent to a Ph.D. in Buddhist Studies) Kwangtung, 1968. Deputy Psychologist, Research Program in Education

through Vision, Phillips Academy, Andover, Mass., 1965; Instructor, Chinese Studies Dept., San Francisco City College, 1969-70; Ph.D. Program Consultant, Chinese Languages and Literature, University of California, Berkeley, 1970; President, Vajra Bodhi Sea, 1970.

PRITILATA GHOSE (1970), Visiting Instructor in Linguistics. M.A., Nagpur University, India, 1946. M.Ed., Saugar Univ., 1963. District Inspectress of Schools, Madhya Pradesh, 1956-59. Asst. Professor, Govt. College of Education, Raipur, 1965-69. Fulbright Scholar, International Teachers Development Program, University of Wisconsin, 1961.

LOSANG KUNGA GYURME (1970), Visiting Lecturer in Tibetan Language and Religion. Sheptrung, Ngor Monastery, Tibet, 1959. Instructor, Tibetan Language, University of Wisconsin, 1965-66; Crowell Collier Institute, Arlington, Virginia, 1967-68. Translator of Precepts of the Karguypta Lineage, Tibet.

PAUL E. HERMAN (1970), Associate Professor of Comparative Psychology. M.A., University of California, Berkeley, 1951. M.Ed., Temple University, Philadelphia, 1964. Ph.D., American Academy of Asian Studies, San Francisco, 1966. M.S. Columbia University, New York, 1953. President, Bay Area Counselors Association, 1967--. Supervising Counselor, Dept. of Human Resources Development, Oakland, 1969--.

RICHARD ALLAN JOHNSON (1970), Lecturer in Arabic Language. M.A., San Jose State College, 1970. Instructor in Arabic Language, Monterey Institute of Foreign Studies, 1967-69; Defense Language Institute, Presidio of Monterey, 1967--. Book: Presenting Arabic to American Children of the Primary Grades, Stanford University, 1970.

VASANT JOSHI (1970), Visiting Professor of Hindi Language and Indian Literature. M.A., 1963; Ph.D., 1966, M.S. University of Baroda. Instructor of Hindi, M.S. University of Baroda, 1965. Lecturer in South Asian Languages, University of California, Berkeley, 1967--. Major articles: "Hindi Poems." trans., Indian Literature, 1969; "On Gandhi." Nayi Dhara, 1969; "America and Nonviolence," The Vision of India, 1969. Radio play, Kavi Ghanananda, produced and directed over All India Radio Station, Baroda, 1962.

PETER KWAN (1970), Visiting Professor of Chinese Philosophy.
Ph.D., University of Jena, Germany, 1937. Lecturer in Philosophy, Kwang Tung Provincial Corps for Government Servants, 1937-40; Professor of Sociology and Philosophy, National Dr. Sun Yat-sen, University, Canton, 1941-48; Professor of Philosophy, University of Chung King, 1943-45; Professor of Philosophy, Kuo Ming University, Canton, 1947-48; Lecturer in Philosophy, Institute of Sino-American Studies, San Francisco, 1965-66.

HAMID MAHAMEDI (1970), Lecturer in Persian Language and Religion.

M.A., University of London, 1963. Lecturer in Ancient Literature of Iran, School of Dramatic Arts, Tehran, 1964-66. Teaching Fellow, Harvard University, 1966-67. Lecturer in Iranian Languages, Literatures, and Culture, University of California, Berkeley, 1968-70. General Editor, Institute for Educational Studies, Tehran, 1965-66.

MISAO MAKINO (1970), Instructor in Japanese Language and Culture.

M.A., San Francisco State College, 1970. Instructor in Japanese, San Francisco State College, 1967-69; San Francisco Center for Japanese-American Studies, 1969--.

FAROUK A. MAWLAWI (1968), Lecturer in Islamic Philosophy and Art.

M.A., University of Chicago, 1959. Member of the Delegation of Lebanon to the United Nations. Assistant Director, Arab Information Center in the Mideast, 1959. Lecturer in Arab History and Islamic Civilization, University of the Pacific, Stockton, 1968. Director, Arab Information Center, San Francisco, 1962--.

KIM McKELL (1968), Lecturer in Comparative Psychology.

M.A., College of the Pacific, 1956; Ph.D., American Academy of Asian Studies, 1969. Fellow, East-West Research Center, San Francisco, 1967--.

DRYDEN L. PHELPS (1968), Professor of Christian Philosophy.

B.D., Yale Divinity School, 1920; Ph.D., University of California, 1929. Professor of English Literature and Religion, West China Union University, Chengtu, 1921-51. Fellow of the Royal

Geographic Society. Member of the Advisory Board, Cultural Integration Fellowship. Minister, Church for the Fellowship of All Peoples, 1953-55. Books: Jesus as Teacher, Chengtu, West China, 1939; Probing the Mind of Jesus, Alberta, Canada, 1957, and others.

ANIL K. SARKAR (1968), Visiting Professor of Indian Philosophy
Ph.D., 1946; D.Litt., 1960, Patna University, Professor of Comparative Philosophy, University of Ceylon, 1944-64; Visiting Professor, University of New Mexico, 1964-65. Professor of Philosophy, California State College, Hayward, 1965--. Books: An Outline of Whitehead's Philosophy, London, 1940; Moral Philosophy, Patna, 1943; Changing Phases of Buddhist Thought, Patna, 1968. Major articles: "Existentialism: An Historical Assessment," Proceedings of the Indian Philosophical Congress, 1956; "Nagarjuna on Causation and Nirvana," Dr. Radhakrishnan Souvenir Volume, India, 1964; "Dignaga and the Four Buddhist Schools," World Perspectives in Philosophy, Religion and Culture, India, 1968; "Sankara's Interpretation of the Self and Its Significance in Later Indian Thought," East-West Studies on the Problem of the Self, The Hague, 1968, and others.

ARUNA SARKAR (1968), Lecturer in Bengali Language and Literature.

M.A., Patna University, 1943; B.S., University of London, 1959. Principal, Girls' High School, Chapra, India, 1943-44. Lecturer in Bengali, University of Ceylon, 1959-64. Teacher, Harwood School, Albuquerque, 1964-65.

DAVID TEPLITZ (1968), Professor of Sanskrit Language.

M.A., Northwestern University, Chicago, 1949. Ph.D., American Academy of Asian Studies, 1965. Teacher, San Francisco Unified School District, 1953--. Teacher of Music in London on a Fulbright Scholarship, 1961. Fellow, East-West Research Center, San Francisco, 1966--.

TSENG TA-YU (1970), Lecturer in Chinese Art and Culture.

B.A., Shanghai University, China, 1939. Translator of over 100 Chinese classical poems, and participant in many art exhibits in Hong Kong and the United States. Visiting Lecturer in Chinese Art and Culture, College of the Holy Names, Oakland, 1967-68. Instructor in Chinese Art and Culture, City College, San Francisco, 1970--.

CALENDAR, FALL 1970 – FALL 1972

FALL QUARTER, 1970

August 10, Monday	Registration begins
Sept. 21, Monday	Instruction begins
Oct. 9, Friday	Last day for change of course (No refund after this date)
Oct. 26, Monday	Last day for filing the advanced degree application for June conferral
Nov. 26-29, Thursday-Sunday	Thanksgiving Recess
Dec. 4, Friday	Instruction ends
Dec. 7-11, Monday-Friday	End-quarter examinations

WINTER QUARTER, 1971

Dec. 7, 1970, Monday	Registration begins
Jan. 4, 1971, Monday	Instruction begins
Jan. 22, Friday	Last day for change of course (No refund after this date)
March 19, Friday	Instruction ends
March 22-26, Monday-Friday	End-quarter examinations
March 31, Wednesday	Last day for filing the first complete draft of thesis or dissertation for June conferral

SPRING QUARTER, 1971

March 22, Monday	Registration begins
April 5, Monday	Instruction begins
April 23, Friday	Last day for change of course (No refund after this date)
June 18, Friday	Instruction ends
June 21-25, Monday-Friday	End-quarter examinations
June 27, Sunday	Commencement day

SUMMER SESSION, 1971

June 21, Monday	Registration begins
July 5, Monday	Instruction begins
July 12, Monday	Last day for change of course (No refund after this date)
August 6, Friday	Instruction ends
August 9-12, Monday-Thursday	Six-week term examinations
August 13-15, Friday-Sunday	Summer seminar

FALL QUARTER, 1971

August 9, Monday	Registration begins
Sept. 20, Monday	Instruction begins
Oct. 8, Friday	Last day for change of course (No refund after this date)

Oct. 25, Monday	Last day for filing the advanced degree application for June conferral
Nov. 25-28, Thursday-Sunday	Thanksgiving Recess
Dec. 3, Friday	Instruction ends
Dec. 6-10, Monday-Friday	End-quarter examinations.

WINTER QUARTER 1972

Dec. 6, 1971, Monday	Registration begins
Jan. 3, 1972, Monday	Instruction begins
Jan. 21, Friday	Last day for change of course (No refund after this date)
March 20-24, Monday-Friday	End-quarter examinations
March 31, Friday	Last day for filing the first complete draft of thesis or dissertation for June conferral

SPRING QUARTER 1972

March 20, Monday	Registration begins
April 3, Monday	Instruction begins
April 21, Friday	Last day for change of course (No refund after this date)
June 16, Friday	Instruction ends
June 19-23, Monday-Friday	End-quarter examinations
June 25, Sunday	Commencement day

SUMMER SESSION, 1972

June 19, Monday	Registration begins
July 5, Wednesday	Instruction begins
July 10, Monday	Last day for change of course (No refund after this date)
Aug. 4, Friday	Instruction ends
Aug. 7-10, Monday-Thursday	Six-week term examinations
Aug. 11-17, Friday-Thursday	Sri Aurobindo Centenary Seminar

FALL QUARTER, 1972

Aug. 7, Monday	Registration begins
Sept. 18, Monday	Instruction begins
Oct. 6, Friday	Last day for change of course (No refund after this date)
Oct. 23, Monday	Last day for filing advanced degree application for June conferral
Nov. 23-26, Thursday-Sunday	Thanksgiving Recess
Dec. 1, Friday	Instruction ends
Dec. 4-8, Monday-Friday	End quarter examinations

HOLIDAYS

New Year's Day, Washington's Birthday, Memorial Day, Independence Day,
Labor Day, Thanksgiving Day, Christmas Day

THESES AND DISSERTATIONS COMPLETED

Rhoda P. Le Cocq, The Radical Thinkers: Martin Heidegger and Sri Aurobindo. Dissertation approved for the Ph.D. degree April 25, 1969. Dr. Le Cocq is now serving as Information Officer, Department of Public Health and Education, County of Sacramento. Appointed a part-time lecturer at the University of California, Davis, September, 1970.

Robert E. Elder, Integral Approach to Modern Living.

Dissertation approved for the Ph.D. degree August 18, 1969. Dr. Elder is now serving in the Department of English, Fresno State College.

S. Michael Opper, An Analysis of the Impact of Oriental Philosophy on the Contemporary Art of the West.

Dissertation approved for the Ph.D. degree March 28, 1970. Dr. Opper, Assistant Professor of Art, Fresno State College, received a scholarship from the U.S. Government to go to India in April, 1970, on a research project.

Jane L. Gaboury, The Concept of Immortality in Taoism.

Thesis approved for the Master's degree March 16, 1970.

RESEARCH IN PROGRESS

1. **"Education for the Future of Man: An Interpretation and Synthesis of the Wisdom of Sri Aurobindo and Teilhard de Chardin"** is the title of the doctoral dissertation chosen by Robert Bainbridge, M.A., Assistant Professor of Education, San Jose State College, and Educational Consultant, U.S. Office of Education.
2. **"The Concept of Man in Integral Philosophy"** is the title of the doctoral dissertation chosen by Ronald Le Roy Campbell, M.A., who has taught anthropology courses at Skyline College, College of San Mateo, and University of San Francisco, 1969-70.
3. **"The Meaning of Truth in Sören Kierkegaard and D. T. Suzuki"** is the title of the doctoral dissertation chosen by Sulakhan Singh Dillon, M.A., Lecturer in Comparative Religion, College of San Mateo.
4. **"St. Thomas Aquinas and Sri Ramanuja"** is the title of the doctoral dissertation chosen by William W. Young who received his Master's degree from the Catholic University of America, Washington, D.C., and who has taught at Marygrove College, Detroit, Michigan, 1966-67, and also at Loras College, Dubuque, Iowa, 1967-69.
5. **"A Physiological Approach to the Nature of Consciousness"** is the title of the doctoral dissertation presently in progress by Alan Gevins, a graduate of the Massachusetts Institute of Technology who has served as a computer technician at San Francisco State College.
6. **"The Concept of Self-Realization in Integral Psychology"** is the title of the Master's thesis presently in progress by Hilary Anderson, a graduate of San Jose State College and Secretary to the CIAS Board.
7. **"A Western View of Rabindranath Tagore"** is the title of the Master's thesis presently in progress by Sharron Dickman, a graduate of Lincoln Memorial University.

ADMISSION TO THE INSTITUTE

Courses at the Institute are open to selected auditors as well as to credit students. Those working for credit must have a Bachelor's degree or the equivalent from a recognized college or university.

Most classes carry either two or four quarter units of credit. A few specially designated classes or seminars carry one unit.

Tuition for full-time students (14-16 units) is \$300.00 per quarter.

Tuition for part-time students is \$22.50 per unit.

Registration fee is \$10.00, payable only once by students entering for the first time. Members of CIF and the Sponsoring Body of CIAS are required to pay a reduced fee of \$5.00;

Registration for any course or change of course after the third week of instruction is subject to consent of the instructor and payment of a late registration fee of \$5.00 per course.

Library fee, \$5.00 per quarter.

Graduation fee, \$15.00

Transcript fee, \$1.00 for each duplicate. The first copy is free.

Visitors to a class shall obtain special permission from the Dean or the Registrar.

Institute regulations do not permit the tape recording of any class, lecture, seminar or special program.

Those interested in admission to the Institute as credit students or auditors may write for an Application Form to:

**The Registrar
California Institute of Asian Studies
3494-21st Street
San Francisco, CA. 94110
Telephone: (415) 648-1489**

All announcements herein are subject to revision. Changes in the list of officers of Administration and Instruction may be made subsequent to the date of publication of this catalog.

