FROM past AND PRESENT
New Bodies of Knowledge

ANGELA Y. DAVIS
THE FUTURE OF ENERGY
LECTURE SERIES BIG IDEAS

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In the latest CIIS strategic plan, we set a goal of increasing our enrollment to 2,000 students over the next five to 10 years in order to ensure the sustainability of the University. Increasing enrollment by 500 students would enable us to strengthen the infrastructure and the financial base of the institution. This growth would allow the University to be more diverse, offer more financial aid, and increase the compensation of faculty and staff. It would also help the University to improve its online learning, technology, and facilities.

For this growth, we need your help. Because tuition only supports operational expenses, donor contributions and grants are needed to provide additional scholarships and reserves, as well as support for special projects. Dependence on the generosity of our alumni and friends is not unique to CIIS; it is built into the budgets of all colleges and universities throughout U.S. higher education.

As you read through CIIS Today, I encourage you to consider ways in which you can support our University, which not only needs but also, I hope you will agree, deserves your support.

One measure of a university’s quality is the character of the individuals who align themselves with it by accepting honorary degrees and other awards. Another measure is the excellence and commitment of the university’s faculty, staff, students, and alumni. A third indicator is the university’s response to pressing needs by promoting social justice and healing. Lastly, institutions define themselves by their impact on their communities through public programs, performances, exhibitions, and events.

In reading this issue, I am convinced that you will have an informed sense of the excellence that CIIS demonstrates in all these areas. The magazine presents a representative sample of the many indicators of the high regard that an increasing number of people have for CIIS. I hope that you are inspired by what you read in this magazine, and that you will find a way to help us in our goal to increase our enrollment to 2,000 students.

Joseph L. Subbiondo, President
"We have to encourage that sense of community," says Angela Davis in her latest book, Freedom Is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement, "particularly at a time when neoliberalism attempts to force people to think of themselves only in individual terms."

In countless public appearances and written works, she is the first to dismiss the preoccupation with her as an individual in favor of a broad, inclusive view of the events and movements that have shaped her public life for more than 50 years.

A hallmark of Davis’ character is to redirect fascination with her iconic status toward structural concerns. In a 2010 appearance at the New York Public Library, in response to an audience member’s question about her classic Afroed profile adorning T-shirts, Davis deftly pivoted into a reflection on how younger generations invoke the spirit of collective struggle.

This is a fitting approach for Davis. “It was the organizing of people all over the world that secured my freedom,” Davis says today. “I owe my life to radical social movements.”

“Free Angela!” was a rallying cry of the global left in the early ’70s, following Davis’ being fired from her first teaching job for her membership in the Communist Party; being targeted by the FBI for her activity in campaigns to free political prisoners; and subsequent imprisonment on bogus but life-threatening charges.

The movement and landmark court case that led to Davis’ acquittal are captured in Shola Lynch’s illuminating 2012 documentary Free Angela and All Political Prisoners. The film takes its title from the committee assembled to work in Davis’ defense. Even at the time, those final four words in the group’s name were added on Davis’ insistence.

In nearly half a century, her commitment to movements for radical change has not flagged—“radical,” as Davis herself is known for saying, meaning simply “grasping things at the root.” Davis’ analysis of social conditions dives beneath the surface of ideology to the underlying root systems where movements for freedom connect: from sexual violence to institutional violence, prison abolition to transgender justice, Ferguson to Palestine.

FREEDOM IS A CONSTANT STRUGGLE
The 10 essays, interviews, and addresses making up Freedom Is a Constant Struggle were issued between early 2013 and mid-2015, within which period the Black Lives Matter movement emerged. As the subtitle of the book promises, Davis consistently makes connections between this U.S.-based movement and global struggles against racist policing.

“If one imagines these vast expressions of solidarity all over the world as being focused only...
Continued from p. 1 on the fact that individual police officers were not prosecuted, it makes very little sense,” Davis stated in a speech to activists in Turkey in January 2015. “We have to embrace projects that address the sociohistorical conditions that enable these acts.”

In June of that same year, Davis was in St. Louis, Missouri, honoring activists from nearby Ferguson for refusing “to drop the torch of struggle” many months after the murder of Michael Brown by police. If not for these activists, Davis said, “we might not have achieved such a broad consciousness of the work that will be required to build a better world.”

With Davis in St. Louis was her younger sister, Fania Davis, a leader in the field of restorative justice. Twenty-three years old and pregnant at the time of her sister’s capture, the younger Davis was inspired to become a civil rights attorney through her activities organizing in the U.S. and abroad as co-coordinator of the committee to free her sister.

“It was the powerful experience of witnessing the unfoldment of this mass movement and its victories,” Fania Davis says, “that planted the seed of a radical optimism and belief in the ability of people, no matter the odds, when they are organized, to transform their lives.” She is an alum of the Integral Studies doctoral program at CIIS and sits on the Board of Trustees. She has called for truth and reconciliation processes in Ferguson and beyond, in the mode of post-apartheid South Africa, to aid in healing the deep-seated trauma of racist violence in the U.S.

“This radical optimism remains with me today, and it is what allows me, after all these decades, to continue to press forward as a restorative justice activist in the conviction that through a radical healing justice strategy, we can indeed bring about large-scale social transformation.”

AN ACTIVIST IN ACADEMIA

When Angela Davis was first fired from UCLA, then-Governor Ronald Reagan swore that she would never again teach in the University of California system. Now, she is a Distinguished Professor Emerita at UC Santa Cruz, having retired in 2008 from a rich teaching career that took her to all corners of the UC system and beyond.

In Germany and San Diego, Davis studied with Frankfurt School philosopher Herbert Marcuse; she has written and spoken about his influence on her pedagogy and engagement as an activist in academia. From him she learned that knowledge could be practical, could transform the world, did not exist in a dimension off by itself; and that politics need not be separate from intellectual life.

“‘I’m incredibly optimistic about the organizing that is going on right now,’” Davis says. “She has witnessed state-condoned violence, hatred, and willful ignorance, to which she has lost numerous comrades. She has also witnessed the work of some of the most creative, radically oriented activists on the planet—generations of them. Her finger is ever set to the pulse of radical change.

“The young people who are organizing today as part of groups like Black Lives Matter, the Dream Defenders, and the Black Youth Project 100, as a few examples, are doing so in smart, fresh, innovative ways, some of which we couldn’t have imagined even a decade ago.”

This shift is no doubt due in part to Angela Davis’ tremendous influence on radical scholarship and movement culture over the past half century.

“I don’t know whether I would have survived had not movements survived, had not communities of resistance, communities of struggle,” Davis said in a 2014 interview. “It is in collectivities that we find reservoirs of hope and optimism.”

Olivia Ford is a New Orleans–based freelance editor and writer.
JOSEF BRINCKMANN

BY SARA GRANOVETTER (ICP ’12)

Listening to Josef Brinckmann speak about his passions—sustainability and wild botanicals—is like watching a spider weave an impossibly intricate yet expertly crafted web. As Vice President of Sustainability for the popular tea company Traditional Medicinals and an advisor to various government- and U.N.-sponsored projects, he knows firsthand the numerous interlocking components that must be addressed for a sustainability initiative to succeed.

He speaks with measured ease as he tracks all of these components simultaneously: ecological, botanical, animal, social, economic, and political.

GENERATIONS OF KNOWLEDGE

Of the many webs he weaves, Brinckmann has recently been involved with rural communities that make their livelihood harvesting plants for use in traditional medicine. Many of these communities have been harvesting wild plants for generations, passing ecological and medical knowledge from one generation to the next. With a tone of awe, Brinckmann recounts how these deeply rooted indigenous and rural communities experience themselves not as stewards of the ecosystem but as integral parts of it.

In the United States, scientists take years to study the complex interactions of plants, animals, and humans. In these communities, he says, the members already understand them.

But times are changing, and the biggest threat to the last remaining sensitive ecosystems is the mass migration of young people from these communities to urban areas, interrupting the ancient transmission of knowledge.

This is where Brinckmann steps in. He supports initiatives that ensure that wild plant harvesters receive fair compensation for their work. He insists that “if you profit from it, the local, rural, and indigenous people have to not only have access but also have to benefit from it.” He hopes that when the communities are made more sustainable, the young people may want to stay.

CHANGING “BUSINESS AS USUAL”

It turns out this is both ethical practice and good business. Traditional Medicinals’ business model is based on forming deep, long-lasting relationships with the rural villagers. Without these relationships, there would be no continued access to medicinal plants or transmission of traditional knowledge, and the company would eventually fail.

As a founding member of the board of trustees for the FairWild Foundation, Brinckmann has been working to promote a new ethical standard for responsible business practices in wild-crafted botanicals. To gain the FairWild label, companies must demonstrate that they meet rigorous standards for environmental sustainability, social development, and economic concerns. He is pushing hard for more companies to step up to the challenge.

GUIDED BY LOVE

When it comes down to it, Brinckmann’s passion and dedication to these projects is not motivated by profit. Without a hint of a smile, he says, “Companies or governments think I work for them, but I work for the plants.” Indeed, from a young age, Brinckmann has had a special relationship with plants, and has been nurturing this relationship for the past 33 years.

When Brinckmann travels, as he often does to provide expert advice to international governments, he comes face to face with people who are affected by his work: “People invite me into their homes to have tea with yak butter up in the Himalayas, and I’m privileged to learn about how they live. When I get to have those exchanges, there’s nothing like it. I fall in love with people everywhere I go.”

A MODEL FOR INTEGRAL ACTION

Although Brinckmann did not attend CIIS, his dedication to the well-being of plants, animals, and people sets a high bar for integral action.

Even so, he was “genuinely surprised and deeply moved to be nominated for an honorary doctorate.” He is grateful to be recognized by CIIS for his work. He notes, “For decades CIIS and ACTCM have trained the next generations of conscious practitioners, so desperately needed to help solve the very big problems faced in our world today.”

Let’s hope that with the collaboration of dedicated practitioners like Brinckmann and graduates of CIIS, the web of people, plants, animals, and places that he cares so much about will be around for generations to come.

Sara Granovetter, a PhD student in East-West Psychology, is a Writing Center Senior Fellow.
BY THEO BADASHI  
(BIS ’12, PCC ’14)

Media empowerment may be the single greatest factor for the future success of CIIS students. By infusing the insights and wisdom of CIIS into the planetary digital ecology, we can activate the next global shift in the hearts and minds of new audiences around the world.

I first saw this idea manifest itself in 2013, when I was part of a team of young philosophers and ecologists who, while working toward our master’s degrees in the Philosophy, Cosmology, and Consciousness program at CIIS, decided to immediately apply the insights we were gaining toward the creation of a documentary film.

After taking Modern Cosmology Through the Media with Brian Swimme and David Kennard, followed by The Great Turning with Joanna Macy and Sean Kelly, our small team came together and quickly found ourselves swept up in a profound and exciting whirlwind of creativity and activism, to our collective surprise.

The film that emerged, titled The Future of Energy: Lateral Power to the People, is a feature-length documentary based upon the work of some of the top communities and individuals across the United States who are leading the transition toward a 100% renewable energy future.

When we first set out to make the film, we were neither seasoned filmmakers nor energy experts. Granted, each of us brought unique skills and experience that made the creation process possible:

AUTHOR THEO BADASHI (CENTER) WITH BRETT MAZUREK, MARK RUFFALO, MISSY LAHREN, AND MAX DEARMON
Lead writer/producer Max DeArmon previously worked in film production in New York City; our co-producer, Missy Lahren, was a former environmental lawyer; and I was a former talk radio host and political strategist. But none of us could have predicted that such a project would emerge so quickly.

Within a wildly fast-paced 13 months, we crowdsourced $23,000 in initial seed funds, then set out across the U.S. to interview some of the leading visionaries in the renewable energy movement, including activist Bill McKibben, economist and author of The Third Industrial Revolution Jeremy Rifkin, solar energy entrepreneur Danny Kennedy, Solutions Project co-founder Mark Jacobson, renewable energy policy expert Diane Moss, and others.

Barely a year after launch we held the international premiere in Australia, the U.S. premiere at the historic Chinese Theater in Hollywood, and the Bay Area premiere at the HUB Oakland with a musical performance by Michael Franti. The film went on to be chosen as one of the featured presentations of the People’s Climate March, the largest ecological demonstration in world history, which attracted more than 400,000 people to the streets of New York and thousands more in 162 countries around the planet. The New York event landed the film features in both Origin and Real magazines.

Our primary aim was to inspire audiences and to introduce emerging trends in justice and consciousness within the energy debate. After two years of campaigning with the film, we found that many of the core concepts that we and others had been promoting—namely the call for 100% renewable energy by 2050—had become thoroughly incorporated into the mission and language of nearly every major climate movement on Earth, as evidenced by last year’s Paris climate talks.

We witnessed the film, a first-of-its-kind project in the U.S., play an integral role in seeding our culture with a powerful new vision. All of this was made possible because of the guidance and support of our CIIS community.

CIIS students are brimming with radical ideas for how to create a just, diverse, and sustainable future. Imagine what would happen if more CIIS graduates emerged with the knowledge, tools, and confidence to serve as media-savvy change agents in the world. Media empowerment is the key to opening all of these doors, the vehicle through which CIIS students will move into positions of greater impact and leadership in the future.

Theo Badashi is a Philosophy, Cosmology, and Consciousness PhD student and filmmaker. www.TheFutureofEnergy.org
Though Chinese medicinals are a few thousand years old, to people in the field, it seems as though only practitioners of Traditional Chinese medicine (TCM) know much about them. Because we believe that this important knowledge should be available to all, we offer you this primer. Traditional Chinese medicine is a term referring to the medicine studied by acupuncturists, including classic herbal medicine. In this article, Chinese herbs and medicinals refer to the use of the entire Chinese pharmacopeia.

Q: What are Chinese herbs?
A: While Chinese herbs are mostly plant materials, there are also minerals and animal byproducts as part of the Chinese herbal pharmacopeia. Most Chinese herbs—plants or otherwise—are used in formulas, so that many herbs with similar functions may work together to yield a more potent medicine. The formulas can be produced as cooked soups and teas; ground powders and pills; or tinctures, topical creams, and plasters.

Q: Where do Chinese herbs come from?
A: Although there are herb farms in the United States, most Chinese herbs are grown in and imported from China and other parts of Asia, where there is a much longer production history. Companies that import herbs do their own lab testing for heavy metals and pesticides, and to confirm the authenticity of the herbs. The U.S. Food and Drug Administration does have some restrictions on imports: Some herbs have been outlawed because of improper use by nonherbalists; and now, even licensed acupuncturists cannot import them. The most common example is ma huang, or ephedra.

Q: How many different herbs are there?
A: The short answer is: infinite. Because herbs can include minerals and animal products, the number of herbs is only restricted by our knowledge of their use. One common textbook used in schools has
more than 530 substances in it, although at ACTCM at CIIS, we were taught roughly 300 herbs as part of the master’s program. Many practitioners with full herbal pharmacies often wind up using 80 to 100 herbs to treat the majority of common ailments.

Q: Does ACTCM at CIIS use any endangered species as herbs?
A: Definitely not. Not only has the school been actively campaigning against the use of endangered species as Chinese medicinals, but also any student of a holistic medicine understands that the idea of hunting of any species down to extinction is abhorrent. Back when tigers roamed and killed humans and livestock, killing one was a positive thing. Using every body part was a good way to avoid waste, and it was found that tiger bones could be used as a tonic for the elderly, similar to modern bone broths. But this is no longer a sustainable or moral practice, at least here in the U.S. The ACTCM clinic, a strong advocate for the defense of endangered species, has been dispensing herbs for 35 years.*

Q: What ailments can Chinese medicinals treat?
A: Chinese medicinals can treat almost every disease to some extent. In China, it is said that 90% of TCM is herbal, and only 10% is acupuncture. While I do not know if that is specifically true, herbs are very flexible. Some common, treatable problems include digestive disorders, menstrual problems, and common colds. I personally have treated emotional stress, addiction, muscle pain, postsurgical pain, and swelling; and the side effects of medication, including HIV and cancer treatments, high blood pressure and cholesterol, and tinnitus—all with Chinese herbs.

Q: A TCM practitioner could use two different formulas to treat the same disease in two different people, or in the same person on different days. Why is that?
A: Say you come down with a cold. A doctor may recommend a medicine that treats nasal congestion. It will help the congestion and perhaps some other symptoms as well. But we know that congestion is only one part of a cold. With TCM, we could treat a cold based on all involved symptoms, not just the major sign. In fact, an acupuncturist may differentiate a cold with a sore throat from one with an itchy throat. We, as holistic health professionals, look at all symptoms involved on the day we see a person, not just at the major symptom. Therefore our herbs and treatments must also change day by day and patient by patient.

Q: Combining Chinese herbal treatments with Western drugs is a common practice in China. Why is this not used in the United States? Is it a safety issue?
A: In part, yes. Herb-and-drug interactions are still being documented by Western science. However, the practice is common in China because practitioners there have studied the basic interactions and feel safe mixing medications. Furthermore, here in the U.S., it is common practice to sue whenever anything goes wrong, which makes all doctors absolutely insistent on not mixing drugs with anything they are not personally trained in.

Because studies done in China are considered “inferior” to those done in Western countries, the science of herbal medicine is severely handicapped. But more and more doctors are beginning to embrace mixed usage. For example, there is a full in-hospital herbal pharmacy in the Cleveland Clinic in Ohio, headed by an Acupuncture and Oriental Medicine (DAOM) graduate from ACTCM.

Joshua Harrelson, a licensed acupuncturist (LAc), who practices in Sacramento, CA, loves all things Chinese medicine.

*Read about Lixin Huang’s conservation work in CIIS Today Fall 2015.
STUDENT profile

TANEA LUNSFORD

PRODUCING ACTIVIST KNOWLEDGE

BY OLIVIA FORD (MFA ’07)

“It was frustrating to see myself in the people who were being watched,” recalls Tanea Lunsford of her early anthropology studies; “and the way that they were being watched made me pretty furious.”

As an undergraduate at Columbia University, in the oldest anthropology department in the United States, Lunsford found validation in critical anthropology. “But I didn’t get all the way to . . . what it might look like for someone to produce knowledge that they want to share with the world about themselves.”

As the inaugural recipient of CIIS’ Angeles Arrien Scholarship in Anthropology and Social Change, Lunsford is a fitting first keeper of the legacy of this beloved scholar, activist, healer, and consummate mediator. A third-generation San Franciscan with deep roots in the Lakeview district, Lunsford has been engaged with community-centered knowledge production since her teen years. Her work touches the many intersections of movements to secure health justice and oppose overpolicing, state violence, gentrification, white supremacy, and the criminalization of poverty—manifesting Arrien’s belief in the power of “bridging work” across communities, disciplines, and generations.

As a lifelong activist and the child of an incarcerated parent, raised in a self-described “food desert,” she has a long history of drawing connections and building solidarity among those “being watched,” being displaced, and being targeted by oppressive systems.

In 2013, Lunsford became the first full-time coordinator of Make It Right, a restorative justice program for San Francisco youth facing high-level charges. She currently organizes with Black Lives Matter and the Last 3 Percent—a group representing the remaining, severely diminished Black population of the city.

In many ways, this is anti-incarceration work—namely, because the number-one indicator predicting adult incarceration is juvenile incarceration. It is also community-building work, because it does not allow aspects of the legal system, such as court and probation, to monopolize our conflicts.

“From a very young age, I saw that prisons and jails weren’t working—that they tore my family apart.”

When she joined the Anthropology and Social Change program, Lunsford knew she would not “just be engaging with a piece of paper.” At CIIS, she has found an academic home that enriches her activist practice. The program’s approach “felt more honest about what knowledge production can do—how it can be used as a tool, or as a weapon,” she says.

I was privileged to speak with Lunsford about her work in restorative justice and its healing potential.

Would you talk a bit about your path to restorative justice work?

Most folks who come into the restorative justice field find that we’ve been doing this work for years; maybe we’d called it community building, trust building, conflict resolution, not throwing members of our community away, or making amends.

In the deeper practice of restorative justice, what I’ve learned is that there is definitely a spirit to it. It’s not just a process, not just a circle; it’s a way of being with people in community.

What’s an example of a form of harm that you address in your program?

A common case that we see in San Francisco is auto burglary: Someone parks their car on the street and leaves a bag visible in their car; their car gets broken into and someone takes the bag. This has happened to me; it’s happened to family members. I have my own ideas and theories about why that is.

Such as…?

Gentrification is very real in San Francisco, which has the highest displacement rate of Black families in the U.S. Unequal access to opportunities and resources throughout the city for people of color is also a reality.

If you need shoes because you’re getting bullied at school because your shoes have holes in them, and you break into a car because there may be something of value in there for you to use to get shoes, a lot of people don’t understand that. Or if you’re responsible for bringing food into your home, and you’re not allowed to get a job because you’re... Continued on p. 28
At the age of nine, Acharya Shunya Pratichi Mathur answered a question that would shape the course of her life. “I was asked, ‘To whom do you belong?’ and my response, ‘I belong to satyam [truth],’ allowed me to initiate my education.”

With that answer, Shunya began 14 years of rigorous instruction in the body of wisdom contained in the Vedas and Upanishads, along with the Vedic sciences of Ayurveda and Yoga. Her grandfather, Vedic master Baba Ayodhya Nath, was her teacher. “Living with him was perpetual education,” Shunya says. “He would impart the philosophy of Advaita Vedanta, or Oneness Consciousness, in the mornings to select students—including me. In the evenings, he would offer public discourses on universal dharma and a healthy Ayurvedic and Yogic lifestyle.

VEDIC ROOTS

Shunya’s grandfather carried on the teachings and charitable work of his father, Vedic scholar, yogi, and renowned Hindu saint Sadhu Paramatma Shanti Prakash.

When Shunya was 22, her grandfather chose her to continue his work. “Every guru chooses a successor, and I was his,” she says. “I was the first female acharya [spiritual leader] in my family’s ancient lineage.”

Central to Ayurvedic medicine is the concept that three forces, doshas, govern our health. Each dosha corresponds to elements found in nature, and each is present, to varying degrees, in all people. Ayurveda uses nutrition, lifestyle change, herbal medicine, spiritual counseling, meditation, and other modalities to soothe doshic imbalances, which can manifest in disease if left untreated.

“We must be careful to avoid promoting Ayurveda merely as a disease management model,” Shunya cautions. “The rishis [sages] were not consumed with disease consciousness. They were concerned with promoting health.

“Ayurveda is perhaps our only system of wellness that corroborates the state of ideal health with experience of a transpersonal, unity consciousness. True health, thus, is moksha [spiritual liberation].”

GROWING A GURUKULAM


“We are the first school outside of India to offer five years of Ayurvedic medical education, and perhaps the first school in the world to offer in-depth Ayurvedic culinary instruction,” she continues. “The more than 200 recipes we teach to Vedika Global students previously lay forgotten or neglected in ancient Vedic and Ayurvedic texts. We realized that it was up to us to bring them back into everyday kitchens, where they are transforming lives.”

THE FORGOTTEN GEM

Before British rule, gurukula were India’s primary educational institution. “We were forced to disown our indigenous knowledge, including the gurukulam model of education,” Shunya explains.

“I was fortunate to be born in one of the last few families who are the grassroots custodians of Vedic knowledge,” she says. “I was simply being who I am and teaching what I know to be valid, and I realized I was holding on to a gem that had been forgotten: the gurukulam model.”

Continued on p. 13
Inspired by the President’s Initiative on Diversity, Inclusion, and Intercultural Sensitivity, Rachel Bryant, MHSA Project Director, and I began a yearlong pilot project last Spring to create the MHSA-ABPs Cohort (the Cohort).

The Cohort, which comprises five Black students from a variety of the Master’s in Counseling Psychology concentrations, includes Channing Richmond and Natalie Bell (Integral Counseling Psychology), Dondre Coleman (Drama Therapy), Tibebe “Tupi” Worku (Community Mental Health), and Tayyibah Hasan and Majal Logan (Expressive Arts Therapy).

“The Cohort supports the values and goals of the MHSA Project at CIIS by providing Black students with culturally relevant theories and clinical skills for working in their communities,” says Bryant. “I am grateful for Adeeba’s years of experience and knowledge in the field of African-Centered Psychology.”

We officially launched the first Cohort last Fall in concert with the ABPs’s 47th Annual International Convention, Warrior-Healers Rise: A Call to Action to Reclaim, Resurrect, and Restore the African Psyche. Students’ participation in the four-day convention and its more than 100 workshops included Cohort members raising questions about gender politics, sexuality, and the application of African-centered nosology in community mental health.
Black male graduate psychology students often express concerns about isolation and that the full range of their life experiences are not reflected in traditional Western curricula. For Cohort members Worku and Coleman, the convention offered an intervention—a rare opportunity for Black male psychology professionals to connect with one another. “I think what was most powerful about this experience was to have my understanding of the possibilities of professional psychology expanded inward and outward,” says Worku. “It was transformative to see that I was part of a movement of indigenous psychology and activism, whose very nature is based on my existence, my communities’ existence, and our contributions to the world.”

“I think what was most powerful about this experience was to have my understanding of the possibilities of professional psychology expanded inward and outward,” says Worku. “It was transformative to see that I was part of a movement of indigenous psychology and activism, whose very nature is based on my existence, my communities’ existence, and our contributions to the world.”

Richmond, perhaps, best sums up the convention experience. “I was able to interact and learn from the association’s founders and leading theorists in Black psychology, and gain information that I now incorporate into my work as a student and training clinician.” For Logan, this means connecting the cultural past with the present, a concept known as Sankofa.

**BAY AREA BENEFITS**

One of the many benefits of being in the Bay Area is our relationship with ABPsí’s local chapter, the Bay Area Association of Black Psychologists (BAABPsí). Among its leaders is Dr. Wade W. Nobles, Chair Emeritus of Ethnic Studies at San Francisco State University, and a co-founder of ABPsí. The connection enables the Cohort to have direct contact with a seminal thinker and scholar in the field of African-Centered Psychology.

“I am very grateful for the work that Rachel and Adeeba have done to build this connection for CIIS students,” says Judie Wexler, Academic Vice President. “Our students, and the profession, will benefit from the mentorship of the project and the exposure to African-Centered Psychology.”

Cohort member Coleman affirmed the need for dialogue about the experience of what it means to be a Black person at CIIS. “It’s good that we have the space where we can be there for one another and push each other to continue on our educational journey,” he says.

Bell notes that being part of the Cohort has given her “a chance to cultivate new professional relationships with colleagues and mentors in the field. Within the Cohort, there’s room to explore difference, respect legacy, and grow,” she says.

**SPEAKING TRUTH TO POWER**

As part of their commitment to the project, Cohort members help shape and participate in several on-campus activities that support their academic growth and interest in Black-African Psychology. They include: 29 Days of Blackness, Black Student Luncheon, NTU Psychotherapy Weekend, activist student group TRANSGRESS, Student Diversity Protest, and the exhibition *Expanding the Frame: Liberatory Practices in Psychology*. Students also engage in community-based activities and attend local ABPsí and Bay Area Black Student Group meetings.

Also built into the project is our Jegnaship program. Jegna is an Ethiopian word that means “a very brave person who is a protector of culture.” A jegna is not afraid of speaking truth to power and is full of integrity; and jegnaship is a cultural congruent mentoring process.

Through this process, the Cohort expands its footprint at CIIS, opening up the ABPsí experience to its larger Black student body. The intention is to become an officially recognized Student Chapter of ABPsí.

**COMING FULL CIRCLE**

For me, bringing together ABPsí and CIIS has been a dream of mine since first becoming a BAC student in 2010. The knowledge we share in the formal setting of the Cohort has helped me to refine my own doctorate research and discover my own voice as a scholar and teacher. My aspirations have become a reality.

Adeeba Deterville is a doctoral student in the Transformative Studies program and the Program Coordinator for the Master’s in Counseling Psychology department. Her area of interest is cultural pedagogy.

To help sponsor a student to attend the 2016 ABPsí conference, with a tax-deductible donation, please contact Charles Wilmoth, Associate Director of Development, cwilmoth@ciis.edu.

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*The Cohort joins CIIS’ Mental Health Services Act Project with the Association of Black Psychologists. For in-depth articles on the MHSA Project and The President’s Initiative on Diversity, see CIIS Today, Spring 2015.*
I first met CIIS professor emeritus Ian Grand in 1985 at the prompting of the manager of the Grateful Dead. Knowing that I was involved in matters pertaining to the body, he urged me to contact Ian, saying he was the most brilliant therapist he had ever experienced. We met for lunch at a café on Shattuck Avenue in Berkeley, and to our joy we found that we had been companions for some years along many of the same paths without having bumped into each other until this moment.

WRITTEN ON THE BODY
Ian, like me, had behind him a long journey through the wilds of the 1960s: the political upheavals associated with the civil rights movement (he had been jailed in St. Louis for protesting hiring practices at a major bank), resistance to the Vietnam War, the undoing of dysfunctional educational institutions, economic and housing justice... all against the backdrop of Esalen, humanistic psychology, bodyworks from various undergrounds, and psychedelics.

Ian spent part of his nearly four months’ sentence in city jail in the workhouse organizing a school for other inmates. Stokely Carmichael joined a march to the jail in support of Ian and fellow inmates.

He founded and directed the Center for Environmental Education and the Center for Educational Alternatives at San Francisco State University, where he also directed the Experimental College. He, like me, had gone on to gather these fragments into a focus on the bodily basis of the social order, as a therapist, teacher, activist, and writer.

Ian was the original editor of the journal inspired by Stanley Keleman’s bioenergetic work, the Journal of Somatic Psychotherapy; published a number of seminal articles on somatics; and became director of the Social Physiology Institute in Berkeley. He was one of the first to join Israeli Moshe Feldenkrais’ classes for leaders at Esalen and San Francisco.

An intimate cement of our growing friendship was a unique spiritual journey, one that to an outsider might seem to be in radically different worlds: mine emerging from the practices of medieval Christian mysticism, his from the more ancient Jewish traditions carried forward by the visionary Hasidic rabbi Shlomo Carlebach. And yet, we had each found our own way to a similar region where those traditions converged in their attention to the unfolding of deeply embodied experiences of movement, chant, healing touch, and focused breathing.

At the time of that first meeting in Berkeley, I was engaged in the earliest years of crafting our current master’s degree program in Somatics and Somatic Psychotherapy, then situated at Antioch University’s San Francisco branch. The late Michael Kahn, Maryanna Eckberg, and I were struggling to get the program on a sustainable footing.

Now from this perspective of 25 years, it seems that our friendship is not unlike those that arise from the bonds of people who have survived intense combat assignments during their stay in the military, having come together in intense struggle and reaped in later years the fruits of staying the course.

SOMATICs AND CIIS
For a few years, we had to support ourselves through our private therapy practices since our small student populations and the fragility of Antioch and later New College of California, both of which went bankrupt, allowed us only one full-time salary that we shared among ourselves, each of us having to devote the equivalent of full-time work to keep the program moving ahead.

In addition, we were forced to constantly retool our offerings to ensure that our graduates were able to gain licensure under the recently formed MFT wing of the California Board of Behavioral Sciences.

In 1992, we all, faculty and students, were rescued by CIIS’ new president, Robert McDermott, along with Renée Emunah and her Drama Therapy program. It was here that Ian’s work expanded rapidly. He earned a PhD in Social and Cultural Psychology from the Union Institute, and went on as a full professor to succeed me as Program Director, a position that he held for 13 years.

Ian created and directed the Somatics program’s Center for the Study of the Body in Psychotherapy, a platform for grants supporting the various symposia, lectures, and workshops that he and I conducted.

Following one of his special inquiries, Ian wrote a series of articles dealing with...
sociocultural aspects of embodied psyche. These included the World Futures article “Becoming Paladin: The Bodily Ground of World Becoming”; and “Body, Culture, and Psyche: Towards an Embodied Sociocultural Psychotherapy,” published by the Journal in New Delhi.

In these articles, Ian explored questions of the relationships between deep structures and processes of psyche; sociocultural environments of practice and embodied value making; and the roles of media, books, and schooling in personal development.

INTEGRAL SCHOLARSHIP
As a key figure in the rapid expansion of CIIS, he served as Chair of the Integral Health program and was co-founder of the Transformative Inquiry and Community Mental Health programs.

Ian is a scholar in the old truly integral style whose research and writing interests span several areas of inquiry: lifespan development; influences of media, schooling, and spiritual practice; social embodiment; gender, ethnicity, and the polycultural; and education.

He has focused on somatic psychology practices, looking at convergences between psychodynamic theory, sociocultural understandings, and somatic psychotherapy approaches. He and I edited a collection of essays titled The Body in Psychotherapy: Inquiries in Somatic Psychology. He is the author of A Beginner’s Palette of Somatic Psychotherapy and Qualities and Configurations: A Workbook in Somatic Psychology.

He is currently on the editorial board of East West Affairs: A Quarterly Journal of North-South Relations in Postnormal Times, and this brief bio would be incomplete if it did not mention his being a painter and a jazz musician with a long history of improvisational collaboration. Since becoming Emeritus Professor last July, Ian has turned his attention to continuing writing and thinking with others toward new understandings of embodied psyche. He has published two chapters in the Handbook of Somatic Psychotherapy and has two chapters currently in press on creativity and improvisation.

In the course of writing this short piece about such a large life, I articulated for myself what has been truly special to me about Ian. Like some of those who have been key inspirations in my life—Carl Rogers, Charlotte Selver, Isadora Duncan, Ida Rolf, Rosemarie Freeney-Harding—Ian is radically idiosyncratic.

His utter unconventionality opens the door to creativity by its very presence. He doesn’t flaunt it or argue it or try to convince anyone; it’s who he is. Hugely generous, big-hearted, and deeply human. ●

Don Hanlon Johnson is a professor in the Somatic Psychology program, which he founded and chaired.

“CHAUDHURI continued from p. 9

“I hope that the success of Vedika Global has an impact upon Indian policymakers and maybe even UNESCO, which can be approached to protect the gurukulam methodology as a unique element of India’s heritage,” Shunya says.

COMpassion in Action
Shunya founded the World Seva Foundation to further extend the reach of Vedika Global’s work. The Foundation has undertaken two projects in Ayodhya, Shunya’s ancestral home: one that provides clothing, meals, health care, and counseling to elderly homeless women, and another that offers Ayurvedic and Yogic education, medical care, and counseling to orphaned tribal children.

Shunya extends her advocacy through her leadership of the California Association of Ayurvedic Medicine (CAAM). As CAAM’s president since 2012, she has led statewide efforts to advance the field through legislative advocacy and increased collaboration between Ayurvedic educational institutions.

THE MATURE EDUCATION
“I find natural alignment with Sri Aurobindo’s vision of integral education and the expression of that vision at CIIS,” Shunya says. “I really believe that integral education is the mature education. It should be the default, yet it’s very rare that we invite students to unveil their true potential by integrating body, mind, and soul.

“At CIIS, I see that students learn the knowledge of their particular domain and gain self-knowledge in the process,” she continues. “The gurukulam model has been attempting to orchestrate a similar outcome, so this alignment is most heartening to note.”

Shunya has her own academic aspirations. “One of my dreams is to create a world-class university on the Vedic sciences,” she says. She draws inspiration from Nalanda, the ancient university where Buddhist and Vedic teachings flourished side by side for hundreds of years and Ayurveda was a mandatory subject. “It may be a project that manifests over several lifetimes!” she laughs.

In the shorter term, Sounds True Publishing will release Shunya’s first book, Ayurveda Lifestyle Wisdom, next spring. ●

Rachel Valenzuela-Ours is Administrative Coordinator for the CIIS Center for Psychedelic Therapies and Research.
THE BIRTH OF RE-GENESIS ENCYCLOPEDIA

Impelled by her determination to save ephemeral sites and artifacts from oblivion, Eahr Joan has devoted a lifetime to meticulous research, photography, and organization of a staggering quantity of mother-line evidence. —Antonia Ruiz-Koffman, Librarian, CIIS

BY LISA DENENMARK (CAS ’07)
In the late ’70s, Eahr Joan, an exchange student from an East Coast university, sat in a London coffee shop perusing a small map of the world. She placed her cup on England and drew a circle around it.

That area—East Asia, Europe, and North Africa—over the next 12 years would be the field for her life’s work, the 2,000-page Re-Genesis Encyclopedia: Synthesis of the Spiritual Dark-Motherline, Integral Research, Labyrinth Learning, and Eco-Thealogy.*

Re-Genesis, conceived as a database, is an open-access encyclopedia to be housed in CIIS’ Digital Commons institutional repository. It comprises 250 essay-length entries and thousands of images to support them. It documents the largely untold spiritual history of women across disciplines, cultures, and historical periods from 3 million BCE to 1 CE—significantly pre-dating monotheistic religions.

Eahr, an archaeomythology** archivist, alum (WSE ’00), and reference librarian at CIIS, calls Re-Genesis the first and only archaeomythology encyclopedia/research resource. The work is a counternarrative of monotheism that expands the 21st-century worldview.

Re-Genesis was launched in late April at a CIIS Founders Day Symposium event honoring Eahr’s roughly 40 years of research. A team is working to complete the process, which is expected to take a year.

This is the tale of how Re-Genesis came to be.

As far back as she can remember, Eahr had questions about the disparities in the ways that women were treated. From age four, in her small prairie town learning that little girls would have to suffer their whole lives for the sins of Eve, to the sexist ad campaigns of Madison Avenue, to a university philosophy department, the answers, she says, were just not acceptable.”

In 1978, Eahr recalls, her philosophy chair “told me that if I ‘continue to ask why females and members of other populations are not represented in the syllabi, you are then in the wrong department.’” That was the moment Re-Genesis was born—the moment she knew she had to choose another strategy and “not spend another breath on questions that people cannot answer with the knowledge that they have.”

It wasn’t anyone’s fault, she says. “They were just telling me what they knew. All of this was the fodder for everything that is Re-Genesis. So, Eahr decided to begin with a retelling of Genesis.

**London Calling**

A month later, Eahr saw an ad in the student newspaper for an exchange program at London University in conjunction with the British Museum Library and immediately knew how her project might unfold.

Plus, there was some funding—a much-appreciated incentive for Eahr, then a 40-year-old welfare mother on food stamps. She was accepted, and “within a year I had dropped off my last daughter to college, got my ticket for London, and was on my way.”

Eahr typed dissertations, cleaned and painted houses, and worked in bookstores and markets to save money for her fieldwork. “As soon as I had enough for the next trip, I quit my job and left. I think that’s the matrilineal heritage of the prairie women I come from: We make it work—we’re not wimps.”

Over the next 12 years, Eahr estimates, she took 35 trips, never going beyond the boundaries of the circle she had drawn in the café. Her method, to photograph archaeological sites and museum artifacts—tethered to the narrative and informed by images—was modeled on the work of archaeologist Marija Gimbutas, who posited the thesis that the Neolithic European culture was female-centered and worshiped a Mother Goddess as giver of all life.

Eahr had a community of fierce, supportive women, including her mentor, Asphodel Long, a well-known activist and feminist scholar who had been part of the London underground railroad in World War II.

As Eahr says, “I am the last person who should be doing this. I hate driving and I’m no good at maps!” And though she iterates that every piece of the endeavor is impossible, she has never doubted the serendipity of events and the perfect timing of the project.

“The 1980 to 1992 fieldwork couldn’t be done today. Much of the material I photographed doesn’t exist anymore in and outside of the museums,” she says. “And, I could never go back to these places as an American and as a woman. It’s way too dangerous, and they’d never give me a permit.”

Continued on p. 27
BOOKS

**Andrei Grubacic**
**ANTHROPOLOGY AND SOCIAL CHANGE**
*Living at the edges of capitalism: Adventures in exile and mutual aid* (with O’Hear, D.) (2016)

The book gives voices to three communities living at the edge of capitalism: Cossacks in Russia; Zapatistas in Chiapas, Mexico; and prisoners in long-term isolation.

**Riane Eisler**
**TRANSFORMATIVE INQUIRY**
Indianapolis, IN: Sigma Theta Tau International.

The winner of the 2015 Capstone International Nursing Book Award offers nurses and other health care professionals the tools to reexamine the current state of interdisciplinary partnerships and build a more effective, caring, and sustainable health care system.

**Gary Lachman**
**TRANSFORMATIVE INQUIRY**
*The secret teachers of the Western world* (2015)

A historical narrative of western esotericism from its beginnings in the ancient world to the present day, as seen through the lens of recent developments in neuroscience and ideas about an “evolution of consciousness.”

**Robert McDermott**
**PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS**

The book places Steiner and his work in the context of a variety of spiritual teachers and teachings, both Western and Eastern. The reader is guided to new perspectives that show the similarities and contrasts between Steiner’s Spiritual Science and a number of Christian, Hindu, Buddhist, and secular spiritual worldviews.

**Laura Putnam**
**INTEGRATIVE HEALTH STUDIES**

In addressing the interconnectivity between wellness and organizational culture, this book shows how to integrate wellness into an existing employee development strategy in more creative, humane, and effective ways. Based on the latest research and backed by real-world examples and case studies, this guide provides employers with the tools they need to start making a difference in their employees’ health and happiness, and promoting an overall culture of well-being throughout the organization.

BOOK CHAPTERS, ARTICLES, POEMS, AND INTERVIEWS

**Elizabeth Allison**
**ECOLOGY, SPIRITUALITY, AND RELIGION**
*The spiritual significance of glaciers in an age of climate change* in WIREs Climate Change (2015) 6(3), 493-508.


**Alka Arora**
**WOMEN’S SPIRITUALITY**


**Susan Carter**
**TRANSFORMATIVE INQUIRY**

**Fernando Castrillón**
**COMMUNITY MENTAL HEALTH**


**Craig Chalquist**
**EAST-WEST PSYCHOLOGY**


**Carol P. Christ**
**WOMEN’S SPIRITUALITY**


**Allan Leslie Combs**
**TRANSFORMATIVE INQUIRY**

*Foreword* in *N. Doshi, Light with no shadow: My life bridging two cultures* (2016). Bloomington, IN: Balboa Press.

**Daniel Desalviers**
**TRANSFORMATIVE INQUIRY**
In this compelling book, leading scientists and historians explore the Drake Equation, which guides modern astrobiology’s search for life beyond Earth. Using the equation primarily as a heuristic device, the text examines the astronomical, biological, and cultural factors that determine the abundance or rarity of life beyond Earth and provides a thematic history of the search for extraterrestrial life.

**Douglas A. Vakoch**

**CLINICAL PSYCHOLOGY**

**The Drake Equation: Estimating prevalence of extraterrestrial life through the ages**


**PERFORMANCES AND EXHIBITS**

**Anne Blauthenthal**

**MFA PROGRAMS**

In June 2015 *Skywatchers* marked the culmination of its fourth year in the Tenderloin District of San Francisco. Skywatchers is a community-based collaboration with neighborhood residents of Community Housing Partnership. Built from a relational, dialogue-driven model, the Skywatchers ensemble creates site-specific performances in which formerly homeless residents of the neighborhood participate as co-creators and performers alongside dancers and other professional artists.

**Mark Jackson**

**MFA PROGRAMS**

Mark Jackson, with actor Megan Trout, created, performed, and produced “Now for Now,” a new multimedia physical theater performance at the Shotgun BLAST Theatre Festival in Berkeley, Feb. 27-29, 2016.

**Alec MacLeod**

**SCHOOL OF UNDERGRADUATE STUDIES**


**BOOK CHAPTERS, ARTICLES, POEMS, AND INTERVIEWS (continued)**

**Stanley Krippner**, planetary networker, mythologist, and consciousness explorer


**Riane Eisler**

**TRANSFORMATIVE INQUIRY**


**Can International law protect half of humanity?**


**Jorge Ferrer**

**EAST-WEST PSYCHOLOGY**


**A creative spirituality for our time: An interview with Jorge N. Ferrer.** Interview by A. Aubert Vision, 50-58 (2015, Number 6).

**Michelle Giowa**

**ANTHROPOLOGY AND SOCIAL CHANGE**


**Ian J. Grand**

**SOMATIC PSYCHOLOGY**


**Andrej Grubacic**

**ANTHROPOLOGY AND SOCIAL CHANGE**

**Preface** in *In, against, and beyond capitalism: The San Francisco lectures* (2016, December 8). *Corre la Voz Program*. *Blind Field Journal* (continued)

**Glenn Hartelius**

**INTEGRAL AND TRANSPERSONAL PSYCHOLOGY**


**A startling new role for Wilber’s integral model; Or, how I learned to stop worrying and love perennialism—A response to Abramson in *Transpersonal Psychology Review*, 17(1), 25-37 (2015).**

**Don Hanlon Johnson**

**SOMATIC PSYCHOLOGY**


**Meg Jordan**

**INTEGRATIVE HEALTH STUDIES**


**Mara Lynn Keller**

**WOMEN’S SPIRITUALITY**

**Goddess spirituality** in *Encyclopedia of psychology and religion,* Continued on p. 28
CIIS BROADCASTS ITS BIG IDEAS

By Kirstin Van Cleef and Laura Pustarfi Reddick (PCC ’13)

CIIS has always attracted faculty with an eye for big ideas to inspire our community of scholars, artists, and thinkers. Through a new event series, Public Programs & Performances has begun focusing on sharing some of these thoughts with the Bay Area and beyond.

Launched in Spring 2016, the Big Ideas lecture series invites the public and CIIS community into the conversation about life’s important topics. Each event, held at the Desai | Matta Gallery, features a CIIS faculty member relating insights from their body of work and explaining how these big topics are relevant.

Michelle Glowa, a member of the Anthropology and Social Change faculty, led the inaugural event, Eat Like It Matters, a topic of special interest in the food-focused Bay Area. Glowa shared multiple case studies highlighting how everyday consumption connects us to vast networks of relationships and what we can do to cultivate more just and sustainable food systems.

East-West Psychology Chair Craig Chalquist enlightened the audience about the ways mythic themes are interwoven into our popular culture, particularly in the news and media we consume every day.

Brian Swimme, of the Philosophy, Cosmology, and Consciousness and Ecology, Spirituality, and Religion programs, explored why we should study the universe. With the history of the cosmos as a backdrop, Swimme focused on the most recent 2,500 years of cosmological study to look forward into the future of consciousness.

The series concluded with Denise Boston, Dean of Diversity and Inclusion, who explained the necessity of learning to talk about diversity by grounding the conversation in lived experience. Boston led the audience in thoughtfully examining assumptions to help move the cultural discourse forward.

Our Fall series features Meg Jordan, Nick Walker, Alzak Amlani, and Zara Zimbardo on topics including creativity, wellness, neurodiversity, and zombies.

“The Big Ideas series showcases our amazing faculty and their work by inviting the world into CIIS,” says Judi Wexler, Academic Vice President.

Kirstin Van Cleef is Public Programs & Performances Marketing Manager. Laura Pustarfi Reddick, Associate Director of Public Programs, is a PhD student in Ecology, Spirituality, and Religion.
Evanescence
Michael Arcega | Natascha Seidenbeck | Amy Balkin, et al.

*eh-vuh-NEH-suhn(t)s: to disappear gradually; pass out of sight, memory, or existence; fade away, dematerialize, dissolve, evaporate, melt, sink, vanish.*

Urgency prompts creative response—together the work of these three artists integrates evidence of climate change into their work, weaving the future, present, and past into conflicting narratives.

Cycle
February 20–April 1, 2016
Elliot Ross | Ian van Coller | Kim Stringfellow

Three photographers explore the complex intersections among land, resources, and water—the seasonal cycle of a crop from germination to harvest, the cyclical flow of a river into a controlled aqueduct, and the cycle of glacial time.

Taken together, these projects represent a journey across wildly divergent landscapes, highlighting the interdependence of these very ecosystems.

April Showers
April 9–May 27, 2016
Michael Fadel | Sama Alshaibi | Cara Romero | Mayumi Hamanaka | Kim Anno

The thematic arc of water circles around the elemental, the allegorical, and the metaphysical. In navigating change and catastrophe in social and geographic landscapes, these works move into a new season without forgetting the one before.

Tomiko Jones is Curator-in-Residence, Arts at CIIS.
KIRA (SILVERBIRD) FREED (ICP ’91) is the author of a memoir, Losing and Finding My Father: Seasons of Grief, Healing and Forgiveness, about the remarkable transformations she went through in the process of grieving her father’s death and healing from the effects of an abusive childhood. It is a story of loss, yet ultimately a story of revelation, and a testament to the power of consciously dedicating oneself to the healing journey. This book includes a foreword by Richard C. Schwartz, developer of Internal Family Systems Therapy. www.losingandfindingmyfather.com

GEORGE TAYLOR (ICP ’91) launched a Couples Education program called A Path for Couples. Couples who take the course receive his book, which contains “Ten Key Practices to Transform Your Relationship.” Many CIIS grads have already gone through this powerful and effective program. He is excited about sharing his work with new students and clients. www.pathforcouples.com

ERIN RASKIN (MSTCM ’91) is the Director of Inpatient Integrative Medicine for U.C. San Diego’s Center for Integrative Medicine. In addition to her own private practice and work at UCSD, Erin is also a clinical supervisor of the Pacific College of Oriental Medicine’s Military Acupuncture Clinic. Erin’s work advances professional collaboration and sustainability in Chinese medicine and health care. She combined her skills in Traditional Chinese medicine with her personal pursuits in holistic medicine to improve patient experiences and hasten recovery in the inpatient setting, while continuing to provide healing to her community’s members.

BARBARA BERMAN (CLN ’93) has been in private practice for over 20 years. She recently began working at San Quentin Prison with high-risk inmates. Barbara previously worked at AgeSong in San Francisco, training interns to work with seniors in various stages of cognitive decline. Barbara recently joined the Northern California Regional Sandplay Society, a nonprofit that provides educational programs in sandplay therapy, building a regional community of sandplay therapists. She first studied Jung and sandplay in Tanya Wilkinson’s class at CIIS, which has informed her clinical work.

LARRY FRITZLAN (ICP ’93) has co-written a book with Avis Runney, My Addicted Child: Codependency, Enabling and the Road to Recovery (available on Amazon.com). He was an adjunct professor for a number of years teaching a class on alcohol and chemical dependency.

REGGIE PAWLE (ICP ’93/EWP ’03) began teaching at the Graduate School of Psychology at Assumption University, Bangkok, Thailand, in June 2015. He also has a clinical psychotherapy practice at the Samitivej Srinakarin Hospital. His work integrates the Asian traditions (cultural and religious) with Western-style psychotherapy. Prior to accepting this position, he worked in Kyoto, Japan, for 16 years. www.reggiepawle.net

ILLANA BERGER (BAC ’95/RIM ’00) is the founder of Living the Sacred, Mindful Partnership-Mindful Divorce, and a Zen koan teacher. She sponsored, along with the Bali Institute for Global Renewal, an eight-day journey in Bali celebrating the Balinese New Year. This trip, which will be offered again in March 2017, delved deeply into indigenous culture during one of the most important festivals in the Balinese calendar—Nyepi, the Balinese New Year devoted to self-reflection, healing, and blessings. www.livingthesacred.com www.baliinstitute.com

ANTON GROSZ (PAR ’95) led a workshop specifically designed for the CIIS community on the Evolution of Consciousness, the teachings of Sri Aurobindo and Dr. Haridas Chaudhuri, on April 10, 2016, at the Cultural Integration Fellowship.

MARYANN HRICHAk (SCA ’96) published her master’s thesis, Textures of Home: Voices of European Immigrants and Bay Area People. The book is available on www.amazon.com or www.morebooks.de

ANYA CRAIN (OCT ’99) hosted a roundtable panel discussion in Sonoma called Martini Madness, which she describes as a gathering of “five inspirational Sonoma role models who are living their best lives with the goal of learning what it takes to actualize dreams into everyday reality.” She spent more than 20 years in San Francisco working in global strategies design, focusing on marketing and public relations for international firms.

LESA HAMMOND (TLR ’01) has transformed her 20-year career in human resources and organizational change to become the co-founder and CEO of ProfHire (www.profhire.com), a web-based platform that connects colleges and universities with vetted scholars and industry professionals for part-time faculty positions. Lesa was also the human resources director at CIIS from 2002 to 2008. She invites any CIIS alumni interested in teaching part-time to create a profile at www.profhire.com.

BIANCA MOLGORA (ICP ’04) is a case manager for Seton Medical Center who also plays in the taiko drum group Gen Taiko. The mission of Gen Taiko is to promote, preserve, and present the Matsuri spirit in Japanese culture through taiko (traditional Japanese drumming), traditional folk dance, and folk song forms. Bianca also enjoys swimming regularly at the UCSF outdoor swimming pool.
LORELL FRYSH (EWP ’06) published a new book, *Jewels in the Net of the Gods.* It is a fictional vehicle to portray the wisdom of all the world’s great mystical traditions, and is available on Amazon.com. Lorell also teaches world mysticism, practices psychotherapy, and designs sacred spaces. She lives in Boulder, CO, where the beauty provides daily inspiration.


CAROLINE BOKMAN (EXA ’08) was recently hired as a staff accountant for the Electric Frontier Foundation. Caroline has always worked between two worlds—from QA contracts at Macromedia and PeoplePC to bookkeeping for entrepreneurs, nightclubs, and entertainment companies. Caroline is the lead singer of Sunshine Blind, a Gothic Rock band originally formed in New Jersey in 1991. www.sunshineblind.com/

LISA MOORE (SCA ’08) recently started a tenure-track position as an Assistant Professor of Social Work and Family Studies at St. Olaf College in Northfield, MN. Lisa held various positions in higher education, the most recent being Assistant Dean of Multicultural Affairs at Reed College in Oregon and Clinical Assistant Professor at the Boston University School of Social Work. While teaching at Boston University, Lisa also worked as a Licensed Independent Clinical Social Worker, enabling her to establish her own private practice, where she provided individual, couples, and family therapy, with a special focus on families, women of color, and LGBT populations.

JULIANNE REIDY (CIA ’08) is a retired Circulation Supervisor/Librarian at San Mateo County Peninsula Library System. She is currently at work on her first novel and continues to work on call at the Burlingame Public Library, where she will be facilitating an ongoing Motivational Writing Workshop beginning in June. Julianne participated in CIIS’ Journey to Cuba Tour this past fall, experiencing the excitement of seeing firsthand a country in transition.

HILARY KEENEY (TSD ’11) is currently Distinguished Visiting Professor at Benemérita Universidad Autónoma de Puebla (BUAP) and Associate Editor of the journal *Dance, Movement and Spiritualities.* She has authored several books with her husband, Bradford Keeney, including *Circular Therapeutics: Giving Therapy a Healing Heart and Recursive Frame Analysis: A Qualitative Research Method for Mapping Change Oriented Discourse.*

LUCIA LILIKOI (BAC ’12) just finished her third studio album, *Vessel,* a collection of songs about the human relationship to water and the heroine’s journey across the ocean. The songs in *Vessel* weave intimate storytelling with a translucent dream world; Lucia has created her own brand of dream folk. Musicians include Julie Wolf as co-producer (Ani DiFranco, Sia), Joey Maramba on bowed electric bass (Rickie Lee Jones, John Cale), and Dan Brantigan on horns (Kaki King). Lucia was recently featured on the *Marin Independent Journal*’s “Press Play.” Her first single, “After the Wind,” can be listened to at www.lucia.bandcamp.com

STEPHEN WATERS (CLN ’12) is the new supervising psychologist at the Tribal Health Department in St. Ignatius, MT.


If you have news to share with the CIIS Community, log in to the CIIS Online Alumni Community at http://alumni.ciis.edu and add a class note for publication. Don’t forget your photo! You can also send your note with your high-resolution photo to Cynthia Mitchell at cmitchell@ciis.edu

ANGELA CHAU (MSCM ’12) and ERVINA WU (MSCM ’11) founded a holistic skin care line, 5YINA. Inspired by Chinese medicine, they meticulously curated botanicals to develop and create formulations that capture the vibrancy of each season. Every 5YINA product is a living formulation; each product is handcrafted in micro-batches and infused with traditional knowledge and modern science. The line recently prelaunched in the San Francisco Bay Area and is available at their Pacific Heights showroom on Pine Street, San Francisco, and online: www.5YINA.com.

ASHLEY CROUCH (ICP ’13) is a licensed psychotherapist in private practice in the Hayes Valley neighborhood of San Francisco. She is a practitioner of vipassana or “insight” meditation, studying at Spirit Rock Meditation Center with Sylvia Boorstein, Jack Kornfield, and Mark Coleman. Ashley is thrilled to bring MSC to the San Francisco mindfulness community, where she is an existing mindfulness instructor to youth at several local private schools. She completed her Mindful Self-Compassion teacher training through the Center for Mindful Self-Compassion in 2015.

Continued on p. 23
Doug Lerch (ICP '10) credits his time as an Integral Counseling Psychology student with enabling the creation of his current enterprise, Seeds of Awareness. Seeds is a Bay Area nonprofit collaborative of psychologists, marriage and family therapists, school counselors, and trainers who provide therapeutic and educational services to schools and community members.

The intent driving Seeds is to transform schools and communities by cultivating empathy, connection, and awareness. Lerch, the co-founder and executive director, wants Seeds to serve as a change-maker, cultivating mindful awareness and empathy that can raise the emotional intelligence and well-being of communities, particularly equipping children with these transformational tools.

Seeds provides support to schools and communities with specific offerings that include mindfulness-based school services; service-learning initiatives; sliding-scale community counseling; and nature-based social skills groups, summer camps, and therapy sessions.

While studying at CIIS, Lerch was particularly captured by his experiences working at CIIS’ Integral Counseling Center at Church Street. The clinic and the leadership of now Professor Emerita Lu Gray offered Lerch the opportunity for a deep engagement with Gestalt therapy. Gestalt notions of “the here and now” and of “the paradoxical theory of change” take on real significance in Seeds’ work. Seeds’ offerings of training in meditation and other forms of mindfulness create the opening for both of these ideas to take root.

PERPETUAL EMOTIONAL PAIN
Before his studies at CIIS, Lerch worked as a special education teacher. He says it was heartbreaking to see teachers perpetuating the emotional pain of children through practices that sought to control rather than empathize with them. “The entire emotional piece was missing,” he says. Additionally, raising his young son in North Oakland, he was acutely aware of the racial inequities in educational opportunities.

Lerch secured a Social Justice and Community Research grant through the CIIS Student Alliance in 2008. The time and space afforded by the grant helped Lerch dream up and work out his vision for Seeds. Lerch graduated from CIIS in 2010, and by 2012, Seeds of Awareness was incorporated.

One of the most passionate concerns of Seeds is racial and social equity. Accordingly, Seeds provides fee-discounted services for economically disadvantaged schools serving students of color.

In addition to concerns about diversity and serving the underrepresented, Seeds is built on a model of collaborative leadership that harkens to lessons Lerch learned at the clinic. He envisions Seeds as a community embodied as it was at Church Street, wherein “if we had an idea, a vision, we were offered the opportunity to test it.”

Lerch’s vision and this organizational structure have attracted significant involvement from other CIIS psychology alumni. Mark Khmelnitskiy (ICP ‘13) was a corporate attorney before transitioning to psychology, and he has lent his lawyering skills to setting up Seeds’ business structure. Mark also serves as the director of Fiddleheads (fiddleheads are the furled fronds of young ferns), Seeds’ after-school nature immersion program. The program creates a safe and stimulating environment for children and youth to experience and enhance their connections with their bodies, their inner worlds, their peers, and the natural environment.

CIIS ALUMS COME TOGETHER
Several other CIIS alumni have brought their expertise to the Seeds staff and board of directors. Sarwang Parikh (ICP '09) joined the Seeds staff as program
director in 2014. Daniel Rechtschaffen (ICP ‘07) serves as the training director. Daniel is the author of *The Way of Mindful Education: Cultivating Well-Being in Teachers and Students*, a book on social-emotional learning, and he has made significant contributions to shaping Seeds’ curriculum.

Furthermore, entrepreneur and businessman Srini Katragadda (ICP ‘10) lends his acumen to Seeds as the organization’s Board Chair. Cherie Felzer (SOM ‘10) works as the Administrative Director, and Kendall Schwartz (ICP ‘15), a Seeds counselor, shared her marketing and PR expertise to benefit the organization. Nanette Burgos (SOM ‘10) and Ameeta Singh (ICP ‘06) also serve on the Board of Directors. Lerch notes that at least 90% of those doing practica and internships at Seeds are CIIS Master’s in Counseling Psychology students and that next year Seeds will be a practicum site for CIIS’ Clinical Psychology doctoral students.

Lerch is most passionate about what he calls “empowerment from the ground up.” He believes that through meditation and other mindfulness skills, everyone can begin to understand what they need to feel better and that this self-awareness also creates an enlarged capacity for cultivating empathy. Lerch says he hears from parents that their children are helping them—the parents—to identify what they need and want for themselves. Lerch says, “This brings so much hope to me about what the future could be.”

Charles Wilmoth is Associate Director of Development at CIIS. To find out more about Seeds of Awareness, please visit the website at www.seeds-of-awareness.org.

### CLASS NOTES

**ADRIAN VILLASENOR-GALLARZA (PCC ‘13)**


**JEFFREY SCOTT (WRC ‘13)**

led a creative writing workshop in Silver City, NM. Jeff has taught classes at New Mexico State University, WNMU, and other schools. He recently completed a novel about the civil rights movement.

**REBECCA FARRAR (PCC ‘13)**

founded Tell ‘em, a personal recommendation platform for word-of-mouth marketing. Before attending CIIS, she worked for more than a decade in PR and marketing, with brief forays as a TV reporter, yoga instructor, and world traveler. Her thesis, “Stargazing: Re-enchantment Through Language,” combines philology, consciousness studies, and enchantment with the stars. www.rebeccafrarrar.com

**JOSHUA HALPERN (PCC ‘13)**

is a garden teacher at an elementary school in Lafayette, CA, and sells raw honey for a local bee farm; as a Metamorphosis Ecologist, he facilitates outdoor workshops, immersions, and river tours, as well as eco-educational activist arts, music, and media. www.ecocourageous.com/

**JAMIE SOCCI (PCC ‘13)**

was featured in an article for Trib Total Media regarding her work on the short film documentary *In Their Eyes*. The film tells the story of seven female artists at various ages. Jamie is also the founder of Tinkerlab Productions. www.tinkerlabproductions.com/

**JENNIFER KA (EWP ‘14)**

is a blogger for the Huffington Post. Jennifer published a book/play in Cambodia called *Unspoken Words*, which addresses the generational gap and the conflicts of language and cultural barriers between a mother and daughter. She continues to share her experiences as a child of genocide survivors. www.queenofthesoul.com

**MARY AEBISCHER (TLC ‘14)**

is a new faculty member at Idyllwild Arts Academy. Mary believes that “no matter what subject I teach, I am teaching human beings to think critically, and to develop a sense of social justice and compassion. In the classroom, the teacher and students transform themselves in the learning process. It is a wonderful job that makes you feel alive.”

SARWANG PARIKH AND LISA BROGGI LEADING MINDFUL MOVEMENTS.
In 1975, Dr. Kimberly McKell proposed an idea to CIIS founders Dr. Haridas Chaudhuri and his wife, Bina: “What about a department bridging ancient Asian wisdom and integral Western psychology?” He was intrigued. “What might such a department be called?” Her reply: “East-West Psychology.”

And so it was. To a growing group of graduate students, McKell, educational psychologist Dr. Mary Oliver Tasch, and Asian spirituality expert Dr. Hilary Anderson taught classes on Tantra, depth psychology, Greek mythology, meditation, Tarot, I Ching, shamanism, and integral thought. The work of Alan Watts was also a formative influence.

From the start, Dr. Chaudhuri intended East-West Psychology as an experiment. What transformative alchemies of learning and practice (he wondered) might emerge in studies bridging East and West? Dr. Chaudhuri had been a student of Sri Aurobindo, who taught that transformation is essentially experimental, an ongoing work of becoming. To remain viable, to grow to its full stature, every living being must adapt to the demands of its time while remaining true to its origins, values, and identity.

Through four decades of expansion EWP has retained its spirit of experimentation.

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TRAVEL

INDIA AND CUBA

A group of 22 alumni and friends (below) in February traveled through Rajasthan, India, visiting forts, palaces, and the Nagaur cattle fair.

The CIIS Travel program, led by Richard Buggs, partnered with Cross Cultural Journeys to bring alumni to Cuba in October 2015 (below right). Highlights of the tour included visits to artist galleries, intimate musical performances in studios, lectures by architects and musicologists, walking tours of old Havana, and visits to an organic farm in Cienfuegos.

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East-West Psychology Celebrates

40 YEARS

BY CRAIG CHALQUIST

In 1975, Dr. Kimberly McKell proposed an idea to CIIS founders Dr. Haridas Chaudhuri and his wife, Bina: “What about a department bridging ancient Asian wisdom and integral Western psychology?” He was intrigued. “What might such a department be called?” Her reply: “East-West Psychology.”

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Continued on next page
The Heritage Society comprises a group of individuals who have remembered CIIS in their wills and estate plans. CIIS is grateful to those donors, whose gifts will help ensure that the University continues to educate generations of students to come.

CIIS alum Frank DeLuca, PhD (ICP ’93, EWP ’01), is a counselor, enneagram teacher and consultant, and retreat facilitator in the historic town of Jacksonville, Oregon, his home since 2012.

Q: What drew you to CIIS?
A: I decided to get a graduate degree when I was 39 years old. I had been working in the field of personal growth for the previous 15 years, and though I had professional experience in transformational work, I did not have a clinical degree or license. In my search for graduate schools, CIIS stood out because it offered a top-notch program in counseling psychology and it provided the more expansive context of integral psychology, which includes the spiritual dimensions of life. When I got there, I realized it was the people that mattered: I felt I had found my tribe.

Q: Why is CIIS important to the world?
A: I think because it brings together innovative and leading-edge thinkers from all over the world—both faculty and students—to study and research more inclusive approaches to human development and understanding. The academic rigor combined with a respect for individual contributions creates a very rich learning environment.

Q: How has CIIS inspired and supported your personal and professional development?
A: It was very clear from the start that CIIS was supporting me both professionally and personally. The two were and continue to be intertwined. Completing both the Integral Counseling (MA) and East-West Psychology (PhD) programs stretched me mentally, emotionally, and spiritually, as well as prepared me for clinical work. The foundation in integralism continues to inform and guide me in my practice and in my life.

Q: How have you seen CIIS grow?
A: I have watched CIIS grow from a relatively unknown alternative graduate institute to a respected university of higher learning. The type of scholarship, the expansion of programs, partnerships with other institutions, travel programs, and public programs that bring world-renowned speakers and artists to San Francisco are far beyond what the Institute was 25 years ago. The school’s leadership and board do an amazing job of expanding the reach of CIIS and ensuring that it has the financial stability necessary to keep going.

Q: What do you believe is its future?
A: CIIS has always been unique. While it has grown and evolved, it has stayed true to its founders’ vision of integral education and has expanded that vision to meet contemporary culture. The world has begun to catch up with CIIS, and I see the University continuing to be the go-to place for pioneering research in important areas like environmental sustainability, LGBTQ social justice issues, and psychedelic medicine for end of life anxiety.

Q: Why have you remembered CIIS in your will?
A: I have a connection to CIIS that I never had with my high school or undergraduate school. CIIS resides in my heart. It has given me professional and personal gifts for which I am deeply grateful. I want to see that opportunity continue to be available for others.

Richard Buggs is Dean of Alumni and Travel Programs. For more information about the Heritage Society and remembering CIIS in your will or estate plans, please contact Dorotea Reyna, Vice President of Development and Sponsored Programs, at 415.575.6135.
The Center for Psychedelic Therapies and Research (the Center) at CIIS is fortunate to have received a $10,000 grant from the Sarlo Foundation of the Jewish Community Federation and Endowment Fund (the Foundation). The Center, through its new certificate program, is training clinicians to use psychedelic-assisted therapy to help alleviate physical and emotional traumas that people have been suffering from for years—often decades.

George Sarlo, president of the Foundation, is an engineer, venture capitalist, and philanthropist who cofounded Walden Venture Capital, a company that invests in new technology. The book by transcendentalist Henry David Thoreau inspired the name of the firm. Sarlo, a native of Hungary, lost his father in World War II when he was four years old. With his college roommates in Budapest, Sarlo participated in starting a protest that grew into a full-scale rebellion that was crushed by the Soviet army. After escaping to Austria, Sarlo came to the United States as a refugee. He earned a degree in electrical engineering, and then an MBA from the Harvard Graduate School of Business.

Boards of nonprofits that Sarlo has served on include the International Rescue Committee, the American Jewish Joint Distribution Committee, the San Francisco Conservatory of Music, the University of California San Francisco Foundation, and KQED.

Q: How has the political and personal turmoil in your life shaped your philanthropy?
A: In my youth I experienced WWII, the Holocaust, and a revolution—all traumatic events. Most of my family was killed. I had to flee my country essentially without any resources and start all over at age 18. This early childhood trauma affected my psyche and values, and motivated me to become a philanthropist when I could afford it.

Q: The Foundation focuses on mental health, addressing critical societal needs that are unmet and underfunded. How do the aims of CIIS’ Center for Psychedelic Therapies align with your philosophy?
A: Mental health issues affected most of my family members particularly due to the life and death circumstances. I certainly had to fight my own demons for many decades. Now that my mind and purposes are clear, the Foundation and I are focused on mental health, and more specifically, on early childhood trauma and new techniques and approaches to education. Also I am, myself, deeply involved in psychedelic work.

Q: Can you talk further about your interest in the therapeutic uses of psychedelics and what drew you to the field?
A: The Foundation is involved in funding a number of research projects and organizations—including Heffter Research Institute, MAPS, and Usona Institute. Additionally, we’re funding psilocybin studies at NYU and a number of smaller, lesser-known research projects. Beyond research, we’re also involved in some political issues surrounding psychedelics, as well as tackling some of the public stigma surrounding these medicines. Additionally, I have had a number of psychedelic experiences and have received enormous benefit from them. Primarily, these experiences have helped lift both depression and anxiety resulting from early childhood trauma. I’ve also seen therapeutic effects on acquaintances who have also suffered.

Q: You are a visionary in technology and business—a person who forecasts trends and “makes things happen.” How do we gain more widespread acceptance for future FDA-approved psychedelic-assisted therapy and research projects?
A: It’s a multilayered issue. The most important factor is to do the research in a visible, accurate, and safe way so that nobody can question the validity of the results. All of the organizations that we are funding...
are following strict protocol regimens. If the results are good, we need to publicize them so that the stigma can be lifted, and the demand for these substances becoming legal comes from the public.

The FDA will need to be satisfied with the results, and big pharma is not going to be happy if low-cost psychedelics take away—at least in some part—from the market for currently used medications for such things as anxiety and depression.

Q: Is timing everything? Why so much interest now?

A: Again, it’s a many-layered path. There’s not one tipping point, but a whole bunch of changes that should be coming along. Obviously, policies are moving toward the liberation of such substances. A recent example is marijuana. I think that if the public is informed of their benefits, then the field will change. The direction we’re heading is good. The clinical results are outstanding—way beyond expectations—and I think that more people are now open to these ideas.

Now, how quickly universities will teach doctors to use these materials is hard to say since the medical field is typically slow to change. On the other hand, universities like CIIS are clearly indicating that they expect there will be a need in the marketplace for these changes. The educational system will also have to change to provide expertise for these new markets. The direction is the right one, and it’s accelerating. I congratulate CIIS for its vision and leadership in this area. There are almost no medications that provide true healing for things like anxiety and depression. Traditional medications are designed to remove the symptoms and are seldom permanent solutions, and are often very expensive. When we see the Phase 2 results for treatments, I think we will be pleasantly surprised.

You really have to determine what “betterment of society” means. Psychedelics will cause changes in our attitudes, and they will probably make us much more conscious. I would consider both of those a betterment. But, how fast they can change the system to utopia—I don’t think I’ll see that in my lifetime.

Again, it’s the direction that counts. The problem with social change is that many people are capable of pointing out the shortcomings of our current system, but very few people can offer changes that are realistic. It’s much more difficult to come up with a solution.

Julie Pofsky is Associate Director of Development at CIIS.

MIRACLES continued from p. 15

Previously, during her time in Manhattan, Eahr actively engaged in civil justice work and education rights, fundraising for libraries, NOW, ERA, ESL, and New York City’s Head Start program. She also co-created the Feminist Spiritual Community Church with philosopher Elly Haney.

At a party in the early ’90s, Eahr met Dr. Eleanor Gadon, scholar and founder of the Women’s Spirituality program, who eventually persuaded her to come to CIIS. Eahr, who already had an offer from an Ivy League university, based her decision on which grad school would be the best fit for both the encyclopedia and the photographic collections, and which would provide the best learning and integral worldview environment for Re-Genesis.

“I have amassed this amazing collection—just miracles all the way to making this happen—and my job now is to shepherd this project to the best of my ability.”

Eahr felt that she had put the project in the very best environment. “Not only CIIS, but also San Francisco afforded the diversity of the communities in which I had lived in London.”

ONE DOOR CLOSES . . .

In 2008 Eahr was done with the fieldwork: She had had a knee replacement and could no longer manage the weight of the cameras. The fieldwork thus ended but not the research, writing, rewriting, editing, and scanning and downloading of thousands of slides, images, and hyperlinks, etc.

For Re-Genesis and Eahr the grad student, adjunct faculty member, and librarian, a job she has held since her student days, CIIS was indeed a homecoming.

For its users, Eahr believes that Re-Genesis can also be a homecoming. “When you have a question, go back to religion and spirituality. If that seems confusing to you, rightly so. If you have a question relating to labyrinths and mazes—if that seems confusing—it should be, because it is misused about 80% of the time. You can go to Re-Genesis and get clarification.

If you have confusion about monotheistic canonical religions, you can go here. Or about Genesis—try this variable. You may not like it, but you will definitely get another interpretation.”

The project has been “a total gift and an impossible one. The fact that we ever got this far was highly improbable,” she says. “There aren’t a lot of 80-year-olds doing this kind of work. I don’t know about what happens at 81 or 82,” Eahr says. “For now, I’m just gonna have a party.”

* Feminist spirituality is understood as Eco-Theology (or nature-goddess), in which all life forms in the cosmos are interconnected and immanently sacred, including the female. For more on this and Labyrinth Learning, see https://www.youtube.com/watch?v=3jbaETPatjk.

**Archaeomythology is a transdisciplinary methodology pioneered by archaeologist Marija Gimbutas, which incorporates a consideration of linguistics, mythology, history, and folklore, as well as archaeology.
Gary Lachman
TRANSFORMATIVE INQUIRY

Rejected knowledge A paper presented at the Living in the Real World Conference in Marion, MA (2015, November).

Mark Ludwig
SOMATIC PSYCHOLOGY

Mary Mackey
WOMEN’S SPIRITUALITY

Peter Reason
TRANSFORMATIVE INQUIRY


Joseph Subbiondo
PRESIDENT, CIIS


Carla Wilson
ACTCM AT CIIS


LUNSFORD
continued from p. 8

Too young to work, you may be inclined to snatch a cell phone out of someone’s hand and sell it two or three blocks away, right downtown, to an adult who will take it and give you cash, in order to fulfill your responsibility.

How have your experiences growing up in the city informed your activism?
I am a third-generation San Franciscan on both sides. My parents grew up in Oceanview, or Lakeview, about four blocks from each other. I grew up with my father being incarcerated for the majority of my life; he is currently incarcerated. From a very young age, I saw that prisons and jails weren’t working—that they tore my family apart. I had to build a relationship with my dad via letters and visits through glass.

In high school I learned from reading books and learning about abolition and prison reform that there are systems very much in place, targeted at me—as the child of an incarcerated parent, I’m supposed to be three times more likely to be in prison or jail—and what that means, not about me or my dad, but about policing, and about investment in education.

Through community work, from outreach to education to growing my own food in gardens in San Francisco, I was put into contact with youth and adults who had a different way of being in community together, and valuing each other, and asking what it might look like to solve conflict in community—to not call police, but to hold each other accountable in different ways. That influenced my critical lens for viewing our current legal system, gave me some of the vocabulary to articulate what I had already been experiencing, and has very much informed my stance and my experience as an advocate and an activist.

I think there is certainly a privilege of living in and being from the Bay Area, that after an action—if you got arrested, but even if not—people will show up before you get released from jail with, say, hot nettles tea for you, or with warm gluten-free goods if you need them. People will show up and take care of your body and your spirit here. That is just one example of what holistic resilience and resistance looks like in action: noticing that those things are not exclusive, that they are actually more powerful when they happen all together.

Olivia Ford is a New Orleans–based freelance editor and writer.
One of the things I like best about working at CIIS is being part of a university that moves so quickly. At times, the speed of positive change seems almost magical as new programs are taken from idea to manifestation in very short order.

Two recent success stories at CIIS demonstrate this point: Within the space of a year, the merger of the American College of Traditional Chinese medicine with CIIS has given birth to new doctoral degree programs and helped create our new first-floor bookstore through support from the Chinese herbal company Tong Ren Tang.

Similarly, within a year, the Center for Psychedelic Therapies and Research has attracted its inaugural cohort of over 40 licensed professionals who are registered in its groundbreaking certificate program.

It is not magic, however, that moves CIIS; it is the focused creativity of the entire campus community as it collectively seeks to pioneer new systems of thought and better serve its students and the world. CIIS is also blessed with able leadership and governance—including a financially savvy Board of Trustees, an administration that facilitates change, and a faculty and staff who are committed to doing everything in their power to move the University forward.

With all hands on deck, CIIS confidently charts new journeys.

Another critical factor in CIIS’ growth is support from our donors. With philanthropic support, CIIS has been able to give birth to new academic programs, provide scholarship support to help attract and retain students, and successfully complete such large and transformational capital projects as the first-floor renovation, complete with an art gallery and bookstore open to the public.

In fact, donor support is often the key factor in enabling CIIS to move quickly on new initiatives, providing the essential fuel for change. With support from our alumni and friends, CIIS can continue to capitalize on new opportunities and take the University to higher ground.

The ability to move agilely is what distinguishes CIIS from other small private universities that have not been able to adjust to new markets and retain their independence.

With CIIS’ 50th anniversary approaching in Spring 2018, we wish to express our gratitude to the members of our extended community—including our donors—who are doing all they can to help this University secure a vibrant future. Your support is making a big difference—thank you!

Donotea Reyna is Vice President of Development and Sponsored Programs. dreyna@ciis.edu, 415.575.6135
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