



1996

California Institute of Integral Studies -- Catalog 1996-1998

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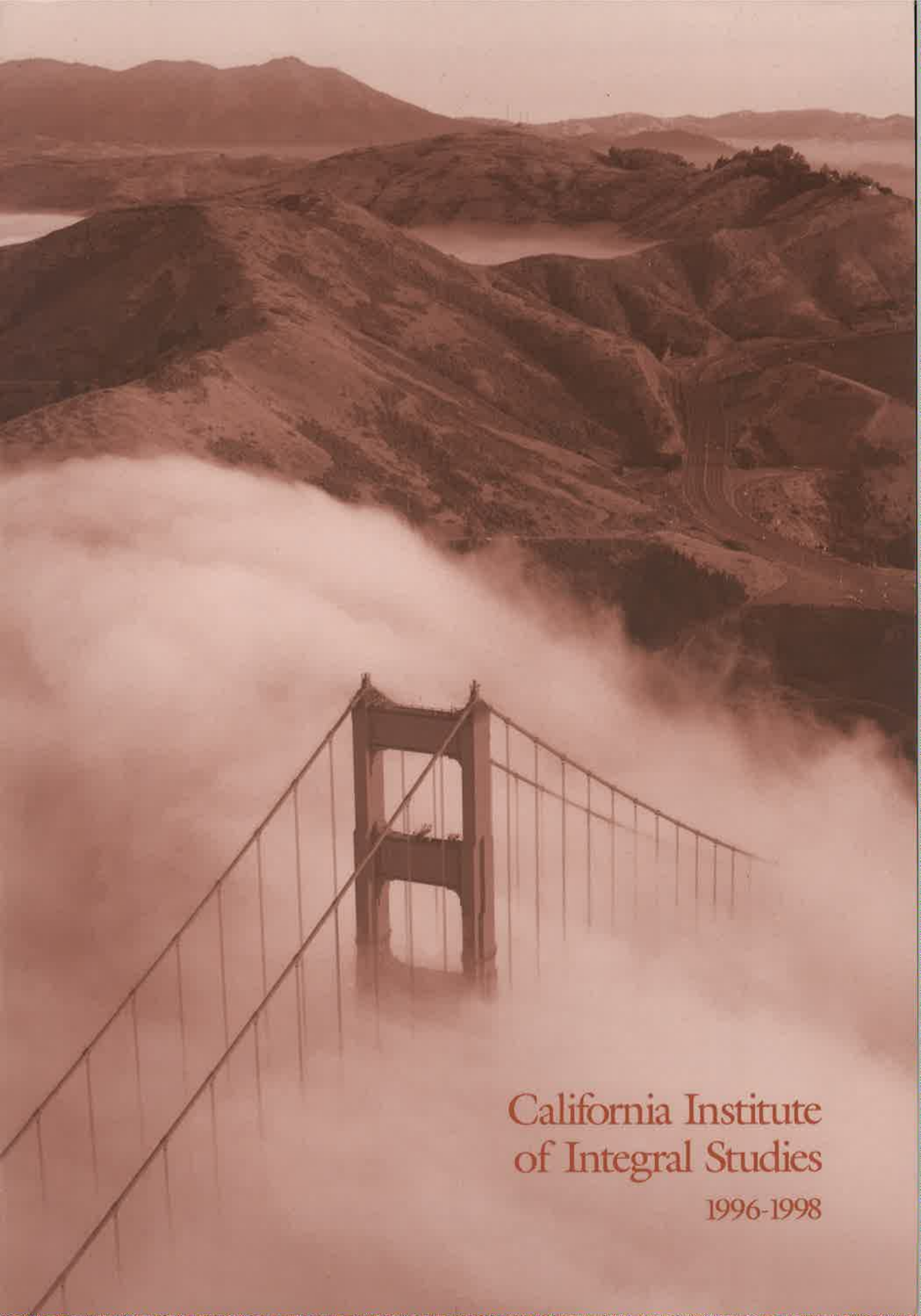


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California Institute
of Integral Studies

1996-1998

*Reality divided by reason
always leaves a remainder.
After everything has been
said about the universe,
after the entire world
has been transformed
on the basis of scientific
knowledge into a
hierarchical structure
of ever-widening systems,
we are still invariably left
with a profound sense of mystery.*



HARIDAS CHAUDHURI

Haridas Chaudhuri
1913-1975

International Educator, Scholar,
Philosopher and Founder of the Institute

1996 - 1998
CATALOG

The California Institute of Integral Studies is an institution of higher learning accredited by the Accrediting Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges.

765 Ashbury Street
San Francisco, CA 94117
(415) 753-6100

Anticipated address effective
April 1, 1996:
9 Peter York Way
San Francisco, CA 94109



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Degrees & Certificates

Foundational School for Integral Studies
East-West Psychology, M.A. and Ph.D.

Philosophy & Religion,
M.A. and Ph.D.

Social & Cultural Anthropology,
M.A. and Ph.D.

Women's Spirituality, M.A.

School of Healing Arts

Counseling Psychology, M.A.
Expressive Arts

Expressive Arts Consulting
& Education Certificate

Expressive Arts Therapy Certificate
Summer Certificate in Expressive
Arts Therapy for Professionals

Integral Health

Integral Health Education, M.A.
Integral Health Studies, Certificate

Psychology,

Clinical Psychology, Psy.D.

Psychology, with Concentration in
Body-Oriented Family Therapy,
M.A.

Psychology, with Concentration in
Drama Therapy, M.A.

Somatics, M.A.

School for Transformative Learning
Business, M.A.

Integral Studies

B.A. (Bachelor of Arts Completion)
Ph.D.

Concentration in:

Individualized Integral Studies
Learning & Change in

Human Systems

Recovery of

Indigenous Mind

Traditional Knowledge

Organization Development
& Transformation,
M.A. and Certificate

*Integral refers to the ideal
blending of three disciplines –
knowledge, action, and love.*

Robert McDermott,
President of CIIS

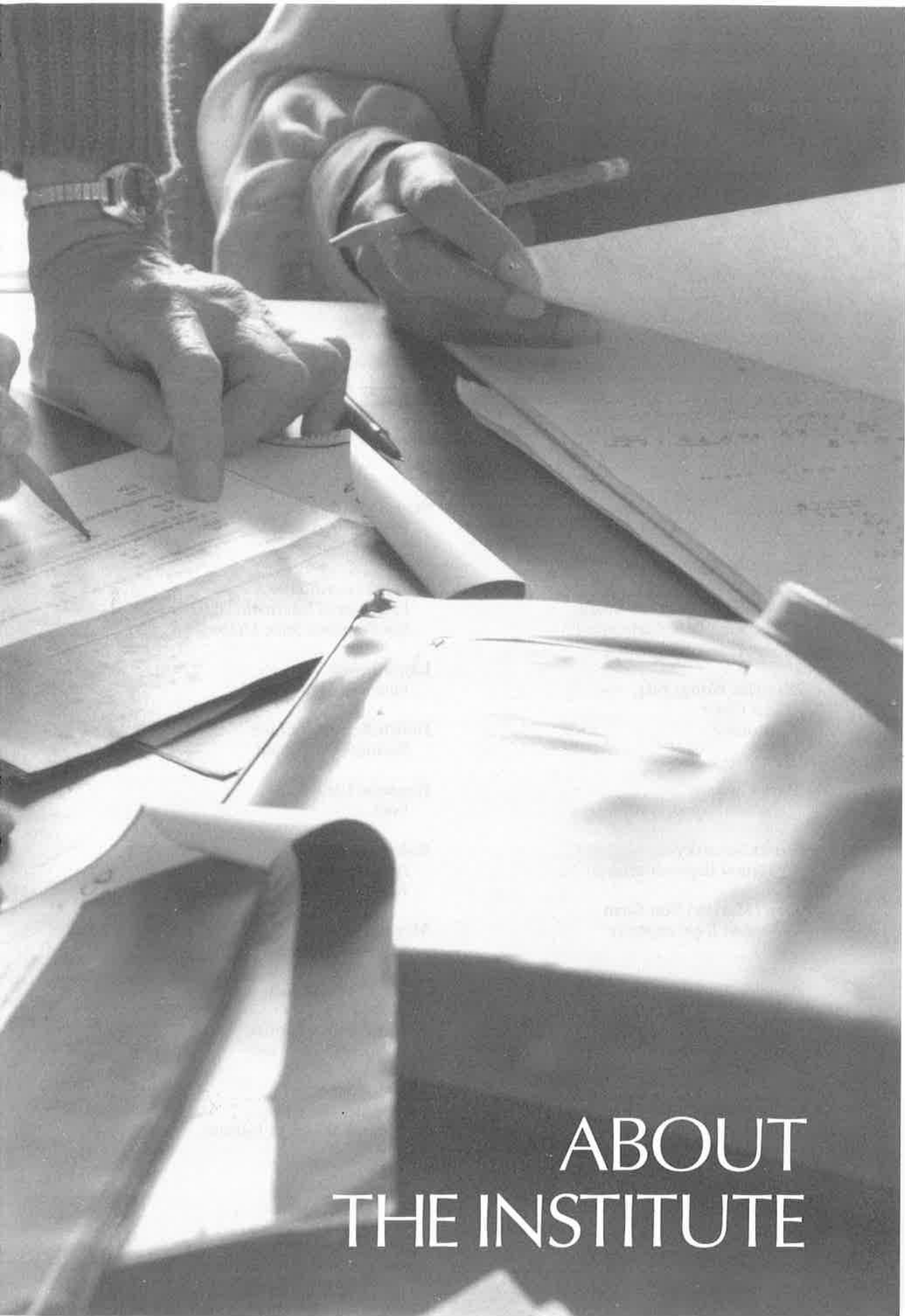
Communicating with the Institute

The Institute's telephone number is (415) 753-6100. The school has a voice mail system; if you wish to speak with an operator at any time, press "0."

STAFF DIRECTORY

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		Clement Street	
		(Somatics) Center	(415) 221-9227
		Church Street	(415) 648-2644
		Pierce Street Center	(415) 776-3109





ABOUT THE INSTITUTE

*The unlike is joined
together, and from
difference results
the most beautiful
harmony.*

Heraclitus

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HARIDAS CHAUDHURI

1913 – 1975

Founder of the Institute

Haridas Chaudhuri, international educator, scholar, and philosopher, was born in Bengal in 1913 and educated at the University of Calcutta. He received his M.A. in 1936 and his doctorate in 1948 in philosophy and religion.

As a very young man he was already deeply influenced by the words of Swami Vivekananda and Sri Ramakrishna, and at the age of 14 he had his first profound spiritual experience, which turned his life in the direction of spiritual philosophy. While he was a graduate student at Calcutta University where he studied Asian and Western philosophy, he was introduced to the writings of the Indian spiritual philosopher, poet, and yogi, Sri Aurobindo. Dr. Chaudhuri visited Sri Aurobindo's ashram in Pondicherry several times, and although he met Sri Aurobindo only once, he established a meaningful communication with him through letters. Through this process he received deep spiritual guidance and intellectual development which culminated in his doctoral dissertation entitled "Integral Idealism: An Interpretation and Evaluation of the Philosophy of Sri Aurobindo in Light of Dominant Thought Systems of India and the West."

In 1951, on the recommendation of Sri Aurobindo, Dr. Chaudhuri, then chairman of the Department of Philosophy at Krishnagar College in West Bengal, was invited by Frederic Spiegelberg to join the staff of the newly formed American Academy of Asian Studies in San Francisco. He came to the Bay Area eager to implement in a Western educational institution the integral approach to education he had developed as a student of Sri Aurobindo.

Soon after his arrival in San Francisco, Dr. Chaudhuri and his wife Bina established the Cultural Integration Fellowship, from which emerged an educational branch, later to become the California Institute of Integral Studies. (See History section below.)

A prolific writer and outstanding teacher, Haridas Chaudhuri was committed to integrating the spiritual, intellectual, and pragmatic aspects of life. His teachings cover diverse subjects such as the evolution of consciousness, free will, meditation, spiritual epistemology, integral yoga, depth psychology, and mysticism. He wrote:

A wonderful process of evolution, of progressive development is taking place. In order to understand this, we have to understand the scientific theory of evolution on a spiritual basis. Here, evolution is not to be understood as a mechanical process controlled by blind physical forces. The divine significance of evolution is that this universe is a medium of progressive manifestations of the eternal. The process of evolution is an increasing manifestation of the glory of the spirit in the realm of matter.

Haridas Chaudhuri published a dozen books, including *Sri Aurobindo: Prophet of the Life Divine*, *Integral Yoga*, and *The Essence of Spiritual Philosophy*. He also wrote numerous articles on a wide range of philosophical and spiritual subjects, and lectured widely around the world.



BINA CHAUDHURI
Co-Founder

Bina Chaudhuri graduated from Asutosh College at Calcutta University, where she studied philosophy and classical Bengali. Coming to San Francisco from India in 1951, Bina and her husband, Haridas Chaudhuri, founded the Cultural Integration Fellowship, parent organization of the California Institute of Integral Studies. After Dr. Chaudhuri's death in 1975, Bina, along with dedicated staff, faculty, and students, carried on his vision at the Institute.

Bina is president of the Cultural Integration Fellowship and past president of the Federation of India Association of Northern California. She also serves on many educational and cultural committees in the Bay Area, promoting intercultural understanding and appreciation. Bina's deep understanding of human nature and her traditional sense of hospitality has enabled the Institute to maintain its sense of community even as it has become a larger institution.



ROBERT McDERMOTT
President

Robert McDermott was appointed president of the Institute in September 1990. He is Emeritus Professor of Philosophy at Baruch College, City University of New York (CUNY), where he was chair of the philosophy department and of the program in religion and culture. He earned a Ph.D. in philosophy from Boston University in 1969, an M.A. in philosophy from Emory University in 1965, and his B.A. in classics from Queens College, CUNY, in 1962. Prior to his coming to the Institute, he taught philosophy and comparative religion for 27 years: seven years at Manhattanville College (1964-71), and 20 years at Baruch College (1971-90). He also taught courses in Asian and comparative religions, and numerous interdisciplinary courses at New York University, Sarah Lawrence College, Swarthmore College, and Fordham University.

Robert has been the recipient of numerous grants, fellowships, and professional honors, including a Fulbright grant for study and travel in India (1966) and a position as senior Fulbright lecturer at the Open University, England (1975-76) where he was advisor and contributing editor to sixteen films on "Man's Religious Quest." He directed the NEH project for the study of Hinduism and Buddhism (1978-80), and earned the 1982 Presidential Award for Excellence in Teaching at Baruch College. With the support of Laurance S. Rockefeller, he is co-directing a four-year project, "The Recovery of Thinking in Philosophy, Science, and Education."

His published writings include *Radha-krishnan* (1970), *The Essential Aurobindo* (1973), *The Spirit of Modern India* (with V.S. Naravane, 1974) and *The Essential Steiner* (1984), as well as numerous articles on philosophy and religion in scholarly journals. His *Essays After Steiner* will be published in 1995. Audio and video cassettes of more than 25 of his public lectures are available from Sound Photosynthesis.

Robert is an executive editor of *ReVision: A Quarterly Journal for Consciousness and Transformation*. He is a board member of the International Transpersonal Association. Previously he served as secretary-treasurer of the Society for Asian and Comparative Philosophy. He was also a member of the steering committee for the NEH Project for Guides to Asian Philosophies and Religion. Since 1983 he has been president of the Rudolf Steiner (Summer) Institute.



JOHN LEVY
Advisor to the President

John Levy has held administrative positions in business and non-profit organizations. He was a supervising estimator for Bechtel Corporation, and an executive officer of the Association for Humanistic Psychology, and executive director of the C.G. Jung Institute of San Francisco.



KARINE SCHOMER
Provost

Karine Schomer was appointed provost in fall 1994. The Institute's chief academic and administrative officer is a distinguished scholar, teacher, and academic administrator and has experience in both the public and private sectors of California higher education. Involved professionally with India since 1965, she earned her Ph.D. in South Asian Languages and Civilization (1976) from the University of Chicago. She has served as Dean of Humanities, Social Sciences, and Human Services at Merritt College in Oakland (1988-1990), and as Dean of Arts and Sciences at Golden Gate University (1990-1994). Karine has received numerous grants and fellowships, including Fulbright and American Institute of Indian Studies fellowships for research in India and a U.S. Office of Education grant to conduct a collaborative, interdisciplinary project on the Rajasthan region of India, which culminated in the two-volume work, *The Idea of Rajasthan: Explorations in Regional Identity* (South Asia Publications, 1994). Among her other published writings are *The Sants: Studies in a Devotional Tradition of India* (with co-editor W.H. McLeod; Berkeley Religious Studies Services, 1987) and *Mahadevi Varma and the Chhayavad Age of Modern Hindi Poetry* (University of California Press, 1983), textbooks for the study of Hindi language, and numerous scholarly articles and literary translations. She also served as a consultant to the Smithsonian Institution for the 1985 Festival of India. She is a frequent reviewer of National Endowment for the Humanities proposals on Indian culture and religions and has led educational and photographic tours to India with her husband, photographer-writer Raphael Shevelev. She is fluent in Hindi and has a reading knowledge of Urdu, Sanskrit, Marathi, and Rajasthani.



PADMA CATELL
Dean, School of Healing Arts

Padma Catell received her Ph.D. (1984) in Psychology from the California Institute of Integral Studies and an M.A. degree in Biology from Hunter College (City University of New York). She is licensed as both a Marriage, Family, and Child Counselor and as a psychologist. Padma is a director of the Buena Vista Counseling Center and the Mariposa Counseling Center, where she supervises interns and sees private psychotherapy clients.

Padma's first contact with the Institute was in 1972, when she attended classes being taught by her spiritual teacher. She has been teaching at the Institute since 1984. Padma became interested in psychology when she began studying Raja yoga and Sanskrit in 1972 at the ashram of Sri Bramananda Saraswati. Her particular interest in the synthesis of the biochemical, the spiritual, and the psychological began even earlier with her studies in biochemistry and the pharmacology of the central nervous system. Padma recently published an article entitled "Associations Among Somatotype, Temperament and Self-Actualization" co-authored with Ralph Metzner (*Psychological Reports*, 1993.)

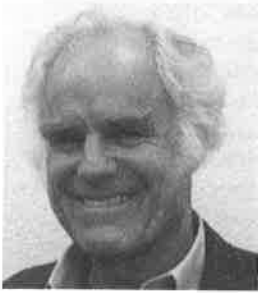


PETER GLASSMAN
Dean, Foundational
School for Integral Studies

Peter Glassman is an historian of culture who specializes in the interconnections among the humanities, the social sciences, and contemporary economic and strategic affairs. He received a Ph.D. (1972) in English and Comparative Literature from Columbia University. He is particularly interested in the social forces that characterize the first industrial era.

Since 1982, Peter has served as a teacher, administrator, and consultant to business and government officials in China, Hong Kong, and Japan. He has extensive academic and consulting experience in western Europe. Before joining CIIS, he taught at Columbia University and Tulane University. He served as chairman of the Department of English at the Chinese University of Hong Kong, and the University of Montana. He served as vice president and provost of New England College, and dean of the faculty of social sciences and humanities at the University of Macau. He holds an appointment as permanent visiting professor of culture in the People's Republic of China.

Peter's first two books of criticism, *Language and Being: Joseph Conrad and the Literature of Personality* (Columbia University Press, 1976), and *J.S. Mill: The Evolution of a Genius* (University of Florida Press, 1985), study some of the principal ways in which social and family conditions have shaped individual cognition and creativity. He is currently working on two books which investigate how the myths promoted in popular culture can condition children, adults, and broad social milieu; one is a comparative analysis of autobiography, and the other explores recent reactions against the experience and authority of civilization. He recently completed a novel, to be entitled *The Dream Chamber*.



DEAN ELIAS
 Dean, School for
 Transformative Learning

Dean Elias has been involved in experimental education for adults for 30 years. In the 1960s, Dean developed educational models for preparing leadership teams to develop new institutions for Job Corps, and in the 1970s and 1980s, he led the Antioch University Center in Seattle, guiding the development of the first programs in the Pacific Northwest in holistic health, transpersonal psychology, human systems design, and holistic education. From 1990-92 Dean served as Dean of Goddard College. He has conducted research on the development of leaders for social transformation.

Dean teaches in the Integral Studies Doctoral and Organizational Development and Transformation programs. His current research interests are in the areas of collaborative research and transformative learning. Dean earned an Ed.D. in Adult and Continuing Education from Teachers College, Columbia University, in 1993.



CATHY COLEMAN
 Dean of Students and Alumni

Cathy Coleman has worked in student services at the Institute since 1982, serving variously as director of admissions, financial aid, student services, and human resources until her appointment in 1992 as dean of students and alumni.

Cathy earned a Ph.D. in East-West Psychology from the California Institute of Integral Studies in 1991, an M.A. from Washington State University in 1981, and a B.S. from Iowa State University in 1973. Her interest in cross-cultural studies led her to serve as a Peace Corps volunteer in Ecuador in 1978-79, working in a community development program in a rural mountain village. Cathy directed the 1994-95 International Transpersonal Association's Children's Conference in Ireland and the Bay Area.

HISTORY

The California Institute of Integral Studies is an independent institution of higher learning integrating the intellectual and spiritual insights of Western and Asian traditions in study and practice. The Institute, located in San Francisco, has been accredited since 1981 by the Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges (WASC).

Soon after his arrival in San Francisco, Dr. Chaudhuri and his wife Bina established the Cultural Integration Fellowship, from which emerged the California Institute of Asian Studies. From 1968 until 1974 the Institute was the educational branch of the Cultural Integration Fellowship. In 1974 the Institute was incorporated separately as a private, nonsectarian, nonprofit graduate school. In 1980, the name was changed to the California Institute of Integral Studies to reflect a commitment to integral education.

The Institute's use of the term "integral" stems from the integral yoga of Sri Aurobindo (1872-1950), poet, philosopher, political activist, and sage of India, and from the integral philosophy, psychology, and yoga of Dr. Chaudhuri, who extended and deepened Aurobindo's work, bringing it to America in 1951.

Integralism, from the perspective of Dr. Chaudhuri and Sri Aurobindo, suggests an approach to life – as well as to philosophy – that focuses on completeness rather than fragmentation. This vision of life emphasizes the unity of aspects which appear separate, such as mind and body, body and spirit, human and universe. When put into practice it assists the individual in making sense of the world and acting effectively on many levels. An important aspect of integralism is the process of exploration and discovery. The Institute is committed to this perspective academically and administratively, and seeks to create a structure congruent with the insights and values of integral philosophy.

Growing out of the lively intellectual debates at the American Academy of Asian Studies between Frederic Spiegelberg, Alan Watts, and Haridas Chaudhuri, the Institute began as the educational branch of the Cultural Integration Fellowship. In 1974 it was incorporated separately as the California Institute of Asian Studies. The original emphasis on Asian religions and cultures has evolved to include comparative and cross-cultural studies in philosophy and the traditional study of religion as well as women's spirituality, psychology, counseling, cultural anthropology, organizational studies, business, health studies, and the arts. M.A. and Ph.D. programs and courses in these areas seek to ground the student in Western thought – both its traditional academic disciplines and its esoteric and innovative dimensions – and to encourage the investigation and integration of Asian philosophic approaches. The B.A. Completion program offers an interdisciplinary liberal arts education for adults who have prepared for advanced college work through a combination of previously earned college credit and demonstrable knowledge gained from life experience.

Although the Institute continues to grow, its commitment to small classes and its student population of approximately 1200 creates an intimate learning environment with a strong sense of community shared by students, faculty, alumni, and staff alike.

MISSION

The central, distinctive mission of the Institute is to provide an environment, facilities, and guidance for systematic, disciplined study and research in the integration of Eastern and Western worldviews, philosophies, value systems, psychologies, spiritual practices, and cultural traditions. The “East-West” dimension is defined broadly to encompass comparative and synthesizing approaches to understanding all of humankind’s varied cultures, and the spiritual dimension which gives them their underlying unity. A complementary objective is the integration of the religious, mythic, and symbolic philosophies of ancient traditions with the empirical, analytic paradigms of modern science.

EDUCATIONAL PHILOSOPHY

At the Institute, learning, teaching, and research proceed along three parallel lines – the intellectual, the experiential and the applied:

Academic study, using the accepted methodologies of the scientific and scholarly disciplines.

Personal experience of the intuitive, affective and spiritual dimensions, as in meditation, psychotherapy, and body/mind practices.

Practical application of insights gained and skills learned in fieldwork, internships, and community service.

Personal growth, the development of human wisdom, and conceptual knowledge are valued equally with social, community, and global awareness.

The Institute is committed to:

- **An integral approach to education**
Education at the Institute facilitates integration of body-mind-spirit, valuing equally the emotional, spiritual, intellectual, creative, somatic, and social dimensions of being human. Students are encouraged to take an interdisciplinary approach to learning by complementing their program of study with course work in other departments.

- **Innovative education**

Traditional boundaries for research and inquiry are transcended consciously and with critical awareness in order to create more humane, ecological, and gender-balanced knowledge.

- **Cultural diversity and cultural coherence**

Promoting a dialogue of difference, the curriculum reflects a commitment to the diversity of the world’s cultures and spiritual traditions while seeking their holistic integration. Intellectual, cultural, and spiritual traditions which further the effectiveness of emancipatory movements such as feminism, social and political liberation, cultural self-determinism, and ecological activism are embraced.

- **Multiple ways of learning and knowing**

The Institute honors many learning modalities and ways of knowing – intuition, body-knowledge, creative expression, intellect, and spiritual insight.

- **The affirmation of spirituality**

The Institute strives to affirm and embody the spiritual in the study and practice of multiple spiritual traditions and in their expression throughout all areas and activities of the Institute community.

- **Community support**

Community at the Institute is understood to be founded upon an underlying core of values which affirm shared understandings and differences, scholarly efforts, and humane concerns. Such community is a vital part of the Institute’s effort to provide an effective, visionary, and nurturing environment for study and training.

- **A transcultural ecological perspective**

Through its tradition of pioneering studies in integralism, cross-cultural consciousness, and activist anthropology, and in collaboration with a growing and culturally diverse network of environmental educators and indigenous leaders, the Institute is actively engaged in developing curricula to facilitate a transcultural ecological perspective. This perspective implies radical and fundamental changes in our psyches, in our daily practices, and in our social institutions.

CONSTITUENCIES SERVED

Students at the Institute are adults who exemplify the modern world's rapidly expanding appetite for professional and lifelong learning. All students admitted to the graduate programs must have completed bachelor's degrees and be dedicated to graduate-level advanced training, either in their own discipline, or in related disciplines as part of a career change process. The Institute's B.A. Completion program is now available to those who have earned 75-120 quarter units of transferable credit (or who can demonstrate potential to petition successfully for life experience credit). Many courses and workshops are scheduled during evenings and weekends to accommodate the needs of working professionals (psychologists, counselors, health workers, teachers, ministers, administrators) who are pursuing advanced degrees or continuing education.

While Institute students have come from five continents, the majority reside (permanently or temporarily) in the San Francisco Bay Area. Here, in addition to the school's own programs, they take advantage of San Francisco's location as a gateway to the Pacific Basin and the Far East, and of the area's extensive educational and cultural resources in East-West studies.

Through its counseling centers and field placements, and through alumni, faculty, and students who are already practicing in professional fields, the Institute serves a large and growing population which seeks help with personal, social, organizational, and intercultural communication. Here, the integral perspective of those trained at the Institute is of special value.

FACILITIES

As a result of significant growth in enrollment (400 to 1200 students in five years) the Institute began in 1992 planning to relocate to a new facility. Currently the Institute is in negotiation for an historic building on the Main Post of the San Francisco Presidio. The National Park Service has designated the Institute as the prospective tenant for this building and has invited the Institute to enter negotiations leading to occupancy. Since negotiations and renovations cannot be complete in time for the expiration of its current lease, the Institute is also in negotiations to occupy the Cathedral Hill Building at Geary and Gough Streets in San Francisco for at least two years. For the Institute's new address, call (415) 753-6100 after April 1996.

The Institute has three **counseling centers** which serve as professional training facilities for students and community service activities. The Integral Counseling Centers (associated with the Integral Counseling Program) are located at 1782 Church Street and 2140 Pierce Street. See page 58 for further details.

The Somatics Counseling Center, associated with the Somatics program, is located at 310 Third Avenue (at Clement Street). This center offers the community affordable psychotherapy based on a body-oriented approach that is integrated with other therapeutic modalities. See page 83 for further details.

The Institute operates a **bookstore** to provide textbooks and materials required for academic courses. Faculty publications and books of interest in the areas of East-West studies, organizational development, science and spirituality, psychotherapy and counseling, somatics, health studies, women's and men's studies, philosophy, and religion are available to the Institute community and to the public through the bookstore. The bookstore also carries a variety of taped lectures.

ORGANIZATION

The California Institute of Integral Studies is incorporated under the laws of the State of California. The board of trustees is responsible for the setting of policy, fiscal management, and the appointment of the President. Students, faculty, and alumni have elected representatives to the board of trustees.

The president is the chief executive officer of the Institute and is responsible for articulating and representing its mission, for guiding the academic mission through the provost, and for directing development and fundraising efforts, in collaboration with the board of trustees.

The provost is the chief academic and administrative officer of the Institute, and is responsible for governance, budget, strategic planning, accreditation, administrative management, and academic oversight.

The internal governance structure of the Institute includes the Faculty Council and its Committees, the Student Alliance, the Staff Association, and the multi-constituency Policy Council.

The Institute is dedicated to the ideal of knowledge, which is understood as including not only the intellect but also affect and service – the kind of knowing practiced by the great spiritual teachers of Asia and the West. In pursuing and teaching these ways of knowing, the Institute was restructured in 1993 into three schools. The Foundational School for Integral Studies approaches the liberal arts from a spiritual perspective. The programs in the School of Healing Arts demonstrate the depth of understanding and the extent of healing possible when therapies include a spiritual and transformative dimension. Finally, the School for Transformative Learning is charged with finding new ways for translating the Institute's values and purposes into action, including providing methods for linking individual initiative with group learning. The Institute is committed to showing that theoretical, healing, and learning arts are not only inseparable, but, when pursued integrally, are essentially the same.

Students are encouraged to participate in Institute affairs by serving on various committees. All students are members of the Student Alliance, the purpose of which is to provide an open forum in which students can express their concerns and opinions, encourage an Institute decision-making structure which is open and responsive to student needs, and contribute to the development of the Institute as a whole.

Updates to the Catalog

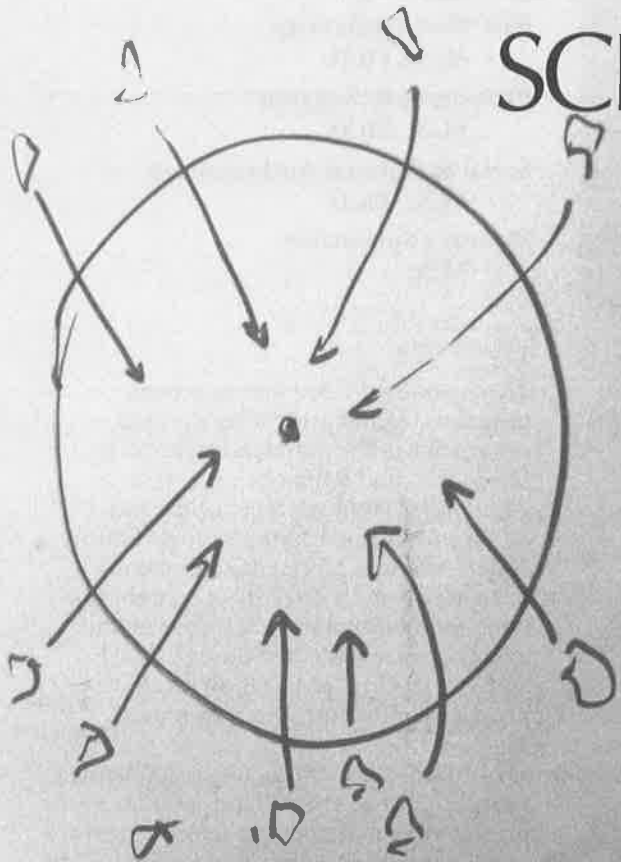
As of the time of publication (January 1996) the information contained in this catalog is correct. However, the administration of CIIS reserves the right to make necessary changes to programs, requirements, and fees during the life of this catalog. For updated information, students should consult the *Student Handbook* and their degree program. The *Student Handbook* is available from the office of the Dean of Students and Alumni.

*Wisdom and compassion
must be practiced in union.*

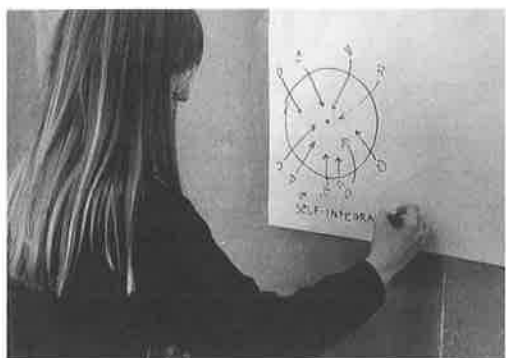
H.H. The Dalai Lama



FOUNDATIONAL SCHOOL FOR INTEGRAL STUDIES



SELF-INTEGRA-



The mission of the Foundational School for Integral Studies is to conduct a fresh inquiry into the meaning of philosophy, psychology, religion, anthropology, and spirituality. This inquiry both appreciates and challenges received traditions, and enriches them with contemporary perspectives including feminist theory and practice, ecological thought, new paradigms of consciousness, and new scientific understandings. Our transformative discourse serves to sustain or recover spiritual and wisdom aspects of planetary culture as we explore new thinking that is emerging in our technological era.

The programs in the Foundational School continue the task begun 25 years ago by the distinguished Indian philosopher Dr. Haridas Chaudhuri, who founded the Institute with an East-West vision, that he called the integral perspective. His founding vision, which continues to inspire this school, predicated a spiritual foundation to life, knowledge, and culture. This foundation encompasses a diversity of approaches and viewpoints. The Foundational School carries forward this original mission not as a completed philosophy to be “applied,” but as an ongoing inquiry into the meaning and promise of the integral vision itself. We are committed to a spiritually informed multiculturalism that emphasizes an understanding of our own worldview and the capacity to enter into others’ worldviews.

DEGREE PROGRAMS

East-West Psychology
M.A., Ph.D.

Philosophy & Religion
M.A., Ph.D.

Social & Cultural Anthropology
M.A., Ph.D.

Women’s Spirituality
M.A.

The School is divided into four main programs, each representing a crucial perspective in the foundational mission: Philosophy and Religion, East-West Psychology, Women’s Spirituality, and Social and Cultural Anthropology. Our course offerings represent a uniqueness of approach and a diversity of content not often found in academic settings. By the nature of its mission, the Foundational School has a natural linkage with all programs in the Institute community.

Our experienced core faculty is augmented by distinguished visiting and adjunct professors drawn from the transformative movements of our time. The academic community here understands that spirituality – even contemplative spirituality – should be transformative of self and society. Our students are a mature group, and both students and faculty have a history of experience, activism, and accomplishment. Our graduates have creatively situated themselves in the work world. They bring their perspectives and training into fields ranging from the academic to the healing professions, and the nonprofit and private sectors. Throughout their careers, our graduates carry forward our ongoing work of deep inquiry, developing consciousness, and committed service.

EAST-WEST PSYCHOLOGY

(MA, PhD)

ABOUT THE PROGRAM

Mission

Many cultural and spiritual traditions from around the world are challenging Western psychology to open itself to their unique perspectives. Dimensions of mind and human experience that have been undervalued or even unrecognized in Western psychology – including alternative visions of the psyche, person, and world – have been elaborated by these traditions. These horizons also bring new understandings of the nature of wholeness and healing. The mission of the East-West Psychology program (EWP) is to create an intellectual and spiritual environment in which these dimensions can be brought to the heart of the field of psychology, where they can contribute directly to its self-understanding and practice.

Certain traditions within Western modernity lend themselves to the creation of such an opening, especially those which place soul or self at the center of inquiry. The program emphasizes Jungian, self and object-relations psychologies, and hermeneutic-phenomenological methods of inquiry in order to facilitate dialogue between psychology and the religious and spiritual traditions of East and West. On the practical level, this inquiry and dialogue produces a variety of applications of East-West psychology in areas where psychological and spiritual development meet.

Our multidisciplinary approach has emerged from a recognition of the limits of modern Western psychology when it is conceived exclusively as a scientific study of human beings. Related approaches, such as phenomenological-existential, humanistic,

and transpersonal psychologies, share this common concern and seek to explore psychology in a variety of contexts. These contexts include the historical, scientific, cultural, symbolic, and religious.

The structure of the East-West Psychology program focuses on the fundamental knowledge required for a new field and allows for the diversity of interests and viewpoints which are essential to it. The course of study consists of a core curriculum; a student-designed concentration (on the M.A. level) or specialization (on the Ph.D. level); and a thesis or dissertation.

Goals

The program's professional objective is to prepare graduates to function as teachers, writers, consultants, and researchers in a world which increasingly demands an integral perspective that can encompass the personal, interpersonal, cultural, and spiritual dimensions of human existence. Many applicants, who are already working in the helping professions but wish to open up new perspectives for their work and learn new skills while obtaining a unique doctoral degree, enter the program with Advanced Standing. Others want to prepare for pioneering work in teaching in a variety of institutions and settings. Some students concurrently obtain a certificate in consulting or licensure in therapeutic skills through other programs at the Institute. In addition to helping students develop academic credentials for traditional teaching positions, the program supports students in envisioning creative applications of psychology outside academia and state licensure. Spiritual development, community action, and organizational consulting are just a few of the potential fields for such creative work.

ADMISSION

Successful candidates for admission typically have a vision that is compatible with the program's mission and interdisciplinary nature; are following a path of personal growth; have sufficient maturity and stability to pursue independent inquiry; demonstrate respect for a diversity of viewpoints; possess the ability to clearly articulate their educational and professional goals; and can identify a prospective concentration or specialization that is consonant with the program's mission and resources.

Applicants must meet the general admission requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264.

Applicants to the 60 quarter unit **M.A. program** need not have an undergraduate major in psychology, but a strong interest in psychology and an interdisciplinary orientation is assumed. Students with insufficient background in psychology may be required to take one or more additional courses; these courses are drawn from the East-West Psychology program or other Institute programs and are considered part of the student's concentration units. In addition to the Institute's general admission requirements, two letters of recommendations are required from individuals familiar with the the applicant's work and their readiness for graduate work.

Applicants to the **Ph.D. program** – which consists of 130 quarter units – is designed for students entering with a B.A. or B.S. degree and no graduate-level work. A degree in the social sciences, psychology, education, or the humanities is assumed, although applicants with other degrees are considered on an individual basis and may be required to take additional psychology courses. It is our experience that students from a variety of backgrounds can be well-prepared for our Ph.D. program. In addition to the Institute's general admission requirements, two letters of recommendations are required from individuals familiar with the the applicant's work and their readiness for graduate work. Applicants should also submit a sample of their writing (an outstanding essay, article, or selection from their master's thesis).

Applicants with an M.A., or who have taken M.A.-level courses, may apply for **Advanced Standing**. The amount of credit that can be transferred to CIIS from such work is determined by the Admissions Committee on an individual basis at the time of the interview. Since East-West Psychology is a unique program, students applying with an M.A. may be required to take certain Master's-level core requirements. The program looks at each applicant's background to determine if they will receive credit for previous work in their area of specialization. Advanced Standing status for students with an M.A. typically results in a program of approximately 100 units.

M.A. Curriculum

A minimum of 60 quarter units are required for the M.A. degree. Courses are 3 units unless otherwise noted.

Summary of Units

Core courses	18
Concentration	33
Research project	9
Total	60

M.A. Core Courses 18 Units

These requirements provide students with the basics of the field: competence in Western psychological theory, exposure to a variety of non-Western traditions, introduction to new and established research methodologies, and historical background of the field.

Fall

EWP 510	Western Personality Theories
EWP 520	Group Process

Winter

EWP 560	Eastern Theories of Self & Mind
EWP 567	Transpersonal Psychology

Spring

EWP 565	Psychologies of Multiculturalism
EWP 581	Introduction to Research & Inquiry

Concentration 33 Units

(See section on M.A. Concentration & Ph.D. Specialization below.)

EWP 591	Concentration Conference	1
	Advanced research/skills/fieldwork	5
	Choice of concentration courses	27

M.A. Research Project 9 Units

EWP 796	Thesis Development	3
EWP 798	Thesis Completion	6

Ph.D. Curriculum

A minimum of 130 quarter units are required for the Ph.D. degree for students entering with a B.A. For Advanced Standing status, see Admission section above. Courses are 3 units unless otherwise noted.

Summary of Units

M.A. core courses	18
Ph.D. core courses	18
Specialization	76
Dissertation process	18
Total	130

M.A. Core Courses 18 Units

(Same as M.A.-above)

Ph.D. Core Courses 18 Units

The Ph.D. core curriculum introduces students to contemporary perspectives on the development of the field, advances study of Western and Eastern psychological traditions, and develops the methodological sophistication required for comparative work.

Fall

EWP 800	Dimensions of EWP I
EWP 848	Comparative & Methodological Issues

Winter

EWP 801	Dimensions of EWP II
EWP 817	Historical Foundations of Western Psychology

Spring

EWP 802	Dimensions of EWP III
EWP 830	Eastern Theories of Self & Mind (Ph.D.)

Specialization 76 Units
(See section on M.A. Concentration & Ph.D. Specialization below.)

Fall		
EWP 880	Ph.D. Integrative Seminar	3
	Choice of 3 research courses from the following:	9
EWP 881	Phenomenological Research	
EWP 882	Theoretical Research	
EWP 883	Hermeneutic Research I	
EWP 884	Hermeneutic Research II	
	Choice of additional research or skills courses, or fieldwork	6
	Choice of specialization courses	49
	Choice of Advanced Seminars [EWP 910, 915, 920]*	9

*During each of the fall, winter, and spring quarters, students choose from one of two Advanced Seminars offered each quarter. Seminar topics, taught primarily by core faculty, reflect faculty and student interests; six to ten students participate in each seminar.

Recent seminar titles are:

Gender & Self: Asian Perspectives
Archetypal Psychology
Psychology of Kabbalah
Narrative Psychology
Buddhism & Western Psychology

Dissertation Process 18 Units

Fall		
EWP 995	Dissertation Development Seminar	
Winter		
EWP 996	Proposal Preparation Seminar	
EWP 998	Dissertation Completion	12

M.A. Concentration & Ph.D. Specialization

The **concentration (M.A.)** or **specialization (Ph.D.)** enables each student to develop, with faculty guidance and approval, a series of courses which comprise nearly half their program; these courses may be taken in the various programs at the Institute. As part of the concentration or specialization, students choose skills and research courses, and fieldwork that are appropriate to their area of interest. As part of the concentration or specialization, students may take research courses in various methodologies (quantitative, qualitative/human science, theoretical) that are not usually offered in psychology programs.

The concentration or specialization is developed and approved in special seminars (EWP 591: M.A. Concentration Conference; EWP 880: Ph.D. Integrative Seminar); this forms the basis for development of the student's thesis or dissertation topic.

Sample Concentrations and Specializations

A concentration or specialization can take the form of a cluster of courses or one of the Certificate programs (see page 123). The following samples are illustrative of the basic courses in some sample concentrations or specializations. In addition, appropriate fieldwork and independent study may be chosen. The total number of concentration or specialization units depends on the program: M.A., 27 units; Ph.D., 49 units; Advanced Status, varies.

Psychology of Self: East-Asian Approaches

- EWP 704 Transpersonal Perspectives on General Psychology
- EWP 754 Buddhism & Western Psychology
- EWP 915 Gender & Self
- SCA 646 Practices of Self: Indigenous, Eastern, Western
- PSY 635 Taoist & Existentialist Psychotherapy
- PAR 734 Confucianism & Neo-Confucianism
- PAR 735 Integral Development of Chinese Philosophy

Philosophy of Transpersonal Psychology

- EWP 741 Psyche & Cosmos
- EWP 713 Indigenous Mind, Eastern Mindfulness, Western Psychology
- EWP 701 Phenomenological/Existential Psychology
- EWP 725 Philosophy & Psychology
- WSE 706 Feminist Transpersonal Psychology
- EWP 711 Integral Philosophies: Asian
- SCA 605 Understanding Traditional Systems of Healing

Buddhist Perspectives on Organizational Transformation & Development

- EWP 714 Understanding Our Cultural Selves
- EWP 750 Buddhist Meditation & Psychology
- PAR 400 Theravada Buddhism
- PAR 717 Ch'an Buddhism
- SCA 733 Multiculturalism in American Life
- ODT 500 Process of Organizational Change
- ODT 560 Conflict Resolution

Additional examples of concentrations or specializations that reflect current faculty and student interests include:

- Jungian & Archetypal Psychology
- Gender & Identity: Feminist Perspectives
- Healing & Symbolic Studies
- Body & Psyche East and West
- Contemplative & Spiritual Psychologies
- Buddhist & Hindu Psychological Traditions
- Psychology of the Western Mystical Tradition
- Psychology of Dreams

Spiritual Development in the Western Tradition

Students may choose a course of study with an emphasis on spiritual consulting in the context of the Western spiritual traditions: Christianity, Judaism, and Islam.

Licensed Psychologist

A limited number of students may take courses in the CIIS Psychology Psy.D. program as part of their specialization in order to complete the requirements necessary for licensure as a psychologist in California and most other states. These students will develop individual areas of specialization as psychological practitioners (e.g. cross-cultural counseling and consulting), not clinical psychologists.

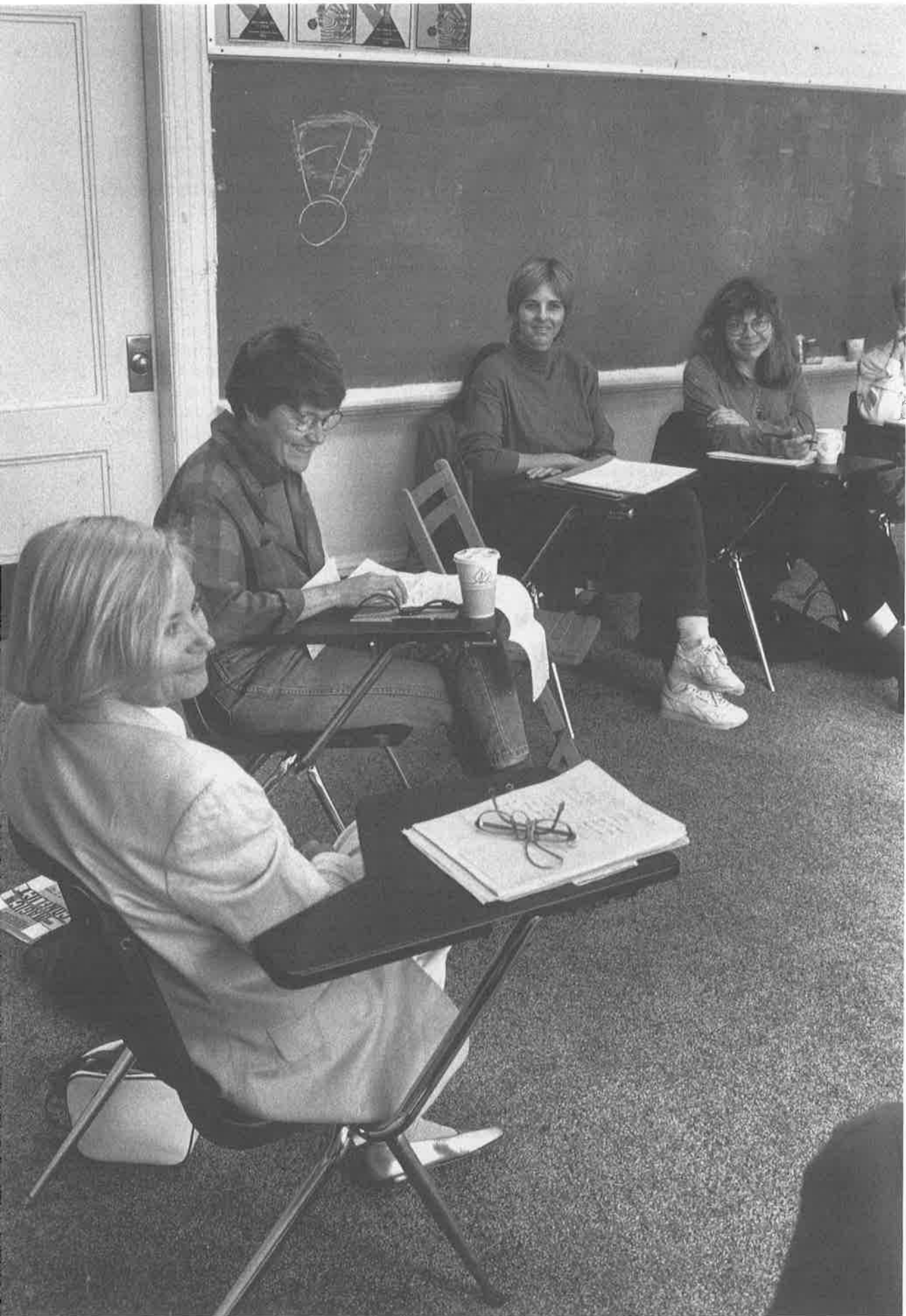
Certificates

See page 123 of *Catalog* for information about certificates in Organizational Development & Transformation, Expressive Arts, and Integral Health Studies.

Journal of East-West Psychology

Students have the opportunity to contribute to the publication of the program's professional journal, the *Journal of East-West Psychology*, in a variety of ways.

See page 240 for a description of the journal.



PHILOSOPHY & RELIGION

(MA, PhD)

ABOUT THE PROGRAM

The Philosophy and Religion (PAR) program offers a curriculum which brings together study of the philosophical and religious traditions of both East and West. Courses of study are designed to offer students a wide range of spiritual and philosophical viewpoints, as well as to provide them with a structure for rigorous study in a chosen philosophical or religious field.

In its commitment to the founding philosophy and integral vision of the Institute, the Philosophy and Religion program holds certain values which together constitute a unique academic and professional setting. Foremost among these values is a respect for the power of spiritual experience, as that is defined in various traditions and in individual thinking. The program sees such experience (in its broadest definition) as essential to human wholeness and as a way of leavening the raw data of knowledge with wisdom. Spiritual disciplines and spiritual discovery are therefore valued as important, if not indispensable, adjuncts to proper understanding in the wider realm of philosophy.

Students in Philosophy and Religion are encouraged to develop practical skills in research, teaching, language, translation, ministry, and cross-cultural communication. They develop close working relationships with faculty, who assist them in pursuit of their individual goals. The program's view is that philosophy should be more than an abstract exercise and should play an active and transformative role in the lives of individuals and in society. Therefore, in addition to helping students develop academic credentials for traditional teaching positions, students are encouraged to envision creative applications of philosophy that may provide employment in areas outside mainstream academia. Spiritual direction or counseling, social and political action, and organizational consulting are potential fields for creative application of philosophical training.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264. In addition, two letters of recommendation are required, preferably from faculty with whom the student has studied. The statement of educational goals should describe the applicant's academic objectives as specifically as possible, including which of the program's resources will be most helpful in meeting those objectives. It should also explain why the applicant is pursuing graduate studies in philosophy and religion, and should indicate how her or his own growth will be advanced through a commitment to

sustained academic work. Doctoral applicants are asked to furnish a sample of previous work (an outstanding essay, article, or selection from the master's thesis).

For the M.A. program, strong preference is given to those with a B.A. in philosophy or religion. Applicants with a B.A. in the humanities or in social science will be considered. Applicants with science or professional degrees may be accepted in the Philosophy, Cosmology, and Consciousness track and, in exceptional cases, in other tracks.

Students may enter the Ph.D. program with a B.A. (Those with an M.A. in philosophy, religion, or a related field may apply to the Ph.D. program with Advanced Standing status.) For the Ph.D., strong preference is given to bachelors in philosophy or religion. Applicants with a B.A. in the humanities or social sciences will be considered. Applicants with science or professional degrees typically will not be accepted to the Ph.D. program (with the exception of the Philosophy, Cosmology, and Consciousness track). Ph.D. applicants should discuss the compatibility of program resources and their proposed course of study with the program director prior to applying.

Information regarding the student's own involvement in the practice of any of the traditions offered for study is welcomed by the Admissions Committee as evidence of practical involvement in the field. Evaluation is conducted without regard to religious affiliation.

CONCENTRATIONS

Buddhist Studies

The Buddhist Studies concentration offers a rare opportunity for the study of Buddhist traditions in a setting which fosters both cognitive and experiential inquiry. The course of study gives students solid grounding in the three major traditions of Buddhism: Theravada (South and Southeast Asia); Mahayana (India, China, Tibet); and Tantra (India, Tibet). Access to these traditions is deepened through the study of their classical languages – Pali, Sanskrit, Chinese, or Tibetan.

Chinese Philosophy

This unique concentration offers students an array of both Eastern and Western viewpoints while providing the structure for rigorous study of Taoist, Confucian, and Chinese Buddhist topics. The concentration includes Chinese language study in its classical form.

Hindu Religion and Philosophy

Hindu Religion and Philosophy emphasizes the traditional philosophical schools in Hinduism and requires in-depth study of the Hindu religious traditions. Students study Sanskrit language, and whenever possible, courses are taught from the engaged perspective of Hindu practitioners.

Comparative Religion and Philosophy

The Comparative concentration encompasses many comparative topics in philosophy or religion. Areas of study available at a given time are subject to the availability of faculty resources.

Philosophy, Cosmology, and Consciousness

This course of study is designed for students who wish to engage the intellectual challenge, in our postmodern age, of exploring and formulating new understandings of the cosmos and of the human being. Areas of inquiry include cosmology, epistemology, metaphysics, and metapsychology, as well as history of ideas, evolution of consciousness, archetypal studies (Platonic, Romantic, Jungian), esoteric thought, mythology, ecofeminism, new paradigm studies, and the changing relationship between science and spirituality. The program provides students with a critical grounding in the larger Western intellectual tradition, including ancient and esoteric as well as contemporary feminist and ecological perspectives, while integrating Asian and Indigenous traditions.

Christian Spirituality

Students of Christian Spirituality approach the tradition from a comparative perspective, understanding Christian thought and practice as important elements in the history of religion. Mystical experience, ritual, and prayer are emphasized, along with an appreciation of the role of art and symbolic expression in religious life. In addition, students are encouraged to examine the role of spiritual development as preparation for service in community.

Other courses of study such as Women's Spirituality, World Religions, and Spiritual Development and Direction may be pursued at the M.A. level. Advisors may help create other specialized study areas in the M.A. track as long as they are coherent courses of study and appropriate resources are available at the Institute.

*The human being
has a natural orientation
to spirituality.
Indeed our early ancestors
saw spirit in everything
and as the ultimate
source of everything.*

David Bohm, Physicist

Examinations 6 Units

A core course examination (1 unit) is taken after the first 7 core courses are completed. This exam must be taken at or before 60 units have been completed; it is a written take-home exam followed by an oral discussion of the exam with core faculty.

A concentration exam (1 unit) is taken after the eighth concentration course is completed. This exam must be taken at or before 100 units; it is a take-home exam followed by discussion with faculty responsible for these courses.

Students are required to take one language exam (zero units).

All Ph.D. students must take 4 comprehensive exams, (one unit each) chosen by the student and her or his advisor to represent the student's fields of specialty.

Concentration in Comparative Religion and Philosophy

Core courses	30 Units
Concentration courses	33
Six courses (minimum) in major field (18)	
Five courses (minimum) in minor field (15)	
Specialized studies and electives	25
Language requirement	27
Major language (18)	
Minor language (9)	
Examinations	6
Core course exam (1)	
Concentration exam (1)	
Two language exams (0)	
Four comprehensive exams (4)	
Dissertation proposal and writing	9
Total	130

Ph.D. Advanced Standing Program

Ninety (90) units of work are required for the Advanced Standing Ph.D. The Advanced Standing Ph.D. is primarily given with concentrations in Buddhist Studies, Hindu Religion and Philosophy, Chinese Philosophy, and Comparative Religion and Philosophy (includes Philosophy, Cosmology and Consciousness; see advisor for details). Those accepted into the Advanced Standing Ph.D. program will be expected to have had significant background in either philosophy or religion or both in their master's-level work. An M.A. in humanities or psychology typically will not be sufficient for admission with Advanced Standing. For the Comparative track in the Advanced Standing Ph.D. (see below) a candidate will be expected to have a very strong background at the M.A. level in either philosophy or religion to gain admission.

The content of the basic core courses required for all concentrations in the regular Ph.D. (listed below) is crucial for the development of the specialized training expected for an Advanced Standing Ph.D. Approximately five of these ten courses or equivalents ought to have been taken upon entrance. If at least five of these courses or equivalents have not been taken, extra units will be required to complete the Advanced Standing Ph.D. If more than five of these courses (or equivalents) have been taken upon entrance, the courses will not have to be repeated, but the units instead can be used for electives or major concentrations.

It is expected that upon entering the program at least two of the concentration courses (listed for individual concentrations below) or their equivalent will have been taken. If they have not, additional units will probably be required for the degree. If more than two have been taken, the courses will not need to be repeated, but the units can be taken in other areas. The Advanced Standing Ph.D. in a particular concentration requires the mastery of the content of all the core and concentration courses, as demonstrated in two separate examinations.

Curriculum for all Advanced Standing Ph.D. Students

(Applies to all concentrations except the Comparative Religion and Philosophy; see below for details.)

Advanced Standing Ph.D. Curriculum Summary of Units

Core courses	15
Concentration courses	21
Electives	21
Language requirement	18
Examinations	6
Core course exam (1)	
Concentration exam (1)	
Language exam (0)	
Four comprehensive exams (4)	
Dissertation proposal and writing	9
Total	90

Core Courses 15 units

Approximately 15 units taken from the following courses:

PAR 700 or 701	(One course in Integral Philosophies)
PAR 706	History of Western Thought I: Greco-Roman and Judaeo-Christian Foundations
PAR 707	History of Western Thought II: From Scholasticism to the Scientific Revolution
PAR 708	History of Western Thought III: The Making of the Postmodern Mind
PAR 719	Essence & Development of Buddhism
PAR 729	Essence & Development of Hinduism
PAR 735	Essence & Development of Chinese Philosophy
PAR 800	Eastern & Western Theories

Two research methodology courses also must be taken.

The course SCA 500: Building Alliances is highly recommended but not required.

Concentration Courses 21 Units

Concentration in Hindu Religion & Philosophy

Approximately 21 units taken from the following courses:

PAR 722	The Bhagavadgita
PAR 723	Studies in the Upanishads
PAR 724	The Brahmasutra
PAR 725	Vedanta
PAR 726	Mimansa, Nyaya, & Vaisesika
PAR 727	Sankhya-Yoga
PAR 728	Hindu Tantrism
PAR 729	Essence & Development of Hinduism

Concentration in Buddhism

Approximately 21 units taken from the following courses:

PAR 709	Essentials of Abhidhamma
PAR 710	Buddhist Suttas
PAR 711	The Art of Noble & Harmonious Living
PAR 712	Theravada Buddhism
PAR 713	Indian & Tibetan Mahayana
PAR 717	Ch'an (Chinese Zen) Buddhism
PAR 718	Zen Buddhism
PAR 719	Essence & Development of Buddhism

For those studying Mahayana Buddhism some substitutions may be made in the concentration courses.

Concentration in Chinese Philosophy

Approximately 21 units taken from the following courses:

PAR 717	Chinese Ch'an Buddhism
PAR 731	Writings of Lao Tzu & Chuang Tzu
PAR 732	Confucian Texts
PAR 733	The I Ching
PAR 734	Confucianism & Neo-Confucianism
PAR 735	Essence & Development of Chinese Philosophy
PAR 757	Chinese Philosophical Terms
PAR 803	Seminar on Chinese Philosophy

Examinations **6 Units**

A core course examination is taken after 5 core courses (including previous courses and equivalents); exam must be taken at or before a total of 40 units.

A concentration examination is taken after 8 concentration courses (including previous courses or equivalents) have been taken; must be taken at or before 60 units.

**Concentration in Comparative
Philosophy and Religion
Curriculum Summary**

Core courses	15
Concentration courses	21
Electives	13
Language requirement	24
Major language	15 (minimum)
Minor language	9 (minimum)
Examinations	5
Core course	1
Language	0
(Two language exams must be passed for this requirement. If a relevant language has been taken previously, one of the language requirements may be waived on the recommendation of the advisor and consent of the program director).	
Four comprehensive exams	4
Dissertation proposal and writing	12
Total	90



SOCIAL AND CULTURAL ANTHROPOLOGY (MA, PhD)

ABOUT THE PROGRAM

The Social and Cultural Anthropology (SCA) program offers intensive, graduate-level education in the fundamental principles, theories, methods, and findings of social and cultural anthropology – the study of people in their socio-cultural context. There are currently four areas of specialization available: ecology and social change; cross-cultural healing; gender, sexuality and identity; and contemporary cultural critique. In an academic setting that appreciates and encourages intellectual, experiential, and practical study, students are challenged to confront their own ethnocentrism and to empathically enter into the worldviews of other cultures. This is accomplished through in-depth study of non-Western and Indigenous Western cultures, and critical examination of the cultural presuppositions in Western thinking.

The Social and Cultural Anthropology program balances solid anthropological scholarship with primary and secondary exploration of diverse cultures. The program is distinctive in its strong emphasis on:

- Global ecological and social justice issues
- Critical dimensions of human experience reflected in spiritual practice, symbolism, mythology, shamanism, folklore, and art
- American cultural critique
- Practical application of the anthropological perspective, theories, and methodology to contemporary cultural issues

Students acquire a broad planetary and systems perspective while cultivating attention to detail, difference, and specificity. The program emphasizes critical thinking, a

heightened awareness of one's own cultural conditioning, a deepened understanding of current issues and possibilities, communication across cultural boundaries, and practical research skills.

Many classes include a fieldwork component, and both the M.A. thesis and doctoral dissertation are based on original ethnographic research undertaken locally or further afield. Projects have been carried out in Mexico, Brazil, Ecuador, Austria, Nepal, India, Japan, Ghana, Senegal, Indonesia, and Polynesia, as well as with organizations and cultural groups within the United States. Students have focused their research on innovative educational institutions, sustainable development organizations, community gardens, the homeless, land-use disputes, media groups, business organizations, social justice issues, resistance movements, and spiritual ashrams.

Some students are committed to becoming professional anthropologists working in applied and academic arenas. Others are already professionals who come to the program seeking an intercultural perspective in their lives and work and a way to contribute to expanded global understanding of the human experience. M.A. graduates have specialized knowledge and experience that enables them to pursue careers as consultants, administrators, or project leaders in such areas as international development, intercultural communication, community organization, cultural preservation, management of cultural diversity, and social organizational change efforts. Ph.D. graduates are prepared to embrace the challenges and tasks of a scholarly career of research and teaching that is grounded in an activist approach to anthropology.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264. In addition, two letters of recommendation, one from an academic advisor, or someone familiar with the applicant's ability to do academic work, and one from a supervisor in a recent professional or volunteer setting are required. Applicants are also asked to include a recent example of scholarly writing. The program seeks students who value imagination, critical thinking, social action, and diversity.

Applicants to the **M.A. program** need not have an undergraduate major in anthropology; however, it is necessary to have had at least three upper division level social science courses. If lacking, these courses can usually be taken concurrently with graduate courses, although they will not be counted towards required degree units.

Applicants applying to the **Ph.D. program** with a B.A. must first complete the M.A. curriculum and pass comprehensive exams before being granted Advanced Standing in the Ph.D. program.

Applicants with an M.A. from another program or department, (within or outside of CIIS) will be individually evaluated for Advanced Standing by the SCA Admissions Committee. Because of the substantive content of the M.A. core courses at CIIS, and the fact that several of these core courses are not generally offered elsewhere (e.g. Building Alliances Across Differences, Reading and Writing Ethnography, Understanding Global Systems), those applying for Advanced Standing from other programs or schools may be required to take some of these courses as a condition for their admission. The applicant's level of preparedness for the Ph.D. program is determined by the Admissions Committee at the time of the interview.

M.A. Curriculum

The M.A. program requires 60 quarter units. All courses listed below are 3 units unless otherwise noted.

Summary of Units

Core courses	24
Advanced courses	12
Electives	15
Fieldwork and thesis	9
Total	60

M.A. Core Courses 24 Units

SCA 600	Building Alliances Across Differences	
SCA 601	Critical History of Social & Cultural Anthropology	
SCA 602	Understanding Global Systems	
SCA 603	Anthropological Linguistics	
SCA 604	Practicing Anthropology	
SCA 605	Ethnographic Research Methods	
SCA 606	Indigenous Peoples	
SCA 607	Reading & Writing Ethnography	

Advanced courses 12 Units

Students select 4 courses in Anthropology from the 700 series advanced-level courses.

Electives 15 Units

Students select 5 courses in anthropology from the 700 series advanced-level courses, or in other programs related to their area of study.

Fieldwork and Thesis 9 Units

SCA 796	Thesis Development Seminar	2
SCA 797	Fieldwork/Internship over 1 or 2 quarters	4
SCA 798	Thesis Writing	3

Ph.D. Curriculum

The Ph.D. program has four components: required core courses, specialization elective courses, and a dissertation based on original fieldwork. The total number of units (usually between 72 and 96) depends on the number of M.A. level courses required of each individual student.

Summary of Units

Core courses	21
Advanced courses/electives	27
Language study	6
Fieldwork and dissertation	18
Total	72

Ph.D. Core Courses 21 Units

SCA 800	Contemporary Debates in Social & Cultural Anthropology	
SCA 801	Advanced Research Methods	
SCA 802A	Applying Anthropology: Professional Development Seminar	1
SCA 803	Living in a Multicultural World	
SCA 804	Community Research Practica	
SCA 802B	Applying Anthropology: Professional Development Seminar	1
SCA 805	Cultural & Political Dimensions of Social Change	
SCA 806	Ph.D. Specialization Seminar	
SCA 802C	Applying Anthropology: Professional Development Seminar	1

Advanced Courses/Electives 27 Units

Students define their specialization in SCA 806, drawing from courses in Social and Cultural Anthropology, other CIIS programs, and outside resources. Although it is not required, many students build upon their area(s) of specialization undertaken at the M.A. level. (See below for listing of available courses.)

Language Study 6 Units

It is recognized that a new language cannot be mastered in 6 units of study. Language requirements demand that either proficiency in reading a scholarly article in another language is demonstrated or proficiency in the language of the fieldwork site is sufficient to conduct research augmented by Indigenous translators.

Fieldwork & Dissertation 18 Units

SCA 996	Dissertation Proposal Writing	2
SCA 997	Fieldwork [4 quarters]	8
SCA 998	Dissertation Writing	8

*We have the inalienable right
to be educated by everyone and
everything in the community.*

Theodore Roszak

M.A. Concentration & Ph.D. Specialization

Concentrations (on the M.A. level) and specializations (on the Ph.D. level) represent leading edge areas of scholarship and application within the field of anthropology. They reflect a synthesis of faculty strengths, student interests, and subject areas relevant to pressing global issues. Through courses, intensive work with faculty, internships, and individual fieldwork, students pursue academic study as well as practical application of their knowledge. Fifteen (15) concentration units at the M.A. level and 27 specialization units at the Ph.D. level are taken. Students select advanced courses from a specified list in Social and Cultural Anthropology. Courses in other programs provide additional resources. Students conduct ethnographic research at both the M.A. and Ph.D. levels, writing theses or dissertations focusing on their chosen concentrations or specializations. Current concentrations and specializations with sample courses are listed below.

Ecology and Social Change

The worldwide ecological crisis that confronts us is clearly a crisis of culture. Worldviews, patterns of dominance, and unsustainable lifestyles emanating from the core assumptions of industrialized society are resulting in widespread devastation of cultures and environments. The Ecology and Social Change focus area, grounded in a systems perspective, explores the multiple and interrelated roots of, and responses to, current global cultural, ecological, and human rights crises. Drawing on the traditions of Indigenous Earth-based cultures and other non-Western perspectives, and informed by the natural and social sciences, humanities, and diverse spiritual traditions, we search for the principles and practices that guide us toward ecological sustainability and wisdom. Various philosophical perspectives are explored and specific practical steps toward radical culture change are assessed and implemented.

SCA 703	Culture, Environment & Sustainable Development
SCA 708	Awakening Earth: Co-Evolution of Human Culture & Consciousness
SCA 709	Sustainable Living
SCA 719	Deep Ecology
SCA 734	Ecofeminism
SCA 737	In Our Own Backyard: Bioregionalism Experience & Action
SCA 738	Ecological Strategies Around the World
SCA 741	Wilderness Intensive
SCA 749	Kinship with All Life

Gender, Sexuality, and Identity

The theoretical orientation that informs this focus area is based on explorations of the cultural formation of gender. A proliferation of scholarship born out of feminist and lesbian/gay culture has opened up previously unasked questions: What are the various ways we become engendered beings? What new understandings come through an examination of the many ways in which people have expressed sexuality and identity? Cross-cultural, historical, and experiential approaches are employed to study human ideas about and practices relating to gender, identity, the body, and pleasure.

The cultural symbolization of male and female, social construction of sexual identities, sex roles and the division of labor, kinship organization, hierarchy, and oppression are examined in light of challenges posed by current movements concerned with gender and sexual orientation.

SCA 707	Women & Development
SCA 711	Myth & Ritual: Women's Symbolic Space
SCA 713	Cultural Notions of Self & Sexuality
SCA 731	Mythology of Gender
SCA 735	Cross-Cultural Perspectives on Women
SCA 736	Female Rites of Passage
SCA 747	Socialization of the American Male

Contemporary Cultural Critique

Increasingly, anthropologists are utilizing the methods of ethnographic fieldwork, participant observation, and historical and cross-cultural study to look critically at contemporary Western cultures. The obliteration of the traditional object of anthropology – “the pristine, exotic other” – through the penetration of global systems into every corner of the planet has necessitated a creative reorientation of the discipline. Systems of thought and cultural practices in the West meet the incisive gaze of anthropologists concerned with social justice, new forms of cooperation, reciprocally beneficial knowledge formation, and the maintenance and proliferation of cultural diversity. While Indigenous Western and non-Western cultures are studied seriously, this focus area places self-reflection and cultural critique at the center.

SCA 702	People in Cities: Urban Anthropology
SCA 714	Understanding our Cultural Selves: Intercultural Communication
SCA 717	Nietzsche/Foucault: An Archaeology of Western Culture
SCA 723	Cultural Diversity in the Workplace
SCA 763	Multiculturalism in American Life
SCA 764	Reflections on the Social & Cultural History of the U.S.

Cross-Cultural Healing

As the health and well-being of all the peoples of Earth are increasingly threatened by unsustainable lifestyles, degraded environmental conditions, and insufficient health care, the global community must learn from and integrate the wisdom from both ancient healing systems and modern medical practices. The cross-cultural healing focus area critically examines fundamental assumptions of health and wellness, disease and imbalance, nature and self, and the body as a holistic system. Together, faculty and students explore shamanic and traditional healing and Western biomedicine as cultural systems. Students are introduced to healing modalities from around the world by scholars as well as practitioners.

SCA 705	Being With Dying
SCA 728	Indigenous Healing Traditions
SCA 729	Asian Healing Traditions
SCA 730	Western Healing Traditions
SCA 732	Cross-Cultural Aspects of Herbal Medicine
SCA 739	Shamanic Traditions
SCA 748	Medical Anthropology
SCA 762	Native American Healing Practices
SCA 766	African Healing Practices

Listing of Advanced Courses/Electives

(See the Anthropology course listing section of *Catalog* for individual course descriptions.)

SCA 701	Anthropology of Religion
SCA 702	People in Cities: Urban Anthropology
SCA 703	Culture, Environment & Sustainable Development
SCA 704	Psychological Anthropology
SCA 705	Being With Dying
SCA 706	Myth, Symbol, & Archetype
SCA 707	Women and Development
SCA 708	Awakening Earth: Co-Evolution of Culture & Consciousness
SCA 709	Sustainable Living
SCA 710	Media, Culture & Consciousness
SCA 711	Myth & Ritual: Women's Symbolic Space
SCA 712	Coming of Age Across Cultures: Demystifying Menopause
SCA 713	Cultural Notions of Self & Sexuality

SCA 714	Understanding our Cultural Selves: Intercultural Communication
SCA 715	Culture of Organizations
SCA 716	Life History as Research
SCA 717	Nietzsche/Foucault: An Archaeology of Western Culture
SCA 718	Teaching & Presentation Skills for Cultural Communicators
SCA 719	Deep Ecology
SCA 720	Art, Creativity, & the Sacred
SCA 721	Indigenous Ways of Knowing
SCA 722	Anthropology of Gender
SCA 723	Cultural Diversity in the Work Place
SCA 724	Women, Religion & Social Change: Deconstructing Patriarchy
SCA 725	Visual Anthropology: Ethnographic Representation
SCA 726	Language & Consciousness
SCA 727	Culture & Place
SCA 728	Indigenous Healing Traditions
SCA 729	Asian Healing Traditions
SCA 730	Western Healing Traditions
SCA 731	Mythology of Gender
SCA 732	Cross-Cultural Aspects of Herbal Medicine
SCA 733	Cross-Cultural Approaches to Language & Cognition
SCA 734	Ecofeminism
SCA 735	Cross-Cultural Perspectives on Women
SCA 736	Female Rites of Passage
SCA 737	In Our Own Backyard: Bioregionalism, Experience, & Action
SCA 738	Ecological Strategies Around the World
SCA 739	Shamanic Traditions
SCA 741	Wilderness Intensive
SCA 745	Advanced Seminar in Social Thought
SCA 747	Socialization of the American Male
SCA 748	Medical Anthropology
SCA 749	Kinship With All Life
SCA 750	Evolution & Culture
SCA 751	Marx & Freud: Modern Social Critique
SCA 762	Native American Healing Practices
SCA 763	Multiculturalism in American Life
SCA 764	Reflections on the Social & Cultural History of the U.S.
SCA 765	People & Culture of Tibet
SCA 766	African Healing Practices

A SAMPLE OF THESES TITLES IN THE SOCIAL & CULTURAL ANTHROPOLOGY PROGRAM

Health and Healing Strategies
Among Cambodian Refugees

Rites of Passage of Young Girls
in Senegal, West Africa

Ethnography of Multilevel
Marketing Organizations

Techno Tribe: Group Communication
with an Interactive Technology

Other Ways of Knowing:
Living with HIV

Interrelationships of Language,
Culture and Living Environments:
A Comparison of Japanese and
American Patterns

Cultural Issues of Deforestation:
A Study with the Gurungs of Nepal

'Not Just Dance': Ethnographic
Study of the Life/Art Process of
Anna Halperin

Aspects of Social and Cultural
Change in Rangiroa

Freedom and Survival
Through Self-Determination:
A Study of the Principle and a
Focus on Indigenous Nations

From Interconnection to
Fragmentation: Learning
from the Punan of Borneo

WOMEN'S SPIRITUALITY (MA)

ABOUT THE PROGRAM

The flowering of the women's spirituality movement during the past two decades is among the most vital and deeply challenging dimensions of the feminist movement today. Women, whose experience of the sacred has been largely excluded from traditional religions as well as from cultural history, are personally and collectively recovering our voices, creating an outpouring of theory and practice that continues to evolve.

The definition of women's spirituality at the Institute is broad and inclusive. It encompasses women's experience – of the sacred, physicality and sexuality, perceptions of self, society and the earth community, and women's psychological development. The Women's Spirituality (WSE) program is a feminist learning community that reclaims women's cultural history, spiritual experience, and ways of knowing. As a community of women, we honor the interrelatedness of all life; nurture creativity through the visual, literary and performing arts; and encourage diversity through a multicultural approach that includes the experiences of women throughout history and across geographical boundaries.

The vision of the Women's Spirituality program is continuously emerging and evolving from the matrix of the gifts, talents, and expertise of our students, faculty, and staff. Inspired by the grass-roots women's spirituality and feminist movements, our educational and professional goals center on empowering women to participate fully in the global culture of the 21st century. Developing expressive and cognitive skills

and encouraging an embodied scholarship which includes spirituality, the arts, and social and cultural activism are an integral part of the program's goals and vision.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264. An interview is required of all candidates for admission.

The program accepts applicants who express dedication and a commitment to expanding local and global understanding of women and spirituality. A high level of maturity and interpersonal skills is a must in this learning community. Students with well-developed goals and non-traditional backgrounds are especially welcome to apply. There is a wide diversity of goals among our students. Many pursue an educational goal in line with their spiritual practice; others seek to enhance and diversify their existing careers; and some are in the process of changing their careers and life goals altogether. Admission decisions are made by the Admissions Committee, which is comprised of faculty and student representatives.

CURRICULUM

Summary of Units

Core courses	21
Electives	30
Final Thesis Project	9
Total Units	60

Core Required Courses 21 Units

WSE 700	Women's Spirituality
WSE 701	The Goddess of Prehistory
WSE 702	Feminist Ethics & Politics
or	
WSE 703	Ecofeminism & the Ecological Worldview
WSE 704	Art as Sacred Process
WSE 705	Feminist Methodology & Critical Analysis
WSE 706	Feminist Transpersonal Psychology
WSE 707	Re-Inhabiting the Female Body

*Wisdom is neither
good or bad,
male or female,
Christian or Pagan:
she is no one's
personal possession.
The Goddess of Wisdom
reaches down to
the depths of our need.
Her simple being
is so vastly present
that we have not noticed it.
Indeed, we have not known
the depths of our own need
nor that any
assuaging wisdom
was near at hand.*

Caitlin Matthews

Electives

30 Units

Students take electives related to their special interests, choosing 5 courses (15 units) in Women's Spirituality; and 5 courses (15 units) in Women's Spirituality or in other Institute programs. Electives may also be drawn from workshops offered at CIIS, which are offered throughout the calendar year for 1 unit of credit each. With the advisor's consent, a maximum of 10 units may be transferred from accredited graduate institutions; and up to ten units may be taken as independent study. Many electives will be offered within a two- or three-year cycle. Electives not listed below may be offered by core and visiting faculty on special research topics.

WSE 710	Creativity, Sexuality & the Sacred
WSE 711	Feminism & Psychoanalysis
WSE 712	Women's Health & Healing
WSE 714	Women Revisioning Philosophy
WSE 715	Cross-Cultural Perspectives on Women
WSE 716	Gender/Body/Spirit: Women's Ways of Knowing
WSE 717	Embodied Philosophy: An Ecofeminist Approach
WSE 718	Psychology of Women
WSE 721	Women & Buddhism
WSE 722	Writing Her Story: Spiritual Autobiography
WSE 723	The Eleusinian Mysteries
WSE 724	The Hindu Goddess
WSE 725	Women & World Religions
WSE 726	Reconstructing Traditions: The Feminist Challenge to Judaism & Christianity
WSE 727	Theology: Goddess, Humanity & Nature in a New Key
WSE 728	Religion & Culture of Ancient Crete

- WSE 730 Building Alliances
Across Differences
- WSE 731 Women's Art for the
Transformation of Culture
- WSE 734 Coming of Age Across Cultures:
Demystifying Menopause
- WSE 736 Deep Ecology
- WSE 738 Myth & Ritual: Women's
Symbolic Space
- WSE 739 Mythology of Gender
- WSE 740 Women, War & Peace
- WSE 742 Women & Leadership:
Creating New Social Forms
- WSE 743 Art of Ancestral Drama
- WSE 745 Women's Rites of Passage
- WSE 746 Feminist Theory & Practice
- WSE 747 Enacting Mysticism
- WSE 749 Priestessing: Preparing Leaders
for Women's Circling Work
- WSE 751 Women Making Music
- WSE 752 The Alchemical Art
of Paper-Making
- WSE 753 Journal Writing as Women's Art
- WSE 755 Dreaming Herstory: An
Archaeomythology of the Body
- WSE 757 Women's Narratives:
Artist as Guide
- WSE 758 Feminist & Lesbian Poetry:
Reading & Writing It
- WSE 759 Storytelling As Spiritual Healing
- WSE 760 A Wilderness Rite of Passage
- WSE 761 Experiencing & Drawing Nature
- WSE 765 Black Madonnas
- WSE 764 Women Healers: A Cross-
Cultural/Historical Overview
- WSE 766 Blood, Bread & Roses:
How Menstruation
Created the World
- WSE 767 Through the Labyrinth:
An Experiential Exploration of
Ancient and Modern Meaning
- WSE 768 Folklore in the African Diaspora

Final Thesis Project 9 Units

At the end of the Women's Spirituality M.A. course of studies, students will have the opportunity to put their education into practice beyond the walls of the classroom. The intention of the Integrative Seminar, Community Service Practicum, and the Final Thesis Project is to provide settings where students can integrate their intellectual, artistic, and spiritual knowledge with a practical effort to serve and transform the larger community.

WSE 796: Integrative Seminar (2 units)

The Integrative Seminar assists students in developing, coordinating, and integrating the Community Service Practicum and Final Thesis Project.

WSE 797: Community Service Practicum (3 units)

The practicum supports students in building upon their education as they bring their ideas and skills of transformation and creative change into the community.

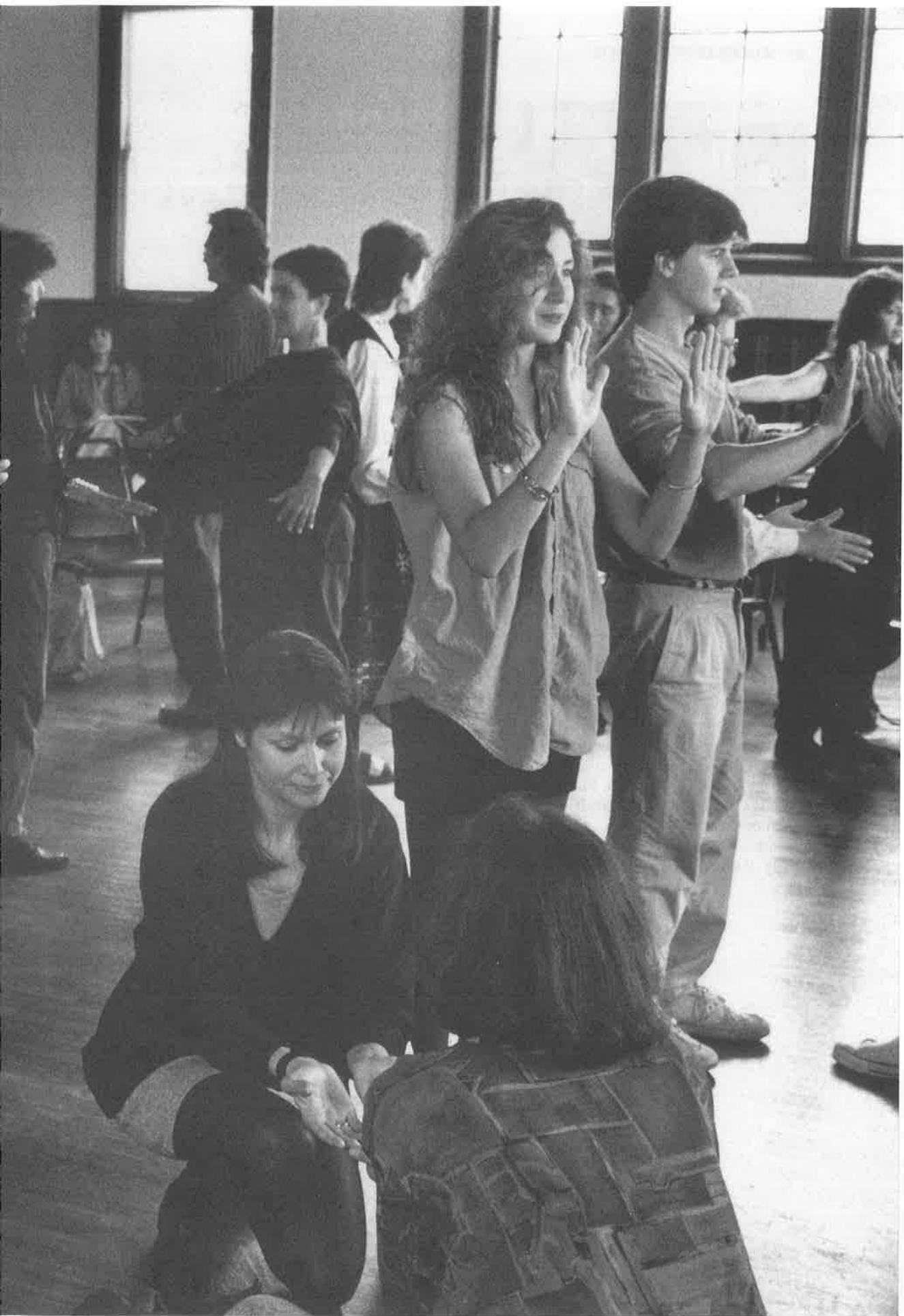
WSE 798: Final Thesis Project (4 units)

The Final Thesis Project is an opportunity for each student to draw together the knowledge, insights, and skills most relevant to her educational and community goals.

The curriculum is reviewed annually and is subject to revision.



SCHOOL
OF HEALING ARTS





The School of Healing Arts is based on the belief that through healing oneself, facilitating the healing of others, and helping to heal relationships in families and communities, it is possible to make a contribution to the healing of the larger community and ultimately to the health of the world. Although the programs may differ in their methodologies, they share this core philosophy.

Programs in the School of Healing Arts focus on the process of change and healing in the human community. These programs prepare students for licenses and certifications as health providers or health educators and are organized into three fields: Clinical Psychology, Marriage and Family Counseling, and Health Education. Each of these fields has specific licensing requirements and a commonly recognized body of knowledge to be mastered.

DEGREE PROGRAMS

Clinical Psychology, Psy.D.
 Counseling Psychology, M.A.
 Integral Health Education, M.A.
 Psychology/Concentration in
 Body-Oriented Family Therapy, M.A.
 Psychology/Concentration in
 Drama Therapy, M.A.
 Somatics, M.A.

CERTIFICATES

Certificate in Expressive Arts
 Consulting and Education
 Certificate in Expressive Arts Therapy
 Certificate in Integral Health Studies
 Summer Certificate in Expressive Arts Therapy
 for Professionals

The grouping of programs into the School for Healing Arts is an explicit acknowledgement of the multi-modal theoretical, research, and treatment model of therapeutic care which has emerged in contemporary research as the appropriate model for understanding and treating the major ills – emotional, psychological, and physical – for which people seek help.

Based on this comprehensive paradigm which acknowledges the contributions of body, mind, and spirit to our overall health, the programs in the School collaborate on curricula and on finding new ways to share courses, faculty, and ideas.

* See page 123 for information on the Certificate programs.

DRAMA THERAPY

(MA in Psychology with a Concentration in Drama Therapy)

ABOUT THE PROGRAM

Drama therapy is the systematic and intentional use of drama and theater processes to further emotional growth and psychological integration. Like the other creative arts therapies, it is the application of a creative medium to psychotherapy. It is a playful, active, and powerful approach which has been found to be effective with severely disturbed and disabled populations; it is equally applicable to the exploration of personal growth and human potential in all people. As a primary or adjunctive modality, drama therapy may be used in diverse settings, including community mental health facilities, hospitals, schools, prisons, senior centers, private industry, and private practice. Drama therapists conduct treatment, evaluation, and research with groups, individuals, and families.

The Drama Therapy (PDT) program at the Institute is one of two approved graduate training programs in drama therapy in the United States. The program blends theoretical, practical, and experiential approaches to education. Students receive a broad and thorough background in psychology as well as specialized training in drama therapy. Creativity and personal strengths of students are elicited at the same time that professional skills and competence are developed. Graduates receive a Master of Arts Degree in Psychology with a Concentration in Drama Therapy. The program follows the guidelines set forth by the National Association for Drama Therapy and meets the academic requirements for Registry as a Drama Therapist (R.D.T.). Students may

also fulfill academic requirements for Marriage, Family, and Child Counseling (M.F.C.C.) licensure in the State of California.

Support and collaboration in small, action-oriented classes is a central feature of the first year of the program. On-site clinical training and group supervision are an integral part of the program's second year. Throughout, students are encouraged to pursue individual interests, goals, and orientations which may lead to innovative contributions in this new profession.

In the program's approach to pedagogy and to clinical training, there is a strong emphasis on the multidimensionality of the person as well as a commitment to the idea that the emotional, spiritual, mental, creative, and social aspects of the individual (and of the community) need validation and integration. Looking at the ritualistic, dramatic, and shamanistic practices of ancient and non-Western cultures which are at the roots of our profession, it becomes apparent that "art and therapy are related enterprises: they are tools of consciousness...paths of development of the human mind, and that art as therapy is more than an act of healing; it is an act of liberation." (Walt Anderson)

The Drama Therapy program, originally located at Antioch University, is entering its thirteenth year of operation. Faculty are experienced practitioners, many of whom are pioneers and leaders in the field of drama therapy.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264. In addition, two letters of recommendation should be submitted.

The program seeks highly motivated, creative, and mature students who have already demonstrated a strong interest in the integration of theater and therapy. Personal integrity, emotional stability, and self-direction are essential attributes. Applicants must have a background in drama and theater (the program does not offer theater training).

A bachelor's degree in one of the following is generally required: drama or theater, psychology, educational theater, or education. A minimum of two undergraduate psychology courses is required, and volunteer or paid work experience in human services is strongly recommended. The program is designed for fall entry. Exceptions may be made for students who wish to begin psychology requirements in the preceding spring or summer quarter.

CURRICULUM

A total of 79 quarter units are required. **Courses are 3 units unless otherwise noted.**

Required Courses		Units
PDT 500	Independent Study in Drama Therapy	1
PDT 501	Drama Therapy Process & Technique	
PDT 502	Drama Therapy Theory	
PDT 503	Drama Therapy Practice	
PDT 504	Innovative Approaches to Group Process: Creative Arts Therapies	
PDT 505	Developmental Approaches to Psychotherapy & Drama Therapy	2
PDT 506	Psychodrama	
PDT 507	Drama with Special Populations	2
PDT 508	Advanced Improvisation & Theater Games Workshop	2
PDT 509	Transformation in Drama Therapy	1
PDT 511	Clinical Methods	2
PDT 512	Playback Theater	1
PDT 550	Group Dynamics	1
PDT 554	Developmental Psychology & the Family	4
PDT 555	Psychopathology	
PDT 556	Family Dynamics & Treatment	
PDT 557	Human Sexuality	1
PDT 590	Cross-Cultural Psychology	2
PDT 595	Theories of Individual & Family Therapy	
PDT 596	Research Methodology	
PDT 610A	Case Seminar in Drama Therapy/ Clinical Practicum	
PDT 610B	Case Seminar in Drama Therapy/Clinical Practicum	
PDT 610C	Case Seminar in Drama Therapy/Clinical Practicum	

Additional Courses Required for Students Pursuing M.F.C.C.:

PDT 510	Advanced Family Therapy: Action-Oriented Approaches	
PDT 546	Professional Ethics & Family Law	
PDT 621	Child Abuse Assessment, Reporting, & Treatment	1
PDT 622	Alcoholism & Chemical Dependency Counseling	2
PDT 715	Psychotherapy with Children and Adolescents	

Note: Students who are not pursuing the M.F.C.C. may take electives in any program at the Institute in place of these courses. Up to 8 of these units may be approved independent studies related to drama therapy.

Other Requirements

All students must complete 6 units of course-work in East-West, Asian, or cross-cultural studies. These two courses may be selected from a designated list of East-West Psychology (EWP), Social and Cultural Anthropology (SCA), or Philosophy and Religion (PAR) courses. Examples of recommended courses are:

SCA	Shamanic Traditions
SCA	Understanding of Healing Across Traditions
SOM	Body/Mind Disciplines East & West

All students complete: 1) a thesis or creative project for six units. (See "Thesis" below), 2) two internships. (See "Drama Therapy Internship/Supervision" below).

Students must complete at least 45 hours of personal psychotherapy (individual, group, family, or couple) before graduation. Recent previous therapy experience which meets guidelines may fulfill this requirement, with the advisor's approval.

Students may take the summer quarter off, or take required psychology or elective courses offered by other programs. Courses are generally scheduled on two days, to meet the needs of students who work part-time. Students may complete the program in two or three years.

- 1 Further information about course sequencing is available from the Drama Therapy department.
- 2

Electives

Students can choose from numerous relevant elective courses at the Institute. These include Sandtray Therapy, Music Therapy, Creativity and Intuition, Object Relations and Self Psychology, Jungian Psychotherapy, Women and Psychotherapy, Gestalt Therapy, Somatic Psychology, and the Art of Ancestral Drama. Students may also take approved Institute workshops as electives. The Drama Therapy program offers a special theater or drama therapy workshop each quarter. Examples of workshops which have been offered include: "Voice, Psyche, and Spirit: An Introduction to the Roy Hart Theater;" "The Soul's Theater: Approaching the Source," with Corey Fisher; "Drama Therapy as an Agent for Personal and Social Change;" and "Storytelling in Healing," with Alida Gersie. Additionally, guest speakers and presenters in drama therapy from around the world are periodically invited to the program or workshop series.

Training in the field of expressive arts therapy is available to drama therapy students with concurrent enrollment in the Expressive Arts Therapy Certificate program. Some of the course and internship requirements for the degree and the certificate can be combined (see page 125).

Drama Therapy Practicum and Internship/Supervision

During the first year of the program, students complete a practicum of 40 hours in drama therapy. In the practicum, the student works as a participant-observer in a clinical setting with an experienced drama therapist.

During the second year of the program, students complete two internships (with two different populations) of 16 hours per week – one for 12 weeks and the other for 24 weeks. Students receive on-site supervision by a licensed clinician, as well as small group supervision at the Institute by a drama therapist. A list of placements is provided, though students may elect to obtain their own placement. Proposed internship facilities include settings with children, adolescents, adults, and seniors in hospitals, day treatment centers, schools, and outpatient clinics. Work is conducted with groups as well as with individuals and families. The focus of the internship is on specific drama therapy work. Students also engage in verbal therapy and other therapeutic modalities.

Students who wish to be eligible for M.F.C.C. licensing must fulfill specific internship requirements (intern registration, minimum and maximum hours within a range of categories, and licensed supervision). Information about M.F.C.C. licensing is continually being updated by the Institute's Placement office.

Thesis

The thesis is an original piece of work which pertains to the student's area of specialization. Students have the option of a written thesis or a creative project (such as a performance) with a written theoretical component. The thesis provides an opportunity for the student to demonstrate skills and knowledge acquired in the program, and to make an innovative contribution to the field of drama therapy. The thesis/project must be conducted over at least two quarters. Typically, students enroll for thesis units during the winter and spring quarters of the second year, though they may extend this period or begin at a later point. (Students who hold a job in addition to their internship during the second year of the program generally complete the thesis one to three quarters after the second year internship.)

Independent Study in Drama Therapy

Independent study involves course-work, training, experience, or research in drama therapy. Independent study is related to the student's particular interests or goals and may take place outside the Institute. Examples of areas students may pursue are: advanced training in psychodrama; course-work in directing, mask-making, or cross-cultural approaches to theater; an additional practicum with a drama therapist; or attendance at a drama therapy conference. Students discuss and evaluate independent study plans and practice with their advisor. Students may take a weekend workshop sponsored by the Drama Therapy program in place of independent study.



INTEGRAL COUNSELING PSYCHOLOGY (MA in Counseling Psychology)

ABOUT THE PROGRAM

Founded over 21 years ago, the Integral Counseling Psychology (ICP) program was the first transpersonally oriented, East-West psychology graduate program in the world. The program has evolved a vision of psychotherapy practice that draws upon the major spiritual traditions of the East and West, recent cultural and social sciences research, and the innovations made by contemporary psychoanalytic, humanistic, systemic, and transpersonal psychologies.

The Integral Counseling program is unique in that it adheres to the guidelines of the major professional organizations in the field, while at the same time incorporating the integral philosophy of the late Haridas Chaudhuri. Integral means “essential to wholeness.” According to this view, all aspects of a person’s being are important and to be valued. Integral psychology holds that the individual can and should turn inward in the search for wisdom and effective energy, and then share this wisdom with the broader community to advance the evolutionary process. The curriculum focus integrates a spiritual perspective with actual psychotherapy practice. The transpersonal orientation provides an overarching framework for clinical work, supporting an increased emphasis on training in depth therapy.

Key criteria for the selection of faculty in ICP are quality of teaching, an ability to establish rapport with students, and a capacity to support students’ personal and professional development.

In the context of a supportive community of faculty and students, the program offers rigorous clinical training and psychotherapy practice, and integrates experiential and theoretical approaches to learning in order to promote deepening personal awareness. Graduates earn a degree in Counseling Psychology, and the degree program fulfills all of the academic requirements for the state of California license in Marriage, Family, and Child Counseling (M.F.C.C.).

EDUCATIONAL GOALS

A general goal is for students to become sophisticated in the dynamics of transference and psychoanalytic theory as well as to have training in the more experiential therapies such as Gestalt and existential psychotherapy.

The program has three specific objectives. The first is to provide beginning students with a variety of learning experiences designed to develop the clinical skills necessary to be a psychotherapist. Basic courses impart foundational knowledge of behavior, consciousness, and the growth process; courses and workshops foster personal development; and carefully supervised counseling experience at the practicum level provides an opportunity for skill development. The second objective is to advance a view which places psychological growth and healing into a larger context of spiritual unfolding. Classes explore the integration of spiritual and psychological approaches to development, personality, and society. The third objective is to participate in the work of the Integral Counseling Centers, Institute-run community mental health services where students at various levels of experience are given an opportunity to apply their counseling skills. For a description of the Integral Counseling Centers, see page 58.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264.

In selecting candidates for admission, the program considers the following factors to be desirable: background or interest in East-West philosophy and psychology; a view of human nature compatible with the program's orientation and emphasis; pursuit of a path of personal growth (e.g., yoga, meditation, psychotherapy); sufficient personal stability and energy to become an effective helper; demonstrated commitment to the field (e.g., volunteer or paid experience in a psychologically-oriented community service agency); and present interests and past academic records which indicate probable success in completing graduate studies. The statement of professional goals and objectives submitted with the application form should address these issues.

In addition to the above considerations, the program seeks individuals who exhibit the interpersonal communication skills required of psychotherapists. These include congruence of feelings and action, ability to listen and attend, willingness to be self-reflective, and an openness to evaluating and changing behaviors and attitudes.

Applicants are invited to attend one of the periodic orientation meetings for prospective students.

CURRICULUM

During the first quarter after admittance, students should meet with their advisors to work out a program agreement. They are also encouraged to attend general and program orientation meetings for new students.

Students working towards the M.A. in Counseling Psychology must complete at least 90 quarter units of work, divided between required courses and electives as follows:

	Units
Required courses	69
Courses in Asian or comparative philosophy and religion	6
Courses in a therapeutic orientation	6
Electives	9
Total	90

In place of a thesis, a research portfolio is required of all students before graduation. The portfolio consists of four major research papers completed as part of specific classes in the program. The fourfold portfolio consists of: 1) an Integral Inquiry research project, 2) an integral psychology research paper, 3) a narrative style integral case study, and 4) a research paper on a topic of the student's choice. The portfolio is introduced in Integral Inquiry (ICP 596), one of the pre-practicum classes, and is completed in the Integrative Seminar, taken in the student's last quarter.

Various specializations are offered in conjunction with the Integral Counseling program. For additional units students who so choose may concurrently enroll in a Certificate program in Expressive Arts Therapy or Organizational Development and Transformation.

Required Courses

During regular quarters all courses are 3 units, unless noted below.

ICP 506	Human Sexuality	1
ICP 507	Contemporary Psychodynamics	
ICP 508	The Clinical Relationship	
ICP 526	Brief Therapy	
ICP 535	Group Dynamics	
ICP 536	Marriage & Couple Counseling	4
ICP 539	Therapeutic Communication	4
ICP 545	Human Development	
ICP 546	Professional Ethics & Family Law	
ICP 555	Adult Psychopathology	4
ICP 556	Family Dynamics & Therapy	4
ICP 573	Child Therapy	
ICP 575	Supervised Group Practicum in Counseling	
ICP 575I	Individual Counseling Supervision	
ICP 609	Existential Therapy	
ICP 612	Gestalt Therapy	
ICP 590	Cross-Cultural Mores & Values	
ICP 596	Integral Inquiry	
ICP 615	Transpersonal Psychotherapy	
PDT 622	Alcoholism & Chemical Dependency Counseling	
ICP 650	Integrative Seminar	
Plus:	Workshop in Child Abuse	1

Six units of course-work in Asian or East-West psychology, philosophy, religion, or anthropology chosen by the student from a designated list of courses.

Six units in a therapeutic orientation from a list of designated courses.

Note: Students are not permitted to take ICP 536: Marriage and Couple Counseling and ICP 556: Family Dynamics and Therapy concurrently.

If they choose, students may enroll in equivalent courses offered by other programs in the Institute in place of the above courses.

Electives

ICP 505	Integral Psychology
ICP 530	Hakomi
ICP 560	Body Oriented Therapy
ICP 565	Cognitive/Behavioral Therapy
ICP 604	Beginning Psychosynthesis
ICP 613	Continuing Gestalt Therapy
ICP 617	Issues in Lesbian/ Gay/Bisexual Counseling
ICP 626	Transpersonal Counseling Skills

Personal Therapy Requirement

Students must complete at least one year of weekly individual therapy before graduation. Recent previous therapy experience which meets guidelines may fulfill this requirement, with the advisor's approval. Advisors can assist students with the choice of a therapist, and the program maintains a resource directory of area therapists who work with students.

Pre-Practicum & Practicum Phases of Work

Before beginning practica, new students must fulfill the following requirements.

A. Registration as a regular student in the program for at least four quarters after admission.

B. Completion of the following courses with a passing grade:

ICP 507	Contemporary Psychodynamics
ICP 508	The Clinical Relationship
ICP 539	Therapeutic Communication
ICP 546	Professional Ethics & Family Law
ICP 555	Adult Psychopathology
ICP 556	Family Dynamics & Therapy
ICP 596	Integral Inquiry
ICP 612	Gestalt Therapy

C. Approval of the program committee.

D. An approved field placement.

After official admission to practicum status, all students complete at least four practicum courses in sequence. During this period of practicum enrollment they also hold official field placements, either at an Integral Counseling Center or at another site arranged through the Placement Office and approved by the student's advisor.

Students are required to take a total of 12 practicum units (4 courses) of which at least one course must be a group practicum (ICP 575 & ICP 576) and at least one must be individual supervision (ICP 575I). One of the first two must be individual supervision. The other two may be either group or individual, except that not more than two may be group practica. A list of approved supervisors with whom students may sign up for ICP 575I is maintained by the program office.

The program has a procedure for pre-registration in group practica. Students in the practicum phase are polled prior to registration to find out if they have established an individual practicum agreement, or if they expect to take a group practicum. If necessary, an additional group practicum will be scheduled.

INTEGRAL COUNSELING CENTERS

Two Integral Counseling Centers act as professional training facilities and community service activities for students in the Integral Counseling Psychology program. The centers offer growth counseling services based on an integral perspective to the local community. Using didactic and experiential training sessions and group process exploration, the centers provide students an opportunity to explore different therapeutic modalities.

The staff of each center is composed of a director, an administrative coordinator, and approximately 20 student counselors who are enrolled in either group or individual supervised practica at the Institute. The time commitment for staff counselors is approximately 15 to 20 hours per week. This includes intake interviewing, client contact, phone shift, committee work, case notes, training, and general staff meetings.

Each student counselor works with a minimum of five clients (the mean is about seven) in individual, couple, family, or group counseling situations. Students work at the centers for at least four consecutive quarters and may petition for a fifth. Licensed counselors and psychotherapists from the professional community and Institute staff provide supervision. Counselors adhere to the licensing laws of the State of California and the ethical practices of relevant professional organizations.

Admission to Counseling Center Practicum

Due to the limited number of practicum openings, acceptance into the Integral Counseling program does not automatically guarantee admission to either of the Counseling Centers. Students are admitted quarterly based on Centers' available openings. Since there is usually a limited number of openings, students are advised to explore alternative placement opportunities. A list of practicum placement resources is available through the Institute Field Placement Office and should be explored concurrently with application to the centers.

Integral Counseling students become eligible for application to the centers after completing three quarters of academic work at the Institute and the courses listed below, and after having been advanced to practicum status by the program committee.

The Integral Counseling Centers are located at 2140 Pierce Street and 1782 Church Street, San Francisco. The Church Street Center (415-648-2644) can be reached by the following MUNI bus lines: J Church, 24 Divisadero, and 26 Valencia. The Pierce Street Center (415-776-3109) can be reached via the 1 California and 21 Fillmore MUNI lines.



INTEGRAL HEALTH

(MA in Integral Health Education; Certificate in Integral Health Studies)

Applicants to the Integral Health program may apply either to the Integral Health Education program or the Certificate program in Integral Health Studies. See page 129 for information about the Certificate program.

ABOUT THE PROGRAM

What is Integral Health?

The concept and practice of integral health challenges and expands the Western scientific explanatory model of health and healing by integrating indigenous, Asian, and alternative or complementary Western philosophies and by acknowledging the mental, emotional, and spiritual realms of health which lie within and beyond our physical bodies. It allows for the expression of meaning and consciousness at all levels within the spiral of life and affirms that the well-being of an individual is interconnected within the web of all living, self-organizing systems. An integral approach to health care is consonant with the shifting paradigm in medical science and provides a common language for exploring personal, collective, and global health and healing for the 21st century.

As a means for improving individual, community, and global health, the mission of the Integral Health (IHS) program is to further define and contribute to the current paradigm shift in health care towards an integral model. We also wish to promote a vision of holism, pluralism, and ecological/systems thinking among health care providers, policy makers, and those involved in the health care delivery systems.

Goals

To Provide an Integral Approach to Health Education

Rising consumer discontent and socioeconomic and political crises are challenging the Western biomedical dominance of health care. Recent studies document the increasing use of complementary therapies as alternatives to the limitations of biomedicine, highlighting the need for significant reforms in the way we approach both the scientific and delivery aspects of health care and health professional training. Increasingly, health professionals and policy makers are seeing the benefits of working with health care consumers in a partnership to promote wellness and healthy lifestyles. Educating consumers about these complementary options for achieving and maintaining health, either through individual counseling or public health campaigns, is a key element in the movement toward promoting health and preventing disease.

Our graduates can act as agents of change, as health educators who increase options for health behavioral change in individuals, families, groups, organizations, communities and systems.

To Affirm the Connection Between Human and Global Ecology

Health and illness are dynamic processes which occur not in isolation, but in relationship. Through introspective and active exploration into personal well-being, we rediscover the interrelatedness between self, family, community, and planet. Applying concepts of deep ecology to health studies allows us to confront the impact of individual and societal lifestyles on our own health and that of our environment. In accepting responsibility, we learn to honor and preserve that which sustains all life upon this planet, Earth's ecosystem. Thus, the integral health practitioner actively engages in social, political, and environmental issues, bringing a "green" perspective to health education.

To Provide a Focus Area for Students Interested in Women's Health and Healing

Through a unique collaboration between the Institute's Women's Spirituality and Integral Health programs, students can explore many aspects of women's health. Consistent with the patriarchal societal view of the feminine, women's health concerns have historically been ignored by the medical establishment. Today, as women reclaim their power and become increasingly active in the scientific and political realms, issues of "gendercide" in research and medical treatment are being actively confronted. However, it is not enough for feminist initiatives to have impact only on conventional treatment of women's health issues. Perhaps the greatest transformation will occur as the feminine principle is applied to the underlying medical paradigm. This approach restores meaning and compassion to health care. It explores the why, as opposed to the how; it embraces the healing journey as opposed to the curing technology; it finds rest in the mysteries of life as opposed to attempting mastery over them. These issues have broad implications not only for women, but for humanity as a whole.

To Bridge Eastern and Western Healing Systems

Asian worldviews provide a window into nondualistic approaches to health and healing. Such systems as Buddhist healing, yoga, chakra philosophies, Taoist practices, Ayurveda, traditional Chinese medicine (including acupuncture and Chinese herbology), and Tibetan healing allow us to reexamine our conventional approaches to health care. Asian healing systems provide an invaluable opportunity for expanding our diagnostic and treatment methods of contemporary health problems such as HIV disease, degenerative illnesses, and other chronic conditions; these systems also foster a more comprehensive wellness continuum.

To Apply New Science Paradigms to Health and Healing

The application of systems theory to health care provides a way to shift from a Newtonian worldview to one which is complementary, participatory, and teleologic. Ranging from the biopsychosocial and infomedical models to research in psychoneuroimmunology (PNI), systems theory allows for an exploration of the role of consciousness in the healing process and restores the role of meaning and purpose to science and medicine.

PROGRAM DESIGN

The master's program is designed to train graduate health education students to apply principles, values, and knowledge of integral health to the field of health education. As an established and recognized profession, health education draws upon diverse theories – biomedical, socioeconomic, ecological – and multidisciplinary professions such as adult education, social work, organizational and staff development, psychology, nursing, medicine, marketing, and health care administration.

A health education degree, as defined by the National Commission for Health Education Credentialing (NCHEC), Inc., requires a minimum of 37 quarter units from an accredited institution of higher education with a concentration of course-work in health education. This training provides for academic and fieldwork experience in:

- Medical, anthropological, and new paradigm sciences underlying positive health, including etiology and prevention of contemporary and emerging health problems
- Individual, group and systems health behaviors, including theories and processes of education, learning, and change
- Participatory assessment of individual and community needs for health education
- Health education program planning, implementation, and evaluation
- Professional and bio-ethics
- The coordination of health services and resource consultation
- Oral and written communication of health needs, concerns, and resources
- Knowledge of research design, methods, and analysis including epidemiology and statistics
- Experience in grants, contracts, and professional writing.

The Integral Health Education curriculum prepares graduates to take the national certifying examination for health educators. It provides an academic experience that will enable students to compete for jobs as qualified health educators or to pursue new and innovative career opportunities in health care.

The Integration of Theory and Practice: Fieldwork and Community Building

The program offers a unique context in which to integrate the theoretical and practical components of a variety of approaches to health and healing. We seek to instill a commitment to bringing integral healing to communities in need. Through the Institute's Field Placement office, students can gain valuable experience in a variety of health care settings, including inner city and multicultural locations. In addition to academic and fieldwork courses, students ground their experience of integral health through curriculum requirements in personal and spiritual healing. Required participation in community building activities encourages students to create healing relationships outside the individual self. The integral health community participates in a variety of wellness and healing projects and activities such as the Institute Integral Health Fair, study groups, and healing retreats.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264.

In addition, the master's in Integral Health Education requires: 1) two letters of recommendation regarding your ability to do academic work, or reflecting your experience in the health field, and 2) a sample of your academic or professional writing.

The master's program is especially appropriate for students with a foundation of knowledge in health sciences gained through either baccalaureate studies or professional or personal experience. Students without a health science background may apply, but, at the program's discretion, may have to take additional health science course-work. To fulfill its mission of bringing an integral philosophy to both conventional and innovative health care settings, the program emphasizes the need for critical thinking as well as humanistic and transpersonal values. Therefore, in selecting candidates for admission, the program seeks those students who wish to pursue a path of personal growth while honoring and cultivating intellectual scholarship. Preference is given to students who show demonstrated commitment to working with communities of need.

Curriculum for M.A. in Integral Health Education

A minimum of 76 quarter units including 6 units of fieldwork is required for graduation. Courses are 3 units unless otherwise indicate.

Core Integral Health Courses 12 Units

IHS 501	Introduction to Integral Health	
IHS 502	Foundations of Western Healing Traditions	
IHS 503	Foundations of Asian Healing Traditions	
IHS 510	Psychoneuroimmunology	
IHS 000	Spiritual/Community Practice	0

Core Health Education Courses 34 Units

FIRST YEAR

HED 501	Fundamentals of Health Education	
HED 502	Health Informatics	2
HED 503	Wellness: An Integral Approach to Positive Health	
HED 512	Research Methods	
HED 520	Program Planning I: Program Design & Implementation	
HED 555	Group Facilitation: Leadership & Group Dynamics	

Health Education Practicum 6 Units

HED 521	Program Planning II: Evaluation	
HED 522	Program Planning III: How to Conduct Training Programs	

SECOND YEAR

HED 504	Contemporary Health Problems	
HED 511	Epidemiology for Health Professionals	
HED 524	Grant Writing	2
HED 532	Health Communication Skills	
HED 533	Ethics for Health Professionals	
HED 540	Community Health Advocacy	

Thesis 9 Units

IHS 797	Integrative Seminar/Thesis Preparation (3)	
IHS 798A, 798B	Thesis Writing/Project (6)	

Electives 15 Units

See Concentration Areas section below.

Concentration Areas

Students in the master's program may choose to focus their academic activities. Examples of concentration areas include: Human and Global Ecology; Herbal Studies; Women's Health; Asian Healing; Western Complementary Therapies; Expressive Arts Education Consulting; Indigenous Healing; Health Psychology (Behavioral Medicine); Stress Management; Health Communications; Energy Systems; Health Administration; etc. Electives provide an opportunity to explore these areas in greater depth.

Students who wish to focus their Health Education training in Somatics should refer to the M.A. in Somatics – Concentration in Integral Health Education description (see page 81).

Additional Options in Health Studies

Other doctoral degree programs which allow interested students to concentrate in Integral Health are also available.

These doctoral options include Clinical Psychology, East-West Psychology, and Philosophy and Religion. See the descriptions of these programs in this *Catalog* for separate admissions requirements.

See page 129 of this *Catalog* for information on a 27-unit Certificate program in Integral Health Studies.

*In the pursuit
of learning,
every day something
is acquired.
In the pursuit
of The Way,
every day something
is dropped.*

Lao Tsu

CLINICAL PSYCHOLOGY (PsyD)

ABOUT THE PROGRAM

The primary objective of the Psychology Doctoral (PSY) program is to produce competent, well-rounded psychologists whose practice of professional psychology is rooted in a depth of self-knowledge, breadth of worldviews, and an abiding commitment to honoring and exploring the diverse dimensions of human experience. The curriculum strives to embody the East-West dimension of education as described in the Institute's mission statement, and has broadened the usual conceptual base for graduate training in psychology by bringing spiritual, humanistic, and transpersonal perspectives to the helping professions.

The curriculum is in accord with contemporary models and standards of graduate education and training in professional psychology. The program provides students with a solid foundation in clinical training and research methods, while emphasizing understanding of consciousness, inner development, and cultural diversity. Students entering the Psychology Doctoral program with a B.A. or B.S. degree will embark upon a five-year program leading to the doctorate with specialization in Clinical Psychology. Students with an M.A. or M.S. degree may be admitted to the program with Advanced Standing. Graduates will have completed all education and training requirements necessary for licensure as a psychologist in California and most other states.

Elective coursework and a required integral studies core sequence of courses in the Philosophy and Religion, Social and

Cultural Anthropology, East-West Psychology, and Women's Spirituality programs enable students to enrich their programs of study with interdisciplinary, cross-cultural traditions. Concentration and elective subspecialty courses are also required. Students are required to formulate and complete a Clinical Concentration which focuses their studies on developing expertise in a particular area of clinical practice. A sequence of practicum experiences allows students to apply their developing therapeutic skills and culminates in the one-year doctoral internship which follows completion of course-work.

Consistent with the Institute's mission statement, the Psychology Doctoral program seeks to infuse graduate work in clinical psychology with a "psychospiritual" emphasis. This unique aspect of our program translates into three specific themes or objectives: *relevance*, *diversity*, and *depth*. In keeping with both Eastern and Western spiritual traditions, relevance means that our training and activities should attempt to address important human issues. This aim is accomplished through the substance and approach of coursework, clinical supervision, colloquia, and the formal requirement of at least 30 hours of work on personal growth through projects such as community service, specific psychospiritual practices, or another experience that promotes personal development. Diversity implies a serious attempt to reflect, in our program constituency, the ethnocultural heterogeneity of the Bay Area community. Finally, the dimension of depth refers to the commitment to pursue, in all their complexity, enduring questions about the contemporary human predicament.

Beginning with students admitted *after* fall 1995, the Psychology Doctoral program will only enroll students into the Psy.D. (Doctor of Psychology) program. Following a curriculum revision that will take place subsequent to the printing date of this catalog, the Psy.D. program will embody the best elements of our Ph.D. and Psy.D. tracks, providing education and training in clinical psychology that will enable graduates to access the full range of the discipline's activities, including practice, research, teaching, consultation, supervision, program evaluation, and a mastery of the acknowledged core courses and content needed for effective recognition and fulfilling careers. This program will incorporate the mission of the Institute. It will combine the best of both existing doctoral programs to create a single substantial Doctor of Psychology program in clinical psychology consistent with our resources and vision. Following this restructuring, we will move fully into the APA (American Psychological Association) accreditation process for the enhanced Psy.D. program.

Psy.D. Program

The Psy.D. program utilizes the practitioner-scholar training model to prepare students to offer applied clinical services in diverse multidisciplinary settings or independent practice.

Clinical Training

The clinical training component of the Institute's clinical doctoral program is fully integrated with the academic component. After completing qualifying courses, each student gains two years of practicum experience in community agencies. Students who enter with an M.A. degree and appropriate previous practicum experience may petition to waive up to one year of the practicum.

The typical practicum experience requires from 12 to 16 hours per week. A minimum of one hour per week individual supervision by a qualified licensed professional is required at each setting. At the same time, the student registers for group and individual practicum supervision at CIIS with a core faculty member. Core faculty participating in students' practicum supervision foster an integration of theoretical and clinical materials covered in the classroom with the pragmatics of intervention in a clinical setting.

When all required coursework has been completed, students may begin their clinical internship at an approved training site. The internship may be one year of full-time or two years of half-time work, and must be completed within two-and-one-half years from the beginning date. The internship is the culmination of the clinical training sequence. Through supervised professional work in different community service settings, students gain experience in applying a variety of intervention strategies and psychological services to diverse clientele across the spectrum of psychopathologies.

Internship placement is approved and supervised by the Psychology program's director of clinical training. Students must select, apply for, and complete the internship according to current policies and guidelines. The Field Placement Office is an important resource for students and will assist in selecting a placement.

Research

The Psy.D. curriculum begins with a research design course. The sequence prepares students to design and execute independent research. The research sequence offers an introduction to both quantitative and qualitative modes of investigation and concludes with an integrative seminar to assist students in developing a dissertation proposal. In keeping with the institutional mission, research training is distinctive in the attention given to philosophical and sociocultural issues in psychological research methodology.

Dissertation research begins after advancement to candidacy. Projects are appropriate to the training objectives of the Psy.D. program, and students should consult the program's *Dissertation Handbook* for details on requirements and procedures.

Academic Standards

All students must maintain satisfactory progress towards their degree. All courses in the Psychology Doctoral program are evaluated on a Pass/No Pass basis. A student's performance will be rated in each course by a narrative evaluation. One of four assessments may be given by the instructor: Pass with no concern; Pass with some concern; Pass with serious concern; No pass. Students will be given both a numerical rating on identified attributes of their performance as well as a narrative evaluation of strengths and areas needing improvement.

(Please note: program policies and curricula are subject to ongoing review and revision. Please check with the program office for current requirements. A more detailed description of the program and its policies can be found in the *Program Handbook*.)



Psychotherapy Requirement

Beginning with students entering in the fall of 1995, the Psychology Doctoral program will require, as a condition of completing the doctorate, a minimum of 45 hours of psychotherapy from a therapist meeting the parameters described below. This therapy is recommended to overlap with the years at CIIS but will be accepted if completed up to five years prior to admission. At least one-half of these hours must be in individual therapy. The rationale is primarily for educational and personal growth purposes, but this requirement of individual therapy also models access to therapy, and addresses client protection, program credibility, and public expectation. This experience is not graded or evaluated. Written confirmation of hours from the therapist, along with therapist's credentials and experience, will be required.

The therapist must be a licensed psychotherapist at the doctoral level with at least five years experience providing therapy. Psychology interns (with doctoral degree) and registered assistants who meet these criteria are acceptable. The therapist should not have a dual relationship with the student which would create a conflict of interest: this includes any member of the core faculty, administration, staff, or student body. Students may not enroll in a course with an adjunct faculty member while being in therapy with them.

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264.

The program also requires the following:

- 1) Completion of a B.S. or B.A. in Psychology or a B.S. or B.A. in another area with a minimum of 18 quarter units or 12 semester units of psychology coursework. Coursework must include courses noted below. Occasionally, applicants not meeting these criteria but otherwise able to demonstrate appropriate preparedness will be considered on an individual basis.
 - Introductory psychology
 - Experimental psychology, statistics, or introductory research course
 - Abnormal psychology
- 2) Academic grade-point minimum average of 3.1 for the regular program and 3.3 for the Advanced Standing program.
- 3) Written work sample: a recent academic paper, article, or report that reflects scholarly abilities.
- 4) Two letters of recommendation: one from the academic advisor, or someone very familiar with the applicant's graduate academic work, and one from the supervisor in the most recent professional work or volunteer setting.
- 5) A professional goals statement and an autobiographical statement.

Admission with Advanced Standing is available to students who have completed a master's degree or a minimum of 60 graduate units in psychology, counseling, or social work.

Special requirements for students admitted with Advanced Standing (M.A. level):

1) Required preliminary coursework from M.A. studies must include the courses listed below; otherwise, admission will be on an individual basis and additional coursework beyond the minimum will be required.

- Counseling skills (practice-oriented course)
- Research methods
- Theories and systems of psychotherapy
- Group dynamics
- Human development
- Personality theories

2) Five hundred (500) hours of supervised clinical or counseling experience in a professional work setting. Experience must include substantial one-to-one counseling, and written documentation of the nature, duration, and number of hours of work experience must be provided by a former supervisor.

Applicants for admission with Advanced Standing who have not completed all admission requirements may be admitted provisionally and follow an expanded program of studies that is individualized to address the learning needs requisite for advanced training. While provisional students typically move to regular doctoral student status following completion of all entry requirements, continuation in the program is contingent upon favorable review of progress by the program committee.

Transfer of Credit

Applicants who have been active students during the past two years in another doctoral program in clinical psychology, but who do not qualify for admission with Advanced Standing, may transfer in a maximum of one-sixth the total number of coursework units in the program, and decrease the total number of units required to complete the doctoral degree at CIIS by that amount.

In all other cases, transfer credits do not reduce the total number of units required to complete the doctoral degree. Rather, transfer credits are used so that the student does not have to repeat a course in which he or she is already competent; an elective course is substituted instead. Approval of transfer credits is at the discretion of the student's advisor.

*We show greatness
not by being at one extreme,
but by touching both
at once and
occupying all the
space in between.*

Blaise Pascal

CURRICULUM

Psy.D. Program in Clinical Psychology – General Curriculum

[Note: As the *Catalog* goes to press, the Psy.D. curriculum is being revised. Students should consult the *Program Handbook* for their program requirements.]

The program for students entering with a B.A. consists of 136 quarter units.

Requirements	Units
Integral studies core courses	9
Scientific and professional psychology	18
General psychology core courses	28
Specialization courses	60
Elective Courses	21
Internship	
Dissertation	
Total	136

Non-credit requirement: applied psychospiritual experience project (30 clock hours)

A. Integral Studies Core 9 Units

Courses selected from Foundational School.

B. Scientific and Professional Psychology 18 Units

PSY 500	Research Design	3
PSY 501S	Applied Statistics	4
PSY 505	Tests and Measurement	1
PSY 518	History and Systems of Psychology East & West	2
PSY 540	Intro. Professional Ethics for Psychologists	1
PSY 541	Adv. Professional Ethics for Psychologists	2
PSY 804	Qualitative Research Methods	3
PSY 910	Dissertation Proposal Development	2

C. General Psychology

Core Course 28 Units

Biological Bases 5 Units	
PSY 548	Biopsychology 3
PSY 549	Psychopharmacology 2

Cognitive-Affective Bases 5 Units	
PSY 509	Cognitive Psychology 3
PSY 515	Emotional Dynamics 2

Social Bases 5 Units	
PSY 511	Culture, Ethnopsychology, Personality 2
PSY 512	Social Psychology 3

Individual Bases 13 Units	
PSY 510	Personality Theory 3
PSY 528	Adult Development 3
PSY 530	Child & Adolescent Development 3
PSY 550	Psychopathology 4

D. Specialization Courses 60 Units

PSY 600	Theories of Psychotherapy	3
PSY 601	Foundations of Psychotherapeutic Practice	4
PSY 602	Psychotherapy Practicum I: Group Supervision (two quarters)	6
PSY 603	Psychotherapy Practicum I: Individual Supervision (two quarters)	6
PSY 604	Advanced Psychotherapy Skills	4
PSY 605	Psychotherapy Practicum II: Group Supervision (two quarters)	6
PSY 606	Psychotherapy Practicum II: Individual Supervision (two quarters)	6
PSY 700	Adv. Marriage & Couple Counseling	3
PSY 710	Psychotherapy with Special Populations	3
PSY 720	Treatment of Alcoholism & Chemical Dependence	2
PSY 751	Strategic Approaches to Brief Psychotherapy	3
PSY 880	Consultation and Supervision in Professional Psychology	2

Assessment Sequence

PSY 870	Psychological Assessment I: Cognitive & Intellectual Measures	3
PSY 871	Psychological Assessment II: Objective Personality Measures	3
PSY 872	Psychological Assessment III: Projective Personality Methods	3
PSY 873	Psychological Assessment IV: Neuropsychological	3

E. Elective Coursework 21 Units

(See section on Elective Specializations below.)

F. Doctoral Internship

(One full year)

PSY 990	Internship	Non-credit
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G. Dissertation

PSY 998	Dissertation	Non-credit
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Psy.D. Program in Clinical Psychology – General Curriculum Advanced Standing

The program for students entering with
advanced standing (M.A. level) consists of
102 quarter units:

Requirements	Units
Integral studies core courses	9
Scientific and professional psychology	15
General psychology core courses	25
Specialization courses	41
Elective courses	12
Internship	
Dissertation	
Total	102 Units

Non-credit required: applied psychospiritual
practices experience project (30 clock hours)

A. Integral Studies Core 9 Units

Courses selected from Foundational School.

B. Scientific and Professional**Psychology 15 Units**

PSY 501S	Applied Statistics	4
PSY 505	Tests & Measurement	1
PSY 518	History and Systems of Psychology East & West	2
PSY 540	Introduction Professional Ethics for Psychologists	1
PSY 541	Advanced Professional Ethics for Psychologists	2
PSY 804	Qualitative Research Methods	3
PSY 910	Dissertation Proposal Development	2

C. General Psychology**Core Course 25 Units****Biological Bases 5 Units**

PSY 548	Biopsychology	3
PSY 549	Psychopharmacology	2

Cognitive-Affective Bases 5 Units

PSY 509	Cognitive Psychology	3
PSY 515	Emotional Dynamics	2

Social Bases 5 Units

PSY 511	Culture, Ethnopsychology, Personality	2
PSY 512	Social Psychology	3

Individual Bases 10 Units

PSY 530	Child & Adolescent Development	
or PSY 528	Adult Development	3
PSY 550	Psychopathology	4
	Elective in advanced personality theory	3

D. Specialization Sequence 41 Units

PSY 604	Advanced Psychotherapy Skills	4
PSY 605	Psychotherapy Practicum II: Group Supervision (two quarters)	6
PSY 606	Psychotherapy Practicum II: Individual Supervision (two quarters)	6
PSY 700	Advanced Marriage & Couple Counseling	3
PSY 710	Psychotherapy with Special Populations	3
PSY 720	Treatment of Alcoholism and Chemical Dependence	2
PSY 751	Strategic Approaches to Brief Psychotherapy	3
PSY 880	Consultation & Supervision in Professional Psychology	2

Assessment Sequence

PSY 870	Psychological Assessment I: Cognitive & Intellectual Measures	3
PSY 871	Psychological Assessment II: Objective Personality Measures	3
PSY 872	Psychological Assessment II: Projective Personality Methods	3
PSY 873	Psychological Assessment IV: Neuropsychological	3

E. Elective Coursework 12 Units

See section on Elective Specializations below.
The number of elective units may be greater,
depending upon previous graduate coursework.

F. Doctoral Internship Non-credit

One full year

G. Dissertation Non-credit

PSY 998 Dissertation

**Concentration in
Transformative Psychotherapy**

A small number of Psy.D. students will be admitted into the Transformative Psychotherapy concentration each year. The educational objective of the concentration is to provide professional training in clinical psychology for those who wish to inform and enhance their developing skills with a broad exposure to spiritual, cross-cultural, and East-West perspectives on human experience. The concentration curriculum integrates coursework from both the East-West Psychology and Psychology programs, expressing the institutional mission while also meeting contemporary professional standards for doctoral training of practitioners in clinical psychology.

Elective Clinical Concentrations

Psy.D. students are required to formulate and complete a Clinical Concentration. Students may, in consultation with their advisors, put together individualized program plans reflecting their specific interests. However, the program offers a number of elective courses which form natural groupings, as listed below:

Children & Family

PSY 531	Psychopathology of Childhood & Adolescence
PSY 703	Working with the Family of Origin: Family Therapy
PSY 705	Advanced Family Therapy
PSY 715	Psychotherapy with Children & Adolescents

Women & Psychotherapy

PSY 537	Psychology of Women
PSY 538	Psychoanalysis & Feminism
PSY 671	Women & Psychotherapy

Jungian Psychotherapy

PSY 545	Psychology of Jung
PSY 625	Jungian Psychotherapy
PSY 628	Jungian Psychotherapy Practicum

Brief Therapy

PSY 735	Contemporary Approaches to Hypnotherapy
PSY 740	Enhancement Techniques
PSY 750	Psychodynamic Approaches to Brief Therapy

Psychodynamic Psychotherapy

PSY 538	Psychoanalysis & Feminism
PSY 543	Psychobiography
PSY 615	Object-Relations in Contemporary Psychotherapy
PSY 616	Psychoanalytic Self Psychology
PSY 680	Zen, Lacan & Psychoanalysis

Psychospiritual Psychotherapy

PSY 590	World Religions & Philosophies for a Personal Psychology
PSY 631	Cognitive Therapy & Asian Psychology
PSY 635	Taoist & Existential Psychotherapy
PSY 680	Zen, Lacan & Psychoanalysis
PSY 726	Sexual Experience & Sexual Counseling in Eastern & Western Perspectives
EWP 560	Eastern Approaches to Self, World, & Enlightenment
ICP 626	Transpersonal Counseling Skills

Special Clinical Issues

PSY 555	Community Psychology
PSY 560	International Psychology
PSY 722	Psychotherapy with Incest Survivors
PSY 723	Psychotherapy of Eating Disorders
PSY 744	Sandplay
PSY 868	Forensic Psychology

Somatic Therapy, Drama Therapy, Expressive Arts, & Integral Health

Students interested in psychotherapy and the body, in health and healing, or in psychodrama may make arrangements to take courses in the other Healing Arts programs (Somatic Therapy; Drama Therapy; Expressive Arts Therapy; Integral Health). See separate program listings in this *Catalog* for more information.

*Those who think
that form is unimportant,
will miss the spirit as well,
while those who cling to form
lose the very spirit which
they tried to preserve.
Form and movement
are the secret of life,
and the key to immortality.*

Lama Govinda

Psy.D. Program in Clinical Psychology – Concentration in Transformative Psychotherapy

[The program for students entering with a B.A. consists of 136 quarter units.]

Requirements	Units
Integral studies core courses	27
Scientific and professional psychology	18
General psychology core courses	28
Specialization courses	60
Elective Courses	3
Internship	
Dissertation	
Total	136

Non-credit requirement: applied psychospiritual experience project (30 clock hours)

A. Integral Studies Core 27 Units

PSY 590	World Religions and Philosophies	
or EWP 560	Eastern Theories of Self and World	3
EWP 565	Psychologies of Multiculturalism	3
EWP 567	Transpersonal Psychology	3
EWP 830	Eastern Theories of Self and Mind	3
EWP 848	Methodological & Comparative Issues	3
PAR 700	Integral Philosophies: Indian/Asian	
PAR 719	Essence & Development of Buddhism	3
Elective:	Eastern systems	3
Elective:	Psychospiritual practices	3

B. Scientific and Professional

Psychology	18 Units	
PSY 500	Research Design	3
PSY 501S	Applied Statistics	4
PSY 505	Tests & Measurement	1
PSY 518	History and Systems of Psychology East & West	2
PSY 540	Introduction Professional Ethics for Psychologists	1
PSY 541	Adv. Professional Ethics for Psychologists	2
PSY 804	Qualitative Research Methods	3
PSY 910	Dissertation Proposal Development	2

C. General Psychology**Core Course 28 Units****Biological Bases 5 Units**

PSY 548	Biopsychology	3
PSY 549	Psychopharmacology	2

Cognitive-Affective Bases 5 Units

PSY 509	Cognitive Psychology	3
PSY 515	Emotional Dynamics	2

Social Bases 5 Units

PSY 511	Culture, Ethnopsychology, Personality	2
PSY 512	Social Psychology	3

Individual Bases 13 Units

PSY 510	Personality Theory	3
PSY 528	Adult Development	3
PSY 530	Child and Adolescent Development	3
PSY 550	Psychopathology	4

D. Specialization Courses 60 Units

PSY 600	Theories of Psychotherapy	3
PSY 601	Foundations of Psychotherapeutic Practice	4
PSY 602	Psychotherapy Practicum I: Group Supervision (two quarters)	6
PSY 603	Psychotherapy Practicum I: Individual Supervision (two quarters)	6
PSY 604	Advanced Psychotherapy Skills	4
PSY 605	Psychotherapy Practicum II: Group Supervision (two quarters)	6
PSY 606	Psychotherapy Practicum II: Individual Supervision (two quarters)	6
PSY 700	Adv. Marriage & Couple Counseling	3
PSY 710	Psychotherapy with Special Populations	3
PSY 720	Treatment of Alcoholism & Chemical Dependence	2
PSY 751	Strategic Approaches to Brief Psychotherapy	3
PSY 880	Consultation & Supervision in Professional Psychology	2

Assessment Sequence

PSY 870	Psychological Assessment I: Cognitive and Intellectual Measures	3
PSY 871	Psychological Assessment II: Objective Personality Measures	3
PSY 872	Psychological Assessment III: Projective Personality Methods	3
PSY 873	Psychological Assessment IV: Neuropsychological	3

E. Elective Coursework 3 Units**F. Doctoral Internship one full year,
non-credit****G. Dissertation non-credit**

PSY 998	Dissertation	
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Psy.D. Program in Clinical Psychology – Concentration in Transformative Psychotherapy Advanced Standing

The program for students entering with advanced standing (M.A. level) consists of 102 quarter units:

Requirements	Units
Integral studies core courses	21
Scientific and professional psychology	15
General psychology core courses	22
Specialization courses	41
Elective courses	3
Internship	
Dissertation	
Total	102 Units

Non-credit required: applied psychospiritual practices experience project (30 clock hours)

A. Integral Studies Core		21 Units
PSY 590	World Religions and Philosophies	
or EWP 560	Eastern Theories of Self & World	3
EWP 565	Psychologies of Multiculturalism	3
EWP 830	Eastern Theories of Self & Mind	3
PAR 700	Integral Philosophies: Indian/Asian	3
PAR 719	Essence & Development of Buddhism	3
Elective:	Eastern systems	3
Elective:	Psychospiritual practices	3

B. Scientific and Professional Psychology

15 Units

PSY 501S	Applied Statistics	4
PSY 505	Tests & Measurement	1
PSY 518	History and Systems of Psychology East & West	2
PSY 540	Introduction to Professional Ethics for Psychologists	1
PSY 541	Advanced Professional Ethics for Psychologists	2
PSY 804	Qualitative Research Methods	3
PSY 910	Dissertation Proposal Development	2

C. General Psychology

Core Course

20 Units

Biological Bases

5 Units

PSY 548	Biopsychology	3
PSY 549	Psychopharmacology	2

Cognitive-Affective Bases

5 Units

PSY 509	Cognitive Psychology	3
PSY 515	Emotional Dynamics	2

Social Bases

5 Units

PSY 511	Culture, Ethnopsychology, Personality	2
PSY 512	Social Psychology	3

Individual Bases

7 Units

PSY 530	Child & Adolescent Development	
or PSY 528	Adult Development	3
PSY 550	Psychopathology	4

D. Specialization Sequence 41 Units

PSY 604	Advanced Psychotherapy Skills	4
PSY 605	Psychotherapy Practicum II: Group Supervision (two quarters)	6
PSY 606	Psychotherapy Practicum II: Individual Supervision (two quarters)	6
PSY 700	Adv. Marriage & Couple Counseling	3
PSY 710	Psychotherapy with Special Populations	3
PSY 720	Treatment of Alcoholism & Chemical Dependence	2
PSY 751	Strategic Approaches to Brief Psychotherapy	3
PSY 880	Consultation & Supervision in Professional Psychology	2

Assessment Sequence

PSY 870	Psychological Assessment I: Cognitive & Intellectual Measures	3
PSY 871	Psychological Assessment II: Objective Personality Measures	3
PSY 872	Psychological Assessment II: Projective Personality Methods	3
PSY 873	Psychological Assessment IV: Neuropsychological	3

E. Elective Coursework 5 Units

The number of elective units may be greater, depending upon previous graduate coursework.

F. Doctoral Internship one full year, non-credit

G. Dissertation non-credit

PSY 998 Dissertation



SOMATICS

MA in Psychology with Concentration in Body-Oriented Family Therapy
MA in Somatics with Concentration in Integral Health Education

ABOUT THE PROGRAM

Philosophy

Students in the Somatics (SOM) program can choose from two degree options. The first is an M.A. in Psychology with a concentration in Body-Oriented Family Therapy. This track requires 90 units and provides students with the academic requirements for the M.F.C.C. license. The second option is an M.A. in Somatics with a Concentration in Integral Health Education, requiring 80 units, for those who wish to apply a knowledge of the body to their current work or to pursue scientific research in the field. This option can be designed to meet the academic requirements for the national Health Educator credential.

The Somatics (SOM) program is a unique integration of Western and non-Western approaches to the human body in relation to psychology, the healing arts, and spiritual practice. Its basic goal is to advance an understanding of the body within the unique interdisciplinary environment of the Institute, situating it within cross-cultural understandings of the body, and within ancient spiritual traditions' understanding of the relation between body processes and different states of consciousness. The philosophical roots of the program lie in European phenomenology and American pragmatism. There is particular emphasis on how a study of the body fosters a dialogue both among the older spiritual traditions, and between spiritual traditions and modern scientific understandings of the body that are derived from the biological sciences.

Rather than indoctrinating specific schools of thought, the program develops those qualities which are fundamental to the work of any effective therapist or educator, such as sensitivity, the ability to innovate and imagine, and the capacity to distinguish between personal bias and genuine perception of another person. Students are regularly asked to apply experiential work with a partner or a small group outside of class, gradually developing their own theoretical framework for future work. Touch, movement, bodily awareness, and visualization are important components of the program.

The Western aspect of the program is derived from methods created at the turn of the century by such people as Sigmund Freud, Elsa Gindler, F. Matthias Alexander, Wilhelm Reich, Andrew Still, and Moshe Feldenkrais, who challenged the splitting of body, mind, and spirit into the hard-and-fast categories that have dominated modern theory and practice. Today the field encompasses such methods as Authentic Movement, Focusing, The Lomi School, Continuum, Body/Mind Centering, Process-Oriented Psychology, Aston Patterning, Gestalt Therapy, Sensory Awareness, Hakomi, Rolfing, Rubenfeld Synergy, Somato-Emotional Release, and Cranio-Sacral Therapy and the various branches of Reichian psychotherapy. The program does not train students in these methods; this is done effectively by private institutes. Just as schools of psychology educate students in the general competencies of the field which are basic to any method of psychotherapy, so this program provides a groundwork in those theories, strategies and transformational attitudes that are required in any somatics practice.

The non-Western aspects of the program derive from the wide range of non-dualistic theories and practices developed throughout Asia, the Middle East, and among Native Americans and other Indigenous communities. These include, among others, the various traditions of yoga and meditation, the martial arts, breathing practices, and methods of hands-on healing.

The Somatics program is part of a worldwide community which studies the body in a sociocultural context and understands the body as a reflection of social, cultural, and spiritual forms. Gender issues, Indigenous approaches to healing, economic factors shaping the body, and the widespread atmosphere of torture and war are major themes of the program.

THE PROGRAM

A general goal of the Somatics program is to further define the identity of the somatics field by developing standards of practice, ethics, professional study groups, and public forums. Students and faculty are encouraged to initiate and advance collaborative research on the efficacy of various somatics practices.

Since its inception in 1980, the program has developed unique qualities which distinguish it from other apparently similar approaches. The emphasis on personal exploration requires students to enter deeply into their own bodily experience, exploring various rhythms of movement, modes of perceiving the world, and the capacity for touching. They are also asked to examine the familial, social, and cultural roots of their experience. Particular emphasis is placed on healing abusive experiences of touch and on learning how to touch with simple presence and sensitivity, in a way that is neither intrusive nor manipulative.

The Somatics faculty have worked with each other for over 16 years in developing theoretical issues in the evolution of somatic theory. Some of these issues are: the unique problems of transference and countertransference related to touch; the use of language moved by experience as contrasted to language which dominates experience; developing a research methodology that is consonant with our understanding of the primacy of experience; the nature of spirituality based on our understanding of bodily reality; a critique of individualism within the somatics field; and the nature of inductive learning in the midst of a world that demands fixed theory; etc. This stress on theory development involves an emphasis on history.

*To put it simply,
true knowledge
cannot be obtained
simply by means
of theoretical thinking,
but only through
'bodily recognition
or realization,'
that is, through
the utilization of one's total
mind and body.
Simply stated, this is
to 'learn with the body,'
not the brain.
Cultivation is a practice
that attempts, so to speak,
to achieve true knowledge
by means of one's
total mind and body.*

Yuasa Yasuo

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264. Two letters of recommendation (at least one from someone familiar with the applicant's academic work) are also required.

The program seeks highly motivated, creative, mature students who have already demonstrated a strong interest in work focused on the human body. That typically includes training in one of the somatics methods: Feldenkrais, Alexander, bio-energetics, Rolfing, Rosen work, massage, shiatsu, acupuncture, etc. It also includes teachers of art, dance, yoga, and meditation. Nurses, physicians, physical therapists, and chiropractors also make successful candidates. Because of the strong experiential dimension of the program, it is necessary to be emotionally well-grounded in order to cope successfully with the strong feelings which often emerge at the same time as one is required to sustain serious intellectual work.

Applicants should indicate in their statement of career goals which concentration they intend to follow, since an individual will be admitted only to a specific concentration. Prerequisites for both concentrations include state certification in massage or an equivalent, and a demonstrated introductory familiarity with the field of somatics. (Those without familiarity with the field are required to take SOM 547: Body/Mind Practices East and West during their first fall quarter.)

Applicants to the M.A. in Somatics with a concentration in Integral Health Education should also have extensive background in mainstream health care (nursing, physical therapy, chiropractic, etc.) or alternative health care (Rolfing, massage, shiatsu, etc.). They must meet with both Integral Health and Somatics programs as part of the admission process.

CURRICULUM

M.A. Psychology: Concentration in Body-Oriented Family Therapy

The Somatics program advances an understanding of the role that body processes play in the development of personality; these processes include sensory awareness, body movement patterns, patterns of physical excitation, trauma and disease, historical experiences of touch, and sexuality. Students are taught to apply this understanding using specific interventions in the therapeutic context. The appropriate use of touch in facilitating the therapeutic relationship is emphasized.

The M.A. Psychology curriculum assists students in developing their skills as marriage, family, and child counselors. Basic courses focus on the field of psychotherapy with emphasis on family systems theory and practice. There is a carefully supervised counseling experience at the practicum level. In addition to standard studies necessary to prepare for this field, the program stresses the assessment of family dynamics through the observation of body movement and non-verbal communication, and the methods of intervention used to change those dynamics. Students learn how an individual's body image is developed within the matrix of family dynamics, and how that image provokes typical life problems. In the training for communications skills, the physical dimension of group dynamics are highlighted.

This curriculum is designed to prepare a student for the academic requirements for the M.F.C.C. license. Ninety (90) quarter units are required for graduation, of which nine must be in a field placement which meets the guidelines of the State Board of Behavioral Science Examiners. Of the 90 units, there must be a minimum of 18 units in courses explicitly related to family therapy, selected from both required and elective courses covering the four topic areas specified by law (Section 4980.40), in addition to the cross-professional requirements of human sexuality, substance dependency, child abuse assessment, professional ethics, and the law. Fifty (50) hours of personal somatic psychotherapy are required.

Core Courses

Note: (*) Asterisked courses are not required for all students; see program director.

Courses are 3 units unless otherwise noted.

FIRST YEAR

Fall Quarter

	Units
SOM 501 Retreat & Seminar in Somatic Theory	1
SOM 525A The Psychology of Play	
SOM 535 Group Process: Therapeutic Communication	
PDT 554 Developmental Psychology & the Family	4
SOM 556A Family Systems: Somatic Movement Approaches I	
*SOM 763 Body/Mind Practices of Various Cultures	
PDT 557 Human Sexuality	1

Winter Quarter

SOM 505 Anatomy, Body-Image, Family Systems
SOM 545 Introduction to Psychodynamics: Freud, Self Psychology, & Object Relations
SOM 555 Sensory Awareness
SOM 556B Family Systems: Somatic Movement Approaches II

Spring Quarter

SOM 507 Neuroscience, Body-Image, & Family Systems
SOM 530A Theories & Techniques of Somatic Psychotherapy I (PR: SOM 505)
PDT 546 Professional Ethics & Family Law (Note: PDT 546 may be taken at a time of the student's choosing provided it is taken before entering a field placement.)
PDT 555 Psychopathology

Summer Quarter

No program courses are required, but students are encouraged to take M.F.C.C. courses or electives to lighten the load of other quarters.

SECOND YEAR

Fall Quarter

SOM 507 Neuroscience
SOM 530B Theories & Techniques of Somatic Psychotherapy II (PR: SOM 530A)
PDT 595 Theories of Individual & Family Therapy
SOM 596 Research Methods in Somatics

Note: The Institute's Field Placement office assists students who are seeking a clinical practicum. There are a number of locations within a mainstream context where students may use what they are learning about somatic methods of psychotherapy, including the program's own clinic (see page 83).

Winter Quarter

- SOM 530C Theories & Techniques of Somatic Psychotherapy III (PR: SOM 530B)
- SOM 580A Case Seminar in Somatic Psychotherapy: Clinical Group Practicum (PR: PDT 555; PDT 546)
- SOM 590 Cross-Cultural Approaches to Health, Sexuality & Body Movement
- PDT 622 Alcoholism & Chemical Dependency 2

Spring Quarter

- *SOM 510 Advanced Family Therapy: Action-Oriented Techniques
- SOM 530D Theories & Techniques of Somatic Psychotherapy IV (PR: SOM 530C)
- SOM 565 Body/Body Politic
- SOM 580B Case Seminar in Somatic Psychotherapy: Clinical Group Practicum (PR: SOM 580A)

Summer Quarter

- SOM 580I Individual Counseling Supervision

THIRD YEAR**Fall Quarter**

- SOM 540 Integrative Seminar
- SOM 560 The Clinical Relationship & Setting: Somatics Perspective
- ICP 573 Child Therapy

Additionally Required M.F.C.C. Courses: Child Abuse Assessment (a 1-unit weekend workshop)

Students must also take one 3-unit elective in the Philosophy and Religion program, to be determined with their advisors.

M.A. in Somatics: Concentration in Integral Health Education

The Somatics concentration in Health Education is designed exclusively for people who already have some background in the helping professions and who do not intend to practice as individual psychotherapists. Physicians, nurses, chiropractors, osteopaths, physical therapists, body workers, teachers of dance and sport, massage therapists, yoga teachers, and others can gain a deeper understanding of new approaches to the body and are supported in expanding their work into institutional settings such as stress and wellness programs, clinics, recovery units, schools, and hospitals. Some students use the program as a preparation for doctoral work in the field.

This concentration is especially designed for somatics practitioners who want to deepen their own practice, to earn a national credential as a Health Educator, or to prepare to do scientific research eventually leading to doctoral studies. For graduation, **80** quarter units are required, including 6 units for a research thesis in the application of somatics to the field of health education, and a minimum of 68 units in coursework. A total of 37 specifically designated units required for entry-level health educators is part of this required curriculum. In addition, 50 hours of personal somatic psychotherapy and equivalent to nine months practical training in a non-Western body discipline (tai chi ch'uan, qi gong, aikido, hatha yoga, capoeira, African dance, etc.) are required; this does not need to be done at CIIS, nor for academic credit.

Those who plan to sit for the national licensing examination as a Health Educator are required to take 37 units in Health Education (HED) courses.

Core Courses

Courses are 3 units unless otherwise noted.

FIRST YEAR**Fall Quarter**

	Units
SOM 501 Retreat and Seminar in Somatic Theory	1
SOM 535 Group Process: Therapeutic Communication	
SOM 556A Body Movement and Family Systems	
SOM 763 Body/Mind Practices in Various Cultures	
HED 501 Fundamentals of Health Education	

Winter Quarter

SOM 505A Anatomy, Experience, and Healing Practices	
SOM 555 Sensory Awareness	
HED 503 Wellness: An Integral Approach to Positive Health	
SOM 570A Research I	

Spring Quarter

SOM 507 Neuroscience, Body-Image and Healing Practices	
HED 504 Contemporary Health Problems	
HED 520 Program Planning I: Program Design	
HED 555 Group Facilitation	

Summer Quarter

HED 511 Epidemiology for Health Professionals	
HED 521 Program Planning II: Program Evaluation, Fieldwork	

(Fieldwork starts this quarter and continues throughout second year.)

SECOND YEAR**Fall Quarter**

SOM 570B Research II	
HED 502 Health Informatics	2
HED 522 Program Planning III: Fieldwork	
HED 532 Health Communication Skills	

Winter Quarter

SOM 798A Thesis Writing I	
SOM 590 Multicultural Approaches to Health, Sexuality & Body Movement	
HED 533 Ethics for Health Professionals	
HED 540 Community Health Advocacy	

Spring Quarter

SOM 565 Body/Body Politic: The Sociopolitical Context of Healing	
SOM 798B Thesis Writing II	
HED 524 Grant Writing	2

Somatics Counseling Center

The Somatics Counseling Center offers a community service and is a professional training facility for students in the Somatics program. The center offers the community affordable psychotherapy based on an integral perspective. Using didactic and experiential training sessions and group process exploration, the center provides students with an opportunity to integrate a body-oriented psychotherapy approach with other therapeutic modalities.

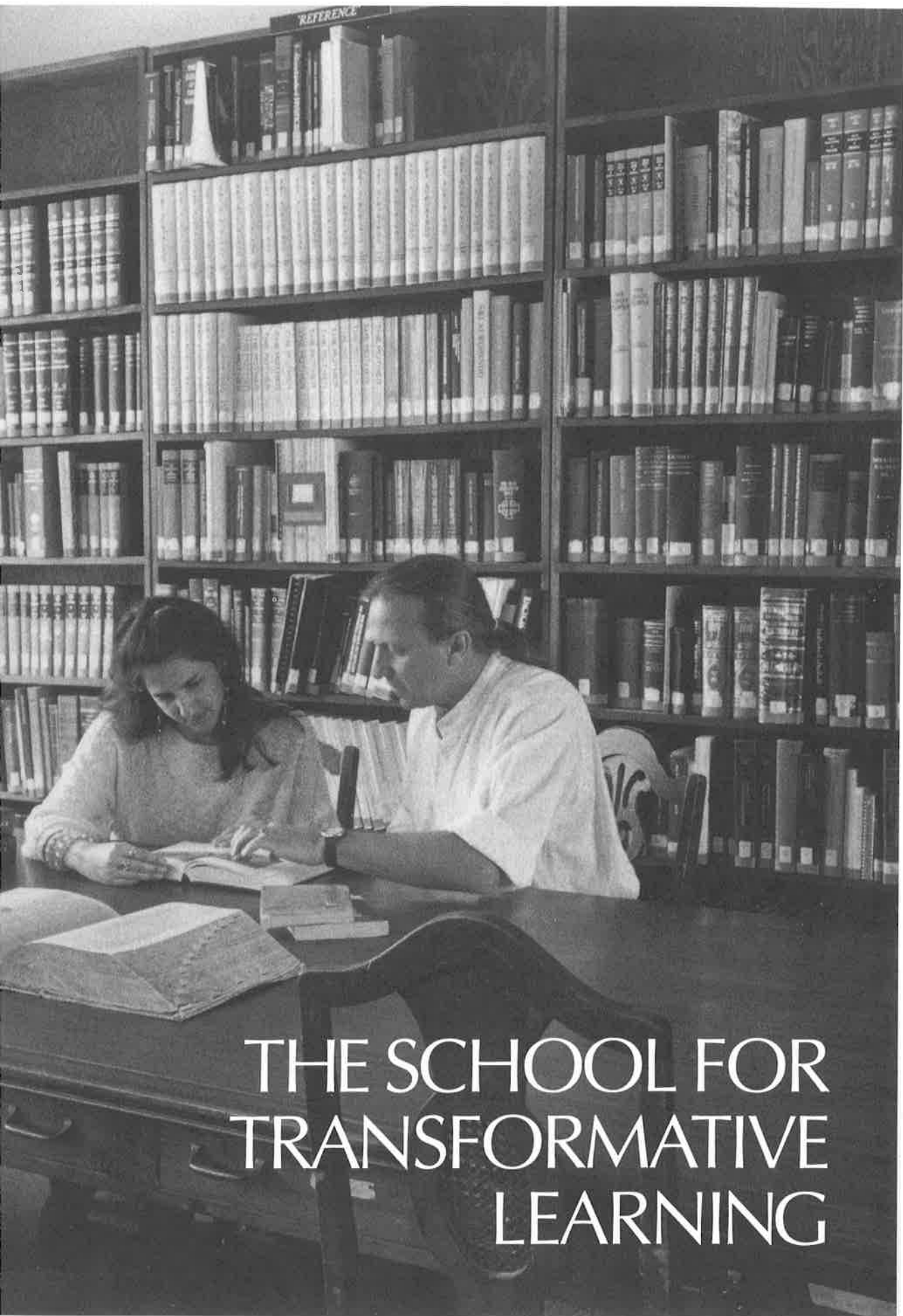
Each student counselor works with a specified number of clients in individual, couple, family, or group counseling situations. Students work at the center for at least four consecutive quarters and may remain for up to three to four years. Licensed counselors and psychotherapists from the professional community and Institute faculty provide supervision. Counselors adhere to the licensing laws of the State of California and the ethical practices of relevant professional organizations.

The Somatics Counseling Center (answering service 415-221-9227) is located at 310 Third Avenue (at Clement); the center can be reached via the following MUNI bus lines: 2 Clement, 1 California, 31 Balboa, and 38 Geary.

*Just as the organism
pulls together random,
formless stuff into the
patterned systems
of structure and
function in the body,
so the unconscious mind
seems to select and
arrange and correlate...
the concept is
worth considering
that the organizing power
of life, manifest in mind
as well as body –
for the two are hardly separable
– is the truly creative element.
Creativity thus becomes the
attribute of life.*

E. W. Sinnott, Biologist





THE SCHOOL FOR
TRANSFORMATIVE
LEARNING



In fall 1992, the School for Transformative Learning was established within the Institute to define, research, and promote integral approaches to learning and creative social change. The School's programs are a response to the crises facing the planet and our cultures – crises created by lack of meaning, the disintegration of inherited institutional forms, and violence done to fellow humans and to our natural environment. The human community has created these dilemmas, and we need to resolve them. Since our inherited ways of thinking and responding to such dilemmas are themselves part of the problem, we are convinced that we need to learn our way out of these dilemmas. We need to discover how to transform the ways we perceive the world, the ways we imagine the future, and the ways we work together. Further, we need to discover how to facilitate such learning by individuals, groups, and institutions.

All of the School's programs embody an integral vision which respects the spiritual dimension of experience, incorporates diverse ways of knowing, and exposes students to the texture, feel, and worldviews of diverse cultures. The School applies the principles of integral philosophy to the design of our degree programs, focusing on learning which permits the development of the intellect, the spirit, and the imagination. It strives to incorporate affective and experiential as well as conceptual learning. All programs encourage students to bring an integral worldview to the exploration of diverse cultural stories, worldviews or paradigms, to the understanding of the divisions and transitions within the larger

DEGREE PROGRAMS

Business, M.A.

Integral Studies

B.A. (Bachelor of Arts Completion)

Ph.D.

Research Concentrations:

Individualized Integral Studies

Learning & Change in Human Systems

Recovery of Indigenous Mind

Traditional Knowledge

Organizational Development & Transformation, M.A.

CERTIFICATES

Certificate in Organizational Development & Transformation

culture, and to the planning and implementation of practical action in the world.

The mission of the School of Transformative Learning is to produce graduates capable of being midwives for human transformation – within individuals, groups, or institutions. All the programs within the School, whatever the practical applications of their study, prepare students in four broad areas: to be aware of self, other, and the evolutionary process happening in our culture; to develop theory that describes both our current and our preferred explanatory stories and belief systems, as well as the internal processes of creating mental models; to use skillful means to midwife change within oneself, in others, or within specific domains in the larger culture; and to become master learners who are aware of their own learning process and are able to engage that process transformatively.

The School for Transformative Learning is comprised of four programs. The Bachelor of Arts Completion (BAC) program and the Master of Arts in Business (MAB) were initiated in the fall of 1993. The Master of Arts in Organization Development and Transformation (ODT) and the Integral Studies Doctorate have had a distinguished history within the Institute and joined the School in the fall of 1993. Within the context of their respective areas of concentration, all programs serve the vision and develop the capacities described above.

THE BACHELOR OF ARTS COMPLETION PROGRAM

BA in Integral Studies

ABOUT THE PROGRAM

The Bachelor of Arts Completion (BAC) program aims to provide graduates with the skills to respond creatively and constructively to the rapid pace of change in the contemporary world. The program acquaints students with a variety of cultural, historical, ecological, and personal forces that shape individual and social experience. This interdisciplinary liberal arts education is designed for adults who have prepared for advanced college work through a combination of previously earned college credit and demonstrable knowledge gained from life experience. A weekend format accommodates the needs of adults who may have work and family responsibilities.

To carry forward the Institute's tradition of innovative approaches to education, students are encouraged to integrate and build on their life experiences and are challenged to broaden their perspectives and deepen their knowledge.

Students develop the skills of self-education. Emphasis on collaborative learning allows learners to shape their own education in the classroom as well as through individualized study. Through an integration of cognition, emotion, creativity, and spirituality, the program provides an opportunity to rediscover yourself and redefine your life's work and direction.

PROGRAM DESIGN

A group of students, known as a cohort, participates in intensive weekend seminars. The cohort serves as a supportive learning community and as an education resource for study that is both collaborative and individualized.

Building on self-assessment of strengths and needs, students collaborate with faculty and their cohorts to design a course of study relevant to their own passionate paths. All learners participate in core seminars and design and complete a Culminating Project. Depending on their needs and interests, learners can participate in specialized study groups designed mutually by faculty and students. These study groups may take any of the following forms: seminars devoted to general education requirements such as mathematics, science, and art; CIIS workshops; or group independent study projects. Independent study may also be done individually. By challenging existing paradigms and exploring new perspectives, the student enriches the base of knowledge in the area of study. Each learning activity supports the student's progress towards completion of the degree; all activities are intended to support one another in creating a unified experience.

The Institute also offers courses which are not cohort-based for part-time and non-matriculated students. This new curriculum is offered in a variety of formats including evenings and weekend intensives. Offerings include such topics as The Politics of Reproduction, Representations of the World, Popular Culture, Africa as a Concept, Racism in the Body, and Transformative Writing. Three courses are offered each term. Contact the program office for more information about this option.

..the problem of grace is fundamentally a problem of integration and what is to be integrated are the diverse parts of the mind – especially those multiple levels of which one extreme is called “consciousness” and the other the “unconscious.” For the attainment of grace, the reasons of the heart must be integrated with the reasons of the reason.

Gregory Bateson

ADMISSION

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines.

Applicants must have earned 75-120 quarter units of transferable credit. Students who enter the program with fewer than 120 transferable quarter units must demonstrate potential to petition successfully for life experience credit.

Applicants must demonstrate a readiness to explore and develop their life direction or vocation; college-level communication skills; and commitment to formal learning that incorporates significant personal growth. A written personal statement, an interview with a member of the faculty, and participation in a full-day workshop – An Introduction to Transformative Learning – are also required. This workshop helps applicants to determine whether the program matches their interests and needs through a process of reflecting on their learning styles, experimenting with one approach to critical thinking, and reflecting on their life paths. Participation in the workshop is a factor in admissions decisions.

Credit for Prior Learning

The B.A. Completion program offers matriculated students the opportunity to petition for up to 45 units (one year) of credit for previous life experience. Students must have completed a minimum of 12 units in the program, have enrollment status at the time of submission of the portfolio, and follow the guidelines in the *Prior Learning Handbook*, which is available from the program office.

CURRICULUM

This one-year (four quarter) program is comprised of weekend seminars designed to enhance the capacity to embody personal vocation or calling; creativity; the capacity to learn individually and in group settings; and the ability to articulate personal values, philosophy, and life direction. The curriculum provides a broad perspective, incorporating the insights of systems thinking and ecological principles.

A total of 180 quarter units – including previous course work at other institutions, credit for life experience if appropriate, and four quarters of work in the program (see note on Prior Learning in Admission section above) – **is required for graduation.** Up to 45 quarter units (one year of credit) may be awarded for documented learning based on work or life experience which occurred prior to enrollment in this program. Students may emphasize a particular subject discipline or interdisciplinary aspect of their studies by completing a minimum of 18 units in that area.

Students take from 12 to 15 units per quarter. The weekend seminars and Culminating Project account for 12 units. Students who need additional credit or course work may take up to three more units each quarter.

Core Seminars

Core seminars express three themes which continue throughout the four quarters: integral studies; experience, vocation, and the development of self; and learning and change in human systems.

Integral Studies

These seminars explore alternative world-views that give shape to human experience and challenge participants to clarify their own values and assumptions through critical and experiential research and group interaction. From the first through the fourth quarters, consecutively, the integral studies seminars address the following themes: the modern condition, culture and community, the Earth curriculum, and designing the future.

Experience, Vocation, and the Development of the Self

This seminar series focuses on individual reflective work, particularly autobiographical and journal writing. This process challenges students to examine their own underlying assumptions about themselves and the world in which they live, and to apply their new understanding in a practical way. In conjunction with this seminar series and the Culminating Project, each student articulates a personal philosophy, including a reflection on individual responsibility and action in the world.

Learning and Change in Human Systems

These seminars begin with the assumption that as individuals, groups, and institutions we need to “learn our way out” of the dilemmas we have created on the planet and in the human community. We especially must learn how to work collaboratively with others in group, organizational, and social settings. In this series, the cohort becomes a laboratory for experimenting with ways of using learning strategies to enhance personal and group capacities, and for developing flexible and creative learning processes within individuals and groups. To accomplish this, the cohort examines and experiments with its own learning processes, both as individuals and as a group.

Culminating Project

This self-designed project, consisting of three distinct phases, begins in the second quarter. In the first phase, the student explores an area of special interest and develops an understanding of the relevant methodologies. In the second phase, questions that arose during this exploration are addressed. In the final phase of integration, the student applies the new knowledge by utilizing it in a project – for example, by developing a community project or conducting a workshop or public forum.

THE INTEGRAL STUDIES DOCTORAL (ISD) PROGRAM

(PhD in Integral Studies)

ABOUT THE PROGRAM

The Integral Studies Doctoral program offers innovative approaches to exploring transformative change in individuals, groups, and cultures. Four options are available – one is individualized, three take shape in groups called cohorts. A cohort group takes core courses together and stays together for the duration of the curriculum.

*It is only when you
are constantly learning,
that you find
truth, god, or love;
and you cannot
inquire, observe, learn,
you cannot be deeply aware,
if you are afraid.
So the function of education
is to eradicate, inwardly
as well as outwardly,
this fear that destroys
human thought,
human relationship
and love.”*

Krishnamurti

PROGRAM OPTIONS

The Integral Studies Doctorate offers four research concentrations as summarized below.

Individualized Studies

In its individualized form, the doctorate is for those who wish to draw on the resources of a variety of CIIS programs to create an interdisciplinary doctoral program. (90 quarter units plus colloquium)

Learning and Change in Human Systems

Cohorts examine the process of transformative change in human systems. This concentration is available in two formats – residential and distance learning (using computer-mediated seminars). (90 quarter units)

Recovery of Indigenous Mind

Cohorts – primarily students socialized in the Western paradigm – explore their own Indigenous paradigm. (130 quarter units)

Traditional Knowledge

Cohorts – primarily students from Indigenous cultures – explore the importance of traditional knowledge and the epistemology of Indigenous peoples. (105 quarter units)

Women’s Spirituality

Cohorts focus on women’s studies with special emphasis on women’s spirituality. **No further enrollment is planned in this concentration.** (90 quarter units)

ENROLLMENT OPTIONS

The Integral Studies Doctoral program offers two enrollment options.

The regular **Ph.D. program** is 130 to 145 quarter units, depending on the program option; prerequisite is a B.A. or B.S. from an accredited school, and evidence of substantial advanced learning and professional achievement.

The Advanced Standing Ph.D. program is 90 to 105 quarter units, depending on the program option; prerequisite is an M.A. from an accredited graduate school.

Students without a B.A. should contact the School for Transformative Learning office for information about the B.A. Completion program.

CURRICULUM GUIDELINES

All of the cohort groups focus on the development of a creative learning community and collaborative inquiry. In the cohorts, we are experimenting with a variety of learning formats and a variety of thematic concentrations. Formats include weekend, week-long, and ten-day meetings. Students in all of the options participate in a curriculum that addresses the areas of study described below.

Foundational Perspectives

This area has three foci – philosophy and the development of worldviews; the influence of culture; and the evolutionary or developmental perspective.

Research

Students explore conflicting paradigms in social science research and work towards mastering qualitative research methods appropriate to issues in transformative learning and change in diverse human settings.

Personal Growth and Development

Focuses on transformative learning processes; terms used to refer to this area take a different name in each concentration option.

Language

Learners examine the relationships between language, culture, and thought.

Electives

Supports the learner's area of research concentration; while students are in their cohort, electives are designed around the cohort theme.

Dissertation

Collaborative inquiry is encouraged.

Supervisory Colloquium

For the individualized option only, students register for colloquium units each quarter until candidacy is reached.

Credit distribution for each area varies among the options; the description of each option (following) specifies the credit distribution for that option.

INDIVIDUALIZED STUDIES

An Individualized Research Concentration in the Integral Studies Doctoral Program

Ph.D. in Integral Studies

The Individualized Doctorate (IND) in Integral Studies is a unique opportunity for the exceptional student to pursue imaginative research within the framework of academic excellence. The California Institute of Integral Studies has long attracted a remarkable body of students and faculty who share a commitment to innovative study and the reverence for life characteristic of the integral philosophy of Institute founder Haridas Chaudhuri. The Integral Studies doctoral program grows naturally out of the Institute's commitment to a holistic understanding of human experience – intellectual, emotional, somatic, and spiritual.

Students who feel themselves in sympathy with the goals of the Institute – but whose academic goals and investigations do not fit the more traditional divisions of study – are encouraged to apply for this flexible but demanding interdisciplinary program. The Integral Studies individualized program emphasizes research and scholarship. A mentorship structure supports these goals. Each student works closely with a full-time doctoral faculty member whose research and scholarly interests coincide with those of the student.

Admission

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264.

Students are required to submit two letters of recommendation from individuals very familiar with their graduate-level academic work (e.g., M.A. advisor, thesis supervisor). These letters should explicitly discuss the student's capabilities and personal traits as they relate to negotiating a creative, flexible, and demanding interdisciplinary program, as well as the student's ability to work in an independent study format.

No more than one-sixth of required program units may be transferred, either from another academic institution (see Academic Guidelines section of *Catalog* for details) or from any of the CIIS programs (subject to approval of the program director and student's mentor according to the academic guidelines).

Because of its individualized nature, the Integral Studies Individualized program offers rolling admission. All application materials should be **received** by CIIS six weeks prior to the start of any academic quarter.

Academic Mentor

In the course of the student's application for admission, and with the guidance of the program director, the student needs to find a faculty mentor (prior to admission). Information about available faculty mentors can be requested from the program director. The ISD individualized program will only admit a student who has found a mentor willing to include the student in a project, and who is willing to supervise the development of their study plan and course of study.

The mentor is responsible for approving the student's program Agreement and for overseeing the student's academic program until advancement to candidacy. The mentor will be the student's academic advisor. Research and teaching assistantships with the faculty mentor, and attendance in the mentor's advanced seminars must be part of the study plan. In addition, the mentor will be part of the student's dissertation committee.

Study Plan

Students are also required to submit a detailed study proposal which incorporates the distribution requirements as outlined in the curriculum below. This proposal is developed in collaboration with the faculty mentor. The proposal should demonstrate that the student's proposed course of study cannot be accommodated within existing program curricula, but is consonant with the founding vision of the Institute.

The study proposal should have a clear research focus and should describe research projects conducted prior to application for admission. The completed and approved study proposal must be signed by both the mentor and the program director, and then submitted to the Admissions office. The proposal constitutes the student's Program Agreement for the Integral Studies doctoral program.

Curriculum

Foundational Perspectives 12 Units

Appropriate foundational courses are selected with the mentor's guidance. They should fall into the following subject areas:

Integral Philosophies	3
Philosophical Terms and Concepts	3
East-West Comparative Studies	3
Cultural Dimensions	3

Research Methods 9 Units

Beginning early in their course of study, students choose courses that will develop research strengths appropriate to their area of study. The student may elect courses in various programs in areas such as phenomenology, hermeneutics, cooperative inquiry, ethnography, and action research. The student also may undertake independent research studies with her or his mentor.

Language Study 6 Units

Criterion: language proficiency equivalent to 6 units of study. Language chosen should pertain to the chosen field of study. Students may satisfy this requirement by demonstrating competence in translation.

Elective Courses or Independent Study 47 Units

Growth Component 10 Units

Thirty clock hours (non-credit) spanning three academic quarters of engagement in any combination of community service, psychospiritual practice, or personal therapy, intended to provide a vehicle for inner expansion through new learning in the experiential realm. This component is developed with the mentor as part of the study plan.

Application Skills **3 Units**
(minimum)

Teaching or research assistantship with mentor.

Integrative Paper **3 Units**

Integrative seminar with faculty mentor or available as independent study. Students are expected to write a publishable essay or a relevant scholarly article to fulfill this requirement.

Dissertation and Proposal Writing **0 Units**

Colloquia **10 Units**
(or more as needed)

All students in the ISD Individualized program are required to attend the colloquium (ISD 978A) which is generally scheduled on the first Thursday of the month. All students are required to enroll for 3 colloquia units per year (fall, winter and spring quarters) until they are advanced to candidacy. Students may need to take more than 10 units because of the length of pre-candidacy. In this case, up to 5 additional units can be drawn from the elective category. If a student needs more than 15 units, they will be in addition to the required 90 units. The number of colloquia units required will depend on the length of time of enrollment in the program. There is no upper limit on colloquia units.

Total Course Work **90 Units**

Total Colloquia **10 Units**



LEARNING & CHANGE IN HUMAN SYSTEMS

**A Research Concentration in the
Integral Studies Doctoral Program**

PhD in Integral Studies

This Integral Studies Doctorate research concentration offers an innovative approach to studying and researching transformative change in individuals, groups, communities, and cultures. Using collaborative approaches in study and research, students and faculty work together in developing theoretical models and concrete action research methods that support the study and practice of transformative change. The program is committed to educating leaders who can apply transformative learning strategies and viewpoints in diverse settings. It is also committed to supporting the development of transformative learning networks in the larger community in which both faculty and students participate.

The Learning and Change research concentration (LCD) addresses the problems of self in community. We are concerned with the development of feeling, imagination, and expression in individuals and groups, and the development of models of interaction that permit both the resolution of conflict and the encouragement of mutuality. We look at group and individual learning practices that lead to transformation, striving to do this in an environment in which theory and practice are unified.

This research concentration is organized on the assumption that the structures and forms of our natural world, of our culture, and of our social institutions are in chaos and are severely threatened. One principal reason for the threat is that the products of technical problem-solving – expressed through the media of commerce and war – have produced a level of complexity that far outstrips our capacity for effective self and collective governance. We have developed sophisticated technological, economic and military capacities. We have not achieved comparable capacity to make systemically wise decisions

regarding the use of technology, the distribution of resources, or peaceful resolution of conflicts. Our competence in the domain of technical problem-solving exceeds our capacity in the domains of communicative and personally emancipatory learning.

Students in the program prepare themselves for engaging contemporary cultural dilemmas by transforming their capacities for communicative learning (pursued through dialogue) and emancipatory learning (exploration of one's own underlying assumptions and explanatory stories). They learn to create structures and processes for learning that encourage enlivening dialogue and imagination, and that enable processes of the unconscious to be received, respected, and in some cases integrated into consciousness. The use of art, story, dreams, and music as well as a wealth of holistic learning approaches are central to the integral vision of the program. The intellectual atmosphere is rigorous and lively. Our purpose is to develop master learners, practitioners who possess skillful means for facilitating transformative learning in various human settings.

Distance & Weekend Residential Options

Students may choose between two options: the distance-learning community and the weekend residential learning community. Both options require a commitment of three years as members of a cohort group, plus electives and a dissertation project. Although students are encouraged to enroll in courses offered at the Institute, there are no additional residential requirements for either option.

After the cohort phase is completed, students continue to enroll for additional courses and independent study, including dissertation project, at their individual pace until they complete the required 90 quarter units for graduation.

Distance Learning Community

(Semi-annual residential seminar;
Electronic classroom)

The distance learning community (cohort group) begins with a residential seminar. A minimum of ten days annual residency is required during the first two years of study, and six days during the third year. The residency requirement involves attendance at semi-annual seminars. Both distance learners and the weekend cohort groups follow the same curriculum. Students take courses at a distance via electronic communication, which are supplemented by written, audio, and visual materials.

Students in the distance learning cohorts develop an in-depth on-line learning community and provide ongoing support to one another as they engage in challenging collaborative research and projects.

Weekend Residential Learning Community

(Monthly residential seminars)

The residential learning community (cohort group) meets together for three academic years. During the first two years students attend a six-day seminar at the Institute at the beginning of the year. Thereafter students meet with their learning community in monthly three-day weekend seminars (three weekends each quarter over a two-year period). Each quarter, students enroll for a minimum of 8 units (2 units in each of the four learning components). This design facilitates small group collaborative projects. In addition to the weekend seminars, students meet in small study groups either face-to-face or via computer conferencing.

During the third year, the students meet in monthly seminars with the faculty advisor, and are enrolled for a minimum of 4 units each quarter; 2 units each quarter are devoted to research proposal writing, and 2 units to the preparation of the demonstration of mastery and group project to be completed at the end of the third year.

After the cohort phase is completed, students continue to enroll for additional courses and independent study, including the dissertation project, at their own individual pace until they complete the required 90 quarter units for graduation.

While this is a residential program, students are enrolled from throughout North America. Students can participate in the residential program while at a distance because attendance is required only at monthly three-day seminars.

Computer Conferencing Support

On-line computer conferencing provides an environment for all Integral Studies Doctorate cohort members to interact with one another and with faculty and staff in the School for Transformative Learning. The on-line network also enables the entire learning community to address issues of common interest and to actively participate in various aspects of community life. For distance learners, all courses are taught on-line; the exchange between students and faculty, and among students, is lively, challenging, and personally supportive.

In addition to seminars and classes, on-line activities include exchanging papers and discussing issues in private forums, sharing resources, engaging in real-time "chat" room discussions, information and updates on CIIS activities, and topical discussions with guest presenters and faculty.

While all the School for Transformative Learning (STL) programs are supported by an on-line environment, only the Ph.D. in Integral Studies, Learning & Change in Human Systems, is offered as an option for distance learners.

Admission

The School for Transformational Learning welcomes candidates who possess extensive experience in creating contexts which evoke transformative learning and change. The typical successful applicant will have demonstrated skills and competencies in his or her chosen field of work. Those not yet working in their chosen field will be considered and their past work experience evaluated. Applicants should have a demonstrated capacity to learn and work both independently and collaboratively, and should be willing to participate in research that uses the self and the members of a learning team as subjects of inquiry. They should be willing to participate in an experimental learning community that will require tolerance for ambiguity and openness to new directions throughout the intellectual journey.

Applicants must meet the general admissions requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264. The required autobiographical statement should describe major stepping stones in the applicant's life that have led to the decision to pursue admission to this program. A resume of relevant experiences, and a general statement of the proposed area of dissertation research should be included. A formal writing sample – preferably scholarly writing – is required. Two letters of recommendation are required, written by persons capable of assessing the applicant's capacity to participate successfully in this particular doctoral program. Letters might come from professors in a previous graduate school or fellow professionals. Admission interviews take place either in person (for the Weekend Residential cohort) or by telephone (for the Distance Learning cohort).

Curriculum

Curriculum Design

Both distance learners and the weekend cohort groups follow the same curriculum; **90 quarter units are required for completion of the program.** Each student becomes a member of a cohort learning community. Students complete a minimum of 60 units over a three-year period in courses with their particular cohort. Upon completion of the 60 units, a demonstration of mastery by both the individual student and the cohort as a group is required. Each student is required to present evidence of his/her progress toward individual learning objectives as well as mastery of the core curriculum.

The remaining units are electives to be selected or designed by the student and her/his advisor as part of the student's plan of study; electives may be completed through formal courses at the Institute or as independent study. Students are encouraged to take courses in Institute programs related to their interests. A language proficiency test is required.

Collaborative dissertation projects are encouraged. (Details about the dissertation process and dissertation committee can be found in the *Program Handbook*, available from the program office.)

Core Curriculum

The commitment to an interdisciplinary and integral curriculum is central to the Integral Studies Degree program. Residential and distance learners participate in the same core curriculum, which takes shape in four components of learning (described below). These components are interwoven during the cohort phase of the program. Each learning community becomes a participatory, exploratory learning laboratory, drawing on the expertise of both faculty and students.

Foundations of an Integral Worldview

Examines the philosophical perspectives that give rise to an integral vision of learning and change; analyzes the influence of culture, language, and community on the processes of making meaning; explores Indigenous and traditional worldviews as well as modern and postmodern worldviews. Exploration of the self, including multiple ways of knowing, and spiritual perspectives of integral philosophy are key elements in this core component.

The Design and Conduct of Inquiry

Investigates conflicting paradigms in social science research and pursues mastery of qualitative research methods relevant to issues surrounding transformative learning and change. By the end of the third year, each student should have an approved dissertation proposal.

Learning and Change in Human Systems

Explores transformative learning and change in individuals, groups, and larger systems. Living systems theory provides a central focus for understanding dynamics of transformation, as does exploration of adult development theories (including individual differences, learning styles, cognitive development and learning from experience). Investigation of small group learning, group dynamics, learning organizations, and learning community are applied within the text of the cohort's experience.

Integrative Seminar

This component emphasizes cognitive, affective, intuitive, physiological, and spiritual dimensions of individual experience, and parallel dimensions within groups, institutions, communities, and cultures. Areas of focus include a capacity for critical reflection in identifying one's assumptions; increased consciousness about diversity and multiculturalism; the capacity to take responsibility for the curriculum and for the group's learning; experiential understanding of transformational learning and the creation of the learning community. During the third year the cohort prepares for the demonstration of mastery.

Summary of Credit Distribution

Ninety (90) quarter units are distributed among areas of learning as follows:

Core Curriculum	60 Units
Research (first, second, and third years)	18
Foundations (first and second years)	12
Learning & Change (first and second years)	12
Integrative seminar, (first, second, and third years)	18
Electives	30 Units
(Electives may be used for dissertation research, but no units are awarded for the dissertation itself.)	
Language mastery is required, to be demonstrated by test.	0 Units
Dissertation	0 Units
Total	90 Units

Three-Year Curriculum for Distance & Residential Learners

The Learning and Change curriculum fosters the student's capacity to perceive the interrelationship among levels of human systems and the complexity of change processes within human systems. Although a description of course content is listed below, the curriculum cannot be understood as a compendium of content areas. The pedagogy associated with delivering the content is integral to the curriculum. Our pedagogy seeks to engage the learner as a whole person – in affective, somatic, spiritual, and intuitive learning processes as well as in the traditional cognitive processes of analysis and critique. The content listed for each quarter is engaged holistically.

FIRST YEAR

During the first year students undertake a three-quarter sequence of 8 units per quarter as outlined below. Of the 8 units per quarter, 2 units are taken in each of the four areas of study: foundational courses, inquiry, and learning and change, and integrative seminars. A team of two core faculty members will be the primary faculty for the cohort for the first year. Additional adjunct and guest faculty will augment the core faculty as needed. All aspects of the curriculum are integrated with and support each other.

The emphasis during the first quarter is on group formation, basic theories, concepts and development of learning skills and approaches, introduction to on-line technology, and communication skills.

There is a minimum of 24 units in the core curriculum for the first year; additional elective credit is optional. **All courses are 2 quarter units unless otherwise indicated.**

Fall Quarter	Course Title	8 Units Total
ISD 830	Transformative Learning	
ISD 840	Windows & Worldviews on the Self	
ISD 890	Inquiry as Knowing	
ISD 899	Integrative Seminar I	
Winter Quarter		8 Units Total
ISD 831	Living Systems Theory & Transformative Change	
ISD 841	Culture & Language	
ISD 891	Principles & Practices of Ethnographic Inquiry	
ISD 899	Integrative Seminar II	
Spring Quarter		8 Units Total
ISD 832	Small Groups as Living Systems	
ISD 842	Ways of Knowing	
ISD 892	Practice of Ethnography	
ISD 899	Integrative Seminar III	

SECOND YEAR

There is a minimum of 24 units in the core curriculum for the second year; additional elective credit is optional. During the second year students undertake a three-quarter sequence of 8 units per quarter as outlined below.

During this year students take increasing responsibility for course content in the areas of learning and change and the integrative seminar.

During the second and third years, students may choose to take additional courses during the three quarters and/or take additional courses during the fourth quarter (summer).

Fall Quarter		8 Units Total
ISD 833	Organizations & Communities as Living Systems	
ISD 843	Indigenous & Traditional Worldviews	
ISD 893	Principles & Practices of Phenomenology and Hermeneutics	
ISD 899	Integrative Seminar IV	
Winter Quarter		8 Units Total
ISD 834	Systems Analysis of Problems in a Postmodern World	
ISD 844	Modern & Postmodern Worldviews	
ISD 894	Principles & Practices of Participatory Inquiry	
ISD 899	Integrative Seminar V	
Spring Quarter		8 Units Total
ISD 835	Systems Analysis of the Learning Community's Experience	
ISD 845	Integral Worldviews	
ISD 895	Choosing an Inquiry Approach	
ISD 899	Integrative Seminar VI	

THIRD YEAR

A minimum of 12 units in the core curriculum is required for the third year; additional elective credit is optional. During the third year students undertake a three-quarter sequence of 4 units per quarter as outlined below.

This year, students enroll in one 2-unit research course (with a focus on proposal writing), and in the 2-unit integrative seminar during each of the three quarters. Cohort members are responsible for the curriculum; this includes determining whether additional group courses, or cohort-led seminars are appropriate. The primary faculty person is a consultant and resource to the group, especially in planning the demonstration of mastery project, which should be completed by the end of the third year of study, and as a condition for advancement to candidacy.

Fall Quarter	4 Units Total
ISD 896	Dissertation Proposal I
ISD 899	Integrative Seminar VII

Winter Quarter	4 Units Total
ISD 897	Dissertation Proposal II
ISD 899	Integrative Seminar VIII

Spring Quarter	4 Units Total
ISD 898	Dissertation Proposal III
ISD 899	Integrative Seminar IX

Academic Advising**Faculty Advisor**

The faculty leader for the cohort is also the advisor for each student in the group. The advisor assists the student in developing and coordinating a personal learning plan and in proceeding through the doctoral program. This assistance includes preparation for the demonstration of mastery that occurs at the end of the third year of study. The advisor also assists the student in determining appropriate faculty members for independent studies and for the dissertation committee.

Dissertation Committee

Each student forms a dissertation committee to develop and coordinate a dissertation proposal, dissertation research, and dissertation writing. The Chair of the dissertation committee is usually selected during the third year of study. Upon appointment, the Chair becomes the student's advisor until graduation. The dissertation committee is composed of a chair from the STL core faculty, one additional CIIS faculty member, an outside professional who is involved in the student's area of inquiry, and a student member. The committee approves the student's dissertation proposal, convenes at least once during the project to review progress, and meets with the student upon completion of the project to review results. Individual committee members consult with the student on a regular basis.



TRADITIONAL KNOWLEDGE

A Research Concentration in
the Integral Studies Doctoral Program

Ph.D. in Integral Studies

Mission and Philosophy

The mission of the Traditional Knowledge (TKN) Ph.D. research concentration is to protect, strengthen, and perpetuate the crucial knowledge of Indigenous peoples globally. As our ancestors did in the past, tribal people in the concentration share knowledge among ourselves. Traditionalists are supported in finding appropriate and protected ways to pass on this knowledge to a world in need, and students are educated in using tools that will allow them to achieve this goal in the contemporary world.

The Traditional Knowledge concentration calls together practitioners of authentic Native mind and life. We are concerned about the ongoing assaults on this precious way of knowing and about the threats to all life forms on the planet. As practitioners of traditional knowledge we uphold and adhere to the original instructions of our cultures, which clearly outline our responsibility for maintaining and reestablishing the integrity of our life-ways and for reversing the destruction of the planet.

As we listen to the cries of our people, our beloved ancestors, and the voices of the Earth's children, our generation is mindful of how serious the losses continue to be. For this reason, the Traditional Knowledge concentration reaches out to traditional people from around the world. Not only are we affirmed by sharing our common story and struggles, but when we gather, we discover that each of us holds a piece of the missing knowledge for each other. Our ancient people had a practice of passing on knowledge of power to kindred traditional people and tribes. This practice ensured that

knowledge would not be lost. As we come together, we may find that distant peoples will have a song, chant, or sacred item long lost to the tribe of origin. This is the main reason for coming together.

(The concentration does not *teach* traditional knowledge, but supports traditional people who live with and work for their own people. Students deepen their knowledge by working with their own Elders.)

Another reason for gathering in a doctoral program is to clarify our position about the impact of Western knowledge on traditional knowledge. We are committed to our traditions and customs of sharing, and are determined that their integrity be safe-guarded. We must have a still, quiet place and time to nurture this ancient heritage. Thus we can foster wisdom in each one of us and assert our destiny as distinct from Europeanization and assimilation. We are taking a stand here for the sake of creation.

As we take this stand, we realize that practitioners of traditional knowledge have lived lives of isolation, persecution, and great family sacrifice. Therefore, we gather from around the world to embrace, strengthen, and help each other. Through this process, we may see ways to extend ourselves and traditional knowledge beyond our own area of study. The Elders called such an effort a mystery school. It may be as a Native Elder once said, "Somewhere, way over there, somebody prayed for us, for our generation, that this knowledge and our lives will be one." Perhaps this is why the doors are beginning to be opened to us today.

Concentration Design

The Traditional Knowledge concentration offers a way of teaching, learning, and inquiry that is appropriate for the remembering, strengthening, and sharing of traditional knowledge among its practitioners. Once each quarter, we meet in a temporary community format for an intensive ten-day session. During this time we engage in a concentrated period of study, discussion, reflection, and transmission. At the end of the session, we take what we have learned back to our communities, where we study further the questions raised in session.

Between sessions, we continue learning by using computer networking. This allows us to be in regular contact with one another, to discuss readings, written assignments, and other coursework, and encourages a long-distance community to support our work. In this way we also develop important computer skills. We continue learning in discussions with our traditional Elders, who help us develop strategies for strengthening the traditions in our communities in the face of ongoing Eurocentric pressures.

By both working in our communities and studying in the concentration, we can apply our learning immediately. Conversely, the needs of our community influence our studies in a practical way. Within the clearly defined course curriculum (see below) we pursue our research and scholarship to support our communities' needs and our professional goals. The listed courses provide a grounding in the different perspectives and background material from which we pursue our own interests.

One important goal is to support traditional knowing through publications about Indigenous science. We emphasize the research required for such publications, and offer assistance with writing skills.

The Community Format

In order to facilitate and protect the expression of traditional wisdom in a Eurocentered institution, the Traditional Knowledge concentration takes place within community. Students, faculty, staff, and other support people come together as a temporary community to support the learning process during the residency sessions in the Bay Area. In the nontraditional urban environment of the Bay Area, the community format affirms the beliefs, values, and customs of Indigenous peoples. Local native Miwok and Pomo nations provide ongoing traditional cultural support. Our families, extended communities, and our tribal culture support our search for traditional knowledge when we return home.

One of the benefits of the community format is the reduction in housing and moving expenses (as compared to a student leaving the home community for three or four years and moving to the Bay Area). The location for the past two years has been a lovely retreat center set among the redwoods, one hour north of San Francisco.

*I am now more thankful
for the ways of my culture.
I see that my culture can be
paralleled with the sciences.
The Traditional Knowledge
concentration has validated
my traditional culture
and knowledge;
I am more at peace
with myself.*

Traditional Knowledge Student

Admission

We are seeking applicants who are grounded in the traditional ways of their people, and who (preferably) have some knowledge of its language. These community leaders are individuals who are practicing traditional ways within their culture, and who are willing to be interpreters for their own culture. The concentration is *not* suitable for persons who are seeking an experiential reconnection to their own tribal mind or information about traditional knowledge.

We are looking for people who can learn and work both independently and collaboratively, people who have the personal, practical, and intellectual capacity to participate actively in an innovative program of transformative learning and traditional inquiry and research. Willingness to write and publish in the area of Indigenous science is crucial for successful completion of the concentration.

The Traditional Knowledge concentration is suitable for applicants who work in social services, counseling, education, or various political arenas. The curriculum is designed for persons involved in or seeking careers in social policy (including the administration of human and social service programs), environmental issues, Native studies, and international development. The Euro-American course material is designed to help graduates strengthen or establish traditional approaches in arenas which are commonly the domain of Western counseling, welfare systems, political processes, etc.

Students must meet the Institute's general admissions requirements. Applicants for the Ph.D. degree should have completed a B.A. or B.S. at an accredited institution. Applicants for the Advanced-Standing Ph.D. should have completed an M.A. (or equivalent amount of graduate coursework) at an accredited institution. All applicants should have a grade point average of 3.0 or higher. Those seeking external funding or scholarships should do so as soon as possible. Documentation regarding sources of funding will be required upon acceptance.

If you would like to receive an application packet for the Traditional Knowledge concentration, or to find out the next admission deadline, please write, or call the program at (415) 753-6100, extension 229.

Degree Options

Students will earn a Ph.D. in Integral Studies with a Research Concentration in Traditional Knowledge. **Regular Ph.D. students with a B.A. or B.S. degree complete 130 units.** This is the equivalent of four years of coursework, plus dissertation writing time. **The Advanced-Standing Ph.D.** is for students with an M.A. (or the equivalent amount of graduate coursework) in a discipline related to the program (e.g., counseling psychology, social work, ecology) and a grade point average of 3.0 or better in previous graduate study. **This requires 90 units (three years of coursework) plus dissertation writing time.**

Students without a B.A. or B.A. equivalency should contact the concentration office for B.A. completion options.

Curriculum

The following curriculum lists required and sample elective courses according to areas of study; required courses are marked with an asterisk (*). The number of units required for the Advanced Standing option is listed first, followed by the number of units required in the regular Ph.D. option (shown in parentheses). No units are given for the dissertation proposal and dissertation writing.

Foundational

Perspectives 12 Units (18 Units)
 Indigenous Epistemologies
 Indigenous Science
 Narrative Universe
 Philosophical Terms of
 Indigenous Languages

Research Methods 9 Units (12 Units)
 Introduction to Indigenous
 Science Methodologies
 Indigenous Science Research I
 Indigenous Science Research II

Research Practica 18 Units (24 Units)
 (Such as Stories and Ceremonies, Spiritual
 Inquiry into Traditional Approaches to Healing,
 or Indigenous Science Research Project)

**Language &
 Consciousness** 6 Units (9 Units)
 (Such as Cross-Cultural Approaches to Language
 & Cognition or Anthropological Linguistics)

**Traditional Ecological
 Knowledge** 3 Units (6 Units)
 (Such as Ecological Critique or Indigenous
 Peoples & Human Ecology)

Spirit & Archetype 6 Units (12 Units)
 (Such as Eastern Mindfulness, Western Psycholo-
 gy & Indigenous Mind, or Psychology of Jung)

**Tribal Peoples, Colonization,
 & Social Change** 6 Units (6 Units)
 (Such as Political Critique of Historical & Legal
 Research)

**Psychology of
 Indigenous Mind** 6 Units (6 Units)
 (Such as Traditional Learning or Transpersonal
 Psychology)

**Rites of Passage & Recovery
 of Rituals** 3 Unit (6 Units)
 (Such as Rites of Passage [and parallel research
 practicum])

Language Study 6 Units (9 Units)
 (In a language which relates to student's process
 of recovery of indigenous mind)

Application Skills 3 Units (6 Units)
 (Such as Writing the Indigenous Mind)

Growth component 0 units
 (Ceremonial work in the student's own tradition)

Integrative Paper 3 Units (3 Units)

Colloquium 9 Units (13 Units)
 1 unit per quarter, fall, winter, spring, until
 advanced to candidacy is required and is counted
 towards the 90 (130) units.

**Dissertation Proposal,
 Research, & Writing** 0 Units (0 Units)

Students develop a study plan based on their
 background and designed to support their
 particular research interests. Students entering
 in September will develop their study plan
 during their first intensive. Students entering
 in January will design their study plan during
 the fall quarter.

Students are required to take a minimum of
 4 units per quarter (one required class and
 the colloquium unit); no minimum units are
 required by the program during the summer
 quarter (however, financial aid, funding
 agencies, etc. may require enrollment).



RECOVERY OF INDIGENOUS MIND

A Research Concentration
in the Integral Studies Doctoral Program

Ph.D. in Integral Studies

Philosophy and Mission

The mission of the Recovery of Indigenous Mind (RIM) Ph.D. research concentration is to reeducate people socialized in Western cultures in their own cultures of origin, promoting an understanding of Indigenous and traditional knowledge that is based in their own cultural background.

Many people in Western societies long for a deeper sense of connectedness to others and to the natural world, and to their own ancestral roots. In the recent past, Westerners have frequently looked towards contemporary tribal peoples for personal healing and a new understanding of current world crises. Romanticism, nostalgia, appropriation of Indigenous traditions, and practice of these traditions out of their cultural context have often accompanied this yearning for greater personal and social balance.

The process of recovering Indigenous mind engages students in a scholarly and personal process designed to heal the dissociation that is characteristic of contemporary Western consciousness. This dissociation has resulted in a perceived split between body and mind, spirit and matter, human and nature, human and human. Our fundamental assumption is that Indigenous consciousness can be recovered, even when it was last present many generations ago. However, such remembering takes time and requires extensive grounding; the help of traditional peoples will be important in the process. This concentration calls together those who have a deep commitment to the challenging work of grounding their life-ways in Indigenous consciousness. It serves as a gathering place where rigorous inquiry is strengthened and supported in a community of co-researchers.

Indigenous people and their precious knowledge are disappearing rapidly. Yet most Western scientists and thinkers do not grasp the scientific depth of Indigenous knowledge or the meaning of its loss. In learning about their own Indigenous roots, students will become capable of understanding, researching, educating, and healing from an Indigenous perspective.

Our current ecological, social, and economic crises make it necessary to broaden and deepen the impact and influence of traditional knowledge, to maintain and strengthen the integrity of traditional life-ways and to use Indigenous scientific knowledge to reverse the destruction of the planet. The concentration's mission is to educate students in the recovery of a type of thinking and inquiry that supports a sustainable way of life and promotes a sense of interdependence.

The Recovery of Indigenous Mind concentration is associated with the Traditional Knowledge program (see page #); it is a parallel track for students who have not been brought up in traditional ways. Traditional Knowledge students from Indigenous communities on this and other continents are engaged in the task of deepening and strengthening their own understanding of traditional knowledge and in finding appropriate ways to pass on that knowledge to a world in need. Students from both programs take a certain number of required classes together and they also participate in the residential sessions together. In both programs important work is being done to bring an understanding of Indigenous science to students and to the wider community and to dialogue with the Western sciences from a Native perspective. In today's world it is crucial that these ways of knowing be protected and strengthened for the sake of creation.

Global Context

The Earth Summit and various UNESCO resolutions have affirmed the validity and significance of Indigenous knowledge. These statements make it clear that this knowledge has a central role in the survival of our planet. Yet few people understand the depth of traditional knowledge and fewer still are trained in an Indigenous science approach. This concentration helps students to shift their fundamental assumptions and perceptions of the world so that their own Indigenous knowledge and that of other peoples can be approached in an appropriate way. To accomplish this shift, students are encouraged to study abroad and to work with surviving shamanic practitioners of their own or related cultural background.

Indigenous scientists play an important role in students' research activities. These scientists consider all of nature to be intelligent and alive, and they interact with nature itself as an active research partner. Indigenous science has a defined process for ensuring its own integrity and validity. It is a holistic science that draws on all the human senses and ways of knowing. It is a science concerned with the balance of all things. Research and scholarship are designed to help students recover the wisdom traditions of their own Indigenous roots and to move beyond an individualistic sense of self towards the Indigenous self which remains a potential for all contemporary people.

Educational Approach

The recovery of Indigenous roots entails a painstaking process of remembrance and involves:

- a profound shift in ways of knowing
- use of inquiry methods based on an Indigenous paradigm
- scholarship that grounds knowledge in the historical, archaeological, and anthropological literature of European and other traditions
- the personal integrity and patience for healing a dissociated way of being in the world.

The concentration does not offer a set of techniques that can be added to an already existing collection. Recovery of Indigenous

Mind means the honest examination of the historical process of the splitting of the Western mind. It means grieving the genocidal patterns of colonialism and confronting internalized colonial patterns. It requires an end to the personal addiction to progress. It calls for facing spirits that have been neglected and not honored for centuries. It means facing the discomfort of uncertainty – a recognition that our knowledge about community, healing, and nature is incomplete.

We call together practitioners who are seeking the recovery of an authentic native mind and life. The concentration is for people who see the importance of traditional worldviews and who want to discover how to preserve and pass on this knowledge. It is for those who are concerned about the assaults on this precious way of knowing and the concomitant threats to all life forms on the planet. It is dedicated to training people to recover and reestablish the integrity of the life-ways of their Indigenous ancestors, life-ways which teach us all about our responsibility for reversing the destruction of the planet.

Educational Format

Recovery of Indigenous Mind offers the options of a distance format or a residential format. *All* students are required to be on-line, to participate in certain seminars via computer, and to attend residential sessions for five days once each quarter. (This means that students do not have to be local.) Residential sessions focus on the particular quarter's required course and on the colloquium. Most students (depending on their study plan) will be able to complete their courses using the on-line option, if they wish to do so. Students enroll in regularly scheduled CIIS classes or choose from the classes available on-line. Teaching assistantships, research assistantships, and independent study are part of the concentration.

Mentorship

The basic format for study is the mentorship model of the Integral Studies Ph.D. Students work closely with faculty mentors on research projects and in seminars and work with mentors in developing independent studies based on their individual interests.

Cohorts

In our community model, learning takes place in a group learning community called a *cohort*. Cohorts go through the process of recovery together and take required courses and colloquia together. This design allows for mutual support among cohort members, and between Recovery of Indigenous Mind cohorts and cohorts in the Traditional Knowledge concentration.

Community

The Recovery of Indigenous Mind concentration offers a way of teaching, learning, and inquiry which is appropriate for the remembrance, strengthening, and sharing of traditional knowledge among practitioners who have a deep commitment to reconnecting with their roots. Students and faculty come together for a concentrated period of study, discussion, reflection, and transmission. Meeting in a temporary community format once each quarter for about one week, they engage one another and the class material in an intensive way. Students receive support from each other and from traditional people in the difficult process of grieving remembrance.

Writing and Publishing

One important goal is to support the recovery of Indigenous knowing among Westernized people through publications in the area of Indigenous science. The research and writing skills needed for publishing articles are emphasized.

*Don't come to Indian people
and look for feathers and
sweats and medicine men
and stuff like that.
Go back to your own history
and find out who you are
so that you can look at
yourselves and see
how beautiful you are.*

Bob Haozous (Chiricahua Apache)

Curriculum

Ph.D.

A regular Ph.D. option is available for **qualified students without an M.A.; in this case 130 units of coursework are required before advancement to candidacy.** Students considering the regular Ph.D. option should consult with the program director for more detailed curriculum information.

Advanced Standing Ph.D.

The Recovery of Indigenous Mind concentration for **Advanced Standing Ph.D. students (those who already have an M.A.) requires 90 quarter units of coursework (including the required colloquium units) plus the dissertation proposal and dissertation.**

The Curriculum

The following curriculum lists required and sample courses according to areas of study; the number of units required for the regular Ph.D. option is listed in parentheses (). No units are given for the dissertation proposal and dissertation writing.

Foundational Perspectives 12 Units (18 Units)
Indigenous Epistemologies
Indigenous Science
Narrative Universe
Philosophical Terms of Indigenous Languages

Research Methods 9 Units (15 Units)
Introduction to Indigenous
Science Methodologies
Qualitative Research I:
Methodologies for Indigenous Science
Qualitative Research II: Methodologies
for Indigenous Science

Language and Consciousness 6 Units (12 Units)
(Such as Cross-Cultural Approaches to Language and Cognition, or Anthropological Linguistics)

Traditional Ecological Knowledge 3 Units (3 Units)
(This includes courses such as Ecological Critique or Indigenous Peoples and Human Ecology.)

Spirit & Archetype 6 Units (12 Units)
(Such as Psychology of Jung).

**Tribal Peoples, Colonization
& Social Change** 3 Units (3 Units)

**Psychology of Indigenous
Mind** 3 Units (6 Units)
(Such as Eastern Mindfulness, Western Psychology and Indigenous Mind.)

**Rites of Passage & Recovery
of Rituals** 6 Units (6 Units)

Language Study 6 Units (12 Units)
(Study should be in a language that relates to student's process of recovery of Indigenous mind.)

Application Skills 3 Units (6 Units)
(Teaching or research assistantship.)

Growth Component 0 Units
(Spiritual work in recovery.)

Electives 21 Units (19 Units)
The actual number of units available depends on the number of colloquium units a student will take. These figures are based on a minimum of 9 units (12 units).

Integrative Paper 3 Units (3 Units)

Colloquium 9 Units (12 Units)
1 unit per quarter, fall, winter, spring, until advanced to candidacy is required and is counted towards the 90 (130) units.

**Dissertation Proposal,
Research, & Writing** 0 Units (0 Units)

Students develop a study plan based on their background and designed to support their research interests. Students are required to take a minimum of 4 units each quarter (one required class and the colloquium unit); the concentration does not require that any minimum number of units be taken during the summer quarter).

Admission

The Recovery of Indigenous Mind concentration seeks applicants who have a deep intellectual, spiritual, and personal commitment to the Indigenous perspective of their own roots. These individuals are grounded in (or are actively learning about) their own tradition, preferably have some knowledge of its language, and have the personal, practical, and intellectual capacity to engage actively in innovative transformative learning and traditional inquiry and research. A demonstrated capacity to learn and work both independently and collaboratively is essential, as is a willingness to write and publish in the area of Indigenous science.

The Recovery of Indigenous Mind concentration is suitable for those who are actively engaged with the recovery of their own traditional knowledge and who are creating a cultural context for themselves which reflects this. It is appropriate for people who have a career – perhaps in the social services, counseling, various political arenas, environmental sciences, international development, or education – but who want to reconsider the foundations of their work.

Applicants must meet the general admissions requirements of the Institute (outlined in the *Catalog*). Applicants for the Advanced Standing Ph.D. should have completed an M.A. (or equivalent amount of graduate course work) at an accredited institution. Applicants for the Ph.D. program should have completed a B.A. or B.S. degree at an accredited institution in a discipline related to the concentration. All applicants should have a grade point average of 3.0 or higher.

WOMEN'S SPIRITUALITY

A Research Concentration in the
Integral Studies Doctoral Program

Ph.D. in Integral Studies

About the Concentration

The Women's Spirituality research concentration began in fall 1994; the two cohorts that entered the program are meeting for two years. **No further enrollment is planned for this concentration.**

This concentration is based on a radical critique of knowledge and perceptions of reality; it challenges modern Western conceptions – for example, the dichotomies of culture/nature, mind/body, and reason/emotion. The underlying philosophy is grounded in an acknowledgement of the interconnection of all life and in values of responsibility to self and others. This concentration focuses on multicultural perspectives of women's ways of knowing and experiencing the world. Process-oriented learning is emphasized; this integrates cognitive, analytical, creative, experiential, and spiritual dimensions. One goal of this concentration is to train educators and activists in a new social vision and culture.

The concentration encompasses study in women's spiritual experiences and women in religions; myth, symbol and religion; women's ways of knowing; women's psychological development and moral reasoning; women's bodies and sexuality; somatic development and the creative arts; women's rites of passage; ecofeminism and the ecological worldview; systems theory; and women's narratives and social roles from a cross-cultural perspective. Action research is encouraged in areas such as women's health and women's ways of healing; organizational development and transformation; and leadership training for community activism.

For curriculum and other details, contact the Women's Spirituality Integral Studies Doctoral office.

*The goal is not
to lose oneself in
the Divine Consciousness.
The goal is to let the
Divine Consciousness
penetrate into matter
and transform it.*

The Mother



THE MASTER OF ARTS IN BUSINESS PROGRAM

MA in Business

ABOUT THE PROGRAM

Philosophy & Intent: Mindfulness & Mastery

Business is a dominant metaphor of our time, and how we conduct business influences all aspects of our culture. The world is changing in profound ways that become increasingly evident as communication technology brings all of Earth's inhabitants closer together. Yet business organizations and business schools have been slow to meet the challenges of rapid change. They have also been slow to encourage personal growth and happiness in this changing world.

To address these issues, the Master of Arts in Business (MAB) program began in late 1992 as a collaborative effort of a group of business practitioners from the San Francisco Bay Area community. This community advisory group developed the initial charter and helped select the original faculty for the program. From these beginnings a learning environment was created in which students, teachers, and business experts work collaboratively to discover new information and generate new entrepreneurial experiences both from within and from outside traditional business and economic systems.

The program's strategic intent is to produce graduates who demonstrate mastery of the *art* of business, the *craft* of enterprise, and the *way* of the entrepreneur in a context of mindfulness of self, community, and planet. We are committed to developing the concepts of community-oriented banking and financing, participatory management and worker ownership, environmental protection, social responsibility, local accountability, and sustainable development. Our perspective is rooted in systems thinking, ecological sensitivity, appreciation of multicultural diversity, compassion for self and others, and the importance of developing self-awareness and self-knowledge.

The faculty designs and facilitates learning experiences in ways that cultivate the attitude of co-creator and entrepreneur in students – that is, self-awareness and ownership of one's own authority and the capacity to exercise that authority in a collaborative and synergistic manner. Student teams use the faculty as coaches and prepare to teach other students – since peers are often the best teachers and teaching is often the best way to learn. The learning environment nurtures personal and interpersonal development and the acquisition and enhancement of practical, effective skills.

Graduates of the Master of Arts in Business program reenter the nonacademic world with both the conceptual models and the practical skills needed to start and to manage organizations in a time of global transformation. They are able to act with greater potency, integrating their social, political, and environmental values with their business and organizational objectives while gaining greater coherence between their inner spiritual work and their work in the world.

Academic Goals

Excellence in Scholarship

The program is grounded in a values-focused approach to entrepreneurship and business management; it is committed to integral philosophy and to the values of social and environmental preservation discussed above. Thus, the program has an expectation of a high level of academic excellence from its students.

Personal Development

The process of designing, carrying out, and documenting the learning experience requires a high level of self-direction and self-examination. Students are expected to engage in active health practices relevant to their personal situations and to develop personal practices such as mindfulness, intuition, and prayer. Continued self-reflection using tools such as journaling, dream work, or psychotherapy is also requested. The implementation of knowledge in general and the starting and managing of businesses in particular also require well developed interpersonal skills. As a part of the program students will study group dynamics and practice facilitation and conflict resolution skills.

Social Relevance

A key aspect of the Master of Arts in Business program is its emphasis on cultural relativism and an appreciation of diversity (e.g. culture, race, gender, sexual orientation). A high value is placed on a global management perspective (economic, cultural, social, political) and the unique viewpoints and ideologies of business, including their history and development. A key outcome of immersion in the program is the realization of the social purpose and value of the student's life work.

Learning Processes

Immersion and Interaction

Participation in the program involves an intense learning experience requiring total immersion in the language, thought, and reality of the business world. Self-directed study and intensive reflection engages the student in a highly interactive process. This process includes the design, implementation, and evaluation of one's individual learning plan; experiences in collaborative team learning; and experiential and dialogic exploration of basic business skills.

Intensive Colloquia

Each cohort, consisting of from 10 to 20 students and one or more core faculty, begins the year with a six-day residential colloquium on the Art and Science of Transformative Learning. Additional core or adjunct faculty attend for specified periods as needed.

The colloquium provides an opportunity to develop new relationships and to begin the process of building a self-organizing collaborative learning community. Another purpose is to inaugurate students into the realities of adult learning and self-evaluation. Theories of adult learning are presented, tools for creating a learning plan are offered, and a grading method based on portfolio evaluation is advanced.

Project Demonstrating Mastery

In the second year, students are encouraged to develop collaborative and individual business projects, and a strong emphasis is placed on the proposal, implementation, and evaluation of the Project Demonstrating Mastery. During the second-year colloquium students draw from their learning of the past year and from their visions and long-range goals to shape their project and guide adjustments to the curriculum design for their final year in the program.

Monthly Seminars

Each year includes nine (one per month) three-day weekend residencies. These are opportunities for intensive face-to-face interaction with the faculty and other students. Each monthly seminar is organized around central themes and foundational skills as well as course content. During the periods between residencies, students work with faculty members on-line and in scheduled meetings to complete course work. Their work with each other is carried out in small groups and on-line.

Admission

General Criteria

Applicants must meet the general admissions requirements of the Institute, which are outlined on page 244; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 264 in the Academic Guidelines section of the *Catalog*. Prospective applicants should have at least five years work experience in a business, non-profit, or government setting. Students should be familiar with basic algebraic equations and know how to read financial statements. (Exceptions may be made for students willing and able to engage in simultaneous remedial work to correct a deficiency in these areas.)

References

Two letters of reference are required. References should be chosen with care. It is critical that all references be familiar with the applicant's strengths and weaknesses and knowledgeable in business and/or the applicant's proposed specialty. The Admissions Committee will contact references at their discretion and as needed.

Curriculum

Curriculum Design

The program consists of 72 quarter units of work, including a Project Demonstrating Mastery. Students demonstrate ongoing mastery and competence through essays, presentations, participation in face-to-face and on-line discussions, self-evaluation, and evaluation by faculty and the student's advisory team.

The program uses short intensive bursts of focused learning composed of several weeks of on-line discussion of readings, case studies, and simulations; this is followed by a three-day weekend of intensive face-to-face learning activities which lead to a consolidation of learning. In the week following the weekend intensive, there is focused reflection and integration of intellectual and experiential knowledge gained in the preceding weeks and preceding courses.

Final assessment of student competency depends heavily on the student's Project Demonstrating Mastery, which might consist of a business start-up or expansion, a training program or curriculum, a major consulting project, a documentary film, an ethnography, thesis research, or some other large scale project.

Length of Program

The two-year program consists of two six-day colloquia, one at the beginning of each year, and nine three-day weekend seminars each year. The Individual Learning Plan should be completed no sooner than the end of the first term and no later than the end of the second term.

Individual Learning Plan

The Individual Learning Plan documents the student's proposed learning objectives, learning activities, and methods of evaluation. It includes the core foundational skills that all students must complete, but is a specific proposal of how the student will demonstrate mastery of those skills. The Plan includes the student's proposal of independent study leading to a specialty demonstrating in-depth knowledge in a business-related area.

The Project Demonstrating Mastery, an integral part of the Learning Plan, must be proposed by the beginning of the second year and completed by the end of the second year. The Project Demonstrating Mastery may be a master's research thesis, but most students choose profession-oriented projects such as a business plan for start-up, a plan for reorganizing a non-profit agency, or completion of an actual business service project.

Advisory Team

Each student organizes an Advisory Team of a core faculty person from the Master of Arts in Business program, a core faculty person from another program within the Institute, a mentor from the business community, and a peer. As facilitator of the Team, the student works with these individuals to create the best possible Learning Plan and personal learning experience.

Computer Technology

The MAB program is computer intensive. While it is not required that students own their own hardware and software, it is strongly recommended. Students choosing to use the CIIS computer lab to accomplish their computer work should plan on spending at least twelve hours a week there. Students planning to purchase hardware or software for use in the program should contact the program coordinator for helpful information.

Curriculum Requirements

The following courses are offered within each core area of study. Those with an asterisk (*) are open only to students enrolled full-time in the MAB program.

MAB 601, 602, 603 are foundation courses that are complementary to 600A, 600B, and 600C, and are required for full-time MAB students. MAB 602, 603 are open to non-MAB students. Courses from other Institute programs and independent studies may be taken to fulfill a specialization component with approval of the student's advisor.

All courses are 3 units unless otherwise noted.

FIRST YEAR

Fall

- *MAB 601 Art & Science of Transformative Learning
- MAB 611 Systems Thinking in Management & Organizations
- MAB 612 Management & Organizational Theory: A Global Perspective
- MAB 600A Integrative Seminar

Winter

- MAB 603 Economics, Business, & Society
- MAB 604 Information & Technology
- MAB 621 Accounting & Finance
- MAB 600B Integrative Seminar or Elective

Spring

- MAB 602 Qualitative Research
- MAB 613 Innovation & Entrepreneurship
- MAB 623 Marketing: From Consumerism to Community Service
- MAB 600C Integrative Seminar or Elective

SECOND YEAR

Fall

- MAB 711 Planning & Strategic Thinking
- MAB 721 Statistical Analysis for Strategic Intent
- MAB 791 Project Demonstrating Mastery I

Winter

- MAB 712 Human Resource Management
- MAB 722 Leadership & Organizational Transformation
- MAB 792 Project Demonstrating Mastery II

Spring

- MAB 713 Special Course (selected/initiated by students to fit cohort's needs)**
- MAB 723 Special Course (selected/initiated by students to fit cohort's needs)**
- MAB 793 Project Demonstrating Mastery III

**Staffing and teaching these courses is, as with other courses, under the direction of the cohort leader (core faculty member), but initiative for selection of course content and curriculum design are taken by students in the cohort.

ORGANIZATIONAL DEVELOPMENT AND TRANSFORMATION (MA & Certificate)

Applicants may apply to either the 60-unit M.A. program or the 30-unit Certificate program (see page 132 for details about the Certificate program).

ABOUT THE PROGRAM

The unprecedented pace of change in the world affects institutions at all levels. Global competition, limits to resources, and ecological priorities are catalyzing a shift from mechanistic production processes to systemic strategies based on a vision of creative enterprise. Awareness of the value and dignity of the individual requires new approaches to providing meaningful, satisfying work. The goal of transforming institutions so that they encourage diversity and cooperation has become a priority.

The Organizational Development and Transformation (ODT) program offers students the opportunity to explore the practices of development and change in business, government, educational, spiritual, and community organizations. Our work is grounded in traditional areas such as group dynamics, managing change, and consulting skills, and newer areas such as total quality management, the learning organization, future search conferences, and appreciative inquiry. The Institute is one of 15 educational institutions worldwide participating in the study of social innovation in global management using the appreciative inquiry method.

The Organizational Development program is uniquely positioned to study organizations from psychosocial, spiritual, and systemic perspectives. The program draws upon the Institute's larger vision of integrating Asian, Indigenous, and Western worldviews through an intercultural and interdisciplinary approach to learning. Rational knowledge is combined with intuitive, personal understanding and experience. The program provides a firm foundation in the theory, methods, and practice of organizational development and transformation, and draws on courses in counseling and organizational psychology, management systems, cultural anthropology of organizations, social systems theory, and spiritual practices. The program consists of formal educational and community process components, as well as supervised internships. An intimate learning community is fostered through retreats, support groups, and community meetings that actively shape the program.

Graduates incorporate the principles of organizational development and transformation into their work as managers and entrepreneurs in business, and as directors of nonprofit associations. They also work as internal and external consultants in such diverse areas as organization assessment and intervention, strategic and organizational planning, human resource development, training, conflict resolution and mediation, meeting and group facilitation, large system change, and global management of social innovation.

Special Curricular Features

Within the organized curriculum (described below) the ODT program embraces considerable variety in its options for students, encouraging for each student a custom-designed course of study, rather than a “one curriculum fits all” approach. Four key elements are featured in each student’s individual program: learning community, internships, learning plans, and networks. These elements are designed to provide a well-rounded learning experience and a rigorous academic program.

Learning Community

At the heart of the ODT educational experience is a commitment to building a learning community which encompasses the traditional academic program, but extends beyond it. At the beginning of the program, a residential retreat and weekly process group meetings provide a context for events which expand the heart, challenge thinking, and provide practical tools. They also provide the beginning of the learning cohort, as students work collaboratively through the first year’s core courses and develop team-learning skills. These and other self-organized support groups may continue beyond graduation. These learning team experiences also provide the foundation for participation in the School for Transformative Learning as a learning community.

Students also participate in the leadership and development of the program, modeling facilitation skills, creativity, and the principles of open systems. They serve on the Program Committee and other governance and management bodies. Student-initiated community learning activities have included ritual and celebration, guest speakers, a ropes course, a simulation of the Amazon rain forest, and a transitions workshop.

Internships

While students are encouraged to focus on skills and theoretical courses in their first year, the application of theory and practice of skills is made possible through internships and tutorial arrangements initiated by students or arranged in conjunction with the Institute’s placement office. Internships are designed and chosen in keeping with the student’s professional goals, and often lead to their first professional positions.

Learning Plan

By the end of the first year, students identify an area of concentration and develop a learning plan in consultation with their advisor. The learning plan maps the student’s individual educational path, and provides an organized set of self-selected reference points to help maintain direction and internal guidance. The plan’s evolution is guided by the student’s long-term goals and aspirations, and the thesis or Project Demonstrating Mastery becomes the organizing event. The learning plan is revisited again and again throughout the student’s formal education and beyond. For many students the most important outcome of creating and revising the learning plan is development of skill and wisdom in the planning process itself.

Networks

By the time students receive degrees or certificates in ODT they have established a growing network of contacts, information sources, and potential future work. Both the skill of networking and the strong network are extremely important in this entrepreneurial field. Core and adjunct faculty are selected for their combination of experience and expertise in the academic arena and in the world of organizations and business, and most of them are currently in independent practice or are internal consultants to Bay Area corporations. Additionally, the Bay Area is home to a host of internationally recognized consultants who enrich the program on both a formal and informal basis, offering mentoring, internship, and apprenticeship experiences for students. In return, the Institute provides these people a creative forum and context for testing new ideas, sharing creative works in progress, and exploring the spiritual foundations for practice.

ADMISSION

Applicants must meet the general admissions requirements of the Institute, which are outlined on page 244; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 264 in the Academic Guidelines section of the *Catalog*.

CURRICULUM

Curriculum Design

The program integrates organizational development and organizational transformation. Organizational development can help an organization operate effectively within the parameters of its charter; organizational transformation facilitates fundamental changes in the organization's purpose and charter, which change the organization's relationship with the larger human and environmental community.

Emphasis is placed on an experiential learning model, which creates an environment of active inquiry into the relationships of social practices and organizational structures. The program's epistemology and training models are drawn from action science. An understanding of the relationship between values, knowledge, action, and methods is central.

Living systems theory is a fundamental framework that guides the underlying design of the curriculum. Systems theory offers guidelines for understanding and articulating how open systems (biological, cognitive, social) self-organize and interrelate. The program integrates findings from psychological experience, spiritual teachings, and social and organizational dynamics and change in its investigation of individual and group learning styles.

*All systems tend
to evolve more
organized behavior,
becoming integrated
through the incorporation
of diversity.*

George Land

The curriculum blends five major areas of study: theoretical, facilitative, intercultural, spiritual, and integrative. The theoretical component includes traditional and innovative course work – which integrates organizational development and transformation theory and practices. A process orientation guides the program's approach to facilitation. The intercultural perspective helps students develop an understanding of similarities and differences between national cultures and organizational cultures. Cultural diversity in the workplace and planetary perspectives are explored within a sustainable future orientation. The spiritual component encourages students to practice a wisdom tradition or psychospiritual discipline; these have included such diverse practices as brush painting, dance, or photography as spiritual seeing. Spirituality and creativity are considered integral to the ODT practitioner's development and effectiveness. The integrative component helps students integrate their experiences. It includes modes of inquiry applicable to organizational development and transformation, particularly qualitative research methods such as action research, ethnography, program evaluation, and heuristics. It also includes the internship and a master's thesis or a Project Demonstrating Excellence.

Curriculum Requirements

40.00 Semesters

The M.A. program consists of 60 quarter units of courses, workshops, independent study, and a master's thesis or Project. Required courses total 35 units, with 25 units available for electives. Ten units may be taken through independent study, and ten transferred from accredited institutions, upon approval. The typical student will complete course work and thesis/project proposal in two years, and the thesis/project during a third year.

Note: A 30-unit Certificate program is also available; see page 132.

(All courses are 3 units unless otherwise noted.)

First Year Required Courses

		Units
ODT 520	History & Theory of ODT (fall)	
ODT 530	Transforming Systems (winter)	
ODT 535	The Learning Organization (spring)	
ODT 510	Practical Consulting Skills (spring)	
ODT 540A/B/C	Process Group (3 units each quarter in fall and winter; 1 unit in spring)	

Second Year Required Courses

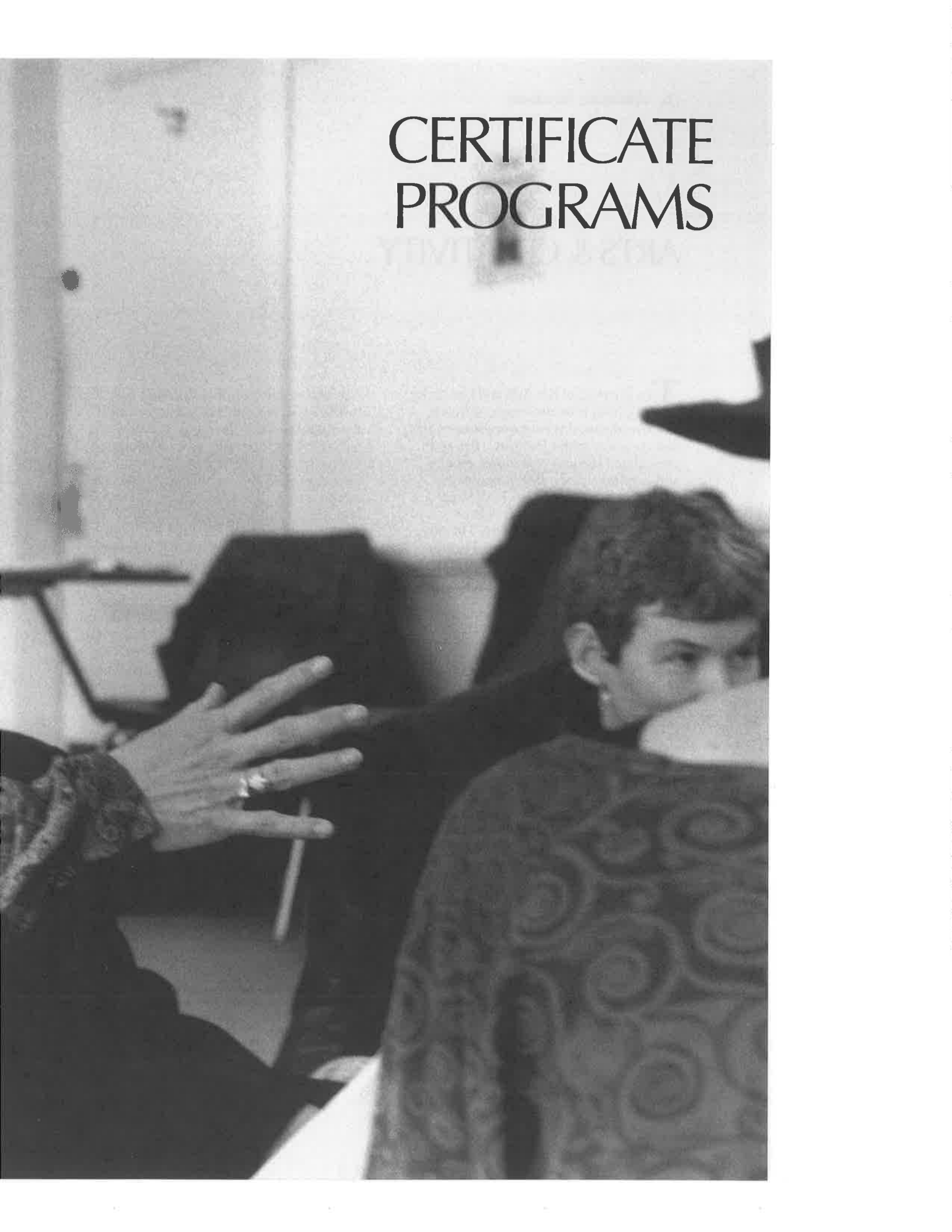
ODT 700	Internship Practicum (2 units each quarter in fall/winter/spring)	
ODT 740	Research in ODT	

Thesis/Project Requirements

ODT 797	Thesis/Project Proposal Writing	1
ODT 798	M.A. Thesis/Project (6 units minimum)	



CERTIFICATE PROGRAMS



ARTS & CREATIVITY

The purpose of the Arts and Creativity emphasis is to encourage, develop, and coordinate diverse expressions of arts and creativity at the Institute. Arts and arts-related classes, workshops, events, and exhibits are regularly scheduled. Concentrations in the arts have been developed in nine different degree programs. The Expressive Arts Therapy Certificate is available to mental health degree students and graduates, and the Expressive Arts Consulting and Education Certificate is available to students and graduates in the non-clinical programs at CIIS and elsewhere. A number of CIIS programs offer studies in Sacred and Transformative Arts, and a growing number of theses and dissertations have been completed in the area of arts and creativity.

A generous gift from Dr. Rudolph Schaeffer in 1985 enabled the Institute to establish the Rudolph Schaeffer Chair of Arts and Creativity. Dr. Schaeffer was a Distinguished Professor of Art at the Institute until he passed away in 1987 at the age of 101. His career as a creative artist, designer, teacher, and administrator spanned more than 75 years. In 1926 he founded the Rudolph Schaeffer School of Design in San Francisco in order to teach “rhythmo-chromatic movement,” a method of applying rhythms of light and color harmoniously to home, workplace, stage, textile, and garden design. A long-time practitioner of yoga and meditation, Dr. Schaeffer was familiar with the integral philosophy of Haridas Chaudhuri. In the early 1950s, Dr. Schaeffer provided space at his East-West Arts Gallery for Dr. Chaudhuri to give public lectures. These were the modest beginnings of the Cultural Integration Fellowship, parent organization of the California Institute of Integral Studies.

Rowena Pattee was appointed as the first holder of the Rudolph Schaeffer Chair of Arts and Creativity, and Jack S. Weller presently holds the position.

*Only if we have a
beautiful world
can we have a
beautiful mind
and beautiful soul.*

Thomas Berry

EXPRESSIVE ARTS

CERTIFICATES

Certificate in Expressive Arts Therapy
 Summer Certificate in Expressive
 Arts Therapy for Professionals
 Certificate in Expressive Arts
 Consulting and Education

The arts are our native language, expressing intuitions, memories, and feelings that often cannot be put into words. The arts provide gateways to inner worlds, revealing the deepest aspects of the self and encouraging openings to transformative insight. The Expressive Arts (EXA) certificate programs are based on the belief that creative expression is a fundamental need of the human spirit. All art modalities – including drawing, painting, collage, sculpture, music, dance/movement, drama, ritual, sandplay, poetry, and prose – provide strong channels for this expression. In contrast to specific creative art therapies (visual arts therapy, dance therapy, music therapy, etc.) expressive arts therapy and expressive arts consulting and education use a multi-arts, multi-modal approach in which these different modalities are interwoven, creating powerful methods of healing and transformation.

Since ancient times, multi-modal expressive arts have been part of dynamic healing practices. Each culture has had its tradition of sacred arts, ceremonies, and rituals through which individuals and the society itself reclaimed wholeness and expressed vital spirit. For many years the modern world has suffered from the lack of such healing rituals. Today there is a growing national and international movement addressing this longing by reawakening the ancient wisdom of the expressive arts in our lives.

Expressive arts processes are now integrated successfully in almost all psychotherapeutic contexts, ranging from work with the severely disturbed to the facilitation of human potential and growth. The art work serves as a bridge between the inner life and the world of words, helping the client to access the unconscious, articulate life concerns, access buried memories, and find new strength to resolve issues. Furthermore, the creative process itself is healing. Meeting challenges by expressing them through art brings structure, meaning, and value to one's existential situation; it reveals untapped potentials of the self. As the hero or heroine in their own stories, clients reconnect with their own creativity, vitality and power.

Whether expressive arts approaches are applied in the psychotherapy setting or to problems in consulting and education, expressive arts professionals pay special attention to skillfully interweaving the different art modalities; they develop the ability to select and use the most appropriate art medium depending upon the situation and the client's needs. When experiential involvement in expressive arts

is integrated with verbal approaches, the possibilities for profound transformations – in insight, growth, and healing – are amplified. All dimensions of the human experience – physical, mental, emotional, and spiritual – find their voice.

Expressive arts methods have also begun to find their way into many professional and business situations, bringing new life and energy into organizational consulting, elementary, secondary, and higher education, health education and consulting, the human potential movement, and community development.

THE CERTIFICATE PROGRAMS

The Expressive Arts program offers three different Certificates which share a core curriculum in creative and expressive arts, and then branch out into different professional directions.

- A 30-quarter unit year-round **Expressive Arts Therapy Certificate** for students who have completed or are currently enrolled in or a graduate program in clinical or counseling psychology, social work, a specific creative arts therapy, or other mental health degree. Graduates may add the Certificate as specialized postgraduate training, or the Certificate may be integrated with the requirements and electives of the student's graduate degree program.

At the Institute, students and alumni from the Doctoral Psychology, Integral Counseling Psychology, Drama Therapy, and Somatic Psychology programs are eligible for the Certificate. For students already in a graduate degree program, an effort is made to combine course and unit requirements for the degree with those of the Certificate.

- A 27-quarter unit **Continuing Education, Summer Professional Certificate in Expressive Arts Therapy** for practicing psychologists, psychiatrists, counselors, social workers, and other mental health professionals who want to expand their therapeutic repertoire to incorporate the expressive arts into their clinical work. The Summer Professional Certificate covers approximately the same curriculum as the year-round program, but does so in three-week residential retreats in a country setting offered over two consecutive summers. While this format does not include a supervised internship as does the preceding certificate, a seminar on case consultation for participating professionals is offered.
- A 30-quarter unit **Expressive Arts Consulting and Education Certificate** for graduates or students of degree programs in a variety of professions who want to integrate the expressive arts into their work. Organizational consultants; elementary, secondary, and university teachers; health educators and public health administrators; human resource managers; community organizers, and artist-educators are invited to apply.

Other Study Options

At the Institute, students or graduates of the Integral Health Education, East-West Psychology, Organizational Development and Transformation, Somatics, Women's Spirituality, and the Doctoral programs in Philosophy and Religion, Social and Cultural Anthropology, and Integral Studies may concentrate in Expressive Arts.

THE CURRICULUM

Core Curriculum for All Certificates

The curricula of all Certificates provide classes in research and theory in several areas: the power of the expressive arts, the different expressive arts approaches, and the specific creative arts therapies. A unique aspect of the program is its emphasis on training in different but equally valid multi-modal expressive arts approaches. These approaches to combining art modalities are detailed in the 600 numbered courses and are taught by an experienced faculty who are pioneers in the expressive arts field. In addition to the program's core and adjunct faculty, visiting instructors from other parts of the world regularly come to teach their unique expressive arts approaches.

Additional Requirements for Specific Certificates

Expressive Arts Therapy Certificate

Once the core curriculum is completed, students in the Certificate in Expressive Arts Therapy specialization undertake a six-month expressive arts internship which is supervised by an experienced expressive arts therapist; they also take a course which addresses the particular clinical issues which arise in integrating the use of expressive arts in psychotherapy.

Summer Professional Certificate in Expressive Arts Therapy

The continuing education Summer Professional Certificate in Expressive Arts Therapy includes the core curriculum as discussed above, but does not include a supervised clinical internship, since it is for practicing psychotherapists. However, it includes seminars on clinical issues and uses a case presentation format. In between the two summers and after the second summer, students complete their readings, papers, and fieldwork.

Certificate in Expressive Arts Consulting and Education

In addition to the core curriculum, the Certificate in Expressive Arts Consulting and Education includes course-work on the application of expressive arts into a variety of business and professional settings. These courses are taught by professionals who are pioneers in creating methods that integrate the arts into their professions. Students do a field project in their chosen area of application. They also take a course that assists them in discriminating between using the arts therapeutically and use of the arts in education and consulting; this course covers ethical issues and the limitations of using expressive arts in non-clinical settings.

ADMISSION

Applicants must meet the general admission requirements of the Institute (see page 244); this section includes information about application procedures and deadlines. Information about transfer of credit can be found on page 264. In addition, they must meet the requirements specified above under the description of each certificate. Either a background in one or more of the arts, or current artistic practice is also required.

*The expressive arts
reawaken a language
of image and metaphor,
revealing the deepest
aspects of the self
and expressing what
often cannot be
put into words.*

Sanjen Miedzinski,
Expressive Arts Faculty

PROGRAM DESIGN

Core Curriculum for All Certificate Programs

- EXA 550 Understanding the Healing & Transformative Power of the Arts
- EXA 500 Practice of Expressive Arts Therapy I
- EXA 510 Practice of Expressive Arts Therapy II
- or
- EXA 900 Practice of Expressive Arts Consulting & Education I
- EXA 910 Practice of Expressive Arts Consulting & Education II

Multi-Modal Expressive Arts Therapy Approaches (6-12 units) selected from the following:

- EXA 610 Expressive Arts Therapy: Imagery & Health
- EXA 620 Expressive Arts Therapy: Imagery-In-Movement
- EXA 630 Expressive Arts Therapy: Myth & Ritual
- EXA 640 Expressive Arts Therapy: Person Centered
- EXA 650 Expressive Arts Therapy: Creative Expression Method
- EXA 660 Expressive Arts Therapy: The Creative Process
- EXA 670 Expressive Arts Therapy: Intermodal
- EXA 695 Expressive Arts Therapy: (Selected approaches offered by visiting professors)

Creative Arts Therapies (0-6 units) selected from the following:

- EXA 710 Dance/Movement Therapy
- EXA 720 Music Therapy
- EXA 730 Poetry Therapy
- EXA 740 Sandplay Therapy
- EXA 750 Visual Arts Therapy
- PDT 743 Introduction to Drama Therapy

Expressive Arts Therapy Specialization Courses

- EXA 810A Expressive Arts Therapy Practicum I:
Individual Supervision
- EXA 810B Expressive Arts Therapy Practicum II:
Individual Supervision
- EXA 850 Clinical Issues in Expressive Arts Therapy (to be taken concurrently with supervised fieldwork)

Strongly Recommended: Students are encouraged to complete 30 hours of individual or group therapy with an expressive arts therapist.

Summer Professional Certificate Courses

The courses for this continuing education program are offered as seminars in an intensive summer retreat format, as three- to four-day segments of a three-week training. The courses are the same as the year-round Expressive Arts Therapy Certificate, except that the two practicum courses are replaced with one case seminar (during the second summer). Participants are required to begin integrating expressive arts therapy methods into their clinical work and present a case in the case seminar class.

Consulting and Education Certificate Courses

- EXA 920 Applications of Expressive Arts Consulting & Education I
- EXA 930 Applications of Expressive Arts Consulting & Education II
- EXA 940 Professional and Ethical Issues in Expressive Arts Consulting & Education

Other Requirements: Based on their career goals, Consulting and Education Certificate students must complete or have completed 12 prerequisite units selected and approved from the following: Personality Theory and Therapy, Therapeutic Skills, Child, Adolescent and Adult Development, Psychodiagnostics, Group Dynamics, and Practical Consulting Skills or another approved course in Organizational Development.

In addition, as part of the Consulting and Education Certificate, students complete a two-quarter fieldwork project.

INTEGRAL HEALTH STUDIES

(Certificate)

MISSION

The mission of the Integral Health Studies (IHS) program is to further define and contribute to the growing field of integral health and to promote this vision among health care providers, policy makers and delivery systems. To achieve this mission, the program seeks to prepare its graduates to bring integral health visions and skills to both mainstream and non-traditional arenas and therefore seeks those students who wish to pursue a path of personal growth while honoring and cultivating intellectual scholarship.

The Integral Health Studies Certificate serves individuals who seek to respond to the increasing demand for innovative approaches to health care. Designed to enhance the health professional's understanding of holistic, ecologic, and complementary therapies, the Certificate confers a statement of "added qualifications." By applying the pluralistic, holistic, and ecological framework of integral health to our lives and work, the program further enables us to:

- build bridges between Eastern, Western, and indigenous healing systems
- acknowledge the mental, emotional, and spiritual realms of health which lie within and beyond our physical bodies
- apply the feminine principle to the underlying medical paradigm
- explore applications of new paradigms in science to health and healing
- affirm the deep connection between human and global ecology.

GOALS

The goals and objectives of the Certificate curriculum are threefold. One goal is to enable health practitioners to apply concepts of integral health to their lives and work, thus promoting a more human-centered approach to the delivery and management of health care. The curriculum also prepares physicians, nurses, physical and occupational therapists, and other conventionally trained professionals to respond to the growing interest in adjunctive and alternative modes of healing. A third goal is to promote new paradigms of research and models for an integral, collaborative practice in health care settings.

ADMISSION

Applicants must meet the general admissions requirements of the Institute, which are outlined on page 244; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 264 in the Academic Guidelines section of the *Catalog*. The Certificate program is open to all health professionals, healing practitioners, and graduates or students of healing arts programs. Preference is given to students who show demonstrated commitment to working with communities in need.

CURRICULUM

The curriculum can be completed in a nine to twelve month period and consists of 27 quarter units of courses and workshops which cover four main content areas: core integral health studies, ways of healing, somatics/movement and healing, and electives. The core courses provide an overview of holistic and systemic approaches to health. The somatics/movement and healing course work places emphasis on the role of the body and bodily processes in health and healing. Through the ways of healing course work, students may explore cross-cultural and pluralistic contexts of healing, such as Western alternative, Asian, or indigenous herbal medicine in the context of integral health.

Core Courses

In the following areas of content study, the unit requirements may be met by choosing from two-unit or three-unit courses and one-unit workshops. Courses are three units unless otherwise noted.

Core Integral Health Courses		12 Units
IHS 501	Introduction to Integral Health	
IHS 510	Psychoneuroimmunology	
IHS 520	Nutrition as a Living Philosophy	
HED 503	Wellness: An Integral Approach to Positive Health	
IHS 000	Spiritual/Community Practice	(0)

Concentration Areas

The program allows students to tailor their studies to areas of personal or professional interests. Upon admission to the program, students must identify a concentration area that will focus their academic activities.

Examples of concentrations include: Women's Health; Human and Global Ecology; Herbal Studies; Asian Healing; Western Complementary Therapies; Stress Management; Indigenous Healing; Health Psychology (Behavioral Medicine); Stress Management; Somatic Health; Health Communications; Energy Systems; Expressive Arts; etc. Courses taken in the various content areas are chosen for their relevance to the student's concentration.

The following sample list of courses which meet Certificate requirements is not exhaustive; students should consult with a faculty advisor to verify the suitability of other courses. All courses may not be offered within a given academic year; students should refer to the quarterly *Schedule of Classes*.

Ways of Healing Choose 9 Units

Herbal Studies

IHS 631	Green Medicine: Introduction to Herbalism
IHS 633	Multicultural Herbalism
IHS 634	Green Science
IHS 635	Introduction to Western Phytotherapy
IHS 638	Healing Plants (Materia Medica)

Women's Health

IHS 610	Women's Health & Healing
IHS 611	Pregnancy & Birth as Transformation
IHS 612	Coming of Age Across Cultures: Demystifying Menopause

Asian Healing

- IHS 503 Foundations of Asian Healing Traditions
- IHS 603 Meditation Healing Systems I: T'ai Chi, Qi Gong
- IHS 604 Meditation Healing Systems II: Yoga, Mantra, Mahayana Practices
- IHS 605 Meditation Healing Systems III : Ceremonial Rituals

Western Complementary Healing Systems

- IHS 502 Foundations of Western Healing Traditions
- IHS 606 Meditation Healing Systems IV: Western Mystical & Metaphoric Practices
- IHS 607 Energy Medicine
- IHS 608 Stress Management Training for Health Professionals
- IHS 635 Introduction to Western Phytotherapy

Indigenous Healing

- SCA 204 Shamanism/Cross Cultural Perspectives
- SCA 432 Native American Healing Practices
- SCA 646 Indigenous Mind: Eastern Mindfulness & Western Psychology

Human and Global Ecology

- EWP 715 Emerging Ecological Worldview
- SCA 619 Deep Ecology
- SCA 637 Bioregionalism: Experience & Action

Expressive Arts

- EXA 550 The Powers of the Arts: An Investigation into the Transformative & Healing Nature of the Arts
- EXA 610 Expressive Arts Therapy: Imagery & Health
- EXA 900 Practice of Expressive Arts Education Consulting I
- EXA 910 Practice of Expressive Arts Education Consulting II

Somatics/Movement and Healing

Choose 3 Units

- IHS 602 Qi Gong
- SOM 556 Body Movement & Family Systems
- EWP 552 Theory & Practice of T'ai Chi Ch'uan

Electives

3 Units

(See Integral Health Studies course listings)



ORGANIZATIONAL DEVELOPMENT & TRANSFORMATION

(Certificate)

THE PROGRAM

The Organizational Development and Transformation (ODT) Certificate program offers students the opportunity to explore possibilities for development and change in business, government, educational, spiritual, and community organizations. It advances a holistic worldview and suggests that creative human enterprise can help construct an alternative future, one in which people's relationships with each other and the world are harmonious.

The program consists of formal educational and community process components, and supervisory practica. It is conducted in an intimate learning community which provides retreats, support groups, and community meetings that actively shape the program.

Graduates of the certificate program incorporate the principles of organizational development and transformation into their work as managers and entrepreneurs in business and as directors of nonprofit organizations. They also work as internal and external consultants in such diverse fields as organization assessment and intervention, strategic and organizational planning, human resource development, training, conflict resolution and mediation, and meeting and group facilitation.

ADMISSION

Applicants must meet the general admissions requirements of the Institute, which are outlined on page 244; included is information on application procedures and deadlines. Information about transfer of credit can be found on page 264 in the Academic Guidelines section of the *Catalog*.

In addition, work experience in organizations is highly desirable. Individuals without a Bachelor's degree should inquire about the possibility of a waiver based on a combination of education and life experience.

CURRICULUM

The Certificate program consists of 30 units of courses, workshops and internship. Required courses total 21 units, and 9 units are available as electives. Up to five units may be taken as independent study. It is possible to complete the Certificate program in nine months full-time, or on a part-time basis.

Required Courses

All courses are 3 units unless otherwise noted.

ODT 510	Practical Consulting Skills (spring)	
ODT 520	History & Theory of ODT (fall)	
ODT 530	Transforming Systems (winter)	
ODT 535	The Learning Organization (spring)	
ODT 540A/B/C	Process Group (3 units each quarter in fall and winter; 1 unit in spring)	
ODT 700	Internship Practicum	2

Elective Courses

All other ODT courses are applicable to the Certificate, as are many courses from other Institute programs including, but not limited to:

ICP 535	Group Dynamics
PDT 504	Innovative Approaches to Group Process: Creative Arts Therapy
PDT 510	Advanced Family Therapy: Action-Oriented Approaches

*All of us in the academy
and in the culture as a whole
are called to renew our minds
if we are to transform
educational institutions
– and society – so that
the way we live,
teach and work
can reflect our joy in
cultural diversity,
our passion for justice,
and our love of freedom.*

bell hooks

COURSES

HOW CAN AMERICANS
I HAD TO WORK
CONTEMPORARY AMERICAN
IN THAT EXIST
E THE INSULTING
PROBLEMS ARE WE

With your name group
2. Diverse class
3. Students group
4. Professor
5. Completion
will be given





Foundational School for Integral Studies

East-West Psychology (EWP)

Philosophy and Religion (PAR)

Social and Cultural Anthropology (SCA)

Women's Spirituality (WSE)

Note: Some courses are cross-listed, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

EAST-WEST PSYCHOLOGY

EWP 510: Western Personality Theories Major theoretical approaches to personality – psychoanalytic, behavioral, phenomenological, existential, humanistic, cognitive, somatic, feminist, and transpersonal – are covered.

EWP 520: Group Process Exploration of interpersonal dynamics through group interaction and reflection on the group experience.

EWP 560: Eastern Theories of Self and Mind Provides an overview of major Eastern approaches to self-understanding, right relationship, and enlightenment. Includes Samkhya-Yoga, Vedanta, Abhidhamma, Mahayana, Vajrayana, Zen, Confucianism, and Taoism.

EWP 565: Psychologies of Multiculturalism An introduction to the ways that various cultural traditions understand basic psychological ideas such as self, mind, personality, community, family relations, healing, etc.

EWP 567: Transpersonal Psychology This course discusses the historical development and contemporary issues in the field, including figures such as Gurdjieff, Grof, Wilber, and Washburn.

EWP 581: Introduction to Inquiry This introductory course demystifies the process of research by presenting methodologies in the context of the phenomena one intends to study. Included are qualitative, phenomenological, quantitative, theoretical, and hermeneutic approaches.

EWP 590: Supervised Fieldwork (M.A.) Applied psychological work in an approved, off-campus setting under individual professional supervision.

EWP 591 M.A. Concentration Conference Integration of learning; required for approval of concentration.

EWP 603: Symbolic Approaches to Personal Growth Study of selected symbolic systems, East and West, as a means of psycho-spiritual development.

EWP 701: Phenomenological Psychology In-depth study of the phenomenological method applied to psychological inquiry.

EWP 702: New Perspectives on Depth Psychology and Psychotherapy An exploration of the implications of modern consciousness research for the understanding of the psyche, emotional and psychosomatic disorders and psychotherapy.

EWP 704: Transpersonal Perspectives on General Psychology A transpersonal critique of basic psychological topics, such as perception, learning, motivation, etc.

EWP 705: Transpersonal Psychologies II In-depth study of contemporary transpersonal theorists.

EWP 710: Integralism: Western Approaches Study of selected modern teachers and philosophers.

EWP 711 Integralism: Eastern Approaches Study of selected modern teachers and philosophers.

EWP 715: Spirit, Self, and Nature: Toward a Green Psychology This course takes a cross-cultural and historical approach in order to formulate the outlines of a green or eco-psychology.

EWP 720: Psychology of Gender A study of the cultural, biological, psychological, and spiritual aspects of manhood and womanhood.

EWP 721: Human Sexuality: Transpersonal Approaches Transpersonal understandings of sexuality East and West in bioenergetics, the “diamond approach” of A. H. Almaas, Kabbalah, and tantra.

EWP 725: Philosophy and Psychology Explores the intersection of philosophy and psychology, the mutual, often hidden, influences of these two areas of human experience and inquiry upon each other, and the ways in which together they illuminate fundamental questions of epistemology, cosmology, and metaphysics. (Cross-listed as PAR 746)

EWP 726: Archetypal Psychology An in-depth study of a variety of Neo-Jungian approaches in an interdisciplinary context of history, philosophy and religion.

EWP 727: History of Western Perspectives on Being and Soul An inquiry into the psychological aspects of major Western spiritual traditions, especially those dimensions and insights that have been eclipsed by modern rational and technological modes of consciousness. (Cross-listed as PAR 665)

EWP 728: Alchemical Traditions (Cross-listed; for course description see PAR 677)

EWP 729: Jung's Psychology of Religion: Eastern Traditions Investigates similarities and differences between Eastern and Western traditions in the light of Jung and the post-Jungians.

EWP 730: Jung's Psychology of Religion: Western Traditions Investigates similarities and differences between Eastern and Western traditions in the light of Jung and the post-Jungians.

EWP 731: Psychology and the Arts The use of the arts to study psychology and the application to psychology of methods to study the arts.

EWP 740: Evolution of Consciousness (Cross-listed; for course description see PAR 663)

EWP 741: Psyche and Cosmos: Transpersonal Psychology and Archetypal Astrology (Cross-listed; for course description see PAR 658)

EWP 742: Consciousness Studies This course examines the major modalities of altered states of consciousness: sleep and dreams, trance, psychoactive plants and drugs, hypnosis, meditation, psychotic, and creative, ecstatic and mystical states of consciousness from Western and Eastern perspectives.

EWP 743: Modern Consciousness Research and New Science Explores observations from modern consciousness research which challenge the Newtonian-Cartesian paradigm in science. Philosophical and metaphysical insights from non-ordinary states of consciousness about human nature and the nature of reality will be compared with ancient wisdom traditions, perennial philosophy, and the emerging paradigm in Western science (Bohm, Pribram, Shel-drake, Bateson, and others). (Cross-listed as PAR 662)

EWP 744: Sacred Psychology Presentations, by faculty and guest representatives, of the sacred psychology inherent in a variety of spiritual traditions, East and West.

EWP 745: Psychology and Consciousness: Indian Traditions Psychological aspects of selected spiritual and philosophical traditions.

EWP 746: Psychology and Consciousness: Christian Traditions Psychological aspects of selected spiritual and philosophical traditions.

EWP 747: Psychology and Consciousness: Jewish Traditions Psychological aspects of selected spiritual and philosophical traditions.

EWP 748: Psychology and Consciousness: East Asian Traditions Psychological aspects of selected spiritual and philosophical traditions.

EWP 749: Introduction to Kabbalah An examination of the teachings, representative practices and psychological implications of the mystical approach to Judaism. (Cross-listed as PAR 668)

EWP 750: Buddhist Psychology Psychospiritual theories within Buddhism, with special attention paid to the Yogacara tradition.

EWP 752: Integral Psychology An in-depth examination of the implications of the work of Sri Aurobindo and Haridas Chaudhuri for psychology and psychotherapy.

EWP 753: Yoga Psychologies Selected classical yoga systems of India are studied. Similarities and differences of underlying theory in various texts are examined. Includes experiential component.

EWP 754: Buddhism and Western Psychology A dialogue between different Buddhist and Western schools of psychology on ego, self, personality, meditation, the unconscious, individuation, etc.

EWP 755: Theory and Practice of Yoga Discussion of basic principles of Indian and Tibetan yoga, especially hatha and tantra. Practice of selected techniques.

EWP 761: Somatic Psychology An interdisciplinary introduction to the theory and practice of somatically-oriented psychology.

EWP 762: Ancient Wisdom and Modern Psychotherapy Explores the emergence of archetypal themes from various traditions in the context of contemporary therapies.

EWP 763: Body/Mind Practices East and West The study of body/mind integrative practices such as sensory awareness, T'ai Chi Ch'uan, traditional Chinese medicine, yoga, breathing therapies, and various forms of body work and meditations.

EWP 764: Theory and Practice of T'ai Chi Ch'uan Study and practice of the basic principles of T'ai Chi Ch'uan. The short Yang form is taught. Looks at theories and applications in practice as well as in daily life.

EWP 765: Body/Mind Integration Theories: East and West The question of how the mind-body relationship is understood in a variety of ancient and modern healing, philosophical, and religious traditions is addressed.

EWP 766: Presence and Awareness An experiential approach to using attention in order to be present from a variety of meditative traditions.

EWP 771: Approaches to the Study of Myth (Cross-listed; for course description see PAR 664)

EWP 772: The World of Imagination: Psychological and Sacred Uses A theoretical and experiential survey of approaches to imagery work in Western psychotherapy and traditional Asian systems.

EWP 773: Psychology of Dreams Scientific presentation of dreams and related phenomena; experiential exploration of current methods of dream interpretation, with attention to practical uses of dreams for insight.

EWP 774: Psychology of the Mandala A study of the relationship between C.G. Jung's understanding of the mandala and its theory and practice in non-Western traditions.

EWP 775: Developmental Psychology and Spiritual Development Examines theoretical and practical aspects of spiritual guidance in the western spiritual traditions.

EWP 776: Christianity and Psychology Utilizes spiritual psychology as a means for re-examining the Christian tradition.

EWP 780: Comparative Study of Psychological Systems Comparative study of traditional and modern psychological systems, East and West.

EWP 782: Writing Skills Practicum Developing writing skills for academic and other contexts.

EWP 785: Teaching Skills Supervised practice in the development and presentation of classes. Teaches skills and techniques for effective teaching and evoking creative learning.

EWP 788: Narrative Psychology Methods of working with narratives and stories in therapeutic and research settings are presented, and implications for such an approach to understanding the psyche are explored.

EWP 796: M.A. Thesis Development Preparing the proposal for the thesis or project.

EWP 798: M.A. Thesis Completion Research and writing of the M.A. thesis.

EWP 800, 801, 802: Dimensions of East-West Psychology This three-part course lays the philosophical and methodological foundations for integrating the field of East-West psychology. These multidisciplinary courses explore the meeting ground between psychology, culture, and spirituality.

EWP 817: Historical Foundations of Western Psychology A history of Western approaches to the psyche, from the secular and empirical to the sacred and revealed.

EWP 830: Eastern Theories of Self and Mind (Ph.D.) Advanced study of selected traditions from original sources and modern scholarship.

EWP 848: Comparative and Methodological Issues An introduction to basic methodological issues in regard to comparative work and research paradigms.

EWP 880: Integrative Seminar (Ph.D.) Seminar for clarifying and developing for approval the area of specialization in the Ph.D. program.

EWP 881: Phenomenological Research in the Human Sciences Application of phenomenological research methods.

EWP 882: Theoretical Research in the Human Sciences Application of theoretical research methods.

EWP 883: Hermeneutic Research in the Human Sciences I Application of hermeneutic philosophy to psychological research.

EWP 884: Hermeneutic Research in the Human Sciences II Application of hermeneutic approaches such as narrative analysis to psychological research.

EWP 890: Supervised Fieldwork (Ph.D.) Applied psychological work in an approved, off-campus setting under individual professional supervision.

EWP 910: Advanced Ph.D. Seminar Topics and instructors vary year to year.

EWP 915: Advanced Ph.D. Seminar Topics and instructors vary year to year.

EWP 920: Advanced Ph.D. Seminar Topics and instructors vary year to year.

EWP 995: Dissertation Development Seminar Development of dissertation topic in preparation for proposal writing.

EWP 996: Proposal Preparation Seminar (Ph.D.) Preparing the proposal for the dissertation.

EWP 998: Dissertation Completion Researching and writing the dissertation.

PHILOSOPHY AND RELIGION

Note: Some courses are **cross-listed**, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated at beginning of Foundational School course description section above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

PAR 518: Religion and Culture of Tibetan Peoples

An introduction to the varieties of Tibetan religious experiences, including the shamanistic folk traditions, the earliest pre-Buddhist organized religion of Bon, and the subsequent development of the Buddhist religious movements, both lay and monastic.

PAR 568: Buddhist Meditation and Psychology (Cross-listed; for course description see EWP 750)

PAR 604: Meditation Healing Systems II: Yoga, Mantra, Mahayana Practices Focuses on South Asian and Himalayan forms of meditation that are directly related to healing, such as certain yoga practices, mantric practices, and visualization procedures (e.g., those connected with the Mahayana healing Buddhas). Students learn the practice, read about its origin and philosophy, and study the medical benefits from a modern Western perspective. (Cross-listed; for course description see IHS 604)

PAR 621: Feminist Ethics and Politics (Cross-listed; for course description see WSE 702)

PAR 627: Reconceiving Philosophy: Feminist Revisions Within a historical context from the pre-patriarchal to the present, and using an engendered, socially conscious and ecological lens, this course studies philosophical view of women by western philosophers: and Western women's philosophical views, especially in regard to the disconnections and reconnections of intuition and reason, spirit and matter, feeling and understanding, subject and object, mindfulness and action, value and love – re-cognizing and re-conceiving life as a whole.

PAR 637: Ecofeminism and the Ecological Worldview (Cross-listed; for course description see WSE 703; also cross-listed as SCA 734)

PAR 640: Gender/Body/Spirit: Women's Ways of Knowing (Cross-listed; for course description see WSE 716)

PAR 646: Reconstructing Traditions: The Feminist Challenge To Judaism and Christianity (Cross-listed; for course description see WSE 726)

PAR 648: Thealogy: Goddess, Humanity And Nature In A New Key (Cross-listed; for course description see WSE 727)

PAR 650: Cosmology of Science The discoveries in physics, biology, and anthropology leading to a comprehensive story of the birth, development, and future of the universe. Course examines science as a wisdom tradition.

PAR 651: Indigenous Ways of Knowing Reviews the epistemologies of Indigenous peoples from all continents (such as the Navajo, Kogi, Teutons, Azande, Bunitj) and critically compares them to modern and postmodern ways of knowing. Traces the development of epistemologies from hunter-gatherers to postmodern city-dwellers. Describes an Indigenous science research paradigm. Analyzes the notion of epistemology from a native perspective and presents a Euro-American Indigenous point of integration for the scientific and postmodern discourse.

PAR 652: Ecological Postmodernism A study of alternatives to both modernity and deconstructive postmodernism that draw on awareness of embodiment, ecological/cosmological embeddedness, and nonduality; exploration of these themes in philosophy, religion, culture and politics.

PAR 653: Gnosticism, Hermeticism, and Neoplatonism Investigates the three ancient schools of thought that form the foundation of the Western esoteric tradition.

PAR 654: Ancient Mystery Religions Examination of esoteric religions in Western antiquity, including the Eleusinian, Orphic, and Pythagorean mysteries, the mysteries of Isis, Cybele, and Mithras, and the Gnostic, Hermetic, and Apocalyptic movements.

PAR 655: Modern Western Esotericism The study of esoteric texts and movements from Renaissance alchemy through Rosicrucianism, Jacob Boehme, Shakespeare, Swedenborg, Blake, Theosophy, Gurdjieff, Rudolf Steiner, and C.G. Jung.

PAR 656: Ancient Cosmology Investigates the development of cosmology in the ancient world; topics will include the cosmologies of indigenous peoples, archaic cosmology, the beginnings of cosmological speculation in the ancient Near East, the development of systematic cosmology in ancient Greece, Rome, and late antiquity, and the cosmologies in ancient India and China.

PAR 657: Cosmology of Literature Imaginative literature as wisdom tradition, with particular focus on cosmological epics. From Homer to Dante to contemporary fiction.

PAR 658: Psyche and Cosmos: Transpersonal Psychology and Archetypal Astrology Examination of correlations of the timing and archetypal character of various psychological conditions and transformations with specific planetary positions. Topics include the extended cartography of the human psyche suggested by modern consciousness research and experiential therapies, analysis of birth charts and planetary transits, archetypal and perinatal patterns in art and culture, and the relevance of this evidence both to the larger tradition of depth psychology and to the cultural emergence of a radically integrated worldview. (Cross-listed as EWP 741)

PAR 659: Embodied Philosophy: An Ecofeminist Approach An exploration of possibilities for philosophy that are both embodied and ecologically/cosmologically embedded. Attends to subtle processes that affect human experience and culture: cosmological, quantum, ecological/bioregional, inter-human, and internal body/mind processes.

PAR 660: The Philosophical Traditions of India

The basic texts in the Indian philosophical tradition including the Vedas, Upanishads, Bhagavadgita, early Buddhism, the Yoga system of Patanjali, the Advaita Vedanta, and 20th century exponents of neo-Vedanta.

PAR 662: Modern Consciousness Research and the Emerging Paradigm in Western Science (Cross-listed; for course description see EWP 743)

PAR 663: The Evolution of Consciousness Investigation of theories describing the evolution of human consciousness. Authors examined include Sri Aurobindo, Teilhard de Chardin, Erich Neumann, Jean Gebser, William Irwin Thompson, Rudolf Steiner, and Riane Eisler. [Cross-listed as EWP 740]

PAR 664: Approaches to the Study of Myth Study of theoretical approaches to the nature, origin, and function of myth; topics will include phenomenological, psychological, sociological, anthropological, and structuralist theories. (Cross-listed as EWP 771)

PAR 665: History of Western Perspectives on Being and Soul (Cross-listed; for course description see EWP 727)

PAR 668: Introduction to Kaballah (Cross-listed; for course description see EWP 749)

PAR 669: Postmodern Discourse and Tribal Mind
 Historical overview of the development of postmodernity, beginning with Nietzsche and Heidegger. Discussion of central theories of postmodernity (Lyotard, Foucault, Derrida, Bataille, Baudrillard, Bakhtin, Iser, and others) and their critics (Habermas and others). Discusses the impact of postmodern thinking on psychology (Gergen, Sampson). Critical review of the limitations of postmodern thinking from an Indigenous perspective. Critique of the use of postmodern discourse in the interpretation of Native American literature (Vizenor and others). Discusses the contribution of postmodern thinking to the development of an emergent new paradigm in research, psychology, ecology, anthropology, and social theory.

PAR 670: Historical Resistance to Modernity
 A study of philosophical and other foundational assumptions of the industrialized modern era with a focus on movements that have resisted it, such as the Romantic movement, the Luddites, the Arts and Crafts movement, the utopian communities, the counterculture of the 1960's, Third World critiques of modernity (both Green and fundamentalist versions), and contemporary grassroots movements.

PAR 671: Classical American Philosophy
 The classical American philosophical tradition including Emerson, C.S. Peirce, William James, Josiah Royce, John Dewey, and A.N. Whitehead.

PAR 676: The Dialogues of Plato
 An examination of several of the most significant dialogues of Plato, including the Apology, the Symposium, the Republic, the Phaedo, the Phaedrus, and the Timaeus, placing these foundational works of Western philosophy in their historical setting in ancient Greece while seeking their relevance for contemporary concerns.

PAR 677: The Alchemical Tradition
 This course will explore the nature and history of alchemy. Western alchemy will be traced from its origins in the Hellenistic period, through its development in Islam, to its flowering in the Middle Ages and the Renaissance. Chinese and Indian alchemy will also be discussed. Particular attention will be paid to the connections between alchemy and esoteric religious traditions, to the role of alchemical speculations in the scientific revolution of the sixteenth and seventeenth centuries, and to C. G. Jung's modern discovery of the psychological and spiritual implications of alchemical symbolism. (Cross-listed as EWP 728)

PAR 678: The Archetypal Background of Christianity
 Explores the matrix of myths, symbols, and ideas out of which Christianity was born, beginning with ancient Mesopotamian culture, Israel, and Greece. Analyzes the collection of texts known as the "New Testament," as well as other ancient sources, to reconstruct the evolution of the Christian movement from an obscure Palestinian sect to a trans-Mediterranean system of myths, rituals, and beliefs. Concludes with a discussion of the meaning of the emergence of Christianity within the overall context of the evolution of human consciousness.

PAR 679: Scholarly Writing and Research
 This course is designed to help students master the methods and techniques of graduate level scholarship. Topics include the choice of appropriate research subjects, the efficient and creative use of libraries, the articulation of clear and forceful arguments, the formal requirements of scholarly writing, approaches to large projects such as theses and dissertations, strategies for the preparation of publishable articles and books, and the demands of academic etiquette and ethics.

PAR 700: Integral Philosophies: Eastern
 Study of Sri Aurobindo, the Mother, Haridas Chaudhuri, and selected Asian traditions.

PAR 701: Integral Philosophies: Western
 Focuses on modern Western spiritual thinkers whose paradigmatic life experiences and philosophical writings offer an integral worldview and spiritual way of thinking. Includes Ralph Waldo Emerson, William James, Simone Weil, Martin Buber, C.G. Jung, Teilhard de Chardin, and Rudolf Steiner.

PAR 702: Spiritual Traditions (Part I)
 Study of the fundamental assumptions about human being, the deity, and the nature of the universe in Judaism, Christianity, and Islam.

PAR 703: Spiritual Traditions (Part II)
 Study of the fundamental assumptions about human being, the deity, and the nature of the universe in Hinduism, Buddhism, Chinese Philosophy.

PAR 704: Methodologies in the Study of Spiritual Traditions (Part I)
 Major modern approaches to the study of religious and philosophical worldviews, building the groundwork for an integrated perspective.

PAR 705: Methodologies in the Study of Spiritual Traditions (Part II)

Historical overview of methodologies in the study of religion and worldviews.

PAR 706: History of Western Thought (Part I)

A survey of the evolution of the Western mind and spirit beginning with its Graeco-Roman and Judaeo-Christian foundations in antiquity. Explores major defining texts of classical Western culture from Homer to Augustine, focusing on the interaction between philosophy, religion, science, and literature as these converged to shape the larger cultural worldview.

PAR 707: History of Western Thought (Part II)

Explores the evolution of the Western mind and spirit from early medieval Scholasticism through Aquinas and Dante to the epochal transformations of the Renaissance, Reformation, and Scientific Revolution, ending with the definitive emergence of the modern worldview.

PAR 708: History of Western Thought (Part III)

The transformation of the modern mind to the postmodern, focusing on the changing image of the human being from Copernicus to Freud, the Enlightenment vs. Romanticism, the crisis of modern science, existentialism and nihilism, deconstructive postmodernism vs. integrative postmodernism, and emerging new paradigms. Ends with retrospective overview and discussion of comprehensive interpretations of Western intellectual and spiritual history.

PAR 709: Essentials of Abhidhamma Analysis of the Buddhist psychology of mind through descriptions of consciousness.

PAR 710: Buddhist Suttas Studies in the perfection of wisdom and other primary sources of Buddhism.

PAR 711: The Art of Noble and Harmonious Living

Buddhist ethical precepts and moral codes for a harmonious and healthy life. Course content varies.

PAR 712: Theravada Buddhism: The Teaching of the Elders

The basic doctrines and theories of the earliest Buddhist tradition.

PAR 713: Indian and Tibetan Mahayana

Survey course of Mahayana up to Tibetan Mahayana.

PAR 714: Mahayana Buddhism: The School of the Middle Way

The Mahayana critique of philosophic systems; the radical “non-conceptual” approach to reality; the altruistic bodhisattva path.

PAR 715: Mahayana Buddhism: The School of Mind Only

Yogacara epistemology and description of perception; Indian idealism as karma-based psychology; and the altruistic bodhisattva path.

PAR 716: Tantric Buddhism An in-depth exploration of the esoteric and mystical traditions of India and Tibet.

PAR 717: Ch’an Buddhism (Chinese Zen) The origins and development of this school; its influence on the philosophy, social systems, and arts of China, Korea, and Japan.

PAR 718: Zen Buddhism

The origins and development of Zen and its influence of Japanese philosophy, religion, and culture.

PAR 719: Essence and Development of Buddhism

Buddhist philosophy and practice in ancient India, its spread throughout Asia and introduction to the West; emphasis on social forms.

PAR 720: Buddhist and Western Philosophers

A critical inquiry into the encounter between Western philosophical and Buddhist traditions.

PAR 721: Buddhism Meets Shamanism

An introduction to the varieties of Buddhoshamanic religious contexts, including those of South Asia, (India, Sri Lanka), Southeast Asia (Thailand, Burma), Himalayas (Nepal, Ladakh, Bhutan), and Inner Asia (Siberia, Mongolia, Tibet).

PAR 722: The Bhagavadgita

A sourcebook of ontological, ethical, and religious theories of Indian thought; practical applications in the modern world.

PAR 723: Studies in the Upanishads

Philosophical reflection and systematization of Indian religious and philosophical experience.

PAR 724: The Brahmasutra

The Brahmasutras or Vedanta sutras are a foundational text in the Vedantic traditions.

PAR 725: Vedanta

Systematized interpretations of the Upanishads by authoritative commentators, including Samkara, Ramajuna, and Madhva.

PAR 726: Mimansa, Nyaya and Vaisesika

Study of three “orthodox” systems of Indian philosophy whose methodologies had a major impact on Indian thought and argumentation.

PAR 727: Sankhya-Yoga
The Sankhya philosophy of discriminative knowledge and the yoga teachings of spiritual liberation.

PAR 728: Hindu Tantrism
The Hindu tantric tradition as evidenced particularly in the Kashmir Saiva tradition with comparisons to other tantric schools of Hinduism, including study of Aurobindo and Chaudhuri in tantric context.

PAR 729: Essence and Development of Hinduism
The evolution of Hinduism from its earliest roots to the modern era. A look at the unique spiritual insights of Hinduism with attention to its historical development.

PAR 730: Sri Aurobindo
His life and writings, a selection from his synthesis of yoga, *The Life Divine*, and *Savitri*.

PAR 731: Lao Tzu and Chuang Tzu
The principal texts of Taoist thought and practice.

PAR 732: Confucian Texts
The teachings of China's great philosopher and teacher, drawn from the *Analects*, *The Great Learning*, *The Doctrine of the Mean*, and *Works of Mencius*.

PAR 733: The I Ching
Study of the *Book of Changes* and its commentaries.

PAR 734: Confucianism and Neo-Confucianism
The Chinese humanist worldview as expressed by Confucius, Mencius, Hsuntzu, Chu Hsi, and Wang Yang-Ming.

PAR 735: Essence & Development of Chinese Philosophy
The evolution of Chinese philosophy, looking at its unique developments from an integral perspective.

PAR 736: The New Testament
Development of the Christian scriptures including the canonical gospels, the writings of Paul, the *Revelation of John*, and other writings.

PAR 737: The Gnostic Gospels
Examination in translation of the Nag Hammadi Scrolls and texts detailing alternative formulations of the early Christian experience.

PAR 738: Christianity: The Desert Fathers
The early Christian understanding and experience of Jesus; the role of the spirit, the resurrection; the experience of God through prayer and meditation.

PAR 739: Topics in Christian Mysticism
The practice of the Kingdom of Heaven and its conceptualization in theological statements about ultimate reality. Content varies.

PAR 740: The Mystical Aspects of Eastern Christianity
The course investigates the history, theology, philosophy, and practices of Eastern Christian tradition.

PAR 741: History & Development of Christianity
The emergence of Christianity in the Near East and its impact upon the Roman world.

PAR 742: Spirit and Crisis
Contemporary issues in religion and society. Content varies.

PAR 743: Philosophy of Science
The development of scientific method and worldview; the succession of paradigms for scientific understanding.

PAR 744: The Romantic Critique
Reactions in philosophy and the arts to the development of science in the West; the cultural critique of modernity. The works of Nietzsche, Goethe, Schopenhauer, and others.

PAR 745: Hermeneutic Phenomenology
The integral aspects of metaphysics and phenomenology, showing how hermeneutics is a fundamental ground for a philosophical and psychological understanding of human existence.

PAR 746: Philosophy and Psychology
(Cross-listed; for course description see EWP 725)

PAR 747, 748, 749, 750: Philosophies of Health and Healing
Buddhist, Hindu, Christian, Chinese, and esoteric healing philosophies and practices.

PAR 751, 752, 763, 754, 755: The Arts
Occasional offerings in Indian dance, Oriental painting, Indian music, and more.

PAR 756: Sanskrit Philosophical Terms
Survey of Sanskrit philosophical terminology. May be taken as a core requirement in Hindu Religion and Philosophy Concentration in lieu of PAR 615.

PAR 757: Chinese Philosophical Terms
Study of the different meanings of key terms in Confucianism, Taoism, and Chinese Ch'an, and discussion of their influences and developments in Chinese culture.

PAR 758, 759, 760: Beginning Latin

PAR 761, 762, 763: Intermediate Latin

PAR 764: Sanskrit Chanting

PAR 765, 766, 767:
Beginning Sanskrit

PAR 768, 769, 770:
Intermediate Sanskrit

PAR 771, 772, 773:
Beginning Pali

PAR 774, 775, 776:
Intermediate Pali

PAR 777, 778, 779:
Beginning Tibetan

PAR 780, 781, 782:
Intermediate Tibetan

PAR 783, 784, 785:
Beginning Classical Chinese

PAR 786, 787, 788:
Intermediate Classical Chinese

PAR 789, 790, 791:
Beginning Greek

PAR 792, 793, 794:
Intermediate Greek

PAR 797: Preparation for Comprehensives, M.A.

PAR 798: Thesis Writing Individualized work and direction with members of thesis committee.

PAR 800: Eastern and Western Theories Focuses on basic questions of ontology and epistemology using a topical format. Self, soul, body, action, etc. will be looked at from various viewpoints in Eastern and Western traditions.

PAR 801: Topics in Abhidhamma Various topics in Abhidhamma.

PAR 802: Seminar on the Upanishads Advanced topics on the Vedanta.

PAR 803: Seminar on Chinese Philosophy Taoist and Buddhist texts will be studied and discussed. Course content Varies.

PAR 804: Seminar on Topics in Christianity

PAR 805, 806, 807:
Advanced Latin
PAR 808, 809, 810:
Advanced Sanskrit

PAR 811: Continuing Advanced Sanskrit

PAR 812, 813, 814:
Advanced Pali

PAR 815: Continuing Advanced Pali

PAR 816, 817, 818:
Advanced Tibetan

PAR 819: Continuing Advanced Tibetan

PAR 820, 821, 822:
Advanced Classical Chinese

PAR 823: Continuing Advanced Classical Chinese

PAR 824, 825:
Advanced Greek

PAR 826: Continuing Advanced Greek

PAR 829: Continuing Advanced Latin

PAR 835: Research Seminar for the M.A.

PAR 840: Research Seminar for the Ph.D.

PAR 997: Preparation for Comprehensives, Ph.D. Directed research in preparation for written comprehensive examinations.

PAR 998: Dissertation Writing Individualized work in philosophy and religion.

SOCIAL AND CULTURAL ANTHROPOLOGY

Note: Some courses are **cross-listed**, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated at beginning of Foundational School course description section above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

SCA 600: Building Alliances Across Differences Class members participate in supportive experiential exercises and discussions that facilitate the unlearning of racism, sexism, classism, heterosexism, adultism, anti-Semitism, and other conditionings that separate people. (Cross-listed as WSE 730)

SCA 601: Critical History of Social and Cultural Anthropology Review of the fundamental principles, theories, and methods of social and cultural anthropology through an exploration of the works of major historical figures such as Rousseau, Marx, Boas, Benedict, Mead, Whorf, Sapir, Levi-Strauss, and contemporary scholars.

SCA 602: Understanding Global Systems This course will explore the interrelationships between political, economic, social, and cultural forces as they impact both local cultures and the planet as a whole. The particular focus will be on the uses of systemic analysis for understanding contemporary global issues and will address the question: How can an examination of global systems heighten our sensitivity to issues of power, oppression, and the dynamics of social change?

SCA 603: Anthropological Linguistics Through analysis of real world conversations and language data, this course encompasses study of language from perspectives of phonetics and phonology, morphology, syntax, pragmatics, and discourse. Includes critical approaches to linguistic manifestations of nonordinary states of awareness (such as mantra, hypnosis, and channeling) and reflects on the linguistic dimensions of culture and personal experience.

SCA 604: Practicing Anthropology Gives overview of the field of social and cultural anthropology, including history, core concepts, major theoretical orientations, and current critical issues. Introduces program curriculum, faculty, and philosophical and pedagogical perspectives of the program.

SCA 605: Ethnographic Research Methods Purposes, strategies, and techniques of ethnographic fieldwork with practice of participant observation, interviewing, behavioral recording, and data analysis. Descriptive and analytical approaches and experiential work.

SCA 606: Indigenous Peoples & Human Ecology Exploration and critique of the study of indigenous peoples as a tradition in anthropology. Overview and contextualization of current global and local issues confronting contemporary indigenous societies and their responses. Emphasis on the inclusion of Indigenous voices in the global debate.

SCA 607: Reading and Writing Ethnography Study and practice of classical and experimental ethnographic writing, focusing on the relation between language, writing style, and the presentation of cultural “others,” as dealt with historically, theoretically, and in the ethnographic literature.

SCA 701: Anthropology of Religion Examines the nature and significance of religious movements from an anthropological perspective, focusing on historical religious movements and recent revitalization movements in diverse cultural contexts.

SCA 702: People in Cities: Urban Anthropology Study of urban life from an anthropological perspective with particular emphasis on the San Francisco Bay Area and its multicultural reality. Topics include networks, neighborhoods, and inter-class and inter-ethnic relations in cities.

SCA 704: Psychological Anthropology Examines the subdiscipline first known as “culture and personality” and its relation to other branches of anthropology, cross-cultural psychiatry, cross-cultural psychology, and social psychology. Discusses contributions of the pioneers of psychological anthropology and critical contemporary issues in the field.

SCA 705: Being With Dying This course strives to inspire a gentle revolution in our relationship to living and dying. By exploring the meaning of death in our own lives and through the experiences of others, we will move towards an approach to death that is kind, open, and dignified.

SCA 706: Myth, Symbol and Archetype Exploration of myths and symbols that support and surround important life transitions in different cultures. Special focus on the passage of birth, puberty, marriage, aging, and death.

SCA 707: Women and Development Explores international development and its impact on women around the world. Women’s voices are highlighted in considerations of regional, national, international, and global issues.

SCA 708: Awakening Earth: Co-Evolution of Culture and Consciousness Addresses historical and contemporary shifts in fundamental beliefs about the evolutionary process and the relationship between culture and consciousness.

SCA 709: Sustainable Living Analyzes alternative pathways into the future that take into account the urgency of ecological problems facing the world’s cultures. Considers how to build sustainable lifestyles and discusses the need for deep structural changes in every aspect of life – our day-to-day lives, the design of urban communities, and the nature of the mass media.

SCA 710: Media, Culture, and Consciousness Mass media dominates the consciousness of modern societies; this course examines the impact of the media revolution on democracy, the potential for new citizens’ movements based on electronic politics, and the impact of the media revolution on traditional cultures.

SCA 711: Myth and Ritual: Women’s Symbolic Space (Cross-listed; for course description see WSE 738)

SCA 712: Coming of Age Across Cultures: Demystifying Menopause (Cross-listed; for course description see WSE 734; also cross-listed as IHS 612)

SCA 713: Cultural Notions of Self and Sexuality Cross-cultural, historical, and experiential examination of the relations between culture, subjectivity and sexuality. Primary focus on history of sexuality in the West, particularly drawing on the works of Foucault, compared with non-Western cultures.

SCA 714: Understanding our Cultural Selves: Intercultural Communication Experiential course to develop cross-cultural sensitivities and skills: curiosity, tolerance for ambiguity, clear observation, cultural self-awareness, respect for complexity and diversity, and openness to new ways of being. Processes of integration and assimilation into new cultures will also be explored.

SCA 715: Culture of Organizations Examination of organizations from an anthropological perspective, focusing on how to identify, research, and understand the cultural foundation – basic philosophy, value system, communication patterns, social roles, and styles of interaction – that shapes an organization internally and externally.

SCA 716: Life History as Research A hands-on course on life history interviewing as a tool in qualitative research. Students will learn the theory and techniques of life history interviewing as well as how to apply these techniques in areas such as medical anthropology, urban anthropology, women's studies, disability studies, and education and culture.

SCA 717: Nietzsche/Foucault: An Archaeology of Western Culture Comprehensive study of the work of Foucault, the innovative French philosopher-historian-anthropologist. Beginning with selections from Nietzsche, the course examines Foucault's writings on madness, medicine, prisons, sexuality, language, power, knowledge, and subjectivity.

SCA 718: Teaching and Presentation Skills for Cultural Communicators Through a variety of group processes including video-taping and individual projects, students will gain increased mastery of the critical factors in effective presenting and teaching. Drawing from principles of instructional design, theories of adult learning, and practical experience, students will identify and work with the special challenges of cultural communicators.

SCA 719: Deep Ecology Reclaims a philosophy of interconnectedness between humans and the Earth and all its creatures by examining current seminal works in this emerging field. Learning modes include discussion, personal sharing, ritual, meditation, movement, and film. Students spend a weekend in a natural setting exploring their own relationships with other life forms. (Cross-listed as WSE 736)

SCA 720: Art, Creativity, and the Sacred The relationships between the creative process, spiritual exploration, and artistic expression are explored as they manifest in a variety of cultures. Media presentations and museum field trips are part of the course.

SCA 721: Indigenous Ways of Knowing (Cross-listed; for course description see PAR 651)

SCA 722: Anthropology of Gender The social construction of gender cross-culturally, notions of male and female roles and masculine and feminine identities, child-rearing practices, and models of kinship organization are examined in the light of current debates brought to focus by contemporary feminist thought.

SCA 723: Cultural Diversity in the Work Place Examination of the impact of cultural diversity in the workplace. Human resources management and development issues – leadership and authority, motivation, job and organization structure, group dynamics, development and change – will be explored from the perspectives of differing cultural values.

SCA 724: Women and World Religions (Cross-listed; for course description see WSE 725)

SCA 725: Visual Anthropology: Ethnographic Representation An exciting exploration of other cultures through documentary film. Weekly screenings of ethnographic classics by international anthropological film makers. Readings and discussion of ethnographic literature keyed to films shown. Incorporates hands-on practice.

SCA 726: Language and Consciousness Focuses on consciousness and thought insofar as they are linguistic, and on language insofar as it reflects aspects of consciousness as a quintessentially human behavior. Inquires into the neurological, cultural, cognitive, personal, and transpersonal components of linguistic communication. Introduces neurolinguistic programming and investigates the power of language to create reality.

SCA 727: Culture and Place The field of environmental psychology, the study of the relationship between our surrounding environment, our lives, and behavior is explored in a cross-cultural manner. This course will survey cultures East and West, modern and ancient.

SCA 728: Indigenous Healing Traditions Investigates healing in various Indigenous cultures by inquiring into the belief systems, symbols, and metaphors underlying the healing practices and conceptions of illness in particular cultural contexts. Emphasizes Indigenous practices in traditional settings and examines the effects of cultural upheaval on these practices.

SCA 729: Asian Healing Traditions (Cross-listed; for course description see IHS 503)

SCA 730: Western Healing Traditions (Cross-listed; for course description see IHS 502)

SCA 731: Mythology of Gender A cross-cultural exploration of mythology as it relates to gender as the expression and meaning of the feminine and the masculine. Includes mythology of India, classical Greece, Native America, and other cultures.

SCA 732: Cross-Cultural Aspects of Herbal Medicine (Cross-listed; for course description see IHS 633)

SCA 733: Cross-Cultural Approaches to Language and Cognition This course uses Native American materials to explore both universal and relative modes of human cognition as a mirror to our own cultural biases. Investigates different kinds of knowing (e.g., knowing what versus knowing how), and what knowing looks like in noun-oriented, verb-oriented, and root-oriented languages. Authors include Highwater, Deloria, Levi-Strauss, Luria, Vygotski, Whorf.

SCA 734: Ecofeminism (Cross-listed; for course description see WSE 703; also cross-listed as PAR 637)

SCA 735: Cross-Cultural Perspectives on Women Exploration of the development of feminist anthropology. Study of historical and contemporary aspects of women's status and roles cross-culturally and the inclusion of women's voice in the emerging global dialogue. (Cross-listed as WSE 715)

SCA 736: Female Rites of Passage Cross-cultural study of significant ritualized transitions in the female life cycle in a variety of cultural contexts. Exploration of the relation between these rituals and other aspects of sociocultural systems.

SCA 737: In Our Own Back Yard: Bioregional Experience and Action Exploration of the local bioregion through experiential learning, field trips, readings, and discussion. Visits to natural places and social action projects in the San Francisco area will lead into hands-on activities that foster ecological renewal and multicultural cooperation at the Institute and in the neighborhood.

SCA 739: Shamanic Traditions The healing principles and dynamics of shamanism are presented from different cultural perspectives (Native American, Asian, European, Australian, etc.). Students will practice basic methods and techniques of shamanism found throughout the world. These ancient techniques, including dance, songs, meditation, visualization and journeying, form a valid method of healing contemporary stress-related problems and enhance one's personal life.

SCA 741: Wilderness Intensive Life allows humans but a brief sojourn on this earth. During our ephemeral stay, many changes occur marking significant passages from one life stage to the next. From ancient times, humans have sacralized the growth events of life by enacting passage rites of dying and rebirthing that celebrate and empower, that indelibly stamp our existence with a profound connection to all things and their cycles of death, gestation and birth. Using a process originally designed by Steven Foster and Meredith Little, students will participate in their own contemporary rite of passage during a week-long wilderness experience.

SCA 745: Advanced Seminar in Social Thought Uses the works of Heidegger, Deleuze, Derrida, Foucault, Habermas, Cornell West, bell hooks, Donna Haraway and Trinh Mihn and others to excavate culture and explore together the not-yet-thought-of contemporary culture, politics, and experience.

SCA 747: Socialization of the American Male How are boys and men engendered in the U.S.? What are the privileges and costs of being men? How do men perpetrate and resist sexist socialization? What role does heterosexism play in this process? What are differences and similarities regarding ethnicity, class, region, etc. The course includes experiential and theoretical work.

SCA 748: Medical Anthropology Overview of the subdiscipline of cultural anthropology that explores theories and concepts of physical and spiritual well-being, health and illness as embedded in the larger context of culture. Theories and practices of healing from a variety of cultures will be examined.

SCA 749: Kinship With All Life An in-depth experiential exploration with other members of the animal kingdom. Focuses on cross-cultural and interspecies communication, cooperation, and companionship. Includes direct interaction with animals.

SCA 750: Evolution and Culture Cross-cultural examination of major theories bearing on social and cultural evolution and their relation to the history of racism, sexism, and beliefs in technological progress. Current re-evaluations of Darwinism and the consequences for cultural and social theory.

SCA 751: Marx and Freud: Modern Social Critique Rereading original works, key concepts of these innovative thinkers are examined. Emphasis on uses and critiques of their thought in twentieth century feminism, critical theory, and poststructuralism.

SCA 762: Native American Healing Practices Cross-cultural study of healing in Native American cultures, focusing on such methods as chanting, drumming, sand painting, vision questing, and shamanic journeys.

SCA 763: Multiculturalism in American Life Examination of contemporary American culture focusing on universals in American life and the enormous cultural diversity which gives shape to modern American society.

SCA 764: Reflections on the Social and Cultural History of the U.S. An exploration of the culture of the United States in terms of its ethnic diversity, the immigrant experience, the homogenizing tendencies of mass culture, and the contradictions of popular culture.

SCA 765: People and Culture of Tibet Key terms and concepts in Tibetan worldview, spiritual perspectives, sociocultural patterns, philosophy, and history.

SCA 766: African Healing Practices Cross-cultural investigation of healing practices on the African continent. Course explores spirit divination, shamanic initiation rites and the use of herbs, plants, and hallucinogens in healing practices.

SCA 796: Thesis Development Seminar Directed research and writing in preparation for the thesis, culminating in a thesis proposal approved by members of the thesis committee.

SCA 797: Anthropological Fieldwork/Internship Two consecutive quarters of supervised ethnographic fieldwork as part of the research for the thesis.

SCA 798: Thesis Writing Analysis of research data and writing of thesis, supervised by members of the thesis committee.

SCA 800: Contemporary Debates in Social and Cultural Anthropology This course is designed to expose students to contemporary history and current critical debates in the field of social and cultural anthropology. Because of its topical nature, this exploration of leading edge thinking in the field will be organized to directly engage students in researching themes and key issues of current concern to both Western and non-Western anthropologists.

SCA 801: Advanced Research Methods This course provides advanced training in ethnographic research. It also covers a variety of qualitative research methods that can enhance or augment the ethnographic approach. These include oral and life histories, narrative, heuristic inquiry, action science, and phenomenology. The choice of appropriate methodology for different research objectives is a major focus. Quantitative methods important for qualitative research is also covered. Ethical issues in research is an important theme throughout the course.

SCA 802: Applying Anthropology: Professional Development Seminar

Offered for 1 unit each quarter, this series of courses trains students in a variety of skills important to successfully applying anthropology in diverse settings. The series varies from year to year and includes such key practices as teaching skills, consulting skills, grant-writing, oral and written presentation skills, training design, project management, publishing for diverse audiences, and others determined by the needs and interests of students.

SCA 803: Living in a Multicultural World Examines the relationship between self and society, focusing on our socialization into relations of domination and oppression, and on the ways we resist or internalize oppression.

Through readings, discussions, and group exercises, students and teachers reflect on our experience of social class, ethnicity, gender, sexuality and age. The course aims not only to provide a context for learning from our differences, but also facilitates alliance building and community development. Students will do autobiographical writing related to these.

SCA 804: Community

Research Practica Through this course basic questions of research are explored: How can research projects be developed in collaboration with specific communities and based on questions of common concern? How can reciprocity be practiced in the research process? How can research projects emerge out of internships in social change organizations? Collaboratively, students will design and implement a project in order to explore implicit and explicit strategies for social change, group dynamics, and organizational development.

SCA 805: Cultural and Political Dimensions of Social Change

This course examines the following questions: How have different communities organized themselves to achieve greater justice, joy and freedom in everyday life? What can we learn from critically examining processes of social change? How have alternative and oppositional movements challenged dominant ways of thinking and being? How have these movements reproduced limitations of the larger culture? What do different theories of social change have to teach us? How can we examine the interplay between local and global structures and processes in ways that enhance our abilities as scholars and activists?

SCA 806: Ph.D.

Specialization Seminar

Students define their intended area of specialization. Although each student's focus will be different, students work together to integrate and synthesize knowledge acquired in their training to date. They also begin framing dissertation plans and plan further coursework that will prepare them for the dissertation process.

SCA 996: Dissertation Proposal Writing Seminar

Directed research and writing in preparation for the dissertation, culminating in a dissertation proposal approved by members of the dissertation committee.

SCA 997: Fieldwork Four consecutive quarters of supervised ethnographic fieldwork that are part of student's research for the dissertation.

SCA 998: Dissertation

Writing Analysis of research data and writing of dissertation, supervised by members of the dissertation committee.

WOMEN'S SPIRITUALITY

Note: Some courses are **cross-listed**, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated at beginning of Foundational School course description section above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

WSE 700: Women's Spirituality

Explores various aspects of women's spirituality; women's way of consciously knowing and experiencing the sacred nature of their bodies, sexuality, and life cycle; interpersonal relationships; the natural world; and ethics of responsibility to self, to others, and to the planet on which we live.

WSE 701: The Goddess

of Prehistory Explores the roots of Goddess cultures in prehistory during the late Paleolithic through an analysis of myth, symbol, image, and ritual, and its full flowering with the development of agriculture in the Neolithic age that followed. Considers how Goddess culture became fragmented under the patriarchal polytheism of the Near Eastern and Mediterranean civilizations, and was absorbed into the cult of the Virgin Mary in Christianity. Also examines surviving traditions of Goddess worship among Native Americans, in West Africa, and in Hindu India.

WSE 702: Feminist Ethics and Politics Emphasizes embodied empathy and eros, caring and compassion, nurturance and love, as challenging counterpoint to the masculine-warrior focus on more abstract, disembodied unilateral constructs of social justice, the Good, God's will. Focuses on efforts to undo the root causes of human suffering and create living experiences more akin to loving-kindness, health, pleasure and joy. Both a theoretical and applied philosophy course. (Cross-listed as PAR 621)

WSE 703: Ecofeminism and the Ecological Worldview Views ecological crises from the perspective of women of diverse cultures, and focuses on practical methods for alleviating global problems. A scientific, political, poetic, and spiritual exploration of the interconnections between women and nature, humanity and the cosmos. (Cross-listed as SCA 734 and PAR 637)

WSE 704: Art as Sacred Process I & II For millennia, artists in all cultures have created their works from a mythic consciousness. This consciousness is manifested in carefully crafted objects intended for use in daily activities, as well as in those intended for specific ritual or celebratory use. A quality of mindfulness and of deep vision is experienced by the artist and by all who behold the works created in this sacred manner. Together, we will explore the ways in which the creative process is accessible to us all, regardless of training or that social construct known as "talent." This process can be a vital part of everyday living, as opposed to inhabiting some rarefied realm of the aesthetic. The creative spirit with which we were all, indeed, born, can be reclaimed. To awaken to creative vision is to awaken to an immeasurably rich, colorful experience of our lively world. This is a studio art course, mainly experiential with some relevant readings, focused on the creation of sacred art. Various media will be used, including drawing, painting, fiber arts, and other areas to be determined by class interest.

WSE 705: Feminist Methodology And Critical Analysis An overview of feminist research techniques with emphasis on qualitative research. Discussions of method (techniques of gathering information), methodology (a theory and analysis of how research should proceed), and epistemology (a theory of knowledge), will be adapted to individual students' research designs within a framework of critical thinking from a cross-cultural, comparative perspective.

WSE 706: Feminist Transpersonal Psychology Feminist process skills are used to evolve a feminist revision of transpersonal psychology that moves beyond ego to transformational, collective, and mystical states. Readings in feminist developmental psychology and relevant transpersonal texts.

WSE 707: Re-Inhabiting The Female Body An exploration of the ways in which shame, fear, repression, rejection and centuries of shape-contorting images have become deeply embodied in women. Authentic movement, somatic process-oriented approaches, and other creative modalities serve to enhance the reading, dialogue, and writing which comprise the balance of the class.

WSE 710: Creativity, Sexuality, and The Sacred Creativity, sexuality, and the sacred are three great fiery forces, three paths to ecstatic experience. Each requires surrender to non-ordinary consciousness, to the dark hidden roots of the world tree, where Snake lives in her deep wisdom. Students study the literature and mythologies of cultures in which there is no irreconcilable split between sexuality and the sacred, and in which creativity is an essential part of everyday life. Works of contemporary U.S. authors who illuminate the connection between creativity, sexuality, and the sacred are discussed.

WSE 712: Women's Health and Healing (Cross-listed; for course description see IHS 610)

WSE 714: Women Revisioning Philosophy Studies the interconnectedness of intuition and reason, spirit and matter, feeling and understanding, subject and object, mindfulness and action, value and love – reconceiving life as a whole.

WSE 715: Cross-Cultural Perspectives on Women (Cross-listed; for course description see SCA 735)

WSE 716: Gender/Body/Spirit: Women's Ways of Knowing Develops a holistic approach to knowledge systems and how they influence the construction of culture. Develops critical thinking and integrates diverse yet interconnected modalities of knowing: conceptualization and analysis, women's myth and ritual, poetry and song, movement, and bodywork. (Cross-listed as PAR 640)

WSE 717: Embodied Philosophy: An Ecofeminist Approach An exploration of possibilities for philosophy that are both embodied and ecologically/cosmologically embedded. Attends to subtle processes that affect human experience and culture: cosmological, quantum, ecological/bioregional, interhuman, and internal body/mind processes.

WSE 718: Psychology of Women (Cross-listed; for course description see PSY 537)

WSE 721: Women and Buddhist Psychology This course investigates the nature of mind. Is there a way to return to natural mind – mind in its least altered state, characterized by spaciousness, humor, “pure from the very beginning,” and alive with compassionate activity? Is there a way to natural mind that is particularly suited to women? The lives and teachings of a variety of accomplished Buddhist women will be reviewed, with a particular focus on Tibetan Buddhist analyses and practices.

WSE 722: Writing Her Story – Spiritual Autobiography What unique features distinguish a woman's spiritual life story? This course investigates this question by way of intensive reading and a final writing project.

WSE 723: The Eleusinian Mysteries Explores the pre-patriarchal roots of the Mother/Daughter Mysteries in Catal Huyuk, Egypt, Crete, and Old Europe. Traces the evolution of myth and ritual at Demeter's sanctuary at Eleusis from 1450 B.C.E. to 450 C.E. The ancient visions of the Lesser and Greater Mysteries of the Mother and Daughter Goddesses – birth and sexuality, death and rebirth – are invoked in hopes of discovering their meaning for us today.

WSE 724: The Hindu Goddess The Hindu goddess, repository of ancient powers and symbols, is a potent symbol of a living faith – Earth Mother, Life Force, Cosmic Warrior, and redeemer. The awesome fullness of this wisdom from Hinduism has much to teach those from Western traditions about the nature of the divine. Sacred texts, iconography, and ritual practice are studied.

WSE 725: Women and World Religions Explores the traditional roles women play in Christianity, Judaism, Buddhism, Hinduism, and Taoism, as well as the major innovations women are currently making in these traditions. These changes are called for by women's authentic relations with the spiritual, as distinct from prescriptions and descriptions imposed on them by men. Questions addressed involve the inextricable relationships between of religion and social and political issues: How can family roles and fertility issues be transformed? How can women's relation to the body, nature, and the Earth be revisioned in the best interests of all creatures and the Earth itself?

WSE 726: Reconstructing Traditions: The Feminist Challenge to Judaism and Christianity Intensive reading and discussion of major North American thinkers in Jewish and Christian feminist theology. (Cross-listed as PAR 646)

WSE 727: Thealogy: Goddess, Humanity and Nature in a New Key Explores the re-emergence of the Goddess as a religious symbol in the pluralistic culture of North America. (Cross-listed as PAR 648)

WSE 728: Religion and Culture of Ancient Crete An exploration of the religion and culture of ancient Crete in the Neolithic and Bronze ages, with particular attention to the roles of women and Goddesses. Considers the role of the temple centers in the agricultural economy, and worship in natural settings such as mountains and caves.

WSE 730: Building Alliances Across Differences (Cross-listed; for course description see SCA 600)

WSE 731: Women's Art for the Transformation of Culture Traditionally, the artist's role has been that of visionary, imagining a future not yet in place. This course looks at some contemporary women artists who work from their deep intuition, dreams, visions, and trance, to reclaim ancient symbols of the sacred female and express a dimension of spirituality that has long been repressed in Western culture.

WSE 734: Coming of Age Across Cultures: Demystifying Menopause Explores traditional and contemporary myths and rituals related to this major transition in women's lives, examining menopause as a physiological change, a psychological challenge, and a spiritual passage that holds the possibility for the empowerment of self and community. (Cross-listed as IHS 612 and SCA 712)

WSE 736: Deep Ecology (Cross-listed; for course description see SCA 719)

WSE 738: Myth and Ritual: Women's Symbolic Space Explores texts and theories about art and architecture of sacred and secular realms of myths, symbols, and rituals, especially but not entirely in women's lives, from anthropological points of view. Examples drawn from Euro-American, Pacific, and Tibetan cultures. (Cross-listed as SCA 711)

WSE 739: Mythology of Gender An exploration of gender through analysis of mythology and related visual symbols in Western culture in comparison with those of India, Sub-Saharan Africa, and Native America. The point of departure will be the radically changing gender roles in contemporary American society.

WSE 740: Women, War, and Peace Focuses on the gender socialization of women and men, and the relationship of gender to issues of war and peace, violence and non-violence, in contexts ranging from the family to international politics.

WSE 742: Women's Leadership: Creating New Social Forms A multidimensional experience which includes classroom investigation and a fuller understanding of the cultural dynamics of women's empowerment in the personal and political spheres.

WSE 743: Art of Ancestral Drama Introduces students to the theology, folklore, and art of ancestor reverence in the traditions of West Africa, with emphasis on the role of women and the variations of these rituals performed in modern times.

WSE 745: Women's Rites of Passage Focuses on female cultural rites of passage, with an emphasis on biosocial transitions (menarche, childbirth, menopause) and rites of initiation and death. Discusses the theoretical underpinnings and context of the contemporary women's spirituality movement.

WSE 746: Feminist Theory and Practice An examination of sources of feminist theory and the status of its international and multicultural dialogue. Covers topics such as: the relationship between race, gender and class; a feminist analysis of war, politics and spirituality; the social construction of the self; and motherhood as experience and institution.

WSE 747: Enacting Mysticism In acting, a mystical union of actor and character takes place. This course explores this connection using meditation, feminist theater, and engagement with texts to discover embodied mysticism in our daily lives. Participants journey into the lives of both female and male mystics by speaking/enacting/ embodying their texts. Among those studied will be Buddhist monk Thich Nhat Hanh, the medieval mystic Mechtild of Magdeburg, African American poet Audre Lorde, Adrienne Rich, and Catholic activist Dorothy Day.

WSE 749: Priestessing: Preparing Leaders for Women's Circling Work Creating a deeply satisfying religious experience is a many layered challenge. Rituals may center on a natural holiday, the full moon, the autumn equinox, the Eleusinian mysteries, or the ancient Thesmophoria festival. In a spirit of improvisational freedom and drawing on the human connection to nature, participants will use their creativity in such activities as physical movement, creating costumes, sculpting with clay, preparing feast food, to create rituals. Scouting for sacred sites to hold rituals is part of this experience. Each student is asked to keep a book of lights and shadows, chronicling her inner life as well as reactions to the rituals created in the class.

WSE 751: Women Making Music

WSE 752: The Alchemical Art of Paper-Making The process of hand paper-making is used as an experiential base for addressing the alchemical movements of construction, deconstruction, and reconstruction, the conjunction of eros and logos, and the natural cycles of descent and return. Students make paper from wild (called 'indigenous' by paper makers) materials and from recycled materials. Readings in theory and mythology are integrated with the creative process. In learning the basics of an ecological art form, students gain a tool for self-expression which connects the creative experience with the concepts of alchemical transformation first delineated by C.G. Jung.

WSE 753: Journal Writing as Women's Art Women's journals, increasingly recognized in the body of art, comprise a complex web of writing ranging from records of daily living (Whitely, Lamott, Rich, Sarton, Nin) to philosophical, spiritual, and embodied commentary (Woolf, Stein, Craighead, Duff) and art criticism (Chicago, Kahlo). These stories are used to illustrate and illumine feminist history, and serve as a source of inspiration to students, who use the journal to develop new ways of expressing and recording important themes in their own lives.

WSE 755: Dreaming Herstory: An Archeomythology of the Body This journey to the place where myth and history intersect offers a way of reconnecting with cultures that were woman-centered, where a way of life was interwoven with worship of the Goddess. Movement work is based on the student's personal exploratory research through intuitive, imaginative processes and their expression in movement as sourced in the collective mythological imagery of cultures from the Paleolithic to the present.

WSE 757: Women's Narratives: Artist as Guide Surveys the range of women's creativity from the use of the imagination in daily life to an examination of the narratives of disciplined, consummate artists who serve as models and inspiration for new ways of being. Explores 1) the lives of women artists past and present in the context of their cultures, 2) the role of creativity in women's lives, and 3) how women can give fuller expression to their own stories through journal writing, reading, experiential exercises, and creative projects.

WSE 758: Feminist and Lesbian Poetry – Reading and Writing It Studies feminist poets from different cultures and centuries as well as major lesbian poets, entering in depth the worlds of Sappho, Sylvia Plath, Adrienne Rich and Audre Lorde. Emphasizes development of a poet's voice that has honesty and vitality and acknowledges no limits on subject matter or mood.

WSE 759: Storytelling as Spiritual Healing That stories are tools for growth and healing is a truth which traditional cultures have never forgotten and which our modern world is just rediscovering. Storytelling – of both myth and folktale and of historically accurate stories – is an art form undergoing a powerful renaissance. As women today work to heal themselves and the collective psyche of the wounds created by an unbalanced patriarchy, storytelling can be a powerful healing tool.

WSE 760: A Wilderness Rite of Passage The wilderness rite of passage is an ancient transcultural journey into the natural world, a rite which developed out of a human need to seek a life vision as well as to ritualize transitions in a meaningful way. It is a response to a deep calling within the heart to leave one's daily life and return to the inner source for renewal, inner guidance, and clarification or vision of one's life situation. (Course takes place off-campus.)

WSE 761: Experiencing and Drawing Nature Drawing can provide a vital, regenerative connection between the inner self and the natural world. Working outdoors in a variety of places, students explore the sources of daring in their perceptions of movement, seeing, touching, weight, and space. The work parallels Nicolaides' book, "The Natural Way to Draw," but uses experiments in sensing rather than exercises, working directly from perception with no expectations or judgments. In this way, unique tendencies which ultimately account for authentic representation and expressive power can be discovered. Drawings and paintings will be shown that illustrate the different perceptual approaches, putting them in historical context.

WSE 764: Women Healers: A Cross-Cultural/Historical Overview Explores the central role women have played as healers cross-culturally and throughout history. Examines many resources such as oral traditions, the visual arts, and the feminist reclaiming of women's place in culture and history. Also explores the role of the Goddess as a source of healing and considers how woman's role as healer was attacked in modern Western medicine.

WSE 765: Black Madonnas Explores the evidence in Italy of the civilization of the Goddess, and of the black Madonnas of Italy as a metaphor for the memory of the Goddess. Values associated with the Goddess and black Madonnas – justice, equality, and transformation – will be studied in folklore, rituals of everyday life (lullabies, stories, etc.), festivals, pilgrimages, heresies, historic resistance and rebellion, and in contemporary transformative movements of Italy, notably feminism, nonviolence, and student resistance.

WSE 766: Blood, Bread and Roses: How Menstruation Created the World Metaformic theory – based in the feminine, inclusive of men, cross-cultural – connects sacred menstrual and parallel blood rites to the roots of consciousness, science, religion, and everyday cultural artifacts from high hells to chocolate. Explore the root structures of our humanity – and inhumanity – in an integrated approach to body-mind-spirit and our connections to the divine and to the material world.

WSE 767: Through the Labyrinth: An Experiential Exploration of Ancient and Modern Meaning

WSE 768: Folklore in the African Diaspora

WSE 796: M.A. Integrative Seminar The Integrative Seminar assists students in developing, coordinating, and integrating the Community Service Practicum and Final Thesis Project. Students meet with the Integrative Seminar faculty to share ideas, resources, problem-solving skills, practical insights, support, and editorial feedback for each student's work. The seminar provides students with a context of cooperative learning and institutional supervision. (2 units)

WSE 797: Community Service Practicum In the Community Service Practicum students draw upon the education, insights, and skills they have developed in the Women's Spirituality program and apply these skills and insights in creative service to a segment of the greater San Francisco Bay Area community. The practicum supports students in building upon their education as they bring their ideas and skills of transformation and creative change into the community.

WSE 798: Final Thesis Project The Final Thesis Project is an opportunity for each student to draw together the knowledge, insights, and skills most relevant to her educational and community goals. With additional research and refinement of intention and focus, the student will have the opportunity to create through artistic means and conceptual language the expression of her own spiritual interests in dynamic interaction with the larger society. (4 units)

*Wisdom and compassion must
be practiced in union.*

H.H. The Dalai Lama

School of Healing Arts

Clinical Psychology (PSY)

Drama Therapy (PDT)

Expressive Arts (EXA)

Integral Counseling Psychology (ICP)

Integral Health (IHS and HED)

Somatics (SOM)

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PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

DRAMA THERAPY

PDT 501: Drama Therapy Process and Technique
An experiential course demonstrating the process and progression of a drama therapy session from the establishment of a playful, creative environment to the development of in-depth personal and interpersonal work.

PDT 502: Drama Therapy Theory Analyzes the relationship between theater and healing, beginning with non-Western practices of early societies, through current research and theory in the field of drama therapy. Central concepts in drama therapy such as role, distancing, and projection will be explored from interdisciplinary perspectives, including that of experimental theater, play therapy, social psychology, and various schools of psychotherapy.

PDT 503: Drama Therapy Practice An examination of clinical and practical issues in drama therapy, including working with resistance, making interventions within the dramatic mode, and directing and developing scene work in accordance with therapeutic objectives. Through the use of role-play and video feedback, students develop skills in leadership.

PDT 504: Innovative Approaches to Group Process: Creative Arts Therapy An overview of the field of creative arts therapy, emphasizing the theoretical and practical implications of the use of expressive arts (dance, drama, music, art, and poetry) in group psychotherapy. Provides exposure to the major theoretical approaches to group dynamics and group counseling, with a focus on non-verbal communication.

PDT 505: Developmental Approaches to Psychotherapy and Drama Therapy
An experiential and didactic exploration of the relationship between the major theories of psychological development and therapeutic processes in drama therapy. Clinical applications of a developmental approach will be discussed in relation to a variety of populations and therapeutic styles. (2 units)

PDT 506: Psychodrama
Covers the theory and practice of psychodrama as a therapeutic tool with groups, families, and couples, and provides experience with psychodramatic processes both as participant and leader.

PDT 507: Drama with Special Populations

Exposure to creative drama, theater, and drama therapy with developmentally and physically challenged people as well as with children, adolescents and senior citizens. Includes videotapes, site visits, and experiential workshops facilitated by visiting professionals and special populations demonstrating diverse approaches to this work. (2 units)

PDT 508: Advanced Improvisation and Theater Games

An experiential workshop in advanced improvisational theater, emphasizing the theater games and philosophy of Viola Spolin, and sound and movement games from the Open Theater. Original dramas are created in order to examine social issues, and the use of participatory theater in work with communities will be explored. (2 units)

PDT 509: Transformation in Drama Therapy Applies advanced improvisational techniques to interventions with individuals (rather than groups), and to the development of clinical skills for the drama therapist. (1 unit)

PDT 510: Advanced Family Therapy: Action-Oriented Approaches

Approaches and techniques in work with couples and families which utilize action-oriented processes, such as role-playing, will be examined and practiced in a simulated setting. The development of such processes by key practitioners in the field of family therapy, as well as drama and dance therapies and psychodrama, will be reviewed.

PDT 511: Clinical Methods An introduction to fundamental questions, assumptions and processes underlying psychotherapeutic techniques, with guided practice, demonstrations, and integration of personal and theoretical factors. Basic characteristics of clinical practice common to many clinical theories and approaches are emphasized to help students explore the role and function of a clinician. (2 units)

PDT 512: Playback Theater An introduction to Playback Theater, a unique blend of drama therapy, psychodrama, and community theater, in which personal stories told by audience members are transformed into brief improvised theater pieces. Includes a review of Playback Theater principles and applications, along with experiential practices. (1 unit)

PDT 546: Professional Ethics and Family Law Study and discussion of the legal and ethical aspects of the practice of marriage, family, and child counseling. Aims at developing student awareness of values and the impact of those values on counseling and decision-making.

PDT 550: Group Dynamics A process group for first-year students that focuses on communication skills, awareness of self, and observation of behavior and interaction with others. The groups' process is used as a teaching tool for recognizing aspects and styles of group development. (1 unit)

PDT 554: Developmental Psychology and the Family Surveys theories of development of the self from infancy through adulthood, using object relations theory, social and systemic theories, and feminist theory. Explores limits and possibilities of transformation within the life cycle. (4 units)

PDT 555: Psychopathology Promotes an understanding of behavioral and emotional dynamics through an evaluation of mental states and disorders, emphasizing developmental and systemic perspectives of human experience and problems in living; examines and critiques the DSM system of diagnosis.

PDT 556: Family Dynamics and Treatment Overview of systemic analysis, major family therapy theories, and contemporary trends; analysis of treatment approaches, historical roots, critical perspectives, and the influence of families of origin on therapists.

PDT 557: Human Sexuality An introduction to sex therapy: anatomy and physiology of human sexuality; sexual dysfunctions, desire disorders and treatment; sexual issues faced by diverse populations; exploration of the impact of personal values and history on counseling. (1 unit)

PDT 590: Cross-Cultural Psychology A cross-cultural survey of family structures and dynamics, psychosocial and historical perspectives on ethnicity and ethnic identity development, and counseling methods with people from diverse heritages. (2 units)

PDT 595: Theories of Individual and Family Therapy A comparative survey of major psychotherapy orientations that compliment and have led to family therapy theories; offers an overview of treatment approaches involving personal and systemic change.

PDT 596: Research Methodology Introduction to theory and practice of psychological research methods and design; special topics and methodological problems in clinical research; and a review of existing research in the field of drama therapy. Students are given guidance in formulating a thesis topic.

PDT 600A, 600B, 600C: Clinical Practicum/Case Seminar Supervised practicum in applied therapeutic techniques. Discussion, presentation, and dramatic enactment related to case material from internship. The focus of the field placement is on building clinical skills in diagnosis, assessment, prognosis, and treatment of assigned clientele within a context of premarital, marital, family, and child relationship dysfunctions. (For M.F.C.C. students)

PDT 610A, 610B, 610C: Case Seminar in Drama Therapy/Practicum-Supervision Supervised practicum in applied therapeutic techniques. Involves discussion, presentation, and dramatic enactment related to case material from internship. Emphasizes development of clinical skills in group and individual drama therapy. (For non-M.F.C.C. students)

PDT 621: Child Abuse Training Workshop: Assessment, Reporting, and Treatment Topics include family and individual dynamics in abusive families; professional and legal issues relevant to the reporting, evaluation, and treatment of child abuse. (1 unit)

PDT 622: Alcoholism and Chemical Dependency Survey of current theoretical and treatment perspectives on alcoholism and chemical dependency, with an examination of systemic and group treatment approaches. (2 units)

PDT 715: Psychotherapy with Children and Adolescents Covers child psychotherapy theories, emphasizing comparisons among theorists, case examples, developmental factors and diagnosis, family dynamics, and treatment approaches – particularly that of play therapy.

PDT 743: Introduction to Drama Therapy An overview of the use of drama and theater processes as a therapeutic tool. Exposes students to a variety of interactive theater games and improvisational techniques which have been specifically adapted for therapeutic purposes. (Designed for students not in the Drama Therapy program.)

PDT 798: Thesis Writing

PDT 999: Independent Study in Drama Therapy Course-work, training, experience, or research in drama therapy, related to student's particular interests or goals. Examples include advanced training in psychodrama, course-work in directing, mask-making, a practicum with a drama therapist, or attendance at a drama therapy conference. (1 unit)

EXPRESSIVE ARTS CERTIFICATE

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PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

EXA 500: Practice of Expressive Arts Therapy I Experiential and cognitive introduction to the practice and theory of expressive arts therapy. Emphasis is on personal experience in the group, and on how different individual expressive art modalities (visual arts, dance/movement, music, drama, poetry, etc.) are used in a therapeutic, healing context.

EXA 510: Practice of Expressive Arts Therapy II Continuation of EXA 500. Emphasizes interweaving different expressive arts modalities into multimodal expressive arts therapy; focuses on how to skillfully introduce and transit between different modalities.

EXA 550: Understanding the Healing and Transformative Power of the Arts Exploring research and theory to understand the unique capacity of the arts to promote physical, psychological, spiritual, and cultural transformation and healing. Topics include the relationship between the arts and: linear and metaphoric modes of consciousness, the creative process, imagery modalities, multiple intelligences, the mind-body connection, the symbolic process, stages of spiritual development, and the predominant consciousness of a culture.

EXA 610: Expressive Arts Therapy: Imagery and Health

Presents expressive arts therapy as based on a holistic theory that includes the use of expressive arts processes to facilitate physical health and healing, as well as health and growth of the psyche. Uses imagery – as expressed in drawings, clay, drama, poetry, and other media – as the dynamic key.

EXA 620: Expressive Arts Therapy: Imagery-in-Movement Imagery-in-Movement employs a variety of modalities when and where they can have the most impact. The process involves: drawing, sculpting, or creating a collage to express an inner state; “mapping” to gain insight into the imagery, body sensations, emotions, and meanings associated with the piece; “journeying” into the most compelling part of the piece; enacting the experiences that unfold; and journal writing to integrate these experiences.

EXA 630: Expressive Arts Therapy: Myth and Ritual The use of myth and ritual – including drama, dance, and movement, music, visual arts, and guided imagery – in expressive arts therapy. Sacred time and space is created through the use of potent archetypes, allowing work on the deeper, transformative levels of the self.

EXA 640: Expressive Arts Therapy: Person-Centered Expands the person-centered values of Carl Rogers to include expressive arts modes. It includes the “creative connection” of the expressive arts to one's essential nature, and the way one art process stimulates and nurtures other art forms. The qualities of empathy, openness, honesty, and congruence are emphasized.

EXA 650: Expressive Arts Therapy: Creative Expression Method

A movement-centered approach to expressive arts therapy, including movement, dance, visualization, writing, drawing, Gestalt, and Psychosynthesis exercises. Practitioners begin to uncover the physical, emotional, and mental themes of their personal life script.

EXA 660: Expressive Arts Therapy: The Creative Process

Principles of psychotherapy and creative process are compared, and ways to develop the creativity inherent in different expressive arts processes are explored.

EXA 670: Expressive Arts Therapy: Intermodal

This approach, developed over the past 20 years in Europe and America, is based on finding meaning through following but interconnected elements of imagination, including images, movements, or sounds and rhythms. Insight into the therapeutic relationship is stressed, particularly when experienced as an aesthetic response.

EXA 695: Expressive Arts Therapy:

(Selected topic offered by visiting instructor) Additional approaches to expressive arts therapy, often taught by a guest instructor. May include the use of expressive arts therapy processes with special populations. Course may be repeated for credit with different topic and instructor.

EXA 710: Dance/Movement Therapy

Practice and theory of major approaches to dance/movement therapy, focusing on applications to psychotherapeutic practice and possibilities for integration into a multi-modal expressive arts therapy context. Covers contemporary approaches to the relationship between movement and the psyche.

EXA 720: Music Therapy

Practice and theory of major approaches to music therapy, focusing on applications to psychotherapeutic practice and possibilities for integration into a multi-modal expressive arts therapy context.

EXA 730: Poetry Therapy

Practice and theory of major approaches to poetry therapy, focusing on applications to psychotherapeutic practice and possibilities for integration into a multi-modal expressive arts therapy context.

EXA 740: Sandplay Therapy

Practice and theory of sandplay therapy, as developed by Dora Kalff and others. Focus on applications to psychotherapeutic practice with children and adults, and possibilities for integration into a multi-modal expressive arts therapy context.

EXA 741 Intermediate Sandplay Therapy

Continued practice and theory of sandplay therapy as developed by Dora Kalff for students already familiar with the basics of this psychotherapeutic modality. PR: EXA 740 or PSY 744 or consent of instructor. (2 units)

EXA 750: Visual Arts Therapy

Practice and theory of major approaches to visual arts therapy, focusing on applications to psychotherapeutic practice and possibilities for integration into a multi-modal expressive arts therapy context. Includes the power of imagery in healing.

EXA 800A, 800B:

Expressive Arts Therapy Practicum I, II: Group Supervision Supervised practicum in applied expressive arts therapy processes. Presentation and discussion of case material from internship, with emphasis on development of clinical skill in group and individual expressive arts therapy.

EXA 810A, 810B: Expressive Arts Therapy Practicum I & II: Individual Supervision

Supervised practicum in applied expressive arts therapy processes. Presentation and discussion of case material from internship, with emphasis on development of clinical skill in group and individual expressive arts therapy.

EXA 850: Clinical Issues in Expressive Arts Therapy

Addresses clinical issues unique to expressive arts therapy, such as: assessing a client's readiness to do expressive arts work; clinical relevance of different art modalities; transitions between modalities; and client's defenses and resistance, transference and countertransference within this context, etc. To be taken concurrently with supervised internship in expressive arts therapy.

EXA 900: Practice of Expressive Arts Consulting Education I

Experiential and cognitive introduction to the practice and theory of expressive arts consulting and education. Emphasis is on personal experience in the group, and on how individual creative arts modalities (visual arts, dance and movement, music, drama, poetry, etc.) are used. Applications are made to education and the human potential movement, corporate and other types of consulting, and to the health care field.

EXA 910: Practice of Expressive Arts Consulting Education II

A continuation of EXA 900, this course is an experiential and cognitive introduction to the practice and theory of expressive arts consulting and education. Emphasizes appropriate use and integration of the expressive arts in various contexts: education, the human potential movement, health care, corporations, and other institutions.

EXA 920: Applications of Expressive Arts Consulting and Education I

Mapping of the broad terrain of the field of EXA Consulting and Education, and the study of specific applications of expressive arts in a variety of business and professional settings. Visiting lecturers who have successfully introduced expressive arts methods into their work will demonstrate and lecture on these specific work environments and their receptivity to expressive arts, including particular expressive arts methods relevant to these applications.

EXA 930: Applications of Expressive Arts Consulting & Education II
Continuation of EXA 920.

EXA 940: Professional and Ethical Issues in Expressive Arts Consulting & Education
Working with the expressive arts often triggers powerful personal processes, requiring the consultant and educator to define the limits of their professional practice. Some of the topics included in this class are: modifying expressive arts therapy methods to fit the goals of consulting and education; determining when a referral for psychotherapy is needed; how to develop a referral network; investigating dynamics of interpersonal relationships as illustrated by transference and countertransference; and study of legal and ethical issues that may arise in consulting and education.

EXA 950: Sacred and Transformative Arts:
(Selected topic varies with term and instructor.) Examines different ways that the arts serve as sacred and transformative agents. Focus may be on arts in media or in various traditions of sacred arts. Course may be repeated for credit with different topic and instructor.

INTEGRAL COUNSELING PSYCHOLOGY

While these courses are primarily for the master's students, they are also open to doctoral students.

Note: Some courses are **cross-listed**, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

ICP 504: Human Sexuality
Explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development. (1 unit)

ICP 505: Integral Psychology
Sri Aurobindo's integral vision and its implications for psychotherapy. Integral perspective on key topics in transpersonal psychology, such as: diagnosis and treatment of spiritual emergencies; meditation; altered states; therapy; psychotherapy as karma yoga; opening the heart; integrating psychological and spiritual approaches to growth and relationship.

ICP 506: Continuing Human Sexuality
Further learning on sexual issues in counseling. *PR:* ICP 504.

ICP 507: Contemporary Psychodynamics
An introduction to basic concepts of psychodynamic psychotherapy. Offers a historical perspective beginning with Anna Freud, through the development of object relations theory, and including current thinking on the intersubjective approach and gender differences. Focus will be on the understanding and application of psychodynamic theories. Readings include Anna Freud, Ellis, Horner, Jordan, Stiver, and Masterson.

ICP 508: The Clinical Relationship
This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self psychology.

ICP 530: Hakomi
Introduction to the body therapy system of Hakomi, using both didactic and experiential modes of learning.

ICP 535: Group Dynamics
Exploration of group processes through group interaction experience and didactic analysis and synthesis.

ICP 536: Marriage and Couple Counseling
Theories and methods of couple counseling from a variety of perspectives. Emphasizes development of clinical skills and experiential inquiry into one's own patterns in intimate relationships. (4 units)

ICP 539: Therapeutic Communication
Gives overview of key concepts and methods in psychotherapy, integrating psychodynamic and humanistic approaches. Experiential portion includes role-playing and simulations. (4 units)

ICP 545: Human Development Theories and research in life transitions, stages of development and rites of passage, from prenatal conditions through adult experience to dying.

ICP 546: Professional Ethics and Family Law Ethical standards of psychology and counseling professional organizations. Review and discussion of ethical and legal aspects of the practice of marriage, family and child counseling and psychotherapy.

ICP 555: Adult Psychopathology Comparative historical and contemporary views of the development of adult psychopathology and the DSM-III-R categorization. (4 units)

ICP 556: Family Dynamics and Therapy Theories of family dynamics and family therapy from a systems perspective and other orientations. Includes experiential learning processes and instructor-demonstrated family of origin interviews. (4 units)

ICP 560: Brief Therapy Concepts and techniques of brief therapy from both psychodynamic and behavioral approaches.

ICP 565: Cognitive-Behavioral Therapy Theory and practice of cognitive and behavioral approaches as related to psychotherapy.

ICP 573: Child Therapy Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

ICP 575: Supervised Group Practicum in Counseling

ICP 575I: Supervised Individual Practicum in Counseling

ICP 590: Cross-Cultural Moors and Values Ethnic and social moors and implications for psychotherapy.

ICP 596: Integral Inquiry Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

ICP 604A: Beginning Psychosynthesis Introduction to concepts and practices of Assagioli's system of psychosynthesis through discussions and class experience.

ICP 609: Existential Psychotherapy Theoretical and experiential learning of existential approaches to psychotherapy.

ICP 612: Beginning Gestalt Therapy Experiential and practical learning of basic principles and techniques of Gestalt therapy, with reading and discussion of theoretical writings.

ICP 613: Continuing Gestalt Therapy Continuation of experiential learning of Gestalt therapy, through observation, participation, and supervised practice.

ICP 615: Transpersonal Psychotherapy Key approaches, models, and theorists in transpersonal psychology; major issues relevant to the therapist.

ICP 622: Alcoholism and Chemical Dependency Counseling Survey of current treatment approaches to chemical dependency and examination of the humanist-transpersonal perspective.

ICP 624: The Work of A.H. Almaas The work of A.H. Almaas introduces the perspectives, concepts, and philosophical context of the Diamond Approach, a psychoanalytic and phenomenological approach to spiritual development. Didactically and experientially taught.

ICP 626: Transpersonal Counseling Skills Introduces and develops specific transpersonally-oriented clinical skills and processes with an emphasis on intuition.

ICP 630: Integrative Seminar Taken in a student's final quarter, this seminar recapitulates total learning in the program and concentrates on the completion of the research portfolio. (1 unit)

INTEGRAL HEALTH

Note: Some courses are **cross-listed**, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

IHS 000: Spiritual Community Practice

Requirement for integrating spiritual principles and community involvement with personal work. (0 units)

IHS 501: Introduction to Integral Health Provides the foundation for navigating through the maze of health and healing knowledge through an exploration of healing concepts and practices relevant to health care for the 21st century.

Enables students to cultivate knowledge of multicultural approaches (i.e., Asian, Western, and Indigenous healing practices), holistic health, and systems theory into a viable philosophy and practice.

IHS 502: Foundations of Western Healing Traditions

Assumptions, strengths, limitations, and applications of various Western healing traditions, including biomedicine, homeopathy, chiropractic, naturopathy, and Anthroposophical medicine.

IHS 503: Foundations of Asian Healing Traditions

Explores the dominant themes and practices of Asian healing including Chinese, Ayurvedic, and Tibetan medicine.

IHS 510: Psychoneuro-immunology Bridges immunological and neuroscience knowledge with psychological and spiritual perspectives to examine how beliefs and attitudes influence health and healing.

IHS 520 : Nutrition as a Living Philosophy

Explores ecological, sociocultural, and holistic approaches to nutrition. Applies ancient wisdom of Chinese five elements and Fu-Zheng to knowledge of food preparation and combining to restore and maintain health.

IHS 602: Qi Gong for Health

Teaches basic skills in Shaolin qi gong with emphasis on personal health. This is a three-week intensive offered yearly in a Daoist hermitage in either Hangzhou, China or Genesee Valley, Idaho. (**Note:** This course is not offered every year.)

IHS 603: Meditation Healing Systems I: Tai Chi, Qi Gong

Concentrates on the meditative healing systems indigenous to China, such as, tai chi and qi gong, that are connected holistically to other forms of practice related to martial arts and religious-ancestral practice. Students will combine practice with study of the origin, philosophy, and medical benefits of the systems (from a modern Western perspective).

IHS 604: Meditation Healing Systems II: Yoga, Mantra, Mahayana Practices

Focuses on South Asian and Himalayan forms of meditation that are directly related to healing (for example, certain yoga and mantric practices), and visualization procedures such as those connected with the Mahayana healing Buddhas. Students will learn a practice, read about its origin/philosophy, and study the medical benefits from a modern Western perspective.

IHS 605: Meditation Healing Systems III: Ceremonial Rituals

Studies ceremonial healing, concentrating on Tibetan, Indian, Chinese, and Native American ritual healing.

IHS 606: Meditation Healing Systems IV: Western Mystical & Metaphoric Practices

An exploration into the applications of Western meditative systems (Jewish Kabbalah, Christian hesycasm and prayer, Sufism, Gurdjieff's Fourth Way, and others) to healing practices.

IHS 607: Energy Medicine

Explores the concept of energy and the emerging field of energy medicine from ancient to postmodern perspectives.

IHS 608: Stress Management Training for Health Professionals This class is designed to provide participants with intensive practice in mindfulness meditation. Mindfulness is about being fully awake in our lives, perceiving the exquisite vividness of each moment. Mindfulness meditation is a powerful tool for coping with daily life and the major stresses of chronic or life-threatening illness and care giving. Meditation is an engaging practice which helps us to embrace the “full catastrophe” of the world and of our own lives and bodies, and to use this energy to grow in strength, wisdom, and kindness. This class is an opportunity to experience a class based on the nationally acclaimed work of Jon Kabat-Zinn who was featured in Bill Moyers PBS special “Healing and the Mind”.

IHS 610: Women’s Health and Healing Explores issues impacting women’s health and healing, drawing on medical anthropology and health education. Focuses on key reproductive health issues including AIDS, abortion, pregnancy, infertility, and other areas such as feminine body image, eating disorders, and aging. (Cross-listed as WSE 712)

IHS 611: Pregnancy and Birth as Transformation This course explores spiritual, anthropological, and physiological perspectives of the reproductive process from embryogenesis, birth, through the neonatal period. Discusses these issues as metaphor for transformation through all creative processes.

IHS 612: Coming of Age across Cultures: Demystifying Menopause (Cross-listed; for course description see WSE 734; also cross-listed as SCA 712)

IHS 621A, 621B: Service and Compassion: Working with Death and Dying This is a two-quarter course which draws together various approaches to the death experience and the concept of service to those persons in transition. In addition to class lectures and discussion, students gain direct experience through hospice work.

IHS 631: Green Medicine Explores the rich and diverse nature of humanity’s relationship with medicinal plants. The historical and modern worldwide role of herbalism is presented, focusing on the cultural and ecological roles played by plants; this includes medicine, food, shelter and clothing, economics, art, and spirituality. Traditional herbal lore and its insights are also examined.

IHS 633: Multicultural Herbalism The great diversity of systems of herbal medicine worldwide is explored, emphasizing the relationship between culture and the way herbs are used. We consider European and North American phytotherapy; herbalism in traditional Chinese medicine, Ayurveda, and the folk traditions; and many forms of herbal medicine developed and used by the Indigenous peoples of the world.

IHS 634: Green Science A study of the scientific context of herbalism. Includes an introduction to botany which looks at the nature of plant form and function and the diversity of plants (specifically medicinal herbs), as well as their environmental role. Course emphasizes ecology, bio-regionalism and co-evolution theory as a way of approaching ecological medicine. Introduces the pharmacology of medicinal plants.

IHS 638: Healing Plants (Materia Medica) Over one hundred medicinal plants will be studied in-depth.

IHS 797: Integrative Seminar (Thesis Preparation) Provides an opportunity to further integrate knowledge and experiences gained through the Integral Health Education curriculum and community practices. Students are assisted in identifying a specific thesis topic or question. Subsequent discussions focus on developing a full thesis proposal or project.

IHS 798A, 7098B: Thesis Writing/Project Individualized work with members of student’s thesis committee.

HEALTH EDUCATION

HED 501: Fundamentals of Health Education

Theories and processes of health behaviors (individual, groups, and organization), learning, and change.

HED 502: Health Informatics

Fundamentals of computer literacy in health information systems and resource management. (2 units)

HED 503: Wellness: An Integral Approach to Positive Health

Foundational course covering various sciences, philosophies, and practices underlying positive health.

HED 504: Contemporary Health Problems: A Systems Approach

Diagnostic and needs assessment approaches to individual, family, community, and ecological health problems (includes pluralistic and holistic notions of disease and illness).

HED 511: Epidemiology for Health Professionals

Examines the language of epidemiology as it is used to express health and healing issues.

HED 512: Research Methods

Quantitative and qualitative approaches to research.

HED 520: Program Planning I

Once the health needs of individuals, communities or groups are assessed, health educators assist in creating strategies for healthy options through design and implementation of health programs. This course provides a theoretical grounding for collaborative, participatory processes in health program design.

HED 521, 522: Program Planning II and III

Practicum experience in program design, implementation, and evaluation. Includes theoretical work and skill acquisition required for applying program evaluation concepts and methods.

Explores the ethical and interactive aspects of evaluation, including financial, political, community and collaborative considerations.

HED 524 : Grant Writing

Covers fundamentals of funding sources and skills for contract, proposal, and grant writing. (2 units)

HED 532: Health Communication Skills

Skills for communicating health information, i.e., use of instructional media, writing, and oral presentation skills.

HED 533 : Ethics for Health Professionals

Presents fundamental concepts of ethics, values, and morals that facilitate sound decision-making; also addresses ethical issues confronting health educators.

HED 540: Community Health Advocacy

Examines processes of community advocacy and social change promotion.

HED 555: Group Facilitation: Leadership and Group Dynamics

Course focuses on the experience of effective group process and on developing the skills necessary to be an effective group process leader. Facilitation techniques are taught on the personal, interpersonal, and systems levels.

HED 601: Creating Presence: Consulting Skills

The use and growth of the self in relationships that promote healing. Students also learn consulting skills and techniques for working with groups and individuals. (Note: This elective course is not offered every year.)

HED 610: Administration Theory

Designed for students pursuing careers in health administration. Develops competencies in: organization theory; administrative and management principles and skills; supervisory, legislative, and conflict resolution processes; decision-making; communication; funding; budgeting; marketing; and personnel management. (Note: This elective course is not offered every year.)

HED 611, 612: Administrative Skills I and II

Practical application of health administration skills. (Elective courses)

PSYCHOLOGY

While these courses are primarily for psychology doctoral students, they are also open to students in other programs with instructor's consent.

Note: Some courses are **cross-listed**, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

PSY 500: Research Design
Basic concepts of psychological research, with an emphasis on quantitative research: measurement; causal inference; quasi-experimental and experimental design; and ethical, political, and cultural issues. Theoretical concepts will be applied to completed and ongoing research, especially in psychotherapy.

PSY 501: Statistics I
Descriptive statistics, probability, principles of statistical inference, one- and two-sample tests on means and variances, simple regression and correlation, non-parametrics, chi-square goodness-of-fit tests, and analysis of contingency tables.

PSY 501S: Applied Statistics
An introduction to statistics for Psy.D. students. The course covers the elementary techniques – t and chi-square tests, one-way ANOVA, simple regression and correlation – with an emphasis on conceptual understanding. (4 units)

PSY 505: Tests and Measurements Principles of measurement and testing; survey of major tests used in clinical and counseling work and research; role of testing and measurement in diverse applications. (1 unit)

PSY 509: Cognitive Psychology Introduction to current theories and research in cognition; cross-cultural research; meditation and Eastern approaches to cognition; application to fieldwork.

PSY 510: Personality Theory Major theoretical approaches to personality: psychodynamic, behavioral, cognitive, existential, humanistic, constructivist, psychohistorical, feminist, and cross-cultural.

PSY 512: Social Psychology Current theories and research on social processes, structures and issues, and the social context of individual behavior, including Eastern and transpersonal approaches.

PSY 513: Group Dynamics Exploration of group processes through group interaction experience and didactic analysis and synthesis. (2 units)

PSY 515: Psychology of Emotions Theory and research in emotions and affective science is reviewed and their relevance for the practice of psychology is examined. (2 units)

PSY 518: History & Systems of Psychology East & West Historical and cross-cultural roots of contemporary psychologies East and West, with emphasis on philosophic origins and interdisciplinary cross-currents. (2 units)

PSY 528: Adult Development Psychological procedures affecting adult health, longevity, and the resolution of transitional life challenges are reviewed with the inclusion of new directions in the field. This is a life span perspective of adult psychology designed to equip the professional psychologist with focused and in-depth awareness (and empathy) for the issues of aging and generation that both therapist and client experience. Special attention is paid to the interplay of biology and psychology, international and multicultural factors, and life span development as key dimensions in the graduate student's integral professional identity. *PR:* PSY 530 or Advanced Standing.

PSY 530: Child and Adolescent Development Theory and research in the physical, emotional, cognitive, and social development from birth to young adulthood. Comparison of different cultural perspectives of development of the self.

PSY 531: Psychopathology of Childhood and Adolescence Examines vicissitudes in child and adolescent development, including childhood psychopathology and disturbances of family systems. *PR:* PSY 530.

PSY 537: Psychology of Women Lecture and discussion of the history of theory and research in the psychology of women and gender issues. Current theory, major treatment topics, epistemological issues, and psychological aspects of women's spirituality will be addressed. Group research project. (Cross-listed as WSE 718)

PSY 538: Psychoanalysis and Feminism Course examines the various constructions of femininity, masculinity, sexuality, and female and male development as put forth by psychoanalytic theorists. Though we begin by surveying classic accounts of these phenomena, the primary focus will be on those accounts emerging from the rapprochement between psychoanalysis and feminism which has taken place over the past two decades.

PSY 540: Introduction to Professional Ethics for Psychologists Review of ethical principles for professional psychologists, emphasizing application to practical problems of teaching, research, and clinical practice. (1 unit)

PSY 541: Advanced Professional Ethics for Professionals (2 units)

PSY 543: Psychobiography Psychodynamic (not limited to psychoanalytic), developmental, feminist, and social psychological theories as they illuminate the life events, spiritual and artistic productions, and subjective reports of individuals, both contemporary and historic.

PSY 545: Psychology of Jung Presents the psychological theories of C.G. Jung, emphasizing application to therapeutic and growth processes.

PSY 548: Biopsychology Structure and function of the central nervous system and sensory-perceptual systems, emphasizing brain-behavior relationships.

PSY 549: Psychopharmacology Survey of psychoactive drugs and their action on the brain and mind. *PR:* PSY 548. (2 units)

PSY 550: Psychopathology Historical/political and contextual issues of diagnosis and categorization of human experience, DSM-IV diagnostic criteria. Overview of theoretical approaches to psychopathology and the experience of human adaptation, including multicultural and gender issues in theory, assessment and diagnosis. (4 units)

PSY 555: Community Psychology History and theories of community psychology and mental health; review of local systems of mental health agencies; and the future of community mental health. (2 units)

PSY 560: International Psychology Review of international psychology organizations in their multicultural and political context. Course includes plans for active participation in research or practice of psychology as implemented in these organizations towards understanding psychology as a global discipline. (2 units)

PSY 590: World Religions & Philosophies for a Personal Psychology Survey of major philosophic and religious systems of the world, focusing on personal, psychological, and emotional aspects of the relationship between self and religion.

PSY 599: Brief Courses in Clinical Psychology Concentrated experience designed to enhance specific competencies of professional psychologists, e.g., management of practice, marketing, holistic health, dream analysis for Native Americans, etc. Topics selected are amenable to a workshop or single presentation format. (1-3 units)

Psychotherapy Orientations

PSY 600: Theories of Psychotherapy Detailed exploration of selected approaches to psychotherapeutic practice, including psychodynamics and object relations, Jungian, neo-Freudian behavioral, cognitive, Reichian, interpersonal, strategic, humanistic, existential, and transpersonal systems.

PSY 601: Foundations of Psychotherapeutic Practice The skills and strategies of essential psychotherapeutic skills, with guided practice, simulations, and demonstrations, integration of theory, practice and personal style. (4 units)

PSY 602: Psychotherapy Practicum I: Group Supervision Process-oriented case supervision, with focus on the therapeutic relationship. Presentation and discussion of case material. (Taken for two quarters; 6 units total). *PR:* PSY 540, 550, 600, 601.

PSY 603: Psychotherapy Practicum I: Individual Supervision Process-oriented case supervision, with focus on the therapeutic relationship. Presentation and discussion of case material. (Taken for two quarters; 6 units total). *PR:* PSY 540, 550, 600, 601.

PSY 604: Advanced Psychotherapy Skills Current theoretical issues and recent development in psychotherapeutic techniques. Refinement and expansion of therapeutic skills through guided practice, structured experiences, role-playing, and demonstration. *PR:* all level I practica. (4 units)

PSY 605: Psychotherapy Practicum II: Group Supervision Process-oriented case supervision focusing on therapeutic relationship. Students present and discuss case material from current counseling caseload. Group limited to six. (Taken for two quarters; 6 units total). *PR: PSY 604.*

PSY 606: Psychotherapy Practicum II: Individual Supervision Process-oriented case supervision, with focus on therapeutic relationship. Individual supervision of student's active cases. (Taken for two quarters; 6 units total). *PR: PSY 604.*

PSY 615: Object-Relations Establishes the historical framework of the Freudian tripartite-drive structural model as a context for the development of later object relations models, with emphasis on early (preoedipal) character formation and borderline psychopathology. Includes the work of Klein, Mahler, Kernberg, the ego psychology school, and the British school (Fairbairn, Winnicott), among others.

PSY 616: Psychoanalytic Self Psychology The development of the theory and application of Heinz Kohut's work with narcissistic personality disorders and other "self disorders;" includes seminal contributions of contemporary theorists regarding the intersubjective approach.

PSY 620: Psychotherapy Research This course familiarizes students with important developments in psychotherapy research strategies; also provides a working knowledge of how to formulate questions and approach psychotherapy research problems in a way which allows for clinically meaningful research. Emphasizes the use of discovery-oriented and intensive analysis procedures.

PSY 621: The Neopsychoanalytic Tradition An examination of the legacy and seminal contributions of the interpersonal school of psychoanalysis as represented in the work of Horney, Sullivan, and Fromm. Study of biographical antecedents, primary writings, and relevant case history materials. Comparisons are made with more recent developments in psychodynamic and other approaches.

PSY 625: Jungian Psychotherapy Theories and techniques of psychotherapy from the perspective of analytic psychology. Theory and methods, cases, and student material. *PR: PSY 545.*

PSY 628: Jungian Psychotherapy Practicum Advanced practicum, with case presentation and supervision within the framework of Jungian psychotherapy. *PR: PSY 625.*

PSY 631: Cognitive Therapies and Asian Psychology Theory and practice of cognitive therapy, emphasizing the phenomenological perspective. Approach to therapeutic practice highlights the insight and awareness models from Asian psychological systems.

PSY 635: Taoist & Existential Approaches to Psychotherapy An intensive seminar on the Taoist and existentialist perspectives on the human predicament and the means to its resolution, particularly in terms of theory and practice in psychotherapy.

PSY 671: Women and Psychotherapy Focuses on two overarching themes. One is the exploration of topics of general concern in the treatment of women: developmental issues, and clinical issues such as depression, battering, eating disorders, and sexual abuse of women and girls. Also examines the tenets of feminist therapy. Course addresses the implications of being explicit about the sociopolitical position one incorporates into clinical work, and how to grapple with issues of technique that may be informed by a feminist perspective.

PSY 675: Clinical Interpretations of Dreams Examines the clinical literature on dreams, the practice of dream interpretation, and the relation of dream interpretation to conscious and unconscious processes. The theories of Freud, Jung, Kohut, Fromm, Lacan, and others are reviewed and integrated into a general theory and method of dream interpretation based on the instructor's clinical experience and research.

PSY 680: Zen, Lacan, and Psychoanalysis Similarities between the teaching and practice of psychoanalysis and Zen Buddhism. Examines the presence and position of the analyst, and the experience of meditation.

Psychotherapeutic Specialties

PSY 700: Advanced Marriage and Couple Counseling Intensive analysis of assessment and intervention strategies for counseling couples, with emphasis on communications, systems, interaction, social exchange, and transpersonal perspective.

PSY 703: Working with the Family of Origin: Family Therapy Studies the ongoing, often powerful influence of the family-of-origin in one's current personal life and in the countertransference relationships with clients.

PSY 705: Advanced Family Therapy Intensive study of family system dynamics, assessment, and intervention strategies through didactic material, observation of family treatment, simulation, and supervision.

PSY 710: Psychotherapy with Special Populations Issues and problems in working with selected populations, e.g., the aged, racial and ethnic minorities, the disabled, and others.

PSY 715: Psychotherapy with Children and Adolescents Techniques to remedy or prevent problems in children and their families. Utilizes case material illustrating strategies of intervention. *PR:* PSY 530, 531.

PSY 717: Child Abuse: Assessment, Reporting, and Treatment Family and individual dynamics, professional and legal issues relevant to the evaluation and treatment of child abuse. (2 units)

PSY 720: Treatment of Alcoholism & Chemical Dependence Surveys current treatment approaches to alcoholism and chemical dependency, and examines the humanistic-transpersonal perspective. Addresses how theory is translated into practice. (2 units)

PSY 722: Psychotherapy with Incest Survivors Addresses the following issues in therapeutic work with adult incest survivors: enhancing clinical skills, heightening awareness of special needs and problems of survivors, and increasing sensitivity to the potential iatrogenic effect of therapy. Emphasis will be on working with the female client.

PSY 723: Psychotherapy of Eating Disorders Theories and techniques of psychotherapy with anorexics, bulimics, and overeaters. Relevant literature is reviewed and case material illustrating psychotherapeutic strategies is used.

PSY 726: Sexual Experience and Sexual Counseling in Eastern and Western Perspective Covers physical, cultural, psychological, and psychospiritual aspects of sexual development; explores personal, interpersonal, and transpersonal dimensions of sexuality from Eastern and Western perspectives. (1 unit)

PSY 730: Theory and Practice of Group Facilitation Application of theories of group process to facilitating various kinds of groups, including those oriented towards therapy, growth, task completion, and problem solving. *PR:* PSY 513. (2 units)

PSY 735: Contemporary Approaches to Hypnotherapy Hypnotic techniques and theory emphasizing direct and indirect suggestion, metaphor, and relating to the unconscious.

PSY 736: Eye Movement Desensitization & Reprocessing (EMDR) as Transpersonal Development Students learn the basic EMDR method and a variety of protocols for a range of diagnostic categories. They learn client selection criteria and cautions necessary for safe use of EMDR. The course covers material from the EMDR Institute's Level I and Level II trainings.

PSY 740: Enhancement Techniques Methods for enhancing the effectiveness of clinical psychologists across a variety of career responsibilities. Specific methods covered in a given quarter may vary; could include techniques of hypnosis and meditation, and transpersonal approaches. (1-3 units)

PSY 744: Sandplay Theory, experience, and clinical presentations of sandplay as developed by Jungian psychotherapist Dora Kalff. Guidelines for setting up and using sandplay with adults and children. (2 units)

PSY 750: Psychodynamic Approaches to Brief Therapy Models and strategies of the major approaches to short-term and time-limited dynamic psychotherapies.

PSY 751: Strategic Approaches to Brief Therapy Presents major models and methods of systems-oriented brief therapies, including problem-solving, MRI, narrative, and solution-oriented approaches. *PR:* PSY 750.

PSY 755: Psychotherapy Integration Theory and research on combining psychotherapies from differing theoretical orientations. Issues in technical eclecticism, common factors, differential therapeutics, theoretical integration, and finding a common language.

PSY 799: Seminar on Special Topics Focused electives on special innovations, perspectives, procedures, or advances in psychology appropriate to students in a single academic term. (1-3 units)

PSY 802: Statistics II
Analysis of variance, including repeated measures, mixed designs, tests of simple effects, trend analysis, multiple comparisons, and unequal n ; Multiple regression, analysis of covariance, the general linear model, and loglinear analysis. *PR:* PSY 501.

PSY 803: Multivariate Statistics Matrix algebra; review of MRA using matrix algebra; path analysis; MANOVA, including the multivariate solution to repeated-measures ANOVA; canonical correlation; principal components analysis; elementary factor analysis; structural equation modeling; the multivariate general linear model. (Required of Ph.D. students conducting quantitative research for dissertation.) *PR:* PSY 802.

PSY 804: Qualitative Research Methods Naturalistic observation, sociological fieldwork, grounded theory, narrative analysis, phenomenology, psychohistory, and psychobiography. (Required of students conducting qualitative research for dissertation.) *PR:* PSY 501 or 501S.

PSY 806: Research Practicum Planning, execution, and write-up of a research project, either individually or collaboratively. (2 units)

PSY 868: Forensic Psychology Examines roles of the psychologist in the legal and corrections fields. Issues covered include competency determination, expert witness testimony, the evidentiary process, diminished capacity, violence analysis, and custody release considerations.

PSY 870: Psychological Assessment I: Cognitive & Intellectual Measures
Theory and practice of scoring, administration, interpretation, and application of major tests for assessing intelligence, learning abilities and disabilities, and neuropsychological deficit. *PR:* PSY 505, 550.

PSY 871: Psychological Assessment II: Objective Personality Measures
Theory and practice of administration, scoring, interpretation and application of objective measures, including the MMPI, MCMI, CPI, 16 PF, Myers-Briggs. Introduction to projective assessment. *PR:* PSY 870.

PSY 872: Psychological Assessment III: Projective Personality Methods
Theory and practice of administration, scoring, interpretation, and application of projective measures, including the Rorschach, TAT, SCT, and projective drawings. *PR:* PSY 871.

PSY 873: Psychological Assessment IV: Neuropsychological
Presents neuropsychological theory and the administration, interpretation, application, and critical overview of commonly employed tests, performance measures, and assessment batteries in evaluating neuropsychological functioning. *PR:* PSY 872.

PSY 880: Consultation & Supervision in Professional Psychology Skills in consulting and supervising. (2 units)

PSY 881: Teaching of Psychology Theory, models, and methods of the instruction of psychology. (2 units)

PSY 882: Teaching Skills Practicum Applied skill development with opportunity to participate in classroom instruction. *PR:* PSY 881. (2 units)

PSY 883: Consultation Practicum I: Accreditation
Supervised consultation experience for individual students in such areas as accreditation self study, program evaluation, and site visiting. (Prior permission of supervising instructor required.) *PR:* PSY 880. (1 unit)

PSY 884: Consultation Practicum II: Accreditation
Continuation of PSY 883. *PR:* PSY 883. (1 unit)

PSY 885: Consultation Practicum III: Accreditation
Continuation of PSY 884. *PR:* PSY 884. (1 unit)

PSY 910: Dissertation Proposal Development
Supervised development of the dissertation proposal. (2 units)

PSY 998: Dissertation
Individualized work with members of student's dissertation committee. *PR:* advancement to candidacy. (0 units)

SOMATICS

The descriptions for Health Education (HED) credential courses that are part of the M.A. Somatics Concentration in Health Education are listed with the Integral Health Education program courses on page ##.

Note: Some courses are **cross-listed**, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

SOM 501: Seminar in Somatic Theory An introduction to the basic theories and skills that constitute the somatics field, and to the particular approach taken towards the field by each of the core faculty members. Part of the course is given at the program's annual retreat at Esalen Institute.

SOM 505: Western Anatomy, Body Image, and Family Systems A basic introduction to how to use anatomical studies in somatic education and psychotherapy, and to enhance one's capacities for sensory awareness and self-development. Course explores how disjunctions between one's subjective body-image and the 'public body' (described by measurement and by the maps of Western anatomy) may be used to illuminate one's family system and the attitudes towards the body learned in one's family. Emphasizes ways anatomical knowledge can be used in the counseling situation for diagnosis of the family system and therapeutic intervention. Also introduces the work of some of the early founders of the field of somatics.

SOM 507: Neuroscience, Body-Image, and Family Systems Course focuses on the role of the neural, neural-hormonal, and neuromuscular systems in experiences such as arousal, stress, and movement. Looks at emotions, feelings, and self-images as multilevelled patterns of biological activity. Analyzes ways in which family and other social organizations influence and impact neural excitatory activities, and explores the implications of these understandings for somatic education and therapies. *PR:* SOM 505.

SOM 510: Advanced Family Therapy: Action-Oriented Approaches Presents a somatic perspective on selected theories and techniques of family therapy. Experiential exercises assist students in identifying dynamics rooted in their own family of origin and how these dynamics impact their role and effectiveness as a therapist. Students have the opportunity to explore their own personal therapeutic style. *PR* SOM 556A & SOM 556B.

SOM 514: The Psychology of Wilhelm Reich This study of Wilhelm Reich, a pioneer in the somatics field, covers: the relationship between the work of Freud and Reich; Reich's theory of character analysis; his work with muscular and character armor, sex economy, orgone energy; and his revolutionary methods of working with the body-mind. Shows how current somatic approaches have been informed or shaped by Reich's work, and demonstrates application of his theory and practice in therapy and interpersonal growth.

SOM 525A: The Psychology of Play Students explore the sensory and emotional experiences of the body in the rapid and competitive kinds of movement that are typical of sports. Course is intended to expand one's notion of body-image to include the possibilities of such movement. Emphasizes the familial and social factors which inhibit the capacities for strength, resilience, and the ability to defend oneself in dangerous situations. Examines the psychological and social barriers to using the body in the non-goal oriented ways that are characteristic of play.

SOM 530A: Theories and Techniques of Somatic Psychotherapy I The first of a sequence of courses that look at individual and family systems approaches to psychotherapy from a somatic perspective. Covers the history and practical application of somatic thinking to therapeutic issues such as transference, countertransference, resistance analysis, intervention, empathic listening, and emotional expression. Discusses various body-oriented interventions such as work with gesture, expression, and breath. *PR:* SOM 507.

SOM 530B: Theories & Techniques of Somatic Psychotherapy II The second in a series of four courses focusing on various approaches to psychotherapy from a somatic perspective. Covers the influence of pioneer Wilhelm Reich, his theories of sex economy, character analysis, and muscular and character armoring. Introduces Reich's theory of orgone energy and his revolutionary methods of working with the body in psychoanalysis, and discusses the energetic care of the human being before birth, through the birthing process, and into adulthood. Students will study and experience methods of working with observation, breath, movement, and sound in psychotherapy and in personal growth.
PR: SOM 530A.

SOM 530C: Theories and Techniques of Somatic Psychotherapy III The third in a series of three courses focusing on the dynamics of intrapersonal organization, interpersonal interaction, and family systems from a somatic perspective. Covers the theoretical bases of the development of character structure and implications for psychotherapeutic approaches. Examines the relationship between somatic development (development of body structure) and psychological development (development of character structure); how one's history of interpersonal dynamics becomes embodied; and how this somatic basis of experience shapes our lives and forms the basis for interpersonal relating and bonding in the present. Course emphasizes the nature of identity, how identity develops within the family system and is structured in the body, and how the dynamics of identity development cause resistance to change within the individual and within the family system. Another important emphasis of the course is how all of the above relate to transference and countertransference.

SOM 530D: Theories and Techniques of Somatic Psychotherapy IV The fourth in a series of three courses focusing on the dynamics of intrapersonal organization, interpersonal interaction, and family systems from a somatic perspective. Continues to examine the theoretical basis for the development of character structure, with increased emphasis on the implications for psychotherapeutic approaches. Examines the dynamics of psychotherapy and the process of change and transition. Emphasizes the role of psychotherapeutic interventions and how to evaluate the effects of intervention. Develops an in-depth understanding of transference and countertransference.

SOM 535: Group Process: Therapeutic Communication A process group for first-year students to learn communication skills, increase sensitivity to others, and practice the direct expression of thoughts and feelings and their relation to body states. The leader will also use the group's process as the basis for an introduction to systems analysis and group process. Readings are from the work of family systems theorists such as Jackson and Bowen and group theorists such as Yalom. The group will use nonverbal and verbal exercises to facilitate its goals.

SOM 540: Integrative Seminar A further development of both theoretical understanding and practical techniques for working in a variety of clinical settings. Course emphasizes the integration of somatic and other clinical approaches. Mastery of observational, assessment, and listening skills, treatment planning, goal formulation, and facility of intervention will be stressed. Students discuss their own therapeutic style in class and in a final paper which integrates their work throughout the Somatics program.
PR: SOM 530C.

SOM 545: Introduction to Psychodynamics Presents a history of psychodynamic ideas and an introduction to how psychodynamic perspectives are applied in clinical settings. Covers basic theoretical and clinical concepts, such as drive and object relations theories, ideas about self and self-development, transference, countertransference, resistance, and defense. Looks at relationships among psychodynamic, somatic, and family systems approaches.

SOM 555: Sensory Awareness Sensory awareness allows deep, uncritical attention to and inquiry about how we are, act, and perceive. Through experiential classes, students can begin to examine the importance of this kind of attention to self-awareness, individual growth groups, interpersonal reactions, therapeutic applications, and societal issues.

SOM 556A: Family Systems: Somatic Movement Approaches I Patterns established in the family of origin affect an individual's perception of self, other, and relationship. Utilizing the body-based, therapeutic form of Authentic Movement, together with a process-oriented approach to psychotherapy, such elements as projection, boundary-making, listening, speaking and writing, empathy, transference, and countertransference are investigated as they relate to work with individuals, groups, and families. The role of movement, body experience, and the creative process in eliciting emotion and bridging conscious and unconscious processes within the therapeutic relationship will be explored.

SOM 556B: Family Systems: Somatic Movement Approaches II An effective psychotherapist or somatic educator must be aware of their own somatic patterns and their psycho-emotional underpinnings as they relate to dynamics within their family of origin. This course provides an opportunity for enhancing observational and listening skills, and for developing an appreciation for the role of nonverbal phenomena within the clinical interview with individuals, groups, and families. Class format integrates experiential and theoretical material. *PR:* SOM 556A.

SOM 560: Clinical Relationship Explores the complexities of the clinical relationship, including various perspectives on transference and countertransference and how to work with these dynamics in the clinical setting. An understanding of the somatic level of transference and countertransference provides a tangible opportunity to work with this material.

SOM 565: Body and the Body Politic A study of how both individual bodies, and individual experience of the body are shaped from infancy by major social institutions (education, medicine, religion, science, the media, etc.), and how that shaping process anchors the power of those institutions in our perceptions and emotional responses to authority. Focuses on how people are coaxed to neglect the sources of wisdom and decision-making within the social body, learning to renounce authority to publicly designated experts and authorities. Particular attention is given to the question, What does it mean to be a somatic therapist or educator in a world characterized by widespread abuse of both the personal and political body?

SOM 570A/B: Research Design An introduction to the basic theories and skills necessary to collaborate in the ongoing research project sponsored by the Somatics program in cooperation with a group of private institutes of somatics. The project, the Phenomenology of Somatic Practices, involves a careful description of the typical experiences reported both by teachers, practitioners, and clients of a particular method. Introduces different paradigms of research, methods of establishing validity, the nature of evidence, interviewing methods, and the literature review.

SOM 580A: Case Seminar in Somatic Psychotherapy/ Group Clinical Practicum A process-oriented supervision group with presentation and discussion of cases. The focus is on the somatic dimensions of the therapeutic relationship, treatment planning, results of therapeutic interventions, and countertransference issues. *PR:* One course in ethics and family law and one course in psychopathology as well as approval of Somatics program faculty.

SOM 580B: Case Seminar in Somatic Psychotherapy: Clinical Group Practicum Individual counseling supervision.

SOM 580I: Individual Counseling Supervision

SOM 590: Cross-Cultural Approaches to Health, Sexuality and Body

Movement An analysis of how both the human body and body-images are shaped not only by biological and psychological factors, but also by forms peculiar to a given culture – its ideal bodies, child-bearing and rearing practices, meta-political and religious practices, etc. Looks at how these factors can provide the basis for either racism and sexism, or for healing. Emphasis is on the major cultures which shape the California population: European, Hispanic, African, Native American, and Asian.

SOM 596: Research Methods in Somatics

SOM 763: Body-Mind Practices of Various Cultures

The study of body/mind integrative practices such as sensory awareness, Tai Chi Ch'uan, traditional Chinese medicine, yoga, breathing therapies, and various forms of body work and meditations.

SOM 798A/B: Thesis

Writing I & II The ongoing advisory working seminar for students who are in the process of thesis research and writing.

PR: SOM 570A.

School for Transformative Learning

Business, M.A.

Integral Studies

B.A. (Bachelor of Arts Completion)

Ph.D.

Research Concentrations:
Individualized Integral Studies

Learning & Change in Human Systems
Recovery of Indigenous Mind

Traditional Knowledge

Organizational Development & Transformation, M.A.

Note: Some courses are **cross-listed**, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

Bachelor of Arts (BAC) core curriculum allows for exploration of four different themes from a variety of perspectives.

Core Curriculum

BAC 350: Core Curriculum I

The theme is the self and the perspectives are: the modern condition, transformative learning, self, and society.

BAC 351: Core Curriculum II

The theme is culture and the perspectives are: culture and community, learning from community, and research methods.

BAC 352: Core Curriculum III

The theme is the cosmos and the perspectives are: systems theory, personal responsibility, environment, and social ecology.

BAC 353: Core Curriculum IV

The theme is integration and the perspectives are: learning community, self and community, and social change.

Students also complete a culminating project, which accounts for 3 to 9 units depending on individual graduation requirements.

General Education Requirements

The following seminars target the general education requirement:

First quarter:	Art
Second quarter:	Math
Third quarter:	Science
Fourth quarter:	Social Science

Special Topics Courses

The BAC program is developing 3-unit integral studies courses on selected topics to be offered in addition to the core curriculum. Selected topics for fall 1995 will include:

BAC 488: Politics of Female Reproduction

Explores issues of female sexuality and identity as well as myths regarding motherhood and choice. Topics include various aspects of reproductive freedom for all women.

BAC 490: The African Experience Affords in-depth study of the crucial issues affecting the African continent. Major themes of the African experience — politics, history, economics, philosophy, ecology, and culture — will be defined and discussed.

BAC 491: Imagining Nature

Explores the multiple meanings which Americans inscribe on nature, drawing on history, philosophy, art, music, literature, religion, and popular culture. Looks at the origins and implications of values relating to nature and challenges students to discover whether a culturally unmediated experience of nature is possible. Course activities include field trips.

Integral Studies Doctorate

**Research Concentrations:
Individualized Integral
Studies**
**Learning & Change
in Human Systems**
**Recovery of
Indigenous Mind**
Traditional Knowledge

LEARNING AND CHANGE

ISD courses are 2 units
unless otherwise indicated.

**ISD 830 A/B:
Transformative Learning**
Students critique current theories of transformative learning in adulthood. Research and theory about individual and cultural differences in learning styles, cognitive development, and psychosocial development are examined for relevance in understanding how adults learn from experience and learn within community.

**ISD 831 A/B: Living
Systems Theory & Transformative
Change** The two-year learning and change curriculum uses systems theory as the primary conceptual map for understanding transformative learning and change. In their second quarter of study, students focus on constructing a common language about key concepts and major contributors to the field of living systems theory and transformative change. Using this common language, students engage theory-building and critical analysis during the two-year sequence of this course.

**ISD 832 A/B: Small
Groups as Living Systems**
Students examine research and theories about the small group as a learning organism, exploring and critically assessing concepts such as group learning and group mind. Additionally, students deepen their theoretical understanding about both the learning dynamics and the interpersonal dynamics created in the relationship between the individual and the small group.

**ISD 833 A/B: Organizations
and Communities as Living
Systems** Research and theories about how change happens in organizations and communities are examined. Models for intervention in large systems are assessed critically.

**ISD 834 A/B: Systems
Analysis of Problems in a
Postmodern World** This quarter's course is a group elective. The student learning community, in consultation with its faculty advisor, chooses a particular problem that confronts the larger world and uses systems theory to analyze the problem and to suggest strategies for its solution.

**ISD 835 A/B: Systems
Analysis of the Learning
Community's Experience**
The student learning community uses systems theory to analyze its history, or the "text" of its own experience. Individual students may choose to focus on the community's history at any of the three levels of human systems — individual, small group, or larger organization.

Foundations Curriculum

**ISD 840 A/B: Worldviews
and Window on the Self**
A general overview and introduction to several different frameworks for understanding the world and one's self in the world. Students analyze sources and effects of their personal values, belief systems, and epistemologies.

**ISD 841 A/B: Culture and
Language** Research and theories about the relationship between culture and language are examined.

**ISD 842 A/B: Ways of
Knowing** Research and theories about the learner as a whole person are examined. Particular attention is focused on the role of the unconscious, and of affective, somatic, and intuitive processes for knowing and learning.

**ISD 843 A/B: Indigenous
and Traditional Worldviews**
Belief systems and epistemologies of indigenous and traditional (or pre-modern) worldviews are examined, with particular attention to implications for learning and change.

ISD 844 A/B: Modern and Postmodern Worldviews Belief systems and epistemologies of modern and postmodern worldviews are examined, with particular attention to implications for learning and change.

ISD 845 A/B: Integral Worldviews The integral worldviews of Sri Aurobindo and Haridas Chaudhuri are reexamined and the work of the previous five quarters is critically assessed. Students begin work on a major culminating paper grounded in the scholarly context of the Foundations curriculum, in which they present a personally held worldview and a vision for practice as a midwife of change in human systems.

Conduct of Inquiry Curriculum

ISD 890 A/B: Inquiry as Knowing This broad overview contextualizes systematic inquiry as part of the learning and change process. Paradigmatic differences among established research traditions are examined, with particular analysis of ontological and epistemological differences.

ISD 891 A/B: Principles and Practices of Ethnographic Inquiry Ethnography is introduced as the most basic among constructivist research approaches. Theory and methods of ethnography are examined, with particular attention to epistemic assumptions inherent in the methods. Students practice interview and observation skills.

ISD 892 A/B: Practicing Ethnography Students carry out a modest case study, completing all steps of the research process: proposal development, literature review, conduct of study, analysis, and reporting.

ISD 893 A/B: Principles & Practices of Phenomenology & Hermeneutics Theory and methods of phenomenology are examined, with particular attention to epistemic assumptions inherent in the methods. Students practice phenomenological and hermeneutic analysis of text.

ISD 894 A/B: Principles and Practices of Participatory Inquiry Theory and methods of participatory inquiry are examined, with particular attention to epistemic assumptions inherent in the methods. Students design a modest action research or cooperative inquiry project.

ISD 895 A/B: Choosing an Inquiry Approach Students demonstrate their growing understanding of the ontological and epistemological differences between research traditions. Students identify a topic of general interest, and develop mini-proposals for systematic inquiry into the topic. These mini-proposals should be drawn from each of the three traditions studied during the core curriculum, or from an alternative strategy proposed by the student.

ISD 896 A/B, 897 A/B, 898 A/B: Dissertation Research Proposal Development The third year of the research curriculum is devoted to proposal development. Activities include problem setting, research design, critical reviews of the scholarly literature related to the student's topic area, recruitment of the dissertation chair and committee, and mock proposal hearings. The goal is for each student to have an approved dissertation proposal by the end of the third academic year.

ISD 998: Dissertation

ISD 999: Independent Study

Integrative Seminar Curriculum

ISD 899 A/B: Integrative Seminar The integrative seminar curriculum permeates all work that the students do during the three years in which they participate together as a learning community. A primary goal of the integrative seminar is to enhance each student's reflective and critically reflective capacities about learning, transformative learning, and learning community. There is no established sequence for the integrative seminar. Rather, the intention is that the group and its individual members steadily deepen their understanding of key themes and increase their capacity in relation to these themes. The themes include:

- critical thinking, critical reflection, and skill in identifying one's own and others' assumptions
- ongoing reflection about the learning process in the context of self and the group
- consciousness about diversity and multiculturalism
- consciousness about psychosocial and ego development among group members, and impact of personal dynamics on group
- management of interpersonal dynamics
- growing capacity to take responsibility for the curriculum and for the group's learning
- creation of community, of learning community, and of balance between needs of individual and needs of group
- consciousness of holism in modes of knowing
- ongoing evaluation of individuals in relation to contribution to community, and evaluation of the group's capacity as a community.

During the third year of the core curriculum (the seventh through ninth quarters), the focus of the integrative seminar is on demonstration of competency. The learning community synthesizes and integrates what was learned during the first two years, creates a plan for the group's demonstration of its competency as a learning community, and a plan for individual demonstration. Planning includes: consultation with the full program faculty, documentation of the demonstrations, suggested criteria and process for evaluation.

“Part of the purpose of having these temporary communities is to keep people connected to their home communities.

We expect students to deepen their own traditional knowledge at home, with their Elders, in their own communities, and through their ceremonies and traditional ways.”

Jürgen Kremer

TRADITIONAL KNOWLEDGE/RECOVERY OF INDIGENOUS MIND

Note: As this issue of the *Catalog* goes to press, some of the courses listed below are still under development. Please contact the program office for details (415-753-6100, ext. 229).

All courses are 3 units unless otherwise indicated.

ISD 900: Colloquium

ISD 901: Indigenous Science The specific protocols followed when we meet as tribal people establish identity and relationship; these protocols constitute a science. Since the Native worldview and tribal identity derives from the celestial beings, this course will require students to study the day and night sky. We will discuss the ways our tribes create relationship with the stars and how these relationships express our sciences. In order to improve cross-cultural clarity about our Native science, we seek to determine our own truth and to find an appropriate language for it. In reclaiming the star knowledge that is sacred to all tribes, consultation with Elders is critical.

ISD 902: Historical & Legal Research & Its Political Critique

During the last five hundred years the Native American process of creating and remembering sacred, scientific knowledge has been interrupted. Students are asked to assume intellectual leadership for their tribes by recovering tribal history — remembering a time when our lives were whole. This remembering process links us with who we were and where we are in relation to contemporary society; this emotional, psychological process is supported by group discussion, and reading Western literature which affirms the historical struggle of our people and demonstrates that there is a desire among Westerners for our people to survive.

ISD 903: Traditional Understandings of Healing

Co-taught by a traditional Lake Miwok healer, this course uses literature, group process, and ceremony to confront major unspoken concerns of Indian people such as, “Why did this genocide happen to us? If our spiritual ways are so strong, why did we and why do we continue to suffer so? We confront fear and consider the ways this fear distorts and controls the lives of our people. As we develop cross-cultural healing capacities, our path parallels the process of a Vision Quest in that it compels us to examine experientially the shadow of our tribal life and to reclaim the hidden light of cultural health.

ISD 904: The Narrative Universe

This course describes a philosophical model of the universe which pays particular attention to the storied nature of reality. It presents the Eurocentric philosophical and educational traditions as cultural construct and story and critically reviews central epistemological assumptions of the dominant discourse and their implications for cross-cultural knowing. Western academic discourse has its own internal critique; we will use this critique to describe Indigenous ways of knowing in terms familiar to academic discourse.

ISD 905: Ecological Critique

Discusses the embeddedness of traditional knowledge in the ecology of which it is a part. Critically reviews the history of the environment in various tribal and nontribal cultures and familiarizes students with current ecological thinking in the Western traditions. We will look at current ecological issues and projects in Native communities and review and critique Earth Summit decisions regarding traditional knowledge and efforts to validate traditional ecological knowledge.

ISD 906: Rites of Passage

This course explores the notion that rites of passage are crucially important for a functioning Indigenous culture. The relationship of Indigenous ritual to the Western educational system and the historical destruction of initiation ceremonies is examined. We will discuss the potential of rites of passage in maintaining and regaining cultural integrity and insuring the survival of traditional knowledge. Students reflect on how the history of their culture, its spiritual life, and their own lives have been impacted by the destruction of or threats to traditional rites of passage.

ISD 907: Traditional Learning & Educational Critique

ISD 908: Indigenous Mind, Eastern Mindfulness, & Western Psychology This course examines the usefulness of the different frameworks offered by Western psychology (primarily analytical psychology), Indigenous traditions, and Buddhist teachings. We will discuss the importance of nature for mindfulness practice; compare the role of Indigenous healers in various cultures with the role of Buddhist teachers; and contrast Eastern traditions with Indigenous practices. The importance of art and ceremony as mindfulness practices and healing strategies is explored. Finally, we will both use and critique a psychological approach to understanding tribal mind.

ISD 909: Research Proposal Development**ISD 910: Psychotherapeutic Interventions & Traditional Learning**

ISD 911: Integral Philosophies Provides an overview of the integral philosophies of Sri Aurobindo and Haridas Chaudhuri and discusses how they relate to the philosophies of Indigenous cultures. Introduces and critiques the assumptions that are fundamental to the integral philosophy on which the CIIS vision was based.

ISD 912: Philosophical Terms & Concepts in Indigenous Languages**ISD 913: Body-Mind Disciplines (East-West)****ISD 914: Theories of Interpretation for Indigenous Science****ISD 915: Transpersonal Psychology**

ISD 916: Advanced Eurocentric Philosophies: Ecofeminism, Postmodernism, etc.

ISD 917: Stories, Legends, Myths & History: An Indigenous Science Approach

ISD 941: Introduction to Research Methodologies & Paradigms Introduces students to issues of research design of qualitative and quantitative approaches. Provides a language to discuss indigenous science issues in dialogues with western scholars and researchers. Discusses issues of validity and reliability. Introduces participatory research via first hand experience.

ISD 942: Qualitative Research I: Basic Concepts & Methods of Inquiry

This course builds on the introductory research course and familiarizes students with research literature. It also deepens their applied understanding of qualitative research methodologies as they pertain to Indigenous science research, focusing particularly on issues of reliability and validity. Students will learn how to critically review research articles.

ISD 943: Qualitative Research II: Inquiry as Medicine

ISD 952: Research Practicum I: Historical Research & the Political Critique of Historical Records The purpose of the course is for students to present written tribal history to their community and to augment and amplify that history with traditional stories, chants, or ceremonies in order to strengthen, ground, and connect traditional history with contemporary post-colonial history.

ISD 953: Research Practicum II: Spiritual Inquiry into Traditional Approaches to Healing

This course builds on personal healing skills identified in ISD 903 by asking students to work within their communities in a healing capacity, perhaps in a tribal health care program or environmental project. It is essential that a traditional tribal Elder supervise/mentor the process so that students can gain a realistic perspective of emerging cultural healing competencies.

ISD 954: Research Practicum III: Stories and Ceremonies

Introduces students to the skills needed to inquire into their own traditional ceremonies and stories. Students will critically evaluate the appropriateness of using these ceremonies and stories in an educational environment. Guest faculty introduce practical and theoretical examples.

ISD 955: Research Practicum IV: Ecological Research

Students are asked to develop an inquiry into an ecological issue in the area where they live, using an appropriate methodology. The inquiry should be framed primarily in a traditional context and secondarily, as a process of translation, in the framework of current Western ecological thinking. Class discussions focus on contemporary attempts to "validate" traditional ecological knowledge. Materials developed by our affiliated sister center, The Center for Traditional Ecological Knowledge at the Canadian Museum of Nature, will form the basis for these discussions.

ISD 956: Research Practicum V: Rites of Passage In this research practicum students investigate the history of destruction (or threats of destruction) of rites of passage in their culture.

ISD 957: Research Practicum VI: Traditional Learning

ISD 961: Writing the Indigenous Mind

ISD 962: Creative Writing for Traditional Knowledge

ISD 971: Integrative Paper

ISD 972: Indigenous Science Research Project I

ISD 973: Indigenous Science Research Project II

ISD 981: Language Study I

ISD 982: Language Study II

ISD 983: Language Study III

ISD 997: Dissertation Proposal Development

ISD 998: Dissertation Seminar & Writing (10 units)

MASTER OF ARTS IN BUSINESS

Courses marked by an asterisk (*) are open only to students enrolled full-time in the M.A.B. program. All others are open Institute wide. Courses from other Institute programs may be taken to fulfill the specialization component with approval of the student's advisor.

All courses are 3 units unless otherwise noted.

* Asterisk denotes courses which are open only to full-time MAB students.

FIRST YEAR

Mastering the Art of Business

These courses make up the foundational curriculum for the program.

**MAB 600A:
Integrative Seminar**

**MAB 600B:
Integrative Seminar
or Elective**

**MAB 600C:
Integrative Seminar
or Elective**

***MAB 601: The Art and Science of Transformative Learning** (fall, first year) Introduces the concepts of self-directed adult learning, team learning, and learning communities. Addresses application of transformative learning principles to self-learning, team learning, and organizational learning. Includes component on use of telecommunications to support adult learning. Central focus is on team and community building.

MAB 602: Qualitative Research (spring, first year) Application of qualitative models and action research methods to business management.

MAB 603: Economics, Business, and Society (winter, first year) Survey of the social responsibilities of business as applied to the issues of poverty, equal rights, ecology, consumerism, the quality of life, and the role of business in the community. Introduction to conventional microeconomics (revenues, costs, profits, etc.) and macroeconomics (interest rates, national income, inflation, unemployment, etc.). Emphasizes alternative economic models (Schumacher, Henderson, etc.) and introduces the "counter economy" movement as exemplified by TOES (The Other Economic Summit) and its subsequent manifestations.

MAB 604: Information and Technology (winter, first year) Focuses on the importance of managing information and technology within the socially responsible enterprise. Includes components on groupware, the impact of technology on human communication, and the use of technology to facilitate learning. Also covers management and marketing information systems and computerized tracking.

MAB 611: Systems Thinking in Management & Organization: (fall, first year) An introduction to systems thinking, the Viable Systems model, and deep ecology as contexts for business. The objective of this course is to introduce systems thinking as a new paradigm for sustainable civilization. The cultivation of this perspective will assist students in finding an alternative to traditional, destructive ways of managing and organizing. Learning organizations and organizational learning are emphasized.

MAB 612: Management and Organizational Theory: A Global Perspective (fall, first year) Application of behavioral and social science concepts to contemporary organizational life. Covers theories and methods related to individual, interpersonal, and group behavior as well as to total organizational issues such as goals, structure, and design of management systems.

MAB 613: Innovation & Entrepreneurship (spring, first year) Examination of the management of change and innovation with particular attention to the role of the entrepreneur as manager of a new venture. Looks at characteristic behavioral, organizational, financial, and marketing problems of entrepreneurs and new enterprises. Special emphasis on the use of values-focused management approaches such as honesty, openness, community service, and resource sharing as a superior strategy for entrepreneurial success. (spring, first year)

MAB 621: Accounting and Finance (winter, first year) Course begins with how to read business financial statements, and focuses on the theory and practice of financial measurement and valuation. Discusses mainstream and alternative models used in financial planning and control. Gives an introduction to the accounting methods employed in organizations to determine and communicate their financial positions to outsiders. Also covered are theory and practice of income measurement and asset valuation; financial, management, and cost accounting; capital markets, regulation, financial institutions. Provides analytical tools and practical skills for recognizing and solving complex problems of business finance. Other topics include working capital management; capital budgeting; cost of capital; capital structure; etc. Introduces environmental and social auditing with a special emphasis on the social consequences of the profit-making venture.

***MAB 623: Marketing: From Consumerism to Community Service** (spring, first year) Identification and fulfillment of customer and community markets. Creation and use of marketing information systems. Focuses on the dynamics of demand and the harmonizing of the market mix. Emphasis on the concepts and practices of relationship selling, transaction based marketing, and personal recommendations as the foundation for success in socially responsible businesses.

SECOND YEAR

Mastering the Art of Business These second year foundational courses include quantitative research; the application of quantitative models and empirical methods to business management; the application of statistical method to both quantitative and qualitative data; and human resource management and leadership in organizations.

MAB 711: Planning and Strategic Thinking (fall, second year) A capstone course which integrates all previous course work. Case studies and simulations are used to illustrate the application of systems thinking to the overall processes of planning and strategic thinking. Looks at the impact on people and organizations resulting from realignments in structure and strategies.

MAB 712: Human Resource Management (winter, second year) Examines the history and future of human resource management.

MAB 713, 723: Special Courses (spring, second year) These courses provide the flexibility that is necessary for collaborative curriculum design by students and faculty that is tailored to the individual and group needs of each cohort. Staffing and teaching these courses is, as with other courses, under the direction of the cohort leader (core faculty member), but initiative for selection of course content and curriculum design are taken by students in the cohort.

MAB 721: Statistical Analysis for Strategic Intent

(fall, second year)
Application of quantitative models of analysis for examining strategy and planning.

MAB 722: Leadership and Organizational Transformation

(winter, second year)
Includes components on organization appraisal and intervention, methods and processes used to communicate values and visions of an organization, and practical models of visionary leadership leading to the actualization of sustainable economies and businesses.

***MAB 791, 792, 793: Project Demonstrating Mastery I, II, III** (fall, winter, and spring, second year) Proposal preparation, design, and implementation of integrative thesis-level project.

ORGANIZATIONAL DEVELOPMENT & TRANSFORMATION

Note: Some courses are **cross-listed**, i.e., available through more than one program. See cross-reference for full course description. Abbreviations for names of programs are indicated above.

PR indicates course prerequisites.

All courses are 3 units unless otherwise noted.

ODT 500: Managing Organizational Change

Explores key concepts of planning and managing organizational change, using case studies. Students assess personal strengths and areas for improvement as organizational change agents. *PR*: Second year standing or consent of program.

ODT 510: Practical Consulting Skills This highly interactive seminar develops a broad spectrum of basic skills essential to effective consulting relationships. These skills are organized around a core model that is useful for managing the consulting process. In addition to planned activities, students identify personal interests and develop specific skill areas desired.

ODT 520: History & Theory of ODT Explores the historical and cultural reasons for organizational development and transformation in America, reviews the growth of ODT as a field, and examines the theories and practices that have evolved. Assesses current status and future of organizational development and transformation.

ODT 530: Transforming Systems An integrated, interdisciplinary, and experiential approach to understanding living systems theory as it applies to personal, organizational, and social transformation. Basic concepts of the systems or ecological view will be presented as a complement and corrective to the modern industrial/mechanical worldview. The class experience will serve as a laboratory for understanding and applying systems principles.

ODT 535: The Learning Organization Explores and applies new directions in the field of Organizational Development and Transformation: learning cultures and learning communities and the significant roles they play in organizational change. Examines the nature of learning and of organizations and analyzes a specific "learning culture" model that has been applied successfully in a variety of organizations. Each student designs a learning culture for an organization of their choosing.

ODT 540A, 540B, 540C: Process Group Using a T-group model, incoming students address issues of importance to participants, such as personal/interpersonal issues, adjustment to school, community, career, etc. Focus for the first quarter is interpersonal skills; for the second quarter, group dynamics and facilitation; during the third quarter, each student creates a Learning Plan, and group process continues. (Third quarter only is 1 unit.)

ODT 550: Group and Meeting Facilitation Participants learn skills and tools of meeting design and facilitation in the context of a developmental model of groups as high-performance teams.

ODT 555: Advanced Group Facilitation Focuses on the experience of effective group process and on developing the necessary skills to be a group process leader. Students learn how to work with material that emerges in the group, moment to moment, as a tool to develop the participants' level of awareness, to facilitate healing and growth, and to aid the group in becoming a more efficient task-oriented organization. Three levels of facilitation techniques are taught: personal, interpersonal, and systemic. Students learn how to use interpersonal conflict and cooperation to deepen relationship, and how to read group signals and promote whole-system health.

ODT 560: Conflict Resolution: Maps, Models, Practices Explores the dynamics and stages of conflict, identifies conflict resolution processes and common values, and helps participants develop skills for creative resolution of conflict in human systems. Includes an introduction to the electronic network ConflictNet.

ODT 565: Team Building Team building has become one of the most important OD requirements in all kinds of organizations. This course combines theory and application of consulting practice to team development, issues of readiness, growth, leadership and self-management. Students organize a project to complete as a team while observing and reflecting on their process.

ODT 570: Postmodern Consulting Examines ways to apply postmodern philosophy in consulting; supports an interpretive approach by organization members through the use of images and metaphors. The consultant's role is to assist members in addressing current concerns and in examining ways to move from the current to the desired reality.

ODT 575: Workshop Design Application of adult learning theory and supported practice, using video and participant feedback, in designing and presenting learning activities across a spectrum, from formal presentations to experiential workshops.

ODT 580: Appreciative Inquiry An experiential and theoretical exploration of the power of positive imaging and the processes which incorporate collective vision and aspiration (rather than problem-solving and planning) as a basis for action. Incorporates case studies, social construction theories, and experiential skill development. Also examines the application of Appreciative Inquiry to global management of social innovation as a new phenomenon in our time.

ODT 600: Spirit in Work A summer intensive which investigates the state of the art in the field of organizational transformation. Past presenters have included John Adams on business and a sustainable economy; Prasad Kaipa on creativity, empowerment, and leadership; and Margaret Pavel, Lisa Faithorn, and colleagues on healing the wounds of separation caused by racism, sexism, homophobia, etc.

ODT 603: Healing the Heart of Justice: Dismantling Racism This dynamic skillshop engages the process of discovery and deep attitudinal change which leads to action. Students learn practical skills for transforming personal relationships and institutions in the direction of racial justice. Lecture-discussion, structured group exercises, dialogue and spontaneous process, song, and story are used as tools for reclaiming personal power, joy and boldness, and for awakening the group to an awareness of itself as an interdependent community of justice-making, mourning, and celebration. (1 unit)

ODT 610: Work Force 2000: Retooling for the Changing Workplace This course offers human resources professionals and consultants ways to revitalize their work as they transform organizations and help people to care for themselves. (1 unit)

ODT 612: Team Rhythm This course is rooted in the power of a group of people aligned towards a common vision. Team Rhythm is an active approach to experiencing and retaining in one's body a sense of the synergy that's often lacking in the work place. As participants play music together, they are guided through M. Scott Peck's four community building phases (as outlined in his book *A Different Drum*), which correspond to a progression of musical phases and stages of change. By becoming fully present in the moment, students break through preconceived ways of relating and discover how interactions between individuals create synergy. No prior musical experience is required. (1 unit)

ODT 615: The Enneagram, Leadership, and Self Awareness Explores the use of the enneagram in organizational consulting. (1 unit)

ODT 620: Critical Thinking Skillshop Intended to acquaint participants with a model for critical thinking, based on the discovery and analysis of the hidden assumptions that underlie and shape the way we think. (1 unit)

ODT 650: Social Change Students explore the history, theory, and practice of social change organizing. Small study/action groups investigate, participate in, and critique the work of contemporary social change organizations.

ODT 660: Large Systems Change: Team Approach Based on their work with several corporations, Mary Gelinas and Roger James have developed this course to teach practitioners the steps involved in long-term major change. The class is experiential as well as theoretical. Meets in four all-day sessions and one half-day. PR: Second year standing or consent of program.

ODT 670: Strategic Planning As an essential organizational practice, this course is designed to explore specific methods in the development of mission, values and vision; the articulation of strategic directions; operational planning and related areas. This skill-building course provides students with opportunities for practice.

ODT 675: Philosophy of Participation Covers the theory and practice of an intercultural participatory strategic planning process developed by the Institute of Cultural Affairs in over 20 years of experience around the world.

ODT 680: The Learning Organization Introduces students to action research and inquiry, the primary modality of an ODT practice. Based on the work of Chris Argyris and Peter Senge, this course explores mental maps and the conditions necessary for learning as a community and inquires into methods for creating a learning environment within organizations.

ODT 685: Disciplines of the Learning Organization A highly focused seminar aimed at thorough understanding of Peter Senge's model of the Learning Organization (described in *The Fifth Discipline*). Students learn to apply effectively the specific, practical skills contained in this model in consulting or within their own organizations.

ODT 690: Cultural Synergy: Theory and Practice

ODT 700: Internship Practicum M.A. students are required to participate in this practicum course for nine months; the requirement for certificate students is three months. Students contract individually or in teams with a field placement site and meet with a faculty supervisor and other students for coaching. Students may initiate placement in an area of their interest, or work with the ODT and Placement offices to identify their area of interest and a site. (2 units)

ODT 740: Research in Organizational Development & Transformation This course introduces students to a model for critical thinking and writing, to the principles and varieties of research methodologies suitable for the M.A. thesis or project, and the step-by-step process of writing the proposal and selecting a committee. (Students are required to take this course prior to submitting the thesis/project proposal.)

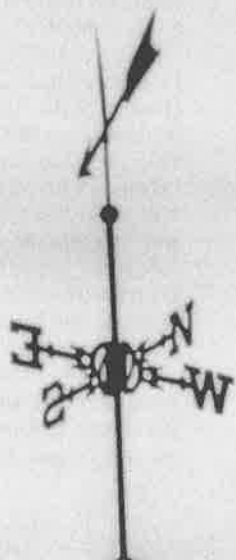
ODT 797: M.A. Thesis/Project Proposal Writing

ODT 798: M.A. Thesis/Project Researching and writing the master's thesis or project under faculty supervision.

ODT 999: Independent Study Independent study under faculty supervision in a topic of the student's interest. Up to one-sixth of a student's program may be taken in this manner.



FACULTY



FOUNDATIONAL SCHOOL FOR INTEGRAL STUDIES

The following are core faculty members unless otherwise indicated.



Dan Moonhawk Alford earned a C. Phil. (1981) in Linguistics from the University of California, Berkeley and his M.A. (1969) in Linguistics from the University of California at Los Angeles. He became acquainted with Native American worldviews and issues while developing a writing system and teaching curriculum for the Cheyenne language at the Northern Cheyenne Reservation in southeastern Montana. His research interests focus on fieldwork issues in language, cognition and consciousness, language issues in education, indigenous science, and an approach to linguistics which recognizes the importance of alternate states of consciousness in researching the hidden aspects of language.

Dan has published widely in the area of language and consciousness, focusing particularly on the work of Benjamin Whorf. Recent work includes "Linguistic Relativity" in *McGill Survey of Social Sciences: Psychology* (1993) and invited presentations on "Shaman Talk: A Medicine Way of Language," "Manifesting World Views in Language," and "'God' is not a Noun in Native America." (Social & Cultural Anthropology)



Lauren Artress, MFCC, holds a D. Min. (Doctor of Ministry) in Pastoral Psychology (1986) from Andover Newton Theological School and an M.A. in Religious Education (1969) from Princeton Theological Seminary. She received her analytical training in object-relations and family systems theory at Blanton Peale Graduate Institute in New York City (1974). Since 1986, Lauren has been the Canon for Special Ministries at Grace Cathedral in San Francisco, where she created the Labyrinth Project. She is a psychotherapist who integrates psychology and spirituality in her work, and she conducts workshops nationally on the Labyrinth Experience. She is the author of *Walking a Sacred Path: The Rediscovery of the Labyrinth as a Spiritual Tool* (Riverhead Books, 1995). (East-West Psychology, Visiting Faculty)



Matthew Bronson received his M.A. (1982) in Linguistics from the University of California, Berkeley with concentrations in cognitive science, applied linguistics, and the study of metaphor. The challenge of teaching English as a second language and linguistics led to an interest in accelerative learning and teaching techniques that activate the vast untapped potential of the nervous system. Matthew is certified as an Accelerative Teacher/Trainer and is pursuing a Ph.D. in linguistics at U.C. Berkeley.

Matthew's varied career includes research, teaching and publications on the influence of indigenous languages on Spanish, linguistic analysis of discourse produced by trance-channels, and psychosocial interventions for people living with HIV. Published articles include "A Foot in Both Worlds: An Interview with Pai Ely, Brazilian Spiritual Healer" (*Shaman's Drum*, Fall 1995); "Teaching Linguistic Mindfulness" (Journal of the Society for the Anthropology of Consciousness, Vol. 6, #2, July/Sept. 1995); "Healing with Mind and Heart" (*Magical Blend*, April, 1989); and "Brazilian Spiritist Healers" (*Shaman's Drum*, Winter 1985). He regularly conducts fieldwork in Brazil, and has conducted workshops in St. Petersburg and Moscow, Russia on conflict resolution skills and accelerative learning techniques.

(Social & Cultural Anthropology)



Brendan Collins began his doctoral studies at The California Institute of Asian Studies in 1974 (now CIIS) in order to study with Haridas Chaudhuri. After Dr. Chaudhuri's death, he earned his Ph.D. in Clinical Psychology in a program developed by Carl Rogers at United States International University (1977); he has an M.A. in Theology and Spirituality from the Graduate Theological Union (1994). Prior to his career in psychology, he was a member of a Western contemplative monastic community for 12 years, and was the founding editor of a journal of contemplative spirituality, *Monastic Studies*, frequently collaborating with Thomas Merton and Bede Griffiths. Al has been a clinical psychologist since 1978 and a member of the graduate psychology faculty at John F. Kennedy University since 1981. His areas of interest include contemporary psychoanalysis, contemplative psychology, integral psychology, and the relationship between contemporary psychology and the Western mystical and contemplative traditions.
(East-West Psychology)



Daniel Deslauriers received a Ph.D. in Psychology (1989) and M.S. (1984) from the Université de Montréal (Québec) and conducted research at the University of Auckland (New Zealand) and at the Chronopsychology laboratory, Carleton University (Ontario). He was co-founder of the Montréal Centre for the Study of Dreams, and he co-authored the book, *Le rêve: sa nature, sa fonction et une méthode d'analyse* (P.U.Q., 1987). Daniel is currently pursuing his research interests in body-mind integration through dreams and narrative ways of knowing. He lived in Indonesia and has studied the language, religion, and sacred arts of Bali. He trained in Gamelan music and Balinese dance. Daniel is also a practitioner of Christian meditation.
(East-West Psychology)



Duane Elgin is an author, social activist, and visionary. He received his M.B.A. (1968) from the Wharton Business School, and an M.A. (1969) from the University of Pennsylvania. He wrote the classic book on ecological lifestyles, *Voluntary Simplicity* (William Morrow, 1981, republished in a revised edition, 1993). He also wrote *Awakening Earth* (William Morrow, 1993), an exploration of the evolution of culture and consciousness as humanity works toward initial maturity as a planetary-scale civilization. With Joseph Campbell and others, Duane was a co-author of *Changing Images of Man* (Pergamon Press, 1982). Since 1981, he has been the Director of "Choosing Our Future," a non-partisan and non-profit organization working to revitalize the conversation of democracy through large-scale electronic town meetings and other creative uses of the mass media. In the 1970's, he worked as a senior social scientist with SRI International where he conducted strategic planning studies for clients such as the Ford Motor Co., Royal Dutch Shell, the President's Science Advisor, the National Science Foundation, and the EPA. He also served as a senior staff member of a joint Presidential-Congressional Commission on the American Future.
(Social & Cultural Anthropology)



Lisa Faithorn, former director of the Social & Cultural Anthropology program (1983 to 1995), received an M.A. from Northwestern University and a Ph.D. (1990) from the University of Pennsylvania in Cultural Anthropology. She has taught at the University of California at Los Angeles, California State University at Northridge, and the University of California, Berkeley Extension, and has published articles on her fieldwork in the Papua New Guinea Highlands, as well as on issues of ethnographic methodology, sex-roles and gender identities, criminal justice, organization development, applied intuition, and deep ecology. She is on the advisory boards of Redefining Progress and the Global Intuition Network.

Lisa is a specialist in the areas of ecology and social change, applied ethnographic research, and organizational culture. She works as a research anthropologist and organization consultant, locally and abroad, and conducts workshops and seminars in ecological consciousness and global transformation. Lisa is particularly interested in the applications of the anthropological perspective and ethnographic research methods to critical issues of social and economic justice and ecological sustainability.

(Social & Cultural Anthropology)



Carolyn Foster received an M.A. in Marriage, Family and Child Counseling from the American Academy of Family Studies (1979) and co-founded a community counseling center in San Jose, California. She is especially interested in teaching inner-directed approaches to the creative process; her research focuses on the interplay between psychology, spirituality, and creativity in human development. Her 13-year study of dreams and altered states of consciousness as a participant of a contemplative group informs her interest in the healing power of story as interpreted in Western and Eastern traditions. Carolyn specializes in designing classes and workshops using writing as a vehicle for growth and change. She is the author of *The Family Patterns Workbook* (Putnam Publishing, 1993), which investigates the multi-generational transmission of attitudes and behavior in families. She is currently writing a book about women's development.

(East-West Psychology)



Rose Wognum Frances, director of the Women's Spirituality M.A. program, received an M.F.A. in 1979. Since 1985, she has made her home in San Francisco, working as an independent studio artist. For Rose, artwork is a spiritual practice – she awakens through the work of her “wise hands.” Her art has been shown throughout the U.S. and Canada in such locations as the Museum of Contemporary Craft, New York City; the Corcoran Gallery and the Smithsonian Institution in Washington, DC; the Museum of Art in Calgary, Alberta; and the Royal Palace in Monte Carlo, Monaco. She founded and directed the Fibre Arts Program at Florida International University for nine years. Her teaching and research is centered on the unfolding of the sacred creative process. Rose teaches courses on visual art, the creative process, sacred texts, sexuality, gender, and women's spirituality.

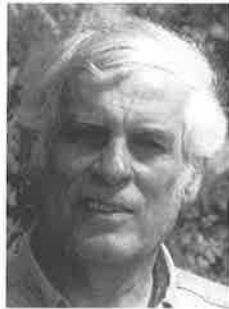
(Women's Spirituality)



Ramchandra Gandhi, Haridas Chaudhuri Professor of South Asian and Comparative Philosophy, received an M.A. and Ph.D. (1970) in Philosophy from Oxford University. He has taught philosophy in colleges and universities in India, the United Kingdom and the United States.

Ramu's recent novel, *Sita's Kitchen* (SUNY, 1992), addresses the problems of religious conflict in contemporary India. He is especially interested in the question of survival and peace on earth; his perspective is Indian philosophy in the non-sectarian sense. He is initiating a project at the Institute on The Seven Sages of Modern India. Ramu plans to develop film, video, and library resources particularly for the Indian-American community, but available to everyone, on various modern Indian spiritual and intellectual figures who have had worldwide impact.

(Philosophy & Religion,
Distinguished Visiting Faculty)



Amedeo P. Giorgi teaches epistemology, methodology, and human science research. He received a Ph.D. in Psychology from Fordham University (1958). He previously taught phenomenological research and human science theory at the University of Quebec, and he has been teaching at Saybrook Institute in San Francisco since 1986. A founding figure of human science research and epistemology, Amedeo taught for two decades at Duquesne University. He is the author of over 80 publications including *Psychology as a Human Science: A Phenomenologically Based Approach* (Harper & Row, 1970). As editor of Duquesne University's Psychological Series, he has been responsible for publication of over 15 other major works. He has taught over 400 courses and workshops worldwide and has held numerous professional and honorary positions.

(East-West Psychology)



Peter Glassman is dean of the Foundational School for Integral Studies. An historian of culture who specializes in the interconnections among the humanities, the social sciences, and contemporary economic and strategic affairs. He received a Ph.D. (1972) in English and Comparative Literature from Columbia University. He is particularly interested in the social forces that characterize the first industrial era.

Since 1982, Peter has served as a teacher, administrator, and consultant to business and government officials in China, Hong Kong, and Japan. He has extensive academic and consulting experience in western Europe. Before joining CIIS, he taught at Columbia University and Tulane University. He served as chairman of the Department of English at the Chinese University of Hong Kong, and the University of Montana. He served as vice president and provost of New England College, and dean of the faculty of social sciences and humanities at the University of Macau. He holds an appointment as permanent visiting professor of culture in the People's Republic of China.

Peter's first two books of criticism *Language and Being: Joseph Conrad and the Literature of Personality* (Columbia University Press, 1976), *J.S. Mill: The Evolution of a Genius* (University of Florida Press, 1985), study some of the principal ways in which social and family conditions have shaped individual cognition and creativity.

(Foundational School for
Integral Studies)



Steven D. Goodman received his Ph.D. (1984) in Far Eastern Studies from the University of Saskatchewan, Canada. He has lectured and taught Buddhist philosophy and comparative religion at the University of California at Berkeley and Santa Barbara, Rice University, the Graduate Theological Union, Nyingma Institute, and Naropa Institute. Steven was recently awarded a Rockefeller Fellowship at the Rice University Center for Cultural Studies for the study of Tibetan mystical poetry. He is the co-editor of a source book for the study of Tibetan philosophical and visionary literature entitled *Tibetan Buddhism: Reason and Revelation* (SUNY Press, 1992). His most recent publication is "Transforming the Causes of Suffering" in *Mindfulness in Meaningful Work* (Parallax Press, 1994).

Steven is interested in the broad issues of comparativism and cross-cultural interpretation: philosophical, methodological, historical, and experiential. His specialty is the Indo-Tibetan influenced forms of Mahayana and Vajrayana (tantric) Buddhism in traditional rural Himalayan settings and in contemporary forms in urban Western settings. He maintains an active interest in the social and ethical relevance of religion. Steven's research and travels in Afghanistan, Iran, India, Ladakh, Nepal, and Bhutan have furthered his study of the social context of East-West contact, particularly the effects of modernization on the adaptation and survival of Buddhist traditions.

(Philosophy & Religion)



Stanislav Grof received an M.D. from Charles University, Prague (1956) and completed his Ph.D in Medicine from the Czechoslovakian Academy of Sciences (1965). He is one of the founders and chief theoreticians of transpersonal psychology, and founding president of the International Transpersonal Association. For the past 35 years he has been conducting research on: the therapeutic and heuristic aspects of non-ordinary states of consciousness; the use of psychedelics and non-drug techniques in experiential psychotherapy; alternative approaches to psychoses; spiritual emergency and treatment of transpersonal crises; the implications for psychiatric theory and the emerging scientific paradigm of recent developments in quantum physics, information and systems theory, biology, brain research, and consciousness studies. Among his books are *Realms of Human Consciousness* (Viking Press, 1976), *Beyond the Brain* (SUNY, 1988), and *The Holotropic Mind* (Harper Collins, 1992).

(East-West Psychology and Philosophy & Religion, Distinguished Visiting Faculty)



Andrew Harvey is a Fellow at All Souls College, Oxford (1973-present). He has also served as visiting professor of humanities at Hobart and William Smith Colleges (1980-91); he received a Fellowship of the Society of Humanities, Cornell University (1978-79) and was granted a Creative Fellowship from St. John College, Cambridge, UK (1977-78).

Andrew's interests range from Romantic poetry to the Indian spiritual renaissance in the 20th century. He is author of *A Hidden Journey, A Spiritual Awakening*, (Holt, 1991) and *A Journey in Ladakh* (Jonathan Cape/Houghton Mifflin, 1983), co-editor with Patrick Gaffney of *The Tibetan Book of Living and Dying*, authored by Sogyal Rinpoche (Rider/HarperCollins, 1992), *The Way of Passion* (Frog Ltd., North Atlantic Books, 1994) and *Dialogues With A Modern Mystic* (Quest Books, 1994). He was featured in the film "The Making of a Mystic." Andrew has also published numerous poems, translations, and novels.

(Philosophy & Religion, Distinguished Visiting Faculty)



Mara Lynn Keller received her Ph.D. (1971) in Philosophy from Yale University. She was co-founder and coordinator of Global Peace Studies at San Francisco State University, where she teaches courses in philosophy, religion, women studies, and peace studies. Mara is completing her forthcoming book *The Greater Mysteries of Demeter and Persephone*. Her particular areas of interest are pre-patriarchal Crete, ecofeminism, global peace studies, and holistic philosophy. She is a practitioner of Rosen Method bodywork and has been an activist for peace and human rights since the 1960s.

(Women's Spirituality and Philosophy & Religion)



Kennard Lipman, director of the East-West Psychology program, received a Ph.D. (1979) and an M.A. (1976) in Far Eastern studies from the University of Saskatchewan, Canada, and is a graduate (1988) of the American College of Traditional Chinese Medicine in San Francisco. He co-authored two translations of Tibetan Buddhist works: *Primordial Experience* (Shambhala, 1987) and *You Are the Eyes of the World* (Lotsawa, 1987); his most recent publication is "Between Body and Spirit: Eastern Energetics and Western Soulfulness," in *How Do You Know?: Pathways to Inner Knowing* (Tarcher, 1996). During the past 25 years Ken has studied with many of the foremost masters of the Tibetan diaspora. He is currently working on a book about meditation and psychology in Buddhism and Judaism.

(East-West Psychology)



Margaret Mackenzie, R.N., received a Ph.D. (1973) in Anthropology from the University of Chicago. Her current research and teaching interests include the anthropology of morality and medicine as manifested in issues related to health, healing, and food, and the anthropology of creativity and art as manifested in attitudes and practices related to the body and spirituality. She is also exploring the nature of prejudice, power, and how individuals experience the self – and other people – as fearsome Other. She finds autobiographical narratives to be a particularly useful anthropological tool; she is writing about her own colonist childhood in relation to the Maori people in New Zealand.

Margaret has conducted fieldwork in the United States and postcolonial Polynesia. She has written about the anthropological aspects of: preschool children's health and nutrition in Rarotonga and Malekula; the relationship between body size, physical activity, nutrition, and aging in Western Samoa; and the meanings and social consequences of body weight, food, and eating as self-discipline and self-control. She continues to teach at the California College of Arts and Crafts, and she does storytelling as performance and installation. In summer 1995 she was writer-in-residence at Haystack Mountain School for Craft in Maine.

(Social & Cultural Anthropology)



Robert McDermott was appointed president of the Institute in September 1990. He is Emeritus Professor of Philosophy at Baruch College, City University of New York (CUNY), where he was chair of the philosophy department and of the program in religion and culture. He earned a Ph.D. in philosophy from Boston University in 1969, an M.A. in philosophy from Emory University in 1965, and his B.A. in classics from Queens College, CUNY, in 1962. Prior to his coming to the Institute, he taught philosophy and comparative religion for 27 years: seven years at Manhattanville College (1964-71), and 20 years at Baruch College (1971-90).

Robert has been the recipient of numerous grants, fellowships, and professional honors, including a Fulbright grant for study and travel in India (1966) and a position as senior Fulbright lecturer at the Open University, England (1975-76) where he was advisor and contributing editor to sixteen films on "Man's Religious Quest." With the support of Laurance S. Rockefeller, he is co-directing a four-year project, "The Recovery of Thinking in Philosophy, Science, and Education."



Sophia Reinders received her doctorate from Saybrook Institute (1989) with "A Phenomenological Inquiry into the Experience of Artistic Creativity." She is a Jungian psychotherapist and a certified Iyengar yoga teacher. Sophia is interested in the body as expressive of the psyche, and in the body/mind integration through yoga and symbolic processes. Her research interests center on dimensions of psychospiritual awareness and transformation from the perspective of Eastern traditions and Western (primarily Jungian) approaches to the creative forces of the psyche. (East-West Psychology)



Victoria Rue received a Ph.D. (1993) from the Graduate Theological Union in Berkeley. She is a feminist theologian, playwright, and theatre director. Victoria also teaches at the American Conservatory Theatre in San Francisco and previously taught at New College of California, Starr King School for Ministry at the Graduate Theological Union, and the University of Long Island. She was an artist in residence at Skidmore and at California Institute for the Arts. Her playwrighting includes: "Ruffled Irises" (a play about women's struggles with cancer); "The Landscape of My Body" (a play about lesbian sexuality and spirituality); and "Ecstasy in the Everyday" (a play about spirituality and daily life). Her directing work has been seen in theaters in Los Angeles, New York, and San Francisco. She was a founding member of the Women's Project at the American Place Theatre (New York). For five years Victoria conducted workshops with Artists in Prison (Los Angeles), where her work at Terminal Island Federal Prison was made into a documentary entitled "Jump Street." Most recently, she is the founder of the Institute for Religion and the Arts (IRA), which creates theatrical pieces for performance in houses of worship. The focus of Victoria's work is how feminist theater enacts feminist spirituality.

(Women's Spirituality, Visiting Faculty)



Jim Ryan, former director of the Philosophy and Religion program (1989 to 1995) received a Ph.D. (1985) in South Asian Literature (Tamil) from the University of California, Berkeley, and an M.A. (1976) in South Asian Studies from the University of Wisconsin. Jim's general interests are in the culture, history, and philosophies of India. He is specifically interested in the various forms of Hindu tantra, particularly the Kashmir Shaiva traditions, the tradition of Sri Aurobindo, and the "modernized" tantra of Haridas Chaudhuri. A secondary interest is in Jainism and the historical interplay between the non-theistic philosophical traditions and Hinduism. Jim has lived and traveled widely in India for a number of years and has done research work in Sanskrit, Hindi, and Tamil. His recent publications include translations from the Tamil Jain text *Civakacintamani* and an article entitled "Tantric Cosmology and Science" (*International Journal of Philosophy, Psychology and Spirituality*, Vol. 1, no. 2, 1992).

(Philosophy & Religion)



Judy Schavrien received a Ph.D. (1973) in Psychology, History and Systems from the University of Chicago. She is a feminist mystic in the Tibetan crazy wisdom tradition. In her psychotherapy practice, she helps women integrate spirit, body, and mind. She has published feminist psychological theory – "The Rage, Healing, and Daemonic Death of Oedipus: a Self-in Relation Theory" (*Journal of Transpersonal Psychology*, Vol. 21 #2, 1989); cultural history and translation – *What Rhymes with Cancer?* (New Rivers Press, 1982); and prize-winning poetry – *New Lesbian Writing* (winner of the National Small Press Book Award. She recently won the international *Abiko Quarterly* prize for an essay on nonlinear logic in *Finnegan's Wake*. She is currently writing her spiritual autobiography. Judy also serves on the board of the Association of Humanistic Psychology. (Women's Spirituality)



Paul Schwartz director of the Philosophy and Religion program. He is a scholar-practitioner with roots in the Franciscan tradition of Christian spirituality and a practical interest in the forms of Buddhist meditation and awareness. His Ph.D. (1995) from the Graduate Theological Union in Berkeley examined some of the spiritual dimensions of the AIDS crisis in San Francisco; he is active in educational and religious support services for communities responding to the epidemic. His M.A. (1977) in History and Philosophy of Religion from Concordia University included a study of testimonials in new religious movements.

Paul delights in the comparative study of the mystical traditions (Francis of Assisi, Rumi, The Cloud of Unknowing), with attention to myth, symbol, and religious language. His most recent publication is a translation (with Robert Hopcke) of *The History of Colors* by Manlio Brusatin (Shambhalá, 1991). (Philosophy & Religion)



Richard Shapiro is pursuing a Ph.D. in cultural anthropology at the New School for Social Research, where he received his M.A. in 1981. He has undergraduate degrees in Politics and in Modern Society and Social Thought from the University of California at Santa Cruz.

Richard has studied with many exceptional teachers, including Michel Foucault in New York and Paris, and Herbert Marcuse in Santa Cruz. He has been involved in developing critical, interdisciplinary, activist and multicultural education at both CIIS and New College of California. He is an original member of Todos: The Sherover-Simms Institute for Alliance Building, founded in 1985. Todos, (Spanish for *everyone*), works with youth, social service organizations, and universities, engaging issues of social oppression, community building, and cultural identity. His intellectual interests include the cross-cultural study of subjectivity, sexuality and gender, the history of European thought, anthropology as cultural critique, and contemporary movements for political and cultural transformation. Richard is second generation American Jew who has lived in Europe and traveled in Asia. He is a long-time practitioner of meditation.
(Social & Cultural Anthropology)



Rina Sircar earned a doctoral degree (1974) in Indian Philosophy from Gujarat University in India and a second Ph.D. in Buddhist Studies from the California Institute of Asian Studies (1976). She also received degrees in Law, Oriental Philosophy, and the Abhidhamma and Sutta Pitakas from Rangoon University in Burma.

In addition to more than 30 years of teaching experience and several publications in English and Burmese, Rina is co-founder and resident meditation teacher of Taungpulu Kaba-Aye Monastery and its San Francisco center, and conducts retreats worldwide on mindfulness, insight, and healing in the Theravada forest tradition. In 1981, she received the honorary title of Vidasanachariya from Calcutta and, in 1982, Dhammaratna from Bangladesh.

(Philosophy & Religion)

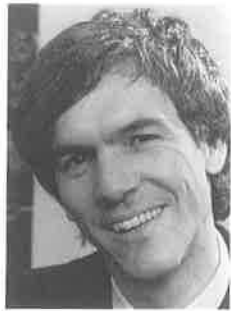


Lawrence M. Spiro received his Ph.D. from Columbia University (1973) and a B.S. from M.I.T. Trained in both philosophy and psychology, he has been a professor, psychotherapist, director of a therapeutic community, and consultant. He was one of the original founders of Melia Foundation in New York in 1972, and from 1982-1987 was the director of its Bay Area program, which, through research and public dialogue, explored the relationship between psychology and spiritual traditions of the East and West. Larry's teaching interests lie in the psychological dimensions and implications of the major religious traditions, particularly in the psychology of their more mystical and esoteric teachings. His primary research project is an inquiry into the concept and meaning of sacred psychology. He is working on a book in which he examines the metapsychological issues involved in recovering religious perspectives on sacred psyche and relating them to contemporary Western psychological contexts.
(East-West Psychology)



Charlene Spretnak received an M.A. (1981) in English from the University of California, Berkeley. She is author of *States of Grace: The Recovery of Meaning in the Postmodern Age* (HarperCollins, 1991), *The Spiritual Dimension of Green Politics* (Bear & Co., 1986), and editor of *The Politics of Women's Spirituality* (Anchor-Doubleday, 1982). Her pioneering work has contributed to the framing of the women's spirituality, ecofeminist, and Green politics movements. Charlene lectures widely in the United States and Europe.

(Philosophy & Religion,
Distinguished Visiting Faculty)



Brian Swimme received his Ph.D. (1978) from the University of Oregon specializing in gravitational dynamics, mathematical cosmology, and singularity theory. He is a specialist in mathematical cosmology and an author who has committed his talents toward a meaningful interpretation of the human within an evolutionary universe. He was a faculty member in the Department of Mathematics and Physics at the University of Puget Sound in Tacoma, Washington from 1978-1981. Brian taught at the Institute of Culture and Creation Spirituality at Holy Names College in Oakland, California from 1983-1990. He is the author of *The Universe is a Green Dragon* (Bear and Company, 1984) and *The Universe Story* (Harper, 1992) which is a culmination of a ten-year collaboration with cultural historian Thomas Berry. Brian produced a twelve-part video series, *Canticle to the Cosmos* (Tides Foundation of San Francisco, 1990) and in 1991 consulted and participated in a three-part BBC television series, entitled *Soul of the Universe*.

Brian was selected as director of the Center for the Story of the Universe, a research and educational affiliate of CIIS, in 1990. The Center develops and presents a scientifically grounded story of the universe in order to guide ecological, social, and spiritual evolution.

(Philosophy & Religion,
Distinguished Visiting Faculty)



Richard Tarnas leads the Philosophy, Cosmology, and Consciousness concentration. A graduate of Saybrook Institute (Ph.D. in Psychology, 1976) and Harvard University (A.B., 1972), he was formerly director of programs and education at Esalen Institute. He is an executive editor of the quarterly journal *ReVision*, and author of *The Passion of the Western Mind* (Random House, 1991), a narrative history of the Western worldview from the ancient Greek to the postmodern. Richard's personal research interests include the history of Western thought and culture, the intersection of philosophy and psychology, evolution of consciousness, epistemology and cosmology, astrology and esoteric studies, transpersonal and archetypal psychology, and new paradigm studies.

(Philosophy & Religion,
Distinguished Visiting Faculty)



Jody D. Timms, director of the Social and Cultural Anthropology program, received her interdisciplinary (anthropology, psychology, philosophy, and religion) M.A. (1985) and Ph.D. (1988) degrees from the East-West Psychology program at CIIS along with a Certificate (1986) in Organizational Development and Transformation. She previously taught in the Professional and Liberal Arts Department of John F. Kennedy University. Jody combines her interests in American culture, multiculturalism, intercultural communication, immigration, and international development with her experience and expertise as a social activist in global social movements – feminism; gay, lesbian, bisexual and transgender; peace and social justice; and ecology. She is also interested in organizational culture, contemporary urban issues, and human-animal interaction and communication.

Drawing on her feminist, collaborative style, Jody has served the Institute in a number of interim capacities as academic dean of the Foundational School for Integral Studies, executive administrator for The Center for Studies in Science and Spirituality (now called The Center for the Story of the Universe), and director of development. As an internal and external consultant to nonprofits and corporations, Jody utilizes an applied anthropological approach to organizational and social change.

(Social & Cultural Anthropology)



David Ulansey received his Ph.D. (1984) in Religion from Princeton University. He has taught at Boston University, the University of California at Berkeley, Barnard College (Columbia University), Princeton University, and the University of Vermont.

David is a historian of religion specializing in the religions of the ancient Mediterranean. He is particularly interested in the Mystery Religions, Gnosticism, Hermeticism, ancient cosmology, and the relationship between religion, myth, and the evolution of consciousness. He is author of *The Origins of the Mithraic Mysteries: Cosmology and Salvation in the Ancient World* (Oxford University Press, 1989), as well as numerous articles in publications ranging from *Scientific American* to the *Journal of Biblical Literature*. David is a frequent lecturer at the C.G. Jung Institute of San Francisco.
(Philosophy & Religion,
Distinguished Visiting Faculty)



Yi Wu earned an M.A. (1964) and a national Ph.D. (1970) from the University of Chinese Culture, Taipei. Dr. Wu was the chairman of the Department of Philosophy at the University of Chinese Culture for seven years. His interests include teaching, writing, and lecturing on Chinese philosophy, religion, and literature. He has published 15 books in Chinese, and *Chinese Philosophical Terms* (University Press of America, 1986), *The Translation of the Book of Lao Tzu* (Great Learning Publishing Company, 1989), *The Mind of Chinese Ch'an (Zen)* (Great Learning Publishing Company, 1989), and *Concerned Mind Tea* (The Mind of Chinese Philosophy) (Great Learning Publishing Company, 1992) in English. One of his books, *The Story of Chinese Philosophy*, is also translated in Korean.
(Philosophy & Religion)

ADJUNCT FACULTY, FOUNDATIONAL SCHOOL FOR INTEGRAL STUDIES

Note: The program in which each faculty member teaches is indicated after degree information.

Margo Adair, group process facilitator, author of *Working Inside Out*.
(Women's Spirituality)

Koffi Afawubo, M.A., African Studies, University Benin-Lome, Togo (1981).
(Social & Cultural Anthropology)

A.H. Almaas, Ph.D., Reichian Therapy, International College (1981).
(East-West Psychology)

Lucia Chiavola Birnbaum, Ph.D., History, University of California/Berkeley (1964).
(Women's Spirituality)

Z. (Zsuzsanna) Budapest, writer, teacher, woman-centered priestess, and author of numerous books including *The Holy Book of Women's Mysteries*.
(Women's Spirituality)

Alysa Chadow, Ph.D. Candidate, Applied Anthropology, Columbia University (1995).
(Social & Cultural Anthropology)

Carol Christ, Ph.D., Religious Studies, Yale University (1974).
(Women's Spirituality)

Roger Corless, Ph.D., Buddhist Studies, University of Wisconsin/Madison (1973).
(Philosophy & Religion)

Judith Cornell, Ph.D., Art and Philosophy, Columbia Pacific University (1983).
(East-West Psychology)

Isoke Femi, B.A., Emancipation and Consciousness, New College (1991).
(Social & Cultural Anthropology)

Bruce Flath, MLIS, Library & Information Studies, University of California/Berkeley (1987).
(Philosophy & Religion)

Yuko Franklin, Ph.D., East-West Psychology, California Institute of Integral Studies (1992).
(Social & Cultural Anthropology)

Robin Gayle, Ph.D., East-West Psychology, California Institute of Integral Studies (1994).
(East-West Psychology)

Peter Gold, M.A., Anthropology, Indiana University (1973).
(Social & Cultural Anthropology)

Judy Grahn, poet, author of 9 books including *Queen of Wands, Another Mother Tongue*, and *Blood, Bread, and Roses*.
(Women's Spirituality)

Lisa Handwerker, Ph.D., Medical Anthropology, University of California/Berkeley and San Francisco (1993).
(Social & Cultural Anthropology)

Zorah Kalinkowitz, M.A., Education and Art, Sonoma State University, California (1991).
(Philosophy & Religion)

Eva Leveton, M.S., Clinical Psychology, San Francisco State University (1959).
(Women's Spirituality)

Deborah Lubar, M.F.A., Acting and Play Writing, Rutgers University (1989).
(Women's Spirituality)

Gay Luce, Ph.D., Psychology, Union Institute (1975).
(East-West Psychology)

Fabienne McPhail, M.A., Women's Studies, Emory University.
(Women's Spirituality)

Anica Vesel Mander, Ph.D., Women's Studies, Union Institute (1978).
(Women's Spirituality)

Joan Marler, B.A., Liberal Arts/Modern Dance, Mills College (1969); lecturer, radio journalist, dancer.
(Women's Spirituality)

Nwawangthandup Narkyid, M.A., Education, Western Michigan University (1979).
(Social & Cultural Anthropology)

Vicki Noble, B.A., Women's Studies, Colorado College (1975).
(Women's Spirituality)

Helen Palmer, M.A., Psychology, New School for Social Research (1971).
(East-West Psychology)

Kartik Patel, M.A., Philosophy and Religion, California Institute of Integral Studies (1995).
(Philosophy & Religion)

Margaret Pavel, Ph.D., Clinical Psychology, California School of Professional Psychology (1991).
(Women's Spirituality)

Katherine Roberts, M.Phil.,
Latin and Greek Language,
Columbia University (1990).
(Philosophy & Religion)

Karobi Sen, Ph.D.,
Essence and Development of
Hinduism, Calcutta University
(1976).
(Philosophy & Religion)

Elan Shapiro, M.A.,
Psychology and Wilderness
Studies, Sonoma State
University (1990).
(Social & Cultural Anthropology)

Bahman A.K. Shirazi, Ph.D.,
East-West Psychology,
California Institute of
Integral Studies (1994).
(East-West Psychology)

Vernice Solimar, Ph.D.,
East-West Psychology,
California Institute of
Integral Studies (1986).
(East-West Psychology)

William Stablein,
Indo-Tibetan Studies,
Columbia University (1976).
(Philosophy & Religion)

Tina Stromsted, M.A.,
Clinical Psychology,
John F. Kennedy University
(1984).
(Women's Spirituality)

Jim Swan, Ph.D.,
Natural Resources/Psychology,
University of Michigan (1969).
(Social & Cultural Anthropology)

Anne Teich, Ph.D.,
Philosophy and Religion,
California Institute of Integral
Studies (1990).
(Philosophy & Religion)

Luisah Teish, Ph.D.,
Therapeutic Counseling,
Open International University
for Complementary Medicines
(1993).
(Women's Spirituality)

Ronald Stephen Valle, Ph.D.,
Social Psychology, University
of Pittsburgh (1973).
(East-West Psychology)

Roxanna Wales, Ph.D.,
East-West Psychology,
California Institute of Integral
Studies (1994).
(East-West Psychology)

John Welwood, Ph.D.,
Clinical Psychology, University
of Chicago (1974).
(East-West Psychology)

Michael Wenger, M.A.,
Psychology, New School
for Social Research (1971);
President of San Francisco
Zen Center.
(Philosophy & Religion)

Zjamal Xanitha,
choreographer, performer,
and faculty member and
graduate of University
of Fine Arts, Amsterdam,
Holland.
(Women's Spirituality)

*Many of my teachers
at the Institute were
involved in social action,
and they served as models
of people who brought
their sense of spirituality
into the world.*

Dan Hamburg,
CIIS Alumni,
Philosophy & Religion
M.A., 1992

SCHOOL OF HEALING ARTS

The following are core faculty members unless otherwise indicated



Minou Alexander earned her M.S. (1986) and Ph.D. (1988) in Clinical Psychology from the University of Michigan, Ann Arbor, and was a Postdoctoral Clinical Fellow at Stanford University. In addition to her position at the Institute, she maintains a private psychotherapy practice.

Minou became interested in psychology, particularly Jungian theory, in Auroville, India, where she lived for nine years. Her approach to psychology and psychotherapy draws substantially on Jung's work as well as on her experiences in India. Her current research focuses on psychotherapy and clinical supervision process and outcome. Minou is a certified consultant for the Singer-Loomis Inventory of Personality, a measure based on Jungian theory. (Psychology)



Joyce Brady, academic administrator of the Integral Health program, is a registered nurse who received her M.S. (1975) in Community Health Education from Hunter College. Her work reflects a strong interest in the health care delivery system and in the expanding role of community health workers and professionals. Joyce is a health science instructor at City College of San Francisco, a core member of the Alameda Health Department's College 2000 Health Task Force, and has a private health consultation practice. She was director of the Family Health Center at San Francisco General Hospital Medical Center (1979-1985) and assisted in the transfer of the U.S. Public Service's Hospital's Refugee Screening Clinics to the Family Health Center at San Francisco county hospital. She uses the Tavistock method of group dynamics in her consulting work with various groups and conducts workshops that facilitate the health and healing of individuals, their relationships, and their work lives. Joyce has exhibited as an artist and previously served as director of a San Francisco art gallery. She is a student of the Goddess, Jung, Gurdjieff/Ouspensky, Sufism, tarot, and theosophy. (Integral Health)



Padma Catell, dean of the School of Healing Arts, received her Ph.D. (1984) in Psychology from the California Institute of Integral Studies and an M.A. in Biology from Hunter College (City University of New York). A licensed psychologist, Padma is a director of the Buena Vista Counseling Center and the Mariposa Counseling Center, where she supervises interns and sees private psychotherapy clients.

Padma's first contact with the Institute was in 1972, when she attended classes being taught by her spiritual teacher. Padma has been teaching at the Institute since 1984. Padma became interested in psychology when she began studying Raja yoga and Sanskrit in 1972 at the ashram of Sri Bramananda Saraswati. Her particular interest in the synthesis of the biochemical, the spiritual, and the psychological began even earlier with her studies in biochemistry and the pharmacology of the central nervous system. Padma co-authored an article entitled "Associations Among Somatotype, Temperament and Self-Actualization" with Ralph Metzner (*Psychological Reports*, 1993.) She is listed in *Who's Who in American Women*, 1995-96. (Integral Counseling Psychology)



Brant Cortright, director of the Integral Counseling Psychology program, earned his Ph.D. in Clinical Psychology from Union Institute in 1976. He is a licensed psychologist with a private practice.

Originally led into the field through his involvement with Buddhism, Krishnamurti, and hatha yoga, Brant has a background in psychoanalysis, group process, and existential psychotherapy with a major focus in Gestalt therapy. Currently, he is interested in integrating humanistic-existential approaches to psychotherapy with psychoanalytic self psychology, and exploring how Sri Aurobindo's philosophy can provide a transpersonal framework for incorporating Western psychological methods in psychotherapy.

(Integral Counseling Psychology)



Kate T. Donohue received her Ph.D. (1980) in Psychology from Temple University. She is a licensed psychologist with a private practice. In both her clinical work and her teaching at various universities on the East and West coasts, she focuses on integrating arts and the creative process with personal growth and psychotherapy.

Kate has worked with the arts and artists for 18 years, first as director of the counseling center at the Philadelphia Colleges of the Arts (now the University of the Arts), then as director of the counseling center at the California College of Arts and Crafts. She was also co-founder of the Center for the Gifted and Creative in Philadelphia. Kate is a founding member of the International Expressive Arts Therapy Association (IEATA) and co-chairs its credentialing and training committee.

For 20 years, Kate has promoted the use of arts and creativity for social change. She is a former president of Psychologists for Social Responsibility and other feminist and economic justice groups. Besides her professional and political interests, Kate expresses her own creativity through humor, painting, dancing, and writing, by practicing Aikido, and by participating in women's rituals.

(Expressive Arts)



John Dyckman earned his Ph.D. from the University of California at Berkeley in 1976. He is on the staff of an East Bay hospital and maintains a private practice. John's research interests are on the effects of psychotherapy, visual imagery in therapy, child and family therapy, and Buddhism and psychotherapy. He is the author of articles on learning and imaging. John is on the Board of Directors of a non-profit organization dedicated to the application of infant temperament research to parental guidance.

(Psychology)



Maryanna Eckberg received her Ph.D. (1967) in Child and Adult Clinical Psychology from the University of Minnesota. Maryanna is director of the Somatics Clinic, a licensed psychologist, and she maintains a private practice. She has particular expertise in a body-oriented approach to psychotherapy with extensive experience in training and educating body-oriented psychotherapists in the U.S. and Europe. She is interested in the relationship between the body and spirituality. Maryanna has many years of experience in working with survivors of severe trauma and shock, and focuses on how a body-oriented approach can aid in the healing of post-traumatic stress disorder. She has also worked extensively in community mental health, focusing on work with parents and children.

(Somatics)



Renée Emunah, director of the Drama Therapy program, received her M.A. from San Francisco State University (Special Major, combining Theater Arts and Clinical Psychology, 1979), a Certificate in Drama Therapy from Sesame Institute in London (1975), and her R.D.T. (Registered Drama Therapist) in 1982. (She was among the first four drama therapists to become officially registered in the U.S.). She is a Ph.D. candidate in Clinical Psychology at the Union Institute. Renee is the author of the book *Acting for Real: Drama Therapy Process, Technique, and Performance* (New York: Brunner/Mazel, 1994) as well as numerous articles on drama therapy. She is former president of the National Association for Drama Therapy and is currently on the editorial board of the journal *Arts in Psychotherapy*.

Renée worked as a drama therapist with emotionally disturbed adolescents and adults for fifteen years at Gladman Memorial Hospital. Her interest in the integration of healing, art, and education led her to found a theater company for former psychiatric patients, which she directed for six years. She has directed the Drama Therapy program from its inception in 1983 at Antioch University.

(Drama Therapy)



Julie Gerhardt received her Ph.D. from the University of California at Berkeley (1983) in Developmental Psychology. Her research was in the area of child language acquisition. She was on the faculty at State University of New York at Buffalo. Julie was retrained as a clinical psychologist and maintains a private psychotherapy practice as a licensed psychologist. Her interests include recent developments in psychoanalytic theory and practice, social constructivism, therapeutic discourse, feminism and psychoanalysis, psychotherapy research, self psychology and object relations theory.

(Psychology)



Frances Smith Goldberg received an M.A. (1978) in Clinical Psychology from Lone Mountain College and a Bachelor of Music Education from Indiana University. She is a licensed M.F.C.C. and a registered and Board Certified music therapist. Her clinical work reflects her special interest in music, expressive arts therapy, and alternate states of consciousness, particularly transpersonal states, as vehicles for psychodynamic work. She also has a particular interest in the role of spiritual experiences in healing and psychotherapy. She has worked in a variety of psychiatric settings, including 20 years at Langley Porter Psychiatric Institute at the University of California/San Francisco (UCSF).

Fran has taught at various colleges and universities in the Bay Area and was one of the founding faculty of the Creative Arts Therapy M.A. programs at Lone Mountain College and Antioch University. She is a clinical faculty member in the Department of Psychiatry at UCSF, a primary trainer for the Bonny Foundation for Music-Centered Therapies, and founding director of the Therapeutic Arts Psychotherapy Training Institute. Fran is on the editorial boards of the *Arts in Psychotherapy*, the *Journal of the Association for Music and Imagery*, and *Music Therapy Perspectives*.
(Expressive Arts Therapy)



Ian Grand received his M.A. (1984) in Clinical Psychology from Antioch University. He has taught at various colleges in the Bay Area and was director of the Center for Educational Alternatives at San Francisco State University. Ian is director of the Institute for Social Physiology in Berkeley, where he explores the relationship between social forms and physiological function, and how literature, music, art, and the media affect cultural- and self-enactment. He is interested in the somatic aspects of interpersonal and intercultural relations and is currently researching and developing integral education practices in schools and informal learning environments.

In addition to teaching in the Somatics program, Ian is coordinator for a pilot group of students exploring collaborative approaches to doctoral study in the School for Transformative Learning. He also is a painter, musician, and philosopher, and knows the field of multiple intelligences from experience as well as concept. Ian has been a leader in experimental education since the 1960's when he was one of the first directors of the Experimental College at San Francisco State.
(Somatics)



Lucanna Grey has an M.A. from the University of Santa Clara and is licensed as a Marriage and Family counselor. Lu is the director of the Integral Counseling Center of CIIS on Church Street, and is in private practice. Lu is trained as a Gestalt therapist and was a trainee at the Gestalt Institute of San Francisco from 1984 to 1991. Her orientation is primarily existential and gestalt and she enjoys developing teaching experiences for students and trainees.
(Integral Counseling Psychology)



Lisa Handwerker earned a Master's in Public Health (1985) and a Ph.D. in Medical Anthropology from the University of California at San Francisco and Berkeley (1993). Her doctoral research, jointly funded by Fulbright-Hays and the Committee on Scholarly Communication with China, examines female infertility and reproductive technologies in contemporary China. She has also studied the interrelationships among health, social inequality, and gender in Mexico, Great Britain, and the United States. Lisa recently completed a two-year research fellowship at the UC/Berkeley Beatrice M. Bain Research Institute and consulted for the World Institute on Disability.

Her publications include: "Medical Risk: Implicating Poor Pregnant Women in the United States," "The Social and Ethical Implications of IVF in China," and "The Hen That Can't Lay an Egg: Conceptions of Female Infertility in Modern China." As chairperson of the Council on Anthropology and Reproduction (CAR), Lisa edits the national newsletter, sponsored by the Society for Medical Anthropology and the American Anthropological Association.

(Integral Health)



Judy Hess has an M.A. from Columbia University, and a Ph.D. in Clinical Psychology (1975) from the University of Rhode Island. She is a licensed psychologist with a private practice.

Judy is particularly interested in experiential learning and interpersonal dynamics. Her background in Gestalt therapy, psychodrama, and marriage and family therapy have influenced her teaching style, as have her years of facilitating groups. An active member of the Northern California Group Psychotherapy Society, Judy has conducted workshops and training institutes for other group therapists during the last ten years. She is currently studying acting and using "the Method" as a way to enhance psychotherapeutic presence.

(Integral Counseling Psychology)



Don Hanlon Johnson, director of the Somatics program, earned his Ph.D. (1971) in Philosophy at Yale University. Since 1983, he has been director of the Somatics program in its journey through Antioch West and New College to CIIS. He facilitates a study group of biomedical scientists and rehabilitation researchers from several major universities and leading somatics teachers from major private institutes; the group is investigating the efficacy of somatics practices. He is a somatics practitioner and the editor of a series of collections and bibliographies in the field, the first of which is *Bone, Breath and Gesture: Practices of Embodiment I* (Berkeley: North Atlantic Books, 1995).

(Somatics)



Michael Kahn, (M.F.C.C.) has been the director of one of the Institute's counseling centers since 1988. Michael's Ph.D. is from Harvard in Clinical Psychology. He has taught at Harvard, Yale, the University of Texas, and the University of California, Santa Cruz where he is now professor Emeritus of Psychology. His publications include *Between Therapist and Client* (W.H. Freeman, 1991) and *The Tao of Conversation* (forthcoming spring 1996, New Harbinger Publishing). Michael provides consulting services to therapists.
(Integral Counseling Psychology)



George Kitahara Kich received a Ph.D. in Social-Clinical Psychology (1982) from the Wright Institute, Berkeley. A licensed psychologist, he has a private practice. He has taught psychology at various Bay Area colleges and universities, and has provided clinical training, supervision, and consultation to agencies. George co-founded and became the first president of a multiracial/multicultural community organization (I-PRIDE). He is continuing both research and community involvement in Asian American multiracial organizations.

George's clinical and research interests include integrating drama and improvisational approaches into psychotherapy; working with interracial people and families; studying the impact of AIDS on Asian American families; and integrating the perspectives of systems, object relations, and self psychology theory and practice. Vipassana meditation helps focus his wide-ranging interests.

(Drama Therapy)



Eva Leveton earned her M.S. in Clinical Psychology (1959) at San Francisco State University and advanced training as a family therapist in the original group of intensive trainees at the Mental Research Institute in Palo Alto. She is a founding member of the Family Therapy Center in San Francisco. Eva is a former actress, and has been active as a psychodramatist. She has written two books, *Adolescent Crisis, Approaches in Family Therapy* (Springer, 1984) and *A Clinician's Guide to Psychodrama* (Springer, 1992). In collaboration with her husband, Alan Leveton, M.D., she made a five-hour training film in family therapy, "Children in Trouble; Families in Crisis," available through the University of California Extension, Davis, California.

Eva teaches psychodrama and women's development at the Family Therapy Center and conducts periodic psychodrama groups in Taos, New Mexico. She is a published poet and continues to pursue interests in acting and writing.

(Drama Therapy)



Sanjen Miedzinski (formerly Susan Schneider) played a major role in the development of the Expressive Arts Therapy program. She received her Ph.D. in Clinical Psychology (1980) from the City University of New York. Sanjen was formerly director of the Transpersonal Psychology program and associate dean at JFK University. She also co-founded and directs Art Spirit: Expressive Arts Training Institute and Counseling Center.

Her journey has led her to studies and careers in both the sciences and the arts. She has been a biochemist and a software technical writer as well as an art director, teacher of dance, and student of drawing and painting. She has integrated these interests in her current work in transpersonal psychology.

Sanjen developed and teaches Imagery-In-Movement, a process of inquiry which integrates the intuitive and the rational modes of functioning through a combination of drawing, movement, psychodrama, and journaling. The method has played a major role in her own psychospiritual growth.
(Expressive Arts)



Robert Morgan, director of the Psychology Doctoral program, received his Ph.D. (1965) in Psychology from Michigan State University, with a post-doctoral internship in Clinical Psychology at Hawaii State Hospital. A Fellow of American Psychological Association's divisions on Clinical Psychology and Psychotherapy, he was founding president of the International Association of Applied Psychology's Geropsychology division. Consultations have included Dr. M.L. King, Head Start/Follow Through, Peace Corps, universities, professional schools, businesses, and government agencies. Robert has more than 70 publications including a dozen books; recent publications are on temporal psychology, life span development, biopsychology, longitudinal clinical case history, international and multicultural psychology, iatrogenics, and innovations. He is on the Scientific Program Committee through the American Psychological Association (APA) for the first World Congress of Psychology (IAAP) to be held in the USA in summer 1998.
(Psychology)



Esther Nzewi received her Ph.D. in Clinical Psychology (1978) from New York University. She joins the psychology faculty following 15 years of college teaching, clinical practice, and consultation in Nigeria, her homeland. In addition to maintaining a private practice in Owerri, Nigeria, Esther chaired the Department of Psychology at Alvan Ikoku College of Education for five years, where she also instructed a broad range of courses. Her scholarly and research interests are reflected in frequent publications which emphasize women's roles, child welfare, family themes, and cross-cultural perspectives in content areas which include marital therapy, personality assessment, child development, psychopathology, and therapeutic intervention.
(Psychology)



Janis Phelps received her Ph.D. in Clinical Psychology (1986) from the University of Connecticut in 1986. She was previously an assistant professor at Florida International University and adjunct faculty at several other institutions. Her research and scholarly writing has focused on child development, clinical studies in enhanced expectancies and treatment, response to traumatic events, social persuasion and cults, and mind-body wellness as it correlates to psychotherapy outcome. Janis is beginning a scholarly book on healing and creativity. Her theoretical orientation is in transpersonal and wellness therapy models, and Eastern disciplines, and the interaction of meditation and creativity. (Psychology)



Bob Rosenbush (M.F.C.C.) received an M.A. (1978) in Psychology from Antioch and an M.A. (1967) from the School of International Service (Washington, D.C.). He has spent the last ten years in an intensive study of a psychodynamic approach to spiritual development with A.H. Almaas. This work, which has deepened his understanding of the human situation and refined his approach to psychotherapy and teaching, draws from object relations theory, self psychology, Reichian breathwork, Socratic inquiry, and the meditative traditions of Sufism, Buddhism, and Hinduism. Other significant influences have been psychosynthesis, his own psychoanalytic psychotherapy, existential-phenomenological psychotherapy, professional consultation in psychodynamics, and E.M.D.R.

Bob's most formative adult learning experiences came from being a Peace Corps volunteer in rural Chile, the director of field research for the Addiction Services Agency of the City of New York, a monk in a Vedantic monastery, a practitioner of Vipassana meditation, and a professor of counseling and transpersonal psychology for ten years at Antioch University. Bob maintains a private practice. (Integral Counseling)



Tina Stromsted earned an M.A. (1984) in Clinical Psychology from JFK University. She is a Registered Dance Therapist (A.D.T.R.) and a Ph.D. candidate at CIIS. With a background in theater and dance, her clinical experience includes 21 years of working with populations in both inpatient and outpatient settings, along with consulting and administrative work in the community mental health system. She is co-founder of the Authentic Movement Institute in Berkeley, and has taught expressive arts therapies at JFK University and in other professional training settings, and has led workshops in the U.S., Canada, and in Europe, exploring the life of the body, spirituality, and the creative process in psychotherapy.

Tina's work investigates cross-cultural modes of healing, shamanism, creativity, the development of the conscious feminine principle, and the relationship between imagination and the body, and between dreams and physical symptoms. She is particularly interested in the articulation of the body's wisdom through writing, movement, art, and voice. Tina's teaching, private practice, and consultation integrate body-oriented, Jungian, and creative arts therapy approaches to healing. (Somatics)



Diane Swirsky, director of professional training in the Psychology Doctoral Program, received a Ph.D. (1991) from the California School of Professional Psychology, Berkeley. Diane is a licensed psychologist and maintains a private practice in psychological assessment and psychotherapy. Her clinical and research interests include feminist self psychology and intersubjectivity, sexual abuse, eating disorders, dissociation, and training in the psychology of women. Her current writing and research revolves around the relationship between childhood trauma and adaptive psychological response.
(Psychology)



Benjamin Tong received his Ph.D. in Clinical Psychology (1974) from the California School of Professional Psychology. He is a research associate at the Institute for the Study of Social Change, University of California at Berkeley as well as a faculty member of the School of Ethnic Studies at San Francisco State University. Ben directs a school of tai chi and Taoist studies. A member of the steering committee of the International Karen Horney Society, he maintains a private practice in psychotherapy and organization consultation. Dr. Tong co-edited and contributed three chapters to the Asian-American section of the new *Ethnicity and Psychology* (Kendall/Hunt, 1995) text.

Ben's areas of interest include culture and psyche, race relations, critical social thought, chaos theory, systemic approaches, existential psychodynamic therapy, stress and trauma, and mind-body health. A current focus is the construction of "heritage," meaning, and myth in esoteric warrior traditions.

(Psychology)



Leland van den Daele received a Ph.D. (1967) with a specialty in clinical developmental psychology from Purdue University. Leland is a former David Ross Fellow; NIMH Senior Post-Doctoral Fellow; and Fellow with the International Institute of Humanistic Studies. He graduated from the Karen Horney Psychoanalytic Institute in New York City, where he served as supervising psychoanalyst in the Program in Psychotherapy. He is a current Fellow, Academy of Clinical Psychology, and Diplomate in Clinical Psychology, American Board of Professional Psychology. In addition to his activities at CIIS, Leland is a member of the editorial board of the *American Journal of Psychoanalysis*, and director of psychological treatment for a nonprofit organization dedicated to the treatment of terminally ill patients, and in private practice.

With more than 30 papers published in professional journals, several book chapters, two edited books, and a monograph, Leland conducts research in moral judgment and values, cognition and logic, dreams and adaptation, music and imagery, and the relation of these areas to culture, psychological development, and psychoanalysis.

(Psychology)



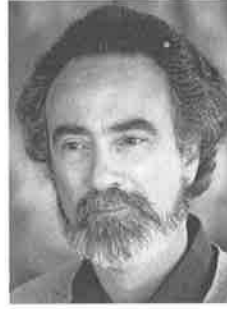
Harrison Voigt was instrumental in the founding of the clinical psychology Ph.D. program in 1981. He received his Ph.D. in Clinical Psychology (1969) from Ohio University, and his M.A. in Clinical Psychology (1963) from West Virginia University. He is a licensed psychologist in part-time private practice. Harrison has taught at the Institute since 1974.

With a professional career that has encompassed clinical practice, teaching, training and research, Harrison is interested in the application of Eastern and Western growth models to psychotherapeutic process, the dynamics and experience of inner development, small group process, human sexuality, and our relationship to the natural world. Recent publications range across a broad spectrum: group therapy, psychopathology, spirituality and sex therapy, and bystander intervention in public episodes of child abuse. (Psychology)



Judyth O. Weaver earned her Ph.D. (1979) from International College. She is certified in Reichian therapy, Jin Shin Jyutsu, massage, as a Rosen Method Practitioner, and as a teacher of sensory awareness. In 1971 she was authorized by Grandmaster Cheng Man-Ch'ing's Shr Jung School for Culture and the Arts to teach his short form of Yang style t'ai chi ch'uan. A modern dancer for many years, Judyth has also studied classical Indian and Japanese dance. She has been a student of Buddhism and Taoism since 1959 and spent several years in a Rinzai Zen Buddhist Monastery in Japan; she now leads a lay meditation group in the U.S.

Judyth maintains a private practice in Somatic Reclaiming, her development in bodymind integrative psychotherapy. She teaches sensory awareness in Japan, the Rosen Method in Russia, and offers t'ai chi retreats in Canada. Judyth's work reflects her interests in fostering the application and integration of spiritual practice in everyday life, in promoting a deeper understanding between East and West. She is working on a book about body/mind/spirit in the East and West. (Somatics)



Jack S. Weller, Rudolph Schaeffer Professor of Arts and Creativity and founding director of the Expressive Arts program at the Institute, received his B.A. in Psychology and M.A. in Philosophy from the University of California (1968), specializing in aesthetics and East-West studies. His postgraduate work at the University of California, Berkeley and the San Francisco Zen Center, focused on Buddhist art and Buddhist studies; he has also been trained in the healing, therapeutic aspects of the arts.

For ten years Jack was the founding director of the Arts and Consciousness graduate program at JFK University. His work spans philosophy, mysticism, meditation, aesthetics, sacred and transformative arts, creativity studies, and expressive arts therapy. He is a founding co-chair of the International Expressive Arts Therapy Association and his most recent article is entitled "The Expressive Arts Therapy Family," *Newsletter of the International Expressive Arts Therapy Association*, Vol. 1, no. 1, 1995. (Expressive Arts)



Tanya Wilkinson received her Ph.D. (1979) in Clinical Psychology from the California School of Professional Psychology in Berkeley. She maintains a private practice in psychotherapy and consultation from a Jungian/feminist perspective.

Tanya has been teaching at the Institute since 1980, and she was awarded the Institute's Distinguished Teaching Award in 1987. The Center for the Story of the Universe awarded Tanya a grant for the 1991-92 school year to pursue a psychohistorical investigation of the psychological effects of the death of mythological systems. She is currently writing a book about the dynamics of victim identification.

(Psychology)



Carl Word received a Ph.D. (1972) from Princeton University. Trained in social psychology, Carl has taught in graduate psychology doctoral programs and conducted studies in the Bay Area for 20 years. His interests include cross-cultural measurement of morbidity of psychiatric disorder with substance abuse, dynamic assessment of minority children, transpersonal and multicultural psychology. He is active in the Bay Area Association of Black Psychologists. A recent publication in the New England Journal of Medicine was recognized by the journal as one of the year's best papers.

(Psychology)

*The healthy social life
is found only
When in the mirror
of each human soul
The whole community
finds its reflection,
And when, in the community,
The strength of each one is living.*

Rudolf Steiner

ADJUNCT AND VISITING FACULTY, SCHOOL OF HEALING ARTS

Note: The program in which each faculty member teaches is indicated after degree information.

David Akullian, M.A.,
Clinical Psychology, Eastern Michigan University (1974).
(Integral Counseling)

Sondra Barrett, Ph.D.
Biochemistry, University of Illinois Medical School (1968).
(Integral Health)

Lauren D. Cunningham, M.S.W., Community Health, University of California at Berkeley (1972).
(Expressive Arts)

LaVera Draisin, M.D.,
Family Medicine (Residency/UCSF), Meharry Medical College (1981).
(Integral Health)

Michael Drexler, Ph.D.,
Clinical Psychology, California School of Professional Psychology (1988).
(Psychology)

Mildred Dubitzky, Ph.D.,
Clinical Psychology, Harvard University (1966).
(Integral Counseling)

Moon Eng, Ph.D.,
Clinical Psychology, Wright Institute (1982).
(Integral Counseling)

Maureen Franey, M.A.,
Clinical Psychology and Transpersonal Counseling Psychology (1982).
(Integral Counseling)

Margot N. Fuchs, Ph.D.,
Psychology of Art, The Union Institute (1985).
(Expressive Arts)

Amedeo Giorgi, Ph.D.,
Psychology, Fordham University (1958).
(Psychology)

Marianna Glenday, M.P.H.
University of Texas School of Public Health (1989).
(Integral Health)

Jane Goldsmith, Ph.D.
Clinical Psychology, California School of Professional Psychology (1975).
(Psychology)

Anthony Guarnieri, Ph.D.,
Clinical Psychology, Professional School of Psychology (1989).
(Drama Therapy)

Kathryn Guta, R.N.,
Rutgers University (1978).
(Integral Health)

Daria Halprin-Khalighi, M.A.,
Psychology, Lesley College (1988).
(Expressive Arts)

Anna Halprin, B.A.,
Dance, University of Wisconsin (1942).
(Expressive Arts)

Valerie Hearn, Ph.D.,
Psychology, The Wright Institute (1989).
(Psychology)

Mary Herget, Ph.D.,
Clinical Psychology, California Graduate School of Marital and Family Therapy (1985).
(Psychology)

Joan Hertzberg, Ph.D.,
Personality and Social Psychology, University of California at Santa Cruz (1981).
(Psychology)

C.K. Jeong, L.AC.
(Licensed Acupuncturist), American College of Traditional Chinese Medicine (1985).
(Integral Health)

David Hoffmann, B.Sc.,
Ecology, University of Sussex (1974); member, National Institute of Medical Herbalists.
(Integral Health Education)

David R. Johnson, Ph.D., R.D.T.,
Clinical Psychology, Yale University (1980).
(Drama Therapy)

Paolo J. Knill, Ph.D.,
Psychology of Art, The Union Institute (1977).
(Expressive Arts)

Alan Kubler, M.A., Clinical Psychology, JFK University (1982).
(Integral Counseling)

DeLee Lantz, Ph.D.,
Clinical Psychology, Harvard University (1963).
(Psychology)

Mary Ann Leff, M.S., M.F.C.C.,
Counseling, California State University at Hayward (1979).
(Integral Counseling; Drama Therapy)

Vida Lehmann, Ph.D.,
Psychology, The Wright Institute (1993).
Statistics, University of California at Berkeley (1964).
(Psychology)

Eric Lehrman, Ph.D.,
Transpersonal Psychology,
Institute of Transpersonal
Psychology (1992).
(Psychology)

Ellen G. Levine, Ph.D.,
Social and Political Thought,
York University (1982);
M.S.W., York University
(1991).
(Expressive Arts)

Stephen K. Levine, Ph.D.,
Philosophy, New School for
Social Research (1968);
D.S.Sc., New School for
Social Research (1977).
(Expressive Arts)

Susan McKenna,
M.S., A.D.T.R.,
Dance Therapy, Hunter
College (1981).
(Drama Therapy)

Patricia McKeon, Ph.D.,
Clinical Psychology, Rutgers
University (1985).
(Psychology)

Amy Matthaei, M.A.,
Organizational Development
Transformation,
California Institute of Integral
Studies (1993).
(Integral Health)

Susan Merrill, Ph.D.,
Clinical Psychology/
Neuropsychiatry, University
of Minnesota (1974).
(Somatics)

Charles Miedzinski, Ph.D.,
History of Ideas, Union
Institute (1977).
(Expressive Arts)

Wendy Miller, Ph. D.,
Clinical Psychology/Expressive
Arts Therapy, The Union
Institute (1992).
(Expressive Arts)

Raul Moncayo, Ph.D.,
Social-Clinical Psychology,
The Wright Institute (1984).
(Psychology)

Mahnaz (Naz) Motayar,
M.A.,
Public Health, San Jose State
University (1989).
(Integral Health)

Laurel Parnell, Ph.D.,
Clinical Psychology,
California School of
Professional Psychology (1983).
(Psychology)

Karen Peoples, Ph.D.,
Clinical Psychology, California
School of Professional
Psychology (1981).
(Psychology)

John Prendergast, Ph.D. ,
Clinical Psychology,
California Institute of
Integral Studies (1986).
(Integral Counseling)

Sylvia Randall, Ph.D.,
Clinical Psychology,
Purdue University (1977).
(Integral Counseling)

Natalie Rogers, Ph.D.,
Psychology & Expressive Arts,
Summit University (1993).
(Expressive Arts)

Robert Rosenbaum, Ph.D.
Clinical Psychology,
Boston University (1980).
(Psychology)

Jonathan Rosenfeld, M.A.
Clinical Psychology,
New College (1986).
(Somatics)

Barbara Roush, M.A.,
Clinical Psychology/Drama
Therapy, Antioch University
West (1988).
(Drama Therapy)

Alan Ruskin, Ph.D.,
Psychology, Stanford
University (1972).
(Psychology)

Jerrold Shapiro, Ph.D.,
Psychology, University of
Waterloo (1970).
(Psychology)

Margaret Skinner, M.A.,
Psychology, JFK University
(1975).
(Integral Counseling)

Vernice Solimar, Ph.D.,
East-West Psychology,
California Institute
of Integral Studies (1986).
(Psychology)

Stuart Sovatsky, Ph.D.,
Clinical Psychology, California
Institute of Integral Studies
(1984).
(Integral Counseling)

Mark Sullivan, Ph.D.,
Psychology, The Wright
Institute (1985).
(Integral Counseling)

Charlotte Sun, R.N., Ph.D.,
R.N./St. Luke's Hospital
School of Nursing (1962),
Ph.D./Philosophy & Religion,
California Institute of
Integral Studies (1985).
(Integral Health)

Mary Tennes, Ph.D.,
Clinical Psychology,
Wright Institute (1985).
(Psychology)

Peter Van Oot, Ph.D.,
Psychology, Pennsylvania
State University (1988).
(Psychology)

Jacques Verduin, M.A.,
Psychology, Antioch College
(1990).
(Somatics)

**Armand Volkas, M.F.C.C.,
R.D.T.,**
M.F.A., Theater,
UCLA (1975),
M.A., Clinical Psychology/
Drama Therapy,
Antioch University (1986).
(Drama Therapy)

Joan Wager, M.S.W.,
Clinical Social Work,
University of Michigan (1967).
(Integral Counseling)

**Bronwyn Warren, M.A.,
M.F.C.C., A.D.T.R.,**
Psychology, Sonoma State
University (1983).
(Drama Therapy)

Debbie Watson, M.A.,
Clinical Psychology and
Transpersonal Psychology,
JFK University (1982).
(Psychology)

**Joel Wechsler, M.A.,
M.F.C.C., R.D.T.**
Clinical Psychology/
Drama Therapy, Antioch
University (1986); M.A.,
Cinema Studies, New York
University (1977); M.A.,
English, Lehigh University
(1964).
(Drama Therapy)

Kimberly Welty,
J.D., Oklahoma City University
School of Law (1980),
M.A., Organizational
Development &
Transformation
California Institute of
Integral Studies (1992).
(Integral Health)

William Woods, Ph.D.,
Counseling Psychology,
Ohio State University (1985).
(Psychology)

Debra Zilavy, Ph.D.,
Counseling Psychology,
California Institute
of Integral Studies (1992).
(Integral Counseling)

*Be patient with all
that is unsolved in your heart.
Try to love the questions
themselves like locked rooms
and like books that are
written in a foreign tongue...
Live the questions now.*

Rainer Maria Rilke

SCHOOL FOR TRANSFORMATIVE LEARNING

The following are core faculty members unless otherwise indicated.



Elizabeth Campbell received an M.A. in World History (1966) at Claremont Graduate School and a Ph.D. in Human Behavior (1975) from the U.S. International University. She is a social psychologist, organizational consultant and educator who has taught at the secondary, undergraduate and graduate level and developed numerous life-long learning programs. She has for many years designed and implemented programs for adult learners, including working with distance learners assisted by computer networks. Her passion is for collaborative learning, developing learning communities, and exploring multiple ways to support creative responses to the complex and urgent issues of our time.

(Learning & Change in Human Systems Research Concentration/Integral Studies Doctorate)



Pamela Colorado, Oneida Nation, is co-director of the Traditional Knowledge research concentration in the Integral Studies Ph.D. program. She received a Ph.D. (1982) in Social Policy/Social Welfare from Brandeis University. Pamela's life work has centered on the revitalization and continuation of Native knowledge and Native life. Recognizing that Native knowledge and the survival of the human species are inextricably related, Dr. Colorado co-founded the Worldwide Indigenous Science Network in 1989. The Network brings together master scientists from the Native community and leading Western scientists to form strong linkages between the systems of knowledge and to build on these understandings through collaborative, eco-centered projects. This work led to the formulation of the Traditional Knowledge program at CIIS in 1993.

(Traditional Knowledge Research Concentration/Integral Studies Doctorate)



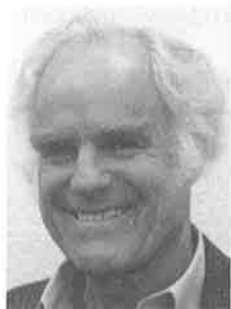
Mary Curran received her Ph.D. (1972) from Case Western Reserve University. She has maintained a private practice in management consulting for the past 20 years, working with corporate and small businesses, government agencies, religious bodies, professional societies, non-profit organizations, and educational institutions. She is interested in the use of shamanic practices and the Enneagram in therapy and in consulting. Her approach to organization consulting is "appreciative inquiry" and she is conducting research in this area. Mary is also an artist.

(Organizational Development & Transformation)



LaVera Crawley Draisin, M.D., is a Board Certified Family Physician who graduated from Meharry Medical College (1981) and the University of California, San Francisco, Family Practice Residency Program (1985). She is an advocate for social medicine and health care for the underserved. Following her chief residency at UCSF, she lived and worked with the Dine' providing culturally sensitive ambulatory and emergency care in a geographically isolated and spiritually rich community on the Navajo Indian Reservation. LaVera's contact with a medicine woman/ midwife deepened her understanding of spiritually transformative approaches to women's health issues. Her publications include an article on alternative treatment approaches to alcoholism (*Western Journal of Medicine*, 1987) and the chapter "Creation Stories, Birthing and Spiritual Traditions" in *Opening the Inner Gates* (Shambala, 1995). Additional interests and activities include Kabbalah and Western mystical approaches to healing, conscious parenting as a devotional path, and T'ai Chi as a living philosophy.

(Learning & Change in Human Systems Research Concentration/Integral Studies Doctorate)



Dean Elias, dean for the School of Transformative Learning and director of the Integral Studies Doctoral program, earned an Ed.D. in Adult and Continuing Education (1993) from Teachers College, Columbia University. He has been involved in experimental education for adults for 30 years. In the 1960s, he developed educational models for preparing leadership teams to develop new institutions for Job Corps, and in the 1970s and 1980s he led the Antioch University center in Seattle, guiding the development of the first programs in the Pacific Northwest in holistic health, transpersonal psychology, human systems design, and holistic education. From 1990-92 Dean served as dean for Goddard College. He has conducted research on the development of leaders for social transformation. His current research interests are in the areas of collaborative research and transformative learning.

(Learning & Change Research Concentration/Integral Studies Doctorate and Organizational Development & Transformation)



Dorothy Ettling has a Ph.D. (1994) in Transpersonal Psychology from the Institute of Transpersonal Psychology. She has been working with women, both individually and in groups, in the process of their psychospiritual growth for 20 years. She founded Interconnections, a not-for-profit collaborative organization dedicated to furthering personal and social transformation through the integration of teaching, research, and intensive growth experiences for women and men. Dorothy's special interests lie in using emerging research methodologies that are organic in nature, and in encouraging women from a variety of backgrounds to recognize and articulate their experiences of personal transformation.

(Women's Spirituality Research Concentration/Integral Studies Doctorate, Visiting Faculty)



David M. Fetterman earned a Ph.D. (1981) in Educational and Medical Anthropology from Stanford University. David is the director of research and evaluation in the Integral Studies Doctoral program. He also serves on the faculty of Stanford University and has been a visiting professor at the University of Cape Town, University of the Western Cape, University of Natal, and Sierra Nevada College. David introduced ethnographic evaluation and the concept of empowerment evaluation to the intellectual landscape of evaluation; among his awards for this work was the 1990 Mensa Education and Research Foundation Award for Excellence.

David has published over 100 articles and reports. Among his seven books are: *Empowerment Evaluation: Knowledge and Tools for Self-Assessment and Accountability* (Sage, 1995); *Speaking the Language of Power: Communication, Collaboration, and Advocacy (Translating Ethnography into Action)* (Falmer, 1993); and *Excellence and Equality: A Qualitatively Different Perspective on Gifted and Talented Education* (SUNY, 1988).

David is past president of the American Anthropological Association's Council on Anthropology and Education and the American Evaluation Association, and a Fellow of the American Anthropological Association and the Society for Applied Anthropology. (Learning & Change Research Concentration/Integral Studies Doctorate)



Rasjidah Franklin received a Ph.D. (1985) in the Anthropology of Education from the University of California at Berkeley and an M.A. in Secondary Education from San Francisco State University. She directs the Urban Youth Development Program in Alameda County for the University of California and has taught at the University of California at Berkeley, California State University at Hayward, Dominican College, and the University of Hawaii.

Rasjidah is a specialist in cultural transmission and cultural change. She has conducted research in North American urban setting on the cultural discontinuities between home and formal educational settings, and on the interaction over time of formal and informal educational institutions. As part of the Amerika Samoa Project with the University of Hawaii, she researched cultural preservation in relation to legislated change implemented through the educational system. She lived in England, Europe, and Indonesia, collecting folklore, doing ethnographies of play, and researching enculturation practices. Her interest in political equality and economic opportunity informs her current work of creating micro-economic enterprises for urban youth that are linked with educational programs and research departments at universities.

(Women's Spirituality Research Concentration/Integral Studies Doctorate, Associate Faculty)



Elinor Gadon, founder of the Women's Spirituality program at CIIS, received her Ph.D. (1984) from the Committee on the History of Culture, University of Chicago, and an M.A. in Art History from the University of Massachusetts. She has taught at Harvard University, Harvard Divinity School, Tufts University, the New School for Social Research, the University of California at Santa Barbara, and the California College of Arts and Crafts.

Elinor is a cultural historian whose special fields of interest are the art and culture of India, world religions, mythology, and women's culture. Her interdisciplinary, cross-cultural approach to research and teaching uses the methodologies of art history, the history of religions, and cultural anthropology. Her primary research tool is the analysis of visual symbols and images in their cultural context. Her most recent publication is *The Once and Future Goddess: A Symbol for Our Time* (Harper and Row, 1989). She is a feminist and political activist who is committed to the transformation of culture

(Women's Spirituality Research Concentration/Integral Studies Doctorate)



Phil Gang earned his Ph.D. in Education (1987) from the Union Institute. A leading international proponent for holistic approaches in education, he is executive director of the Global Alliance for Transforming Education, a worldwide network of global-holistic educators. Phil is founder of the Institute for Educational Studies and serves on the board of directors for World Peace University. He is a contributing editor for *Holistic Education Review*, and author of *Rethinking Education* (Dagaz Press, 1989), a detailed view of education for the emerging paradigm; as well as *Conscious Education: The Bridge to Freedom* (Dagaz Press, 1992), in which he developed the idea of authentic learning environments. Phil developed a teaching system entitled *Our Planet, Our Home* (Zephyr Press, 1988), which is used throughout the world to help people become ecologically aware and recognize humanity's responsibility to our planet.

(Learning & Change in Human Systems Research Concentration/Integral Studies Doctorate)



Constance A. Jones received a Ph.D. (1977) in Sociology from Emory University. She has served as a teacher and administrator in higher education for women for over two decades. As a teacher and researcher in women's studies and the sociology of religion, she has taught in several graduate programs of religion, including the Graduate Theological Union and the Department of Religious Studies at the University of California, Santa Barbara.

Connie has conducted research on new religious movements in the United States, focusing particularly on Eastern movements and on the meeting of East and West in intellectual history. Her research in cross-cultural issues affecting women has been published in several venues. She is currently working on a narrative history of Hindu movements in the U.S.; she is also investigating various dimensions of transformative learning, including the adoption of Eastern beliefs and practices into Western systems and the integration of feminist epistemology in the postmodern world.

Connie has received fellowships from the NIH (National Institute of Health), the Ford Foundation, and the Council for the International Exchange of Scholars. She was a Fulbright scholar at Banaras Hindu University and Vasanta College, Varanasi, India during 1995-96.

(Learning & Change in Human Resources Concentration/Integral Studies Doctorate)



Elizabeth Kasl received a Ph.D. in Adult Education (1978) from Columbia University. Her special professional interests are in adult learning and adult development, group learning and collaborative inquiry, and in experimenting with methodologies within a constructivist research paradigm. She taught for ten years at Columbia University's Teachers College, primarily in a non-traditional doctoral program for experienced adult educators. She is a member of the Group for Collaborative Inquiry, a group of six scholar-practitioners from around the country who write and learn together and who share a commitment to finding new forms for collaboration in the academic workplace.

(Learning & Change in Human Systems Research Concentration/Integral Studies Doctorate)



Jürgen Kremer, Myrging, is co-director of the Traditional Knowledge research concentration in the Integral Studies Ph.D. program, and director of the Recovery of Indigenous Mind and Individualized Integral Studies research concentrations. He received his Ph.D. in Clinical Psychology from the Universität Hamburg, Germany. Currently his work is focused on the importance of traditional ways of knowing within Eurocentric cultures. His recent writing has been devoted to the revitalization of tribal mind for the future, the critique of the conventional Western evolutionary paradigm, traditional ecological knowledge, transformative learning and the critique of scientism. As a German he is particularly concerned with histories of genocide and the detrimental effects of Eurocentrism for peoples brought up within this tradition.

Jürgen is an executive editor for *ReVision* and has edited special issues on Culture and Ways of Knowing, Trance and Healing, and Indigenous Science. His books include *Toward a Person-Centered Resolution of Intercultural Conflict* (1980) and *Looking for Dame Yggdrasil* (1994).
(Traditional Knowledge & Recovery of Indigenous Mind Research Concentrations/Integral Studies Doctorate)



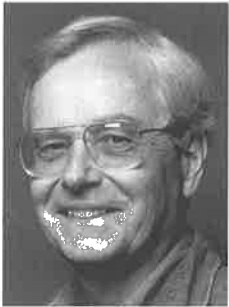
Fabienne McPhail has an M.A. in Women's Studies from Emory University and a B.A. in Journalism and Public Relations from the University of Iowa. In addition to teaching core, women's studies, and African American history and literature courses at CIIS, she has taught in the Women's Studies Department at San Francisco State University for four years, offering such courses as Women and Violence, Women of Color in the U.S., History of African American Women, Politics of Reproduction, and Feminist Thought. She addresses racism and diversity issues in both business and educational settings, and sees making theory accessible to students as an important aspect of her teaching. Fabienne is also the former codirector of Aunt Lute Publishers in San Francisco.

(Bachelor of Arts Completion)



Alec MacLeod is director of the Bachelor of Arts Degree Completion program. He has more than ten years experience working with adult re-entry students. He himself is a former college drop-out with a passion for exploring alternatives to the mainstream educational system. His undergraduate education was at Hampshire College where he studied philosophy and fine arts. Alec also holds an M.F.A. in sculpture from Stanford University (1983) and has studied information science at the University of California at Berkeley. Alec is a practicing artist and has exhibited his work nationally.

(Bachelor of Arts Completion)



Ralph Metzner, formerly the Institute's academic dean (1979-88) and academic vice-president (1988-89), has taught at the Institute in the psychology programs since 1975. He directs all the on-line projects for the School for Transformative Learning's Integral Studies Doctoral program; he also teaches in the Foundational School's East-West Psychology program. He has a Ph.D. in Clinical Psychology from Harvard University (1962) and a B.A. from Oxford University. Ralph has published articles and taught courses and workshops in consciousness studies, personality theory, esoteric and Eastern psychologies, mythology, and eco-philosophy. He is co-author of *The Psychedelic Experience* (University Books, 1964), and author of *The Ecstatic Adventure* (MacMillan, 1968), *Maps of Consciousness* (MacMillan, 1971), *Know Your Type* (Doubleday/Anchor, 1975), *Opening to Inner Light* (Tarcher, 1986), and *The Way of Remembrance* (Shambala, 1994). He is a psychotherapist and co-founder and president of the Green Earth Foundation. (Integral Studies Doctorate)



Alejandro P. Montenegro earned his Ph.D. (1983) from the California Graduate School of Psychology. He was born and raised in Viña del Mar, Chile. He was educated in England, Chile, and the U.S. and speaks Spanish, English, and French. His views tend to be global and his concerns universal. Alejandro served as director of in-country training for numerous U.S. Peace Corps programs in Central and South America, and served in Bolivia, Perú, Chile, Colombia, Africa, and Puerto Rico. In addition to teaching at a number of different universities, he has worked in corporate image management with multinational companies. His career development in the field of health and human services and education has been as varied as his multinational background. Alejandro works towards creating as reality his visions of innovative educational and health care systems, new approaches to leadership, and cooperative efforts between the public and private sectors. (Bachelor of Arts Completion)



Alfonso Montuori holds a Ph.D. in Human Sciences from Saybrook Institute (1991), an M.A. in International Policy Studies from Monterey Institute (1986). He is an author, consultant, professional musician, instructor at the College of Notre Dame's Master of Science in Systems Management Program, and adjunct faculty at Saybrook Institute. His most recent books are *From Power to Partnership* (Harper San Francisco, 1993), and the three-volume series *Social Creativity* (co-edited with Ronald E. Purser, Hampton Press, 1996). He has also translated the work of French sociologist/complexity theorist Edgar Morin and the Italian philosopher of science Mauro Ceruti into English. Alfonso has lived and worked in Holland, Greece, Italy, England, the United States, and the People's Republic of China. His research interests include systems and complexity theory, creativity, postmodernism, social change, and cross-cultural theory. A member of the General Evolution Research Group, he is series editor of *Studies in Systems Theory, Complexity, and the Human Sciences* for Hampton Press. (Learning & Change on Human Systems Research Concentration/Integral Studies Doctorate)



Mutombo Mpana is originally from Zaire. He received most of his education in Belgium at the Free University of Brussels in the area of Management Engineering. He earned a Ph.D. from the School of Natural Resources at the University of Michigan (1982). Mutombo has worked with international development agencies in several African countries for over 20 years. He has served as coordinator of private volunteer organizations and activities at the Kellogg Institute of the University of Notre Dame from 1984 through 1989. He recently served as director of the International Environmental Studies Program at World College West in Novato, California.

(Bachelor of Arts Completion)



Lauren Jinshil Oliver received a Ph.D. (1984) and M.A. (1975) in Clinical Psychology from the University of California/Los Angeles; she specialized in groups and organization development. She managed the training and development department at NUMMI (the GM-Toyota venture) for eight years, establishing training programs for every level of the organization, cross-cultural applications, and team culture. During three years as an executive consultant at PG&E, she assisted in change management re-engineering and continuous improvement efforts to increase competitiveness. As a consultant, Lauren has worked with city governments, hospitals, small business, and non-profit organizations. She recently became an entrepreneur, joining the family business which serves the Pacific Rim marketplace, particularly Korea-U.S. trade.

(Master of Arts in Business)



Cynthia Shearer has a D.A. (Doctor of Arts) in English from the State University of New York at Albany, an M.A. concentration in Creative Writing, from Antioch University's International Writing Program in London. She is a teacher, writer, consultant, and small business owner who has taught at the McGregor School, Antioch University in Yellow Springs, Mankato State University, Rollins College, and the University Southern Maine. Cindy has worked solely with adult learners since 1991. She has been a writing consultant to business and public agencies and for seven years owned Wells & Bridges, Inc., a small business which developed, marketed, and conducted specialized training programs.

(Bachelor of Arts Completion)



Jim Stuckey, interim director of the Organizational Development & Transformation and Master of Arts in Business programs, received his Ph.D. (1974) in Counselor Education from American University. Jim taught at Prescott College (Arizona), the American University, and San Diego State University. He is former president of Prescott College and founding director of Prescott's "Common Ground Project," integrating environmental and economic issues. Jim's academic emphasis has been on learning theories and their application in education, business, and organizational development. His organizational work emphasizes systems, communication, and disciplines and skills of "the learning organization." (Organizational Development & Transformation; Integral Studies Doctorate; and Master of Arts in Business)



Yongming Tang holds a Ph.D. in Systems Theory and Cybernetics in Organization and Management from Old Dominion University in Virginia (1993), an M.A. in Management from Antioch University, and a B.S. in Biology from Shenyang University of Agriculture in his native People's Republic of China. In China, he taught at the college level and worked in government administration as an international educational exchange official. Yongming has consulted to health care organizations in the U.S., has worked on identifying directions for structural reform at both the provincial and national level in China, and has consulted to Chinese companies on the cross-cultural transfer of management and organizational practices. His current research interests range from using systems methodologies to engineer effective change in organizations to the exploration of intercultural synthesis of organizational theories and practices. (Learning & Change in Human Systems Research Concentration/ Integral Studies Doctorate)



Elizabeth Taylor-Gerdes received her Ph.D. (1988) in Management and Organizational Development from the Union Institute. Elizabeth's work blends business consulting and training experience with 25 years of study and practice in metaphysical and behavioral science. She works with diverse groups – business leaders, human resources personnel, economically disadvantaged groups, community and special interest groups, youth, and women – to enhance the quality of organizational, professional, and personal life. Elizabeth speaks and writes on personal and organizational transformation topics. She recently published a motivational book for African-American youth entitled *Straight-Up! – Teens Guide to Taking Charge of Your Life* (Lindsay Publishing, 1994). Elizabeth's passion is teaching others to foster healing, lifelong learning, and growth. (Master of Arts in Business and Organizational Development & Transformation)



Linda Vance received a J.D. from McGill University Law School (Montreal) and an LL.M. (Master of Laws) in Public International Law from York University (Ontario). She has also studied extensively in the sciences. She taught environmental history and philosophy, women's studies, race and class, and education in the Adult Degree Program at Vermont College for ten years. Linda has acted as an attorney for feminist, peace, and environmental groups in Vermont and New Mexico. Since 1992 she has spent summers as a wilderness ranger for the Colorado Forest Service. Linda writes and lectures on ecofeminism and on the historical and philosophical dimensions of wilderness; she also conducts research on stream ecology.
(Bachelor of Arts Completion)



Lloyd C. Williams has a D.Min./ Ph.D. (1974) in Personality and Culture from Christian Theological Seminary. He also has an M.Div. in Psychology and Theology from Yale and an M.S. in Psychology and Counseling from Southern Connecticut State University (both received in 1972). Lloyd is an organizational change consultant and has provided organizational development, management development, ethics, micro and macro systems change, strategic planning, conflict resolution, and psychotherapeutic services to individuals and organizations for twenty years. He has worked as director of human resources and as director of employee and organizational development for a number of organizations.

He has authored three books: *The Congruence of People and Organizations*; *Healing Dysfunction from the Inside-Out* (1993); *Organizational Violence: Creating a Prescription for Change* (1994); and *Human Resources in a Changing Society: Balancing Compliance and Development* (1995). His fourth book, *Transformational Decisions: The Impact of Psychological Choice on Organizational Functioning* will be released in 1996. He is a certified consultant to management from the National Bureau of Professional Management and a registered organizational development consultant.

(Integral Studies Doctorate)

ADJUNCT AND VISITING FACULTY, SCHOOL FOR TRANSFORMATIVE LEARNING

John Adams, Ph.D.,
Organizational Behavior,
Case-Western Reserve
University (1969).
(Master of Arts in Business and
Organizational Development
& Transformation)

Dan Moonhawk Alford,
C. Phil.,
Linguistics,
UC Berkeley (1981),
(Traditional Knowledge &
Recovery of Indigenous Mind
Research Concentrations/
Integral Studies Doctorate)

Ann Berlak, Ph.D.,
Instructional Process,
Washington University,
St. Louis (1971).
(Integral Studies Doctorate)

Lucia Birnbaum, Ph.D.,
History UC Berkeley (1964).
(Women's Spirituality Research
Concentration/Integral Studies
Doctorate)

Daniel Deslauriers, Ph.D.,
Research Methodology,
Universite de Montreal (1989).
(Traditional Knowledge &
Recovery of Indigenous Mind
Research Concentrations,
Integral Studies Doctorate)

Diane DiPrima,
poet, prose writer,
playwright, teacher.
(Integral Studies Doctorate)

Rose Frances, M.F.A.,
University of Miami,
Florida (1979).
(Bachelor of Arts Completion)

Gil Friend, M.S.,
Ecosystem Management,
Antioch University (1978).
(Master of Arts in Business and
Organizational Development &
Transformation)

Mary Gelinias, Ed.D.,
Education, University of
Massachusetts (1980).
(Master of Arts in Business and
Organizational Development &
Transformation)

Kathryn Guta, R.N.,
Rutgers University (1978).
(Integral Health)

Mary Holscher, Ph.D.,
Educational Psychology,
University of Washington
(1981).
(Integral Studies Doctorate)

Sam Kaner, Ph.D.,
Clinical Psychology, California
School of Professional
Psychology, Berkeley (1984).
(Master of Arts in Business and
Organizational Development &
Transformation)

Kapi'ioho (Indigenous
Hawaiian, kahuna [shaman])
(Traditional Knowledge &
Recovery of Indigenous Mind
Research Concentrations/
Integral Studies Doctorate)

James Kidd, Ph.D.,
Philosophy and Psychology,
Duquesne University (1977).
(Learning and Change
Research Concentrations/
Integral Studies Doctorate)

Howard Lamb, Ed.D.,
Human Development and
Educational Administration,
University of Maryland, Post
Doctoral work, NTL, Institute
for Applied Behavioral Science,
Arlington, Virginia (1962).
(Master of Arts in Business and
Organizational Development &
Transformation)

Sue Ries Lamb, M.A.,
Counseling, American
University, Washington, DC
(1972).
(Master of Arts in Business and
Organizational Development &
Transformation)

Joanna Macy, Ph.D.,
Religious Studies, Syracuse
University (1978).
(Integral Studies Doctorate)

Carol Menahan, M.A.,
Art, Conceptual Design,
San Francisco State University,
(1986).
(Bachelor of Arts Completion)

Frances Peavey, M.A.,
San Francisco State College
(1976).
(Master of Arts in Business and
Organizational Development &
Transformation)

Esther Pinola
 (Miwok Tribal Elder)
 (Traditional Knowledge &
 Recovery of Indigenous Mind
 Research Concentrations/
 Integral Studies Doctorate)

Donald Rothberg, Ph.D.,
 Philosophy, Boston University
 (1983).
 (Integral Studies Doctorate)

Howard Schechter, Ph.D.,
 Sociology, Northwestern
 University (1971).
 (Master of Arts in Business and
 Organizational Development &
 Transformation)

Rina Sircar, Ph.D.,
 Eastern Mindfulness, Gujarat
 University (1974). Buddhist
 Studies, CIIS (1976).
 (Traditional Knowledge & Recovery
 of Indigenous Mind Research
 Concentrations/Integral Studies
 Doctorate)

Richard Schramm, Ph.D.,
 Economics, Carnegie Institute
 of Technology (1966).
 (Master of Arts in Business and
 Organizational Development &
 Transformation)

Stuart Sovatsky, Ph.D.,
 Clinical Psychology, California
 Institute of Integral Studies
 (1984).
 (Bachelor of Arts Completion)

Peter Tommerup, Ph.D.,
 Folklore and Mythology,
 University of California
 at Los Angeles (1993).
 (Integral Studies Doctorate)

Anna Walters, M.A.,
 Indigenous Writing,
 Goddard College (1991).
 (Traditional Knowledge & Recovery
 of Indigenous Mind Research
 Concentrations/Integral Studies
 Doctorate)

Jeremy Warren, M.A.,
 Education, University of
 Pittsburgh (1976).
 (Master of Arts in Business and
 Organizational Development &
 Transformation)

TEACHING FELLOWS

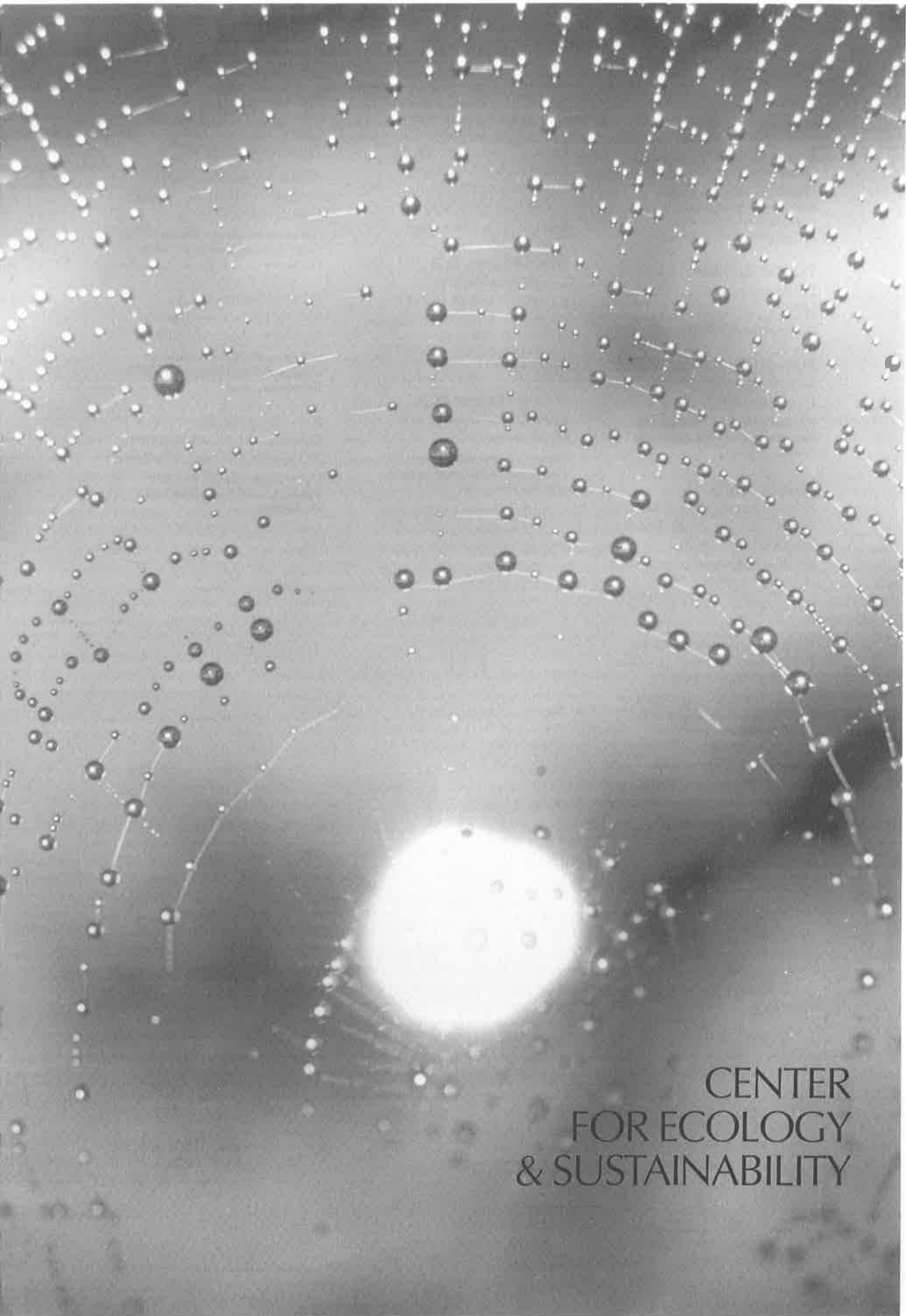
Alexis Kaminsky, M.A.,
 Program Evaluation, Cornell
 University (1993).
 (Learning & Change Research
 Concentration/Integral Studies
 Doctorate)

Terri O’Fallon, M.S.,
 Special Education, Eastern
 Montana University (1974).
 (Learning & Change Research
 Concentration/Integral Studies
 Doctorate)

Ken Otter, M.A.,
 Organizational Development
 & Transformation, CIIS (1995).
 (Learning & Change Research
 Concentration/Integral Studies
 Doctorate)

*It may be that
 some little root
 of the sacred tree
 still lives.
 Nourish it then,
 that it may leaf and
 bloom and
 fill with
 singing birds.*

Black Elk



CENTER
FOR ECOLOGY
& SUSTAINABILITY

The Center for Ecology and Sustainability is a research and outreach affiliate of the Institute. Because humanity is rapidly depleting critical resources and devastating the global ecology, new competencies are required to build a workable and meaningful future. To develop a sustainable future will require the involvement of individuals who understand the fundamentals of ecology, who are schooled in psychospiritual practices, and who are experienced in practical activism (e.g., running a non-profit organization, working with the media to publicize one's cause, etc.). The Center is a non-academic affiliate of the Institute that will undertake a variety of activities in support of persons working to build a sustainable future. These activities will include:

Resource Center

A resource center will be developed to support an ecological perspective and a sustainable future. The center will, for example, identify a network of key organizations, people, and projects, locally as well as nationally, that are working to build a sustainable and meaningful future

Research and Publications

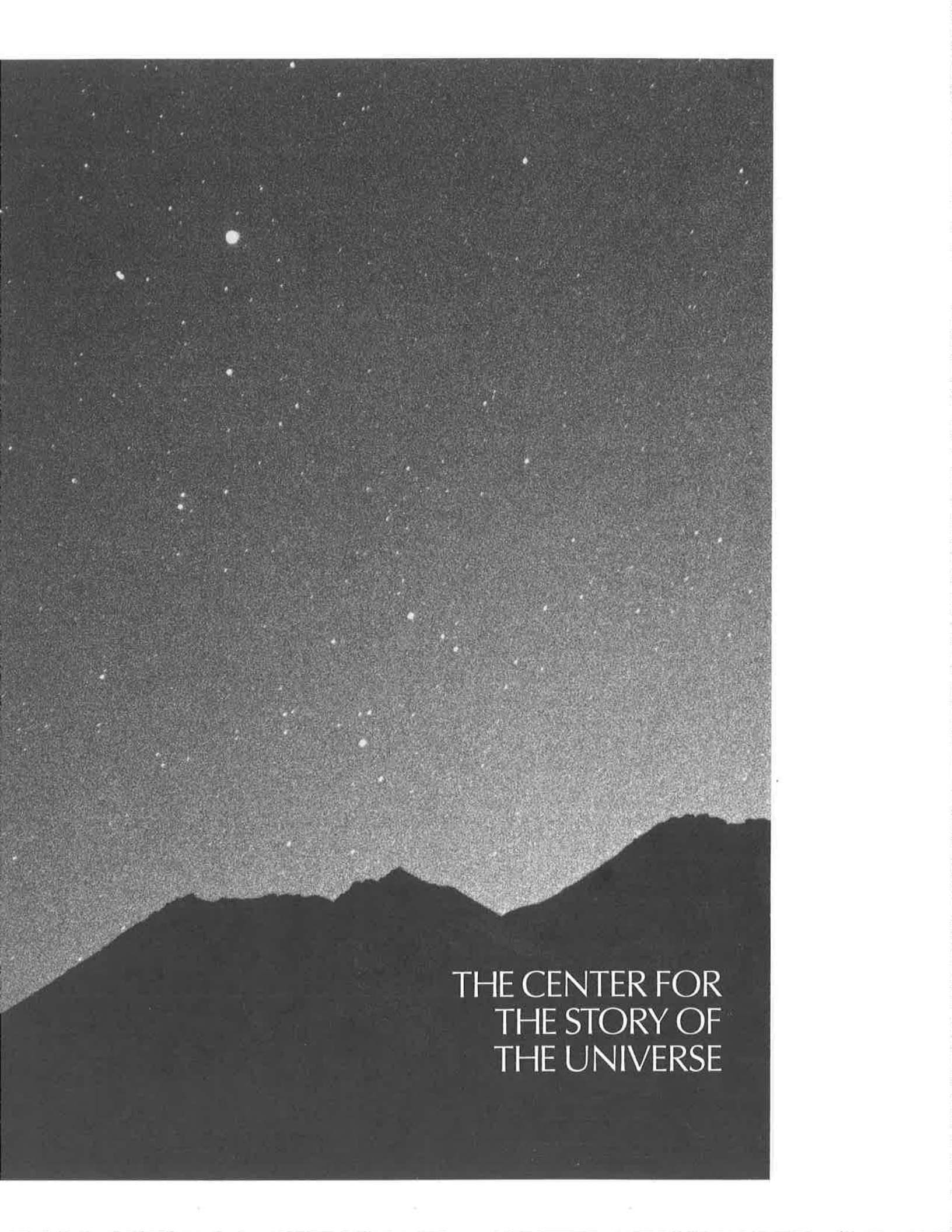
In collaboration with the academic resources of the Institute, the Center will research the steps required to build a sustainable future. Possible projects could include working with high school students to develop a curriculum for eco-literacy and sustainable lifestyles, and conducting research on the ecology of consciousness and the role of the mass media in transforming social awareness.

Activist Projects

The Center will develop practical projects rooted in a compassionate concern for a sustainable future. Projects could include working with local video producers to develop television programs on themes of sustainability, and developing a physical facility at the Institute that embodies principles of sustainability.

*Be still, my heart,
these great trees are prayers.*

Rabindranath Tagore



THE CENTER FOR
THE STORY OF
THE UNIVERSE

For the first time in two million years, humans have a common story. The task of the Center for the Story of the Universe is to articulate the story of the emergent universe in its physical, conscious, and numinous dimensions, and to create a vision for entering an ecological future.

The Center was founded in 1990 as a research and educational affiliate of the California Institute of Integral Studies. Dr. Brian Swimme, mathematical cosmologist, has been the Director of the Center from its inception. Dr. Swimme teaches in the Philosophy, Cosmology, and Consciousness concentration of the Philosophy and Religion Program at the Institute.

The Center researches, develops and produces educational materials on the new story of the universe as a way of deepening human understanding of the evolutionary universe and the role of the human in that universe.

Of particular importance is the discovery of the evolutionary process of the universe, earth, life, and the human species. For the first time in two million years, humans have a common story. The significance of this story, told in its physical dimensions by science, through the more integral account that includes the numinous and consciousness dimensions of the emergent universe from its primordial moment, is the work of the Center.

*We need a worldview
which shows how
our deepest aspirations
are related to the
essential structure
of the universe.*

Haridas Chaudhuri, CIIS Founder



THE CENTER FOR
TRADITIONAL
KNOWLEDGE

The power is not lost – you are.

Rufus (1978)

The purpose of indigenous science has always been to integrate people into sustainable ecosystems rather than to transform nature to human use by industrial growth. It is therefore a science vital to industrial society's achievement of ecological sustainability.

Our increasing respect for and need of indigenous science makes it imperative that we assist indigenous people in preserving, documenting, and teaching their traditional knowledge. Facilitating their dialogue with other scientists and scholars will promote sustainable society for all humanity.

Toward these ends we have founded the Center for Traditional Knowledge at the California Institute of Integral Studies.

Dr. Pamela Colorado and Dr. Jürgen Kremer are co-directors of the Center.

Center Projects

- Providing an effective and supportive environment for dialogue between indigenous and other scientists and scholars.
- Developing a Ph.D. curriculum in indigenous science and traditional knowledge for CIIS.
- Establishing an endowed UNESCO chair for traditional ecological knowledge.
- Supporting the Worldwide Indigenous Science Network (WISN) in creating a cooperative circle of indigenous knowledge centers around the world.
- Assisting native language research and revival.
- Developing computer networks and on-line resources for indigenous people.
- Establishing retreat weekends with indigenous teachers for people in industrial design and management, health care, and other professions.
- Creating a scholarship/sponsorship program for indigenous peoples who are not eligible for other funding.
- Providing programs to help managers, scientists and scholars remember and develop their own indigenous minds.

The Institute is a uniquely appropriate environment for the Center for Traditional Knowledge because of its commitment to integralism, which seeks to express a unifying vision of humanity, nature, world and spirit while respecting and honoring the distinctiveness and diversity of traditions. There can be no true integralism without a place for the traditional knowledge of indigenous cultures.

HEALING CENTER FOR
SURVIVORS OF
POLITICAL TORTURE



The Healing Center for Survivors of Political Torture, located at the Clement Street Counseling Center in San Francisco, is affiliated with the CIIS Somatics program and funded by a grant from the United Nations. The San Francisco Bay Area has a very large refugee community, many of whom have suffered serious physical and psychological trauma as a result of political torture; the center was founded to serve these individuals and their communities.

Maryanna Eckberg, a licensed clinical psychologist with extensive experience in treating survivors of severe trauma, is the center's clinical director. Comprehensive treatment is provided by a multidisciplinary team consisting of a core team of a body-oriented psychotherapist and a body worker; other practitioners – massage therapists, physical therapists, psychiatrists, chiropractors, acupuncturists, and interpreters, and Indigenous healers from the survivor's community – may be included based on the needs of the survivor. The center's orientation assumes that any assault on a person affects body, mind, and spirit, and that all three dimensions must be directly addressed in the healing process.

The clinical staff, comprised of faculty and graduates of the Somatics program and volunteers from the professional community, have years of education and experience in working with the interrelated physical, energetic, cognitive, and emotional aspects of trauma. Rooted in an understanding of the interconnection between mind and body, their knowledge of how traumatic experience is patterned in the body allows staff to help survivor's reconnect with their bodies in a such a way that the traumatic material can be integrated without retraumatizing the survivor.

The center has a community orientation which recognizes that healing from trauma, which can cause isolation and withdrawal, involves relationship, connection, and community. Staff members work with families of survivors and with those in the survivor's community who can be part of a support system. Ultimately, survivors are supported in finding ways to "give back" to the community, a process that has been found to be extremely important in the healing and transformation of extremely traumatic experiences.

Other activities of the center include educating professionals in the treatment of trauma, educating the community at large, educating parents in an effort to prevent the transgenerational effects of trauma, and preventive work with children of survivors.

The existence of the Healing Center attests to the Somatics program's belief in the sacredness of the human body, its stand against abuse to our fellow human beings, and its commitment to the work of advocating for social change.



THE
SYNERGY
PROJECT

SYNERGY

1. *The interaction of two or more groups or forces so that their combined effect is greater than the sum of their individual effects.*
2. *Cooperative interaction among groups that creates an enhanced, combined effect.*

*[From Greek *sunergia*, cooperation; from *sunergo*, working together.]*

As an antidote to the complexities and challenges of a multicultural world community and a compromised global environment, The Synergy Project assists individuals and groups in creating alternatives to traditional forms of management, leadership, and organization. The mission of The Synergy Project is to accelerate the transformation of human consciousness and human systems, and to facilitate new systems, structures, and styles of leadership that are socially and environmentally responsible. The synergy process assists small and large groups and businesses to transcend the limitations of existing worldviews, systems, or cultures and develop more effective and humane models.

The Synergy Project is based on an understanding of universal processes of transformation: through processes of differentiation and integration, human consciousness and human systems evolve and transform. When these processes are interrupted, crises arise and the evolution of consciousness is blocked. The Synergy Project uses this understanding to facilitate the transformation of human systems at the levels of individuals, groups, organizations, communities, cultures, and the world. Using an inclusive, collaborative process that creatively transcends polarities, people learn to use diversity as a source of wisdom rather than a source of friction or conflict.

Using an action research approach, projects are under way in China, Mexico, and India. The China/U.S. project has already provided evidence of the benefits of a cultural synergy that enhances China's role in a global economy while preserving the strengths of Chinese culture. A Chinese state-run enterprise is acting on the recommendations of the CIIS researchers and their Chinese counterparts to incorporate ecological strategies for growth, collaborate with foreign partners, and make changes in leadership styles, organizational structure, and human relations practices. In Mexico, the Project inspired World Share, a non-profit organization that focuses on self-help and food distribution, to embrace an approach more inclusive of the Mexican people and to expand its understanding of the organization's international role.

Initiated and directed by Yongming Tang, Ph.D., of CIIS' School for Transformative Learning, The Synergy Project offers courses and workshops, conducts research on a unique methodology called "synergic inquiry," carries out international action research projects, and publishes its findings.

PUBLIC
PROGRAMS



WORKSHOPS & LECTURE PRESENTERS & TOPICS, 1994-95

Angeles Arrien
Storytelling

Adam Blatner
Conscious Role Playing

Laura Brown
Subversive Dialogues

Carol Christ
Odyssey with the Goddess

Judy Chicago
Creating From a Feminist Point of View

Diane Di Prima
The Poetics of Loss

Corey Fischer
The Soul's Theater

Ramchandra Gandhi
Seven of India

Leslie Gray
Woman as Shaman

Stan Grof & Richard Tarnas
Psyche and Cosmos

Vincent & Rosemarie Harding
*Spirituality, Social Responsibility
& the African-American Movement*

Michael Harner
Way of the Shaman

Andrew Harvey
The Renaissance of the Sacred Feminine

Edward Hoffman
The Kabbalah

Satish Kumar
Walking on Two Legs

Joanna Macy
Opening the Global Heart

Deena Metzger
Writing for Your Life

Ralph Metzner
Well of Remembrance

Jacob Needleman
The Great Questions of Life

M.C. Richards
Creativity in Clay, Color & Words

Jurg Roffler
Breath as an Experience of Self

Marion Rosen
The Rosen Method

Malidoma & Sobonfu Some
Ritual Healing & Community

Charlene Spretnak
*Embodiment & Embeddedness
in Ecofeminism*

Luisah Teish
Ancestor Reverence

William Irwin Thompson
*The Transformations of Culture
and Evolution of Consciousness*

John & Jennifer Welwood
Conscious Relationship as Soulwork

Marilyn Youngbird
Ceremony of Purification

SPECIAL EVENTS

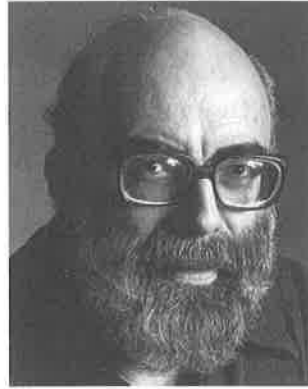
The Institute has a tradition going back to its foundation of offering stimulating and provocative public programs. These special events bring together the Institute community, the interested public and leading figures in the arts, humanities, sciences and spiritual practices. Here are a few of the gifted individuals who have contributed their talent and wisdom at Institute-sponsored programs.



Angeles Arrien, author of *The Tarot Handbook: Practical Applications of Ancient Visual Symbols and Signs of Life: The Five Universal Shapes and How to Use Them*.



Coleman Barks, poet and translator, whose original work includes *The Juice and the Gourd Seed*. His translations include *Open Secret*, *Unseen Rain*, and *One-Handed Basket Weaving*.



Michael Harner, author of *Hallucinogens and Shamanism*, *The Way of the Shaman: A Guide to Power & Healing*, *The Shamanic Journey*, and *The Jivaro: People of the Sacred Waterfalls*.



Lauren Artress, creator of The Labyrinth Project at Grace Cathedral and author of *Walking a Sacred Path: The Rediscovery of the Labyrinth as a Spiritual Tool*.



Leslie Gray, Native American clinical psychologist who has studied and trained with medicine people and elders from various tribal backgrounds.



Joanna Macy, author of *Despair and Personal Power in the Nuclear Age*, *Dharma and Development*, *World as Lover*, *World as Self*, and *Thinking Like a Mountain: Toward a Council of All Beings*.



Deena Metzger, author of *The Woman Who Slept with Men to Take the War Out of Them, Tree*, and *Writing for Your Life: A Guide and Companion to the Inner Worlds*, and *Sabbath Among the Ruins*.



Vicki Noble, author of *Motherpeace* and *Shakti Woman: Feel Our Fire, Healing Our World*.



Zuleikha, interpretive storyteller and dance narrator, combines skilled techniques of East and West.



Jacob Needleman, philosopher and writer, author of *The New Religions*, *Lost Christianity*, *The Heart of Philosophy*, and *Money and The Meaning of Life*.



Kazuaki Tanahashi, Fellow of the World Academy of Art & Science, author of *Penetrating Laughter: Hakuin's Zen and Art* and *Moon in a Dewdrop: Writings of Zen Master Dogen*.

THE RENAISSANCE OF CHRISTIAN SPIRITUALITY: EROS, ECSTASY, AND CREATION

MARCH 24-26, 1996

An experiential celebration of human and divine union through ecstatic expressions of prayer, poetry, meditation, creative dialogue, featured talks, movement, and music.

*Co-Sponsored by the
California Institute
of Integral Studies and
Quest, Grace Cathedral
Center for Spiritual
Wholeness*





PRESENTERS
AND PERFORMERS

Lauren Artress
Father Bruno Barnhart
Thomas Berry
James Carse
Harvey Cox
Marsha Falk
The Grace Cathedral Choir
Paul Halley

Andrew Harvey
Alan Jones
Stephen Kent
Paul Lachance
Barbara Marx-Hubbard
Robert McDermott
Musica Divina
Rosemary R. Ruether

Victoria Rue
Paul Schwartz
Richard Tarnas
Astrid Thiersch &
Eurythmists
Karolyn van Putten
Paul Winter
Wendy Wright





ADMINISTRATIVE GUIDELINES

Affirmative Action Statement

In compliance with Title IX of the 1972 Education Amendments, the Equal Employment Opportunity Act of 1972 (Title VII of the Civil Rights Act of 1964 as amended), and Section 504 of the Rehabilitation Act of 1974, it is the policy of the California Institute of Integral Studies not to discriminate against any person on the basis of race, color, religion, age, sex, sexual orientation, national origin, marital status, medical condition, handicap, or status as a Vietnam-era veteran. This policy of nondiscrimination covers admission and access to, and treatment and employment in, Institute programs and activities, including, but not limited to, academic admissions, financial aid, educational services, and employment.

All supervisory personnel are accountable for observation of the policy of equal opportunity and affirmative action, not only in the letter of specific affirmative action goals, but also in the spirit of its application to all relevant decisions. The Institute's policy is to work continually for improved recruitment, development, and retention of all minority employees.

The Institute prohibits verbal, physical, visual, and sexual harassment of any applicant, employee, or student by any employee on the basis of race, color, religion, age, sex, sexual orientation, national origin, marital status, medical condition, handicap, or status as a Vietnam-era veteran.

ADMISSION

The Institute seeks a diverse student community with a broad range of experience, age, and background, including students from abroad.

Decisions regarding admission are based on consideration of: 1) potential for success in the chosen field of study based upon past academic achievement, maturity, and motivation for educational and personal development, and 2) the congruence of applicant's worldview with the Institute's philosophy and purpose. Academic transcripts, the autobiographical and goal statements, letters of recommendation (if required), and the personal interview are all considered in the Admission Committee's decision.

Requirements for Admission to Graduate Programs

Applicants to graduate programs should have a B.A. from an accredited institution. Exceptions are those applying for Advanced Standing Ph.D. programs, who should have an M.A. or the equivalent amount of graduate course work in the appropriate discipline. A grade point average of 3.0 or higher is required, with the exception of the Psychology Doctoral program, which requires a 3.1 average for the regular program and a 3.3 average for the Advanced Standing program. See individual program descriptions for additional specific program requirements.

Requirements for Admission to Bachelor Completion Program

Applicants to the B.A. Completion program must have earned 75-120 quarter units of transferable credit. Students who enter the program with fewer than 120 transferable quarter units must demonstrate potential to petition successfully for life experience credit.

Applicants must demonstrate a readiness to explore and develop their life direction or vocation; college-level communication skills; and commitment to formal learning that incorporates significant personal growth. A written personal statement, an interview with a member of the faculty, and participation in a full-day workshop – An Introduction to Transformative Learning – are also required. This workshop helps applicants to determine whether the program matches their interests and needs through a process of reflecting on their learning styles, experimenting with one approach to critical thinking, and reflecting on their life paths. Participation in the workshop is a factor in admission decisions.

Credit for Prior Learning

The B.A. Completion program offers matriculated students the opportunity to petition for up to forty-five (45) quarter units (one year) of credit for previous life experience. Students must have completed a minimum of twelve (12) quarter units in the program, have enrollment status at the time of submission of the portfolio, and follow the guidelines in the *Prior Learning Handbook*, which is available from the program office.

Application Deadlines

Deadlines for applying for admission to programs at the Institute are listed below. *Note that the Admissions office must receive all required application materials on or before the date listed.*

Quarter of Intended Enrollment

	Fall	Winter	Spring	Summer
FOUNDATIONAL SCHOOL FOR INTEGRAL STUDIES				
East-West Psychology MA & PhD*	July 1	Nov. 1	Feb. 1	
Philosophy & Religion MA & PhD*	July 1	Nov. 1	Feb. 1	May 1
Social & Cultural Anthropology, MA*	July 1	Nov. 1	Feb. 1	May 1
Women's Spirituality, MA*	July 1		Feb. 1	
SCHOOL OF HEALING ARTS				
Drama Therapy (Psychology), MA	April 15			
Expressive Arts Therapy, Certificate	Aug. 1	Nov. 1	Feb. 1	June 1
Integral Counseling Psychology, MA	Apr. 1	Sept. 1	Feb. 1	Apr. 1
Integral Health Studies, MA & Certificate	Aug. 1	Nov. 1	Feb. 1	June 1
Psychology, PhD & PsyD				
Regular	Jan. 15			
Advanced	Jan. 15	Sept. 1 °	Sept. 1 °	
(*On space available basis only)				
Somatic Psychology, MA	April 15			
SCHOOL FOR TRANSFORMATIVE LEARNING				
Bachelor of Arts Completion Program*	June 1*	Feb. 15		
	Aug. 1**			
Integral Studies, PhD Individualized	May 1			
Recovery of Indigenous Mind & Traditional Knowledge	May 1			
Learning & Change in Human Systems	May 1			
Master of Arts in Business, MA	May 1			
Organizational Development & Transformation MA & Certificate	May 1			

* First priority will be given to those who complete the application by date specified. Students may be granted admission after the date specified on a space-available basis.

** No applications accepted after August 1 for BAC fall deadline.

Application Procedures for All Degree and Certificate Programs

All admission materials must be received by the Admissions office before a personal interview is offered. This includes the following:

- Completed application form and non-refundable application fee (see current Fees and Tuition schedule contained in application packet).
- A four-to-six page autobiographical statement, including personal history and a discussion of why the applicant has particularly chosen to apply to the California Institute of Integral Studies and to their program of choice.
- A one-page statement of educational and professional goals and objectives.
- Original official transcripts *sent directly* from all post-secondary institutions attended, including records of all degrees awarded.
- Some programs require at least two letters of recommendation and a written work sample. See the requirements for specific programs under the program listings in this *Catalog*.

The Graduate Record Exam (GRE) is not required.

Personal interviews are required of all applicants in degree and certificate programs. After all documents have been received, the applicant will be contacted about arranging an interview. An in-person interview at the Institute is preferred. However, an interview by telephone may suffice for students living outside a 500-mile radius of the Institute. Interviews at the Institute are usually done in small groups of two to four applicants and at least three members of an Admission Committee.

Tuition Deposit (Nonrefundable)

Upon notification of acceptance into a degree program, students are expected to pay a nonrefundable enrollment deposit within 14 days of the date on the acceptance letter. The deposit is credited to the student's account and will apply toward tuition. Provided the enrollment deposit is paid, students may defer enrollment for up to one year from the quarter for which they have been admitted. Requests to delay enrollment must be made in writing to the program director and the Admission office.

Provisional Admission

Provisional admission may be granted for the following reasons:

- a) the degree or credit from the institution the student is currently attending has not yet been awarded.
- b) previous graduate work grade point average was below the minimum required by the program.

Full admission would be granted upon receipt of transcripts of the most recent degrees, or in the case of low grade point average, completion of one quarter of full-time course work at the Institute with grades of B or better.

Leave of Absence

A leave of absence may be requested and granted for a maximum of one year. A Leave of Absence form should be obtained from the Registrar, completed, and signed by the student's advisor. If the student does not register for classes after the leave has expired and later wants to register, an application for readmission must be submitted and the admission application fee paid.

NOTE: Special policies concerning leaves of absence apply to student loan holders. Check with the Financial Aid office and read the information on the Leave of Absence request form available at the Registrar's office.

Readmission

An application for readmission must be submitted if a student has not been enrolled in any credit classes for three consecutive quarters and has not requested a leave of absence. Applicants for readmission are required to meet current Admission requirements. An application fee and new application form is required.

Applicants who were admitted to the school but who did not enroll within one year from their admission date must reapply for admission. If the application for readmission is made within one year of the initial admission date, the transcripts and admission materials will still be on file. Beyond this period, all documents must be resubmitted.



Special Student Status

In the case of some programs, individuals who wish to take courses for credit but not enroll in a degree program may seek Special Student status. This applies to someone who may want to apply for a degree program at a later date, or to a person enrolled in a degree program at another school who wishes to take a specific course at the Institute.

Students should request a Special Student status application form from the Admissions office and send transcripts indicating credit from all previously attended institutions. Special Student applications must be approved by the program director prior to registration. Special student status must be renewed each quarter. A maximum of nine (9) quarter units taken as a Special Student may be transferred into a degree program.

Auditors

Individuals may audit classes at the audit tuition rate, plus a reduced registration fee. See the current Tuition Schedule for fees. Not all classes are open to auditors. Contact the Registrar for details.

International Students

The Institute welcomes applications from international students. The International Student office provides newcomers with support in the form of orientation, special programs, and social and cultural opportunities throughout their stay at the Institute. The International Student Affairs office provides special services and introduces students to experiences in the American way of life. Other resources available to students from abroad include international student advisors, process groups, health insurance information, student handbooks, and a newsletter.

An I-20 form for use in obtaining an F-1 student visa will be issued after the student has been notified of admission and has submitted notarized proof of financial support for one year of study and has sent the \$200 enrollment deposit. Students who enter the U.S. on an F-1 student visa must maintain full-time student status by carrying a minimum of units per quarter.

Information concerning language skills and transcripts from institutions outside the United States can be found on page 271 in the Academic Guidelines section of this *Catalog*.



FINANCIAL AID

The purpose of financial aid is to provide financial assistance to students attending CIIS. Financial assistance is awarded on the basis of merit and/or need. Financial aid consists of scholarships, loans, and grants. A serious attempt is made to extend a personalized, concerned approach to student financial needs while complying with governmental and donor regulations.

In general, to be eligible for financial aid, the student must:

- 1) be enrolled in, or admitted to, a degree program.
- 2) be enrolled at the Institute on at least half-time basis. Half-time is defined as a minimum of six (6) quarter units.
- 3) not be in default on a Federally Insured Student Loan, a Stafford Student Loan (SSL), or a Perkins Loan (formerly NDSL).

4) demonstrate need by completing the Free Application for Federal Student Aid (FAFSA); international students should complete a "Certification of Finances."

5) request financial aid transcripts forms from all colleges attended.

Individual financial aid programs (described below) may have more specific requirements.

All forms are available from the Financial Aid office.

Important Note:

Laws and regulations governing federal and state programs may have changed since this information was compiled. Every effort was made to make this information as current as possible. Students are advised, however, to consult with the Financial Aid office to see if these changes affect them.



Scholarships and Grants

Auen-Berger Community Service

Incentive: Each fall the Institute awards the Auen-Berger Community Service Incentive to one outstanding new student and one outstanding continuing student who agree to perform community service in return for partial tuition reimbursement. Award decisions are based on a review of the applicant's community service plan, academic achievement, and financial need. Contact the Financial Aid office for applications.

Undergraduate Programs

Bachelor of Arts Completion Program

Scholarship: Incoming undergraduate students are eligible to apply for a Bachelor of Arts Completion program scholarship. Awards are based on financial need and academic promise, and are for tuition credit only.

Pell Grant: CIIS currently does not participate in the Pell Grant Program.

Graduate Programs

Institute Scholarships: Each year the Institute offers a limited number of scholarships to outstanding continuing graduate students. Students who have been enrolled for one complete academic year are eligible to apply. Notice of availability and application procedures are available once a year during the fall quarter. Contact the Financial Aid office for deadline information.

Lois Kellog Duncan Scholarship: This scholarship is awarded each year to an outstanding new applicant in the Philosophy and Religion program. After the fall quarter has ended, the Philosophy and Religion Program Committee meets to review the academic performance of matriculated students who have completed less than one year. The scholarship has in the past averaged \$1,000. No separate application is required.

Diversity Scholarships: These awards are for tuition credit only and are awarded to under-represented minority students who meet specific need criteria. Applicants must be either a U.S. Citizen or Permanent Legal Resident. These awards are for new and incoming students only. Students must attend full-time to be eligible. Applications are available from the Financial Aid office.

International Scholarships: These awards are for tuition credit only and are awarded to international students (non-citizen, non-permanent residents) who meet specific need criteria. These are for new and incoming students only. A Certification of Finances and International Scholarship Application must be filled out and submitted to the Financial Aid office. Only full-time students are eligible. Applications are available from the Financial Aid office.

California Graduate Student Fellowship: State Fellowship funds are available to graduate students who demonstrate their intent to become a college or university faculty member. Applicants must have an undergraduate degree, be admitted to a graduate school, or be a continuing student enrolled in a graduate degree program. Applicants must meet California residency requirements and must not be in California solely for the purpose of attending college. This is not a loan, but a grant of up to \$6,490 per year to be applied directly to tuition. Qualification is determined by financial need and academic merit. Application must be made between November and February for the following year. Students are required to take the Graduate Record Examination before the February deadline date. For more information call the California Student Aid Commission at (916) 445-0880.

Veterans Administration Educational

Benefits: The Institute's programs are approved for veterans. Students must be enrolled for nine (9) quarter units in order to be considered full-time, seven (7) quarter units for three-quarter time, and six (6) quarter units for half-time. Unit requirements do not include weekend workshops. Contact the Registrar's office for more information.

Employment

Although CIIS does not offer work-study, a small number of temporary part-time assignments are available to allow qualified students to work for the Institute. These assignments are not need-based. Students may work in exchange for tuition credit at a predetermined hourly rate or may elect to receive a paycheck if they meet other qualifications. In order to apply, the student should consult the Human Resources job board. Students may work at the institute a maximum of 20 hours per week.

Loans

Federal Family Education Loan Programs (FFELP)

Stafford Student Loan: The Stafford Student Loan (SSL) Program enables graduate students to borrow up to \$18,500 per year up to a maximum of \$138,000 for graduate and undergraduate studies combined. Undergraduate students can borrow between \$7,500 and \$10,500 per year, depending on their class level. Loan arrangements can be made only with banks which participate in the program. Payments begin six months after a student graduates, withdraws, or attends on a less than half-time basis. The interest rate for new borrowers is variable at 3.1% above the Prime Rate with a 8.25% cap. The full amount borrowed must be paid back in full within ten years.

Stafford loans can be either **subsidized** or **unsubsidized**, depending on the student's need as determined by the Federal Government. If a loan is subsidized it means that the government pays the interest while the student is in school at least half-time and during the grace period. No interest will accrue until six months after one leaves school. If the loan is unsubsidized, interest is paid by the student. Interest payments can be made while one is in school, or the interest can be capitalized and added to the principle. The maximum **subsidized** amount for a graduate student is \$8,500 per year; the maximum **subsidized** amount for an undergraduate student is either \$3,500 or \$5,500 per year, depending on their class level. The difference between the **subsidized** amount and the annual maximum is the amount that

can be borrowed **unsubsidized**. In order to be eligible for the SSL (Stafford Student Loan), the student must:

- 1) be a United States citizen or permanent resident of the United States.
- 2) be accepted for enrollment on at least a half-time basis, or if currently enrolled, be making satisfactory academic progress.
- 3) demonstrate financial need as determined by the *Free Application for Federal Student Aid (FAFSA)*.
- 4) provide financial aid transcripts from all post-secondary schools attended.
- 5) provide verification of information as required by the Financial Aid office.

Application Procedure: The student obtains an application form and other necessary forms from the Financial Aid office. The FAFSA is sent directly to the processing center, which will forward the results to the student. The student is responsible for forwarding the information to the Financial Aid office. The student requests financial aid transcripts from every post-secondary school attended to be sent directly to the Financial Aid office. The SSL application, along with other documents as required, is returned to the Financial Aid office. The Financial Aid office completes the school portion of the application, certifying the student's enrollment, cost of education, available or expected resources, financial need, academic standing, and other items as required. The Financial Aid office mails the application to the lender. Students should consult the Financial Aid office for information about participating lenders and lender policies.

NOTE: A loan origination/guarantee fee of approximately 4% of the principle amount of the Unsubsidized Stafford Loan, and 3% (origination fee) + up to 1% (guarantee fee, depending on the guarantor) of the subsidized Stafford Loan will be deducted by the lending institution (the bank).

FFELP Check Disbursement Policy:

All Stafford Loan checks are disbursed **in at least two installments** regardless of the amount of the loan. When the Financial Aid office certifies your loan application, we will notify you when your checks are scheduled to be disbursed and when you can pick them up.

SSL checks are mailed directly to the Financial Aid office which then verifies the student's enrollment and whether the student is making satisfactory progress. The Financial Aid office will then authorize the **Business office** to release the check to the student.

Supplemental Loans for Students (SLS):

As of July 1994, the federal SLS program is discontinued. Terms and conditions of federal loans made prior to July 1, 1994 will continue to apply. Students should contact their lender or current holder of their loan to verify the terms and conditions of their loan.

Temporary Tuition Waiver

Students are responsible for payment of tuition and fees at the time of registration. Students who are unable to pay their tuition in full while waiting for a student loan check may receive a *Temporary Tuition Waiver* form to submit with other materials at the time of registration. The registration fee is due at the time of registration. Tuition in full is due when the student receives the loan check. Check with the Financial Aid office to see if you meet the criteria.

Deferment Policy

It is the responsibility of the student to maintain contact with the lender regarding deferment policies and necessary forms to complete. The Financial Aid office has forms which may be used to notify most lenders. It is the student's responsibility to request these forms either from the lender or the Financial Aid office, complete the student's section, and give the form to the **Registrar's office** for school certification.

Students who have had prior loans and who have exhausted their grace period must contact their lender or loan holder to determine if they need to maintain full or half-time status. Students who have not exhausted their grace periods, i.e., have not been required to begin repayment on their loans, need only be enrolled as half-time in order to get those loans deferred. Students must notify their lender of any change in their enrollment status.

If the student fails to enroll for any quarter, except the summer quarter, or enrolls as less than half-time status, the Financial Aid office notifies the Student Aid Commission and/or the student's lender to begin the student's grace period; the student's separation date will be listed as the last date that classes were held in which the student was enrolled on at least half-time basis. If the student resumes study after this period, but before the grace period has expired, the student must notify the lender of this fact.

*There is enough for
everyone's need,
but not for
everyone's greed.*

Mahatma K. Gandhi

Satisfactory Progress

In order for a student to be eligible for Financial Aid (either from the Federal Family Education Loan Programs, e.g., Stafford Student Loan, or for scholarships) the student must be making satisfactory progress. This is defined differently for half-time and for full-time students. Students will be expected to complete a minimum number of units per loan period and to maintain a G.P.A. of 3.0 for graduate students and 2.0 for undergraduate students.

Dropped, failed, and incomplete courses, remedial courses for which no credit is received, and repeated courses do not count towards total units completed. Audit units do not count towards maintaining satisfactory progress. To earn units for a course, the student must complete and pass that class. A student can have no more than one incomplete course per quarter and no more than two incomplete courses at any one time before being placed on financial aid probation.

Students who are not making satisfactory progress toward the completion of their degree will have their academic records reviewed by the Financial Aid office and may be placed on financial aid probation for a minimum of one quarter or may have their financial aid suspended pending the successful completion of the corrective action. If mitigating circumstances contributed to the student's status, an appeal may be filed.

For further information, contact the Financial Aid office. Complete information on Satisfactory Academic Progress is provided to each financial aid recipient.

Other Resources

Religious and ethnic groups often provide assistance in the form of scholarships, grants or loans. Examples of such groups are the following: Swiss Scholarship Fund, American Scandinavian Foundation, the Kosciuszko Foundation, and the Makarios Scholarship Fund. These are only some of the resources that might be available to qualifying students. Minimum qualifications generally require descent from the ethnic group or membership in the religion. Students and prospective students are encouraged to research whether their religious or cultural/ethnic group provides any financial assistance. Information on private scholarships such as the above can be found in the reference section of your local public library. In addition, a collection of various scholarship resources is available in the CIIS library.

Financial Aid Consumer Information

Student Rights

A student has the right to:

- Know what financial aid information is available, including information on all state, federal and Institute programs.
- Know the deadlines for submitting applications for each financial aid program.
- Know the cost of attending the Institute and its refund policy.
- Know the guidelines used by the Institute to select financial aid recipients.
- Know how the Institute determines a student's financial need.
- Know how the Institute decides how much of a student's need has been met.
- Request from the Financial Aid office a complete explanation of the aid programs.
- Know what portion of aid received is grant aid and what portion must be repaid.
- Know how the Institute determines whether or not a student is making satisfactory progress and what happens when the student is not.

Student Responsibilities

It is the student's responsibility to:

- Review and consider all information about the Institute's programs before enrollment.
- Complete all financial aid applications correctly and submit them on time and to the right place.
- Avoid intentional misreporting of information on financial aid applications.
- Provide any additional documentation requested by the Financial Aid office or the agency to which the application was submitted.
- Read and understand all forms the student is asked to sign, and keep copies of them.
- Accept responsibility for all agreements the student signs.
- Notify lenders of any changes in student's name, address, and school status.
- Know and comply with all requirements of Institute and non-Institute sponsored financial aid programs.
- Know and comply with deadlines for applications and re-applications for financial aid.
- Know and comply with the Institute's refund policies.

*CIIS is a place where
intellectual curiosity
and freedom are
truly honored.*

Thomas Armstrong,
CIIS Alumni,
East-West Psychology
Ph.D., 1987



LIBRARY

The Institute library contains approximately thirty-two thousand titles and grows at the rate of more than a thousand volumes per year. The collection is particularly strong in the fields of counseling and psychology, philosophy and religion, East-West comparative studies, social and cultural anthropology, various facets of an integral world view, and the perennial wisdom.

Services provided by the library staff include bibliographic reference (including on-line bibliographic database retrieval), interlibrary loan via Online Computer Library Center, Inc. (OCLC), and the maintenance of a reserve book collection. Automation of the library is an ongoing process that is increasing the effectiveness of its services. Every effort is made to provide for high quality collections for use on Institute premises; the library also has access to other important collections in the Bay Area, supplementing its on-site holdings. Information about checking out materials at libraries belonging to the Northern California Consortium of Psychology Libraries is available from the CIIS Library circulation desk; information is also available about other libraries.

The Alan Watts Memorial Collection, composed of approximately 1,400 volumes previously owned by Alan Watts, was donated to the Institute in 1990 by the Zen Center of San Francisco and the Alan Watts Society for Comparative Philosophy (founded by Alan Watts for continuation of his work).

The D. Scott Rogo Memorial Collection includes approximately 300 volumes on parapsychology and the occult.

The Institute's library has also received support from the Kern Foundation, the Department of Education, the Jewish Chautauqua Society, Frederic Spiegelberg, and many other institutional and individual donors.

PLACEMENT

The Placement office assists the Institute community with career development and in finding appropriate training sites that satisfy both program requirements and the personal educational needs of students. The staff supports students in the process of career exploration and decision making, helping them identify employment opportunities and field placements appropriate to their background, training, theoretical orientation, goals, and interests.

Staff facilitates students' self-assessment and exploration, provides resources and practical information, and offers assistance with career concerns. Particular emphasis is placed on translating educational experience into meaningful work and training situations. The Placement office identifies practicum and internship sites for counseling and clinically-oriented programs, as well as research, teaching, and consulting assistantships for other Institute programs.

Placement office resources include listings of several hundred specific placement sites and service organizations; information on professional licensing requirements; hand-outs on effective resume writing, interview preparation, and job search strategies; and employment-related resource directories.

A library is maintained with materials related to vocation, right livelihood, internships, and passing licensure examinations. The staff offers periodic workshops, class presentations in all academic programs, and individual consultations. The Placement office is committed to supporting students in acquiring experience and training congruent with their unique career paths, thus bringing the integral vision into the world.

Student Records

A file containing all admission and registration-related materials is maintained in the Registrar's office for each student enrolled in a degree or certificate program and for all special students. (No record is maintained for outside auditors.) Students may view their files in the Registrar's office during regular non-registration office hours. Advisors may review a student's file for advising purposes.

A hold may be placed on the records of any student who has unpaid obligations to the Institute, overdue library books, or who has failed to comply with other requirements or regulations. A hold means that no transcript, degree or other official record can be issued until the obligation has been satisfied.

Grade reports for each quarter are mailed to students by the middle of the subsequent quarter. Students should examine their grade reports carefully to see if there are *I* (Incomplete) or *X* (not yet submitted) grades that will need to be changed later. Such changes are made individually, as grades are received, and updated grade reports are not produced.

Transcripts must be ordered in writing, and no transcript will be released without the student's signature and payment (transcript fees are subject to change). It is preferable to use the *Transcript Request* form, although any written request will be accepted providing it is legible and the information is adequate: student's name, address, phone, and Social Security number; complete name and address of agency or school to which transcripts will be sent; number and type of transcripts being requested ("Official" or "Student Copy"); last quarter of attendance; degree(s) conferred (if any); special instructions, such as, "hold for recording of all grades," "hold for conferral of degree," or "include curriculum verification for M.F.C.C. licensure;" and a dated signature.

Transcripts may take up to ten days to produce. A "rush order" to produce a transcript within 48 hours may be placed for an additional fee. Rush orders are not available during registration periods. Transcripts may be mailed or picked up in person, but will not be sent by fax or express mail.

One complimentary student copy transcript is mailed to each graduate soon after the degree has been conferred. Any student may order one or more official transcripts to have on hand. These will be sealed in a special envelope and marked as "Official only if seal is unbroken."

Access to Records

Student Access to Records

The Family Educational Rights and Privacy Act of 1974 (FERPA) controls access to student education records. CIIS will make a reasonable effort to extend to eligible students and their parents the rights granted by the act. On presentation of appropriate identification and under circumstances that prevent alteration or mutilation of records, a student will be able to inspect his or her education records as defined under FERPA. CIIS may charge a \$5 fee for copies of records. A student may challenge the contents of his or her education records, may request a hearing if the outcome of the challenge is unsatisfactory, and may submit explanatory statements for inclusion in his or her file if the decision of the hearing panel is unacceptable.

Student Directory Information

Certain categories of student information are considered "open" or directory information which may be published in a student directory or event program and released to the media and to the public if a student is enrolled at the Institute at the time of request. Directory information includes the following:

- Student name
- Local address and telephone number
- Permanent address and telephone number
- Place of birth
- Major field of study

Dates of attendance (current and past)
 Full or part time enrollment status
 Year in school (class)
 Degree(s) received
 Scholastic honors and awards received
 Other educational institutions attended

A student may request that directory information not be released by so indicating in writing in the Registrar's office. In that case, this information will not be disclosed except with the consent of the student or as otherwise allowed by FERPA.

No personally identifiable information contained in a student's educational records, other than directory information, will be given to any third party, except as authorized by this act, without the student's written consent, and then only those records which are accessible to the student. Third party is construed to include parents, spouse, employers, government agencies, or any other person or organization.

Offices of CIIS release student information with the following understanding: that the information will be used only for the purpose for which it is requested and will not be given to any other individual or entity; the recipient of the student information will keep the information in such a way that the information cannot be accessed by unauthorized personnel; when the student information is no longer needed the information will be destroyed or erased so the student information is not recognizable or the student information will be returned to the issuing office for destruction.

Parents or Guardians Access

Parents or guardians may have access to grade reports and other reports of a student's activity if they establish to the satisfaction of CIIS that the student is dependent, for income tax purposes, on the parents or guardians for the student's support. Parents must provide a copy of the last filed income tax return form as proof of a student's dependency prior to the release of any data. However, if a student is receiving financial aid, records in the CIIS Financial Aid office may be used as proof of dependency.

Faculty and Administrator Access

A faculty member or administrative officer of CIIS who has legitimate need to use a student's education records will be allowed access to such records as needed without prior permission by the student.

Legal Requests

Subpoenas, court orders, summons, or search warrants for records will be acted on according to the directions of the Institute's legal counsel. CIIS will make a reasonable attempt to notify the student in advance when non-directory information is to be released in response to subpoenas or court orders.

Right to Challenge

Students have the right to file complaints with the FERPA office in Washington, D.C. concerning alleged failure by the Institute to comply with FERPA.

Graduation

In order to graduate, students must meet the requirements set forth in the edition of the *Catalog* current at the time of their admission.

Students must apply at the Registrar's office in order to graduate. **Application forms and the graduation fee must be submitted by the deadlines for each quarter.** Deadline dates are printed in the registration materials each quarter as well as in the calendar listing in this *Catalog*. If graduation is postponed one or more quarters, application materials and fees will be carried over to the next quarter. **Students must be enrolled for the quarter in which they intend to graduate.**

Please refer to the Academic Guidelines section of the *Catalog* concerning academic requirements for graduation.

TUITION & FEES

Please see the Tuition and Fees insert for current tuition rates and fees. The Institute reserves the right to change fees at the beginning of any quarter. Tuition must be paid at registration. Payment can be made by check, money order, cash, MasterCard, or Visa. A deferred payment plan is available whereby the registration fee(s) plus one-third of tuition is paid at the time of registration, one-third is paid approximately thirty days into the quarter, and the last third at approximately sixty days. In order to defer payment, a student must sign a deferred payment agreement, specifying principle, interest, and due dates, at the time of registration. Second and third payments are made directly to the Business office and may be paid early in order to avoid some or all of the interest charge. Penalty charges are assessed to late payments. Note: The deferred payment plan is not available to outside auditors, who must pay in full at registration.

Students who have unpaid balances from previous quarters must pay such balances in full in order to register for another quarter. Requests for exception may be directed to the dean of students.

Students in degree or certificate programs at the Institute must maintain an active enrollment status. To do this, a student must be registered every quarter, summers excepted. Students may, on their own initiative, choose “registration only” status (i.e., pay the “registration fee only” without enrolling for any courses) for one quarter. A second quarter of “registration only” requires the approval of the student’s advisor. If a student needs more than two quarters of hiatus, an official leave of absence should be taken. Note: Loan holders are advised to know the terms of their particular loan before opting for registration only or taking a leave of absence.

Graduate students must be enrolled for nine (9) quarter units in order to be considered full-time and six (6) quarter units for half-time. Undergraduate students are considered full-time at twelve (12) quarter units and half-time at six (6) quarter units.

For graduate students, the maximum unit load for fall, winter, and spring quarters is sixteen (16) quarter units, and for the summer quarter, eight (8) quarter units. The maximum unit load for undergraduate is eighteen (18) quarter units. Advisor approval is required if a student wants to exceed the maximum units for any quarter.

STUDENTS WITH DISABILITIES

The California Institute of Integral Studies is renovating its new facility to comply with the provisions of the American with Disabilities Act (ADA) of 1990 and with Section 504 of the Rehabilitation Act of 1973. The diversity coordinator is the officer responsible for overseeing the Institute's compliance with equal opportunity policy, and the Dean of Students office is responsible for working toward equal access.

Admission

The Admissions office identifies applicants who meet the Institute's academic and admission requirements and show promise of contributing to the Institute community and to the world at large. The Institute seeks applicants with diverse interests, backgrounds, and abilities. The academic program admission committees, in coordination with the Admissions office staff, carefully consider each applicant's academic and non-academic credentials and readiness in making admission decisions.

The Institute welcomes and encourages physically and perceptually disabled students with otherwise appropriate qualifications to apply. Reasonable accommodations will be made to ensure that students with disabilities are able to pursue educational degrees at the Institute.

Services

The office of the Dean of Students coordinates non-academic student services, serves as the primary advocate for enrolled disabled students, and oversees the Access Center. The Access Center, located in the Dean of Students office, coordinates services for disabled students, including providing note-takers, readers, and library assistance. A professional assessment of a student's disability is required before the following services can be engaged. If such an assessment is needed, the Access Center has a list of referrals where such assessments can be obtained.

Classroom Assignment

Classrooms are assigned by the facilities assistant. Disabled students are requested to give their class schedules to the facilities assistant as soon as they are known. On the basis of this information, the most accessible classroom space will be assigned to the courses elected by disabled students.

Access Committee

Disabled students have the option of meeting each quarter with a committee which includes the dean of students and the facilities manager. This committee raises concerns and makes recommendations regarding facilities, programs, and students' special needs.

Examinations and Special Arrangements

Special arrangements such as extra time for taking examinations or writing papers can be made. Students should discuss their special needs with the instructor at the beginning of each course. The Dean of Students can also help to notify faculty of special needs.

Course-Work Assistance

Help with note-taking may be arranged either with someone in the class, or by special arrangement through the Access Center. Blind and visually impaired students may receive reader assistance, whose efforts are coordinated by the Dean of Students.

Equipment, Facilities and Other Resources

The Institute's goal is to make facilities, programs, and experiences accessible to all members of the community. The Institute works individually with disabled students to determine how individual needs can best be met.

More Information

Disabled students interested in applying to the school should request an application from the Admissions office. Specific questions about access and facilities should be directed to the Dean of Students office.

ACADEMIC GUIDELINES





GENERAL INFORMATION

About the Curriculum

The curriculum at the Institute is organized into the following programs of study.

Degrees & Certificates

Foundational School for Integral Studies

East-West Psychology, M.A. and Ph.D.
Philosophy & Religion,
M.A. and Ph.D.
Social & Cultural Anthropology,
M.A. and Ph.D.
Women's Spirituality, M.A.

School of Healing Arts

Counseling Psychology, M.A.
Expressive Arts
Expressive Arts Consulting
& Education Certificate
Expressive Arts Therapy Certificate
Summer Certificate in
Expressive Arts Therapy
for Professionals
Integral Health Studies, Certificate
Psychology,
Clinical Psychology, Psy.D.
Psychology, with Concentration in
Body-Oriented Family
Therapy, M.A.
Psychology, with Concentration in
Drama Therapy, M.A.
Somatics, M.A.

School for Transformative Learning

Business, M.A.
Integral Studies
B.A. (Bachelor of Arts Completion)
Ph.D.
Concentration in:
Individualized Integral Studies
Learning & Change in
Human Systems
Recovery of
Indigenous Mind
Traditional Knowledge

Organization Development
& Transformation ,
M.A. and Certificate

Academic Advising

Upon acceptance to the Institute, each student is assigned an academic advisor. Orientation for new students is held at the beginning of each quarter. Students should meet with their advisors initially to set up a program agreement, and at least once each quarter to review progress and to select courses for the following quarter. Students in some programs must obtain their advisors' signatures prior to registering for classes each quarter.

Personal Development

The Institute's philosophy of educating the whole person by combining physical and spiritual development with intellectual and professional growth leads students to participate actively in a range of curricular and extracurricular activities. Programs for physical and spiritual development are an individual's responsibility and may be pursued through formal courses in meditation and body disciplines offered at the Institute or through individually selected practices outside the school.

*After knowledge
must come
the translation
of your inner vision
into your life.*

Haridas Chaudhuri

Evaluation and Grading

The system of grades used for evaluating course work at the Institute is as follows:

Grade (Explanation)	Points per Unit
A (Outstanding)	4.0
A-	3.7
B+	3.3
B (Good)	3.0
B-	2.7
C+	2.3
C (Passing)	2.0
C-	1.7
D (Poor)	1.0
F (Failing)	0.0
P (Pass)	
does not contribute to GPA (Grade Point Average)	
NP (No Pass)	
does not contribute to GPA	
W (Authorized Withdrawal)	
does not contribute to GPA	
WN (Unauthorized Withdrawal)	
does not contribute to GPA	
I (Incomplete)	
does not contribute to GPA	
IN (Permanent Incomplete)	
no credit earned	
AU (Audit)	
no units earned or grade points assigned	

Grading options are specified in the course description and syllabus, the *Schedule of Classes*, and at the first class meeting.

Neither the Pass nor the No Pass grade receives a grade point equivalent; neither is computed in the grade point average. A student may not change the grading option for a course (letter grade, pass/no pass, audit) after the add/drop registration period.

An Incomplete (“I”) grade may be assigned when a student fails to complete the required course work by the end of the quarter. A failing grade may be assigned if an incomplete has not been negotiated with the instructor. See page 257 (“Incomplete Course Work”) for further information.

Repeated Courses

A student who does not earn a passing grade in a required course must either repeat the course or otherwise satisfy the requirement as prescribed by the student’s advisor or program director. Both grades will appear on the student’s transcript. Full tuition is charged for the repeated course.

Academic Sanctions and Plagiarism

Creative and original scholarly research is at the heart of the Institute’s vision and purpose. Plagiarism is the theft of what the law defines as “intellectual property” and represents the antithesis of scholarly research. Any use of another’s ideas or their expression in any medium without attribution is a serious violation of academic standards. Such activity, if confirmed, subjects a student to disciplinary action including, in the most serious cases, expulsion from the Institute or revocation of any degree or academic honor fraudulently obtained.

Sanctions arising from a determination of plagiarism may be applied by an instructor (if course work is involved), by a program committee, or by the school’s academic dean. All sanctions are subject to appeal as outlined in the student grievance procedure.

Probation

Graduate students are placed on probation if their grade-point average drops below 3.0 or if there are three grades of C or NP (or lower). The required cumulative grade-point average for undergraduates is 2.0 (C). An official notice to that effect is placed in the student's file by the Registrar upon notification by the program director; a copy is also sent to the student. Students on probation will be reviewed by the program committee on a quarterly basis and may be required to reduce their course load or take supplementary courses. In addition, program committees regularly review the progress of all students in their programs and may make specific recommendations relating to the student's course of study or probationary status.

Failure of the student to bring the grade-point average above the minimum required by the end of the quarter following notification of scholastic probation will result in dismissal from the school. A student's grade-point average must return to the minimum required grade-point average, and probation lifted, before the student is eligible for graduation.

Program committees may establish probationary criteria in accordance with specific professional or disciplinary standards, subject to review by the school dean. Students should consult their *Program Handbook* for further details.

Suspension and Dismissal

Students may be required to take a leave of absence from the Institute or may be suspended or dismissed for good cause. Imposition of such sanctions may be initiated by the program committee or the school dean. Both suspension and dismissal make the student ineligible to register during the period specified in the letter of sanction, and suspend all the rights and privileges normally accorded Institute students in good standing.

If readmission is required, application may be made only after at least one academic quarter has passed following dismissal. Program committees may consider extenuating circumstances in recommending exceptions to this rule for approval of the school dean.

Program committees may establish criteria for student suspension or dismissal in accordance with specific professional or disciplinary standards, subject to review by the school dean. Students should consult their *Program Handbook* for further details.

Student Grievance Procedure

A grievance is defined as a formal request for redress by an individual who claims to have been directly wronged due to bias or error. Students who wish to file a grievance should consult the procedure guidelines outlined in the *Student Handbook*.

Transfer of Credit and Independent Study (Graduate Level)

The Institute allows students to receive credit for outside learning experiences through transfer of credit and independent study. With the prior approval of the student's program advisor, a maximum of one-sixth of the total number of units required in the student's program may be acquired through transfer of graduate level credit from another accredited institution, and up to one-sixth may be fulfilled through independent study. The Institute has established criteria to evaluate the work done under each of these options, and the student must demonstrate that the learning experience meets the applicable guidelines if it is to be used for credit at the Institute.

Transfer of credit may be granted for graduate study completed prior to admission to the Institute, for relevant study completed elsewhere while registered at the Institute, or for a combination of the two, up to the allowable limit. However, the following conditions must be met:

- 1) the study was done at an accredited institution;
- 2) the work is clearly relevant to the student's program at the Institute;
- 3) the grade received was B or higher;
- 4) the units involved were not used to satisfy requirements for any previous academic degree; and
- 5) the student's advisor endorses the transfer. Official transcripts must be submitted directly to the Registrar's office from the issuing institution.

Independent study is defined as graduate-level work designed to meet a program requirement or to extend a student's field of inquiry beyond current Institute resources. Independent study must not duplicate what is offered in the normal class schedule and is subject to faculty availability. Approval of proposed work by the program director requires submission of a complete syllabus, along with a contract form signed by student, faculty, and program director. Completed contracts are submitted to the Registrar at quarterly registration.

Weekend Workshop Credit

Each quarter the Institute offers a variety of weekend workshops led by guest presenters and faculty members. The weekend workshop format allows distinguished scholars making short-term visits to the Bay Area to present their material and provide a forum for ground-breaking innovations relevant to the Institute's philosophy.

Students in the Institute's degree programs may enroll in workshops as one-unit electives. Students seeking credit but not enrolled in an Institute degree program may participate as Special Students (see page 271). To receive academic credit, a student must register for the workshop during the regular registration period each quarter. Students taking a workshop for credit will be required to write a paper integrating the experiential and didactic components of the workshop with suggested readings. These papers are evaluated on a Pass/No Pass basis. Each year a number of one-unit specialized workshops are offered to meet certain licensing requirements in the fields of professional psychology.

Students, as well as the general public, may also participate in workshops as auditors. Registration on an audit-only basis may occur at any time prior to the time of the workshop, so long as space is available. Audit enrollments are processed by the Workshop office, not the Registrar's office. Continuing Education Certificates are available upon request for nurses, counselors, and psychologists who complete workshops. (See page 235 for a listing of recent Institute workshops.)

Descriptions of workshops, special events, and the background of presenters are provided in the quarterly Public Programs brochure which includes enrollment forms, detailed information, and announcements of special lectures, poetry readings, and performances featured at the Institute. Please call or write for a copy of the Public Programs brochure.

Meeting Requirements by Examination

Under certain circumstances the student may wish or need to demonstrate that certain requirements have been met. The following guidelines hold in these situations.

Students seeking admission to a master's program at the Institute who are unable to document through transcripts that they have taken the expected preparatory studies, may be asked to take the relevant C.L.E.P. examination in order to demonstrate proficiency in the subject area. A student seeking admission to the Doctoral Psychology program may be asked to demonstrate the expected proficiency by taking the G.R.E. examination.

A student who seeks to have a required program course waived must show on his or her transcript that an equivalent graduate-level course has been taken. If unable to produce documentation, the student may request that the program director and the instructor who usually teaches that course at the Institute schedule an examination on the subject. Having demonstrated proficiency either by transcript or examination, the student may be excused from taking the required course, but such waiver does not reduce the total number of units to be taken to complete the degree program at the Institute.

Comprehensive Examinations & Advancement to Candidacy

Upon completion of all course work for the degree, comprehensive examinations are required for some programs (see individual program descriptions). Having passed the examination, the student is advanced to candidacy and allowed to undertake the last segment of work which involves the thesis or dissertation. Consult each *Program Handbook* for the specific procedures for comprehensive examinations and advancement to candidacy.

In some instances, students may be required by the advisor to take additional course work or repeat courses completed with unsatisfactory grades before advancement to candidacy. This decision will be made in consultation with the student and may be appealed to the program committee whose decision is final.

*Words exist because
of meaning;
once you've got
the meaning,
you can forget the words.
Where can I find one
who has forgotten words
so that I have a
word with him.*

Chuang Tzu

Thesis/Dissertation Procedures

The following guidelines apply to all M.A. and Ph.D. degree programs at the Institute that involve writing a thesis or dissertation. Thesis and dissertation units may not be taken until the prerequisites of the degree program have been met. Requirements for the M.A. degree vary from program to program; there are both thesis and non-thesis options. Also, programs have varying requirements regarding numbers of units of thesis/dissertation writing, proposal preparation, or integrative seminars that must be completed; students should consult their *Program Handbook*.

All Ph.D. candidates at the Institute are required to submit a dissertation which demonstrates, to the satisfaction of the program concerned, the student's capacity for advanced independent research. For the dissertation, the student must be advanced formally to candidacy and the dissertation project approved. *Advancement to Candidacy* and *Dissertation Proposal Approval* forms are available in the Registrar's office.

Students must register for thesis and dissertation writing units during the scheduled registration period. Students enrolling in dissertation units are required to enroll for a minimum of two units per quarter (or equivalent tuition if program does not award units for dissertation). A separate contract form is used for each member of the student's committee.

Thesis and dissertation units are graded on a Pass/No Pass basis and carry no grade points. Evaluation forms are sent to instructors along with grade sheets by the registrar at the end of the quarter. Faculty assign grades based on progress made toward completion of the project.

In addition, if the thesis/dissertation project involves human research, the work must be approved by the Research with Human Participants Committee (RHPC) before the student can begin research. Students should consult with their program director or the Registrar's office for further information about the policies and procedures of the RHPC.

Proposal Review and Approval

After preparing the thesis/dissertation proposal according to the program guidelines, the student should submit the proposal to three (or four) prospective committee members. The student asks the committee members, after reviewing the proposal, to sign the *Application for the M.A. Thesis or Ph.D. Dissertation Project* form. This form is available in the Registrar's office. By signing, committee members certify that the proposal is methodologically sound and conforms to academic standards, and that they agree to work with the student on the project.

In addition to the three (or four) faculty members who sign the form as committee members, two other faculty members who are not on the committee should review and approve the proposal. These additional reviewers may be: 1) the instructor of the proposal writing seminar, and 2) the program director. However, if either of these faculty are already members of the committee, then one (or two) other faculty should review the proposal and sign the form.

The signed form must be submitted to the Registrar when first registering for thesis/dissertation writing units; it serves, along with advancement to candidacy, as permission to begin work on the dissertation or thesis.

Committee Composition Guidelines

The committee consists of at least three faculty readers who are qualified to assist the student in the selected area of study. The chair has primary responsibility for ensuring that the thesis adheres to the methodological and ethical guidelines accepted in the discipline in general, and at the California Institute of Integral Studies in particular. The chairperson must be a core faculty member from the student's program.

The committee must also include an additional core faculty member (from any Institute program). The third member may be either core or adjunct faculty at the Institute or an outside reader (programs may require that the third member be an outside reader). Preferably outside committee members should hold a faculty position at another graduate institution. If not, he or she must hold a Ph.D. and be active in the relevant professional field. Further detailed information on the selection of committee members is available from each program in their *Program Handbook*.

Each program has its own requirements regarding the length of time permitted for completion of thesis or dissertation and possible extensions of that time limit. Check with individual program for their requirements.

Graduation Requirements

A student is eligible for graduation only after completion of all of the following requirements: 1) obtaining an official graduation packet from the Registrar's office; 2) filing the completed application contained therein with the Registrar's office by the deadline indicated in the academic calendar (see page 283); 3) payment of appropriate graduation fee at the time of application (see Tuition and Fees insert); 4) a thorough review of the student's academic record at the Institute by the student's advisor, who must give academic clearance for graduation; 5) clearance of all outstanding debts or other obligations to the Institute; 6) return of all books on loan from the Institute library; and 7) satisfactory completion of all required academic work, including comprehensive examinations and thesis or dissertation work.

Students must be enrolled for the quarter in which they plan to graduate.

Written documentation that the student has passed the oral defense of thesis or dissertation must be submitted to the Registrar's office no later than the last day of classes of the intended quarter of graduation. This is in the form of an "approval page" that will be bound in the finished thesis or dissertation. The statement of approval must contain dated signatures of all members of the thesis or dissertation committee. A copy should be submitted to the Registrar's office soon after the defense has been successfully completed. The original should accompany the original copy of the manuscript when it is submitted. The Registrar's office arranges for microfilming of manuscripts.

There is one commencement ceremony each academic year, at the end of the spring quarter; however, degrees may be conferred quarterly. The date of conferral of degree (i.e., the date which will appear on the student's transcript of record and on the diploma) is the date of the last day of classes for the appropriate quarter). All students who have successfully completed their requirements and have had their degrees conferred during any quarter of the academic year prior to, or by the end of, the spring quarter may participate in the commencement ceremony. Early in the spring quarter the Dean of Students office mails information about commencement to all potential graduates.

Special Student Status

Individuals who wish to take courses for credit but not enroll in a degree program may seek Special Student status. This applies to someone who may want to apply for a degree program at a later date, or to a person enrolled in a degree program at another school who wishes to take a specific course at the Institute.

Students should request a Special Student application from the Admissions office. Applications must be approved by the program director of the program sponsoring courses the student plans to take prior to registration. Special Student status must be renewed each quarter.

Auditors

Individuals not enrolled in a degree or certificate program at the Institute may audit courses at the audit tuition rate, plus a reduced registration fee (see Tuition and Fees insert). Auditors do not normally submit written work for courses and do not earn grades or credit.

Although most classes are open to outside auditors, some are designated for those meeting certain prerequisites, or for the Institute's degree program students only. Enrollment restrictions are usually stated in the *Schedule of Classes*. Each academic program has a program assistant who can give further information, if needed.

International Students

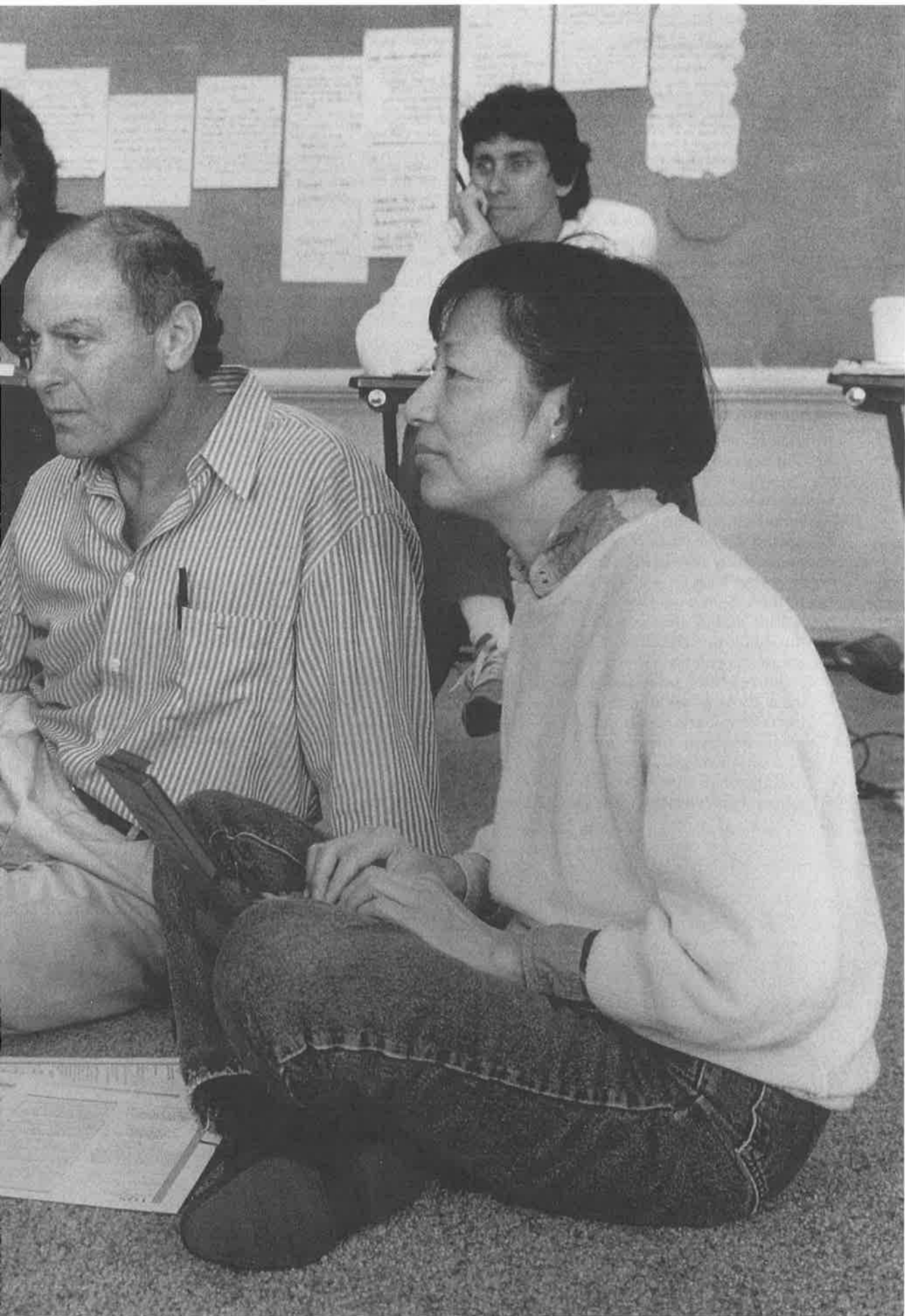
The Institute welcomes applications from international students. Transcripts from institutions outside the United States must be evaluated by Educational Credentials Evaluators, Inc. An application form for the evaluation is available upon request from the Admissions office.

All applicants whose native language is not English are required to take the Test of English as a Foreign Language (TOEFL) and achieve a minimum score of 550. It is the applicant's responsibility to make arrangements to take this test. Information may be obtained by writing to: Test of English as a Foreign Language, Box 899, Princeton, New Jersey 08540. If, after an international student begins studies at the Institute, it is determined that his or her language skills are inadequate, the student must register for a suitable language course. This may be a writing skills course offered by the Institute, or an English as a Second Language (ESL) course at another institution. The student is responsible for the fees for this language instruction, and does not receive credit toward his or her degree program at the Institute.

Additional information concerning immigration forms and Institute resources for international students can be found on pages 247 and 271 in the Administrative Guidelines section of the *Catalog*.



STUDENTS &
ALUMNI



STUDENTS AT THE INSTITUTE

LINDA BARK is a Ph.D. student in the Philosophy and Religion program and a graduate of the Integral Health Studies Certificate program. An R.N., consultant, and teacher, Linda embodies the Institute's integral philosophy in her work in both the U.S. and Guangzhou, China. She has worked for over 30 years in a variety of conventional health settings integrating Eastern, Western, and Indigenous healing systems. Her training has been in health systems, counseling skills, and organizational development. Linda completed the Integral Health Studies Certificate as part of her ongoing Ph.D. work in the Philosophy and Religion program.

In China she has created training seminars for people who are interested in learning about Chinese traditional medicine and qi gong (a way of working with energy that forms the basis for many of the martial arts). In the U.S., she works with new and existing holistic healing centers as part of W.H.A.T. – the Wholistic Adventure Health Team, a team of professionals that serves as a resource center, offers integral health training and consultation services, and develops interactive software. Commenting on her relationship with the Institute she says, “I count my blessings for the opportunity to be involved with such an innovative school that fosters my most creative urges.”

BISHWO SHANTI BISTA is enrolled in the Master of Arts in Business program. A citizen of Nepal, she holds a B.A. in Law and has been involved for a number of years in grassroots organizing to increase environmental awareness and empower underprivileged women and untouchables. Bishwo has helped organize environmental, development, and women's exhibitions, conferences and non-governmental coalitions. She is also a field supervisor in the Community Development Project of Women in the Environment. The Project is involved in basic health education and economic development, helping women sharpen their skills in their traditional activities – such as sewing, carpet weaving, animal husbandry, and agriculture – and teaching marketing techniques for transforming these skills into income producing activities.

Bishwo organized the Civil Liberty Association of Women (CLAW) and serves as a legal advisor for women's rights programs. Upon completion of the Business program she intends to return home and continue her service to the community and rural women throughout Nepal, integrating her law and business degrees to secure rights for women and children and enhance their income by building entrepreneurship at the rural level. She has found CIIS and the MAB program “to be the perfect place for me. People here are very supportive. They are open to all cultures, and even though we each may have a different vision, there is room and support for all our visions.”

KRISTEN HAGER, a student in the Drama Therapy program, completed an internship leading drama therapy groups at Mission High School in San Francisco with groups comprised primarily of African American, Hispanic, and Asian youth. She believes drama therapy is a valuable tool for working with youth at risk:

“The drama therapy groups at Mission High School are a unique forum where students can resolve conflicts of race and culture in a creative context. This playful, active, and powerful modality has been found to be particularly effective with youth at risk, who often suffer from feelings of emptiness, fear, identity confusion, and disillusionment, which can lead to adjustment difficulty, diminished self-esteem, and maladaptive behaviors. The drama therapy process works to instill a greater sense of personal empowerment and control.

“The drama therapy groups create a safe, trustworthy environment where students can express and learn to master their emotions, increase personal awareness, and gain an understanding of the choices available to them; this gives them a greater sense of hope. The groups are also a place for practicing new, more positive ways of behaving, developing a more positive self-concept, and learning interpersonal and social skills.”

PEG JORDAN, a student in the Women’s Spirituality M.A. program, is a television journalist, commentator for FOX and CNN, and producer of 20 different platinum-selling videos and several television specials in Los Angeles. In 1994 she co-produced (with former Women’s Spirituality student Melinda Hess) a documentary entitled *Zsuzsanna Budapest: Gathering the Goddesses*, a film about one of the founders of the women’s spirituality movement. The work is a compelling and intimate portrait of the contemporary Goddess movement as an empowering force in women’s daily lives. In talking about why she made this film, Peg said, “As a journalist . . . I wanted to hear the real life stories of real women, to see what the Goddess phenomena was doing to heal their present-day societal woes.”

Peg has produced an audiocassette “Blood in the Chalice,” a journalist’s overview of women’s spirituality), a PBS documentary “Gathering the Goddesses,” and several magazine health stories that are laced with a new mythology. She also created M-TV’s first gender-balanced, nonsexist video called “The Grind.” In talking about how the Women’s Spirituality program has shaped her ongoing work she says, “None of this new work would have been possible without this tremendous, creative cauldron of a program! I am thoroughly grateful for the support of other students, and the empowering alliances with faculty members. . . .It’s working!”

*My degree in
East-West Psychology
has enabled me
to enter into the
worldviews of others,
and this is crucial in my work.*

Karolyn van Putten,
(East-West Psychology
Ph.D., 1992)

JEFF KARAN, a student in the Philosophy and Religion Program is concentrating in Philosophy, Cosmology, and Consciousness. He previously earned an M.B.A. and spent 12 years as an investment banker on Wall Street before coming to CIIS. He notes, "I was attracted to CIIS by its commitment to integrating the spiritual dimension with the intellect. I am finding the Philosophy, Cosmology, and Consciousness concentration to be particularly challenging and rewarding. I was also attracted by the renowned faculty, many of whom have national, and in some cases worldwide, reputations. The coursework is fascinating, and the interdisciplinary approach is truly enlightening.

"My ultimate goal is to start an educational media/software venture that focuses on helping the individual achieve a healthier balance between conventional scientific rationalism and spiritual connectivity. I want to approach our educational system with a more balanced view, one that incorporates reason, passion, and spirituality. One inspiration for this was Dr. Swimme's course, which constructed a view of the cosmos from a grounded scientific perspective that was far more life-enhancing than other approaches to science I've seen. I feel my study and participation in the concentration is a critical component of my own personal development and a prerequisite for the ultimate success of my educational start-up venture."

VICTOR LEWIS, a student in the Integral Studies Doctoral program in the School for Transformative Learning, was one of eight North American men of Asian, European, Latino, and African descent who came together in courage, pain, and hope to create a film, *The Color of Fear*, about the anguish that racism has caused in their lives. Their confrontations and struggles to understand and trust each other forge an emotional and insightful dialogue. Commenting on the film he noted, "We have a beautiful world that is in great danger. I can't think of anything I would rather do with my life than to see this great project of human life persist – and I'd like to leave a healthy, more beautiful world for my son, and for future generations."

Victor has been facilitating groups similar to the one in the film for a number of years. He is adult program director for the Oakland Men's Project. The Project, originally an advocacy organization addressing issues of sexism and violence against women, is now involved in violence prevention in a wider context. As a multicultural community education agency, it provides training workshops and technical assistance in violence prevention and multicultural alliance building to populations such as high schools and state and city violence prevention programs.

GRADUATES

Past participants in Institute programs remain an active part of the Institute community through the Alumni Association. In addition to regular meetings and projects, the Association sponsors educational, cultural, and social events, including lectures, musical performances, poetry readings, dinners, picnics, and weekend rural retreats.

More than 1,000 women and men have earned degrees from the Institute and have taken the integral vision into the world community in a variety of ways. The following is a sampling of how graduates are putting their education into practice.

Edmundo Barbosa (M.A., East-West Psychology, 1985) returned to his native Brazil after graduation and set up a psychotherapy practice and gave lectures and offered workshops. In 1989, he and another CIIS graduate (Sukie Miller, 1984) created *Iniciativa Gaia* in Sao Paulo, Brazil, a growth center offering lectures, workshops, and training programs. Today they also operate a cancer support center called *Revida*. Edmundo says that people connected to CIIS continue to participate in his life, open doors, and bring him to new frontiers for: "The most amazing thing about CIIS is that it has never left my life."

Jerry Collins (Ph.D., Psychology, 1992) is assistant medical director for the Tom Smith Substance Abuse Treatment Center at San Francisco General Hospital. Inspired by attendance at the World Congress for Social Psychiatry in New Delhi in 1992, he and colleagues from the United States and India are forming the International Neurobehavioral Institute in Chandigarh, India, to provide long-term care and facilities to patients with neurobehavioral impairment. Jerry is an active member of the Alumni Association board.

Yuko Franklin (Ph.D., East-West Psychology, 1992) has taught Japanese language for the past 20 years at the Center for Japanese-American Studies in San Francisco; she also teaches the course *Japanese-American Personality* in the Asian-American department at San Francisco State University as well as courses in multiculturalism at the Institute. Yuko is an active member of the Alumni Association board. Yuko did her fieldwork at *Nobiru-kai* (Japanese Newcomer Services), providing services in the Women's Self Development Project. She currently serves as president of the board of *Nobiru-kai*. During her graduate studies, she wrote a manual for Japanese peer counseling.

Ellen Gagen (M.A., Somatics, 1991) has been serving as a Peace Corps volunteer in Ecuador since her graduation. After her first two years of service she was one of just four volunteers selected to extend her service through 1996. Based in Cuenca, the third largest city in Ecuador, Ellen has been working with battered women and children, addressing the problems of drug addiction, alcoholism, and sex education. She brings her background in somatic (body-oriented) psychotherapy to a multitude of tasks: working with physically and emotionally abused children between the ages of 6 and 12; teaching relaxation techniques to individuals with epilepsy; working with drug addicts and alcoholics at a public health center; running a leadership training program that assists neighborhoods in curbing alcoholism; and instituting a sex education program.

Ellen has become very close to the Ecuadorian family with whom she lives. When she returns to the U.S., she plans to work with Spanish-speaking immigrants and battered women and children. She says the Peace Corps is true to its motto: "It's the hardest job you'll ever love."

Henry Giarretto (Ph.D., Integral Counseling Psychology, 1978) founded the Child Sexual Abuse treatment Program (CSATP) of Santa Clara in 1971 as a pilot program; he subsequently organized associated self-help groups. The project became a model for the State of California and now serves as a national training model. After treatment, most families are reconstituted and move forward in their newly learned abilities to act with caring and humanity. The program has resulted in the establishment of over 150 new centers based on the CSATP model.

In his book *Integrated Treatment of Child Sexual Abuse: A Treatment and Training Manual* (1982), Hank notes that his treatment philosophy is “drawn directly from... the writings of Haridas Chaudhuri, founder of the California Institute of Integral Studies,” and that he has found integral psychology to be a very practical tool for working with dysfunctional families. Hank and his wife Anna Einfield-Giarretto, co-founder of CSATP and former CIIS student, have received numerous awards from various states and U.S. and international organizations for their pioneering efforts in the prevention and healing of child sexual abuse.

Dan Hamburg didn't anticipate putting his Philosophy and Religion M.A. (1992) to work in Congress when began that program in 1989, but during his term in the United States House of Representatives from California's First Congressional District (1992-94) he put into practice his belief in translating one's spiritual path into useful action in the world. While a degree in Philosophy and Religion may not be the standard background for a politician, Dan feels his studies and involvement in the Institute community served him well in that role: “Many teachers at the Institute are involved in social action and served as models of people who brought their sense of spirituality into the world.”

An outspoken environmentalist, Dan has worked to preserve the world's last stands of unprotected ancient redwoods. With a long history of teaching and public service, Dan founded Mariposa School in Ukiah, California, and later served on the Ukiah City Planning Commission and the Mendocino County Board of Supervisors. He and his wife Carrie established and directed a language and culture studies program in China.

Dino Paris (M.A., Drama Therapy/Psychology, 1994) became a participant in the unfolding real-life drama of South Africa's struggle to end apartheid and heal the devastating wounds it has caused. With Jackie Basson, another PDT graduate and native of South Africa, he traveled to Capetown and Johannesburg to facilitate a series of workshops entitled *Exploring Issues of Violence and Trauma through Drama Therapy*. The workshop was filmed and is part of a larger documentary that was subsequently produced in South Africa. As a result of this work, they were invited to teach drama therapy at the University of Cape Town, and are excited about the possibility of introducing drama therapy to grassroots organizations, long term health care facilities, psychiatric institutions, and rehabilitation programs in South Africa.

Dino is activities director for the Center for Elders Independence at Highland Hospital in Oakland, California. In addition to doing staff training in the corporate setting, he has created a project called Mission Vortex, which brings all types of expressive arts healers together in community. In 1986 he helped start a community theater in Eilat, Israel.

Tara Strand-Brown (M.A., Social & Cultural Anthropology, 1993) received a degree in international relations from Stanford University and for the next three years organized volunteer programs in Indonesia. Her next job was managing grants for the Global Fund for Women, which provides money for women's initiatives throughout the world. But during this time she became increasingly concerned with the cultural insensitivity of many foreign aid projects. She entered the Social and Cultural Anthropology program in 1986 in order to study the relationship between how Western culture influences developing nations and what she believes are the root causes of environmental crises – poverty and alienation. As part of her fieldwork, Tara went to Borneo to learn more about the high value the nomadic Punan people place on relationships to their families, their tribe, and even to animals and plants; here she experienced a sense of interconnectedness she believes is key to contemporary personal and environmental crises.

Today, Tara directs the nonprofit Institute for Deep Ecology (IDE) in Occidental, California. The Institute holds an annual seminar in deep ecology, which Tara defines as the attempt to face the cultural and spiritual crisis that underlies the environmental symptoms of pollution and resource depletion. Teachers, psychologists, and community organizers explore the complex relationships between peoples and ecosystems in an effort to find ways to apply their personal passions to social and environmental transformation. Tara feels she is passing on the integral philosophy she learned at CIIS: "I didn't have the language of interconnectedness before CIIS. That's the core of what changed for me... Serving through IDE is a way for me to feel like I'm helping others to unravel the roots of the crisis I believe we're in as a society."

Charlotte Sun (Ph.D., Philosophy & Religion, 1973) created the Integral Health program at CIIS in 1988 and served as its director until 1993. She is now director of the Genesee Valley Daoist Hermitage in Genesee, Idaho, a residential center for individuals who wish to put into practice the principles of Daoist philosophy. The theme of self-reliance is at the heart of activities at the center. Residents learn about sustainable agriculture by growing their own food; about taking responsibility for their own health by practicing qi gong (an ancient Chinese system of simple movement, breath work, and meditation), studying Chinese medicine and herbal therapies, and preparing vegetarian meals. People who come from all over the country to the Hermitage for herbal remedies, they find that the emphasis is less on treating illness than on learning self-healing through qi gong practice and educating themselves about Chinese medicine. Charlotte sees the Hermitage "not a retreat but a way of life."

Each year, Charlotte and her husband Sun-Da Jin (former director of the Qi Gong Institute of Medical Science and Research in Hangzhou, China) travel with a group of students as "wandering Daoists" to hermitages in China to learn first hand about the philosophy and practices of Daoism. Charlotte also teaches qi gong at the University of Idaho and Chinese medicine at a local school of massage.

Theses & Dissertation Titles

Listed below are examples of theses and dissertations completed at the Institute in recent years by M.A. and Ph.D. students.

DRAMA THERAPY (PSYCHOLOGY)

Basson, Jackie
Energy Paradigm of Drama Therapy: Understanding Drama Therapy Through Ancient and Modern Theories of Energy and Healing (M.A., 1993)

Brawner, Brandy
Therapeutic Use of Video (Language and Techniques) in the Treatment of Adolescents (M.A., 1993)

Doyle, Christopher
Self Psychology in Drama Therapy: A Theoretical and Practical Application of Self Psychology to Role Theory (M.A., 1995)

Mitchell, Janna
Recovery Theater: Drama Therapy in the Healing of Addictions (M.A., 1994)

Styles, Douglas E.
Transformations and Post-Traumatic Stress Disorder: Creating a Playspace with Vietnam Combat Veterans (M.A., 1993)

EAST-WEST PSYCHOLOGY

Agha-Kazem-Shirazi, Bahman
Self in Integral Psychology (Ph.D., 1994)

Carson, Linda
An Introduction to Giorgi's Phenomenological Approach to Psychology and an Application of this Approach to Investigate the Cultural Context in which the Symbol, Tao, is Experienced in the Chinese and U.S. Occidental Cultures (Ph.D., 1991)

Coren, Bonnie
A Qualitative and Quantitative Study of the Effects of Trance and Meditation (M.A., 1990)

Elite, Ourania
On the Experience of Being Voluntarily Silent for A Period of Four or More Days: A Phenomenological Inquiry (Ph.D., 1993)

Gayle, Robin
An Interaction Between Western Psychotherapeutic Methodology and Eastern Buddhist Spirituality (Ph.D., 1994)

Gribben, Diane R.
Typologies of Spiritual Emergence (M.A., 1990)

Hurst, Hollye
A Narrative Study of Contemporary Ritual and the Revitalization of the Spiritual Imagination (Ph.D., 1995)

Katz, Shawn H.
Through the Eyes of Our Future: An Educational Ethnography of a Waldorf School (M.A., 1990)

Kehoe, Sharon
AIDS/Zen: The Story of Maitri Hospice (Special Project: Video Documentary) (M.A., 1990)

Peng, Therese
Meditation and Psychospiritual Transformation: A Phenomenological Study of Ch'an (Zen Buddhism) and Christian Mysticism (Ph.D., 1993)

Rowland, Nancy Decius
The Experience of Terminally-Diagnosed Meditators: A Phenomenological Investigation (M.A., 1991)

Virly, Andre
The Role of Wilderness in Male Midlife Transition (M.A., 1995)

Wales Currie, Roxana
Dancing the Wheel: A Study in Wicca and a Psychological Interpretation of an Alternative Religious Practice (Ph.D., 1994)

ORGANIZATIONAL
DEVELOPMENT &
TRANSFORMATION

Cinta, Maria de los Angeles
Meaning, Metaphor, and Culture: The Mind of the Mexican Negotiating with Americans (M.A., 1994)

Downs, Margaret E.
Trust-building Guarantees Multicultural Organizations a Healthy Business (M.A., 1990)

Fahrenkamp, Sibylle
Self as Tool in Organization Transformation: Consulting from the Inside Out (M.A., 1991)

Fonville, Carley
Large Systems Change: Systems Thinking in an Organizational Development and Transformation Study of the Cypress Viaduct After the 1989 Earthquake (M.A., 1990)

Kranz, Dorie Kaighn
The Ecological Audit: A Tool for Transforming to a Mindset of Sustainable Business and Developing Sustainable Business Practices (M.A., 1994)

Michaels, Barbara Ostrowski
Meeting the Challenge of Cultural Diversity: ACT, A Unique Process for Addressing Diversity Issues (M.A., 1993)

Peters, Tamra J.
Environmental Responsibility Within Organizations (M.A., 1989)

PHILOSOPHY & RELIGION

Daily, Melanie
The Principle of Virtue in Confucian Philosophy (M.A., 1994)

Dorsa, Deanna
The Importance of Ritual to Children (Ph.D., 1994)

Hahn, Myung-Hee (Anna)
The Role of Women in Korean Indigenous Religion and Buddhism (Ph.D., 1994)

Landenhamer, Monika
Personality in Theravada Buddhism (M.A., 1990)

Mertz, Diane
The Happiness in Ch'eng Ming-tao's Mind (M.A., 1990)

Rosencranz, Ann R.
Being in Time's Mouth: Learning to Die While Living (M.A., 1990)

Rowland, Nancy Decius
Buddhist-Christian Dialogue in the Global Village (Ph.D., 1993)

Sweeney, Patricia A.
Healing the Earth Through an Awareness of the Goddess (M.A., 1990)

Tao, Yue Hua
Transition from Xun Zi (hsun T)'s "Division of Heaven and Mankind" to Dong Zhong Shu (Tung Chung-Shu)'s "The Unity of Heaven and Mankind" (Ph.D., 1991)

Teich, Anne C.
States of Consciousness and the Psychology of Nibbana (Ph.D., 1990)

Tien, Po-Yao
A Modern Buddhist Monk-Reformer in China: The Life and Thought of Yin-Shun (Ph.D., 1995)

PSYCHOLOGY

Anderson, Douglas
Typologies and Treatment Outcome in Alcoholics/Addicts: The MMPI, MAC, and Type 1-Type 2 Subgroups (Ph.D., 1994)

Berman, Barbara
Symbols in the Sand: An Exploration of the Initial Sand Worlds of Female Incest Survivors (Ph.D., 1993)

Bremer, Jeffrey J.
Predicting the Employment Stability of Recovering Alcoholics (Ph.D., 1990)

Dreifuss, Alan R.
A Phenomenological Inquiry of Six Psychotherapists Who Practice Buddhist Meditation (Ph.D., 1990)

Easterlin, Barbara L.
Buddhist Vipassana Meditation and Daily Living: Effect on Cognitive Style, Awareness, Affect and Acceptance (Ph.D., 1993)

Farley, Lin
Secret World of Men: Attitudes, Beliefs, Fantasies, and Desires with Regard to Women and Children (Ph.D., 1993)

Green, William M.
Therapeutic Effects of Distant Intercessory Prayer and Patients' Enhanced Positive Expectations on Recovery Rates and Anxiety Levels of Hospitalized Neurosurgical Pituitary Patients: A Double Blind Study (Ph.D., 1993)

Grove, Clark S.
Sex Role Typing and Defensive Structure in Male Spouse Abusers (Ph.D., 1991)

Grynbaum, Gail A.
The Relationship Between Compulsive Overeating and Jungian Psychological Types (Ph.D., 1991)

Hemmen, Lucie
Chi Gong and Childhood Acting Out Behaviors (Ph.D., 1995)

Keaney, Joanne Carter
Dissociation in Adult Females with Experiences of Childhood Sexual Abuse (Ph.D., 1991)

Larkin, Mariah
Exploring the Integration of Autonomy and Affiliation in Older Women Artists: A Case Study Approach (Ph.D., 1990)

Lysne, Kirsten
Bisexual Self-Identification: Cognitive and Social Factors (Ph.D., 1995)

Matto-Shepard, Jim
The Relationship Between Birth Trauma and Infant Temperament (Ph.D., 1994)

Mitchell, Barbara M.
An Exploratory Study to Examine the Observed Relationship Between Childhood Sexual Abuse and Obesity in Adult Females (Ph.D., 1990)

Mitlyng, Selene Louise
The Relationship Between Bulimia and Perfectionism, Self-Esteem, and the Ability to Identify Feelings: A Self-Psychological Perspective (Ph.D., 1991)

O'Keefe, Naomi Ruth
The Experience of Recovery from Schizophrenia (Ph.D., 1994)

Parent, Garnita
Psychosocially Maladjusted Deaf Youths and the Wilderness as Therapy (Ph.D., 1990)

Rabinoff, Michael David
Psychological and Psychosocial Correlates of Preterm Labor (Ph.D., 1993)

Rodin, Simone Beth
Challenging Sex-role Stereotypes in Early Adolescent Girls: A Group Intervention Approach (Ph.D., 1994)

Rosen, Judith
Changes in Self-Esteem and Spirituality After Participation in an Alcoholics Anonymous-Based Inpatient Substance Abuse Treatment Program (Ph.D., 1991)

Rowe, Nanette P.
Self-Defense Training: An Empowerment Process for Women (Ph.D., 1993)

Shoenberger, Brian W.
Affective Traits of Battering Spouses as Related to Physical Symptoms Described by Traditional Medicine (Ph.D., 1991)

Uffman, Bonnie
Living With Dying: A Qualitative Study of Hospice Volunteers (Ph.D., 1993)

Wall, Catherine Elizabeth
Battered Women and Their Batterers: Personality Variables and Attitudes Toward Violence (Ph.D., 1993)

Weininger, Radhule Barbara
The Effect of Therapist Intervention in a Time-Limited Incest Survivor Group (Ph.D., 1991)

Zilavy, Debra Lynn Scott
An Investigation of Clinician and Lesbian Cross-Gender Sex-Role Stereotyping and Lesbian Self-Concept (Ph.D., 1991)

SOCIAL & CULTURAL ANTHROPOLOGY

Blair, Teresa L.
Interrelationships of Language, Culture, and Living Environments: A Comparison of Japanese and American Patterns (M.A., 1989)

Carolyn, Lynn T.
Developing Successful Business Partnerships Between Minority and Women-Owned Business Enterprises and Large Corporations: An Ethnographic Study (M.A., 1990)

Chamberlin, Beth
Voices From the Street: Conversations with Formerly Homeless Adults (M.A., 1995)

Chambliss, Judith A.
"Asi es la Vida (Thus is Life)": Health and the Experience of Suffering Among Elderly Mexican-American Women (M.A., 1990)

Farwell, Edith F.
Interactions Between Women and Minority Businesses and Dominant Culture Corporations in the San Francisco Bay Area (M.A., 1990)

Henson, Bob
Cultural Issues of Deforestation: A Study with the Gurungs of Nepal (M.A., 1993)

Lewis, Lucy
The Life/Art Process: Rituals of Change (M.A., 1991)

Littleton, John
With Spirit at the Center A Postmodern Ethnography of the Wakan Community and Its Earth-Centered Shamanism (M.A., 1994)

Picker, Anne Paule
Freedom and Survival Through Self-Determination: A Study of the Principle and a Focus on Indigenous Nations (M.A., 1993)

ACADEMIC CALENDAR

FALL 1995

September 5 - 15	Registration
September 21	Classes begin (Thursday)
September 21 - October 4	Late Registration and Add/Drop period
	No changes after this date
September 21	Deadline to apply for Fall 1995 graduation
November 23 - 24	Thanksgiving holiday. School closed
December 4 - 15	Registration for Winter 1996
December 11-15	Last week of classes
December 25 - January 2	Winter break. School closed

WINTER 1996

January 2	Classes start (Tuesday)
January 2 - 16	Late Registration and Add/Drop period
	No changes after this date
January 2	Deadline to apply for Winter 1996 graduation
March 11 - 25	Registration for Spring 1996
	Last week of classes. Monday classes end March 25
March 26 - April 10	Spring break

SPRING 1996

April 11	Classes begin (Thursday)
April 11	Deadline to apply for Spring 1996 graduation
April 11 - 24	Late Registration and Add/Drop period
	No changes after this date
May 27	Memorial Day
	Administrative offices closed; classes will not be held
June 10 - 21	Registration for Summer 1996
June 27 - July 3	Last week of classes. Wednesday classes end July 3
June 29	Commencement
July 4 - 12	Summer break

SUMMER 1996

July 15	Classes begin (Monday)
July 15	Deadline to apply for Summer 1996 graduation
July 15 - 26	Late Registration and Add/Drop period
	No changes after this date
August 19 - 23	Last week of classes

ACADEMIC CALENDAR

FALL 1996

September 3 - 13
September 19

Registration
Classes begin
Deadline to apply for Fall 1996 graduation

September 19 - October 2

Late Registration and Add/Drop period
No changes after this date

November 28 - 29

Thanksgiving holiday. School closed

December 2 - 13

Registration for Winter 1997

December 9 - 13

Last week of classes

December 23 - January 2

Winter break. School closed

WINTER 1997

January 6

Classes begin

January 6 - 17

Deadline to apply for Winter 1997 graduation
Late Registration and Add/Drop period
No changes after this date

January 20

Birth of Martin Luther King, Jr. observed
Administrative offices closed; classes will **not** be held

March 17 - 28

Registration for Spring 1997

March 24 - 31

Last week of classes. Monday classes end March 31

April 1 - 6

Spring break

SPRING 1997

April 7

Classes begin

April 7 - 18

Deadline to apply for Spring 1997 graduation
Late Registration and Add/Drop period
No changes after this date

May 26

Memorial Day
Administrative offices closed; classes will **not** be held

June 16 - 27

Registration for Summer 1997

June 23 - 30

Last week of classes Monday classes end June 30

June 28

Commencement

SUMMER 1997

July 7

Classes begin

July 7 - 18

Deadline to apply for Summer 1997 graduation
Late Registration and Add/Drop period
No changes after this date

August 11 - 15

Last week of classes

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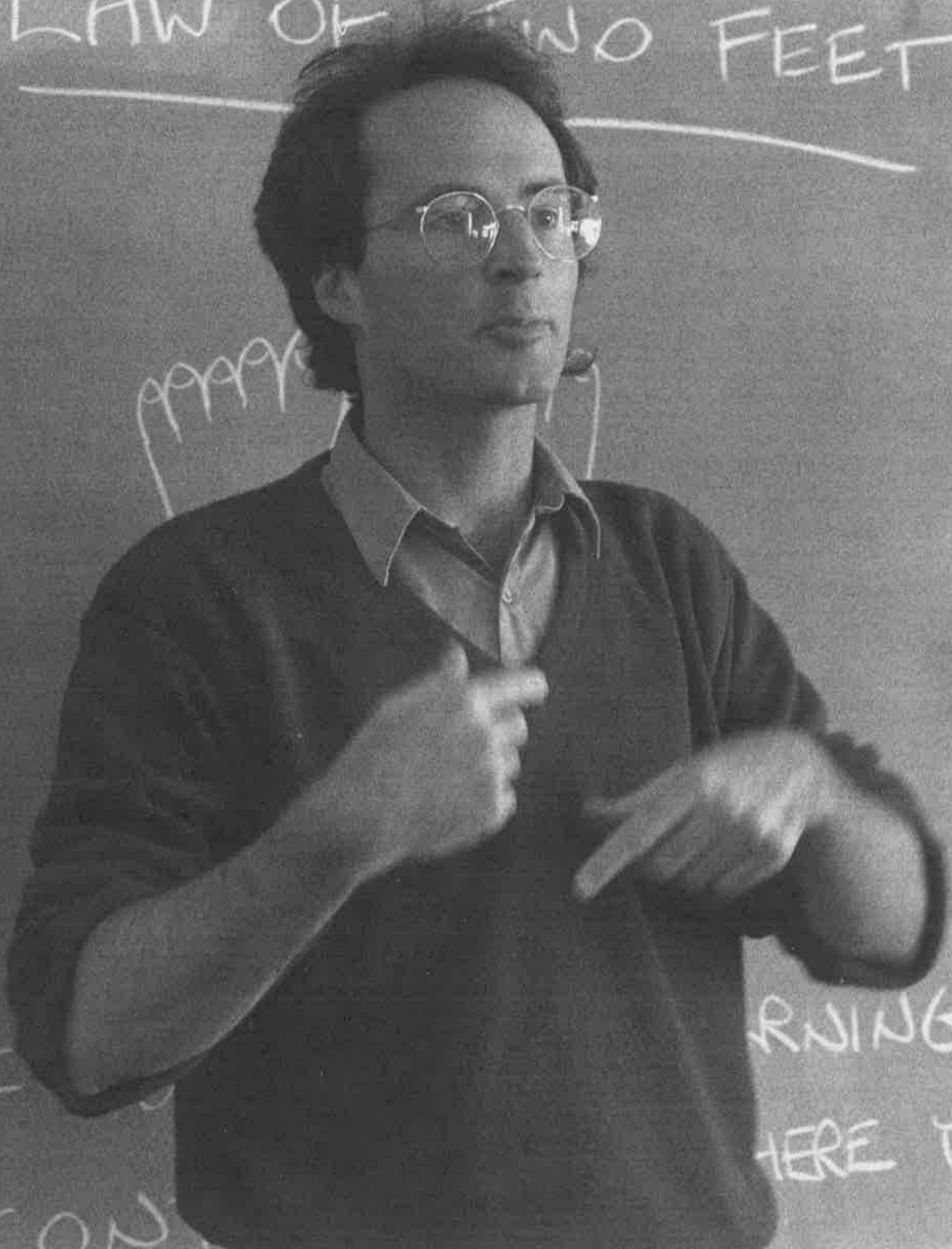
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LAW OF TWO FEET

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California Institute of Integral Studies

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Anticipated address
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9 Peter York Way
San Francisco, CA 94109

Cover photograph by Robert Campbell



CATALOG ADDENDUM

ADDITIONS & CORRECTIONS
TO THE 1996-98
CATALOG

**A NEW CIIS CATALOG
WILL BE AVAILABLE
OCTOBER 1998.**

☒ Address:
California Institute
of Integral Studies
9 Peter Yorke Way
San Francisco, CA 94109

☎ Communicating with
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Phone: (415) 674-5500
FAX: (415) 674-5555
email: info@ciis.edu
<http://www.ciis.edu>

*(Please note that the Institute is not
presently planning a move to the Presidio
in San Francisco.)*

REVISED MISSION STATEMENT
(p. 17)

The California Institute of Integral Studies is an accredited institution of higher learning and research that strives to embody spirit, intellect, and wisdom in service to individuals, communities, and the earth.

**QUARTER SYSTEM TO SEMESTER
SYSTEM**

The Institute is studying the feasibility and advisability of converting to a semester system in place of the current 12-week quarter system. If the decision is made to change to a semester system, the next catalog will reflect this. The earliest date for a change to a new system will be fall 1998.

The Institute recently reorganized its administrative and academic structures. The following section outlines these changes, additions, and corrections.

ABOUT THE INSTITUTE (P. 9)

(Please note that this information supersedes material on pages 12-15, 19, 22, 54, and 86 in the 1996-98 catalog.)

SCHOOL OF PROFESSIONAL PSYCHOLOGY

*** Clinical Psychology, Psy.D.**

with emphases in

Child & Family Therapy

Drama Therapy

Expressive Arts Therapy

Transformative Psychotherapy

*** Counseling Psychology, M.A.**

with concentrations in:

Drama Therapy

Expressive Arts Therapy

Integral Counseling Psychology

Somatics/Integral Health

SCHOOL OF CONSCIOUSNESS & TRANSFORMATION

*** Humanities, Ph.D.**

with concentrations in:

East-West Psychology

Social & Cultural Anthropology

Transformative Learning & Change

Philosophy & Religion

with emphases in:

Asian & Comparative Studies

Philosophy, Cosmology,

& Consciousness

Women's Spirituality

*** Cultural Anthropology & Social Transformation, M.A.**

with concentrations in:

Gender, Ecology, & Society

Human & Organizational

Transformation

*** East-West Psychology, M.A.**

*** Philosophy & Religion, M.A.**

with concentrations in:

Asian & Comparative Studies

Philosophy, Cosmology,

& Consciousness

Women's Spirituality

*** Integral Studies, B.A.**

(completion program)

Administrators

(p. 12)

President

Robert McDermott

SCHOOL OF CONSCIOUSNESS AND TRANSFORMATION,

Dean

Janis Phelps

Chair of Graduate Studies,

Alfonso Montuori

Director of Undergraduate Studies,

Alec Macleod

SCHOOL OF PROFESSIONAL PSYCHOLOGY,

Dean

Leland van den Daele

Assistant Dean,

Padma Catell

Department Chair

Counseling Psychology,

Brant Cortright

UPDATES TO PROGRAM INFORMATION

PH.D. IN HUMANITIES

Recent academic restructuring has created a new opportunity for four previous doctoral programs (East-West Psychology, Integral Studies, Philosophy & Religion, and Social & Cultural Anthropology) to unify into an integrative Ph.D. in Humanities. The former Ph.D. areas are now offered as concentrations in the Humanities degree. Drawing upon the philosophical, psychological, and spiritual heritage of the great Eastern and Western traditions, this Ph.D. in Humanities brings the integral educational vision to academic fulfillment. This degree is for advanced students who have completed a masters degree in a related area of study. Most students will be able to complete the coursework in two to two and a half years with the exception of their dissertation and any required fieldwork.

EAST-WEST PSYCHOLOGY

(pp. 23-27)

The Institute continues to offer an M.A. in East-West Psychology. A Ph.D. in Humanities with a concentration in East-West Psychology replaces the Ph.D. in East-West Psychology. The degrees have been strengthened and redesigned. The option to self-design an area of emphasis with a substantial number of elective courses has been retained.

Students acquire a solid foundation in cutting-edge areas of psychology and are able to draw on the wealth of related disciplines such as religion, philosophy, gender, and cultural studies through their electives.

Please note that the straight-through Ph.D. curriculum is no longer offered as an option. In addition, the joint program with the Integral Counseling Psychology program offering the M.A. degree in Counseling Psychology and the Ph.D. in

East-West Psychology is no longer available. Integral Counseling Psychology graduates may receive advanced standing admission to the East-West Psychology concentration in the Humanities Ph.D. program. The East-West Psychology concentration does not prepare students for licensure in psychology.

Full information on how the new curriculum provides an integrative and multidisciplinary approach to psychology can be obtained by calling the enrollment coordinator at 415-674-5500, x 289.

PHILOSOPHY & RELIGION

(pp. 29-36)

The M.A. in Philosophy and Religion includes three concentrations: Asian and Comparative Studies; Philosophy, Cosmology, and Consciousness; and Women's Spirituality. The three concentrations have distinct orientations but work in close collaboration to create a multidisciplinary, integral approach to the study of philosophy, religion, and spiritual traditions. This structure permits a creative and enriching interplay among these related disciplines.

A Ph.D. in Humanities with a concentration in Philosophy and Religion is also offered. The Philosophy and Religion concentration includes emphases in Asian and Comparative Studies; Philosophy, Cosmology, and Consciousness; and Women's Spirituality. (The straight-through Ph.D. is no longer an option.)

Changes in Language Requirement:

There is no longer a language requirement for the M.A. degree.

ASIAN AND COMPARATIVE STUDIES CONCENTRATION

The Asian and Comparative Studies concentration offers a range of options

for the study of various spiritual and philosophical viewpoints, while providing for rigorous, in-depth study in the Asian or comparative field. In its commitment to the founding philosophy and integral vision of the Institute, the concentration recognizes spiritual values as essential to human wholeness. Both M.A. and advanced standing Ph.D. are available in four areas of emphasis:

Buddhist Studies:

The study of Buddhist traditions in a setting which fosters both cognitive and experiential inquiry. Students gain solid grounding in three major areas:

- Theravada (South and Southeast Asia)
- Mahayana (India, China, Tibet)
- Tantra (India, Tibet)

Chinese Philosophy:

The study of Taoist, Confucian, and Chinese Buddhist topics.

Hindu Religion and Philosophy:

The study of traditional philosophical schools in Hinduism, and their religious contexts.

Comparative Religion and Philosophy:

The study of comparative topics in religion and philosophy with particular attention to the above three areas of emphasis.

PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS CONCENTRATION

This course of study is designed for students who wish to engage the intellectual challenge, in our postmodern age, of exploring and formulating new understandings of the cosmos and of the human being. Areas of inquiry include cosmology, epistemology, metaphysics, and metapsychology, as well as history of ideas, evolution of consciousness, archetypal studies (Platonic, Romantic,

Jungian), transpersonal theory, esoteric thought, mythology, ecofeminism, new paradigm studies, and the changing relationship between science and spirituality. The program provides students with a critical grounding in the larger Western intellectual tradition, including ancient and esoteric as well as contemporary feminist and ecological perspectives, while integrating Asian and Indigenous traditions.

WOMEN'S SPIRITUALITY CONCENTRATION

The Women's Spirituality concentration is a feminist learning community designed to reclaim women's cultural history, spiritual experience, and ways of knowing. Areas of study include: eco-feminist philosophy, women's mysteries, visual and literary arts, goddess traditions: ancient and present, archaeomythologies of culture and psyche, women's perspective of religion and philosophy, feminist ethics and language, body wisdom, and women's healing arts and partnership studies. This learning community, which takes a multicultural perspective, has a commitment to transform theory into practice and to manifest spirituality in action.

SOCIAL & CULTURAL ANTHROPOLOGY

(p. 37-42)

The Institute now offers an M.A. in Cultural Anthropology & Social Transformation with concentrations in Gender, Ecology, & Society and Human & Organizational Transformation. The former Ph.D. in Social and Cultural Anthropology is now offered as a concentration in the Humanities Ph.D. degree.

CULTURAL ANTHROPOLOGY AND SOCIAL TRANSFORMATION

The new Masters degree in Cultural Anthropology and Social Transformation offers two concentrations: Gender, Ecology & Society; and Human & Organizational Transformation.

Gender, Ecology, and Society

Supporting a global perspective, critical inquiry and activist orientation, the concentration in Gender, Ecology, and Society offers students the opportunity to explore contemporary social relations in an historical and cross-cultural framework. The concentration facilitates self-reflection on our own cultural presuppositions as a prerequisite for empathic engagement with diverse cultural realities. Emphasis is also placed on creative practices of intervention by developing skills in intercultural communication, critical social analysis, emancipatory research, strategic thinking, and alliance building.

Human & Organizational Transformation

The Human and Organizational Transformation concentration is a unique program in leadership and consulting, integrating traditional and transformative approaches to organization design and change. The program is a response to resolutions in the work place, and intends to prepare managers, consultants, and social change agents to provide leadership in this area of change. The program draws on the traditions of human systems, organization development, psychospiritual practices, and transformative learning, and true to those traditions, challenges participants

to enhance personal mastery as well as professional skills. Emphasis is placed on developing skills in assessing developmental needs in individuals and organizations, then designing and facilitating change for sustainability within an increasingly diverse society.

DRAMA THERAPY CONCENTRATION

(p. 49)

Drama Therapy now offers an M.A. in Counseling Psychology rather than in Psychology.

EXPRESSIVE ARTS THERAPY CONCENTRATION

(not in current catalog)

The Expressive Arts course of study, which has been offering a certificate program for many years, is included in the Counseling Psychology M.A. program as a concentration in Expressive Arts Therapy. The curriculum fulfills the educational requirements for California's Marriage, Family, and Child Counselor's license. The M.A. program integrates thorough training in both counseling psychology and Expressive Arts.

Expressive arts therapy is a growing discipline based on the experience that the creative, artistic process is healing and therapeutic. The program's multimodal approach includes different combinations of the visual arts, dance, movement, music, writing, drama, and sandplay. The expressive arts therapist combines different therapeutic arts processes as specifically appropriate to each client's needs. Expressive arts therapy embraces the wisdom of the family systems perspective, which understands that our journey in this life occurs in relationship to others.

Curriculum

The curriculum includes counseling training in individual, group, and marriage, family and child therapy. This degree program provides a unique opportunity to integrate contemporary counseling psychology theories and methods with the powerful and innovative training of multimodal expressive arts therapy.

Studies are focused in the following areas:

Basic Counseling Skills, Marriage and Family Courses, Introduction to the Creative Arts Therapies, Expressive Arts Therapy, Process Group, and Power of the Arts

Practicum and Supervision: a year-long practicum experience at a field placement in which students have an opportunity to integrate clinical and expressive arts therapy work under the supervision of a licensed clinical professional who is also experienced in expressive arts therapy.

Final Portfolio: to conclude the degree program, each student prepares a portfolio including a case presentation, a final paper articulating their own expressive arts therapy approach, and artworks embodying their journey throughout the program.

Core Faculty

Jack S. Weller (M.A., Philosophy, University of California, Santa Barbara), is the founding director of the Expressive Arts program at CIIS and has been teaching and developing expressive arts since 1971. He was a founding executive co-chair of the International Expressive Arts Therapy Association.

Sanjen Miedzinski (Ph.D., Clinical Psychology, City University of New York), developed and teaches Imagery-In-Movement, which integrates the intuitive and the rational through drawing,

movement, psychodrama, and journaling.

Adjunct Faculty

Kate T. Donohue (Ph.D.), a licensed psychologist, has directed counseling centers at two different art colleges and was co-founder of the Center for the Gifted and Creative in Philadelphia; she focuses on integrating the creative process with personal growth and psychotherapy.

Fran Goldberg (M.A., M.F.C.C.), Board Certified Music Therapist, is director of the Therapeutic Arts Psychotherapy and Training Center, an associate clinical professor of psychiatry at UC's School of Medicine, and a primary trainer for the Bonny Foundation for Music Centered Therapies.

Natalie Rogers (Ph.D.), is founder and senior faculty member of the Person-Centered Expressive Therapy Institute in Santa Rosa. She developed the Person-Centered expressive arts approach and is the author of *Emerging Woman* and *The Creative Connection*.

There are currently thirteen adjunct faculty, including many international pioneers who have developed unique approaches to multimodal expressive arts therapy. Adjunct faculty also include specialists in art therapy, music therapy, dance therapy, sandplay, poetry therapy, ritual, expressive arts and health issues, and expressive arts and social/political issues.

For more detailed information on the program, curriculum, faculty, courses, etc., please contact admissions, 415-674-5500, ext. 248.

INTEGRAL HEALTH

(pp. 60-64)

The Integral Health Program has been combined with the Somatic Psychology concentration—see Somatic Psychology concentration below.

SOMATIC PSYCHOLOGY

(pp. 77-83) & (pp. 60-64)

As part of the recent reorganization at CIIS, the Somatics program and the Integral Health program have come together. Beginning in fall 1998, the Somatics/Integral Health concentration is planning to offer academic tracks in Somatic Psychology, and Integral Health Education. These programs are subject to academic review and approval processes that are currently under way. For academic year 1997-1998 the program in Somatic Psychotherapy will continue in its present form.

Concentration in Somatics/ Integral Health

The Somatics/Integral Health concentration in the Department of Counseling Psychology focuses on the study of psychological and social issues from the standpoint of the body. Issues of well being, health, emotion, imagination, and social functioning are grounded in experiential explorations of the bodily bases of learning, feeling, and expression. Drawing upon both traditional and contemporary healing practice and theory, students in the program study how the body is organized within personal, interpersonal, and social contexts and using this base develop skills that will enable them to become effective counselors in a variety of settings.

Emphasis in Somatic Psychology

This track is the continuation of the current emphasis in Body-Oriented Family Therapy that fulfills all Board of Behavioral Science mandated academic requirements for MFCC licensure. The aim of this track is to provide excellent training in both traditional clinical counseling practices and in the applications of somatic work in clinical practice.

Theoretical bases include:

1) a range of psychodynamic approaches such as object relations, self psychology, and intersubjective theory;

2) a wide range of somatic approaches such as authentic movement, sensory awareness, bioenergetics and somatic process, Hakomi, Bodydynamics, Rosenwork;

3) social and cultural critique such as explorations of the issues of race, gender, schooling, and work in their relationship to embodied experience.

Students follow a sequenced series of courses where they learn in depth somatic psychological counseling skills. Course work also prepares them to do further academic work and research in Somatic Psychology if they should wish to do this.

As part of their practicum training, students can apply for training at the Clement Street Counseling Center, a low fee, community-based clinic that teaches and employs somatic work in the psychotherapeutic process.

Emphasis in Integral Health Education

The Integral Health Education track will satisfy academic requirements for the national CHES certification. Students will take courses in counseling psychology, health education, integral health, and somatics. Through these courses of study, students will be prepared to enter the fields of community health and community mental health as organizers, educators, researchers, administrators, and program planners.

The aim of the program is to provide students with tools necessary to become proficient in health education. Fieldwork is a significant component of the program.

UNDERGRADUATE STUDIES

B.A. COMPLETION PROGRAM

(p. 87)

The Bachelor of Arts Completion program is designed for working adults who seek the integration of their life experience and the clarification of their personal life path while completing a baccalaureate degree. These students are challenged to deepen and broaden their approaches to their interests and their talents as they develop the life-long learning and inquiry skills that will help them to engage in our rapidly changing world. The program is distinctive in its exploration of the variety of cultural, historical, ecological, and personal forces that shape both individual and social experience.

TRANSFORMATIVE LEARNING

(pp. 86-121)

The Bachelor of Arts Completion Program, which was formerly in this division, is now a part of the School of Consciousness & Transformation (see above).

The School of Consciousness & Transformation offers a Ph.D. in Humanities (formerly a Ph.D. in Integral Studies) with a Concentration in Transformative Learning and Change.

(pp. 90-110)

This innovative program focuses on collaborative learning and transformative leadership within a transdisciplinary course of study. The preferred research strategies are qualitative and participatory in nature. The innovative curriculum is experiential as well as rigorously academic, intending to facilitate transformative learning both within individuals, groups, and organizations. Areas of study include the psychology and sociology of change, the nature of

worldviews, the relationship between theory and practice, critical and creative approaches to inquiry and systems, and complexity theories. **On-line and week-end residential options are available.**

The Traditional Knowledge and Recovery of Indigenous Mind Concentrations are being discontinued.

The Individualized Studies

Concentration in the Integral Studies Doctoral degree has been modified to a pathway (track) in the Ph.D. in Humanities. Students will still develop an individualized course of study in consultation with a faculty mentor which draws on a variety of classes taught across the Institute. For further information, call the enrollment coordinator at 415-674-5500 ext. 289.

The Master of Arts in Business program is being taught out and is not accepting new students.

The Organizational Development & Transformation M.A. (pp. 118-121)

degree has been restructured and is now a concentration in Human & Organizational Transformation under the Cultural Anthropology & Social Transformation M.A. degree (see page 6 of this addendum).

CERTIFICATES

EXPRESSIVE ARTS

(p. 125)

The Expressive Arts program offers a certificate in Expressive Arts Consulting and Education.

(The Summer Certificate in Expressive Arts Therapy for Professionals and the Certificate in Expressive Arts Therapy are currently not available.)

(See p. 6 for information on new M.A. with a concentration in Expressive Arts.)

FACULTY

(pp. 186-223)

CURRENT FACULTY INCLUDE:

Peter Bernhardt (M.A., Clinical Psychology, John F. Kennedy University)

Matthew Bronson (M.A., Linguistics, UC, Berkeley)

Joyce Brady (M.S., Community Health Education, Hunter College)

Elizabeth Campbell (Ph.D., United States International University) *Director, Transformative Learning & Change Concentration*

Padma Catell (Ph.D., Psychology, California Institute of Integral Studies) *Assistant Dean, School of Professional Psychology*

Brendan Collins (Ph.D., Clinical Psychology, United States International University)

Brant Cortright (Ph.D., Clinical Psychology, Union Institute) *Department Chair, Counseling Psychology*

Daniel Deslauriers (Ph.D., Psychology, Universite de Montreal, Quebec) *Director, East-West Psychology*

Frank Echenhofer (Ph.D., Developmental Psychology, Temple University)

Renee Emunah (Ph.D., Clinical Psychology, Union Graduate School; M.A., Special Major in Theater and Psychology, San Francisco State University) *Director, Drama Therapy Concentration*

Dorothy Ettling (Ph.D., Transpersonal Psychology, Institute of Transpersonal Psychology)

Julie Gerhardt (Ph.D., Psychology, University of California, Berkeley)

Steve Goodman (Ph.D., Far Eastern Studies, University of Saskatchewan) *Co-Director, Asian & Comparative Studies Concentration*

Ian J. Grand (M.A., Clinical Psychology, Antioch University) *Director, Somatics Concentration*

Lucanna Grey (M.A., Counseling Psychology, University of Santa Clara)

Judye Hess (Ph.D., Clinical Psychology, University of Rhode Island)

Don Hanlon Johnson (Ph.D., Philosophy, Yale University)

Connie Jones (Ph.D., Sociology, Emory University)

Michael Kahn (Ph.D., Clinical Psychology, Harvard University)

Elizabeth Kasl (Ph.D., Adult Education, Columbia University)

Mara Lynn Keller (Ph.D., Philosophy, Yale University) *Director, Women's Spirituality Concentration*

Sean Kelly (Ph.D., Religious Studies, University of Ottawa) *Interim Director Philosophy, Cosmology, and Consciousness Concentration*

George Kich (Ph.D., Social-Clinical Psychology, Wright Institute)

Alec MacLeod (M.F.A., Fine Arts, Stanford University) *Director of Undergraduate Studies*

Robert McDermott (Ph.D., Philosophy, Boston University) *President*

Ralph Metzner (Ph.D., Clinical Psychology, Harvard)

Sanjen Miedzinski (Ph.D., Clinical Psychology, City University of New York)

Alfonso Montuori (Ph.D., Human Sciences, Saybrook Institute) *Chair of Graduate Studies, School of Consciousness and Transformation*

Mutombo Mpanya (Ph.D., Urban and Regional Planning, University of Michigan)

Esther Nzewi (Ph.D., Clinical Psychology, New York University)

Janis Phelps (Ph.D., Clinical Psychology, University of Connecticut)
Dean, School of Consciousness & Transformation

Robert Rosenbush (M.A., Psychology, Antioch University)

Jim Ryan (Ph.D., South Asian Literature, University of California, Berkeley) *Co-Director, Asian & Comparative Studies*

Richard Shapiro (M.A., Anthropology, New School for Social Research) *Director, Social & Cultural Anthropology Concentration*

Cindy Shearer (Doctor of Arts, English, State University of New York/Albany)

Rina Sircar (Ph.D., Indian Philosophy, Gujarat University; Ph.D., Buddhist Studies, California Institute of Integral Studies)

Brian Swimme (Ph.D., Mathematical Physics, University of Oregon)

Diane Swirsky (Ph.D., Clinical Psychology, California School of Professional Psychology)

Yongming Tang (Ph.D., Systems Theory and Cybernetics in Management and Organizations, Old Dominion University)

Rick Tarnas (Ph.D., Psychology, Saybrook Institute)

Benjamin R. Tong (Ph.D., Clinical Psychology, California School of Professional Psychology)

David Ulansey (Ph.D., Religion, Princeton University)

Leland van den Daele (Ph.D., Psychology, Purdue University)
Dean, School of Professional Psychology

Harrison Voigt (Ph.D., Clinical Psychology, Ohio University)

Jack S. Weller (M.A., Philosophy, University of California, Santa Barbara)
Director, Expressive Arts Therapy Concentration

Carol Whitfield (Ph.D., Phenomenology of Religions, Graduate Theological Union)

Tanya Wilkinson (Ph.D., Clinical Psychology, California School of Professional Psychology)

ADJUNCT FACULTY INCLUDE:

Woody Carter (Ph.D., Graduate Theological Union, Berkeley)

Carol P. Christ (Ph.D., Religious Studies, Yale University)

Apela Colorado (Ph.D., Social Policy, Brandeis University)

Judie Donaldson (M.A., Organizational Behavior, Montclair State University and M.A., Human Development, The Fielding Institute)

Kate Donohue (Ph.D., Psychology, Temple University)

Riane Eisler (I.D., Co-Director of the Center for Partnership Studies)

Dean Elias (Ed.D., Adult and Continuing Education, Columbia University)

Lisa Faithorn (Ph.D., Anthropology, University of Pennsylvania)

Carolyn Foster (M.A., Marriage, Family and Child Counseling, American Academy of Family Studies)

Rose Wognum Frances (M.F.A., University of Miami)

Elinor Gadon (Ph.D., History of Culture; Specialization in Indian Studies,

12 CATALOG ADDENDUM

University of Chicago)

Stan Grof (M.D., Charles University,
Prague)

Margaret Mackenzie (Ph.D.,
Anthropology, University of Chicago)

Anica Mander (Ph.D., Women's Studies,
The Union Institute)

Joan Marler (M.A., Archaeomythology
CSU at Sonoma)

Sophia Reinders (Ph.D., Psychology,
Saybrook Institute)

Charlene Spretnak (M.A., English
Literature, University of California,
Berkeley)

Linda Vance (Master of Laws, LL.M.,
Public International Law, York
University)

Judyth Weaver (Ph.D., Psychology,
International College)

Carl Word (Ph.D., Psychology,
Princeton University)

Yi Wu (Ph.D., Literature, University of
Chinese Culture, Taipei)

**Contact individual programs for a
complete list of current adjunct faculty.**

ADMISSIONS (P. 245) /APPLICATION DEADLINES

Call the admissions office for current admission deadlines.

FINANCIAL AID

PELL GRANT

(p. 249)

CIIIS is now participating in the Pell Grant Program. The Federal Pell Grant program grants money from the federal government to eligible students, which unlike a loan, does not have to be repaid. Pell Grants are awarded only to undergraduate (Bachelor of Arts Completion) students who have not earned a bachelor's or professional degree elsewhere or previously. Award amounts each year vary depending upon program funding; the estimated maximum amount for 1997-98 is \$2,700. The award is delivered in quarterly installments.

ACADEMIC

GUIDELINES

DEGREES & CERTIFICATES

(p. 264)

See p. 3 of this addendum for updated list of Degrees and Certificates.

CENTERS

(pp. 224-233)

The center for Ecology & Sustainability (pp. 224-225) and the Center for Traditional Knowledge (pp. 228-229) are being discontinued.

Please note that the Integral Counseling Centers (described on p. 58 of the current Catalog, and the Somatics Counseling Center (described on p. 83 of the Catalog) are continuing as centers that are associated with the Institute.

The Institute also offers a Psychological Services Center which provides psychological services and testing to the public while functioning as a training facility for advanced students in the Clinical Psychology doctoral program.

ACADEMIC CALENDAR 1997-98 (PP. 283-284)

FALL 1997

September 8-12	Registration
September 18	Classes begin; Deadline to apply for fall 1997 graduation
September 18-25	Late Registration and Add/Drop period; No changes after this date
November 17-21	Registration for winter 1998
November 27-28	Thanksgiving holiday. School closed
December 8-12	Last week of classes for fall quarter
December 20-Jan. 2	Winter break. School closed

WINTER 1998

January 5	Classes begin; Deadline to apply for winter 1998 graduation
January 5-12	Late registration and add/drop period; No changes after this date
January 19	Birth of Martin Luther King, Jr. observed; Administrative offices closed; no classes will be held
March 16-20	Registration for spring 1998
March 23-30	Last week of classes for winter quarter; Monday classes end on March 30
March 31-April 5	Spring break

SPRING 1998

April 6	Classes begin; Deadline to apply for spring 1998 graduation
April 6-13	Late registration and add/drop period; No changes after this date
May 25	Memorial Day; administrative offices closed; Classes will not be held
June 15-19	Registration for summer 1998
June 22-29	Last week of classes for spring quarter; Mon. classes end June 29
June 28	Commencement

SUMMER 1998

July 6	Classes begin Deadline to apply for summer 1998 graduation
July 6-13	Late registration and add/drop period; No changes after this date
August 10-14	Last week of classes for summer quarter

ACADEMIC CALENDAR 1997-98 (PP. 283-284)

FALL 1998

September 8-11	Registration
September 17	Classes begin; Deadline to apply for fall 1998 graduation
September 17-25	Late Registration and Add/Drop period; No changes after this date
November 16-20	Registration for winter 1999
November 26-27	Thanksgiving holiday. School closed
December 7-11	Last week of classes for fall quarter
December 19-Jan. 3	Winter break. School closed

**California Institute
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